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



The Rev. WILLIAM C. RICHARDSON,
Rector of Trinity Parish, Chicago.

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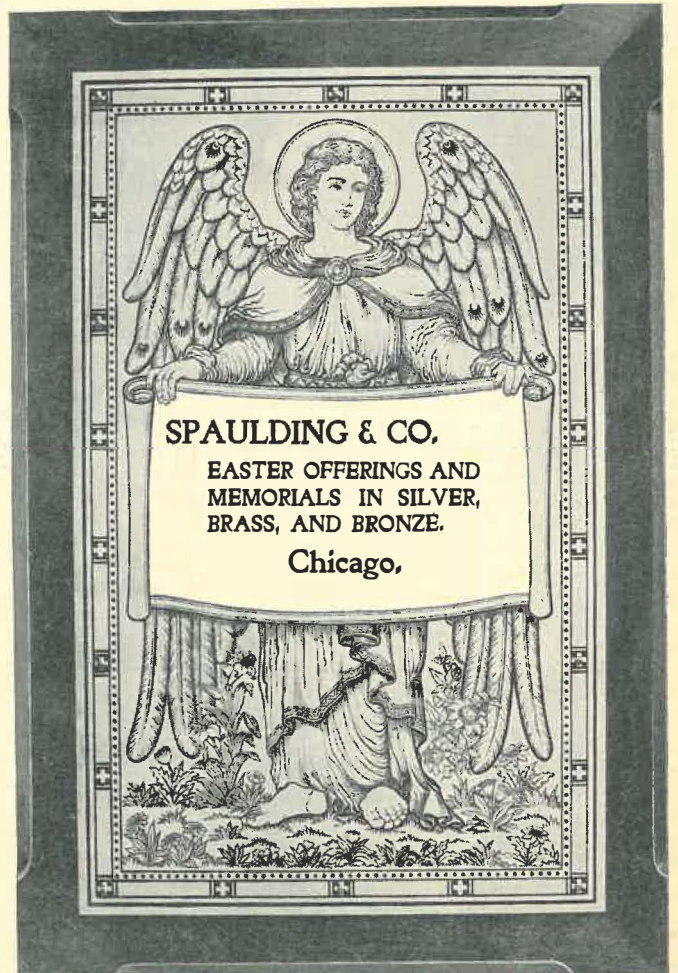
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The Living Church

Rev. C. W. Leffingwell, Editor and Proprietor

CHICAGO, FEBRUARY 11, 1899

Notes of the World's Progress

BLOODSHED IN THE PHILIPPINES IS the latest development of the Spanish-American difficulty. Misguided leaders have influenced the natives to believe recognition of the Filipino republic could be easily forced and the Americans driven from the islands. Our soldiers quickly and effectually dispelled such illusion. Pending ratification of the treaty of peace, our attitude was merely one of defence, but the action by the Senate in ratifying, nullifies action under the protocol, and vests the United States with full legal authority to control where Spain once exercised control. This being the case, the insurgents are in insurrection against the authority of the United States, and can be dealt with accordingly. The disastrous consequences attending the effort to overcome our forces will, it is hoped, deter the insurgents from making similar attempts. Admiral Dewey and General Otis are in full authority, and may be relied upon to act with judgment and discretion in handling the situation.

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ANTI-EXPANSIONISTS ARE HELD RES-ponsible, by those holding opposite views, for the outbreak of the Filipinos, on the ground that opposition to the terms of the treaty lent encouragement to the insurgents to resist and take aggressive action to force recognition of their paper republic. The question of expansion has become a political one, but on the part of the opposition the preponderance of sentiment was favorable to ratification of the treaty, that the government might not be embarrassed or involved in further complications. It is practically agreed that peace in the islands must be brought about, and stability re-established before their final disposition is decided upon. The issue cannot be determined without careful consideration. The situation in the Philippines at the termination of the war was similar to that in Cuba, in that Spanish authority was practically overthrown. It is a question whether or not the Filipinos are capable of maintaining an independent republic, having that stability which is necessary to ensure protection to foreign interests. If not, then the United States of necessity must assume grave responsibilities. If in time the capabilities of the Filipinos are amply demonstrated, their independence can be gained without resort to arms.

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THE SCHLEY-SAMPSON CONTRO-versy, which has, in a measure, created two strong factions, is likely to have considerable more light shed upon it. It has never been understood why Sampson, the junior of Schley, should have been advanced over the former, and given command of the combined fleets before Santiago, and with this condition unexplained, the American public has been anything but inclined to give to Sampson the credit of a victory in which, according to all accounts, he had no active part. It is less creditable to Sampson that in his report of the engagement, he made no mention of the fact that Schley commanded. Had he done so, it is probable the Senate would not have held up his nomination as rear admiral, as has been done, as well as referring his claim to prize money to the Court of Claims. In order to establish his right to a share of the prize money secured by the destruction of Cervera's fleet, Sampson will have to prove that he was in the battle, or at least within supporting and signal distance. It is believed he will have some trouble in convincing members of the court that he really participated in the engagement.

AUSTRALIAN FEDERATION SEEMS now about to become accomplished. For two years the matter has been under serious consideration, but differences between the Colonies or States have prevented its consummation. A draft of the proposed Constitution has been favorably acted upon by the several Legislatures, which protects the rights of the smaller States without depriving the others of advantages which should be theirs from the fact of their large populations. The Australian Colonial premiers recently met in session at Melbourne and came to a unanimous agreement on vexed questions. The new constitution provides for the location of the capital on Federal ground not less than one hundred miles from Sydney, and until the building is erected, the government seat will be Melbourne. Legislative authority is vested in the Queen, who will be represented by a governor-general. The Parliament, composed of two branches, Senate and House of Representatives, will have power to make laws regarding trade and commerce with other countries and among the several States, regulate taxes, bounties, finance, etc.

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THE SITUATION IN CUBA HAS CLEARED as a result of the conference between Robert P. Porter, representing the President, and Gen. Maximo Gomez. Since the evacuation of Spanish forces, many prominent Cuban officers have acknowledged the temporary supremacy of the United States, and brought their influence to bear in establishing a stable government. Gomez, however, held aloof, kept his forces intact, and refused to recognize a new order until an official declaration of the intentions of the United States had been made. His latest demand as the price of disbandment, was that his army be paid off in full. It would appear that official recognition of Gomez by the United States has accomplished the desired result, as he now expresses his willingness to co-operate, and use his influence toward restoring Cuba. The amount which the United States proposes to distribute to Cuban troops will not be accepted as pay, but as an expression of good-will. It is probable that as soon as the Cuban Assembly is in better working order, a measure will be introduced providing for the issuance of bonds, the proceeds of which will go towards paying soldiers. The declaration of Gomez is of great importance, as his influence will tend to bring about internal order.

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DIPLOMATS PROFESS TO SEE IN AFGH-anistan a future source of complications between Russia and England. The death of the Ameer is believed to be an event of the near future, with a probability of civil war over the question of succession. A report is current of an understanding that in the event of civil war, Russia is to interfere. As Afghanistan separates Russia and English domains, its possession by Russia, provided that country is seeking access to India, is eminently desirable, while, on the other hand, it is equally essential to England that Russia gain no such advantage. Russian posts along the frontier are being strengthened. Fifteen new settlements are to be established, each to be colonized by 500 families. These settlements will contain an aggregate population of about 35,000, of which about 10,000 will be subject to military duty. Russia's military force in Turkestan consists of 80,000 officers and men, available for instant use on the Afghan frontier. Great Britain has near the southern Afghan frontier an army of 65,000 men. The

Afghan army is composed of 60,000 men, largely under the influence of British officers. Plants for the manufacture of war material were started and are under control of English capital.

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FAMINE AGAIN PREVAILS IN RUSSIA. Destitution, following a failure of crops, exists in seven eastern and two central provinces, and the relief work is being carried on by the Russian government, through the agency of the Russian Red Cross, because it was felt that direct government aid might foster a feeling among the peasant class that they had a right to demand rather than to request assistance, even when their suffering was the direct result of their own laziness as well as the failure of their crops. The Red Cross thus far has appropriated about \$562,000 to the relief work. Eating houses have been established, children provided with food and clothing, and work furnished to those peasants who were able to work. The society has been careful to offer work wherever it could be done, and those who refuse this form of assistance are not otherwise helped. The imperial government is fully in a position to deal with the emergency.

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CROWN PRINCE GUSTAF, OF THE joint kingdom of Norway and Sweden, is finding his temporary regency no sinecure. Norway is still pushing her demands on Sweden by vigorously making military preparations to enforce them in the event of final rupture of negotiations. Norway claims the right to maintain an army for her own defence. This right Sweden disputes, and within the last few months King Oscar took measures for the reduction of the Norwegian army, at the same time making provision for an increase in the strength of the Swedish forces. Norway wants to maintain a separate consular system. Sweden insists on a joint system. Norway demands a separate Ministry of Foreign Affairs, which King Oscar has steadily refused. Norway has adopted a separate national flag, without the symbol of the union. King Oscar refused official sanction, greatly embittering the Norwegians. Norway has voted a large sum of money for military purposes. Her warlike mood is regarded more as a plan of attaining her object by threats than a purpose of engaging in a civil war in which her defeat would be almost certain.

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REORGANIZATION OF SPANISH FI-nances is now the most prominent question before the cabinet. Senor Canalejas has evolved a plan which is attracting considerable attention, and which may eventually be adopted. He recognizes that it would be impossible to pay 600,000,000 pesetas annual interest on the total debt. Even by suppressing the 150,000,000 pesetas now devoted to the sinking fund, Spain would still be unable to pay the remaining 450,000,000. He rejects as impossible the taxation of the rentes, and advocates as the only possible method the consolidation of the unconsolidated debt. The government, he says, could buy the total of the 10,000,000,000 pesetas of debt by the issue of 7,000,000,000 pesetas of amortization bonds, bearing five per cent interest, preferably selecting the Norwegian system. Then by introducing great economies and levying 50,000,000 pesetas additional taxation, Spain would be enabled to pay 350,000,000 pesetas annually, while completely clearing off the debt in ninety-nine years by the annual payment of 352,600,000 pesetas.

The News of the Church

Thirty Years in the Episcopate

Upon Feb. 2nd, the Rt. Rev. William Crosswell Doane, D.D., LL.D., completed thirty years of work as Bishop of Albany. The service in All Saints' cathedral at 10:30 A.M. was very largely attended.

Singing Bishop Doane's hymn, "Ancient of Days," the choir and officers of the cathedral entered, followed by the clergy of the diocese and the Bishop, who was attended by the Rev. Dr. Tibbits as chaplain. There was a choral celebration of the Holy Communion by Bishop Doane. Parker's Mass in E was sung. The recessional was, "Glorious things of Thee are spoken." The sermon was preached by the Rev. Dr. Enos, who reviewed the work of Bishop Doane. He said in part:

If I were asked to indicate the distinguishing characteristic of Bishop Doane's episcopacy, I should answer, the building up of a real diocesan episcopacy restoration on the lines of the ancient Church. The diocese is the unit, not only sentimentally, but in law and fact. There is only one Church hereabout, the Church of Albany, with its Bishop. Over against this idea is the popular belief that the parish is the unit. Thirty years ago the church was episcopal in name and law only; in spirit it was parochial. In 1869, in Albany, there began to grow up a real diocesan episcopacy, one of the first and most conspicuously successful.

A handsome loving-cup was presented to Bishop Doane by the Rev. Dr. Battershall on behalf of the clergy of the diocese, at a reception in Graduates' Hall in the afternoon. The cup bears the Bishop's coat-of-arms, and the seal of the Albany diocese. It bears the following inscription:

To the Right Reverend William Crosswell Doane, D.D. (Oxon), LL.D. (Cantab), Bishop of Albany, on the thirtieth anniversary of his consecration. From the clergy of the diocese, with their love. Feast of the Purification of St. Mary the Virgin. MDCCCXCIX.

We quote from the address of presentation:

The cup has its value, not in its beauty or its bulk, but in the fact that it is the personal gift of your clergy, and that it embodies the minute offerings of a host of priests who are glad and proud to work for Christ and His church under your leadership. It has been their pleasure to give you this slight testimonial of their recognition of the skill and strength and consecration with which you have administered the Church of Christ in this diocese, from its organization to this thirtieth year of its history; of the wise foresight and tireless energy with which you have founded and built up its central strongholds of worship and education and charity; of the unflinching courtesy and kindness with which you have fulfilled your spiritual fatherhood to your clergy.

You stand for high and large things in the Church of this land. Your clergy love to see their standard-bearer at the front amid great issues; but all along they have felt that your best love and your best energy have been spent for the diocese, whose foundations you have laid, and to which you have given the imprint of your personality. This, then, is their loving cup to their bishop. They give it with their prayers for your happiness, and for that without which you would not be happy, your usefulness, for many years to come; and when we all shall have folded our hands in God's great peace, may this cup tell the story of the love of his clergy to the first Bishop of Albany.

The reception room was handsomely trimmed with flowers, and set with small tables where luncheon was served and tea and coffee were poured by prominent society matrons representing the different parishes of the diocese.

Bishop Doane's life work, it might be said, has been the building of All Saints' cathedral, and it is a fitting tribute to his zeal. The land was secured on June 29, 1882, and on June 3, 1884, the cornerstone was laid. Bishop Doane, in 1870, founded St. Agnes' School for Girls, the Child's Hospital in 1877, St. Margaret's House in 1884, also St. Christina's Home, at Saratoga, and the Sisterhood of the Holy Child Jesus, and he has fostered from the beginning the Orphan House of the Holy Saviour, at Cooperstown.

A Memorial Service

As is known to our readers, the three young ladies who were lost during last month, with the yacht Paul Jones, on the Gulf of Mexico, were students of St. Mary's, Knoxville, Ill.: Miss Florence Yocum, of St. Louis; Miss Florence Taggart, of Indianapolis, and Miss Marjorie Woodland, of Chicago. Miss Yocum's father was in charge of the party, making a pleasure trip to Florida, his winter home. On Sexagesima Sunday a memorial service was held at St. Mary's church, in which an affectionate tribute was presented by the rector, accompanied by some beautiful memorial verses by the chaplain, the Rev. Dr. Rudd. The members of the school society to which the deceased belonged, covered the whole ratable of the altar with their floral offering of white and red flowers, arranged with ferns. The introit was, "I heard a voice from heaven, saying;" and the offertory anthem, "Blessed are the pure in heart," by Lake. The hymns were, processional, 406, "Brief life is here our portion"; Communion hymn, 176, "For all thy saints who from their labors rest"; post-Communion, sung kneeling, without organ, 243, "On the Resurrection morning." The music of this hymn was composed by Mrs. E. H. Rudd, leader of the choir. The recessional was hymn 679, "There is a blessed home." Great sympathy for the families so suddenly bereaved is felt, not only by the teachers and students now in residence, but also by others far and near who have been related to the school.

Canada

Diocese of Toronto

At the annual meeting in January of Trinity College Divinity Alumni Association, Toronto, allusion was made to the loss the diocese had sustained in the death of Bishop Sullivan. The Bishop of Toronto who presided, said he was a missionary martyr in as true a sense as though he had died in the field. The new church of St. Clement's, Toronto, was opened on New Year's Day. Large congregations took part in the opening services. A fine window has been placed in Trinity church, Thornhill, in memory of the second rector, the Rev. Arthur Mortimer, by his son, British Consul in California, who has also promised aid for other improvements in the church.

A Coadjutor Bishop

Collections are being made in the diocese of Ontario for the fund to provide a coadjutor-bishop. The sum needed is \$100,000, three-quarters of which it was hoped would have been collected in England, but the canvass there proved a failure. The result of the canvass in the country parishes in Ontario has been very encouraging. Over \$1,000 was collected at Sherbot Lake.

St. George's Cathedral, Kingston

The full amount of insurance has been awarded for the late loss by fire, amounting to \$72,780. The sum of \$10,000 more is desired for its restoration, and already nearly half the needed amount has been subscribed. The Methodist Ministerial Association sent a message of profound sympathy to the dean and congregation of St. George's "in the calamity which has befallen them in the destruction of their beautiful edifice by fire." A well known Methodist layman sent \$50 to the restoration fund.

It has been arranged for the Rev. F. H. Duvernet to hold a Mission in St. James' church, Kingston, Ontario, beginning Jan. 22d and closing Feb. 5th.

Events in the Diocese of Ottawa

Bishop Hamilton was present at the opening of the new church at Navan, on the last Tuesday in 1898. The Bishop was assisted by a number of the clergy of the district, and confirmed a class of candidates. Bishop Hamilton held a number of Confirmations in the di-

ocese of Ontario, in December. A new church is to be built in Ottawa in the spring. The opening of the new church at Westmeath was arranged for Jan. 8th, to be conducted by Bishop Hamilton, assisted by the clergy in the neighboring parishes.

Diocese of Huron

Special thanksgiving services were held in St. James' church, St. Mary's, Jan. 8th, in recognition that the church property there is now entirely free from debt. The Bishop preached morning and evening. He held an ordination in St. Paul's cathedral, London, three days before Christmas, when four candidates were admitted to priests' orders and three to the diaconate.

Church Work in Niagara

The Bishop held Confirmations in St. James' and St. George's church, Guelph, recently. He preached in All Saints' church, Hamilton, on New Year's Day, marking the 13th anniversary of the rector's, Canon Forneret's, connection with the church.

Diocese of Quebec

The anniversary meeting of the Quebec Church Society is to be held in Quebec, March 6th. Bishop Dumoulin, of Niagara, has promised to speak. There are now at work on the wild coast of Labrador, eight missionaries, clerical and lay; to provide for these, about \$1,600 is needed every year. This year, a shortage of \$200 is feared, to meet which contributions are asked for. The Church Helpers' Association and the Women's Guild of St. Matthew's church, Quebec, have helped to furnish the church at Thetford Mines, in the same diocese.

The Montreal Synod

The 40th annual session of the synod of the diocese of Montreal opened Jan. 17th, with a choral celebration or the Holy Communion in Christ church cathedral. The Bishop in his charge mentioned the appointment of the new principal for the Diocesan College, drew attention to the alteration in the organization of the Board of Missions, touched upon international relations and spoke thankfully of the good feeling existing between Great Britain and the United States, and then strongly in favor of prohibition as a remedy for intemperance. Speaking of the diocesan funds, the Bishop said the mission fund was in its chronic state of need, and mentioned a bequest of \$10,000 from the late Robert Hamilton, of Quebec, for the use of the Church in the Gatineau district, to the Bishop of Montreal in trust. The Bishop has held 73 Confirmations during the year, confirming 916 persons. He has visited 102 congregations, has opened 2 new churches, consecrated 2 cemeteries and 1 chancel, and dedicated 1 church. Amongst the matters brought before the synod was a motion that it should meet in February instead of January in future; another that a committee be appointed to report upon the most appropriate manner of observing the approaching 50th anniversary of the creation of the diocese of Montreal. A motion discouraging the use of tobacco was discussed at some length. A resolution relative to the death of Bishop Sullivan was carried by a standing vote, expressions of deep regret for the loss the Church has sustained coming from several speakers. The question of marriage licenses also came up, and the proposed amendment in the Church Temporalities Act, by which women are to be allowed votes at vestry meetings. The carelessness of many of the clergy in sending in their parochial reports was greatly deprecated.

Diocese of New York

The Church and Labor Problem

The Church Association for the Improvement of the Condition of Labor has just been successful, through its sweat shop committee, in amicably settling a strike among weavers, at Yonkers, N. Y.

The Squirrel Inn

Arrangement is made that the amount needed by the Church Temperance Society to sustain the proposed Squirrel Inn, has been fully guaranteed, and that the enterprise is assured of success. Work will be immediately begun.

A Good Work on a Paying Basis

The lunch wagons of the Church Temperance Society in New York city, have supplied during the first year, 214,536 meals, and have not only paid their expenses, but have earned sums that have been of use in other work of the society.

Death of an Albany Rector

The Rev. J. Livingston Reese, D. D., a member of the board of managers of the Domestic and Foreign Missionary Society, died of appendicitis, at the Park Ave. Hotel, New York city, Jan. 31st, in his 61st year. The funeral took place Feb. 3d, in St. Paul's church, Albany, N. Y., of which he was formerly rector.

Indian Missions

Bishop Hare gave an address on the subject of Indian missionary work, at the last meeting of the junior branch of the Domestic Missionary Society of the church of the Heavenly Rest, the Rev. D. Parker Moran, D. D., rector. The meeting was partly of a social character, and was held at the home of Mrs. Chas. P. Cassilly.

The Churchman's Association

At the annual meeting the following officers were elected: President, the Rev. R. M. Berkeley; secretary, the Rev. E. Atherton Lyon; treasurer, the Rev. J. E. Freeman; executive committee, the Rev. Drs. A. B. Carver, John P. Peters, E. H. Krans, and C. M. Niles, and the Rev. Messrs. Joseph Reynolds, Jr., and W. M. Geer.

Alumni Banquet

The alumni of the University of the South resident in and near New York, held their annual banquet at the Hotel St. Denis. The Rev. Dr. Wm. R. Huntington said grace, and later made an address. Addresses were also made by Drs. DuBose, Polk, Starr, and Stafford, Prof. Wells, the Rev. Messrs. Crosby and Johnson, and Mr. Silas McBea.

Presentation to a Warden

A leading layman, Mr. Adon Smith, who has fulfilled a quarter of a century in continuous service as senior warden of the former church of the Holy Trinity, and of St. James' church, with which it united, has just been presented by his friends with a testimonial in the shape of a handsome silver loving cup. One of the vestrymen, Mr. Rowland, and the rector, the Rev. E. Walpole Warren, D. D., made addresses on the occasion.

Columbia University

The plan of President Low not to leave the buildings unused during vacation, but to utilize them for a summer school if a sufficient demand was made known, has brought out such a large number of letters from interested persons, that the trustees will probably take affirmative action in the near future. Prof. John Bassett Moore, who has been absent for some time from the university, in the capacity of Assistant Secretary of State, at Washington, and secretary of the American Commission at Paris, in the negotiation of the treaty of peace with Spain, has resumed his lectures on international law and diplomacy.

Church Temperance Society

At the 17th annual business meeting, the Bishop of Albany presided and gave an address. Mr. Robert Graham read the annual report, and Miss Felloes that of the Woman's Auxilliary of the society. At the annual election, Mr. Robert Graham was re-elected general secretary, and Mr. Irving Grinnell, treasurer. The Rev. Dr. Charles T. Olmsted, and Messrs. Wm. G. Low and Frank Swayne were chosen to fill vacancies in the board of managers. In the Woman's Auxilliary of the society, Mrs. Geo. Bowdoin was elected president, Mrs. Charles Towasend, treasurer, Miss H. D. Fellowes, cor-

responding secretary, and Miss Graham, recording secretary.

Lenten Arrangements

At the church of the Holy Communion, in the absence of the rector, the Rev. Dr. Mottet, on account of his health, the Rev. Dr. McIlvaine and the Rev. W. W. Moir will alternate as preachers at the 11 o'clock service on Sunday morning; the former will preach every Sunday evening, and the latter will take the Confirmation instructions in the church at 4:15 Sunday afternoons. Special preachers have been secured for the Wednesdays and Fridays during Lent, Dr. Morgan Dix taking Ash Wednesday.

An Important Rectorship Filled

The rectorship of the church of St. Mary the Virgin, vacant by the death of the Rev. Thomas McKee Brown, has been filled by the acceptance of the call extended to the Rev. George M. Christian, D. D., now rector of Grace church, Newark, who will enter upon his duties March 1st. He has been in his present charge for 19 years, and was formally a curate of St. Mark's church, Philadelphia. He graduated at the University of Pennsylvania in the class of 1870, and subsequently at the Berkeley Divinity School. He was ordained deacon in 1873, and priest in 1874, by Bishop Stevens. He has received the honorary degree of Doctor of Divinity from Nashotah, and has been known as an earnest member of the Missionary Council of the Church, and a learned member of the House of Deputies, of the General Convention.

Sunday School Reform

A meeting in the interests of Sunday School reform was held in Grace church, Middletown, the Rev. David Evans, rector, on Wednesday evening, Jan. 25th. Addresses were made by the Rev. Pascal Harrower and Mr. C. W. Stoughton, members of the commission recently appointed by Bishop Potter to look into the Sunday school work of the diocese and place it on a more effective and systematic basis. A large number of teachers were present in the congregation, and, after the addresses, many pertinent questions were put to Mr. Harrower and his colleague, to which they gave luminous and satisfactory answers. On the following day the archdeaconry of Orange held its quarterly meeting at Grace church, and Mr. Harrower again presented the necessity of Sunday school reform in a singularly convincing speech.

Daughters of the King

The winter local assembly of the Order was held at the church of the Beloved Disciple on the eve of the feast of the Conversion of St. Paul; 65 delegates represented 16 chapters of this diocese. A severe storm interfered with the attendance of those at a distance. The Rev. Mr. Lewis, one of the curates of this parish, presided in the absence of the rector, the Rev. H. M. Barbour, who was very ill with grippe, and gave an address of welcome, hoping the Daughters would receive such inspiration and help from the service, and from the words of the speakers, as should make it "well" for them to have "come" together. The next address was made by the Rev. Jos. Reynolds, who based his remarks upon the words, "rejoicing in hope," bidding his hearers keep steadfastly on their way, even, if their work was not appreciated, and hopefully press onward. The Rt. Rev. Leighton Coleman, Bishop of Delaware, was the last speaker. One of the chief thoughts presented by him, was that of the duty of the Daughters to always set forth an example of reverence in and during divine service; to remember that there is worship to be rendered by the body, as well as by the heart and mind.

At the church of the Holy Trinity, the Rev. Dr. C. DeWitt Bridgman, rector, Gaul's "Holy City" was rendered on Sunday evening, Feb. 5th.

St. Mary's church, Manhattanville, has elected to its vacant rectorship, the Rev. Hiram R. Hulse, who entered upon his new duties Feb. 1st.

The Niobrara League held its 27th anniversary at Grace church, New York city, Sunday, Feb. 5th. Bishop Hare made an address.

The Church Parochial Missions society has just elected to the position of General Missioner, the Rev. Nelson P. Dame, of Winchester, Va.

The church of the Intercession, Washington Heights, welcomed on Sunday, Jan. 29th, the new rector, the Rev. Lawrence H. Schwab, who comes from the neighboring parish St. Mary's church, Manhattanville.

The chapel of the Good Shepherd, Blackwell's Island, has been placed under the care of the Rev. Ithamar W. Beard, working in connection with the City Mission Society. Mr. Beard was lately a priest of the diocese of New Hampshire.

The usual Friday noon services for business men in St. Paul's chapel, of Trinity parish, will be held this Lent. The address will be delivered at each of these services by the Rev. Brockholst Morgan.

Diocese of Pennsylvania**Lenten Services**

The Brotherhood of St. Andrew will hold noon-day meetings for business men during Lent, at St. Stephen's church, Philadelphia, as heretofore, and also at old St. Paul's. Prominent speakers have been secured.

St. Paul's Church, Chester

Bishop Whitaker made his annual visitation to this old colonial church on the evening of Septuagesima Sunday, and administered the rite of Confirmation to a class of 14 candidates, presented by the Rev. F. M. Taitt, rector. The Bishop delivered an eloquent address.

New Rector for All Saints

The Rev. Robert A. Tufft has accepted a call to All Saints' church, Moyamensing, Phila., and will assume charge about the beginning of March. He is a graduate of Drew Theological Seminary. For the past five years he has been rector of the church of the Holy Innocents, Baltimore.

Brotherhood of St. Andrew

The annual meeting of the Norristown assembly was held in St. John's church, Norristown, on the 2d inst. The election of officers resulted as follows: President, Charles Lukens, of Conshocken; vice-president, Charles P. Shoffner, Norristown; secretary and treasurer, W. F. Chuds, Norristown. The sermon was preached by the Rev. Charles L. Cooder.

The Clerical Brotherhood

At the meeting held on Monday, 30th ult., at the Church House, a paper on "Some mistakes of Ingersoll," was read by Samuel A. Sparks, Esq., of the New Jersey bar, after which a resolution of thanks was adopted. The following action was taken: "The Clerical Brotherhood expresses its commendation of the course of the Department of Public Safety in the recent enforcement of the laws concerning Sunday observance, and hopes that the course thus begun will be persevered in."

A New Mission

The location at 5th and Oregon sts., for a mission, has been changed to 2d and Ritner sts., on which it is proposed to erect a handsome church to be under the charge of the Rev. C. W. Robinson, and a clergy house. A petition has been presented to Bishop Whitaker, asking for the establishing of a new place of public worship in that locality, and setting forth "that in all that part of the city of Philadelphia lying south of Snyder ave., and east of Broad st., there is no building for the service of Almighty God according to the doctrine, discipline, and worship of the P. E. C., except the church of the Holy Spirit."

Funeral of a Noted Vocalist

At St. Stephen's church, Philadelphia, on the 30th ult., the Burial Office was said over the mortal remains of C. Stanley Hurlburt, by the rector, the Rev. Dr. E. Worcester, assisted by

the Rev. Messrs. J. L. Miller and S. E. Snively, M. D. Mr. Hurlburt had been for 17 years the chief tenor soloist of St. Stephen's choir. He was also connected with the Orphans' Club; and had taken the principal tenor solo parts in many oratorios sung in this city. He was secretary to the president of the Pennsylvania R. R. Co. for several years, and the officers and many employes of the corporation were in attendance at the church. He was in the 39th year of his age.

The North-east Convocation

Met in Grace church, Philadelphia, on Tuesday afternoon, 31st ult., the Rev. Dr. H. Richard Harris, dean, in the chair. The treasurer reported a balance of \$81.61. The Rev. C. L. Fulforth, rector of the church of the Messiah, Port Richmond, stated that the ground rent of \$350 on the church was extinguished in December; and that the number of persons attending the Seamen's reading room was about 200 each month. The Galilee mission was reported to be in a most satisfactory condition, and the Sunday school is increasing in numbers. The treasurer of the mission reported a balance of \$128.90. The anniversary is to be observed Feb. 9th. On motion of the Rev. Edgar Cope, the secretary of convocation was instructed to send a letter of sympathy to Francis A. Lewis, Esq., who has been seriously ill. At the missionary meeting held in the evening, addresses were made by the Rev. Messrs. W. S. Baer, S. C. Hill, and H. Anstice, D. D.

The Norristown Convocation

The February meeting was held on the 2d inst., at the Church House, Philadelphia, the Ven. Archdeacon Brady presiding. The treasurer reported a balance of \$218.13. Mr. Charles Lukens, from the missionary committee, reported that a lot on York ave. Hatboro., which can be secured, is a very desirable location for a church. The Advent mission cannot carry on the work at present and purchase the lot, the price being \$6,500, without assistance from convocation. It was reported that at Rogersford, the Sunday school seemed to be the most promising part of the work; and that the debt on Holy Trinity church, Lansdale, had been reduced to \$700. It is hoped that this church will soon be ready for consecration. An invitation was accepted from All Hallows' church, Wyncote, for the meeting of convocation, June 1st, prox.

A Prosperous Parish

The 31st anniversary of the organization of the church of the Holy Apostles, the Rev. H. S. Gatz, rector, was jointly celebrated by that church and the communicant members of the memorial chapel of the Holy Communion, which latter now completes its 12th year. In the evening of Septuagesima Sunday, the combined choirs of the church and chapel rendered an elaborate musical programme, including Buck's *Magnificat* and *Nunc Dimittis*, and Tours' anthem, "Blessing, glory, wisdom, and thanks." The report of the parish association, read by George C. Thomas, stated there had been during the year Baptisms, 54; confirmed, 44; present number of communicants, 1,108; offertory at Holy Communion, \$705.73; average attendance Sunday school officers and teachers, 77; scholars, 904. The library now contains 1,755 volumes. The Sisterhood of St. Mary (of Bethany) follows the same lines among women as the Brotherhood of St. Andrew among men. A special relief committee was organized in May, as an auxiliary to the National Relief Commission, to work for American soldiers and sailors in the war. The articles contributed number 2,600, exclusive of 50 water boilers and aerators for the army at Santiago, sufficient to supply and purify water for 5,000 men. The chapter of the Brotherhood of St. Andrew has 69 members. The Men's Beneficial Association, since its organization in 1892, has paid to members for sick benefits, \$1,710; death benefits, \$708.50; in dividends, \$2,177.45. The receipts from all sources for the year were \$29,426.81; balance in hand, \$2,185.77. The Rev. W. F. Ayers, priest in charge of the

memorial chapel of the Holy Communion, read an extract from the report of the chapel, showing Baptisms, 81; confirmed 10; communicants, 210; Sunday school, 500; offerings, \$2,325.16; expenditures, \$2,185.58. At the December meeting of the vestry, the property No. 2038 Christian st., was presented by Mr. and Mrs. George C. Thomas, and conveyed to the corporation for use in connection with the work of the parish. The Endowment Fund of the church amounts to \$14,000; and of the chapel, \$7,000. Total value of all the property, excluding furniture, \$200,000; incumbrances, none. The sermon was preached by the Rev. Dr. T. A. Tidball.

The Rev. Dr. C. Ellis Stevens has been re-elected chaplain of the Society of Colonial Wars in the Commonwealth of Pennsylvania.

Bishop Whitaker left town on the 30th ult., for a few days rest at Atlantic City, N. J.

Diocese of Chicago

Woman's Auxiliary

The February meeting of officers and members of the Auxiliary was one of unusual interest. The attendance at the monthly meetings is steadily increasing, and the presence of 60 women who gathered together for noon-day prayer, was a source of encouragement to officers and speakers. The Rev. F. W. Merrill gave an account of the Indian mission at Oneida. Money is needed to carry on the work of the hospital. Mr. Merrill had with him some specimens of work done by the Indians. These were shown at the close of the meeting, and met with a ready sale. After an adjournment for luncheon, the members re-assembled to meet the Bishop of Alaska, who gave some interesting statistics in regard to that vast country, and the work accomplished by our Church during the three years of his bishopric. There are now 12 missions and two hospitals established. The Indians and Esquimaux form but a small proportion of those who are in need of the temporal and spiritual care of the Church, compared to the 60,000 white men who are now on the trail for gold. It is like ministering to a procession constantly moving to and fro. The members of the auxiliary are learning more fully from year to year that the missionary work is the life of the Church. The reports from the branches show a more general interest in the study of missions. Ottawa and New Lenox are taking up a comprehensive view of the mission field. The fact that Chicago has given two of her best beloved rectors to the episcopate within a month, has doubtless caused the branches at the church of Our Saviour and St. Peter's, to choose Iowa and North Dakota as the special fields for study at this time. St. Andrew is interested in St. John's School, Fort Bennett, and at the Epiphany the Ministering Children's League have a fine scrap book on Alaska; the senior branch is divided between Iowa and Porto Rico. Surely St. Peter's and the Epiphany should possess an added inspiration and strength for renewed efforts, for they have given of their best.

Bishop Rowe in Chicago

The Bishop of Alaska returned from St. Louis on Monday of last week, addressed the women of the Auxiliary at the Church Club the same afternoon, preached in St. James' Sexagesima Sunday morning, and in Christ church, Woodlawn, to a densely packed congregation, addressed the Epiphany branch of the Woman's Auxiliary on Monday afternoon, attended the deanery meeting on Tuesday, and left the same evening for Kansas City, en route to the Pacific Coast.

The Consecration of Dr. Morrison

Bishop elect Morrison was presented with an episcopal ring, by his brethren of the clergy, on Monday. A reception was tendered him on Wednesday of this week at the Illinois Club, Ashland ave. The following are the arrangements for his consecration on the 22d: The consecrators appointed by the Primate are: The Bishops of Chicago, Springfield, and Western Michigan; preacher, the Bishop of Milwaukee;

presenters, the Bishops of Kansas and North Dakota; attending presbyters, the Rev. Cameron Mann, of Kansas City (fellow student at the General Theological Seminary and life long friend), and Dr. Hollister Lynch, of Ottumwa, Iowa; master of ceremonies, the Rev. Luther Pardee, assisted by the Rev. Messrs. A. L. Williams and C. P. Wolcott. The Bishop of Iowa will preach in his cathedral, Davenport, on the Sunday following his consecration.

A New Rector for Epiphany

The Rev. J. H. Hopkins, now rector of Christ church, St. Joseph, diocese of West Missouri, has received a call to the Epiphany, as successor to Dr. Morrison. He is 35 years old, and not a stranger in Chicago, having been for two years assistant at St. James', and leaving for the West during the incumbency of the Rev. Floyd W. Tomkins.

Church Missions in San Juan and Ponce

The Rev. G. B. Pratt, Dr. Morrison's present assistant, expects to sail on a transport, with his wife, for Puerto Rico, in a week or so, having been recommended by the Bishop of Chicago as the Church's missionary at San Juan; the Rev. A. N. Taft, from St. George's, New York, having already sailed for Ponce, where there is an English Church congregation hitherto under the jurisdiction of the Anglican Bishop of Jamaica.

The Northern Deanery

Met in St. Luke's, Dixon, on Jan. 17th and 18th. After Evening Prayer on Tuesday, addresses on "Some aspects of the Christian life" were made by the dean, the Rev. Dr. B. F. Fleetwood, whose subject was "Faith," by the Rev. N. W. Heermans, on "Hope"; and by the Rev. F. W. Keator, on "Charity." On Thursday the dean celebrated in St. Luke's at 7:30 A. M., and a Meditation was given by the Rev. J. H. Parsons. Matins followed, at 10:30 A. M.; then business meetings at 11 A. M., and at 2 P. M., with luncheon intervening, at the residence of the rector, the Rev. John Sage.

Trinity Church and its Rector

The Rev. Wm. C. Richardson, whose portrait appears on our cover page, was born in 1854, graduated at Berkeley Divinity School, Middletown, Conn., in 1888, and was ordered to the diaconate the same year by Bishop Williams, of Connecticut. He was advanced to the priesthood while assistant at St. Bartholomew's, New York, by Bishop H. C. Potter, in 1890, and was then elected rector of St. Paul's, Newburyport, Mass., 40 miles from Boston, where he remained for seven years. While special preacher at St. Mary's, Philadelphia, he accepted a unanimous call to Trinity church, Chicago, in succession to the late John Rouse, in September of last year, and entered upon his duties on Oct. 1st. The splendid parish house of Trinity church is thoroughly utilized. In addition to the usual organizations, the deaf-mutes have a club and room. The third of the free concerts for the poor was given this week, and among the interesting opportunities during Lent, will be free Saturday afternoon organ recitals. On the evening of the 16th, the first Thursday in Lent, a Sunday school institute will be held, at which an attendance of 300 is expected. At the Trinity Mission, Wallace st., the mothers' meeting is growing rapidly; there is a Boys' Club of 25 members, and the men's reading room is open every night.

Noon Lenten Services

The mid-day Lenten services will be held this year as usual, and again in Handel Hall, Randolph st., between State and Wabash. The schedule of speakers, all clergy of the diocese, will be distributed in the churches on Quinquagesima Sunday.

The Girls' Friendly Society

The Literature Committee of the G. F. S., reports very satisfactory work for a year. Periodical conferences have been held in the North, West, and South division of the city. At the first-named, held in St. James', with representatives from the six northern branches in attend-

ance, the papers read gave proof of remarkable care in the preparation, and three prizes were awarded. At the West side meeting, held in the cathedral Mission House, the 200 associates and members were hospitably entertained by the diocesan president, Miss Groesbeck, then recently returned from a prolonged visit to Europe. Music and dancing filled the interval between the partaking of refreshments and the evening programme of papers, etc. At the South side conference, held in Christ church, Woodlawn, Trinity, the parent branch, had 30 representatives present; and St. Philip's, 25. Here the largest number of papers was handed in. After a courteous welcome by the rector, six of these were selected by the committee to be read. The first prize, always a G. F. S., spoon, presented by the president, was awarded for an excellent paper on "Ben Hur"; the second, a book, for one on "Loyalty"; and the third for an instructive review of "The purpose of the Red Cross Society." The increasing interest in this portion of the G. F. S. work is evidenced by the ready response which is given to the Literature Committee's suggestions when arranging the programme for the conferences, no less than by the generous spirit of friendliness prevailing among the sister branches.

Bishop McLaren leaves on Sunday for New York, to attend a meeting of the Committee on the Expansion of the Church, on Monday evening.

At the winter meeting of the North-eastern deanery, on the 7th, in St. James', Dr. Clinton Locke read his promised paper, entitled "Reminiscences of the diocese of Chicago."

On Jan. 27th, at St. Peter's church, Lake View, the Rt. Rev. S. C. Ealsall, D.D., admitted 24 women of that parish into the order of the Daughters of the King, immediately after Morning Prayer.

Diocese of Long Island

The Bishop's Appointments

FEBRUARY

19. A. M., Christ, Bay Ridge; 8 P. M., St. Barnabas, Brooklyn.
22. 8 P. M., St. John's, Long Island City.
24. 8 P. M., St. Martin's, Brooklyn.
26. A. M., Epiphany, Brooklyn.

MARCH

1. 8 P. M., Ascension, Green Point.
3. St. Andrew's, Brooklyn.
5. Brooklyn; A. M., Messiah; 8 P. M., Good Shepherd.

A New Archdeacon

The archdeaconry of Queens and Nassau met in a special session at St. John's church, Long Island City, on Feb. 1st, to elect an archdeacon to succeed the late Rev. Dr. Edmund D. Cooper. The Bishop presided. The Rev. Henry B. Bryan, canon of the cathedral, was elected. The attendance was large, including 30 clergymen and 20 lay delegates.

Memorial of a Parishioner

A beautiful credence table of Caen stone, in memory of a faithful parishioner, has just been placed in the church of the Incarnation, Brooklyn, the Rev. Dr. J. G. Bacchus, rector. The table is fitted into a niche in the wall of the chancel, and consists of a massive table resting on a stone pedestal, and of a paneled back covered with symbols and surmounted by a pointed arch. It was used for the first time on Sexagesima Sunday.

Choir Guild Festival

The 49th annual festival of the Choir Guild of St. Paul's church, the Rev. H. M. Dumbell, rector, was held on the evening of Jan. 25th. A large number of clergymen were present, and with the choir of 45 men and boys, filled the chancel to overflowing, while the church was thronged. The music was under the direction of C. S. Zerberg, organist and choir leader. There were additional soloists accompanied by violins. The service included the oratorio "Gallia," Gounod; *Magnificat* and *Nunc Dimittis*, Bridges; and "Fight the good fight," by the organist.

The Rev. George W. Eccles, rector of All Saints' church, Bayside, is in New Orleans for the benefit of his health. While he is absent, the Rev. Charles W. Knauff will be in charge.

Diocese of Albany

At a meeting of the Board of Missions of the diocese of Albany held on Feb. 2d, Col. Wm. Gorham Rice was elected treasurer to succeed the late Gen. Selden E. Marvin.

St. Paul's church, Albany, was filled to the doors on Friday, Feb. 3d, by the many friends of the late Rev. J. Livingston Reese, D. D., for 27 years rector of this church, and later, registrar of the General Convention, who had come to pay their last respects. Dr. Reese died in New York city on Jan. 31st. The Bishop and many clergymen of the diocese were present in the chancel.

Diocese of Massachusetts

Death of a Clergyman

The funeral of the Rev. H. W. Fay took place from St. Stephen's chapel, Feb. 1st. Bishop Lawrence officiated. The Holy Communion was celebrated. Mr. Fay was born in Westboro, in 1841, and was graduated from Harvard College in 1867. He afterwards attended Oxford University, England. He had charge of parishes in Flatbush, West Newton, and Nantucket. He was an accomplished literary critic, and wrote extensively for the press. He was of a retiring disposition, and was seldom seen at meetings of the clergy. He has been an invalid for years. He was greatly interested in the starting of Church services at Westboro, and encouraged the project from the very beginning.

Twenty Years in One Parish

The Rev. John C. Brooks has just completed 20 years of rectorship of Christ church, Springfield. Only 66 families of those whom he found there when he became rector are represented in the 550 which make up the parish of to-day; 1,014 have been baptized (867 infants, 147 adults); and there have been burials, 596; marriages, 374; and 654 Confirmations. Communicants have increased from 400 to 946. In concluding his sermon, he said: "And now what of the future? Much, every way, after this inspiring record of the past. Our debt should be paid without delay, and we are fully competent to do so. Our treasury will then be relieved of a large burden of interest. In a short time now the generous legacy of Mrs. Baldwin will come to us, of \$35,000, the income of which is to be applied to the maintenance of the work of the parish and the support of the services. The parish is to be warmly congratulated on these munificent gifts of Mr. and Mrs. Baldwin, amounting in all to \$50,000, a larger sum than any parish in this diocese has received for a long time. As soon as the debt is removed, I trust that we can provide for the sum needed, in addition to the \$10,000 of Mr. Baldwin, for the erection of our tower. Very soon also an enlargement of our parish house will be needful; indeed, it is too confined already for our many wants."

The Eastern Convocation

The 277th meeting was held in St. Matthew's church, Boston, Feb. 1st. The Holy Communion was celebrated by the vice-dean, the Rev. J. H. Van Buren, assisted by the rector of the parish, the Rev. A. E. George. The sermon, upon the power of association, was delivered by the Rev. C. W. Duane. At the business meeting, resolutions upon the death of the Rev. T. F. Fales were passed, and expressions of brotherly feeling and sympathy were telegraphed to the Rev. Dr. Porter, of Lexington, who, on account of the infirmities of age, is unable to leave his room. Many reminiscences of the early life of the Church in Boston were told by the clergy, which were very interesting. After luncheon, served by the Daughters of the King, of the parish, a series of spiritual conferences was held in the church. The Rev. Dr. Shinn dwelt upon the motive of holiness in holy lives, and showed the power and influence of them. The subject was

discussed by several of the clergy present. The second topic, upon "Self-denying charity," was introduced by the Rev. F. B. Allen, of the City Missions, who spoke of it as bearing upon the development of holiness in the personal life of the Christian. The last topic, "Worship in the Holy Eucharist," was treated in a masterly way by the Rev. J. W. Hyde who afterwards made an address at a meeting of the Daughters of the King. Twenty-five clergymen were in attendance at the convocation.

The Rev. George W. Shinn, D.D., spoke before the Unitarians on Jan. 30th, upon the topic, "Why I am a Churchman." He was roundly applauded for his excellent address.

The late Washington G. Benedict left a bequest of \$2,500 to Trinity church, Boston.

Diocese of Central New York

Bishop's Appointments

FEBRUARY

10. Waterloo and Seneca Falls.
17. 2 P. M., Chittenango; 4 P. M., Canastota.
21. P. M., Cleveland.
23. Evening, St. Joseph's, Rome.
24. Cortland and Homer.
26. All Saints', Syracuse.
28. Binghamton.

Convocation of the Third District

It was held in the church of the Good Shepherd, Binghamton, Jan. 17th and 18th. On Tuesday evening, after prayer, a thoughtful paper on "Social Righteousness" was read by the Rev. W. H. Van Allen. On Wednesday morning the Rev. J. H. La Roche, D.D., preached from St. John xvii: 25-2. At the afternoon business session the usual matters were presented for action, and the dean's report was made. A thorough and instructive paper on "What are Missions?" was read by Dean Quennell at the closing service, Wednesday evening.

Convocation of the Second District

A regular business meeting was held in the parish house of Grace church, Utica, Jan. 31st., nearly all the members being present. After a banquet, called by the ladies "a lunch," the dean called the meeting to order. After the hearing of reports, a minute was unanimously adopted expressive of the regret and good wishes of the entire convocation in the near departure of the Rev. Dr. Olmsted. It was felicitous in expression, and was ordered published. Convocation adjourned, to meet in April in St. Thomas' church, Hamilton.

Fr. Osborne, S.S.J.E., will conduct a Quiet Day, March 2d, in St. Luke's, Utica, the Rev. W. F. Cook, rector, under the auspices of the Utica associate members of the G. F. S.

Zion church, Fulton, the Rev. Geo. F. Potter, rector, was the recipient on Christmas Day, of a handsome font of Rutland marble, presented to the parish by Mrs. Charles A. Davis.

A Mission will be held in the church of St. John the Divine, Syracuse, the Rev. D. B. Matthews, rector, commencing Feb. 9th and continuing ten days. The missionary is the Rev. C. F. Lowe, of Tennyson, Ottawa, Canada.

Diocese of Virginia

A Memorial Window

On Sunday morning, Jan. 22d, impressive services were held in the Monumental church, Richmond, the occasion being the unveiling of a beautiful memorial window to the late Rev. Fenner Satterthwaite Stickney who died while filling the pastorate of this church. The services were conducted by the Rt. Rev. Junius Moore Horner, the recently consecrated Bishop of Asheville, and a life-long friend of Mr. Stickney's; the Bishop-coadjutor of Virginia, the Rev. Benjamin Dennis, and the present rector of Monumental church, the Rev. W. A. Barr. The window was designed by J. & R. Lamb, of New York. It represents only one figure, St. John, the Evangelist, with a group of Easter

lilies on either side, and below the name at the bottom of the window is the appropriate text: "He that loveth his brother, abideth in the light." The subject selected, the beautiful coloring, and the fine execution of the work, all make it a worthy tribute to him for whom it is given. Bishop Horner preached an eloquent sermon from the text on the window.

An Evidence of Regard

The congregation of Epiphany church, Barton Heights, recently presented their rector, the Rev. W. P. Chrisman, with a handsome gold watch and fob. The presentation was made by Mr. A. Sidney Groser, senior warden of the church, who made an eloquent address, to which Mr. Chrisman feelingly responded. This church contemplates building a parish hall in the near future, and plans are already in the hands of the architect.

Acceptance as General Missioner

The Rev. Nelson P. Dame, rector of Christ church, Winchester, has just informed his vestry of his determination to accept the appointment made him as general missioner of the Parochial Mission Society of the United States. Mr. Dame is a thorough believer in this method of work, and has spent all his vacations in this way, during the past few years, holding missions in Virginia, West Virginia, Maryland, Pennsylvania, and Philadelphia. He will still retain the rectorship of Christ church, supplying a minister for his five months of absence, and exercising such supervision over the work of his church as he can consistently with his duties as general missioner.

Diocese of California

Annual Diocesan Convention

The 49th annual convention was held in St. Paul's church, San Francisco, Jan. 24th. It opened with a celebration of the Holy Communion, the Bishop of the diocese, celebrant, and the Bishops of Los Angeles and Salt Lake assisting. The sermon was preached by Bishop Leonard. Never before in the history of the diocese were there so many presbyters and lay delegates present. The Rev. M. D. Wilson was re-elected secretary. Each of the visiting bishops was asked to address the convention. The most interesting feature of the session was the greeting sent by the Archbishop of Canterbury through the Lord Bishop of Columbia as follows:

OLD PALACE, CANTERBURY, January, 1899.

MY DEAR BISHOP OF COLUMBIA.—I rejoice at your being invited to attend the consecration of the Bishop of Sacramento. Nothing can help the Church more than a thoroughly good understanding with our brothers in the United States. May I beg of you to express to the bishops whom you will meet, the warm feeling of regard with which I sympathize with the work which they are doing with such splendid results. God has given the Church in the United States a great mission, and the bishops are pressing on to the full discharge of the duty thus laid on them, with the steady earnestness that characterizes the race to which they belong. My prayers are with them all ways. I am, my dear Lord,

Yours affectionately,

F. CANTUAR.

The Lord Bishop also conveyed the greetings of the Archbishop of Rupert's Land, Primate of Canada, in which he says, "Kindly express for me to the bishop presiding at the consecration, the sympathy of the Church of Canada with the growth and expansion of the American Church, and my prayer that the Holy Spirit may be given in such fullness to the new Bishop of Sacramento, that he may be a great blessing to the diocese and the Church." Another pleasant feature of the afternoon session was the presentation by the Bishop of the diocese, of Major Noble, a member of the Brotherhood of St. Andrew, who is a member of General Shafter's staff, and served with him in Cuba. He paid a glowing tribute to the noble work done in Cuba by the Brotherhood men.

In the afternoon session the Bishop presented his annual address, from which we gather the following statistics: Summary for eight months: Confirmed, 242; Baptized, 5; celebrated Holy

Communion, 39 times; marriages, 4; burials, 7; sermons, 56; addresses, 85; visited points 58.

Wednesday was entirely given up to the consecration services of the Bishop of Sacramento. Thursday the session opened with Morning Prayer. After the usual routine business, the entire forenoon was devoted to addresses of the missionaries from every part of the diocese. At two o'clock the organization of a diocesan Sunday school institute was discussed, and a committee was appointed to draft a constitution, with instructions to proceed. One of the most important steps, and one that will have a great influence upon the future work of the diocese, was the movement for the building of a bishop's palace, in the see city of San Francisco. A committee consisting of Messrs. A. N. Drown, chancellor of the diocese, N. E. Dean, William Babcock, Henry T. Scott, Mesdames Samuel Wilson, W. H. Crocker, I. Lawrence Poole, and George Pope, was appointed to take action thereon, the clerical member of the committee being the Rev. W. C. Shaw. The result of the elections was as follows:

Standing Committee.—The Rev. Messrs. R. C. Foute, E. J. Lion, Robert Ritchie, E. B. Spalding, L.H.D.; Messrs. A. N. Drown, Major W. B. Hooper, Colonel George H. Mendell, and William Babcock.

Board of Missions.—The Rev. Messrs. J. R. de Wolfe Cowie, F. J. Maynard, G. E. Swan; Dr. H. C. Davis, C. D. Haven, G. H. Kellogg, and Colonel J. V. D. Middleton.

Delegates to Missionary Council.—The Rev. W. I. Kip, Jr., and Dr. J. V. D. Middleton.

An invitation from Trinity church for the next annual convention, on which occasion will occur the semi-centennial of the diocese, was accepted.

Diocese of Connecticut

Payment on a Parochial Debt

The rector of Christ church, West Haven, the Rev. R. H. Gesner, on the Sunday after Epiphany, had the pleasure of announcing to his people the payment of \$1,000 on the debt of the parish house. On entering upon the rectorate nearly five years ago, he found a debt of \$3,000 on the building which had but recently been completed. In spite of the financial stringency of the past few years, one third of this obligation has now been met, owing to the persistent united effort of all the parishioners. The Ladies' Aid, assisted by St. Agnes' Guild, have been most assiduous in working for this end, and deserve great credit for their devotion and perseverance.

Consecration of a Church

In no place in Connecticut has the Church had to oppose more determined opposition, than in the beautiful little village of Farmington. After 27 years of struggle its worship is conducted in a dignified and beautiful building, the fruit of the persistent efforts and self-sacrifice of the Church people. On Jan. 22nd this little stone church was formally opened. Bishop Brewster conducted the services, assisted by the rector, the Rev. Mr. Ellsworth, the Rev. Dr. Gammack, and the Rev. William Richmond, of Orange, N. J. Long before the hour of service the church was filled, 225 people being present, while many more were unable to gain admission. The service was very hearty and impressive. The interior furnishings are at present those which have been long used in the chapel in the "upper room," and are utterly inadequate for their present purpose. It is hoped that some generous benefactor will soon provide the lovely church with suitable furniture. The articles at present most needful, are a pulpit, lecturn, and altar.

The Church Club

The annual meeting of the Church Club took place at the Hotel Hartford, in Hartford. Officers were elected as follows: President, Burton Mansfield, of New Haven; vice-presidents, Dr. C. C. Beach, of Hartford, and John H. Sage, of Portland; secretary, Charles F. Chase, of New Britain; treasurer, George M. Curtis, of Meri-

den; executive committee, John A. Buckingham, of Watertown, Henry E. Rees of Hartford, Elijah F. Johnson, of Windsor, George H. Tuttle of New Haven, and Alfred N. Wheeler of New Haven. General William W. Skiddy of Stamford, and Burton Mansfield, of New Haven, were elected delegates to the national conference of Church Clubs in Chicago, Feb. 9th. The president's report reviewed the work of the club during the year, and the secretary's report showed the membership to be 113. General Skiddy, the retiring president, presided at the dinner. The Rev. Dr. David H. Greer, rector of St. Bartholomew's church, New York, was the guest of the club, and spoke on the work of the last General Convention. Burton Mansfield, a lay delegate from this diocese, discussed the subject from a layman's point of view.

UNIONVILLE.—Bishop Brewster made his annual visitation to Christ church, the Rev. W. W. Ellsworth, rector, on Jan 22nd, and confirmed five persons. The church has been handsomely decorated, and its outward beauty still further enhanced by the gift of a new pipe organ.

Diocese of Pittsburgh

Noon-day Lenten Services

Arrangements have been completed by the Pittsburgh local assembly of the Brotherhood of St. Andrew for holding noon-day services during Lent, in St. Peter's church, the Rev. Dr. E. H. Ward, rector. The services will be in charge of the chaplain of the Brotherhood, the Rev. H. E. Thompson; and among the special preachers who have promised to officiate, are the Bishop of the diocese and the Bishop of Central Pennsylvania.

The Church Home

On the Feast of the Purification of the Virgin Mary, Bishop Whitehead made his annual visitation. At 10 A. M., there was full morning service; the Bishop made the address, confirmed a class presented by the chaplain, the Rev. T. J. Danner, and celebrated the Holy Communion. In the afternoon, there was choral Evensong by the Rev. W. R. Watson, and the Bishop held the annual public catechising of the children. An offering was received toward the completion of the furnishing of the chapel. Luncheon was served for the clergy and other invited guests.

The Woman's Auxillary

The monthly meeting was held at the Church Home with a very large attendance of members. An interesting letter was read concerning the work of the Church in Africa, and report made of what has been accomplished by the House-furnishing and Clothing Bureau which was organized four years ago by Churchwomen of the various city parishes, having its headquarters in a building connected with St. James' church. During the four years, over \$900 has been received from the sale of articles donated, and quite a large amount has been paid out to worthy women who have given their time to putting in repair such articles as stood in need of it. During the summer, the association paid these women for work for the Red Cross Society, thereby helping them, as well as rendering assistance to those requiring it in camp and hospital.

Reception by the Bishop

On Wednesday evening, Feb. 1st, the Bishop and Mrs. Whitehead held a most enjoyable reception at the episcopal residence, for the clergy of the city and their wives, the officials of the diocese, and the various officers of the Church Club, Waman's Auxillary, and Prayer Book Society.

CAMBRIDGE SPRINGS.—Tuesday, Jan. 31st, the Rev. G. T. Richards presented five adults for Confirmation at this flourishing mission, the result of a few months' active work. Bishop Whitehead preached and addressed the class. The work is most encouraging, and in the near future a stone chapel is to be erected. Mr. Richards is rector of Christ church, Meadville.

Diocese of Missouri

The Woman's Auxiliary

The Missouri Branch held a quarterly meeting in Christ church cathedral, St. Louis, on Jan. 27th, when there was a large attendance and a full review of the past, and of plans for the future. The system of "birthday offerings" of one cent for each year of one's age, was again commended as one means of accumulating for the United Offering for 1901. An appeal, heartily endorsed by the Bishop, was made by the Rev. B. F. Newton for his congregation of the Good Shepherd, which is now being forced to seek another location and to build anew, while yet its members are too few and feeble to furnish the means required. This church of the Good Shepherd, which has never been strong, has long been subjected to the encroachments of a colossal brewery which has absorbed all the adjoining lots, and now at last secures the site of the church, at a price which doubtless exceeds its market value, but which, nevertheless, will compel a considerable additional outlay to locate it elsewhere. Under these circumstances, the auxiliary was prompt in responding, pledging from separate parishes, \$118, and from individuals, \$525. After noonday prayers for missions, and the usual luncheon, Bishop Rowe, of Alaska, addressed the Auxiliary in regard to his distant field, and the work accomplished there during the three years of his episcopate, both among the Indians and the many seekers after gold. His report was such as greatly to encourage all in their interest and efforts in behalf of his work, which is being so energetically prosecuted, and with such a measure of success.

An Episcopal Gathering

St. Louis has just had quite an influx of bishops of the Church, eight, besides the diocesan, being present in the city on Tuesday, the 31st. Of these, four, with Bishop Tuttle as chairman, formed a Council of Conciliation to settle the points in dispute between the Bishop of Colorado and the dean of the cathedral, Denver; while Bishop Walker, of Western New York, was on a visit to friends in the city; Bishop Potter, of New York, came to deliver an address before the Contemporary Club; and Bishop Rowe was still completing his appointments before proceeding to Omaha. Altogether, this was an unusual impromptu meeting of the episcopate. The Rt. Rev. and Mrs. Daniel S. Tuttle entertained at luncheon the visiting bishops. The affair was simple and artistic. The only St. Louisans besides Bishop and Mrs. Tuttle were, Miss Cristine Tuttle, their daughter, and the Rev. Dr. and Mrs. William Short. The bishops, in addition to those above named, were: Bishops Garrett, Gilbert, Atwill, and Millsbaugh.

Diocese of Ohio

The Cleveland Convocation

In the church of the Good Shepherd, on Jan. 24th, the services began with the celebration of the Holy Communion at 9:30 o'clock, the Rev. E. W. Worthington being the celebrant. The Rev. F. E. J. Lloyd was the preacher, his subject being, "The duty of the Church to provide religious instruction for her children." A business meeting followed, at which the Rev. Mr. Lewis, in charge of Christ church, Oberlin, presented the needs of that mission, and created great interest in the work there. The Rev. Mr. Abbott, the newly-elected Archdeacon of Ohio, addressed the convocation, and received a cordial welcome from his brother clergy in this part of the diocese. A bountiful luncheon was served by the women of the church. The Rev. George H. McGrew, D.D., made an address upon "The organization of the Sunday school," and was followed by the Rev. Frank Du Moulin who spoke upon the subject of "Attendance." At Evensong the Rev. W. H. Jones presented a paper, carefully prepared, upon the subject of "Teachers for the Sunday school," and the Rev. W. H. Sheppard read an excellent paper, his subject being "The course of instruction." Altogether, the convocation was pronounced one of the most interest-

ing and helpful held for a long time. The dean of the convocation, the Very Rev. Francis M. Hall, was ill with *grippe*, and the Rev. Mr. Worthington presided in his place. The next convocation will be held (D. V.) at St. Mark's church, the Rev. F. E. J. Lloyd, rector, on Tuesday, April 18th.

Diocese of Nebraska

Bishop Worthington's Health

The Bishop, despite his disease, manages to hold one or two services in the city every Sunday, and is daily at his office; he has even ventured to issue his list of appointments for the usual spring visitations, but time only will prove whether he is able to keep them, especially those out of town.

The Woman's Auxiliary

Bishop Rowe, of Alaska, gave an interesting and inspiring address at the quarterly meeting of the diocesan branch of the Woman's Auxiliary, Feb. 1st. A new branch has been organized at Trinity, Norfolk, where the Rev. J. B. Van Fleet has recently taken charge, and is meeting with encouraging prospects of success.

The pre-Lenten Retreat for the clergy of the diocese was held Feb. 7, 8, 9 in the Clergy House, Omaha; conductor, Prof. W.W. Webb, of Nashotah.

On Jan. 31st, an important meeting of the Omaha men of the Brotherhood of St. Andrew was held in the cathedral parish house, which was favored with an instructive and interesting address by Mr. J. H. Peyton, army secretary of the B. S. A.

The Monday meetings of the Omaha clericus are of special interest this year, the attendance large, the papers and discussions of peculiar merit.

The Lenten noonday services are announced to be held this year in the cathedral, and not, as hitherto, in a secular building.

The Rev. I. P. Johnson, of South Omaha, has been giving a ten days' course of instruction at St. Mary's, Blair.

Bishop Vincent conducted the services of the annual Quiet Day for women, Feb. 2d. Bishop Worthington was able to attend and take his wonted part. The attendance was very good, especially in view of the severity of the weather.

The Sunday schools throughout the diocese, inspired by the large amount they contributed last Lent above all previous years, are manifesting great interest in missions, and are hoping to raise a yet larger sum this coming Lententide.

Diocese of Milwaukee

The Woman's Auxiliary

A meeting of the Milwaukee branch was held at the same time and place as convocation. There were 14 parishes and missions represented, and with the thermometer 18 below zero, it was a good showing. Papers were read, on the Triennial Meeting, by Mrs. Crandall, of Milwaukee; foreign missions, with an appeal for China, Miss Jones, Oconomowoc; domestic missions, with an appeal for the Rev. Mr. Hunter's work in Raleigh, N. C., Mrs. C. L. Mallory, of Delavan; diocesan missions, Mrs. W. F. Whitney, Waukesha. A paper prepared by Miss Knight, president of the Junior Branch, was read by Miss Holmes, of Sussex; another, on the Girls' Friendly Society, by Mrs. Stetson, of All Saints' cathedral.

More Property Acquired

The Rev. John Belton Haslam, of St. Barnabas' church, Victoria, B. C., will be the new curate in charge of St. Edmund's, Milwaukee, by appointment of the Bishop. An adjoining lot of ground, 50 x 100 ft., on the south side of the present property, has been purchased for use in the future development of the work of that congregation. The cost was \$2,000, on which \$500 was

paid in cash, and the remainder carried as a present debt. This gives St. Edmund's a splendid property, 100 x 100 ft., in an exceedingly good position.

On the afternoon of the 2d Sunday after the Epiphany, a missionary rally of the Sunday school and Junior Auxiliary children from the parishes and congregations in and about Milwaukee, was held at the cathedral. Between 400 and 500 children were present. The Bishop presided.

The Bishop visited the church of the Nativity, North Milwaukee, on the afternoon of the 1st Sunday after Epiphany. The new guild hall lately erected, at a cost of \$250, was blessed and dedicated for its future use.

The "Year's mind" (1st anniversary) of the death of the Ven. Archdeacon C. T. Susan, was duly observed at the cathedral, Milwaukee, during the Epiphany season. It is hoped soon to place a memorial of him in the cathedral.

Diocese of Newark

Death of a Vestryman

Mr. Bennett Bernard Schneider, for many years a vestryman of the church of the Holy Communion, South Orange, died Feb. 3d. He had long retired from active business, but was devoted to his parish. The burial service took place from the church Feb. 5th, and was conducted by the rector, the Rev. Lewis Cameron.

Presentation to the Rev. John S. Miller

A very enjoyable and pleasant parish reception was given on Monday, in the guild hall of the House of Prayer, Newark, the chief feature of which was a surprise presentation to the rector, Fr. Miller, of a purse of gold, subscribed by the parishioners in recognition and appreciation of the tenth anniversary of his rectorship of the parish. Mr. Davis, the parish treasurer, on behalf of the vestry and congregation, made the speech of presentation, to which Fr. Miller responded. The young people afterwards served refreshments, and the evening was concluded with music and dancing.

Diocese of Central Pennsylvania

Archdeaconry of Williamsport

Convened in Trinity church, Williamsport, Jan. 23, at 7:30 P. M. The sermon was preached by the Rev. Geo. I. Brown, the Bishop reading the closing prayers and pronouncing the benediction. Tuesday, after prayer by the archdeacon, the Rev. Wm. Heakes, 18 clergymen answered to roll call. The Rev. Mr. Kirkby and the Rev. Dr. Clerc were appointed a committee to draft a letter of sympathy for the Rev. John D. Rockwell, in his late bereavement. The Holy Communion was celebrated by the Bishop, the sermon preached by the archdeacon. In the afternoon, the reports of the missionaries were presented. The Bishop announced the appointment of the Rev. Charles B. Carpenter, as diocesan missionary, and also that the Sunday school Lenten offerings would henceforth be given to general missions instead of to diocesan missions as formerly. An arrangement was made to give the proposed changes in the by-laws a trial at the spring session, and then consider their adoption. At 5:30 P. M., the ladies of the parish entertained the vestry and the visiting clergy at dinner in the parish house. The clergy, in invitation to the Rev. E. H. Eckel, of Christ church, attended the initial performance of the sacred opera, "Egypta," in the Opera House at 8 P. M. After Morning Prayer and litanies, on Wednesday, an exegesis in the various words translated repentance in the Bible and the Prayer Book, was read by the Rev. Dr. Clerc, and was followed by discussion. The Rev. Mr. Diller presented an essay on "Associate missions" which raised an animated discussion. The Rev. Wm. H. Butts presented a review of "The Christian pastor and the working Church," by the Rev. Washington Gladden, D.D., LL. D. One of the most inspiring missionary services in

the history of the archdeaconry was held at 7:30 P. M. The church was well filled. The Bishop of the diocese presided, and the addresses were delivered by the Rev. Henry L. Phillips, of Philadelphia, who spoke on "The Church and the colored people"; the Rt. Rev. L. L. Kinsolving, who discussed "Missions in Brazil," and Bishop Talbot, who presented the claims of "Domestic missions." The final business of the archdeaconry was then disposed of. The Rev. Dr. Clerc invited the archdeaconry to meet in St. Paul's church, Phillipsburg, for the spring session, and the invitation was accepted.

The Woman's Auxillary

Some 50 delegates of the Auxillary, from the various parishes and missions of the archdeaconry, met in Trinity church, Williamsport, on Wednesday morning at 11 o'clock. The Holy Communion was celebrated by Bishop Talbot, who also made the address. The visitors were entertained at luncheon by the ladies of Christ church and Trinity parishes. A business meeting was held in the church at 2:30 P. M. Mrs. Edward P. Almy, organizing secretary for the archdeaconry, presided, and Mrs. W. D. Crocker was secretary. The Bishop of Brazil conducted the devotions and addressed the delegates. Reports from the various parish branches were read. At 4 P. M. Mrs. John White, of Christ church parish, gave a tea at her residence, to afford the delegates an opportunity of meeting the clergy.

Diocese of New Jersey

Benediction of a Parish House

On the evening of Jan. 20th, the Bishop visited Christ church, Elizabeth, the Rev. H. H. Oberly, rector, to hold a service of Benediction in the new parish house. This much-needed addition to parish equipment has, after years of waiting, been secured and paid for chiefly through the efforts of the Mite Society. It was formerly a commodious private residence adjoining the church on Scott place, but by remodeling and tasteful decoration, it has been adapted to parish uses, supplying rooms for clergy office, choir rehearsals, sewing-school, guild meetings, infant Sunday school, and Junior auxillary. Shortened Evensong was sung in the church, with addresses by the rector and the Bishop. The rector spoke of the three eras of progress in the parish since its beginning in 1858, coinciding with the three rectorships,—the period of foundation and consolidation, of growth, and of expansion. The work of the laity was especially commended. The Bishop, after congratulating the parish on its successful work thus far, pointed out means for further expansion with new methods now for the first time possible, closing with a vivid picture of the future of the parish. The procession to the new building then passed out of the church, including the crucifer and acolytes, the vestry, officers of guilds and societies, heads of committees, Sunday-school teachers, visiting clergy, the curates and rector of the parish, and the Bishop. After saying a special office of Benediction in the guild-room, the Bishop passed from room to room, using collects appropriate to the work to be done in each. The house was then thrown open for a general reception to parishioners and friends. Money is also in hand for the erection of a large hall in the rear of the parish house, to be connected with the church, and used for the Sunday school and general meetings, which it is hoped will be completed by May.

Diocese of Delaware

A Sad Loss to the Church

The diocese has met with a severe loss in the recent death of the Rev. Chas. E. Murray, D.D., rector of St. Andrew's church, Wilmington, and of Dr. Horace Burr, senior warden of Trinity parish, Wilmington. Both were closely identified with the history and life of the Church in these parts, and rendered her valuable service. Their departure has called forth many expressions of affectionate regard and sympathy.

Appreciation of a Rector

The new rectory of St. John's church, Wilmington, is now occupied by the rector, Archdeacon Hall, and is pronounced one of the best buildings of the kind in this section of the country. His parishioners lately called upon him *en masse*, and left behind them a bountiful supply of choice provisions.

The Woman's Auxillary

The Epiphany meeting was held in St. Andrew's church, Wilmington, and was addressed by Bishop Coleman and Archdeacon Jeffries. A special meeting of the auxillary was held on the Feast of the Purification in Trinity parish house, of Wilmington, and was addressed by Mrs. Ware, of North Dakota.

Signs of Progress

Calvary church, Wilmington, under the new rector, the Rev. Henry W. Cunningham, is showing signs of additional and more general interest. Recently the interior of the church building has been greatly improved, and now presents a very attractive appearance.

At the last meeting of the Clerical Brotherhood, held at Bishopstead, an essay was read by the Rev. A. L. Urban, on "The demands of the age upon the Christian pulpit."

As an illustration of kindly feeling, it may be mentioned that the Bishop of the diocese has been invited to open, with an address on charity, the annual ball of the Hebrew Charity Association.

The vacancies in the Standing Committee caused by the death of the Rev. Dr. Murray and Dr. Burr, have been filled by the election of the Rev. J. Leighton McKim and the Hon. Edward G. Bradford.

Steps are being taken for the early rebuilding of St. Barnabas' church, Marshallton, which was destroyed by fire on the night of Christmas Day.

Diocese of Minnesota

Bishop Gilbert's Visitations.

FEBRUARY

16. Wilder. 17. 7:30 P. M., Jackson.
19. 11 A. M., St. Matthew's, Minneapolis; 4 P. M., Fridley Park.

MARCH

5. 7:30 P. M., Northfield.
7. Quiet Day for women, St. Paul.
8. 3 P. M., Woman's Auxillary, St. Paul.
12. Minneapolis: A. M., St. Mark's; 7:30 P. M., St. Andrew's.
16. 2 P. M., North Branch; 7:30 P. M., Rush City.
17. 7:30 P. M., White Bear Lake.
19. Minneapolis: A. M., Holy Trinity; 7:30 P. M., All Saints.
22. 7:30 P. M., Anoka.
23. 4 P. M., Elk River; 7:30 P. M., Becker.
24. 7:30 P. M., Farmington.
26. Minneapolis: A. M., Gethsemane; 4 P. M., Grace; 7:30 P. M., St. Paul's.
27. 7:30 P. M., Merriam Park
28. 7:30 P. M., St. James', St. Paul.
29. 7:30 P. M., St. Stephen's, St. Paul.
30. 7:30 P. M., Messiah, St. Paul.
31. Three Hours' Service, Christ church, St. Paul.

Forty Years' a Churchwarden

St. Luke's parish, Hastings, sustains a severe loss in the death of Mr. Samuel Norrish, junior warden. For over 40 years he had been actively identified in the affairs of the parish, a loyal Churchman, and a devout communicant.

A New Rectory

A benediction service for the new rectory at Le Sueur was held by Bishop Gilbert. The structure, which is one of the most attractive in town, cost \$1,800. The rector, the Rev. Mr. Jones, attends also to the spiritual needs at Henderson, Cordova, and Le Sueur Centre. All three missions are in a flourishing and hopeful condition.

The Clericus

Met at St. Peter's church, St. Paul, the Rev. E. Johnson, special preacher, the Rev. Geo. H. Mueller, celebrant. The Rev. H. P. Nichols presented an exegetical paper based upon St. Matt-

hew xxxviii: 42, which provoked considerable discussion. The Rev. J. J. Faude made an address upon the proposed amendment to the Constitution anent the use of the Prayer Book. Luncheon was served at the rectory; the presence of Bishop Gilbert made the gathering specially enjoyable.

St. Paul Convocation

Met at Christ church, the Rev. Dudley Rhodes, convocation preacher. A celebration of the Holy Eucharist followed. The Rev. C. C. Rollitt read a paper on the proposed Canon XXII, relative to the duty of deans, which elicited considerable discussion. The Rev. Harvey Officer read an excellent paper on "Sacerdotalism"; the Rev. Geo. H. Mueller, on "The development of belief in the immortality of souls"; the Rev. T. P. Thurston on "Summer camps for our boys"; the Rev. John Flockhart, on "The place of prayer in parish and mission work"; the Rev. F. A. Allen, on "Church history," with stereopticon illustrations. Luncheon was served by the ladies of Christ church parish. All the city clergy were present. The papers read were carefully prepared, and proved helpful.

Bishop Gilbert's visitations: St. Ansagarus, Minneapolis, 1; St. Phillip's, St. Paul, 5.

A Visit to Our Church Missions

FROM PRIVATE LETTERS OF THE REV. S. HARRINGTON LITTELL. PRINTED BY PERMISSION

OFF SHANGHAI, NOV. 6, 1898.

The Work in Tokyo

We went through the Tokyo Divinity School, where 85 boys are preparing for the priesthood. Here, as in several other Japanese houses, we took our shoes off, according to the native custom. To walk on a mat is as great an offence to the Japanese as to stand on a sofa with our boots on would be to us. The floors are kept spotlessly clean, and highly polished. In every room is an Eikon, or sacred picture, in every instance I think, a head of Christ looking down upon the boys. The students knelt at their work, Japanese fashion, resting back on their feet. They worked at low tables, about eighteen inches high, and seemed very diligent. I watched them at supper; all faced the Eikon while we asked the blessing. Then they fell to, and put away their rice, hash, and all the rest in not less than three or more than five minutes.

I went back to St. Andrew's house for dinner. Mr. Wood, a lay-worker there, said that they never came in contact with Buddhism in their work with the boys. The old religion does not even nominally affect them. The missionaries work on the assumption that those with them and with whom they come in contact are not Buddhists, and they always find this to be the case. Unbelief is the practical state of the Japanese. It is not considered necessary to study the doctrines of the Shintoists and Buddhists, in order to refute them. The decline of the heathen religion is very rapid, I am told, all over the East.

The news came up that evening that "the Gaelic" would remain in port until noon on Tuesday, so that I decided to stay over night in Tokyo. Mr. Evans took charge of me, at his house. This delay in sailing was just what I wanted, for it allowed me to have proper All Saints' Day services.

WUCHANG, NOV. 21, 1898.

I was sorry to leave Tokyo so soon, but now I had Kobe to look forward to. There I walked around the town and saw the beautiful new American Church for English-speaking Christians, and the English church for natives. We saw wayside shrines; some in graveyards with food, flowers, and money for the use of the departed spirit, so that he will not get hungry and torment his family. The money is to pay the fare for getting the spirit over the river down below. On leaving Kobe I found my fellow-passenger on board the steamer, Dr. Corlies who goes so far into the west of China. Here in Wuchang we are not out of the world at all—but I

must not anticipate by describing the place, only the work here is simply superb; forty times as much as I thought is being done. But to return. After leaving Kobe we went into the inland Sea of Japan, and there saw a wonderful sight. It was nearly full moon and we were out on deck, when suddenly there appeared a distant rainbow. I had never seen a lunar rainbow before. This was perfect from tip to tip, and looked very curious at ten o'clock at night. Of course there was not much color in it, because the moon's light is not very strong, but it was bright against the cloud behind it.

At Nagasaki we saw the most beautiful harbor I have ever seen. We went ashore, of course, and I hunted up the English Church work. The Bishop was out on a visitation tour, but I saw the church and school. As we wandered about, we came across a Buddhist service in operation. The words we heard seemed to be the repetition of a name over and over again *ad libitum*, as a charm. "Use not vain repetitions" comes into my mind. It is deemed a merit to repeat Buddha's name until you faint, but these priests had no intention of fainting, for tea was served in the midst of the service while they were kneeling on their haunches. A drum-beat accompanied the ghastly wail or word, and at intervals all walked in single-file around the shrine. The offerings of the priests consisted of round pieces of blue paper, given three times while the cymbals sounded, a flute wailed a few notes, followed by a drum, and it was time to begin all over again.

Our steamer coaled up in a new way to me: scows came alongside, ladders were put up from them to the rail of the lower deck, then men and women placed themselves in line from the coal to the deck. Small baskets were filled, and handed up along the line like lightning. Each basket passed through twenty hands. The captain said that he had taken 1356 tons aboard in ten hours. At San Francisco it requires nearly six days to get so much coal. Four of these lines of people kept at the process without a break.

The Missionaries in Shanghai and Wuchang

The next stop was Shanghai. We anchored fourteen miles up the shore from the city, and took a launch. Mrs. Boone was on the launch to meet Mrs. Borland, and the Doctor, Mr. Reese, and Mr. Cooper were on the wharf. All the way down we saw junks and other craft, with eyes carved and properly painted on their bows. What are they for? Why, that the ships may see, of course; how can they know where they are going otherwise? If the sailors see a body floating in the water, they cover the eyes so that the boat may not see it. A little water which Bishop Boone had washed his hands in and thrown over the side, unwittingly, caused great anger in the captain's mind, because the water had dimmed the sight of the boat's left eye. A sailor was sent to remove the obstruction immediately, and all was well again. Mr. Cooper had a carriage, and soon he, I, and my trunk and so on, were going out to St. John's. A hundred new and interesting sights appeared at every turn. One was that of men convicted of various misdemeanors put in a cage to be gazed at, while they had large square yokes on their necks, on which were painted the crimes for which they had been condemned. Bands of three or four of these men, also labeled, walked up and down with the policemen on their beat. These policemen are interesting; large, swarthy men from India, who have served in the English army. They wore large red turbans, and were really handsome. The rest of their uniforms was the ordinary army blue suits, with capes, some lined with red.

The Moshers took me right in as soon as I reached the college, and I was at home immediately. They certainly gave me a royal time during all my five days with them; in fact, every body was kind. Having finished with Shanghai, with Mr. Pott's advice, I left for Wuchang. He urged me not to wait longer, but to begin at the language while this glorious September-like weather lasts. So we started, Mr. Partridge who had been waiting for me, and I, five days

ahead of the Borlands, intending to stop to see my classmates, Lund and Lindstrom; the Borlands to join us so that we could reach Wuchang together. Mr. Partridge had a Celebration for us at Mr. Yen's old church, as a special thanksgiving for our safe journey. Then all of us, including the Moshers, breakfasted with the Boones, where the Borlands were staying, and on Friday, the 11th, we started up river. I learned more about the country, the missions, the river, and various interesting subjects in those five days on the river, than I could have learned anywhere else in the same time. The trip takes only three and a half days, but we stopped twice, as I will tell you. Every day we had a short lesson, for Mr. Partridge at once began to give me lessons in the language. I began to ask for the ordinary things, such as "hot water," and to say, "good morning," and soon, just as one does when he goes to France to learn French. The characters, though difficult for the most part, are very interesting; "faith" is curious, for it is made of all the weapons and instruments of warfare which St. Paul speaks of as the "whole armor of God," a shield and spear, a helmet or hat, sandals under that, and a girdle; all put together, you get "faith." One of the native deacons found out that this symbolic representation could be made out of the Chinese characters for "faith." Their word, however, means only "trust," in the sense of not demanding cash payment for articles bought.

Chinese Customs

On Sunday morning we reached Wuhu, where Lund has gone. The native deacon and some of the Christians met us, and took us at once to the chapel. The congregation was waiting for us, so we at once began the service. Mr. Partridge preached in Chinese, of course, on the text, "The Master has come and calleth for thee." The service was taken by a native priest who came up from Shanghai with us. He has never seen our work up river, and is to stay a month at Wuchang. The chapel at Wuhu is upstairs in Lund's house, the work there being new and undeveloped. You enter the house through a large square hallway, where on that day about 30 boys were being taught. At once all sights of the outside world cease, for Chinese houses are self-sufficient, and depend for light and interest on central courts, around which the rooms are built. Families stay indoors at night-time, except when working, or else have their shops right in the houses where they live. They do not care for windows or piazzas which look out on the world. Passing across the court, you enter the guest room, where the inquirers are received, and those who want to talk with the clergy. Tea and tobacco are served, and all the Chinese formalities are gone through. Around this are the offices and study of the deacon, Mr. Li, who is a splendid young fellow, who was trained up for years under the direct supervision of Bishop Graves and Mr. Partridge, as all the candidates for Holy Orders are now. Behind the guest room is Lund's kitchen; upstairs he sleeps and studies in rooms which surround the central court on three sides. The chapel has the fourth, and by far the largest side. St. Paul speaks of the Church which is in the house of Aquila and Priscilla; we spent that Sunday and Monday with the Church in the house of Lund, and I saw, as never before, the meaning of the phrase.

Next morning we had the early Eucharist, at which there were twelve communicants. Mr. Partridge held a sort of devotional service on Sunday evening in preparation; also we had English Evensong at the consulate for foreigners. Lund had encouraging things to tell. Forty respectable men in a town near by had applied for a Christian clergyman or teacher. They sent three men who brought the request, with promise of enough to rent a house. They remained two days, and were taught as much as could be in that time. They went back and told the others what they had learned, and all are impatient for the work to begin. Lund thinks that he can start it soon. Of course he questioned them in many directions, so as to find out

their motive in wanting a church. He asked if there were any Christians at work in their town. "Yes, the Christian Alliance." "Why did you not go to them?" "Ah, their Chinese teachers and ministers are not well-instructed men like yours. We know we cannot hope for a foreigner to live in our town, and that we must have a native. But we want a native who knows. Besides, their foreign ladies preach." The Chinese sense of propriety is offended by the public speaking of women, and by the sectarian carelessness about order and dignity in worship. Mr. Partridge said that the tribute to our clergy is just, and is heard among the Chinese on all sides. There are no Christian ministers like them anywhere along the river. Many of them have been trained up from boyhood and have lived in close contact with our foreign clergy, until they know what the Christian life is.

At the early service the deacon who was helping Mr. Partridge, spoke to a man who came forward to the rail, and the man returned to his place without receiving. After service I asked why, and was given this account of the man:

Polygamy in China

He was brought up and baptized in one of our stations up the river; he was not over prosperous; his life was happy enough until his wife proved unfaithful, and ran off with his brother. A little later he moved to Wuhu, and after the proper separation in China from his wife, married again. He did well at Wuhu, and was soon rising rapidly. Now he is in an official position, earning a large salary. His heathen family argued with him to act in accordance with his higher rank, and get another wife or two; one more at least, a younger woman, pretty and winsome, who should show to advantage. For a long time he held out against what he knew to be wrong, then he suddenly stopped coming to the service. The deacon could not find out why. After perhaps two or three months, he married the third wife; the deacon heard of this, and went to him, and asked him about it. The man did not seem to regret it much, and the deacon was terribly grieved. After a few weeks the man seemed to realize suddenly what he had done. Just before our arrival he had come to the deacon in the most penitent way. He said he would do anything to win back God's favor, that he would come to scrub the church floor, and black Mr. Lund's boots, he would give up his position. "Oh, tell me, what shall I do?" Mr. Li gave the whole case over to Mr. Partridge who sent for him to come to the early service. Being penitent, the man wanted to receive the Blessed Sacrament, but as I said, the deacon rightly required him to abstain, until he could give up the cause of his sin, and bring forth fruits meet for repentance. It does not do in heathen lands to restore to full fellowship those who have lapsed, without strong discipline. Mr. Partridge went over the ground with the man, and the deacon put down in black and white these four conditions, upon which the man's hope of restoration shall depend. You will agree with me that they are most wise: 1. The man must appear before the bishop with satisfactory proof of the unfaithfulness of the first wife, and have the bishop recognize the separation. 2. He must acknowledge the second wife as his real wife. She must at once be prepared for Baptism in the status of a heathen bride (*i. e.*, as an infant with sponsors, the husband to be one), not having been married by the Church; he must bring her before the bishop, and there they must acknowledge themselves man and wife. 3. He must send away at once the third wife; but inasmuch as he had taken the burden of her care upon himself, he must support her. 4. He must have at least a year of penitential discipline, during which he must not come to the Holy Communion. At home daily he is to read the 51st Psalm, and use such other penitential devotions as the deacon in charge shall suggest. If endorsed by both clergy at the end of the year, the Bishop will then decide as to his readmission to full communion in the Church of God.

Editorials and Contributions

General Clergy Relief

THIS fund, from the report of this General Convention year, appears to be improving. Unfortunately the general agent, Mr. Neeley, died just as he was getting acquainted with his work, where a large acquaintance with the bishops and other clergy is essential to success. There are few men specially adapted to such a field; few have had any experience in writing or speaking upon the needs and trials of the clergy.

This fund should be represented by a clergyman. It is the Clergy Relief Fund, and no one can speak as effectively for it as some clergyman whose experience and years speak for him. He should also do this work with all his whole heart, soul, and strength. He should be an organizer who has ideas, and the confidence of our bishops, one, if possible, who has had experience of similar work in the past, and who can bring to the task some assurance of success.

With the right man the clergy are willing and ready to co-operate. The income should be doubled in the next three years. We are glad to recognize the forward step in the diocese of Easton, where each clergyman gave one dollar to the fund, thirty-six in all. We believe this idea of a dollar for every clergyman was suggested as a beginning of a solution of the question of general clergy relief, by the Rev. Mr. Holcombe, some two years ago, and this idea Mr. Neeley strongly advocated. It is something definite and tangible, and if generally acted upon, would put a new phase upon the whole matter. We hope that this example of the clergy of the diocese of Easton will be followed, and that the next three years will be fruitful of a large advance along the whole line.

We are surprised that the report does not mention the fact that the General Convention of 1895 designated a day for an annual offering; as it was a day secured at the suggestion of the Board, it ought not to be lost sight of, now that their petition has been granted. That day is Quinquagesima Sunday, or some day near it.

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Looking Forward to Lent

THE Church provides a Lenten fast for her devout but often erring children, and she also provides a pre-Lenten season, a season for a serious and systematic looking forward to the Lenten fast. Starting as it were, from the first Sunday in Lent, she makes her calendar count backward, week by week, to Septuagesima. That is clearly her pre-Lenten point of observation or outlook for her faithful children. What can she mean by this, if it be not, that she would wisely and lovingly teach them that it is necessary to the proper observance of the Lenten fast, that it be not like some disagreeable duty, carefully kept out of sight till the last moment; and that then it should come like an unexpected and unwelcome guest, thrust forcibly on one's attention and ministrations; but that it be dutifully and devoutly anticipated and prepared for as a coveted season of spiritual discipline and development, most needful to the soul's health and to the honor of our holy religion.

Now can anything more than this plainly indicated mind of the Church be asked for by her professed children? Is the idea of

loyalty so lost and the feeling of devotion so dead, that other and more particular reasons are needed to command their respect and secure their obedience? Then let them think of the scandal brought upon the Church, and of the yearly recurring jeers of the world at her Lenten fast, occasioned by those who, at the latest possible moment, and from the midst of heaped-up worldly amusements and frivolities, drop from sheer exhaustion into its formal observance, reluctant endurance, and anxiously looked-for conclusion. Let those of a more honest and thoughtful nature reflect upon the difficulty of bringing a mind, for half-a-year turned aside from spiritual things by the world's attractions, chilled in its devotions by contact with social gaieties; or perhaps worn and wearied by daily cares and anxieties, into any fit condition for the fasting, meditation, and prayer necessary to the keeping of a holy Lent. Can it be wise or just to come so unprepared to the Lenten fast that the half of the holy season must, perforce, be expended in bringing the mind and heart into a fit condition to make a hopeful use of the other half? How far does this come short of "keeping back part of the price" of the pretended offering to God, and trifling with the grace of the Holy Spirit? These are certainly considerations worthy of the thoughtful attention of all true and sincere members of the Church. The Lent which is not thus thoughtfully looked forward to, is little likely to be looked back upon with lasting spiritual satisfaction and delight.

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The Double Priesthood

SOME time ago we objected to an expression which has come into use of late years, which seemed to us to be founded upon a misapprehension of important relations, or at any rate, easily open to serious mistakes. The expression we refer to is "The priesthood of the laity." It is perfectly true that there is a double priesthood. There is the ministerial priesthood, on the one hand, and the priesthood of all Christian people, on the other. But this latter is not a priesthood of the laity as distinguished from the clergy, but one in which all are on the same footing, as "kings and priests unto God." In this priesthood clergy and people are all one. But the popular idea seems to be that there is one priesthood which belongs to the clergy, as such, and another to the laity, as such, and that the line between the two is obscure and uncertain. It is inferred that there is constant danger that the clergy will encroach upon this lay priesthood, and appropriate to themselves what properly belongs to it. Accordingly, the laity are sometimes called upon to "assert their rights," and it is announced that the time has come for the "pews to invade" the chancel. Nothing could be worse than the use of language which is calculated to make people think that they are being deprived of their rights by those who are set over them in the Lord.

That we are not alone in objecting to the use of terms which imply that laymen, as laymen, are in possession of a kind of priesthood which the clergy do not share, we are glad to find confirmed by so thoughtful a writer as Canon Moberly, in his excellent treatise on "Ministerial Priesthood." He

says (p. 262) that it is important to observe that there is a certain inexactness in the collective phrase, "priesthood of the laity." He proceeds as follows:

The laity, collectively as laity, have no distinctive priesthood. There is a collective priesthood of the ministry; and there is a collective priesthood of the body as a whole. In this all members of the body, whether ministers or laymen, share. But though there is assuredly a priesthood in which every layman should claim part, yet any phrase which seems to imply that the laity corporately, as laity, have a priesthood in which the ministry does not share, or which may be set over against the priesthood of the ministry, is, so far, misleading.

Laymen and priest alike are exercising the universal priesthood when they are fulfilling the duties of a Christian life, especially in all they do by way of Christian sympathy and help in relation to their fellow-men, in prayer and works of mercy. The congregation in church fulfills this function of priesthood in following with devotion the words of the liturgy, and making with thoughtfulness and unction the responses which are assigned to them. The priest does the same when he not only recites the service in an official sense, in his ministerial capacity, but also as a Christian man, with piety and devoutness. It is a mistake, not unattended with danger, to assume that the functions of a vestryman, or membership in a Church guild, bring people into the sphere of priesthood any more truly than the conduct of family prayers at home, the recitation of the Lord's Prayer in the Church service, or Christian sympathy and help bestowed upon those who are in sickness, sorrow, or poverty. In a word, the universal priesthood is the vocation of the baptized Christian, its vows are the baptismal vows recited at Confirmation; and there is between this and the ministerial priesthood no confusion whatsoever. The one embraces all that layman and priest alike are bound to be and to do, by virtue of their part in the Christian Covenant, while the other embraces those things which, in virtue of his ordination, the priest alone has power to discharge, those things which are summed up in the ministry of the Word and Sacraments.

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Organization and Individuality

CAPTAIN MAHAN, eminent throughout the world for his great works on naval warfare, is also a staunch Churchman and an earnest Christian. His words at the Church Club dinner, in New York, the other day, struck a note which people just now have much need to hear. It is a day of organizations. There are organizations for every conceivable purpose, and we are continually hearing of new ones, until it looks as if we might after awhile have a separate guild for the cultivation of each individual virtue. Captain Mahan drew attention to that which lies deeper and must take precedence of all organizations in order to render them really useful. He thought men were apt to lose sight of the power of the individual in their desire for organization. The latter was good only so far as it gave force to individuality. When the individual soul ceased to vivify it, it became dead, a machine. It might be active, but activity was not life. That was true in the political world. It was

true, also, in the Church. One of the great reasons for Anglo-Saxon pre-eminence among the races was their aversion to over-organization, and the constant assertion of individuality. And in the spiritual life, none of us could shift his individual responsibility to any organization. Every one of us could do by personal effort and personal prayer what no organization could do. In such contests between the powers of light and the powers of darkness as that into which Governor Roosevelt was just entering, with high courage against tremendous odds, every Churchman, every Christian, owed him his individual intercessions with God. The words of Captain Mahan, says *The Churchman*, seemed to bring to every hearer, with startling power, the reality of an intimate personal responsibility of every man for spiritual influence to inspire, uplift, and strengthen those in the van and stress of combat. The sentiments of this address may well be taken to heart by those who would substitute humanitarian activity for the cultivation of personal religion.

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Father Austin and His Teachings--VI.

BY THE RT. REV. DR. MCLAREN,
BISHOP OF CHICAGO

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FATHER AUSTIN was one day preparing a number of his dear lambs for Confirmation, at least that was what he was reported in the parish to be doing. The truth was, that to about five and twenty young boys and girls he was talking in this wise:

"Now, my dear children, you have gathered here in the chapel so promptly, that I feel sure of your interest, and I have a question to ask: Who is it that prepares you for Confirmation?"

"Why, you, of course, Father."

"Unusually bright as your answers are, my children, you are wide of the mark this time."

"Then why are we here, Father?"

"Because the Great Teacher is here."

"And you are not necessary?"

"Only as His servant. My words are His message. My instructions are clothed with His authority. There is a difference between the beautiful singer and the phonograph which catches and repeats her song. How dumb it would be had there been no song to repeat! The preparation of the heart is of the Lord, and He, using this instrument or that, draws very near to you, bends over you like a mother, whispers within you with a still, small voice, and tells you things which make your hearts burn within you. Do not look to me, look to Him, He is the Great Teacher. Remember the words of that beautiful hymn we sang just now:

'And His the gentle voice we hear,
Soft as the breath of even,
That checks each thought, that calms each fear,
And speaks of heaven.

'And every virtue we possess,
And every victory won,
And every thought of holiness,
Are His alone.'

"We must take care not to credit ourselves with the good resolves we make, for it is God who acts on our wills, to inspire them with good intentions, and lead them to do good actions. His will is supreme, wise, generous, and we are always so safe if we only follow it!"

"But if God does everything Himself,

what is there left for us to do? What are our wills good for?"

"Good for nothing but to go wrong, unless it be to will that the will of God shall be your rule of conduct. This you can do, must do, and quite enough to do it is. The object of your Confirmation is to get help to do God's will in keeping the renewed vow of your Baptism. Oh, there is plenty of work for your wills, as much as you can do, and you have a great, life-long task in hand when you promise to make your will just like God's, so that you shall never do, nor wish to do, a thing that would be displeasing to Him."

"But, Father, if it is God that makes things clear to our minds and inspires us with good thoughts, and makes us feel that we wish to grow up to be just as good as we can be, then if He should take away His light from us, and leave us to ourselves to grope in the darkness, would it be right to blame us for going astray?"

"But that is what He never does; never, never, does he let one of His children go on without some heavenly light on his way. He is not willing that any should perish. The heathen have enough light to show them God's eternal power and Godhead, so that they are without excuse if they continue in darkness. No, dear children, they that go astray from God, do so of their own will, while He never leaves them so long as hope endures, and that is a long, long time. How much light is shining around you and upon you here and now!—so much that it makes my heart sick to think of one of you as wandering away into unending darkness. This shining light reveals God, His love, wisdom, goodness, power; reveals His Son, our Saviour, His Spirit, our Sanctifier, His Church, our home, his Sacraments, our refreshment and nourishment, His promises, our safeguard, His presence, our eternal rest. If all those lights were to go out one by one, what a horror of darkness would envelop us! But God will not suffer that to happen. He is too deeply, devotedly in love with his creatures for that, and to prevent it for you, dear children, the Great Teacher is here to prepare you for your Confirmation. You must not let the eyes of your body, with which you can see only me, prevent you from looking at Him with your spiritual eyes. Open them, and you shall behold Him who from love took little children in His arms and blessed them, and is doing it still, in all the ends of the earth."

The last words were spoken with tremulous voice, and then there came a great stillness over all, as if it had been the "still small voice" of God to which they had been listening; and those dear children felt awed, as did the prophet when he heard that voice in Mount Horeb: "And it was so, when Elijah heard it, that he wrapped his face in his mantle, and went out and stood in the entering in of the cave."

For God was very near His lambs, even in their hearts, teaching them the lessons that all of us must learn who would find peace. These supernatural moments in which there is at once a revelation of His glory on the part of God, and on the soul's part, a clear vision of His revealed beauty, come sooner or later to all souls, and follow in adventures of increasing blessedness to those who give them good heed, and await their repetition with humility.

A lad of fourteen lingered after benediction. He was a son of the milkman, and had fallen from his father's van several years

before, with the result of a spinal injury that had bent him almost double. It was a cross he could scarcely bear, his pride rebelled, and his courage forsook him as often as he thought how he might not hope for relief while his life lasted. But on a Sunday in Advent he heard a sermon on "Life in heaven," with many a quotation from the seventh chapter of the Revelation of St. John the Divine, and one of these came to him like the music of heavenly harpers. It was that verse where it says: "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb."

The boy mused many days over that coming glory of white robes and tears wiped away. It was all to be reserved for those who should come out of great tribulation, come out not vanquished but triumphant, come out with strong, trustful joy, believing that the Lord loveth whom He chasteneth, and that the Judge of all the earth never did a wrong or made a mistake. It was after he had reached the conclusion that the promises were for those who should gladly put themselves, their sorrows, their misfortunes, in His dear hands, that he joined the instructions for Confirmation. There was still a little cloud of doubt in his mind, but that afternoon came the vision of peace and the sense of exultation in God, his Saviour.

"Father," he said, as he passed out of the chapel, "The Teacher has taught me how to subdue my pride and put away my murmurings, and I feel in my heart that He it is who is fitting me for the laying on of hands, and for more than that, Father (here the dear boy burst into tears), for more than that—for the white robes!"

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Recreation, not Amusement, the Christian Idea, Law and Privilege

BY THE REV. FREDERICK S. JEWELL, D. D.

II.

The means for obtaining recreation which may be properly employed by the Christian man and woman, will, with some, naturally be a subject of inquiry. To answer such inquiries would lead to a consideration of details which would exceed the space here at command, and which, at best, would be unsatisfactory to some, and an occasion for irritable rejoinder on the part of others. In cases involving the details of duty or privilege, the only just and safe course to pursue is that of the Holy Scriptures. These simply set forth the general principle, or leading type of conduct, and throw upon the moral subject the work of conscientiously applying these to particular cases as they arise. In this way both God's truth and righteousness, and man's intelligence and responsibility, are justly recognized. To set forth, then, the general principle governing the Christian's recreation is enough, for those who will not accept the principle, will disregard its plainest applications, and those who heartily accept it, will discover its just bearing on particular modes of recreation as they go onward in the path of willing obedience. The reason why so many are often in doubt and darkness about Christian duty is because they have wandered from the path of loving obedience. Just in proportion as they swerve from that, they descend into ways which are devious and dark, and which end in spiritual blindness.

And these are pre-eminently the ways of the lovers of worldly pleasure and amusement.

But while the right of the Christian to recreation is thus granted, and while the determining of its proper application is left to his own reason and conscience, there are certain general limitations of both his right and his liberty in applying it, which must be noted. It is too generally in the spirit of the age, in the drift of modern religion, and the desire of individual Christians, to endow the right of recreation with a self-indulgent elasticity, which can be stretched so as to cover any and every form of worldly amusement. In guarding himself against this worldly license and abuse, the Christian must, then, in the first place, understand that he has no right to turn a recreation into a mere amusement, by pursuing it for the love of it, or by employing it out of its proper place and just measure. It must be resorted to only when, and be continued only so long as, there is a real need for it in the economy of useful and righteous activity.

Again, this right to recreation gives the Christian man and woman no warrant for resorting to a lower means of resting and recuperating the wearied powers when those of a higher character can be found. Whether the means employed be physical, intellectual, social, or spiritual, always the higher, and the highest of its kind. The Christian man's profession can hardly allow him, even in his lighter pursuits, to ignore the claims of his higher nature to steady improvement. Mere refreshing rest is good, but that recreation is better which adds something to both his knowledge, his skill, and his virtue. Hence it is both a rational and religious duty to give some thought—which too few ever think of doing—to the nature and comparative value of one's recreation.

One other limitation of the Christian's right to recreation requires especial attention, for it is the one against which both his own spiritual weakness and the seductive art of society unite in evil conspiracy. The confusion of ideas and the disregard of principle which in this direction mark the conduct of those who are supposed to be religious people, are in many communities simply astonishing. Their ready and unblushing resort for recreation to the more popular amusements current in society is such as to identify them past distinction with the most worldly class, in conduct and influence. But no just view of Christian recreation can tolerate in them any form of recreation which, in the direction of the sensual, the frivolous, the excessive, or the extravagant, is in the least detrimental to their physical, mental, moral, or spiritual well being, or which identifies them with a giddy and godless world. And here no plea of utility or necessity, of refinement or harmlessness, will avail for their justification. It must even be a question whether a resort to those means of recreation which, while innocent in themselves, society has turned into mere amusements, is permissible. The real object may be good, but the world will take little account of that, will claim those who do it as at heart of its own kind, and will discount religion in proportion, and so harden itself in its own evil ways. Certainly if Christian men and women believe the warning of their own Scriptures against the very semblance of evil and a compromising friendship with the world, they will, even in their recreation, govern themselves so wisely that their good will not be

evilly spoken of. If it be a primary part of true religion that they keep themselves unspotted from the world, here is a direction in which there is clearroom for large circumspection and Christian self-restraint.

In turning now to the subject of amusements as distinct from recreation, we have to deal with a different and more difficult thing; for we are here lead into the broad road and crooked by-ways of the worldly and pleasure-loving, and in a wilderness of fair appearances and false pretenses. In their primary form as active games and sports, amusements are, and always have been, the specialty of childhood and youth. There they serve the temporary, useful purpose of giving exercise and development to those active powers which are yet immature, untrained, and unsobered for employment in the solid pursuits of life. To carry them much beyond this early stage, is to decry those solid and more useful pursuits, and to mar manhood itself by perpetuating in it its past childish things. Beyond this, these active games and sports, in some of their more athletic forms—forms less rude and brutal than some which grace civilized life—have been the amusement of the savage whose sole pursuits, hunting, fishing, and war, do not suffice for the full employment of either his time or his active powers. Even here, however, they are made to serve a directly useful purpose, for they add to the skill, agility, and strength needed for success in his savage pursuits. This can hardly be said of their employment in civilized society, and it might be questioned whether as they are often practiced they are not a simple survival of savagery.

But while the incipient barbarian and the reminiscent savage of the uncultivated and irreligious classes among us may make an amusement and almost a pursuit of these so-called athletic games and sports, it may be questioned whether they are consistent with adult capacity for useful activity, the sober demands of life, or rational refinement and elevation of character. Certainly, it must be questioned whether, in any such forms and measure as are now general, they can be reconciled with the professed character, aims, and obligations of the Christian man.

Whatever physical utility they might have, has come to be overshadowed by the mere amusement of the play, the delight of triumphing over antagonists, the pleasure of newspaper notoriety, the gains which either by chance or professional calculation may be won from them, or their enjoyment as a Sunday pastime; about all this there is little to recommend them to one who can honestly pray that we "may live a godly, righteous, and sober life."

The relation of the popular amusements more common to the social world, such as dancing, card-playing, novel-reading, and theatre-going, are worthy of even graver consideration. The distinct opposite of true recreation, they usually have no regard whatever to wholesome rest, renewed energy in useful powers, just measures of allowance, wise expenditure, personal improvement, or general influence. They are amusements, sheer and entire, find their sole end in the attendant pleasure or excitement, and degenerate into mere pastimes; or, in plain terms, means for killing leisure time, or time robbed from domestic, moral, or religious duties. Without going into any particular estimate of the intrinsic good fondly attributed to them by the empty fashionables, and taking them broadly as

they are in the degenerate forms in which they are now fostered and practiced in society, it is almost past conception how any sort of Christian can have the face to claim participation in them as his privilege.

Dancing, a purely sense-gratification, utterly destitute of any mental, or moral, or even improving social element; card-playing, while involving a certain mental effort, still unsocial, conversationally frivolous, and of no use in any sober line of thought or action; novel reading, for the most part a sort of secret vice of the imagination and emotions, enfeebling and corrupting the taste and judgment; and theatre-going, mostly practiced for the mere love of spectacular exhibitions and sensational excitement, perhaps even of humorously disguised coarseness and thinly veiled nudity—most melancholy depravation of high art—these be thy gods, O world-worshiping Israel! And how uplifting to the dignity of the Christian as "the highest style of man," and how helpful to his mental, moral, and spiritual growth! Add to all this, the startling excess to which they are carried in many communities: Dances in quick succession by parties, clubs, orders, and St. Somebodies' guilds; card parties, whist clubs, and long-drawn, many-tabled, progressive somethings, for afternoons, evenings, and night-watches; novels, dear and cheap, spasmodic and sensational, prurient and inane, swarming like the plague of frogs upon our counters and household tables; and theatrical performances of the shallowest, catch-penny character, by wandering troupes innumerable, alike distressful and distressed. How can any sensible Christian man or woman fail to see their dissipating and demoralizing influence on society, and their utter antagonism to everything thoughtful or religious in the Church?

(To be continued.)

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Boston Correspondence

Christ church, which every one loves for its history, has just passed its 175th anniversary. The occasion was a great source of gratification to the old worshippers, and especially to its honored treasurer, Col. Walker, who has been so long interested in this parish, and has done so much to keep alive the historical associations of the venerable building. Salem Street—strange as it may appear, a name originally given by the Christians—has gone back to the Hebrews who abound in this locality, and are yearly introducing their customs in a variety of ways. It is a weird sight alongside Christ church Sunday mornings, to see so many Hebrew children, and it is very doubtful whether much of the congregation can be gathered from the neighborhood. Mr. Duane, the rector, dared lately to explode the tradition that the images facing the organ in this old parish were taken from a French frigate in 1746. Every one was taught to believe this, and had settled down to its truth. In his historical address, he showed how the records contained no reference of this kind, and long before 1746 they were in existence.

It is a great blessing to Boston to have back again Fr. Osborne, of St. John the Evangelist. All Christians have a good word to say of him. They cannot help admiring his practical work for the uplifting of human souls. He is always suggestive in his remarks, and magnetic in a way which very few can claim. He and Dean Hodges, of Cambridge, are the two most welcomed speakers in Boston. Dean Hodges is especially popular with the Unitarians, and this is said solely with reference to the unique way in which he can interest them. Fr. Osborne is always impressive, because so spiritual. St. John the Evangelist grows weekly more popular as a place of divine worship, and is putting

on the appearance of strong vitality which it had in the days of Fr. Hall.

The church of the Ascension is becoming an institutional church. It is engaged in all sorts of enterprises for the physical and moral improvement of its members. The rector, the Rev. E. L. Atkinson, has of late entered into this matter more thoroughly, and with the encouragement which he has received from Emmanuel church, is enabled to carry out his cherished plans. He represents with his church the practical missionary spirit of that parish, and is doing an excellent work.

Talking about old Prayer Books in my last letter, I omitted to refer to one clergyman in this diocese who is one of the best living authorities upon the subject in the American Church. The Rev. L. C. Manchester, D. D., of Lowell, has spent years upon its study. Old Prayer Books have a peculiar value. To get a few of the old standards soon creates a desire to add to your collection. Every edition from the very first is well known to this clergyman, and he can often refer you to little matters bearing upon the plates, which are interesting and eagerly sought as information by the collector. It is surprising how much detailed knowledge this implies, and how few outside of Dr. Hart, of Connecticut, know these matters.

Twenty five years ago in Massachusetts there were but few parish houses. To-day there are sixty-five. This progress implies that the parish has a new and important work to do for the community. The social side of parochial life is most encouragingly put forth by these buildings, and this side cannot afford to be neglected. But with this development comes a correspondingly low and inferior attendance upon divine services. New England churches are very poorly attended upon Sundays. The average country church upon a rainy Sunday, with its congregation, bears no comparison with the attendance at a sociable at the parish house upon a rainy evening. People are so eager to have a good time that they will make every sacrifice (even that of taking more cold) to be at the parish entertainment. The old Puritans out in Roxbury district, as late as 1774, fined non-attendance at public worship, and do not let us forget that in 1760 the Legislature of Massachusetts passed the law that "any person able of Body, who shall absent themselves from publick worship of God on the Lord's Day, shall pay ten shillings fine." The Mayor of Boston recently wrote his inaugural address on Sunday, and kept open doors at the City Hall, while not a few of the theatres are open with sacred concerts and entertainments, flavored with little Sabbatical elements, just enough to float them in the eyes of the law. Oh, for one hour of a Puritan Sunday to counteract a few of these shows!

The Unitarians recently wanted to get in some hard knocks at the liberalism in our Church, and invited the well-known champion of liberal theology in the Episcopal Church from New York City, to make the address. It was a great deal better than they had bargained for, and so well was the *raison d'être* of Unitarianism presented that the Unitarians have had a gratifying wink ever since. *The Church*, our Broad Church paper, cannot get reconciled to this address, and exclaims: "Why, can it possibly be that Unitarianism stands for freedom of thought, but for freedom in only one special direction?"

Bishop Lawrence is making an admirable organizer in the diocese. He is growing more popular with all schools of thought, and has a wise and helpful way of meeting their requirements. Now this is a herculean task in many ways, but it is very well accomplished. High Churchmen feel indebted to him for the kind and considerate manner in which he treats many of their interests, and for the careful and impartial guidance which he manifests. Probably there is no bishop who has within a short time endeared himself so closely with the interests of all parties, without in any degree giving any evidence of an exclusive desire to uphold any one side. Outsiders notice this, and wonder how it is done so neatly. But Bishop Lawrence has now the reputation of doing many difficult things, and

doing them so well and efficiently as to call forth favorable comment.

One of the figures in the arches beautifying the entrance to Trinity church remains unfinished. It is wise to let time and thought suggest who shall be represented there. I hope it may be an American. Although Dr. Donald has recently been lecturing on "Theodore Parker," and said many admirable things about him, this theologian should not be considered. Jonathan Edwards will never be popular again, and why not place Bishop Griswold there, as one of the best missionaries the Church had in New England at the beginning of this century? Bishop Brooks will have a monument some day, it is hoped, in Copley Square. The money is raised for this purpose, and the order has been given. Bishop Bass, the first bishop, has never been able to justify his treatment of America during the War of Independence, and would necessarily be unpopular, although much has been done to clear up many of his letters written during this uncertain period.

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Letters to the Editor

DIOCESAN STATISTICS

To the Editor of The Living Church:

Some remarks have lately been made in the Church papers about the increase or loss in the number of communicants of the different dioceses and jurisdictions of the Church, according to the last diocesan reports, and it was stated in *The Churchman* for Dec. 24th, that there was a considerable loss in the number of communicants in Southern Florida.

I am requested by a resolution of the convocation of Southern Florida, now in session at Melbourne, to write to you and say that there was an error in the Report for January, 1898, in the report of the committee on the state of the Church, page 36, line 19. The "present number" of communicants is reported as 2,332 (which would give a loss of 137), whereas the number ought to have been 2,539, according to the preceding figures to be added or subtracted; this correction makes an increase of 70 for the year 1897.

The numbers are also incorrectly added in the tabular abstract appended to the Report, and full and accurate reports are not given by several missions, so that a correct result cannot be obtained from the different columns in that abstract under the head of "Communicants." The secretary, therefore, very properly took the "present number" in Report of January, 1897, as the only reliable basis for his figures, but he used unreliable figures for the numbers to be added and subtracted, in order to arrive at the true "present number." The "present number" reported for '97 ought to be "the number by last Report" in '98; now that number is 2,651 (not 2,539) by the Reports of the Parishes and Missions just presented, and as these figures are reliable, the real gain of communicants in 1897 was 182.

It seems but just to the Bishop and clergy of Southern Florida that attention should be called to this serious error.

C. W. ARNOLD,
Rector of Daytona.

Melbourne, Fla., Jan. 27, 1899.

CHURCH MUSIC

To the Editor of The Living Church:

A secular paper in Chicago recently published an article on Church choirs, in which the pastor of one of the non-Episcopal Churches of that city expresses himself to the effect that "the days of paid quartette choirs are numbered, and that hereafter he proposes to give the members of the Church a chance to do the singing." Surely it cannot be forgotten by any one who knows anything at all on the subject, that whether a choir be a large chorus or single quartette, paid or volunteer, or whether it be vested or unvested, there must necessarily be the required four parts, as all Church music, whether it be a long concerted arrangement of the *Te Deum* or any other of the canticles, or one

of the most familiar long or common metre hymn tunes, must be, and is always, written for four vocal parts and organ accompaniment, no matter if it be written on six staves, or the usual, or more common, two staves, called Organ or German score.

Under these circumstances and conditions—and they are the inevitable and only conditions,—how can there be proper selection and rendition, unless the musical director and organist, as well as the members of the choir, whether four or forty, paid or volunteer, as the case may be, are members of the Church?

Too often the rector or pastor of a Church is not asked anything at all about the music, whether he himself be a musical man or not; but a "music committee," frequently composed of one or two Church officials or vestrymen, who scarcely know one note from another, and do not care if a *Te Deum* is read all the year round, have the appointment, and do appoint a choir of people who are members of no Church, and actually incompetent, even though paid. The organist and choir-master is not at all consulted, and if he undertakes to say a word, his being a life-long Churchman and thorough musician does not prevent his being dismissed peremptorily, and his place being filled by a man who is neither a Churchman nor a musician.

Surely the remedy for this condition of things is in the hands of our clergy. Surely we of the laity who know something about how the music of the Church should be conducted, have some rights as Churchmen, as well as musicians, even though we may not have the honor to be placed on vestries or "music committees."

There is surely something inexcusable, it might even be termed unfeeling, as well as ignorant, in the employment by these "music committees" of organists and choir singers who are members of no Church whatsoever, and incompetent as musicians, to the exclusion of gifted and well-trained Churchmen and Churchwomen.

FIAT JUSTITIA.

CHURCH UNITY IN HISTORY

To the Editor of The Living Church:

Various considerations have been urged against the semi-attached Church Unity scheme, which has been for several Conventions forced upon the attention of the Church. It seems to me that there are two historic parallels of the scheme on record, which go far to show both its uselessness and its very doubtful tendency.

Of these, take first the scheme of John Wesley. Wesley was a Church clergyman, earnest, devout, and loyal in spirit, but deeply intent on enlarging the inclusiveness of the Church, and extending its spiritual influence over the outside multitude. Wesley's scheme had this in its favor, that it involved nothing of a so-called broad, liberalizing, or relaxing character as to faith or practice, but was thoroughly religious and evangelical. Now what did this scheme propose and vigorously attempt? The gathering and maintaining of congregations practically outside of the Church, ministered to by preachers in sympathy with the Church and recognized by her as such, which congregations were not only not to antagonize the Church services, but were even to resort to them for the Holy Sacrament. But what was the result? Were those preachers and their congregations, by this scheme, gradually educated up to the acceptance and use of the Prayer Book, and finally brought into full organic union with the Church? By no means. In spite of Wesley's persistent teachings and personal influence, they steadily drew more and more away from the Church, and finally set themselves up as an independent sect. The Church gained nothing, and the sect only strengthened itself in its antagonism by what it attempted to carry away from the Church and the Prayer Book.

For another example, take the more recent Reformed Episcopal Church movement. The stubborn contention of the sects and denominations is against what they consider the excessive claims and unbending rigidity of the Apostolic Episcopate. Here was, with no small liberality, put within their reach, Episcopacy—

made-easy, and with no grave barrier against their own claims to the possession of a valid ministry. Furthermore, by a sort of liturgy-made-easy, the way was opened for a mollifying of their antipathy to elaborate ceremonial, and another barrier in the way of their semi-acceptance of what claimed to be the Church, with the spiritual oversight of its bishops, materially lowered, if not quite taken away. So well was this understood, that the scheme was soon treated by the denominational leaders as a sort of "back-door to the Church," and if at all effective, as a Church Unity device, only calculated to draw away their congregations. Now what has been the result? Has the cause of so-called Church Unity been furthered in the least? Have any congregations from other Christian bodies been drawn into organic semi-affiliation with the Reformed Episcopal Church, or into acceptance of the spiritual oversight of its bishops. It does not so appear, and the only result has been the drawing off of congregations from the Church, and the formation of a new semi-episcopal Church.

Now what does all this teach with regard to the probable effects of the Church Unity scheme as projected in General Conventions if it should succeed in being carried out according to the aims of its projectors? Either it will be treated with contempt by the leaders of those outside Christian bodies as only "throwing a very small tub to the whale," and calculated to enable a seceding ministry to carry off their congregations with them; or should it chance to be largely effective, as some of its enthusiastic promoters prophesy—it will, at best, only result in gathering alongside the Church a sort of ecclesiastical lean-to, ready, when sufficiently large, to be moved off and fitted up as a building by itself. In other words, in furthering the formation of a new semi-episcopal sect with assumptions corresponding to the prestige and authority derived by it from the Church.

FRED'K S. JEWELL.

THE SOUTHERN CHURCHMAN AND BISHOP SEYMOUR To the Editor of The Living Church:

In an attack upon the tract, "Why I am a Churchman," the editor of *The Southern Churchman* seems to indicate that we can accept the Bible as the Word of God without the witness of the Church; or, that neither the Catholic Church nor the Bible are necessary to our knowledge of the Christian religion, for we have no Bible save that which has been received from the Church (Latin); it is absurd to seek to establish the Bible, as the Word of God, upon any other evidence than the witness of the Church. Science, reason, philosophy, human experience, and internal evidence, all fail to accept such Scriptures as the "Temptations in the Wilderness" as the Word of God; he, therefore, who declines accepting the Book at her hands, who has been made by God its keeper and witness, becomes a partner with those eminent and learned men who are engaged in seeking to destroy the Book as the inspired Word of God. The editor, moreover, indicates that God made a mistake (blunder) when he sent a perfect commission of seven Jews to admit the first Gentiles into the Church, fourteen years after the Pentecost, if, in our day, men can become members of it without baptism; if the Bible is the religion of Protestantism, I protest, as the oldest resident among the parochial clergy of Virginia, against these efforts to destroy it.

AN ULTRA PROTESTANT.

Richmond, Va., Jan. 26, 1899.

"FREE AND EQUAL"

To the Editor of The Living Church:

In the excellent article entitled, "Anglo-Saxon Liberty," by the Rev. William Gardam, which appeared in *THE LIVING CHURCH* of Jan. 21st, the author misquotes from the "Declaration of Independence." He says: "We hold these truths to be self-evident, that all men are created free and equal," etc. The words "free and" are not used in the original instrument. As *THE LIVING CHURCH* is read extensively in England and other English-speaking communi-

ties, those not posted will find it difficult to reconcile the language, as given, with the conditions that existed in the United States prior to the issuing of the Emancipation Proclamation by Abraham Lincoln.

JOHN C. HUGHES.

416 S. Oakley ave., Chicago.

ANOTHER READING

To the Editor of The Living Church:

On Spruce street, Philadelphia, are two buildings, one of which was called the "Scots' Presbyterian church," erected about 1740, and is now a leaf lard factory; the other is the German R. C. church of the Holy Trinity, which dates from 1795, and is still a church for public worship. Up to about 1840, the cellars of these buildings were rented to spirit merchants who stored their liquors there to undergo the process of ageing. Appended to one of these two, there was found one morning the following:

"There's a Spirit above
And a spirit below;
A Spirit of Love,
And a spirit of woe;
The Spirit above
Is the Spirit Divine;
But the spirit below
Is the spirit of wine."

The Scots' cellar was filled with gin, placed there by a Dutch (Holland) firm; while Holy Trinity was shared between several French importers, for storage of wines and brandy.

F.

Personal Mention

The address of the Rev. J. Baptiste Blanchet, D.D., is now Douglaston, Borough of Queens, New York city.

The Rev. Charles H. H. Bloor entered upon his duties as rector of the church of the Redeemer, Superior, diocese of Milwaukee, on Jan. 1st, receiving a most hearty welcome from that congregation.

The Rev. Thomas Beeson, curate of St. Luke's, Mazomanie, Wis., has accepted a call to St. Paul's church, Greenville, diocese of Western Michigan, and entered upon his duties Feb. 1st. Address accordingly.

The Rev. Benj. W. Bonell has been transferred to the diocese of Colorado, where he has charge of St. Paul's church, Littleton.

The address of the Rev. G. B. Clarke has been changed from Burlington, Vt., to Poultney, Vt.

The address of the Rev. George G. Carter is incorrectly given in the "Living Church Quarterly." It should be, as before, 84 Green st., Hudson, N. Y.

The Rev. C. A. Chrisman has removed from his work at Bluefield, W. Va., to Louisville, Ky.

The Rev. Charles H. DeGarmo, of Los Angeles, is on duty at Kemper Hall, Kenosha, as temporary chaplain, until the close of the school year.

The Rev. Francis W. Eason has accepted the rectorship of Holy Trinity church, Lincoln, Neb., and will enter upon his duties on March 1st.

The Rev. G. Alexander McGuire has resigned charge of St. Andrew's, Cincinnati, Ohio, to become rector of St. Philip's, Richmond, Va. Address all mail after March 1st, next, to 27½ W. Jackson st., Richmond.

The Rev. W. P. Reeves has resigned St. James' church, Fall River, Mass.

The Rev. Ernest V. Shayler, rector of Calvary church, Sandusky, Ohio, has been elected dean of the North-west convocation of the diocese of Ohio.

The Rev. M. Kellogg Schermerhorn is assistant to the rector, the Rev. R. Heber Newton, D. D., at All Souls' church, New York, and his address is, cor. Madison ave. and 66th st., New York City.

The Rev. Colin C. Tate, of Maywood, Ill., has taken temporary charge of the church of St. John the Divine, Burlington, Wis.

The Rev. Arthur Wright, formerly of Connecticut, has become rector of St. Paul's church, Newburyport, Mass.

To Correspondents

MRS. S. A. P.—The most evident difference between the "Low Church" and "High Church" is that the former attach less importance to episcopacy than the latter. It may be expressed in this way: The High Churchman holds that episcopacy in the line of Apostolic Succession is necessary to the being of the Catholic Church. The Low Churchman thinks it sufficient to admit that it is necessary to its well-being. Both parties admit that all baptized persons are members of the visible Church, but the Low Church are in-

clined to think, in addition to this, that all religious societies which claim the title of Christian Churches are also parts of the Catholic Church. Formerly the Low Church held a good deal of Calvinistic teaching, but that phase seems to have passed away.

Official

THE Rev. Beverly D. Tucker, D.D., of Norfolk, Va., is now the acting secretary of the Commission for Church Work Among Colored People, and to him should be addressed all communications concerning the work of the Commission. T. U. DUDLEY, Bishop of Kentucky.

CAUTION

Ministers and other persons of small means, who have, or are intending to, put their hard-earned savings into Chicago real estate, under the supervision of an "investment company" of that city, will learn of something to their advantage by dropping a note of inquiry, with addressed stamped envelope enclosed, to 29 Stone st., Watertown, New York. January, 1899.

Died

COLEMAN—Entered into life, at his home in Lincoln, Neb., on Monday morning, Jan. 30, 1899, Henry Harrison Coleman, aged 73 years.

EASTWOOD.—In Pawtucket, R. I., Jan. 26th, 1899, the Rev. Benjamin Eastwood, late rector emeritus of the church of the Good Shepherd, Pawtucket.

FAY.—At Westborough, Mass., on Saturday, Jan. 28th, the Rev. H. Warren Fay, in the 58th year of his age.

FAIRBAIRN.—At No. 94 Decatur st., Brooklyn, N. Y., Jan. 27, the Rev. Robert Brinckerhoff Fairbairn, D.D., LL.D., late warden of St. Stephen's College, Annandale, N. Y., in the 81st year of his age.

FINLAYSON.—Early on the morning of Jan. 19th, suddenly at her residence, Christ church Hospital, Philadelphia, Miss Isabella Finlayson entered into the life eternal.

"The Master is come and calleth for thee. She arose quickly and came unto Him."

"In my hand no price I bring,
Simply to Thy cross I cling."

SAINT.—At Franklin, La., aged 22 years; and 14 months, Mary Isabel Thorp, wife of Percy Saint, and her infant still-born son. Mrs. Saint is the eldest daughter of the Rev. Charles Thorp, late rector of St. Mary's church, Franklin, now diocesan missionary at Mansfield, La.

"Jesu, Mercy."

SANDERSON.—Entered into the rest of Paradise, Jan. 17th, Ira L. Sanderson, M. D., acting assistant surgeon U. S. A., and for 12 years warden of St. Thomas' church, Sturgis, S. D., aged 58. The Church loses a faithful worker.

Appeals

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

Domestic missions in seventeen missionary districts and forty-one home dioceses: missions among the colored people; missions among the Indians; foreign missions in China, Japan, Africa, Greece, and Haiti; support of the clergyman of this Church appointed to counsel and guide the presbyters and readers in Mexico.

Provision must be made for the salaries and traveling expenses of twenty-four bishops, and stipends of 1,700 missionary workers, besides the support of schools, orphanages, and hospitals. Contributions are, moreover, asked specifically for the salaries of workers and support of schools in Mexico. One thousand dollars per month is the estimate of such expenses.

Remittances should be made to MR. GEORGE C. THOMAS, treasurer, 281 Fourth ave., New York. At present, please address communications to the Rev. JOSHUA KIMBER, associate secretary.

Spirit of Missions, official monthly magazine, \$1 a year.

Church and Parish

YOUNG priest wishes a moderately ritualistic parish. Address IGNATIUS, LIVING CHURCH office.

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

A CLERGYMAN in Priests' Orders, aged 40, with excellent testimonials, six years in present charge, desires to make a change in the spring. Address PRESBYTER, care THE LIVING CHURCH, Chicago, Ill.

CHOIRMASTER.—Boy or mixed choir—seeks re-engagement May 1st. Endorsed by present rector and vestry. Finest testimonials from outside musicians of highest repute. JAMES BAKER, Norwalk, Conn.

The Editor's Table

Kalendar, February, 1899

2. PURIFICATION B. V. M.	White.
5. Sexagesima.	Violet.
12. Quinquagesima.	Violet.
15. ASH WEDNESDAY.	Violet.
19. 1st Sunday in Lent.	Violet.
22. EMBER DAY.	Violet.
24. ST. MATTHIAS, EMBER DAY	Red.
25. EMBER DAY.	Violet.
26. 2d Sunday in Lent.	Violet.

The Undiscovered Country

BY C. N. HALL

The undiscovered country!
Where do its meadows deep,
Beneath an everlasting June,
In summer sunshine sleep?

Where lie those royal gardens
Magnificent with bloom,
Where all the flowers of heaven
Distill their sweet perfume?

Where flows that lordly river
So cool, so clear and wide,
With golden lily-cups afloat
Upon a silver tide?

When may we see that country,
The home of perfect peace,
Where life is love and sweet repose,
And all our troubles cease?

And when, all worn with travel,
(And through the darken'd gate)
We reach at length that country,
And meet with those who wait

To welcome our home-coming,
Oh! shall we see and know
The faces of the loved ones
Who left us long ago?

And shall we see the glory
Of Him, beyond compare,
Whose loving care and kindness
Surround His children there?

Why should we fear the journey,
Why should we wish to wait,
When those we loved are standing
Beyond the darken'd gate?

Why should we care to linger,
If, when we yonder come,
A loving King and Father
Shall bid us welcome home?

writes more graphically: "After a very hot march of six hours, we found ourselves back at the railway. Captain and Mrs. Macpherson gave us tea, and to our great delight, we heard that a train would start for Mombasa in one hour. I got a wash and found a comfortable place in a first-class saloon carriage. A more extraordinary thing was yet to happen. You remember the Taro desert—how often on getting to Maungu there was no water, and how one had to tramp on through the night to get water. Well, the train passes through this desert, and there is now a station at Maungu. At the last stopping-place before we got there, we asked the station-master to telegraph on to the next station, and ask them to have some boiling water ready for us. This he did, so that on arriving at Maungu, not only did we have water, but it was boiling. We made tea straight away, and drank it in our saloon carriage, as we were whirled across Taro at the rate of twenty miles an hour. What a strange contrast with three years ago!"

A donation party was given to a good country clergyman in part payment of his small salary, the principal result being twenty-seven bushels of beans and a large variety of second-hand clothing for his five children. The patience of the clergyman's wife finally gave out. On the next Sunday she dressed all her five children in the donated second-hand clothing, and under her direction they marched up the aisle just as the good pastor was reading that beautiful passage, "Yet Solomon in all his glory was not arrayed like one of these." The next donation party was of a different character!

Miss Crosby, for seven years a missionary in the Caroline Islands, in an address recently given in New York, said: "It is a matter of amazement that the nations of the earth should ever reach out after them. Unless these islands are wanted for coaling and naval stations, there can be no object in taking them, for Spain has lost many thousands of dollars there ever since she has occupied them. There is absolutely no revenue to be obtained from them save from the missionary standpoint of 'laying up treasures in heaven.'"

Pen-and-Ink-lings

"Well worth a second thought," says a contemporary, speaking of a minister's placing one hundred subscriptions to religious papers in his parish. "He will reap more than the amount of his cheque in the growth of Christian intelligence in those families."

It is said of the autobiography of Bismarck, which bears the sub-title, "Reflections and Reminiscences of Otto, Prince Von Bismarck," that "in its unity, its restraint, its coherence, the book is a work of art. It is the official key to the policy which goes into popular history as that of 'iron and blood.'" "Of Bismarck the statesman we have much; but of Bismarck the man scarcely an inkling."

Remarkable changes are taking place in the Holy Land. A Russian society has founded at Nazareth a large seminary, amply provided with means of all kinds, together with schools for boys and girls, in which the Russian language is not only one of the principal studies, but all other branches are taught in Russian, except religion which is taught in Arabic. Only natives are accepted as pupils, and after four years, they are sent out to establish a network of elementary schools throughout the country, in which the same lines are followed; the schoolmasters even conversing with the children entirely in Russian. One cannot but question the why and wherefore of this carefully planned system. There is undoubtedly significance in it.

Says *The Twentieth Century Quarterly*: "The relation of reform to religion is often discussed. It is treated as both a 'distant' and 'poor relation,' somewhat annoying by its frequent calls, but to be endured and occasionally helped in a small way. He who reads his Bible carefully will see that Isaiah and Christ and James alike describe as 'true religion' what we call 'reform,' and brand all piety that lacks it as hypocrisy. Charity has always been recognized as a part of the Christian family by 'the poor collection,' which was the first collection to be established."

"He was an incessant student," is the explanation given by a friend why the Rev. Dr. Hoge was able to minister with satisfaction to one congregation in Richmond, Va. from 1845 to 1899. "It is a secret," says *The Congregationalist*, "which young clergymen do well to heed. Too many of them try to keep on grinding with the 'water that is past.'"

The Rev. Dr. Edward Everett Hale recently told the following in an address: "I was talking once of education with a Japanese prince. He said to me, in that supernaturally good English in which they speak: 'We do not give so much time to arithmetic in our schools as you do; we think arithmetic makes men sordid.' So do I. And I asked a little nervously, 'To what do you give the time?' 'We teach them morals and history.'"

We grow ashamed sometimes of the record we are making of bad government, both national and municipal. Here are some words of hope and encouragement, from Prof. Jordan, in *The Independent*: "America is not, has never been, the best governed of civilized nations. The iron-handed dictatorship of Germany is, in its way, a better government than our people have ever given us. That is, it follows a more definite and consistent policy. Its affairs of state are conducted with greater economy, greater intelligence, than ours. It is above the influence of the two arch-enemies of the American State—the corruptionist and the spoilsman. If this were all, we might welcome a Bismarck as our ruler, in place of our succession of weak-armed and short-lived presidents. But this is not all. It is not true that the government 'which is the best administered is the best.' This is the maxim of tyranny. Good government may be a matter of secondary importance even. Our government by the people is for the people's growth. It is the great training school in governmental methods, and in the progress which it insures lies the certain pledge of better government in the future."

THE following tribute to Canon Scott Holland is from *Goodwill*, an English magazine:

Perhaps he is never heard to better advantage than in some rousing speech at a foreign mission meeting. No big missionary meeting is complete nowadays without Canon Scott Holland, and no one can stir up enthusiasm as he can. He believes intensely in the overwhelming responsibility of England as a Christian country in connection with her foreign possessions. While I am on the subject of his missionary work, I must also remark on the extraordinary knowledge of intricate questions and local details which his speeches on such occasions disclose. I have heard him on Japan, on Central Africa, on Calcutta, and in each case he has exhibited the most perfect familiarity with the current history of each mission down to its smallest details, besides an astounding grasp of the political situation in each country he deals with. Certainly the old-fashioned missionary speech sounds dead by the side of one of Canon Scott Holland's.

Why has no one thought of making such a man a missionary bishop?

BISHOP TUCKER is already experiencing the advantage of the Uganda railway. He has been visiting Taita and Taveta, journeying the first hundred miles from Mombasa by train. But it is in describing the return journey that the Bishop

Tissot's Illustrations of the Life of Our Lord

BY ABBY STUART MARSH

GENIUS is creative power. The immortality of his work is the true test of the power of poet, musician, and artist. Yet Shakespeare's greatness lay not in creating new plots, but in using those which the world already knew, as no one had done before him. M. Tissot has certainly used no new theme; possibly, time alone will tell whether he may be ranked with men of genius.

In the introduction to his beautiful book, "The Life of Our Lord Jesus Christ," the artist states the object of his work to be, "to represent faithfully, to bring to life again beneath the eyes of the spectator, the divine personality of Jesus, in His spirit, in His actions, in all the sublime beauty of His teaching"; and, in regard to his method of work, M. Tissot continues: "I had to try and identify myself as much as possible with the Gospel stories, to read them over a hundred times, and it is indeed there, on the very spot where those sublime scenes were enacted, that one feels most apt to seize and receive the varied impressions of them." It is these varied and vivid impressions, written with no faltering hand, that we attempt, not to criticise, but to describe to the readers of THE LIVING CHURCH.

At the American Art Gallery, Madison Square, the pictures are so arranged that, with catalogue in hand, one reads them in their proper sequence as an open book; indeed, even the names are hardly necessary, so plainly is the Gospel story told.

The pictures, about 400 in number, are small in size, save a few large canvases on kindred subjects, among which are occasional repetitions from the series, as the exquisite one of "The Wise Men Journeying to Bethlehem." The three camels, with high-reined heads, full in the fore-ground, are leading a long train which winds through and over the hills, the distant horizon being lighted with beautiful effect. To me, this is one of the most perfect of the series. Of these larger canvases, the one entitled, "The Inward Voices" has been much remarked, and subjected to some criticism as being out of focus. Two poor wretches huddle together in a forlorn building; close to them is a figure which, though clad in gorgeous robes to which the artist gives a mystical meaning, seems to characterize the words of Isaiah, "His visage was so marred more than any man, and his form, more than the sons of men." At the first glance one might well continue the prophet's line of thought, "there is no beauty that we should desire Him," and yet despite the technical imperfection of the picture, which one cannot fail to see, despite the face marred by red, swollen veins, there shines from it the light that comforts the weary and the "heavy laden."

M. Tissot paints in the most tenderly devout spirit, as one cannot fail to see who follows through the whole series to the events of the last sad week, and the grand climax of interest in the scenes after the Resurrection; for, to my mind, nowhere is the artist greater than in his delineation of what faith alone can grasp. Though one may not at all times agree with M. Tissot's rendering, or may, perchance, be surprised at his train of thought; still, one can but recognize his spiritual feeling; a feeling akin to that of the old masters, despite the different manner in which the modern artist

clothes his thought; the spirit that has given such imperishable fame to the works of Fra Angelico. It was in this spirit that M. Tissot, as he writes, determined to visit Palestine, "a devout pilgrim"; and it is this deep spirituality which will make these pictures live—for live they will, the critics say, despite some technical imperfections.

Introductory to the series, is an illustration of the words from the Song of Solomon, "Behold, He standeth behind our wall, He looketh forth at the windows, showing Himself through the lattice." This is a small, dainty thing, which serves as the frontispiece of the book. The series proper opens with a picture of Zacharias and Elisabeth, aged figures in a humble Judean home. The first thought was, one would have expected a more imposing personage as Zacharias, the priest, and yet so thoroughly does the artist dominate, that one does not criticise, even in thought, but, rather, wishes for his explanation. In an adjoining room are pen and ink sketches, views of the Holy Land, and strong, typical Jewish faces, which show how closely M. Tissot follows the life of the land which is said to have remained so unchanged since trodden by the Divine Feet, that many a simple, pure-hearted maiden might to-day serve as a model for a Madonna, and any sturdy, God-fearing man, a St. Joseph. We were particularly struck with this thought when looking at the "Chiefest of the Apostles." It was impossible to think of him as the head of a great hierarchy, this rough and mean-looking Galilean fisherman. The figure is at its best in the picture entitled, "Peter's Confession of Christ's Divinity." St. Paul, also, is portrayed, but his is a finer type of face, and is painted as Paul, the aged.

Where there is so much to relate, it is all too easy to wander in one's account. The very wealth of the subject seems to compel it, for the artist has omitted no small detail; rather has he added, by drawing upon legendary lore, as in the picture, "The legend of the tests which the suitors of the Holy Virgin had to undergo," and that of "The Apostle's hiding place in the valley of Hinnom"; also one in the series of the Passion, exemplifying the legend that the Saviour was imprisoned in a well, and another, where the Sacred Figure was chained to a post as in an ordinary prison, which it does not seem to me that the Gospel indicates. I have always supposed one of the hardships of that last sad night was the being relentlessly hurried to and from the Roman and Jewish tribunals.

In the Annunciation we see the first portrayal of the angelic form, and, in this, as much as in any other thing, does M. Tissot differ from the old masters. Think of the hovering angels in the "Santa Notte," of Domenichino in "The Last Communion of St. Jerome," or of those which the master, Raphael, has left to be the glory and wonder of the artistic world; they all have form and tangibility, they look like human beings, made of substance, though oft-times clothed in clouds. Beautified human beings, it is true, and borne on wings through the air. Not so, those of M. Tissot, they are a different order of beings. Some have objected to this immaterial rendering of angels, as contrary to Scripture and tradition, and I will not attempt to justify, merely to describe. Tissot paints angels as Milton occasionally describes them:

"All heart they live, all head, all eye, all ear,
All intellect, all sense; and as they please

They limb themselves; and color, shape, or size
Assume, as likes them best, condense or rare."
or "the cherubic shapes," which "convoyed
the chariot of paternal Deity,"

"Four faces each
Had wondrous; as with stars their bodies all
And wings were set with eyes."

Though the Annunciation does not furnish the best example of this phase of his art, it may be well to give here one's full impression. M. Tissot surely knows how to paint air, and if the invisible can be painted as dimly visible, he can do it, and he has done it. The effect is not like that of rendering thin, filmy tissues over flesh, which both brush and chisel frequently do with such true effect; it is that of painted invisibility, painted spirit. One of the strongest examples is the illustration of the passage, "Angels came and ministered unto Him." Around the prone figure of the Saviour, are circled ministering hands, and shadowy, winged forms; some in the background, and some directly in front of the Divine Form, which is yet as plainly seen as though they were not there. Indistinct faces are about; but the part of the angel forms most plainly seen is the ministering hands. Tissot's rendering of angels brought the quick thought, could the veil be but partially drawn, or made more subtly thin, even so should we see our guardian angels with hands now stretched to shield from harm, now pointed to warn.

The treatment of the figure of the Virgin in "The Annunciation," though again objected to by some, was, to my mind, exquisitely beautiful and graceful; a seated, bended form, with full draperies, and into which it needed not to read the highest spiritual beauty.

The next picture, that of the girlhood or youth of the Holy Virgin, strikes, with full, rich tone, the key note of the artist's thought of Mary, as she was, a simple, Jewish maiden, bearing, as another maiden did, a jar of water on her head.

"The Visitation" and "The Magnificat" bore the impress of reality, as simple, life-like scenes; this very reality has been disapproved by those who would have Mary less truly the Jewish maid, in the Jewish dress of the day. The able art critic of the New York *Tribune*, however, says, alluding to both song and picture, "For centuries these words have been saturated in the atmosphere of another world; the mood in which we hear them is a mood keyed to the ritual of the Church, and to the sound of solemn prayer. But M. Tissot asks you to recall the actual life of Mary, the kind of garments she probably wore, the kind of garden in which she talked with Zacharias and Elisabeth, the kind of types those individuals are likely to have been, and the attitudes of the three as one of them poured out her awe-inspiring invocation."

Passing a number devoted to St. Joseph, as "The Fears of St. Joseph," and "The Vision of St. Joseph," we were struck with the pathetic attitude of the little group for whom "there was no room in the inn"; the narrow way, and the rude entrance steps give a homely reality to the scene.

In the Birth of our Saviour, a subject upon which the wealth of the artistic world has ever been lavishly expended, M. Tissot hardly gives us as much as in other scenes. The Virgin kneels behind the tiny figure, and there is the usual cave and the heads of the cattle. "The Adoration of the Shepherds" is also given. "The Wise Men Journeying to Bethlehem," mentioned before,

and the "Adoration of the Wise Men" are very beautifully delineated. "The Flight into Egypt," "The Sojourn" and "The Return" follow. In "The Sojourn," the Holy Family are near the water; the masts and spars of the shipping being the foreground.

In the picture called "Jesus sitting in the midst of the doctors," we again saw prominently the thought of the artist to paint reality. In it are portrayed the Jewish doctors with their shrewd, old faces pressing closely about the Boy, Jesus, wondering, may be, but not believing. In some of the faces of Hoffman's beautiful picture I like to read sympathy and belief; but there is none in the Jewish doctors from M. Tissot's brush.

In the picture, "Where two or three are gathered together in My Name, there am I in the midst of them," the effect of the unseen, and yet dimly seen, is very strong.

I looked closely at these pictures—you remember they are small—and at a distance with a large glass, and studied those that I liked best again and again, but they are so strong, they speak with so positive a tone, that with me the first impression always remained.

The chief interest lies in the two extremities of the series, in the sweet, tender scenes of the Holy Birth and Infancy, and in the dramatic and painfully real scenes of the last sad week. Bare mention must suffice of a few of the intermediate ones. The miser and his money-bags are so well depicted in the illustration of "Thou fool, this night thy soul shall be required of thee," that he seems fairly to grovel.

In some of the pictures where the Saviour is acting as the merciful healer of bodily ills, there is an inexpressible tenderness in the Hands that lie upon the sufferers and the Form which bends over them. Even so would each sick and sin-worn mortal wish to be healed. An exceedingly strong rendering of the Divine Form is where "Christ is driving out them that sold and bought, from the Temple." In many pictures the landscape effects are very fine, and some which are simply views of Biblical localities, are exquisite as single pieces; where, too, is an illustration of every detail. "The chief priests taking counsel together," and "The alabaster box of very precious ointment," are full of strong, Oriental coloring. "The Jew's Passover" seemed to me a very well rendered scene. A circle stand to eat in haste, with garments girt up as for a journey.

As circumstance after circumstance leads up to the Friday's tragedy, the tension of feeling became exceedingly painful. It seems strange to say that we cannot look upon what our Saviour bore; but there is pictured here, in strong reality, every painful detail, not only the thorn-crowned Head, but the discolored flesh and the blood which flowed from the scourging. One involuntarily turned to minor points, for this was all too strong, too real.

Pilate's face seemed to me a strange one for the Roman procurator of Judea. Legends do not agree as to his birthplace; one makes him a descendant of the Samnite general, C. Pontus Telesinus; another, the son of a king of Mayence; and yet another derives his cognomen, Pilate, from pileatus, the badge of a manumitted slave. M. Tissot possibly leans to the last, as he paints him of the Celtic type, with rather a stupid, heavy face.

In "The False Witnesses," a rabble stand with lifted hands eager to testify, recalling

St. Matthew's words, "Many false witnesses came." Every stage of the sad procession to Calvary is painted with an evident feeling for truthfulness, and every detail of the cruel deed: the strange dark light, "the chasm in the rock beneath Calvary," the dead appearing in the Temple and in the streets; and we felt almost as if the world's great wickedness were being once more accomplished, and were glad to turn to where pain was no longer portrayed.

Either here M. Tissot's brush is especially strong, or an illusion has acted upon one and carried him far up to the supernatural and the immortal; whichever it maybe, it is the power of the man, the artist, that does it; and it seems to me the greatest possible tribute to his works. This emotion was apparently felt by all of the reverent crowd passing before these pictured scenes upon a legal holiday, nearly nineteen hundred years after they transpired.

One could hardly help contrasting "The Descent from the Cross" and "The Pieta" with preconceived ideas. "The Watch over the Tomb" gave the thought of Rome's great strength and power, for here the artist undoubtedly inclines to the translation of Pilate's words as "Take a guard," that is, a Roman guard.

In the various appearances of the Risen Saviour to Mary and to the Apostles, it seemed to me that we had the full benefit of the power which the artist had gained by painting angels. The Saviour wore his human form, the Apostles knew Him, St. Thomas recognized Him, by that human form; but even in the picture it was not like that body which is, but that body which "shall be." To my mind, there was not an uncertain or unsatisfactory note in this part of the work. In other parts one could wonder, or even question, but here the artist carried us with him until the Saviour vanished from our sight, and we seemed almost to hear from the pictured angel forms the words, "Why stand ye here gazing up into heaven?"

Long and close study do these pictures need, and it is verily but a glance which I have been able to give you. The world must be greatly the gainer by such reverent and loving work as M. Tissot has done; and whatever may be his technical faults and mistaken ideas, he certainly has the power of the true artist to carry us out of our ourselves into a world of spiritual beauty; even though, as he himself says, his principal aim has been to represent things as they really were when Palestine was most truly the Holy Land.



Kipling's Appeal to America

There can be no mistaking the motive of Rudyard Kipling's last poem. It needs no printed words "To the American People" to point its appeal to us to "Take up the White Man's Burden." It is a missionary song that can be sung to the tune of "Greenland's Icy Mountains." It is a call to us—

"To seek another's profit
And work another's gain."

It is said that the copy for "The White Man's Burden" arrived in New York unexpectedly after the forms for McClure's Magazine for February had gone to press. But at the first glance the publisher saw that here was a message to the American nation that must be delivered at once. Instantly the presses were stopped, the first few pages of the magazine were torn to pieces, and readjusted so as to permit this great poem to take the place of the frontispiece and half of the next page. Then the forms were

locked up a second time and the presses set flying to make up for lost time, so that the magazine could be delivered in every part of the Union on the first day of the month, as usual, which was accomplished.

* * * *

The poem fully justifies the action of the publisher. Its first words convey a message and an injunction that demand instant attention:

"Take up the White Man's burden—
Send forth the best ye breed—
Go, bind your sons to exile
To serve your captives' need;
To wait in heavy harness,
On fluttered folk and wild—
Your new-caught sullen peoples,
Half devil and half child."

* * * *

The second stanza impresses upon us the patience that will be needed to bear this White Man's burden, how our speech will have to be frank and simple, and how we will have to govern without threat of terror or show of pride. The third verse presents a dark picture:

"Take up the White Man's burden—
The savage wars of peace—
Fill full the mouth of Famine,
And bid the sickness cease;
And when your goal is nearest
(The end for others sought)
Watch sloth and heathen folly
Bring all your hope to naught."

* * * *

In the next stanza Kipling points out that the White Man's burden is "no iron rule of kings." It is no task for imperialism, but "a tale of common things." The burden is to be borne by our living and marked by our dead. As the reward for all we do or suffer, we are to be blamed by those we better, and hated by those we guard. But this does not absolve us from the injunction:

"Take up the White Man's burden—
Ye dare not stoop to less—
Nor call too loud on Freedom
To cloak your weariness.
By all ye will or whisper,
By all ye leave or do,
The silent, sullen peoples
Shall weigh your God and you."

This burden is placed before us to search our manhood, and, according to Kipling, as we shirk or bear it we must stand "the judgment of our peers."—*Chicago Times-Herald*.



Education in China

From *The St. John's Echo*

Before the *coup d'état*, one of the most encouraging signs in China was the attention paid to the matter of reform in the educational system of the country. Numerous schools and colleges had been inaugurated, and probably more sweeping reforms were to follow.

Merely to start schools and colleges here and there for the education of a few thousand young men according to Western methods, is undoubtedly a good thing, but this alone is far from sufficient to bring general enlightenment into the empire. What is imperatively needed, is the entire remodeling of the day schools throughout the empire, the discarding of the old Chinese system of memoriter recitation of the Chinese books, and the introduction of graded schools similar to those of the most civilized countries in the West, imparting useful knowledge, and giving mental training.

The day for the realization of any such schemes, seems farther off now than it did a few months ago. We are glad to be able to say, however, that many of the leading officials in China have by no means given up their interest in education during this period of reaction.

Recently we received a contribution of \$300 from H. E. Tsai, the Taotai of Shanghai, towards the furnishing of the new Science Hall. Accompanying the contribution was a letter endorsing our work. The following is a translation:—

"Yesterday we received a letter and collection book from St. John's College. This College has been established in Shanghai for many years,

and the sons of merchants entering the college for study, have received great benefit. The honorable teachers have unweariedly rejoiced in doing good, and now propose to expand their work still further, thereby exciting our reverent respect, accordingly the Taotal of this city contributes \$300 to assist this project, and sends herewith a note for that amount, and hopes that those in charge will be pleased to accept it with his compliments."

A letter like this at such a time is certainly a source of encouragement.

Book Reviews and Notices

Advent Sermons on Church Reform. With a Preface by the Lord Bishop of Stepney. London and New York: Longmans, Green & Co. Price, \$1.50.

A great movement towards reform is going on in the Church of England. The need for such reform is undeniable, and the English people are becoming aroused to the necessity of prompt and vigorous action. Some of the most far-sighted and influential of the clergy made a determined effort a year ago to stimulate and shape this movement by a course of sermons in half a dozen of the great parishes of the metropolis. The principles which they wished to fix firmly in the minds of the laity were these: that the Church ought to have freedom of self-government, by means of reformed houses of convocation, together with a representative body or bodies of the laity; and that the laity have the principal share in the administration of finance, and in the appointment of their pastors, and power to prevent the arbitrary alteration of lawful customs in ritual. For a body so hampered by union with the State as the Church of England is, this would be a great and blessed change. It is most ably argued for in the book before us. Some of the preachers were men of great power, and all of them had something serious to say. They approach the subject from various points of view, and set it forth with great fullness. While we have not the same battle to fight in America, we cannot but watch with anxious interest the progress of this reform.

The Life and Letters of Paul the Apostle. By Lyman Abbott. Boston and New York: Houghton, Mifflin & Co. 1898. Price, \$1.50.

The drift of this clearly written book may be seen on the first few pages which we open at random. The part we refer to is in chapter IV., "The Early Church." The author says: "Paul's letters were for the most part written to certain primitive Churches. What was the character of these Churches? When we speak of a Church, we think of a highly organized body, Presbyterian or Episcopal, or Congregational, or Roman Catholic, with a clearly defined ecclesiastical power vested somewhere, in the congregation, or the session, or the wardens, or the priest, with officers elected to perform certain specified functions, with a creed, written or traditional, long or short; and with some order of service or ritual, simple or complex. And when we read that Paul wrote letters to the Churches, we imagine such organizations as now exist, Congregational or Presbyterian, or Episcopal or Papal. But in fact there was no well organized body of Christians whatever when Paul began his missionary tour, and certainly none during the earlier years of his missionary tour, when he wrote the first of his letters. The latest of his letters was written probably before A. D. 68, about which time his martyrdom took place, and the Church did not grow into any definite organization before the middle of the second century; probably not so early as that." To these statements our author adds that Christ formed no ecclesiastical organization, that only twice he referred to a Church, but in prophetic terms as something in the future; that neither framed an organization, formulated a creed, established a ritual, nor appointed officers. These statements of the author are astonishing to a Churchman, for they evidence a total misconception, in the writer's mind, of the Person of Christ; how that in Him all fullness dwelt; of the mission of

the Apostles who were sent by Him to evangelize all nations in His Name, and with His authority. The writer takes the temporal restrictions of the first ages, when the Church which Christ established was in its infancy, to be the norm of its ideal condition in the Divine mind. Nothing is farther from the truth. God was in Christ reconciling the world unto Himself. The Church was to be the Body of Christ upon earth through all time. All organization, all ritual, all hierarchy, all sacraments, were in Christ, in His deepest humiliation on the Cross; and in the very youngest days of the Church, all were in like manner fully in existence wherever two or three were gathered in His Name. In the Apostles was plenary power from the very first, and that power continues with the ministers of Apostolic Succession through all the ages. A priest of God to-day in his own person represents everything which the author denies to have existence in the apostolic period. The accidents of time and place may now limit the functions of any priest, but he has the power to act despite of such limitations which may, however, through present distress, prevent the exercise of his powers, but cannot destroy them. The Church, even in the catacombs, was the pillar and ground of the truth. The divine right of the united episcopate is as much a reality now as when Christ gave them their commission on the holy mount. One cannot but wonder at the author's want of power to see the real meaning of St. Paul's letters, how they glow with a sense of that fullness of organization, of that knowledge of sacred things, rites, ceremonies, order, and decency, which the Church from the lips of Christ received with gladness. But with this wonder, one is also saddened when, like feathers on the arrow which wounds in the house of a friend, such authorities are quoted for the writer's perversions of Paul as these: Dean Alford, Dean Stanley, Dr. Hort, Professor Hatch, Bishop Lightfoot, and Professor A. V. G. Allen—as the writer says: "all Episcopal scholars of acknowledged authority in the department of Church history." Of this last statement we have our doubts, and would be willing to put against them all Dr. Milo Mahan, in his "History of the Church in the First Three Centuries." To a consistent Churchman, Dr. Abbott's book will be useful as a compendium of heretical views to be steadily opposed by the Catholic Faith regarding the Church of the Living God.

An Obstinate Maid. From the German of Emma von Rhoden. By Mary E. Ireland. Philadelphia: George W. Jacobs & Co. Price, \$1.25.

This is a capital story of a girl sent to school because her step-mother could not manage her. She learns obedience and respect during her year at school, and returns home to love and honor the woman she formerly hated. The girl possesses the common traits of school girls, but is wisely directed in the development of her better qualities. The binding and illustrations assist in making this an attractive story for girls.

A Life of Christ for the Young. By George L. Weed. Philadelphia: George W. Jacobs & Co. Price, 50 cts.

We commend this little book very highly. The story of the life of Christ is simply told in language than loses none of its force and truth because it is for children. We are sure it will prove valuable in helping little ones to understand the great truths of His life. The book is profusely illustrated with good half-tone pictures, and is in every respect attractive to the eye.

Temple Talks. By Myron W. Reed. Indianapolis: The Bowen-Merrill Company.

The range of subjects in these talks embraces ethics, history, and individuals. The talks are excellent, and the subjects are handled by a master mind. The book might be placed in the hands of a young man and help to form his character on sound moral foundations. Mr. Reed's style is very interesting, and he conveys a good deal of information in a brief form. The book is dedicated to "all sorts and conditions of men,"

and is attractive in its appearance as well as instructive in its contents.

Priestly Ideals. Being a Course of Practical Lectures Delivered in St. Paul's Cathedral, in Lent, 1898. By the Rev. W. C. E. Newbolt, Canon and Chancellor of St. Paul's. New York: Longmans, Green & Co. Pp., 140. Price, \$1.25.

Canon Newbolt is known throughout the whole Anglican Communion as a worthy successor of Dr. Liddon, at St. Paul's, and a writer of rare insight and force. His "Speculum Sacerdotum" is probably the best devotional book for the clergy produced within the nineteenth century. This volume upon Priestly Ideals is written along very much the same lines. It is a very stimulating and helpful book. Many of our clergy, while supplying abundant spiritual food for their people, starve their own souls. Amidst the busy round of Lenten occupations, they find no time for devotional reading specially adapted to their own needs. This ought not so to be. Canon Newbolt's book is admirably suited for such uses, and we recommend it to the clergy as just the book they need this Lent. It is concerned with such important topics as these: The priest in his private devotions, in his church, in his dealings with penitents, in his parish, in his life and conversation. These lines of treatment are worked out with originality and force, and will be found of extreme interest.

The musical setting of the Choral Service, the Litany, and the Holy Communion, printed as an appendix to Darlington's Church Hymnal, has been issued separately in a neat pamphlet, at ten cents per copy. This appendix in the second edition of Darlington has been greatly appreciated, and added much to the general usefulness of this popular tune book.

Books Received

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

LONGMANS, GREEN & CO.

Men and Movements in the English Church. By the Rev. Arthur Rogers. \$1.50.

Some Aspects of Primitive Church Life. By Canon Bright. \$1.75.

Aspirations of the Devout Soul. \$1.

The Soul Here and Hereafter. By the Rev. R. E. Hutton. \$1.50.

The Ministers of Jesus Christ. By the Rev. J. Foster Lepine. \$1.75.

The Conception of Priesthood in the Early Church and in the Church of England. By Prof. Sunday. \$1.

The Archdeacon. By L. B. Walford. \$1.50.

Spiritual Letters of Dr. Pusey. \$4.

Music Received

NOVELLO, EWER & Co., New York

Dies Iræ. By the Rev. H. G. Bonavia Hunt, *Mus. D.* 6 cents.

Benedicite, Omnia Opera, quadruple chant, G. F. Wrigley. 6 cents.

Te Deum and Jubilate, in B flat, for men's voices in three parts. By F. J. Read. 25 cents.

Magnificat and Nunc Dimittis, in G, for men's voices in three parts. By B. Luard Selby. 25 cents.

Magnificat and Nunc Dimittis, three settings by Thomas Adams, to Gregorian tones, with varied organ harmonies. Each service, 6 cents.

Magnificat and Nunc Dimittis, in D. By Charles Wood, 15 cents.

Magnificat and Nunc Dimittis, in G. By Battison Haynes. 15 cents.

Music

Choirmasters and organists will find their labors of search for new and worthy services lightened, by giving a first examination to the following late issues from the house of Novello, Ewer & Company, which deserve a place in the listing of all good choirs. The music of each of these is of high character, generally modern in style, effective, containing some beautiful phrases, and with scarcely any vocal difficulties.

A Morning and an Evening Service, by Myles B. Foster, in C; our thorough-going appreciation of which can only be qualified by a regret that the author should have thought it worth while to use his masterly talents on the *Jubilate* instead of *Benedictus* in such an excellent service-composition. Well-trained choirs will enjoy particularly the setting to *Te Deum*, for its

brilliance as well as beauty, and organists will find happiness over the remarkably effective scoring for their instrument. The evening service is quite a match in musicianly skill for that of the morning. Medium or poor choirs should beware.

The *Magnificat* and *Nunc Dimittis*, by Dr. Bennett, of Lincoln cathedral, in A, is already known, having been first composed for the dedication festival at St. Paul's, London, some years ago; but it now again is presented in the revised edition of 1898.

The Evening Service in C (No. 2), composed for the opening service of the Gloucester festival last year, by C. Lee Williams, we have found particularly satisfying in the *Magnificat*, where attractive phrases are often nicely distributed between boys' and men's voices. *Nunc Dimittis* opens with a devout and touching solo of three verses for bass voice; the fourth is set for double tenors and basses, after which the single bass voice repeats *pianissimo* his first phrase of one verse, the *Gloria* following in full.

But for equal simplicity, melodic freshness, Churchly feeling, and music thoroughly in harmony with the words at every point, and as easy of correct acquirement by any choir of ordinary musical intelligence, we have yet to meet the match of Dr. Ferris Tozer's *Magnificat* and *Nunc Dimittis* in D.

Periodicals

How much the girls will enjoy the story of Mistress Dolly Cabell in the February *St. Nicholas*, and the way in which she became Queen of the Ball and danced the minuet with My Lord of Fairfax. Just as much will the boys appreciate the wonderful feats of John S. Rarey, the horse-tamer who never ill-treated a horse, and who, when only four years old, rode the wildest colt on the farm. Lieut. Peary's capture of two little Polar bears will also prove attractive. Valentine's Day is not forgotten, and there are plenty of poems and pictures, besides other good stories and instructive articles.

The February issue of the *New England Magazine* opens with an admirable historical and descriptive paper, on "The Massachusetts State House," written by Alfred S. Roe, of Worcester, for so many years State Senator. Mr. William I. Cole concludes his series of articles on the city institutions of Boston. The present paper deals with Boston's Insane Hospital. Mrs. May Churchill Talcott sets forth the history of New Britain, finely illustrated with portraits of leading citizens, and views of public buildings and picturesque spots in and about the city. Miss Edith Parker Thomson has collected much interesting material regarding "The Home of Josh Billings"—the little town of Lanesborough, Mass. The Rev. William E. Barton completes his unique collection of negro hymns with several modern melodies, interspersing many amusing anecdotes regarding the religious worship of the Southern negro.

The current number of *The Forum* completes the twenty-sixth volume. The magazine, with increasing years, shows no sign of decadence. In the February issue there are two articles of especial importance at the present time. One is by Commander R. B. Bradford, on "Coaling-stations for the Navy"; the other is by the Hon. David J. Hill, Assistant Secretary of State, and is entitled, "The War and the Extension of Civilization." Mr. Hill approaches his subject from a new standpoint, and claims that the terms "imperialism" and "expansion" do not meet the case. A more fitting phrase, he considers, to designate the aims and achievements of the nation, is "the extension of civilization"; for it expresses the motive and controlling principle of the war, and of the treaty by which it is to be concluded. Hon. Charles Denby contributes to the same number some further arguments "Why the Treaty Should be Ratified."

Doubtless Major General Shafter's account in the February issue of *The Century*, of "The Capture of Santiago de Cuba," will attract much attention. It is believed it will clear up many misapprehensions as to his conduct of the cam-

paign. Lieut. Hobson's story is also continued. Besides, we find two papers on far different subjects and locations; viz., "On the Way to the North Pole," by the commander of the Wellman Polar Expedition, writing "from the most-northerly inhabited house in the world," and "Harnessing the Nile," Consul-General Penfield's account of the proposed creation of a vast reservoir at the first cataract, its object being the irrigation of agricultural Egypt. "What Charles Dickens Did for Childhood," with full-page illustrations by Albert Sterner, is the title of a very interesting paper by Mr. James L. Hughes, inspector of Public Schools, Toronto, showing that Dickens was one of Froebel's earliest supporters in the English-speaking world. Prof. Wheeler's "Alexander the Great" recounts this month the conquest of Asia Minor, and Mr. Paul L. Ford's "Many-Sided Franklin" shows the philosopher's attitude toward religion. M. Boutet de Monvel, the distinguished French portrait painter and illustrator, now visiting America, is the subject of an article by Miss Maria van Vorst, illustrated with a portrait of the artist at work, and reproductions of several of his paintings. Mr. Marion Crawford continues in "Via Crucis" his fascinating romance of the Second Crusade.

Opinions of the Press

The Lutheran Evangelist

REAL REFORMS.—It is well to remember that cheap goods mean cheap labor, and that we are helping in the oppression of the poor and adding to the sighs of the needy when we are unwilling to pay remunerative prices for labor and for goods. How much the triumph of sobriety, and the destruction of the saloon, and the success of prohibitory law, would decrease poverty, as well as vice and crime, we may conjecture, but cannot tell by words nor by arithmetic. We do know that moral reforms—and the Gospel gives birth to reforms, with the preaching of the Gospel, the Gospel of God's love—with the Ten Commandments, and the Golden Rule, offer the only antidote to the world's miseries.

Commercial Advertiser

THE LINCOLN MONUMENT.—Abraham Lincoln does not need a monument to perpetuate his memory. The work he wrought will keep his memory alive as long as principles of human liberty endure. It is a disgrace to the State of Illinois, however, that it should have permitted his monument at Springfield to fall into such decay that its repair is impossible. The monument was never an artistic structure, but it is now proposed to replace it by one after the same design. The crude and tawdry art of a century ago is deemed good enough by the people of Illinois for the sepulchre of the greatest man that State ever gave to the nation. Such a structure will not be so much a memorial to Lincoln as it will be a monument to the want of civic spirit in the people of Illinois.

American Review of Reviews

WAR DEPARTMENT REORGANIZATION.—It is to be hoped that Congress will have the wisdom and firmness to thoroughly reorganize the War Department before increasing the army. The army of the United States should be commanded by its generals. Our navy is in fine order and enjoys unlimited confidence, because it is not in politics. Our army management is in wretched shape, because it is permeated with the spirit of political bureaucracy. It is in no manner pleasant to pass criticisms of this kind; and while the war was actively on our hands, the system had to be borne with. But the country has been patient long enough, and the time for plain speech has fully arrived. It is not to be believed that Eagan, or any other man in office in connection with supply bureaus, was directly or indirectly trying to make a cent of money out of the war. We do not for a moment suppose that there is any corruption to be unearthed, either in Eagan's or in any other army bureau. But Eagan's outburst shows the spirit of hatred and jealousy, discord, and essential insubordination, that has existed among men exercising important military functions; and such a spirit, act-

ively at work, is almost as demoralizing to the army as speculation or fraud.

The Independent

FREE RURAL MAIL DELIVERY.—The experiment just now being tried by our government in many parts of the country, which is meant to test the efficacy and economy of the rural mail delivery, is one fraught with riches of benefit scarcely to be computed, especially to educational and literary interests and to general culture. Life in our country districts, that which we usually designate as "life on the farm," has its chief drawback in its loneliness and its intellectual isolation. The American farm is, in fact, not only out of the way of most encouraging lines of circulation, but it is insulated, so that it is all but impossible for those shocks of cheerfulness with which society renews itself ever to reach it. Day follows day and night succeeds night in a monotonous round of working, eating, sleeping, with but few and meagre gleams of changing experience by which the sweet surprises of joy are encountered. It is just this dead monotony that the advent of a daily rural mail will greatly assist in breaking up.

The Congregationalist

SENATOR DINGLEY.—The body of Nelson Dingley last week was born to its last resting place amid the scenes of his childhood, while Maine hardly felt more keenly than did the entire country its sense of bereavement. Yet his death as well as his life has strengthened the character and moral courage of the nation. It has brought the people to realize anew that a man may devote himself to political life and may serve his party faithfully, yet making first his service of Christ, and showing himself a statesman worthy the honor of all good citizens. Mr. Dingley has patiently, persistently given himself to the practical administration of government as a Christian citizen, has mastered its details till, without gifts of eloquence or great personal attraction, he had come to command the respect and confidence of national legislators, and to be intrusted with the most difficult and complicated work of government. He did this work unremittently till his strength gave way and he laid down his life for his country. During his most strenuous labors he did not escape criticism, or even abuse, by those he was trying to serve. But now that he is dead, one voice, without distinction of party, declares him to have been a faithful, able, unselfish Christian statesman. It is many years since such unqualified tributes from every quarter have been given to a public servant. Perhaps this is reward enough for one who found his highest satisfaction in serving his fellow-men. It may be that President McKinley and other statesmen who are bearing heavy burdens in great crises of our national life, will find in this recognition of Mr. Dingley's character and service something to sustain them in the stress of their labors.

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The Household

The Hurt of the Wind

BY MARIA R. ADAMS

CONCLUDED

MANY years after the separate life-threads of John and Effe Landon had been twined together, making one whose twisted strength had kept either from breaking in spite of the wear of toil, and sometimes the wrench of disappointed endeavor and the rust of tears, two pilgrims, old and feeble, were wandering slowly one summer Sunday morning through the crowded streets of a great Western town. They were strangers in it, having halted there on a journey from their home in the metropolis which dominates the Atlantic Coast, to the farther West, seeking in this, the first holiday of their united lives, rest and refreshment. They did not pass hastily to find the help of the hills, and the cool, soothing balm of the canyons. Poor, simple old children they were, with the desire strong within them, which is one of the heralds of approaching dissolution, to still mix with the action, to share the thought, the enterprise, of their young, intrepid human brothers. The "unbreathed" life of the immortals throbbed in their shrunken veins, and thrust aside death.

They paused before an imposing church edifice, into which multitudes of eager people were passing hurriedly, as if they feared they might not find room within. The old man said: "What if we go in here, wife? I used to know the man who occupied the pulpit of this church. I was, before you knew me, his tutor for a short time, and a good fellow he was. He is not to preach here to-day, it seems. I heard some men talking back there while you were resting in the park, who said that a stranger, the first pulpit orator in the whole West, perhaps in America, was to take his place this morning. I do not know whom they adjudge to be the first one, nor what are their criterions of pulpit oratory, but shall we test the question for ourselves? We shall at least doubtless hear grand music—we are both thirsty for that."

The wife assented, and they entered the church and were seated quite near the platform, the keen-eyed sexton respecting their age, and recognizing the refinement of their faces, in spite of their plain habiliments and humble bearing. The service over, the "finest pulpit orator of the day" very quietly and modestly took his place in the pulpit. Sending one sweeping glance over the audience, as if he were gathering into his dark, falcon eyes the very inmost thought and direst need of his hearers, he began, in low, distinct tones, a discourse which, from its opening sentences, the old people apprehended, was to be a very strong and absorbing one. The subject was the mystery in which the deity is involved, the text being, "Clouds and darkness are round about Him, righteousness and judgment are the habitation of His throne." The preacher showed at the onset of his sermon that the enviroing clouds and darkness are only a protecting mist, screening unaccustomed eyes from the perfect, unobstructed light, more dangerous, oftentimes, than gloom; that His government is based, whatever ignorance and distrust inveigh against it, upon unswerving justice. He defined right-

eousness in words, each one of which was a star, showing that, in its first inception and last analysis, it is love, and that the judgments of love are as tender as a mother's tears. The entire argument for God's infinite goodness, hidden in the gloom, was forceful and original, but the pivotable point of it all was the certain truth that the surest, the only unerring indices of the eternal all-embracing, all-enduring love, are the unfeigned friendships, the devotion of human beings set about with tender sympathies and helpful, delicate compassion.

Toward the close he seemed to hesitate a moment as if seeking an illustration whereby to emphasize his meaning. Again he sent his quick, receptive eyes over the audience. The old people seated almost in front, and not far from him, felt that they rested an instant upon their faces; they had a tingling, thrilling sense of nearness to, of oneness with, the speaker, while he, as if trying to repress a sob in his throat, hesitated, tried to go on, faltered, paused an instant, and at last resumed, telling in a low, chastened voice—that perfect conductor of a voice charged to the utmost with emotion—a simple story of a well-known clerical friend of his own; an experience which had given the key note to his entire subsequent life. It was, in fact, the story of Effe's talk with Limpie about the "hurt of the wind." He closed in saying: "If ever thereafter, in the storm and stress of an exacting profession and a life not exempt from sorrow, the wind has hurt my friend, it has been with the wholesome and helpful hurt of love."

Without a moment's pause after the close of the sermon, the preacher gave out for the closing hymn, that grand old-fashioned one beginning, "The Lord our God is full of might," and when he joined the choir in singing the third verse:

"Howl, winds of night, your force combine,
Without His high behest,
Ye shall not in the mountain pine
Disturb the sparrow's nest,"

it was not any sorrow, but the joy quivering in his voice, which started the tears in many eyes throughout the audience.

And then the old strangers who alone had, momentarily, fixed his gaze, suspected that the "friend" was the preacher's self. The old man was only partially convinced of it, for Effe had never told her husband why she had wished to take Limpie to their home, nor that it was he who had shamed her out of her determination to trifle with him, for the sake of mastering him and making him a coward and—like herself. But she knew the preacher well. After they had passed out of the vestibule of the church, and as

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soon as the crowd permitted her to speak, the wife said to her husband: "He is Limpie, our dear Limpie who waited on father and loved our little baby." They stepped aside from the throng, and then she told him again all the preacher's story of the "hurt of the wind." As she finished it, she said: "And then, John, then—"

"Then, wife,

'Love took up the harp of life, and smote on all the chords with might;
Smote the chord of self, that, trembling, passed in music out of sight.'"

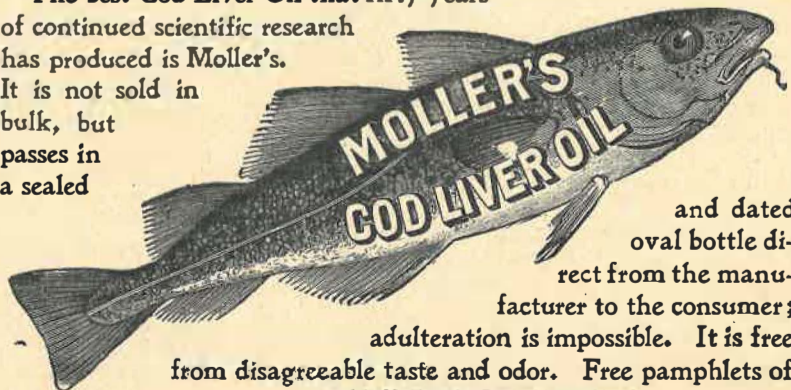
"Not all of self, John—"

"It has all passed, dear heart, and the music of its passing has, all these years, 'Lain gentler on my spirit than tired eyelids upon tired eyes.' Let us go back and find our boy."

"He looks almost as old as you do, John—"

"As old as I look to you, dear; and he is not many years younger than yourself, Effe." They turned and saw the Rev. Dr. Norris, still in his robes and bare-headed, hurrying toward them. When he was face to face with them, he paused and drew back one leg, the lame one, threw the weight of his tall, muscular body upon the other. It was the old attitude, the old, sweet, winning smile—it was their boy "Limpie!" the old lady said with a sob. "Limpie!" echoed the old man, in a firmer, no less tender, tone, while he whom they called "their boy," tried to speak and could not. When he had mastered his emotion, he said: "Yes, I am Limpie—I shall always be that little Limpie." After a pause he added, looking steadily into Mrs. L.'s wet, beautiful eyes: "They do not hurt nor destroy any more in

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all His holy mountain—"Where your feet are planted, my good, brave boy," interrupted Mr. Landon, speaking for his wife. "No, father, they are not planted upon its summit, but I hope they are climbing thither. The way is rough, sometimes, for me, as it has been for you, without whom I should never have found strength to toll even through the valley which lies about it."

The three stood together with clasped hands before the grandest church edifice in the great West, the noon-day sun raining jets of light upon them. Beautiful and imposing they were as any group of figures carved by the subtlest old Greek sculptor who ever tried to tell in marble all he dimly outlined, in idea, of the immortals. An immortal hope was in all three; an immortal destiny before them.

A young man and woman passed them, and, under pretense of admiring the church building, gazed at the group. They were artists. As they passed on, the woman said: "Have you found your subject? What does this group mean for you?"

"Why," he replied, "these people seem to say, in unison, 'See the Christ stand.'"

"But in your picture you will repress the lame leg of the younger man, and perhaps give him a harp with white lilies bound about its strings—"

"I shall introduce no harp nor any cooling lilies; I shall, by all means, retain the deformed limb; would you snatch from off the head of the Son of Man the thorns which write after Jesus, 'The Christ?'"

THE rector of one of our California parishes, tells the following in *The Pacific Churchman*:

While engaged in the practice of law some years ago, he had occasion to examine a witness before a very self-important Justice of the Peace, who, like a great many of those gentlemen, felt that within the narrow compass of his brain was contained all the law necessary for any cause that might come on for trial, even before the United States Supreme Court. On this particular occasion, when the squire prepared to administer the customary oath, the witness claimed the right to affirm. Never before during his long career of two years, had the justice met with such an experience. He frowned portentously upon the recusant, and after a brief, but embarrassing pause, turned to our friend, and in a stage whisper said, "How the —— do you do it?" The attorney very promptly got behind the Court and whispered the form of affirmation into his ear: "You do solemnly affirm that the evidence that you shall give in this case shall be the truth, the whole truth, and nothing but the truth, under the pains and penalties of perjury." The squire got along very well till he came to the "pains and penalties," when he said most solemnly to the witness, "under the pains and penalties of purgatory." The witness agreed to do so, and the case went on without further trouble.

SATURDAY has been a fatal day to the royal family of England for the last one hundred and eighty-five years. William III, Queen Anne, George I, George II, George III, George IV, the Duchess of Kent, the Prince Consort, the Duke of Clarence, the Duke of Albany, and Princess Alice, all died on that day.

TWO Americans who were crossing the Atlantic, met in the cabin on Sunday night to sing hymns. As they sang the last hymn, "Jesus, lover of my soul," one of them heard an exceedingly rich and beautiful voice behind him. He looked around, and although he did not know the face, he thought that he knew the voice; so when the music ceased he turned and asked the man if he had not been in the Civil War. The man replied that he had been a Confederate soldier. "Were you at such a place on such a night?" asked the first. "Yes," he replied, "and a curious thing happened that night, which this hymn has recalled to my mind. I was posted on sentry duty near the edge of a wood. It was a dark night and very cold, and I was a little frightened, because the enemy were supposed to be very near. About midnight, when everything was very still, and I was feeling homesick and miserable and weary, I thought that I would comfort myself by praying and singing a hymn. I remember singing this hymn—

"All my trust on Thee is stayed,
All my help from Thee I bring.
Cover my defenceless head
With the shadow of Thy wing."

"After singing that a strange peace came down upon me, and through the long night I felt no more fear."

"Now," said the other, "listen to my story: I was a Union soldier, and was in the wood that night with a party of scouts. I saw you standing, although I did not see your face. My men had their rifles focused upon you, waiting the word to fire, when you sang out—

"Cover my defenceless head
With the shadow of Thy wing"

I said, 'boys, lower your rifles. We will go home.'"—*Henry Drummond.*

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Things Better Left Unsaid

"I BEG your pardon, madam, but you are sitting on my hat," exclaimed a gentleman. "Oh, pray excuse me. I thought it was my husband's," was the unexpected reply. In another instance of conjugal amenities, a wife said to her husband, "I saw Mrs. Becker this morning, and she complained that on the occasion of her last visit you were so rude to her that she thought she must have offended you. 'Nothing of the kind,'" he answered. "On the contrary, I like her very much, but it was rather dark at the time, and when I entered the room at first I thought it was you."

"Poor John, he was a kind and forbearing husband," sobbed John's widow on her return from the funeral. "Yes," said a sympathizing neighbor, "but it is all for the best. You must try to console yourself, my dear, with the thought that your husband is at peace at last."

A gentleman had accompanied a friend home to dinner, and as they seated themselves at the table, the hostess remarked: "I trust that you will make allowances, Mr. Blankley. My servant left me unexpectedly, and I was compelled to cook the dinner myself." "Oh, certainly, my dear madam, certainly," responded the guest, with great emphasis, "I can put up with anything."

Another amusing slip took the form of an unhappy after dinner speech. There was an entertainment given by an earl deservedly popular. It was extremely handsome, and champagne flowed freely. The evening was well advanced when a benignant old gentleman rose to propose a toast. He spoke with fluency, but somehow he said exactly the opposite to what he meant. "I feel," said he, "that for a plain country squire like myself to address this learned company is indeed to cast pearls before swine." Never was so successful a speech made. He could get no further for many minutes. The company applauded vociferously, and as though they would never cease.

"Now, Miss Brown," said an earnest listener, "won't you play something for us?" "No, thank you," said the lady; "I'd rather hear Mr. Jones." Earnest listener, "So would I, but"—Here he was stopped by the expression on the young lady's face, and he looked confused for half an hour after she had indignantly turned and left him. A person who was recently called into court for the purpose of proving the correctness of a surgeon's bill was asked whether the doctor did not make several visits after the patient was out of danger. "No," replied the witness, "I considered the patient in danger as long as the doctor continued his visits."

A physician walking with a friend said to him: "Let us avoid that pretty little woman you see there on the left. She knows me and casts on me looks of indignation. I attended her husband." "Ah, I understand. You had the misfortune to dispatch him," was the remark that slipped out. "On the contrary," replied the doctor "I saved him!" A guest at a country inn, exclaimed, "I say, landlord, your food is worse than it was last year." "Impossible, sir," was the rather ambiguous reply of the landlord. "Why," said a counsel to a witness, "are you so very precise in your statement. Are you afraid of telling an untruth?" Witness (promptly), "No, sir." At a recent inquiry into the sanity of a young man of large property, witnesses were being called to prove that he

was unfit to manage his affairs. A curious slip was made by a schoolmaster when asked if he had formed any opinion as to the state of mind of the alleged lunatic. "Oh, yes," he replied, "I can certify he is an idiot. He was one of my favorite pupils." "I have met this man," said a lawyer, with extreme severity, "in a great many places where I would be ashamed to be seen myself." And then he paused and looked with astonishment at the smiling court and jury.

Here are a few other instances of something very like putting one's foot in it. The legislature of a Western State having a bill under consideration for the regulation of tax collectors, an honorable member got upon his feet and said: "Mr. Speaker, I go in heavy for that bill. The tax collectors are all a set of knaves. I was one myself for ten years." The bill passed. "How are you getting on in your new place?" asked a lady of a girl whom she had recommended for a situation. "Very well, thanks." "I am glad to hear of it," said the lady. "Your employer is a nice person, and you cannot do too much for her." "I don't mean to, ma'am," was the innocent reply.

Here is a naive declaration from the prospectus of a weekly paper: "The staff, with the exception of the editor, has been very carefully selected, and deserves to secure success." A California newspaper is said to have been sued for libel by a widow for speaking of her deceased husband as having "gone to a happier home." "Dear sir," said an amateur farmer just from the country, writing to the secretary of an agricultural society, "put me down on your list of cattle for a calf." A certain caravan orator at a fair after a long yarn descriptive of what was to be seen inside, wound up by saying: "Step in, gentlemen, step in! Take my word for it, you will be highly delighted when you come out." "Allow me, madam, to congratulate you on your acquaintance with that charming lady," said a gallant Hungarian. "She is young, beautiful, and intelligent." "Oh, certainly," replied the lady, "but don't you think she is a trifle conceited?" "Why, madam, just put yourself in her place, and say, would you not be conceited, too?" was the rather startling comment.

This social slip is even worse: A city man complained bitterly of the conduct of his son. He related at length to an old friend all the young man's escapades. "You should speak to him with firmness and recall him to his duty," said the friend. "But he pays not the least attention to what I say. He listens only to the advice of fools. I wish you would talk to him."—*Exchange.*

A new hymnal has been introduced into the Jewish synagogues in this country. Some of the hymns have excited criticism because of alleged verbal infelicities. Here is one verse:

"Yet died he not, as men who sink
Before our eyes to soulless clay,
But changed to spirit like a wink
Of summer lightning passed away."

And another couplet runs as follows:

"All is echo sent from Thee,
God of gladness, God of glee!"

To those who criticize the use of the words "wink" and "glee" the compilers reply by informing their critics that Thomas Moore is responsible for the first, and John Stuart Blackie for the second.

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Children's Hour

Between the dark the 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.

Elizabeth's Valentine

IT was almost time for recess, and Elizabeth had studied all her lessons except her geography, and the geography class didn't recite until the last thing.

"I can learn that after recess," thought Elizabeth. "Dear me! I wish the bell would ring."

She glanced at the clock. Twenty minutes to wait.

"I suppose I might study over my spelling again," she thought; "but I guess I know it well enough."

Elizabeth was particularly anxious for recess on this day, because she and her friend Helen were going to finish making their valentines during recess; for the next day was St. Valentine's Day. Elizabeth had brought with her to school a bottle of mucilage, some lace paper, and some silk fringe that she had frayed out from a few pieces of silk, and Helen had brought her paints.

Elizabeth was going to mail her valentine to her little sister, for a surprise, and Helen intended to send hers to her father who was away from home. Elizabeth was going to put a verse of poetry on her valentine. She couldn't find any verse suitable for her little sister, although she had looked all through the valentines in the bookstore, so she made up the lines herself. They were:

"Sweet little girlie, with big blue eyes,
Little red mouth, so small in size!
When you don't cry, I love you so much,
And you're just as chubby and fat as the Dutch."

Elizabeth thought this verse was very pretty, and she was going to paint the first letter of each line blue.

"I might be painting them just as well now," thought Elizabeth, "and then I shall have more time in recess to stick in the fringe."

She made a sign to Helen across the aisle for the paints. Helen looked surprised, for she didn't think Elizabeth would do such a thing in school, but she got out the paints, and when Miss Turner, the teacher, wasn't looking, passed them over. Elizabeth knew it was wrong to paint in school.

"I will open my spelling-book," she said to herself, "and perhaps I can be studying at the same time."

She wet the brush in her mouth, and began to paint. She soon found that she could not study and paint both at once.

"Never mind," she said to herself, "I know the spelling any way, and if Miss Turner asks me what I'm doing, I'll stop painting instantly, and begin to study, and say 'I'm studying.'"

She painted on quietly. She got the S, L, and W all done. They did look pretty. How pleased her little sister would be! She had just begun on the A when she heard Miss Turner's voice saying:

"Elizabeth, what are you doing?"

"I'm studying," she replied, without a moment's hesitation.

The words were scarcely out of her mouth before her heart sank; for she had forgotten to stop painting and begin to study before she replied. She looked across the aisle at Helen. Helen's mouth was in the shape of an O, and she was drawing in long breaths

through it. Elizabeth knew that this meant, "Oh, how wicked you are!"

Elizabeth's face grew very red. She put aside her paint-brush and tried to study her spelling. But she could not see the words, because her eyes were blinded by tears.

When the bell rang for recess, Helen came to Elizabeth and sat down in the seat with her.

"Elizabeth Gardiner," she exclaimed, "aren't you ashamed? Oh, I wouldn't tell a story!"

Elizabeth buried her face in her arms upon her desk, and began to cry.

Helen waited for a few moments, and then said:

"Well, let's do the valentines."

"No," sobbed Elizabeth, "I don't want to."

"You said you would," replied Helen, "and it's breaking your promise not to."

"Just then the children heard Miss Turner's voice close to them, saying:

"What's the trouble, Elizabeth?"

"O Miss Turner," said Elizabeth, "I told you a lie!"

"Why, Elizabeth," said Miss Turner; "I am surprised and very sorry."

"I'm sorry, too," said Elizabeth.

"What made you do it?" asked Miss Turner.

"I don't know," said Elizabeth; "I didn't know I could tell a lie so easily."

"Tell me how it happened," said Miss Turner.

So Elizabeth told all about it. When she got through, Miss Turner said:

"You have done very wrong, Elizabeth: first, in painting during school; and second, in being untruthful. It would have been wrong to say 'I'm studying,' if you were not studying when I asked you the question; for that would have deceived me. A person may be untruthful without telling a direct lie, and if you had carried out your plan just as you had intended, you would still have been untruthful, for you would have tried to make me believe what was not true. And even if I had not asked you the question at all, you would still have had untruthfulness in your heart, for you had planned to be untruthful. But you see that in planning untruthfulness and deceit you were led into telling a direct lie. That is the way it often is when we yield to temptation; we are led into sin that we had not thought of."

"Yes, ma'am," said Elizabeth; "I see how it is. I will never do so again. I don't want to be an untruthful girl."

(CONTINUED ON NEXT PAGE.)

I Was Completely Helpless With Rheumatism

Could not move; the least bit of a jar would make me shout with pain. I was afraid I should be a cripple for life, as prescriptions did me no good. Finally I sent for a bottle of Hood's Sarsaparilla, which helped me much, and two bottles more put me on my feet so that I could walk without crutches. I was soon well enough to work on my farm." W. H. RHODES, Windham, Vt.

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Just then the bell rang. "There," said Helen; "now we can't do the valentines."

"Oh, yes," said Elizabeth; "come over to my house after school, and we can finish them there. Mamma said anyway that she was afraid it wasn't a very good plan for me to bring the things to school."

"Did she tell you why?" asked Miss Turner.

"Yes, ma'am," said Elizabeth, casting down her eyes; "she was afraid I might do something naughty."

"So," said Miss Turner, smiling, "your first mistake was in not taking your mother's advice."—*Sunday School Times.*

Only a Dog

OF the love and fidelity so frequently displayed by dog to man, we have examples without end. Countless instances are on record of these devoted creatures willingly laying down their lives in defence of the masters they love. Yet, as a rule, how lightly such sacrifices are regarded by the ordinary bulk of mankind.

"O, never mind—it's only a dog," I once heard some one remark to the owner of a brave collie, who had met his death while defending his master's child from the attack of a furious bull. "A dog less in the world will make no difference. There are far too many of them as it is."

That may be—the question is not worth discussing—but I think we may safely and positively state that, of one precious commodity, there never has been, and never can be, too much in the world, and that is real, self-sacrificing love.

The following incident is pleasant to relate, because it shows another side of the question, the affection of a master to his dog.

There was nothing particular heroic looking about Dick Maynard; he was only a banker's clerk, who lived in lodgings with a fox-terrier, called Toby, for sole companion.

Dick and Toby understood one another perfectly, and were very dear friends, and the young man never went away for his holidays without taking Toby with him. One day in August they stood upon the upper deck of a steamer which was conveying them to a seaport in Wales. As was usual on such occasions, Toby was mad with delight, and the upper deck being nearly deserted, he raced to and fro, barking loudly at the sea-gulls that followed in the wake of the vessel.

A fresh breeze was blowing, the waves ran high, and as Dick stood leaning on the deck rail, smoking and watching the gulls, he did not notice that in his excitement Toby had at length leaped to the seat running round the deck, and from there to the broad wooden rail itself. Suddenly the steamer gave a lurch, making Dick stagger, while poor little Toby, losing his foothold on the slippery rail, was flung into the water.

Hearing his yelp of distress, Dick hastily looked around, and saw the poor dog struggling in the waves. Rushing to the captain, the young man begged him to stop the steamer and lower a boat to recover his dog; but a peal of derisive laughter met his request.

"What! stop my ship for a dog?" cried the captain, with a scornful snort; "not likely."

"Then you'll stop it for a man," exclaimed Dick, furious at the captain's cold, inhuman tone.

The next moment his coat and boots were lying on the deck, and before the ship's officer could interfere, he sprang upon the rail, plunged into the seething waters, and swam rapidly towards the exhausted dog.

Now that human life was at stake, the ship was immediately brought to a standstill, and a boat lowered to pick up Dick and his dog.

The rescue was not effected without difficulty, for the sea was rough. When Dick, with Toby in his arms, reached the deck, he was welcomed with ringing cheers from the passengers and sailors, whom the cry of "Man overboard!" had brought from all parts of the ship.

But as they crowded round him, pouring forth eager words of congratulation and praise, Dick looked quite confused. "Could any human being with a grain of feeling in his heart, or the pluck of a mouse, stand by and see his dog drown, without even risking a wetting to save him?" he wondered, for Dick was really modest, as all large-hearted men are.

It is nearly a hundred years ago now, since the poet Coleridge clothed a beautiful thought in language so simple that it is suited to the understanding of quite young children:

"He prayeth best who loveth best
All things both great and small,
For the dear Lord that loveth us
He made and loveth all."

—*Sunday Reading for the Young.*

A Sympathetic Cat

The following story is told by *Our Dumb Animals*, on the authority of a Protestant clergyman, in whose house the incident occurred:

A small dog—a great pet—disappeared from the rectory, which was situated not far from a medical college. At once grave apprehensions were entertained lest the dear member of their household had met a cruel fate.

Through a medical friend search was made, and the dog was found within the laboratory, emaciated, mangled, in a distressing condition. He was taken home and the family physician summoned; but the cruel thrust of scientific inquiry had done its fatal work.

A bed was placed for him near the fire, and he was intrusted to the kind care of an attendant. But there was another ministering spirit ready with quick divine sympathy—a cat; she stretched herself so that her soft, warm body should afford rest and comfort to the suffering creature. On one occasion, when the master of the house visited the dog (in order to give evidence of the cat's devotion), a dish of milk was placed just near where the two were resting; the suffering creature staggered to his feet, and the cat (well-nigh incredible to relate) walked beside him, close enough to serve as a support for her feeble charge to lean against while he lapped the milk, the cat not attempting to drink at the same time.

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Finance and Commerce

In all those activities which are directed towards the satisfaction of people's desires, the production and distribution of the material means of living, as well as those which pertain to the more superfine wants, like amusements, luxuries of every variety, pleasure traveling, and all these gratifications which satisfaction with the present and confidence in the future, invariably call into being and indulge, the story is uniformly the same. Production, on the whole, was never greater, distribution more general, and consumption less restricted, than now. In almost every field labor finds ready employment at fair remuneration, and the reasonable wants of the worthy and competent find an open road to their satisfaction. Surely good fortune is, for the time being, smiling upon us. In no department of production are conditions at a standstill; in every field, even those which have fared the least well, the tide of change is toward a betterment. A year ago the total volume of the country's exchanges was large; this year it is larger. The bank clearings exceed those of last year for the corresponding week 30 per cent. Railway earnings make a like favorable showing. These two items register more surely than any other the degree of business activity. In speculative fields there is a halt. This is well. It is the function of speculation to anticipate the future, and when it seems too extreme, it is sure to regulate itself. For over-speculating, the penalty is one which "fits the crime." The inevitable reaction is bound to come, and it is often sharp and decisive. In the stock market there has been a halt and something of a reaction. There have since been several spasms of strength and a momentary influx of buying orders, but prices have not, at this writing, quite succeeded in reaching the high point. The reason is easy to see.

It took an enormous volume of transaction to reach the high point recently established. Transactions on the New York Stock Exchange ran up to a million shares and over per day for many days, and culminated in the enormous trading of about one and three quarter million shares in a single day. It was for the time the culmination, and established the high record in prices. Since then it has varied from day to day with a decreasing tendency. It is doubtful if it will again be attained very soon, and it is also doubtful if the high mark in prices can again be reached in a smaller volume of trade. It is well the halt came. No good purpose can be served by prices so unreasonable as to be dangerous, and surely the prosperity of years to come has been anticipated in the price of stocks. The New York bank statement shows another large increase in deposits and loans. These items have come to be almost synonymous terms. An increase in loans is the cause of an increase in deposits. A man borrows money at the bank; that increases the loan. He has the money passed to his credit with the bank, and that is how the deposits are increased. In the meantime the legal reserves must be swollen to secure these deposits, and that is when the pinch comes, and the reason this process has a limit. The last weekly statement showed a decrease in legal reserves, and this indicates that the utility of the banks to loan has about reached its limit. If there is any change in the money situation it is towards a hardening in the rate. In cotton and in grain and provisions speculative buying has received a check, and at this writing the tendency of prices is lower, and in some instances, notably wheat and provision, the decline has been quite pronounced. Com-

mercial and financial conditions and outlook justify confidence in the future, but only in the steady and persistent operation of cause and effect—not in magic.

Trade of Great Britain

The non-British world buys 15 per cent. of its total foreign merchandise from the United Kingdom; the British colonial world buys 43 per cent. of its foreign merchandise from the United Kingdom. The total imports of the British colonies amount to 217 million pounds sterling annually. Great Britain, by supplying 43 per cent. of this, instead of 15 per cent., which she averages in the commerce of other countries, makes an additional market for 60 million pounds sterling annually of her products. Her total exports to foreign countries (omitting the colonies) are 206 million pounds sterling, or 15 per cent. of their total imports, and if to this were added a like percentage of the imports of the colonies, her total sales would be 238 million pounds sterling, instead of the grand total of 206 million pounds sterling which she enjoyed in 1896, the year to which these figures relate. It is thus apparent that her sales are enlarged through her colonial system in the sum of about 60 million pounds sterling in round figures, or 300 million dollars per annum, thus increasing by 25 per cent. her total exports, and creating by her colonial system a market for 300 million dollars worth of her products and manufactures.

These are some of the facts shown in a recent publication of the Treasury Bureau of Statistics on the Colonies, Protectorates, and Dependencies of the World. French colonies buy quite as largely from the home country as do those of Great Britain, and even the Netherlands colonies purchase largely from the mother country, although located on the opposite side of the earth.

Not only has Great Britain added to her market by bringing the 350 million people of her colonies into the colonial relationship, but there has evidently been through the material development which has followed this relationship, a great increase in the purchasing power. The construction of highways, harbors, railways, and telegraphs, have evidently quickened the general business conditions and, with the increased activity and prosperity, enlarged the consuming power.

That the construction of roads, harbors, railways, telegraphs, and the establishment of postal and banking facilities, must increase the activity, productiveness, and consequent consuming power, goes without saying.

DANGER IN SODA.

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Common soda is all right in its place and indispensable in the kitchen and for cooking and washing purposes, but it was never intended for a medicine, and people who use it as such will some day regret it.

We refer to the common use of soda to relieve heartburn or sour stomach, a habit which thousands of people practice almost daily, and one which is fraught with danger; moreover, the soda only gives temporary relief, and in the end the stomach trouble gets worse and worse.

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Household Remedies

FOR CHAPPED HANDS.—Equal parts of honey, glycerine, and liquid camphor. Buy the honey and strain it, as most strained honey is adulterated. Purchase a like quantity of glycerine and camphor, put all in a bottle and shake thoroughly until the ingredients are well incorporated; cork tightly, and keep ready for use. When you wash your hands, dry them very lightly with the towel; drop a few drops of this into your hand, and rub in well. Do this at night, or as often through the day as you may wish, and you will never have chapped or rough hands. If the fluid becomes a trifle "sandy," put in a little soft water, mixed with equal parts of alcohol. If the camphor is very strong, it does, after a few months, separate slightly, causing a "sandy" feeling.

TURPENTINE, in addition to being a sure antidote for phosphoric poisoning, which children sometimes experience from eating match-heads, (five or ten drops floated on water being administered hourly), is valuable in cases of colds, croup, and kindred ailments, the throat or chest being bathed with the turpentine till the skin is red-hot blistered—then cover with flannel or batting slightly moistened with the oil, the fumes being also freely inhaled. The latter practice alone will be found to give much relief in cases of cough, bronchitis, and kindred ailments. For burns, cuts, bruises, and similar injuries it has great cleansing, antiseptic and healing properties, a simple form of administration being in combination with as much camphor as it will dissolve. As a liniment, combined with equal parts of laudanum, camphor, and chloroform, it is valuable in all cases where such an application is needed, giving excellent results in strains, rheumatic pains, and even in neuralgia.

Not to mention fevers, in which physicians often use it with good results, turpentine may be used for home treatment in cases of sciatica, in which it is regarded as a specific, the proper dose being ten drops taken in sweetened water three times a day. No external application is required. As a vermifuge its qualities are well known, the best method for administering it being to give a teaspoonful in half a cup of sweetened milk on a rather empty stomach, to be followed in an hour or two by a full dose of castor oil. This treatment seldom fails. Turpentine is also a cure for that disgusting pest of childhood, the itch, which often invades respectable families through contagion in the schools and elsewhere. A favorite method of application in such cases is to add a gill or two, with four times the volume of sal-soda, to the proper quantity of water in a bath tub, and three or four daily bathings of this kind will probably cure the worse cases. Cotton soaked with turpentine and olive oil in equal parts is said to cure earache.

A SURE PREVENTIVE FOR BED PESTS.—Have the bedstead clean. Take the white of one egg and two ounces of quick-silver to each bedstead. Beat it with a knife on a plate until it froths well, then, with a feather, apply to every place where it is possible for a bug to get, being careful to go to the bottom for the quick-silver. Do this once a year. The mattresses should be examined often.

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