

The Living Church

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



The Rev. Charles T. Olmsted, S.T.D.
Vicar of St. Agnes' Chapel, Trinity parish, New York

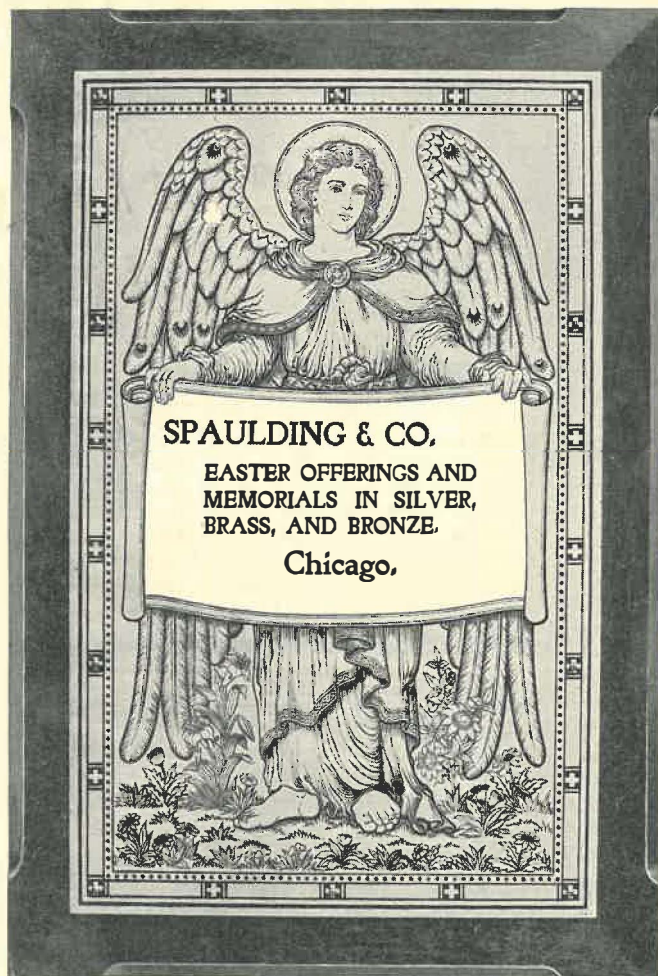
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THE LIVING CHURCH,

55 Dearborn Street, Chicago.

The Living Church

Rev. C. W. Leffingwell, Editor and Proprietor

CHICAGO, FEBRUARY 25, 1899

Notes of the World's Progress

REMOVAL BY DEATH OF FELIX Faure, President of France, and the election of his successor, Emile Loubet, have not resulted in the *coup d'etat* which manufacturers of foreign news cablegrams have led us to believe was about to occur. On the contrary, the calm and substantial element of France pursues the even tenor of its way, serene in the belief that the new President is a just and upright man, above the sneers and harsh criticisms of the mercurial mob of Paris, which is plaster in the hands of prejudiced or unprincipled tools. The new President is well known as a man of high principles, and, as such, is not welcomed to power by foes to the revision of the Dreyfus case. It is believed that not even a threatened dissolution of the Republic would influence his attitude toward justice. Some disturbance attended his induction into office, but riotous demonstrations, mainly actuated by anti-revisionists, were promptly suppressed. The Duke of Orleans and Prince Napoleon are apparently inactive; it may be because of a belief that the favorable moment for the re-establishment of an empire is not at hand. Conservative French citizens express the opinion that the Republic is in no danger, and that even the crisis which would attend a decision favorable to Dreyfus would not be disastrous. Even should the "generals" co-operate in an attempt to overthrow the government, the bone and sinew of the army, the common soldiers, would not sustain such treasonable action.

THE SPEECH OF PRESIDENT MCKINLEY before the Home Market Club, of Boston, was made the occasion for an expression of administration views regarding the Philippine Islands. While fixing upon Congress entire responsibility for future action, the President views the problem from a moral aspect, justifies the effort to establish a stable government, and shows the impracticability of treating with the insurgents as a constituted government while they are in the act of employing armed resistance to the means being used to bring about a lasting peace. His attitude is summed up in the concluding paragraph of his address: "I have no light or knowledge not common to my countrymen. I do not prophesy. The present is all-absorbing to me, but I cannot bound my vision by the blood-stained trenches around Manila, where every red drop, whether from the veins of an American soldier or a misguided Filipino, is anguish to my heart, but by the broad range of future years, when that group of islands, under the impulse of the year just past, shall have become the gems and glories of those tropical seas, a land of plenty and of increasing possibilities; a people redeemed from savage indolence and habits, devoted to the arts of peace, in touch with the commerce and trade of all nations, enjoying the blessings of freedom, of civil and religious liberty, of education, and of homes, and whose children and children's children shall for ages hence bless the American Republic because it emancipated and redeemed their fatherland, and set them in a pathway of the world's best civilization."

THE PRESENT CONGRESS PROMISES to pass into history as a curiously contradictory body. Its actions in time of emergency, when personal opinions, prejudices, and considerations were laid aside, were lauded by people of all political beliefs, but the condition of congressional legislation at the present time is such

as to excite caustic comment. Public opinion demanded a liberality in naval and coast defense programs, and in these directions appropriations of a most liberal nature have been virtually agreed upon. This generous spirit seems to have permeated the Sundry Civil Appropriation and River and Harbor Bills, which, in the face of a deficit for the year ending July 1, 1899, of \$159,000,000, are badly out of proportion. Some effort is being made to reduce the Sundry Civil Appropriation, many items of which are more for the purpose of strengthening individual political influence in certain districts, than for needed improvements. The passage of the River and Harbor Bill is being hampered by a rider in the form of a Nicaraguan Canal Bill, friends of which adopted this means of forcing its consideration. The Army Reorganization Bill, vitally necessary, is being talked to death, and in the event of failure of passage, will be one factor of several which will require a special session of Congress. More business and less politics is needed in Washington. The fault is that affairs of the government are not conducted the same as would be those of a private corporation. If the United States treasury were a private instead of a public cash box, propositions for any other than an appropriation clearly shown to be urgent, would meet with a chilly and heartless reception.

NORTH DAKOTA'S LEGISLATURE IS ENTITLED to great credit for its firm stand in remodeling divorce laws of that State, so as to require a residence of one year instead of three months. The name Dakota had become synonymous with divorce in the minds of those by whom marriage vows were not held sacred. The proposal to change conditions met with violent opposition. Every argument and pressure was brought to bear by those having a material interest in revenues derived from divorce colonies. Myriads of so-called lawyers perceived the loss of fees, inn keepers mourned loss of business, and financial disaster to the State was predicted. But North Dakota's present loss will be more than offset by future gain, which will come with the increased respect it will command in the community. Laws which foster immorality are neither creditable nor profitable to a State, and temporary residents attracted by loose divorce laws are undesirable.

AN ACTION OF GREAT IMPORTANCE AS showing the growth of sentiment in favor of more stringent divorce laws in England, was that taken by the Convocation of Canterbury, Feb. 9th, in passing a resolution on motion of the Archdeacon of Oxford, declaring that the law of the Church of England does not recognize divorce, and asking the bishops to devote themselves to securing action of Parliament to the end that the Church shall not remarry divorced persons whether innocent or guilty. An amendment was offered by the Dean of Canterbury, favoring sanction to the remarriage of innocent divorcees, but it was defeated by a vote of 41 to 38. The result of the resolution may be to ultimately carry the matter before Parliament.

THE JOINT HIGH COMMISSION APPOINTED to negotiate a new treaty between the United States and Canada, has decided upon an adjournment until Aug. 21, owing to present inability to agree on several important points, chief of which is in regard to the Alaskan boundary. A statement prepared by Senator Fairbanks and Sir Wilfrid Laurier, announces

that substantial progress has been made in the settlement of many questions which were brought before the Commission, but the Alaskan boundary has presented difficulties which arise from the conditions under which it might be referred to arbitration. The British commissioners desired that the whole question should be referred on terms similar to those provided in the reference of the Venezuela boundary line, and which by providing an umpire would insure certainty and finality. The United States commissioners, on the other hand, thought the reference should be made to six eminent jurists, three chosen by each of the high contracting parties without providing for an umpire; they believing that finality would be secured by a majority vote of the jurists so chosen. They did not see any present prospect of agreeing to a European umpire to be selected in the manner proposed by the British commissioners, while the British commissioners were unwilling to agree to the selection of an American umpire in the manner suggested by the United States commissioners.

SECRETARY OF THE NAVY LONG HAS issued an order which has created considerable consternation among the enlisted men of the navy, as it virtually places them on a total abstinence basis: "After mature deliberation, the department has decided that it is for the best interests of the service that the sale or issue to enlisted men of malt or other alcoholic liquors on board ships of the navy, or within the limits of naval stations, be prohibited. Therefore, after the receipt of this order, commanding officers and commandants are forbidden to allow any malt or other alcoholic liquors to be sold or to be issued to enlisted men, either on board ship or within the limits of navy yards, naval stations, or marine barracks, except in the medical department." Old naval men predict the order will have an effect opposite to that which is intended, as it will tend to foster within the service systematic attempt to deceive the authorities. In a general way, however, the result will be good, as it has been demonstrated by actual test that those men who do not use alcoholic stimulants possess greater powers of endurance.

REVOLUTIONS in States of Central America are of such common occurrence, and arise at times from such trivial causes, that they now attract little more than passing interest, excepting in contiguous territory, or that immediately involved. Another revolution in Nicaragua, after a few days' duration, has passed into history. General Reyes, military governor of the coast, differed with President Zelaya, and gathering a force of supporters, proceeded to disrupt the State. The original trouble was the levying by Zelaya upon the district of Reyes, certain extra revenue taxes for special purposes. General Reyes thought these taxes placed unjust burdens upon the traders and merchants of the coast country where most of the import and export business was being carried on, and he revolted. This is what caused the rupture and led to the taking up of arms on the part of General Reyes and his followers. Then, after the trouble had started, General Reyes demanded that the Atlantic coast district be made a separate and distinct State, only subject to the general government in the matter of certain fixed revenues, etc. It is cabled that the "insurgents" have won a clean-cut victory, obtaining concessions on every point demanded.

The News of the Church

Board of Missions

The Board of Managers met at the Church Missions House on Tuesday, Feb. 14th. Notwithstanding the difficulties of travel in consequence of the severe storm, there were present six bishops, five presbyters, and six laymen. The Bishop of Albany, vice-president, was in the chair.

The death of the late Presiding Bishop, president of the Board, and of General Selden E. Marvin, since the last meeting, having been announced, the chairman offered suitable prayers.

Communications relating to appropriations and appointments were received from 14 of the Bishops having domestic missionary work under their jurisdiction; \$750 was appropriated from the income of a special fund, to assist the Bishop of Spokane in erecting a church on the outskirts of Spokane, and the requests of other Bishops and of the Standing Committee of Iowa were favorably acted upon.

From the foreign field, Bishop Graves reported his arrival at Shanghai on Christmas morning, after a pleasant voyage, and letters were submitted from the Bishops of Tokyo and Cape Palmas, and a number of missionaries abroad. The appointment of two students in the senior class of the Theological Seminary of Virginia by the Bishop of Shanghai, was approved, to take effect upon their ordination to the diaconate, and the necessary appropriations were made.

It was stated on behalf of the auditing committee that they had caused the books and accounts of the treasurer to be examined to the first instant, and had certified the same to be correct.

The Joint Commission appointed by the General Convention upon the subject of the increased responsibilities of the Church, pursuant to one of the resolutions which constituted it, reported to the Board of Managers, and the Board instructed the vice-president and associate secretary to publish the same in *The Spirit of Missions* and the Church papers.

Report of the Joint Commission on Increased Responsibilities of the Church

The Joint Committee on Increased Responsibilities beg leave to present to the Board of Managers the following report with suggestions. Their examination of the questions referred to them, naturally, lies in three directions—in Cuba, in Puerto Rico, and in the Philippine Islands.

The first action of the Commission was to request the Bishop of Chicago, either personally, or in such way as he might deem best, to inquire into the possibilities and best method of undertaking mission work in Puerto Rico. Unable himself to go, the Bishop has, by correspondence and conference, endeavored to carry out the wishes of the Commission as to the occupancy of that very important field by this Church. A ware of the pressing expectations of our people, he has finally commissioned the Rev. George B. Pratt to go to San Juan, Puerto Rico, for which place he will sail within a few days, for the purpose of looking over the field and reporting to this Commission.

Previous to this action, the same Bishop authorized the Rev. Henry A. Brown, formerly chaplain of the "Rough Riders," and now chaplain of a regiment of regulars in Puerto Rico, to open services as expeditiously as possible after his arrival in San Juan.

The Rev. Mr. Pratt has had some experience in the tropics, and together with his wife, desires to spend his life in the field to which he has voluntarily devoted himself. It is his purpose to spend three months there in becoming thoroughly acquainted with the field, and then to return for his wife or be joined by her. The Bishop wishes to express his conviction of their special fitness for the work. The expense of

the journey and preliminary labor there is to be borne from the fund kindly provided by a member of this Commission. After that, the mission will naturally take its place under the fostering care of the Board of Managers.

The Bishop of Chicago has mentioned to the Commission the great importance of an educational work for young women at San Juan, or some other point on the island, as probably the most effective form of missionary work among our Puerto Rican fellow-countrymen. To lay a suitable foundation for such a school, large special contributions would be necessary.

By vote of the Commission, the Bishops of New York and Albany were appointed to inquire into the conditions and possibilities of work in Cuba, and their inquiry at once brought out the fact that for ten years a quiet but earnest work had been carried on in Cuba under the supervision of the Bishop of Pennsylvania, acting by authority of the Presiding Bishop, sustained and reported by our own auxiliary, the American Church Missionary Society. Interrupted by the war, the men who had been working there immediately returned at the close of the war and are now at work, and for the story of that work, the Commission beg to refer to the report of the American Church Missionary Society. The Commission are bound to add to whatever may be said by the American Church Missionary Society, their very earnest plea that the members of this Board and the members of the Missionary Society which this Board represents with its auxiliary, namely, the baptized members of this Church in the United States of America, will recognize the great importance, and rise to the great opportunity, of this work. While we are content to leave its direction and control in the hands of those who have already shaped and undertaken it, we must not leave these hands empty nor fail to hold them up, for it demands with a pressing necessity larger gifts of money than are at their command, and more men than as yet they have been able to send out.

The third field of observation which was referred to the Commission is as yet unexamined and unknown. They are in correspondence with two clergymen of the Church who are in Manila as chaplains of the army, and are hoping for information which may lead to wise and intelligent action in that enormous field. Meanwhile, two generous gifts or pledges, one for the support of a missionary priest, and one for the support of a lay-worker, have been made, and are presented through the Commission to the Board, so that whenever the time shall come when we can act definitely and intelligently, the Board will be ready to appoint and authorize at least these two workers to begin where it may seem wisest that the first work shall be planted.

The Commission recommend the adoption of the following resolutions:

Resolved: That an appeal be made to the Church for the sending and support of such missionaries to the island of Puerto Rico as may, so soon as jurisdiction in Puerto Rico has been ceded by the Bishop of Antigua, be nominated and supported by the Board.

Resolved: That this Board appeals earnestly to the members of the Church throughout the United States to contribute liberally to the work now in the charge of the American Church Missionary Society in Cuba, to the end that it may be extended and supported as it ought to be.

Resolved: That the Board recognizes gratefully the offers made, one through the associate secretary, and the other through a parishioner of St. George's, New York, of moneys for the support of one clerical and one lay-worker in the Philippine Islands, and will take steps as promptly as may be to find and send the men to undertake this work.

Resolved: That in view of the special needs of a sound Christian education in the islands for which the United States have in any wise become responsible, it is earnestly recommended that early measures be speedily inaugurated to this end.

Resolved: That in view of the urgent and pathetic conditions of large bodies of orphaned children in the Island of Cuba, this Board commends to the Ameri-

can Church Missionary Society that they should urge upon the immediate action of the Church such steps as may provide in that island an asylum or asylums for their shepherding and care.

WM. CROSWELL DOANE,
Chairman.

The foregoing resolutions were adopted by the Board of Managers, Feb. 14th.

The American Church Missionary Society

REPORT OF THE WORK IN CUBA

The general secretary of the American Church Missionary Society, has been in active correspondence with a number of gentlemen in Cuba, many of whom are in a position to advise as to the political conditions and their relation to religious work, and with others who are quite able to tell us of the spiritual need and opportunity. From all he can in this wise gather, we are at present doing all that the situation appears to justify. But as soon as the affairs of the island become certainly stable, work should be inaugurated in those other cities and towns in which as yet we have not believed it wise to locate.

In Matanzas the Rev. Pedro Duarte is actively at work. His chapel, almost demolished during the war, is undergoing repairs, perhaps is already restored. Enabled through the generosity of the Cubans and others in Tampa to take back with him five thousand quinine pills, and one hundred and fifty suits or pieces of clothing, he so wisely distributed his charities, and the comfort of his ministrations so won him again the affection and respect of the people and those in authority, that Gen. Wilson on Jan. 31st selected him to raise the American flag. He fills every house in which he preaches, and has every hope of marked success in his work. With him is associated as a teacher in our school, Miss Acosta, who is doing excellent work, as she did there before the war. Senor Pedro R. Someilan, a friend of the Rev. Mr. Duarte, is also in Matanzas as a volunteer, and is of great assistance to him, but if he continues in that work, which will soon be determined by a report expected from Cuba, he must become a stipendiary of the society.

In Havana, Senor Jose R. Pena is actively engaged in the Church's work as a lay-reader. He is also a postulant. Senor Pena managed to keep up the services of the Church during the entire war, and, we believe, is now doing acceptable work. On January 19th the Rev. W. H. Nielson, D.D., sailed for Havana. He writes that he has rented a large room in the best part of the city, and has fitted it up as a chapel. Much enthusiasm, he says, has been created among the English-speaking population, and he anticipates immediate and satisfactory results. On Feb. 22nd the Rev. W. H. McGee sails to take up the missionary work in the same city. He is a young, active man, of some experience in missionary work, and there is every reason to believe that he will meet with success. That constitutes at the present, our Cuban work.

Certainly there are many other places where the Church's ministrations should be had, but two factors prevent. One is the unsettled condition of the political situation, and the other is a lack of means. We have already made appropriations exceeding any prospectus of receipts, trusting that the good God will by and by provide. It would not be wise to undertake to extend the work at an increased expenditure just now. But in addition to this, as is already intimated, we are advised by men in prominent positions, and qualified to advise, not to advance with our work beyond the present occupation, until the political tension is somewhat slackened.

The society has appealed in some cities in and about New York, and in a moderate way generally, for assistance in this work. There has always come some response, and when the peo-

ple of the Church shall know of the need and the rightful demands, under the providence of God, of Cuba, we cannot help but feel assured that the means necessary to more extended and successful ministration and work will be supplied.

The present cost of the work in Cuba is about \$5,000 per annum. But if more favorable conditions arise, we should at least, have double that amount for the reasonable expansion of the work.

All reports show an absence of religious influence on the island, and quite as conspicuous absence of moral standards and teachers. The people appear to be ready and anxious to accept our ministrations, and to welcome every effort we may make in their behalf. It is almost certain that never in the history of the American Church has there been offered so distinct an opportunity for missionary work, so serious need, and so favorable a forecast of its result.

Respectfully submitted,

W. DUDLEY POWERS, general secretary.

Church Students' Missionary Association

The 12th annual convention of the Church Students' Missionary Association was opened Feb. 9th, with a public meeting in the chapel of the Episcopal Theological School, Cambridge, Mass. A committee of six students, stationed in the common room of the school, received the delegates throughout the day, and at 7:30 a reception was held, when the men from King's College, Nova Scotia, and Bishop's College, Canada, joined hands with the delegates from Seabury, Minn., and the University of the South.

Soon after 8 the convention adjourned, with the students of the Cambridge School, to the chapel. As soon as the men were seated, "The Church's One Foundation" was sung as a processional, during which Bishop Lawrence, Dean Hodges, and the Rev. Dr. Rainsford took their places in the chancel. The convention then formally began with the reciting of the Apostles' Creed. Dean Hodges read the introductory service, and delivered the address of welcome; first, to Cambridge, "a town founded by men interested in the pursuit of the true word of God and the betterment of man"; second, to the Cambridge School, "founded by men who wished to send out missionaries, to send out men who would accomplish things for the Faith." Finally, he compared encouragingly the prevalence of Christian faith among college students of to-day and those of not quite one hundred years ago, when one man in Dartmouth College and two in Princeton declared themselves Christians; when the Church at Yale was practically extinct, and men, generally, professed a French agnosticism; and when "the idea of missions was astronomically apart."

Bishop Lawrence followed, with a charge to the delegates. In the course of it he said: "It is well for us to think why we all have the cause of missions so at heart. Is it not because Christ, through his Crucifixion, has brought us salvation? The lines between diocesan, domestic, and foreign missions are artificial, and made for practical purposes. The question is not where a man is going, whether he settles here at Cambridge, whether he goes to the Mississippi Valley, or whether he goes to the Philippines. The question is the man. What is the spirit that inspires him? . . . We can't any longer interest people in the romance of foreign missions. They want to hear about the work done. And here I think we have struck a higher note than we used to have. . . . I congratulate you that you will enter your ministry when the Christian religion stands before this world with far greater self-confidence. And many outside of the Church are now turning towards the Church with longing eyes. I congratulate you that you will enter your ministry during this time of yearning for Church Unity. . . . The great need for all of us is sacrifice. The difficulty is not in arousing our emotions, but in having the real interest. If you gain nothing

else from this convention, gain a deeper Baptism in Christ, and go forth from here to serve Him in all simplicity, and with the deepest devotion."

Dr. Rainsford was the last speaker; he delivered an impassioned address on the needs for the missionary work of to-day. At the outset he laid down "the three great inexhaustible messages which are still unbelievably, and are only beginning to leaven life; first, that we are the sons of God; second, that we are brothers; and third, that therefore we have the hope of immortality." In a brief sketch of the early Christian's missionary work, Dr. Rainsford said that the traditionalist and the liberalist had contended from the beginning. Citing the controversy between Paul and the followers of Peter, he argued that when Paul insisted upon Christianity's becoming a racial religion, he then showed himself a liberalist. In regard to the missionary work of to-day, he said: "We are all traditionalists. The liberal party is not yet visible. We foist upon a nation all our traditions of eighteen centuries, instead of giving them the primal truths and letting them work out their own salvation. The absolute heathen, the fighting religions (Mohammedanism), and the over-cultured and decaying religions of the East, all receive the same mixture of Jewish, Greek, Roman, and Teutonic influence that we have in our Prayer Book. Tear away the trammels of unworthy tradition, and set about the work as Paul did. Our duty is to the spirit of Jesus first, and the letter of Jesus afterwards."

The exercises began Friday morning with a corporate celebration of the Holy Communion, at 8:30. At 9:45, the morning session was called to order in the chapel, by President Malcolm Taylor, of the Cambridge school. After a brief and graceful speech, in which he welcomed the convention as its president, and also in behalf of the Cambridge students, the roll was called, and 35 delegates responded from the following seventeen institutions: Bexley Hall, Gambier, Ohio; Bishop's College, Canada; Cambridge Theological School; General Theological Seminary, N. Y.; St. Paul's Society, Harvard University; Hobart College, N. Y.; King's College, Nova Scotia; Montreal Diocesan College; Philadelphia Divinity School; St. Stephen's College, Annandale, N. Y.; Seabury Theological School, Faribault, Minn.; Trinity College, Hartford, Conn.; Trinity College, Toronto; University of the South; University of Virginia; Williams College, and the Berkeley Association of Yale. The delegates expected from the Berkeley Theological School were forced to be absent by the sudden death of Bishop Williams, of Connecticut.

The morning was largely given up to the reading of reports from the various chapters. Special interest was excited by those from Cambridge and Virginia, the former as showing its generous gifts of money to foreign missions, and the latter as showing its noble gift of men to the same cause. At 12 o'clock, prayers were said for missions in general, and during the following hour the Rev. Robert L. Paddock, traveling secretary, delivered his annual report, which told of many lines of growth, and urged upon the delegates the need of more traveling secretaries, stronger organization, and above all, more numerous and more attractive publications.

At one o'clock, luncheon was served in the refectory, and the afternoon session convened at 2:30. Some time was given to free discussion of a closer union with the Student Volunteer Movement, of affiliating women in the Church Students' Missionary Association, and of arousing interest in Church work among college men, it being urged that in many college towns the rector had no time to devote to them. Committees were appointed for considering each point. Vice-president A. N. Slayton, of Gambier, read an interesting paper on the progress of missions during the past year, and a paper upon future missionary work in Cuba was read by delegate F. E. Smith, of the General Seminary. A discussion followed from the University of the South and Trinity College, Hartford. Dean Hodges tendered a reception to the delegates, in

the deanery, at 4:30. Evening Prayer followed at 5:30.

The Rev. Floyd W. Tomkins and the Rev. Edward Osborne, S. S. J. E., were the speakers of the evening upon home and foreign missions, respectively, and the chapel was well filled. Mr. Tomkins' address was really an appeal for enthusiasm in some work for the Master anywhere. In the course of his remarks he said: "I hope you all have that glorious inspiration to leap in and do something; some one of the things which the Church is trying to do but has not begun to do." . . . "Men are eager everywhere. They are struggling to do their best in a materialistic way. And in strange antithesis, wherever you go, you will find there has never been such a struggle for truth, and the centre of truth, Jesus Christ. They hunger and thirst for what we can give them. Go and preach to them Christ, and Him crucified, and you will find it astonishing how readily they will listen."

Father Osborne worked for seven and a half years in South Africa. He spoke at length and with such earnest simplicity that his auditors were completely captivated. The various instances recounted of the devotion of Christian converts were an inspiration.

Morning Prayer at 8:30 on Saturday, brought a large number of the delegates together at an early hour, but the regular programme for the day was taken up an hour later, when the business meeting was called to order. Reports were heard from various committees, and the delegates voted to hold the next convention at Bexley Hall, Gambier, Ohio. This means that the president and secretary of the association for the ensuing year will be chosen from that school. An election was held for a successor to the Rev. Mr. Paddock, traveling secretary of the association, who is compelled to resign his work. The Rev. W. H. K. Pendleton, of Virginia, was chosen for this current year, and the Rev. B. L. Ancell, also of Virginia, was elected for the year succeeding.

Papers and discussions were the order of the afternoon. Two papers on missionary motives were offered by the Montreal Diocesan College and the Philadelphia Divinity School, and a discussion of this subject was led by the University of Virginia. The Berkeley Divinity School presented the final paper, upon "Christian Unity in Mission Fields," and the discussion of it was by Trinity College, Toronto.

At the closing service in the evening, Barnabas T. Sakai, of Japan, spoke on the work in his own country, and a farewell address was given by the Rev. Dr. Henry S. Nash, of the Cambridge School.

Canada

Church Work in Nova Scotia

The Bishop preached at the opening of the new church of St. Paul's, Antigonish, diocese of Nova Scotia. St. Paul's church, Indian Harbour, has been much improved by the addition of a tower, steeple, vestry, and chancel. A ten days' Mission was held in Christ church, Dartmouth, by the Rev. H. C. Dixon, beginning Jan. 8th. The Sunday afternoon service for men was crowded. The first Sunday in the year was observed as "Gift Sunday" by the scholars of St. Paul's, Halifax, when each child brings a gift for the children of the poorer parishes in the diocese.

A New Diocese

Many difficulties have arisen in making arrangements for the creation of the new diocese of Kootenay, but nevertheless, progress is being made by the joint commission, and it is hoped that a Bill will be ready to submit to the Legislature next session. The new stone church at Nelson is expected to be the first cathedral at Kootenay. Several handsome donations of money have been made to it during the series of special services held lately. The cost is expected to be about \$4,000, this includes the furnishing.

Endowment Fund of New Westminster

Bishop Dart is still in England where he is obtaining aid for the re-endowment of the bish-

opric fund. The mistake has been made of supposing that the insurances paid after the New Westminster fire would restore the endowment fund to its former state. This is not the case. There remains a loss on the fund's investment of at least \$20,000. Archdeacon Pentreath is acting as Commissary during the Bishop's absence. The number of clergy in the diocese is largely increased. There are now 33 at work there. The beginning of a fund for the widows and orphans of the clergy has been made.

New York

Henry Codman Potter, D.D., LL.D., Bishop

The trustees of Columbia University have elected Mr. Geo. G. DeWitt to fill the vacancy in their number caused by the death of Mr. Stephen P. Nash.

Bishop Potter opened, on Feb. 18th, with an address on "The educational function of the Church," a series of "conferences" to be held in the crypt of the cathedral of St. John the Divine, during Lent.

The dean of the Episcopal Theological School at Cambridge, Mass., the Rev. Geo. Hodges, D.D., preached a special sermon on "The Holy Spirit dwelling in the Church," at the Union Theological Seminary, on Sunday, Feb. 12th.

Churches Needed

An effort is making to provide church edifices for the missions of St. George's, Williamsbridge, St. Stephen's, Woodlawn, and St. David's, all in the upper end of the city. Some \$35,000 is asked for this purpose by the authorities of the archdeaconry of New York.

American Guild of Organists

The second public service of the guild has just been held at St. James' church, under the direction of Mr. Walter Henry Hall, assisted by Messrs. Sidney Cross and R. J. Winterbottom. The renditions included Mr. Hall's own setting of the Nicene Creed, Martin's *Magnificat* in B flat; Palestrina *Jubilate*, Sir John Stainer's anthem, "Lord Thou art God," and Thomas Whitney Surette's thanksgiving anthem, "Let God arise."

Indian Lace Making

Miss Sybil Carter is addressing the societies of ladies in the city churches, and will, in a few days, address a parlor conference at the house of Mrs. Bayard Cutting, on her work of organizing schools among the Indians for the manufacture of lace. Nine such schools now exist among the Ojibways, Sioux, and other tribes in Minnesota, Wisconsin, Iowa, and Oklahoma. Arrangements have been made for the allotment of space for an exhibit of this lace work at the coming Paris Exhibition.

New Organist and Choirmaster

At the church of All Angels, the Rev. Dr. S. Delancy Townsend, rector, a new organist and choirmaster has been secured in the person of Mr. Lacey Baker who is a bachelor of music of Trinity College, London, and at present the organist and choirmaster of St. James' church, Philadelphia. Mr. Baker was formerly in charge of the music at the American church, at Rome, Italy, and afterwards at St. Peter's and St. Clement's, Philadelphia. The rector who has been absent for a month on sick leave, has resumed his duties with the beginning of Lent.

Lenten Services

At Calvary church, the Rev. J. Lewis Parks, D.D., rector, special services have been arranged at the noon hour for business men, Messrs. Hamilton W. Mable, Silas McBee, and John W. Wood, of the laity, being among the speakers. At the church of the Heavenly Rest, the Rev. Dr. Morgan, rector, a special feature of Lent will be a series of addresses by the Rev. Reginald H. Starr, D.D., of the University of the South, on "The living Church." At Grace church, the Rev. Dr. Huntington, rector, a series of brief noon-day services has been arranged for business men and passers by, at which addresses are made twice a week by the rector, and at other times by the curates.

Trinity Alumni Dinner

The New York Alumni Association of Trinity College has just held its annual dinner at the Hotel Savoy, the Rev. Dr. Wm. H. Vibbert, presiding. The principal address was made by the president of the college, the Rev. Dr. Geo. Williamson Smith, who took occasion to refer to the part of Trinity College men in the Spanish war, and to the death of Bishop Williams, the former president, and, ever since 1853, chancellor of the college. The alumni passed memorial resolutions on the death of Bishop Williams, and of the Rev. Thomas McKee Brown, of the class of '64. Action was also taken looking to the erection of a new building on the college campus for the accommodation of the department of electrical engineering, and also to the annual increase of the college library.

Advantages for Choir Boys

At Grace church, the Rev. Dr. Huntington, rector, a service and reception took place Shrove Tuesday, at the opening of the new chorister tower, the gift of Mr. Walter Phelps Bliss. The tower is four stories in height, and contains, besides class rooms for the day schools which this parish maintains for its choir boys, a gymnasium, a library of reference books, and a roof garden for summer use, all for the advantage of the boys. The cost of the work has amounted to \$12,000, entirely furnished by Mr. Bliss. Considerable improvements have been made to the organ, under the supervision of Mr. J. W. Helfenstein, the organist of the parish. A new provision has been made for the choir library, and the electric motor arrangements have been incased in glass, so as to be capable of inspection, and yet completely protected.

Pennsylvania

Ozi William Whitaker, D.D., LL.D., Bishop

The very inclement weather on Quinquagesima Sunday prevented the arrival of Bishop Potter, of New York, and the delivery of the closing sermon of the series under the auspices of the faculty and students of the Divinity School. The Rev. Dr. Blanchard announced that at some future date Bishop Potter would deliver his sermon on "The Church in its relation to the social problems of our country."

The Clerical Brotherhood

The pre-Lenten meeting was held on Monday, the 13th inst., at the Church House, but owing to the blizzard there were not over 25 clergymen present. Bishop Whitaker made an interesting address, on "The indwelling Christ," and was also the celebrant of the Holy Communion.

Helping the Poor

During the extreme cold weather, the City Missions, through its department of sick-diet kitchens, has been alleviating as much distress as could be done under the circumstances. Not only has the sick diet been given, but no worthy persons have been refused meals, or assistance with grocery orders or with coal. The greatest difficulty has been in procuring coal, and the condition of the small streets where many of the poor reside, made it necessary to distribute the coal in baskets from the kitchens.

The Call of Lent

Notwithstanding the terrible condition of the streets, there was a very large attendance at the noon-day Lenten service on Ash Wednesday at St. Stephen's church, Philadelphia. The address was by Bishop Whitaker who spoke forcibly of self-denial, taking as the groundwork of his remarks the first verse of the Epistle for the day. It was expected that Bishop Coleman, of Delaware, would have been the speaker at old St. Paul's, but as the railroads had suspended their traffic, he was unable to be present. The Rev. W. S. Baer appeared in his stead.

Mortuary Guild of St. Vincent

The 7th annual report of the guild states that for the year ending on St. Vincent's Day, Jan. 22d, a proper burial has been provided for six women and four men—Church people who died

indigent and whose family or parish church were unable to bury them decently. During the seven years' work of the guild, 63 persons have been interred with the last rites of the Church. The treasurer's report shows receipts (including balance of \$3 82 from last year), \$295.60; present balance, \$84.54. The majority of these recent funerals have not been from the Alms House, as heretofore, but from among the worthy poor who have been able through life to keep from being public charges.

Home Again

The Rev. Dr. W. B. Bodine, rector of the church of the Saviour, West Philadelphia, reached New York on the belated steamer, Fuerst Bismarck, on Saturday, 11th inst., and preached on Quinquagesima Sunday morning. He was tendered a reception on Monday evening, 13th inst., by the vestry of the church. It was held in the Sunday-school room, which was handsomely decorated with flowers and potted plants; but the attendance was small, owing to the great storm.

New Nurses' Home

Bids are being received on the plans of Messrs. G. W. and W. D. Hewitt, architects, for the erection of the new home for nurses, already referred to in these columns, to be built on the Episcopal Hospital grounds. The home will stand about 60 ft. south of the chapel, and will have a depth of 83½ ft., and a frontage of 136 ft. It will consist of a basement and three floors, and will be constructed of brick with iron beams and steel columns; the trimmings will be of brown stone and terra cotta. The building will be fire-proof throughout. Its cost will be \$100,000, and there will be rooms for 80 nurses.

The Parochial Mission Society

The annual service of the Parochial Mission Society, identified with the church of the Saviour, West Philadelphia, the Rev. Dr. W. B. Bodine, rector, was held on Sunday evening, 12th inst. The sermon was delivered by the Rev. Nelson P. Dame, general missionary.

New Missionary Organization

The first meeting of delegates to the Sunday School Auxiliary to the Board of Missions was held in the assembly room at the Church House, Philadelphia, on Saturday afternoon, 11th inst. About 300 were present, and of these, there were representatives of 29 Sunday schools that had never reported to the old organization (Junior Auxiliary), which was regarded as a very important gain at the outset. Bishop Whitaker presided, and after stating the object of the organization, urged the delegates to use their best endeavors to see that the little church-shaped Lenten mite boxes were distributed among the attendants at the several schools, so that the fund set aside for missionary purposes would be greatly increased this year. The Rev. R. W. Forsyth followed, in an address on the importance of missionary work. He urged the delegates to impress upon the children the great amount of good that is to be accomplished by a generous contribution. Mr. George C. Thomas made an address, taking for his subject, "The Lord loveth a cheerful giver," and also answered questions. It was decided to distribute the mite boxes on the 1st Sunday in Lent, and that the date for receiving them should be April 15th. The officers are the same as the Board of Missions: President, the Bishop; vice-president, George C. Thomas and Orlando Crease; corresponding secretary, Ewing L. Miller; secretaries, C. K. Klink, the Rev. H. L. Duhring, and Julia G. Whitaker; treasurer, George W. Jacobs.

Chicago

William Edward McLaren, D.D., D. C. L., Bishop

The Rev. Luther Pardee has been placed by the Bishop in charge of the cathedral, and has taken up his residence in the adjoining clergy house.

An individual subscription of \$5,000 has been made towards the building of the new St. Paul's church, on the northeast corner of Madison ave. and 50th st., Kenwood.

The new rector of St. Peter's takes up his work in the parish this week.

The daily Lenten services at 12:10 P. M., in Handel Hall were begun on Ash Wednesday, and have attendances quite up to the average.

Dr. Morrison's Consecration

As we go to press the arrangements are completed for the consecration of Dr. T. N. Morrison on the 22d, the only change from the original programme being the substitution of Bishop White's name as co consecrator for that of the Bishop of Western Michigan, who is unable to attend. In a sermon at the Epiphany on Sunday, Jan. 22d, the Bishop of Chicago spoke in language that appealed forcibly to all present, regarding the loss about to devolve upon the parish in the elevation to the episcopate of its rector, "whose character and work, well-known here and everywhere, have commended him to the Standing Committees as in every way fulfilling the requirements of the office." After expressing conviction that their rector would ever have their prayers and blessings, alluding in loving terms to Dr. Morrison's "strong personality," and warning them not to give way to a feeling of irreparable loss, the Bishop said: "You know that he has devoted himself primarily to the church of the Epiphany, and that his labors, prayers, and anxieties, his very breakdowns, have been the tokens of his concentrated devotion to this parish and its people." And so he asked them to renew their devotion to their departing rector by giving him this best farewell: "Go, for God called you! but go in joy, for know that we shall stand by that which you have builded up! that which you have loved we shall now love more than ever! It is God's Church. The sentinels change, but the watch goes on; and so when you shall be traveling to and fro from Iowa's Dan to Iowa's Beer-sheba, we shall cheer your heart with messages of our continued loyalty to God's Church, and of our devotion to the dear old Epiphany."

It is announced that the Rev. J. H. Hopkins has accepted the unanimous call to Epiphany, though it may be some weeks before he can leave his present charge, Christ church, St. Joseph, Mo.

The Church Club

A course of lectures for Lent, under the auspices of the Club, has been arranged according to the following schedule: 1. "Wycliffe and the Pre-Reformation Period," the Rt. Rev. David Sessums, D. D., Bishop of Louisiana, Sunday evening, Feb. 26th; 2. "Cranmer and the Reformation Period," the Rt. Rev. George F. Seymour, S. T. D., LL. D., Bishop of Springfield, Monday evening, March 6th; 3. "Hooker and the Post-Reformation Period," the Rt. Rev. D. S. Tuttle, D. D., Bishop of Missouri, Saturday evening, March 11th; 4. "Pusey and the Catholic Revival Period," the Rt. Rev. C. C. Grafton, D. D., Bishop of Fond du Lac, Monday evening, March 20th; 5. "Seabury and the American Period," name of lecturer not yet announced, Monday evening, March 27th. All the lectures will take place in Grace church, Wabash ave., Chicago, through the courtesy of the Rev. E. M. Stires, rector.

Diocesan Sunday School Association.

Twenty of the clergy were in attendance at the institute of this association, in Trinity parish, on the 16th. After Evensong at 4 P. M., the Rev. Dr. Stone, vice-president, took the chair in the main hall. The Rev. Dr. Rushton gave an interesting address, his subject being "The Sunday school in relation to parochial and diocesan missions." His full knowledge of the ground proved to his audience that, while much was being done, the Sunday-school might be converted into a powerful medium for the diffusion of missionary intelligence and interest, not simply with the young, but also for the parents and elders. He was followed by the Rev. Herman L. Duhring, of Philadelphia, who spoke of "The Sunday school in relation to missions, in the domestic and in the foreign field." His treatment of the subject was as original and suggestive as it was unceremonious and in-

structive; and so potent was his language, that when he took his seat, a practically unanimous resolution was passed, as the sense of the association, that no portion of the diocesan offering of the Sunday schools, to be made at Easter, should be diverted from its original purpose. After a brief but hearty welcome from the rector, the Rev. W. C. Richardson, the assembly was conducted by his assistant, the Rev. Harold Morse, who has charge of the Sunday school work of the parish and its mission, to the refreshment room upstairs. The arrangements for this most enjoyable interlude, called in the official programme, "Tea and social intercourse," were in the hands of a committee of ladies, assisted by the Trinity-Sunday school teachers, all under the direction of Mrs. Meach. An opportunity was afterwards offered for the visitors to inspect the parish house, whose appointments are so admirable, and uses so multifarious and constant. At 7:45 P. M., the business meeting was reconvened in the hall. Dr. Rushton, secretary, called the roll, when it was found that 200 delegates were present, some schools having 20 to 30 representatives. He stated that one of the last mission Sunday schools opened, that at 55th boulevard and Halsted st., had now 10 teachers and 125 pupils. A resolution was passed extending the greetings of the association to the Bishop of North Dakota. At the earnest request of the chairman, and to the great satisfaction of the meeting, Mr. Duhring, who was to leave immediately for St. Louis, was induced to make a second address. He stated among other things, that a large map, illustrating the missions of the Church throughout the world, was about to be published, and would be found useful in keeping the attention of Sunday school children. The Rev. E. A. Larrabee gave a lucid address on "The authority and purpose of the Epistles of the New Testament in reference to the Church." Beginning with the reminder that the first of the Gospels was not written until 15 years after the Crucifixion, the first of the Epistles, that to the Thessalonians, eight years later, and the Acts of the Apostles not till seven years still later, i. e., not till 30 years after the Ascension; he cautioned against the expectation of finding that the Church was founded on the New Testament, for, as a matter of fact, the Church had been meanwhile executing her functions with a three-fold ministry and her two great sacraments, as is evident from the book entitled "The Acts of the Apostles," which was really an epitome of the Church's history during the years following directly upon the giving of His commission to the first bishops, by our Lord, just prior to His Ascension. The Rev. W. C. DeWitt was the last of the set speakers, and he was equally happy in the unfolding of his theme, "The authority and purpose of the Epistles of the New Testament in reference to the services."

Connecticut

Chauncey B. Brewster, D. D., Bishop

Christ church, Bethlehem, laments the loss of George Glover Smith, for many years its faithful senior warden, who entered the rest of Paradise, in the 80th year of his age, on Jan. 14th. Through storm and sunshine, in summer's heat and winter's cold, he was to be found in the house of God at the hour of public service, though his residence was two miles distant.

NEW HAVEN.—During Lent a course of lectures on the Holy Scriptures will be delivered by Prof. Frank K. Sanders, in St. Paul's parish house on Saturday afternoons. Beyond the remuneration of the lecturer, and the expenses, the money will be used for Church and charitable work in the city, which is not connected with any parish. Prof. Sanders is one of the Yale faculty, and well equipped for this work.

Memorial to a Rector

The parishioners of Christ church, Canaan, the Rev. F. W. Barnett, rector, have lately subscribed for a stained glass window, to be placed in the church in memory of the Rev. Elisha Whittlesey who was rector of the parish from 1871 to 1877, and was very much be-

loved by friends outside the parish as well as in it. The design chosen is the Apostle Paul holding the Book in one hand, and a sword in the other. The cost of the window is \$125.

Trinity College

The trustees met on the 11th of February, and after learning the amount already subscribed for the new building for the Department of Natural History, they voted to proceed with the erection of the building at once, and in the meantime, try to obtain the balance of the money required to complete it. From funds already in hand, they resolved to enlarge the Physical Laboratory so as to provide a complete course in electrical engineering. New arrangements were made for special additions to the library, and for larger use of the dining-hall. Bishop Niles, the Rev. Francis Goodwin, and the Hon. W. E. Curtis, of New York, were appointed a committee to recommend action on the death of Bishop Williams who, as student, instructor, lecturer, vice-chancellor, and chancellor, had been connected with the college for over 60 years, and to report as to the erection of a suitable memorial.

Indian Territory

Francis Key Brooke, D. D., Bishop

On Septuagesima Sunday a beautiful altar of oak, presented to St. John's mission, Vinita, by the Rev. Dr. McKim, of the church of the Epiphany, Washington, D. C., through the interest of Dr. R. O. Owen, surgeon of Vinita, was used for the first time. It makes the church look very attractive, but it is much in need of a prayer desk. Is there any kind priest or layman who will contribute this? The Rev. T. Lloyd is missionary-in-charge.

Colorado

John Franklin Spalding, D. D., Bishop

Confirmation at Greeley

The Bishop visited Trinity church Septuagesima Sunday, and confirmed a class of nine persons, three gentlemen and six ladies; two aged 16, the others married persons. The congregation was large, although the ground was covered with about a foot of snow, and the weather cold for Colorado. The Bishop preached. The Communion service followed.

North Dakota

Samuel C. Edsall, D. D., Bishop

Welcome to Bishop Edsall

Gethsemane parish, Fargo, gave a royal welcome to the new Bishop. The rector, the Rev. Roderick J. Mooney, accompanied by a number of prominent Churchmen and a goodly delegation of the Junior St. Andrew's Brotherhood, met Bishop Edsall and wife on their arrival at the depot, and escorted them to the Hotel Metropole, where the parishioners had secured rooms for them. On Sunday, Feb. 5th, in spite of the intense cold, congregations which completely packed the church building were present for the first services of the chief pastor. Special music had been arranged by the choir, which, by the way, ranks well among the leading choirs of the Central West. Twenty persons were presented for Confirmation, and a very large number communicated. The Bishop's sermons were well received, and he has already won a warm place in the hearts of the people. A fine reception was tendered Bishop and Mrs. Edsall, on Wednesday, the 8th, by Gethsemane parish, in De Lendrecie's Hall. The committee of ladies in charge had transformed it into an elegantly-arranged drawing-room. Hon. Seth Newman, senior warden of the parish, made an eloquent address of welcome, which was heartily responded to by Bishop Edsall. The rector and wife assisted Bishop and Mrs. Edsall in receiving the large number of people present. The daintiest refreshments were served, and a stringed orchestra discoursed sweet music. Bishop Edsall, by invitation of the rector, addressed the Woman's Auxiliary, and the good women

placed a nice little sum of money at the disposal of the Bishop. With those confirmed by Bishop Edsall, a total of 57 persons have received the rite of Confirmation during the present rectorship of about 18 months. Work on the new church will be resumed about May 1st, and it is hoped to worship in the new building in the fall. The building being constructed of stone, it was impossible to do any work during the winter.

Texas

George H. Kinsolving, D.D., Bishop

Corner-stone Laid

The corner-stone of St. Mark's church, Beaumont, was laid on the Feast of the Conversion of St. Paul, Jan. 25th. The building is of Gothic design, in brick, and when completed will cost \$6,010. Bishop Kinsolving was assisted by the rector, the Rev. J. W. Bleker, and the Rev. Messrs. James Noble and J. Cooper Waddill. The ceremony was beautiful and impressive, the robed choir of men and boys taking part in the service.

Georgia

Cleland Kinlock Nelson, D.D., Bishop

The first official visit of a bishop to Cumberland Island was welcomed by the scattered population with much heartiness, and encouraging developments are likely to follow.

In the temporary vacancy of St. Luke's church, Atlanta, the Rev. Wylls Rede, D.D., is serving most acceptably, part of his duty at the church of the Incarnation being taken by the Rev. C. S. Wood and lay-readers.

The new deanery is completed, and the dean's family is moving into very attractive and comfortable quarters. The old deanery will hereafter be used for the Bishop Elliott School, Sisters' quarters, and also for a temporary chapter house. The Bishop's office will remain, as heretofore, in the second stage of the large tower on the corner of Hunter and Washington streets.

Episcopal Appointments

MARCH

4. A. M., Kingston.
5. A. M., Rome; evening, Dalton.
7. 4 P. M., Board of Cathedral Missions, Atlanta.
- 10-11. St. Simon's Island.
12. A. M., Jekyl; P. M., Brunswick.
17. P. M., Washington. 18. Grovetown.
19. Augusta: A. M., St. Paul's; P. M., St. Mary's; evening, Atonement.
26. Savannah: A. M., St. John's; P. M., St. Augustine; evening, St. Stephen's.
27. A. M., Pineora; P. M., Pooler.
28. P. M., Incarnation, Atlanta.
29. Evening, St. Paul's, Atlanta.

APRIL

2. A. M., Cathedral, Atlanta; evening, Griffin.
9. Savannah: A. M., Christ; P. M., St. Michael's; evening, St. Paul's.
16. Macon: A. M., St. Paul's; P. M., St. Barnabas; evening, Christ church.
18. Washington, D. C.
30. A. M., St. James, Marietta; P. M., Kirk's.

Archdeaconry Meeting

Was held at Brunswick, on Jan 21st and 22nd, and was a small but interesting gathering. Among the more notable addresses was one by the Rev. Harry Cassil on "The importance of distinctive Church teaching." The meeting was productive of much good, arousing interest and enthusiasm among the Church people.

New Churches in the Diocese

The building of a church in Dublin is a marked indication of progress in the mission work of the diocese. The early steps were taken, a lot was secured, and active canvassing was done by the Rev. J. W. Turner before he left this field. Archdeacon Walton infused new enthusiasm and brought the work to a happy completion, which has just been celebrated by the consecration, on Feb. 5th, of a neat, commodious, and Churchly structure. The churches at the following-named places have been built directly by the active exertions of Archdeacon Walton: West Point, LaGrange, Newnam, Carrollton, Hopeville, East Point, Decatur, Washington, Toccoa,

Dalton, Fort Valley, Sparta, and Dublin—13 in all; besides important improvements made at Gainesville, Clarkesville, Madison, Austin, and Tallapoosa, under his oversight. Such achievement, under numberless disadvantages, diocesan and local, with a perpetual round of ministrations, is worthy of permanent record.

Iowa

Theodore N. Morrison, D.D., Bishop

The rector of Trinity church, Emmetsburg, the Rev. W. T. Jackson, Ph D., and his family, were kindly remembered recently with a purse of \$55 by the congregation, on the completion of five years' service in the parish.

Confirmation Service

Grace church, Council Bluffs, was filled with an interested congregation on the occasion of the Confirmation of a class of 33, presented by the rector, the Rev. R. L. Knox, the largest class in the history of the parish. After the singing of Evensong by the Rev. Canon Marsh, the Rev. Dr. Green preached the sermon. He drew from the familiar picture of the Grecian athlete prepared for the great race, with its reward of laurel, a series of beautiful and practical lessons on the upbuilding of character, and the direction of Christian activity. Bishop Worthington, of Nebraska, administered the rite of Confirmation, and made a helpful address to the candidates. The rector's untiring zeal and faithful labors are being plenteously rewarded. The visiting clergy, besides those already mentioned, were the Rev. G. E. Walk, M. A., and the Rev. Dr. Reilly, of Omaha.

Daughters of the King

A chapter of the order has just been organized in St. George's parish, Le Mars, and the charter issued. Nine members were admitted at the altar during morning service on Quinquagesima Sunday, by the Rev. W. P. N. J. Wharton. This branch is known as St. Mary's chapter, No. 631. It has been opened under most favorable auspices, and its work will be valuable to the parish.

Louisiana

Davis Sessums, D.D., Bishop

At St. James' church, Baton Rouge, the Rev. J. Wilmer Gresham, rector, the altar guild has presented to the church a fine altar service book. Since Mr. Gresham became rector of this parish, the work done has been very great. He has endeared himself to every one in the parish, by his untiring zeal and devotion to the cause of the Church.

Death of a Devout Churchman

Col. Vincent D. Walsh, the patron of St. John's church, Laurel Hill, and the donor of the Susie Walsh Memorial Hall, Sewanee, Tenn., died at the sanitarium at New Orleans on Jan. 30th. The body was taken to Laurel Hill, and the funeral services at the church and grave were conducted by the Rev. E. W. Hunter, of New Orleans, and the Rev. W. Taylor Douglass, of Laurel Hill. Colonel Walsh was widely known for his many charities, and his great devotion to the Church. He was 82 years of age, when the angel of death called him to the Paradise of the blessed.

Virginia

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

Bishop Gibson visited Epiphany church, Barton Heights, on Sunday morning, Feb. 5th, preaching and confirming a class of 7.

Mr. J. R. Matthews, of Oxford, England, whose "Bible readings" have been meeting with marked success in Virginia, visited Richmond, on Feb. 1st, conducting services day and night in St. Andrew's and St. Luke's churches.

Completion of a New Church

The congregation of Kingston parish, Matthews, have completed the building of their new church, St. John's, and are looking forward to Bishop Gibson's visitation, on Feb. 28th, when it is to be consecrated. It is very beautiful,

and has cost \$1,100; \$800 of this sum was raised in the parish, \$100 given by Bishop Whittle, from the "Bruce Fund," \$100 from the General Church Building Fund, and the remainder, by friends. The church has received several beautiful gifts, a Communion table, font, pulpit, and silver Communion service.

A Rector's Recovery

The Rev. Hartley Carmichael who has been absent in Canada for several months, owing to ill-health, has announced to his people by letter his great improvement, and that he expects to resume his duties as rector of St. Paul's, Richmond, much sooner than was anticipated. Bishop Jaggar has charge of this parish until Dr. Carmichael's return.

Long Island

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

Zion church, Little Neck, has taken a new start in its increased activity under the leadership of its new rector, the Rev. J. Baptiste Blanchet, D.D. The various parish organizations have already been assigned to their several duties, while the foundation for a larger work has also been laid. On Feb. 6th, a delightful and instructive entertainment was given in the new parish house by the Rev. A. A. Brockway, M. A., of New York city, when he delivered his stereopticon lecture, "Jerusalem, the Holy City." He is the local honorary secretary of the Palestine and Egypt Exploration Societies, and has traveled extensively abroad, including Norway, Egypt, and the Far East, besides having resided some time at Jerusalem.

Visitations by the Bishop of Easton

MARCH

20. 8 P. M., Christ chapel, Brooklyn.
21. 8 P. M., St. Stephen's, Brooklyn.
22. 8 P. M., Incarnation, Brooklyn.
23. 8 P. M., Redeemer, Brooklyn.
24. 8 P. M., Atonement, Brooklyn.
26. A. M., Grace, Brooklyn Heights; 8 P. M., St. Peter's, Brooklyn.
27. 8 P. M., St. Mark's, Brooklyn.
28. 8 P. M., St. Luke's, Brooklyn.
29. 8 P. M., St. Mary's, Brooklyn.
30. 8 P. M., Holy Trinity, Brooklyn.
31. 8 P. M., St. Ann's, Brooklyn.

Trained Christian Helpers

The second anniversary of the Trained Christian Helpers was held Monday, Feb. 6th. A number of the clergy spoke, and many more were present. The Rev. A. C. Burr, M. D., made the principal address. The Rev. Archdeacon Wells has been elected president of the Church Bible Club.

Albany

Wm. Croswell Doane, D.D., LL.D., Bishop

Brotherhood of St. Andrew

The fourth annual convention of the Albany diocesan assembly convened in St. John's church, Johnstown, on Tuesday A. M., Feb. 7th. The Holy Communion was celebrated by the Bishop, assisted by the diocesan chaplain of the Brotherhood, the Rev. J. N. Marvin, and the rector of the parish, the Rev. Dr. Perry. The Bishop delivered the charge to the Brotherhood, and spoke strong and helpful words on the importance of good motives. He illustrated his point by referring to the subject of almsgiving, fasting, and prayer, which our Lord did not teach as parts of the new religion, but which he took as existing in all thought, whether natural or reformed—these were presented to show not only the motive in which the acts were done, but what they stand for—a man's relation to God, himself, and his neighbors. At 12 M. the assembly convened for business. At the suggestion of the Bishop, the members present were to ask God to give grace and guidance to the general secretary, Mr. John Wood, in his decision on the urgent call of the Church to accept the appointment on the Board of Missions. At 2 P. M., after a bountiful luncheon, provided by the Woman's Auxiliary of the parish, the following officers were elected: Chaplain, the Rev. J. N. Marvin; president, Mr. Eugene E.

McCandless, St. Paul's chapter, Albany; vice-president, M. E. Hoyt, Lansingburgh; secretary and treasurer, E. Hubbard Hill, Watervliet, N. Y.; executive committee, Chas. E. Allen, Troy; Amos Hill, Amsterdam; R. G. Spoll, Johnstown; and B. J. Porter, Gloversville. The papers at the conference and the short remarks made by the men were greatly above the average. At 7 o'clock P. M., a service was held in the church, the address being given by Mr. J. L. Humphrey, of Rochester, on "The Brotherhood man." It was considered one of the best by a layman heard since organization.

The Archdeaconry of Troy

The 68th regular meeting was held in the new St. Luke's church, Mechanicville, on Jan. 23d and 24th. The missionary service on Monday evening was largely attended, as were all the sessions. The speakers were the Rev. H. K. Freeman whose topic was, "The relation of the parish to the rector." The Ven. Archdeacon, the Rev. Dr. Carey, spoke on "The relation of the laity to the diocese," and the Rev. Dr. Nickerson, on "The relation of the laity to missions." Tuesday, 7:30 A. M., there was a celebration of the Holy Communion, the Archdeacon being celebrant. A larger number than usual received. A business meeting was held at 9:30; at 10:30 Matins were said, the preacher being the Rev. John Mills Gilbert, subject, "The intensity of prayer." II. Cor. v: 4. At 12 M. missionary reports were heard. After luncheon resolutions were adopted of sympathy in the death of General Marvin, congratulations to the Bishop on his 30th anniversary, and encouragement to the Dean of the cathedral in his effort to hold annual Retreats. The essay on Bishop Andrew's "Private Devotions," by the Rev. George Lynde Richardson, was most interesting and helpful. Thus ended a delightful gathering of the archdeaconry.

Southern Florida

Wm. Crane Gray, D.D., Bishop

Seventh Annual Convocation

Met at Melbourne, on the Indian River, on the Feast of the Purification. There was a good attendance of members of the convocation, as well as the general public. The journal of the Bishop was, as usual, replete with evidence of apostolic zeal and effort for the spread of the kingdom of Christ among men. In his formal charge the Bishop dealt with the growing importance of missionary work, and especially in the new fields which God in His providence is opening to us. The progress of the Church in Southern Florida, in the face of many difficulties, was also dwelt upon by the Diocesan who paid a warm tribute to the character and work of the late Rev. M. MacDuffie, rector of the church of St. James (colored), Tampa. Ten years ago the Episcopal Church had no places of worship below New Smyrna. To-day, 14 beautiful structures, with regular services and organized bands of workers in most cases, year by year visited by the Bishop, testify to the promise which is before the Church of his jurisdiction for extended usefulness in the future. The number of clergy in the jurisdiction, 32; lay-readers, 30; baptized during the year, adults, 23, infants, 277; confirmed, 151; communicants, 2,777; scholars in Sunday schools, 1,281; services held, 3,699; Holy Communion celebrated, 913; debt, \$4,000; total value of property, \$202,354; insurance, \$15,874; total contributions for all purposes, \$20,450; foreign missions, \$300. The convocation sermons were preached by the Rev. Dr. Hart, on "The opposition of science, falsely so-called" (this discourse was printed by request of convocation); the Rev. C. M. Gray, on "The dogmatic theory of the Church and its value"; the Rev. G. M. Davidson, on "Study of comparative religions"; the Rev. J. N. Mulford, on "The criticism of Holy Scripture." At the closing services, after a sermon on "The final triumph of the Church," by the Rev. Henry W. Little, the *Gloria in Excelsis* was sung as an act of solemn thanksgiving, and convocation adjourned, to meet next year at Orlando.

Duluth

Jas. D. Morrison, D.D., LL.D., Bishop

A Consecration, Ordination, and Institution

An interesting meeting of the Western Deanery was held in St. John's church, Moorhead, Feb. 10th-12th, it being made the occasion for ordaining two candidates for Holy Orders, one being a son of the rector, and the consecration of the beautiful new church, and the institution of the Rev. W. Walton as its rector. There were present besides Bishop Morrison, 16 of the clergy. The account of the ordination will be found elsewhere under the usual heading. After lunch the deanery met in the church, Bishop Morrison presiding. The Rev. A. A. Joss opened the first subject for discussion, "Relations of pastor and flock," and Bishop Edsall, in the absence of Dr. Ryan, presented the second subject, "The Book of Common Prayer and its safeguards." Both subjects were generally discussed. In the evening a missionary meeting was held, at which the Rev. C. F. K. spoke of missions in the District of Duluth, the Rev. F. Willis told of the causes leading up to the recent outbreak among the Indians in Minnesota, and presented the needs of Indian missions; the Rev. A. O. Worthing spoke of domestic, and Bishop Edsall of foreign, missions. At the meeting of the Woman's Auxiliary on Saturday morning, Mrs. J. D. Morrison gave a most interesting and inspiring account of what she saw and heard at the triennial meeting of the Auxiliary in Washington last year. Mrs. Morrison is a delightful and entertaining speaker, and many were stirred by her words to a deeper sense of their duty to the missionary work of the Church. The reception in the evening given to Bishop and Mrs. Morrison, and the visiting clergy at the rectory, was largely attended and thoroughly enjoyed. The next day, Quinquagesima Sunday, at the morning service, the beautiful church building was consecrated, and the Rev. W. Walton who had worked so hard for the past year to erect the new edifice, was instituted. Notwithstanding the bitterly cold weather, all the services were well attended, but on Sunday the church was crowded. Bishop Morrison preached one of his grand sermons. He gave deserved credit to the rector and vestry of the parish for their untiring energy and faithful service. He eulogized highly the church building, considering it the best in the jurisdiction. He then showed how the component parts of the Church-not made with hands is to be constructed. At the Eucharist the Bishop was celebrant. The Rev. W. M. Walton acted as chaplain for the Bishop in the consecration of the different parts of the church furniture. The Instrument of Donation was read by the junior warden and treasurer, Mr. W. R. Tillotson, and the Sentence of Consecration by the rector. At the institution the keys were presented by the senior warden, Mr. B. F. Mackall. At the evening service the church was altogether inadequate for the large number of people who sought to gain admission. Eleven persons were confirmed, another class having been confirmed last August. The new church building is one of the most beautiful and complete in this section of the country. It is of early English Gothic style, built cruciform, with fine tower and spire, surmounted by a large gilded cross, the gift of the Sunday school. The foundation stone was laid with impressive service Aug. 7th, 1898. It is about 115 ft. in length by 28 ft. in width; the transepts are 65 ft. by 28 ft. The seating capacity of the pews is 350, but there is enough space to seat 150 in chairs. There are many beautiful memorials and gifts, among which we may mention the handsome altar, beautifully carved and highly polished, the gift of two young ladies; the chancel rail with brass standards, the pulpit, alms basons, brass vases, and altar service bookrest. The window in the south transept is a beautiful three-lancet window, subject, "The Good Shepherd." The church has two choir vestries, a Sunday school room, and rector's vestry. There is a roomy, well-lighted vestibule, with outside porch and a separate entrance for the choir. It is fitted for both gas and electric light throughout, and is

well heated by two furnaces. It is admirably located, the site being the gift of a parishioner, Mr. W. H. Davy. The architect is Mr. Cass Gilbert, of St. Paul. The value of the whole property is about \$12,000. The choir is deserving of praise for the creditable manner in which they performed their part of the services, and for their faithful attendance during the three days. Miss Petrie, leader, and Miss Grasse, organist, proved themselves efficient in their work.

Kentucky

Thomas U. Dudley, D. D., D. C. L., LL. D., Bishop
Bishop Dudley's Appointments

FEBRUARY

- 12. Hopkinsville: Grace church; afternoon, Good Shepherd.
- 16. Y. M. C. A. convention, Henderson.
- 17. Evening, Trinity church, Owensboro.
- 19. Henderson: St. Paul's; afternoon, St. Clement's.

MARCH

- 12. Trinity church, Owensboro.
- 19. Christ church, Bowling Green.
- 21. Evening, Trinity mission, Russellville.
- 22. Trinity mission, Russellville.
- 23. Evening, Christ mission, Guthrie.
- 24. Evening, Glasgow.
- 26. Louisville: morning, St. Paul's; afternoon, the cathedral.
- 31. Evening, mission of the Epiphany, Louisville.

Southern Virginia

Alfred M. Randolph, D.D., LL.D., Bishop

The Bishop's Visit to Lynchburg

On Sunday, Feb. 5th, large congregations were gathered to greet him at the three services in which he took part. He preached a forceful sermon at St. Paul's, in the morning, and afterwards confirmed a class of 10. At Grace church, he preached on "Strength of character," confirming nine. In the afternoon, the Bishop took part in the Sunday school missionary service at St. Paul's, where addresses were made by the Bishop, the Rev. Dr. Carson, rector of the church; the superintendent, Mr. T. M. Terry, and Dr. Lloyd, rector of Grace church. The church was filled to overflowing with the Sunday schools of both churches, and a large congregation. The junior vested choir rendered the music and chants very finely.

Presentation to Rev. Mr. Funsten

There was a large gathering of the congregation of Trinity church, Portsmouth, on the night of Feb. 9th, the occasion being a memorial organ recital. The organ is a memorial of Miss Louisiana Wilson who was organist of Trinity church for 58 years. After the recital, the congregation were invited in a body to the chapel, where tea was served, and a beautiful gift, in the shape of a silver table service, presented to the rector, the Rev. J. B. Funsten, in commemoration of the satisfaction felt by the members of his congregation at his decision to remain with them, instead of accepting a bishopric. Mr. Funsten returned thanks in his kindly way, for this evidence of his people's love and esteem.

West Virginia

George W. Peterkin, D.D., LL.D., Bishop

A series of mission services are to be held soon in the chapel of the Good Shepherd, Parkersburg, by the Rev. W. H. Burkhardt. The Bishop preached and confirmed two persons in this chapel recently, the first Confirmation ever held there.

At Wheeling, successful industrial schools are operated by St. Matthew's and St. Andrew's churches. These churches are making strenuous efforts to clear off heavy debts by Easter.

Growth of the Diocese

Bishop Peterkin makes the following statements concerning the Church in West Virginia: The Church is in very good condition, a steady yearly increase, without a sudden or boom growth. During the past year, three new charges and 200 communicants have been gained. The diocese has 47 clergy. When it was first

organized, in 1878, there were only 20 churches; now there are 80. There were only 13 clergy, and 1,200 communicants. The churches were scattered in the big cities, and there was little along the river, where now we are very strong. A hospital is maintained at Paint Creek, near Charleston, many of the inmates being free patients—colored people who had been hurt in the Kanawhamines. A Church hall, at Morgantown, is being supported by the three Virginia's. There are 35 boys now in the institution who are furnished with rooms and good accommodations. Three students are now in the Theological Seminary at Alexandria, Va., and six more are being prepared to enter it. Three new churches have been built, three chapels have been purchased, and four are soon to be erected. The question of an assistant bishop for this diocese will come up at the council which meets at Huntington in June.

Clergyman to go to Cuba

The Rev. Wm. H. Neilson, D.D., rector of Trinity church, Shepherdstown, has been appointed to the charge of the Church work in Cuba, under the American Church Missionary Society. He will return in April, and will then determine whether he will resign his parish and take permanent residence in Cuba. His address for the present is Hotel Inglaterra, Havana, Cuba.

Massachusetts

William Lawrence, D. D., Bishop

The Rev. Dr. John S. Lindsay has declined the secretaryship of the Domestic and Foreign Missionary Society, and will remain in charge of St. Paul's church, Boston.

Shrove Tuesday was made a Quiet Day in St. Peter's church, Cambridge.

The 250th anniversary of the beheading of Charles I., was observed in St. Thomas' church, Taunton, by an historical address by the rector, the Rev. Morton Stone.

Professor John Fiske read an admirable paper before the Monday meeting of the clergy of Boston, Feb. 13th, upon "The everlasting reality of religion."

An Historic Structure Saved

Christ church, Boston, was saved from what might have been its total destruction by fire on Feb. 11th, by the timely warning of a young woman who gave the alarm in time to the firemen, and thereby saved the historic structure. The fire was in the vestry room, and involved a damage of \$300.

Boston City Missions

Mrs. William Appleton has given \$1,000 to the City Board of Missions. The Board is sending every month \$333.33 to its two churches in South Boston, \$412 to St. Mary's, East Boston, \$58 to St. Mary's church, and \$405 to the Sailor's Haven, Charlestown.

A Gift From the Bishop

Bishop Lawrence has given to St. Paul's church, Hopkinton, an oak alms chest, bearing the inscription:

To the glory of God, and in memory of the Bishops who have formerly ministered in this ancient parish. The gift of William Lawrence, seventh Bishop of Massachusetts.

Brotherhood of St. Andrew

A most interesting and profitable occasion was the annual meeting of the New England local assembly. The first service was held Friday evening, Feb. 10th, when the members were greeted by the clergy and Brotherhood men of Boston in St. Stephen's church. Archdeacon Lindsay made the address of welcome. He thought a great quickening had come into the "Church through the Brotherhood, and a tremendous arousing of latent energies for the Master." He told the object of the organization, and advised strongly that the members concentrate their energies upon the task of bringing men to God. The Rev. H. M. Torbert followed in an address in which he advised the promotion of more sociability, and the need of

more popular interest in the work of the Church. On Saturday, Feb. 11th, in the parish house the session was opened with prayer by Dean Sills, of Portland, Me., after which a business meeting was held, and the following officers were elected: Mr. M. C. Newell, of Winchester, was made secretary, Charles H. Smith, of Providence, treasurer, and the Rev. E. L. Atkinson, chaplain. There are now nine active chapters and 125 members in Maine, 50 members and seven chapters in New Hampshire and Vermont, 58 chapters and 534 members in Massachusetts, 17 chapters and 200 members in Rhode Island, and 29 chapters and 300 members in Connecticut. The Rev. Endicott Peabody read a paper upon "Prayer and service," treating the first part of the subject, while the latter part was explained by James A. Price, of Providence, R. I. The afternoon session was much interested in the conference upon "The best work the chapter has done for the year." This was opened by Mr. Benj. H. Townsend, of Portland, Maine, and closed by Mr. John W. Wood, of New York. During unfinished business, a communication was received from the Greenfield chapter, asking for action to bring about the decrease of freight trains on Sundays. This was referred to the executive committee. Judge Stiness, of Rhode Island, in the evening delivered an elaborate address upon the Bible and the necessity of a revelation. The Bible, he said, is consistent with what we should expect in such a revelation. It is not given to us as a scientific treatise, but to explain the relation of God to his creatures, and to guide them to Him. The language of the Bible is the language of inspiration. Why God should permit evil, we cannot tell. The Bible is essentially the history of the Church of God, we believe it to be this revelation, because it has told what no man could have known or even have surmised. Bishop Hall urged that people read less about the Bible, and read the Bible more. He gave many valuable suggestions as helps to an extended study of the Scriptures. On Sunday morning, at 7:30, Holy Communion was celebrated by the Rev. Floyd W. Tomkins in St. Paul's church. The annual sermon at the later service was preached by Bishop Lawrence. Addresses on "The Brotherhood man" were given in St. Stephen's; the Rev. E. L. Atkinson, who spoke of "His inner life before God," and dwelt upon the needs of close communion with God, and a private understanding with Him. Hon. Charles S. Hamlin considered the outer life before men, and brought out the ethical rather than the religious life of men, the philosophy of a clean and truthful career on earth. The mass-meeting of the Brotherhood was held on Sunday evening in Trinity church. Bishop Hall treated "The opportunity of the Church"; he defined it to be for reunion, and to contribute something to the religious bodies around. Mr. Silas McBee spoke of the commission of the Church, and that the Brotherhood endeavors to drive home men's responsibility for one another.

Indiana

John Hazen White, D. D., Bishop

Convocation of the Northern Deanery

The final convocation was held in St. Thomas' church, Plymouth, Feb. 7, 8, 9th. The Rev. Thomas B. Barlow preached on Tuesday evening of mutual recognitions, the human of the Divine, and the Divine of the human: "Thou art the Christ," "thou art Peter." After the service, an informal social hour was passed at the rectory. The Holy Communion was celebrated by Dean Seabrease, at 7:30 on Wednesday morning, and by Bishop White, on Thursday. The latter Celebration was made memorial of the late Presiding Bishop of the American Church, the Rt. Rev. John Williams, D. D., LL.D. On Wednesday morning, a helpful meditation was given by the Rev. J. H. McKenzie, original, simple, forceful, on the existence, presence, and providence of God; after which a conference was held, in which the Bishop gave a very earnest and impressive charge to his clergy, preparatory for the primary convention

for the organization of the new northern diocese, to be held at Michigan City, April 25 and 26, 1899. At 2 P. M. Wednesday, the Litany was said by Dean Seabrease who also paid a reminiscent and eulogistic tribute to the Northern deanery. The Rev. W. W. Raymond was appointed secretary and treasurer, in place of the Rev. N. W. Heermans, removed from the diocese. After reports of missionary work, by the clergy, the Rev. Walter Scott read a paper on "The relation of rectors to scattered, extra-parochial Church people," followed in discussion by the Rev. Messrs. Averill, Cole, Raymond, and Seabrease, with diverse thought: that these scattered people should have religious concern for themselves; that rectors should make strongholds of their parishes, without too much dissipation of energy outside; that pastors should pay regular attention to the dispersed people, as members of the one family of Christ. "What standard instruction, additional to the Church catechism, should be given to all the children?" was discussed by the Rev. Messrs. McGonigle and Locton; emphasizing a knowledge of Church history and the whole Book of Common Prayer. Bishop White reported the exceeding pleasure and interest of his visit to a great Sunday school in South Bethlehem, Pa., comprising old and young, under the tutorship of a master superintendent, a layman, where all were readily familiar with a wide range of useful knowledge—a model Sunday school. Stuart McKibben, Esq., of South Bend, a lay deputy to the General Convention of 1898, made a comprehensive and instructive address on "The nature and need of a Constitution of the Church," a strong and studious presentation of fundamental and historical Church principles. The Bishop preached on Wednesday evening a powerful missionary sermon, "Go ye into all the world."

Division of the Diocese

The State and diocese of Indiana have been divided for many years into the Northern, the Central, and the Southern deaneries. The new diocese will comprise all the State of Indiana north of and including the counties of Benton, White, Carroll, Howard, Grant, Blackford, and Jay. The remaining diocese, all Indiana south of the bounds above-mentioned, will elect a new bishop in annual convention at Indianapolis, about June 7, 1899. Bishop White is already elected to the northern diocese, with residence at Michigan City, his present address.

Pittsburgh

Cortlandt Whitehead, D. D., Bishop

The monthly meeting of the Clerical Union took place at the Hotel Schenley, Feb. 13th; luncheon at one o'clock being followed by a paper on "The need of practical and plain teaching," by the Rev. George F. Rosenmuller.

Anniversary of Rectorship

Sexagesima, Feb 5th, was the 7th anniversary of the rectorship of the Rev. T. J. Danner, at St. John's church, Pittsburgh. The rector preached a sermon commemorative of that fact. Among the interesting parish statistics during that period, we glean the following: Baptisms, 304; marriages, 61; burials, 170; persons confirmed, 208. During the last year, \$1,400 has been paid toward lessening the indebtedness upon the parish.

Brotherhood of St. Andrew

The February meeting of the Pittsburgh local assembly was held in the church of the Incarnation, Knoxville, Feb. 16th. Shortened Evening Prayer was said, with a sermon by the Rev. Dr. Arundel. Later, there followed a general conference of laymen, on the subject, "The need of higher standards of character," under the sub-heads of "In daily life," by J. K. Bakewell, Esq.; "In business," by Mr. H. D. W. English; and "In the State," by the Hon. W. J. Diehl.

Noon-day Services

These, held under the auspices of the Brotherhood of St. Andrew, opened on Ash-Wednesday with a large attendance, which was considerably

increased in numbers the day following. The services this season are being held at St. Peter's church, which is convenient to the courthouse, postoffice, and business section of the city. The time occupied is only 20 minutes. The addresses during this week are by the Bishop. The service is under the immediate supervision of the chaplain, the Rev. H. E. Thompson. The singing is congregational, led by the organ.

Maryland

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

A library building is being erected at Emmanuel church, Baltimore, for the Sunday school. It will be 30 by 19 ft., will open into the Sunday school room, and will have stationary book-cases and desks.

Bishop Paret has assigned the Rev. William A. Coale to officiate at the church of the Holy Comforter, Baltimore, during the four months' absence of the rector, the Rev. A. Crawford Frost who has gone to California for his health. The Rev. Mr. Coale was formerly rector of St. Luke's, and resigned the rectorship of that church nearly a year ago, on account of failing health; it has now greatly improved.

An art loan exhibition was given on Feb. 8th and 9th, in the parish hall of St. Timothy's church, Catonsville, for the benefit of the "silent churches" in the diocese.

The Bishop's Appointments

MARCH

1. St. George's, Baltimore.
2. Deaf-mutes at Grace church.
5. A. M., St. Peter's; evening, Bishop's Guild, Christ church.
7. St. Peter's, Ellicott City.
8. St. Luke's, Baltimore.
9. Mt. Calvary.
10. Holy Innocents.
12. A. M., Christ church; 4:30 P. M., Grace.
14. Memorial.
15. St. Bartholomew.
16. St. John Baptist.
17. Homestead.
18. A. M., St. Paul's; 4 P. M., Holy Trinity.
20. St. Mary Virgin.
21. St. Michael and All Angels.
22. St. Barnabas.
23. St. James' African.
24. Ascension.
26. A. M., Emmanuel; evening, Messiah.
28. Catonsville.
29. St. Mark's, Baltimore.
31. Advent Chapel.

A Parochial Mission

The Rev. Dr. Campbell Fair closed the Mission at St. Peter's church, Baltimore, the Rev. Frederick W. Clappett, rector, on Wednesday, Feb. 8th, after having held 48 successful meetings in eight days. At the closing service, Dr. Fair stated that many of the attendants had given assurances of the renewal of their spiritual life, and expressed resolutions to amend. The rector, the Rev. F. W. Clappett, said: "It has been the cause of a great spiritual re-awakening among our people, and several persons who heretofore have not been connected with any Church, have signified their intention of uniting with us." After the close of the Mission, Dr. Fair returned to Omaha with his son, as his presence in that city was required at an important meeting to distribute \$5,000 among the poor, which sum was sent to him anonymously.

Confirmation

On Tuesday, Feb. 7th, Bishop Paret visited the church of the Holy Cross, Baltimore, the Rev. T. C. Foote, rector, and confirmed a class of 15 persons, after which he made an address. The Bishop recently confirmed a class of 12 at the chapel of the Epiphany.

A Growing Parish

The Rev. Robert A. Tuft, rector of the church of the Holy Innocents, Baltimore, has accepted a call to All Saints' church, Philadelphia, Pa., and will leave for his new field of labor about March 1st. During his rectorship, the congregation has grown, the finances increased, and the building has been put in first-class condition. Recently a handsome rectory was built, the church frescoed and recarpeted, a new piano purchased for the Sunday school, and the Sunday school room renovated. The congregation

and vestry are united, and the church is steadily growing in strength.

Presentation to a Rector

A reception was given by the members of the church of Our Saviour, Baltimore, recently, to their rector, the Rev. John G. Sadtler, who had just returned from his wedding tour. The interior of the church was beautifully decorated for the occasion, and an interesting and varied programme was rendered. The reception was preceded by presentation of silver candelabra and silver salad bowl and fork to the rector.

Death of a School Principal

Miss Margaret N. Carter, one of the principals of St. Timothy's School for Young Ladies, at Catonsville, died on Feb. 23, after a short illness of pneumonia. She was the daughter of the late Robert Hill Carter, a descendant of one of the first and most distinguished families of Virginia. Miss Carter in 1894 came to Catonsville, and assisted her sisters, Misses Mary C. and Sallie R. Carter, in conducting St. Timothy's School, which they founded in 1882.

Western New York

Wm. D. Walker, D.D., LL.D., Bishop

Brotherhood of St. Andrew

A regular meeting of the Rochester local assembly was held at St. James' church, on the evening of Feb. 23. All the local chapters were well represented, and much interest was evinced in the work. Five of the clergy were present. The Bishop gave an address, in which he expressed his interest in the work of the Brotherhood, and urged the men to continue and increase their activity. Plans for work during the Lenten season were discussed. The reports from the chapters showed that good work was being done in the different churches, and the hospital committee stated that regular visits were being made every Sunday afternoon. The following officers were elected: President, Geo. H. Plummer; vice-president, Charles Baker; secretary and treasurer, Joseph L. Humphrey.

Minnesota

Henry B. Whipple, D.D., LL.D., Bishop
M. N. Gilbert, D.D., LL.D., Bishop-coadjutor

The Rev. C. C. Rollett, rector of Christ church, Red Wing, has been elected diocesan missionary. Mr. Rollett has not as yet signified his intention of accepting.

A new stone church is to be built at Rushford this year, and a rectory at Hastings.

On the afternoon of Shrove Tuesday, in St. Paul, the Rev. Dr. Wright conducted a Quiet Hour for women only. A Quiet Day for women will be conducted by Bishop Gilbert, March 7th.

The new mission, St. Andrew's, South St. Paul, recently established, is doing a splendid work, and is in a flourishing condition. Geo. C. Dunlap, lay-reader, is in charge.

The Rev. H. S. Streeter has charge of Rush City, White Bear Lake, and surrounding neighborhoods. His active and energetic work is bearing good evidence of faithfulness and zeal.

Brotherhood of St. Andrew

A Brotherhood rally was held at the church of the Good Shepherd, St. Paul. Five of the city chapters were represented. The Altar Guild furnished tea in the rectory. At 8 P. M. they went into the church, where, after a shortened form of Evensong, topics of interest pertaining to Brotherhood work were discussed.

A Good Showing

Through the efforts of the rector, the Rev. W. H. Knowlton, supplemented by the ladies of the parish at Redwood Falls, the debt on the rectory was reduced another \$200, making a total of \$600 raised since May last; \$400 still remains unpaid, which they hope to wipe out presently. The parish is small, but in addition to the above sum, \$90 was contributed towards missions during the past year, an evidence of what small parishes are capable of doing when properly worked.

Church Events in Minneapolis

A new mission, named Christ church mission, the Rev. Mr. Purdy in charge, opens with a very flourishing Sunday school.

A pair of beautiful brass vases have been presented to Gethsemane church, the gift of a parishioner commemorating her first Communion.

The Rev. H. P. Nichols, rector of St. Mark's, has sufficiently recovered from his serious illness to be able to resume active work. A purse containing \$500 in gold was presented to him by his parishioners as a thank-offering for his restoration to health.

A rumor is current to the effect that St. Mark's and St. Paul's church are likely to consolidate, and a handsome new edifice on the Lowery Hill will be the result if the consolidation is consummated.

Coming into the Church

The Rev. W. A. Bruce (colored), Methodist minister of Minneapolis, has applied for Holy Orders. Prof. F. D. Budlong, superintendent of schools, Rochester, Minn., has also applied to be admitted as a candidate for Holy Orders.

Lenten Noon-day Services

The half hour services for business men in St. Paul were opened on Ash Wednesday by Bishop Gilbert. The themes for these services will be largely based upon "The miracles." The bishops that are scheduled for the lectures under the auspices of the Church Club in St. Paul and Minneapolis alternately, will also take one or more of the topics at the noon day services.

Sunday School Rallies

On Sexagesima Sunday a rally of all the Sunday schools of St. Paul was held at Christ church in the afternoon, when the Rev. H. L. Duhring addressed the children on behalf of the Lenten Offering for this year. He impressed it upon the memory of the children that \$100,000 must be raised by them for missionary purposes. He met the children of Minneapolis in St. Mark's church, and delivered to them a similar message; also to the Sunday school children at Red Wing and Faribault. Monday afternoon Mr. Duhring addressed the teachers of the Sunday schools in Christ church guild hall, St. Paul. Bishop Gilbert supplemented Mr. Duhring's appeal with a pastoral letter to the children throughout the diocese.

A Social Affair

Monday evening, Feb. 13th, some 58 men of St. Clement's parish, St. Paul, responded to the invitations issued by the Brotherhood of St. Andrew's chapter. Refreshments were served; the rector and several of the Brotherhood men gave brief and interesting addresses. Frederick E. Foster gave an interesting talk on the Philippines. The object of the gathering was to get the non-Church goers together, and try to influence them Churchwards. The experiment was so highly successful that the chapter is thinking seriously of making it an annual feature.

South Carolina

Ellison Capers, D.D., Bishop

Soldiers Assisting at Church Service

The services at Christ church, Greenville, on Sunday, Feb. 5th, were made unusually attractive by a company of "soldier musicians." The resignation of the organist of the church was announced the Sunday before, and the soldiers came to the rescue, Mr. Whitman, of the hospital corps, a thorough musician and an accomplished organist, presiding at the organ. Mr. Soeterman, of the 203d N. Y. Reg., who is the bass singer of Calvary church, New York city, sang "The Unseen Kingdom." The congregation enjoyed some spirited and delightful music given by the volunteer choir, under Mr. Whitman's direction. The rector, the Rev. Byron Holley, delivered a sermon on "Thorns," which was listened to by a large and attentive congregation. At the evening service, Mr. Wells, of the 5th "Massachusetts Quartet," sang with great feeling "The Holy City."

Editorials and Contributions

Parliament and the Church

RECENT dispatches from England in the daily newspapers give the information that the first attempt in Parliament to deal with the services of the Church, was defeated by an overwhelming vote. The measure was introduced by Mr. Samuel Smith, and was, as usual, intended "to put down Ritualism," though in this connection "Ritualism" is a word of comprehensive significance, and includes most of those matters of principle and practice which all "High Churchmen," whether Ritualists or not, hold most dear. Mr. Balfour appears to have made a strong and effective speech in which he deprecated introducing into the political arena the animosities of religious strife. He appealed to patriotism and tolerance. We are told that Mr. Augustine Birrell, "a thorough-going Nonconformist," voted against the Bill, though he has vigorously condemned the introduction into a Church of which he is not a member, of what he considers to be "papal practices." Still he is willing to give the constituted authorities time to adjust affairs according to his views. He is loath to advocate drastic measures, but may feel obliged to do so, if the bishops and others do not take advantage of the opportunity which he and his friends are willing to leave to them for awhile longer. We are not told how the Buddhists, Jews, and agnostics voted, but it is easy to imagine that they are not averse to putting down anything that can be "put down" in the Church of England. The vote was three to one, against meddling with religious questions. But the sapient persons who prepare cable dispatches for the American papers cannot refrain from honoring us with their views of the situation. Thus we are told that this defeat was not a "reverse" for the anti-Church movement (we use this expression advisedly), but only a magnanimous piece of forbearance to give the bishops time to conform to the demands of Mr. Kensit, Mr. Birrell, and the rest. We venture to say that the true explanation is that most sensible Englishmen are convinced that Parliament is not a proper body to deal with the questions which have arisen.

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The English Bishops and Church Courts

SOME weeks ago it was announced by telegrams from England that the archbishops and bishops had been holding another conclave, and that they had decided to bring the courts to bear upon the clergy. There was an air of elation about these announcements. The correspondents were in good spirits over the return of the good times of the Public Worship Regulation Act, when the business went merrily on of sending priests to prison and seizing their property for costs. Those who were acquainted with the details of those good times could afford to smile when they remembered the outcome of it all, and the complete collapse of that short and easy method of dealing with matters of conscience and religion. There was no probability that the bishops would revive actions in courts of purely secular character, the jurisdiction of which the vast majority of intelligent Churchmen repudiated. Fuller accounts now at hand bear

this out and make it clear that the bishops are making an honest and thoughtful endeavor to revive discipline in a form which all may accept, without violating the proper liberty of the Church of God. Moreover, their plan is to a great extent acceptable to those chiefly concerned, as is seen in the editorial comments of *The Church Times*, for example.

It now appears that the bishops have decided to submit to convocation a Bill for the reform of the ecclesiastical courts, based upon the report of a Royal Commission on that subject in 1883. It is a plan which was recognized at the time as having meritorious features, but its main defect was the character of the court of final appeal. It is not known what modifications the bishops may have made of the original scheme, but as their proposals will be fully discussed in convocation, the whole case will be before the public in a short time. To shape such a Bill in such wise as to be satisfactory to Churchmen, and then to carry it through Parliament without damaging alteration, will necessarily be a work of time.

Meanwhile, as *The Church Times* remarks, "the grass is growing and the horse is starving." The two Archbishops, therefore, have devised a scheme which may take effect at once. It seems to be hoped that the "advanced clergy" will avail themselves of it. It is to be observed that this plan is on purely ecclesiastical lines, and requires no action either of convocation or Parliament. In some of the statements we have seen, it was confused with that above-mentioned, with which it has, in fact, no connection. It is briefly this: "The Archbishops have agreed that in order to give more confidence to the clergy and laity, their views and opinions should be fully considered. Before any final decision is given by either Archbishop on any question submitted to him in accordance with the accompanying directions of the Prayer Book, he will allow those who are concerned in the case to argue the matter openly before him, either personally or by counsel. And to guard against contradictory decisions in the two provinces, neither Archbishop will pronounce his decision without first consulting the other Archbishop." The place referred to in the Prayer Book is the concluding passage in the Preface, "Concerning the service of the Church," in the English Book, which directs that in cases of doubt, resort shall be had to the bishop of the diocese, and if the bishop be in doubt, "then he may send for the resolution thereof to the archbishop." *The Church Times*, referring to a report that the Bishop of London has been advising some of his "advanced" clergy to place their case before the Archbishop, remarks: "We have reason to believe that this statement is true, and that before long something will be heard of this new tribunal."

In a temperate editorial, *The Church Times* receives the proposal favorably. It deals with one or two objections, and meets them with answers which must carry weight. In the first place, it may be urged that both Archbishops have committed themselves in advance upon some important

matters of dispute, and, therefore, there can be no doubt what their decisions would be in questions where these matters were involved. This objection, the *Times* thinks, does but scant justice either to the honesty or to the reasonableness of the Archbishops. They must be taken as intending to give a hearing which shall be something more than a mere formality. They certainly are not intending to lay a snare for the clergy. Again, they deserve sufficient confidence as reasonable men, to induce the faith that, whatever they may have thought heretofore, they will be strong enough when proved to have been mistaken, to acknowledge that fact. Furthermore, says the same paper, whatever may be thought of this mode of settling disputes, and whatever criticisms may lie against it, it is a method to which the English clergy are pledged. It is a provision of that Book to which at ordination they are called on to promise obedience. It is a plain part of the present Constitution of the Church.

It is to be noted that decisions rendered in this method are binding only on the two parties who go to the Archbishop for his opinion. Besides this, it seems to be a correct view that any such decision is of the nature of a provisional order which will carry weight only till a properly constituted court shall try the question afresh. *The Church Times* hopes that it will not be too exacting in expressing the hope that none of the bishops will flout the decision of the Archbishop in a case which they themselves submitted to him. It would be monstrously unfair to exact an obedience from the clergy which the bishops themselves were not prepared to show. On the whole, the attitude of *The Church Times*, and that of the advanced party as a whole, is one of gratifying confidence in the fairness and good sense of the bishops. This is a wonderful contrast to the state of things thirty years ago. There has been a great advance among the members of the episcopate in their grasp of the idea that "Establishment" and "Church" are not equivalent terms, and that the Church is in no sense the creation of the State. The clergy are ready to bear much from bishops whom they believe to be acting as shepherds of the flock and not officers of the State.

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The "Mutinous Priests"

SIR WILLIAM HARCOURT'S phrase in his recent letter to the *London Times*, "The mutiny of the priests," was applied to the action taken by a meeting of the clergy at Holborn town hall, Jan. 13th. This meeting was composed of 220 incumbents, some of them men of considerable prominence. Three resolutions were passed, the first defining canonical obedience as obedience to the canons, and to the bishop of the diocese calling on any individual to obey the canons, and to conform to the law, usages, customs, and rites of the Church, which have canonical authority. The second resolution declared the right of the clergy to refuse to obey any demands, even though they come in the name of authority, when such demands are in conflict with the canons. The third insisted that the reservation of the Blessed Sacrament for the purpose of communicating the sick and dying

and the use of incense, both being "laudable practices of the whole Catholic Church of Christ," and authorized under the Ornaments Rubric, the right to them "cannot, and must not be abandoned." To call these declarations of a public meeting of priest^s by the name of "mutiny" is, to say the least, very severe language, and still more, when the writer goes on to speak of the participants in this action as "conspirators," "faithless priests," and "betrayers of the Church." The first two of the resolutions would seem to be a simple matter of course, and in regard to the third, as no judicial decision has been pronounced, it is open to men to express their opinions upon this subject in as emphatic a manner as may seem to them best.

Prebendary Villiers has explained in a letter to the *Times*, that the meeting was composed of men who wish with all their hearts to obey their bishops, but who have strong convictions upon the matters at stake. Considering the pressure which was being brought to bear upon the bishops against these things, there was fear that they might be declared illegal without arguments for the defence. In the resolution in favor of reservation and incense, "we meant," says Prebendary Villiers, "and we mean, that we will not be answerable to the generation which will succeed us, for having abandoned this inheritance of the Church without an effort to defend it." Certainly if it is open to one party to declare in advance of any judgment, that the bishops must pronounce against certain things, on the ground that in the opinion of that party such things are illegal, and this without any charge of presumption or officiousness, it is equally open to the other party to declare that the bishops must not pronounce against the said things, because in their opinion they are legal, without subjecting itself to the charge of mutiny or disloyalty. It is essential in such a strained condition of things that, whatever decisions are finally arrived at, those who are affected by them should have no ground for the feeling that they have been treated unjustly.

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Father Austin and His Teachings.—VIII.

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

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AS I have said, Father Austin was not without his faults, but still he was the meekest man I ever knew. He could rebuke others, but he did not understand how to take rebuke—I mean in the way in which the rest of us do. He never answered back, never demurred, never excused himself, never got angry, never nursed resentment against the rebuker. The only exception was once when an old college chum of his, now a neighboring priest, and myself, called on him. The priest was very much of a wag, and when we rang the rectory bell he said to me, "I am going to test the dear old man's weakness to-day, and I think I can ruffle him."

"You will fail ignominiously!" I prophesied.

Well, in came Father Austin with that blessed white head of his, and that smile of heaven on his face, and we had a long talk. Many an incident of college days was recalled. Some of them were sad, but they were

mostly cheery, and our merry hearts bubbled over in peals of laughter. I remember the story he told of one of the class, a good fellow, not over bright, who was desperately in love with one of the village maidens, and how he sent her at Christmastide a copy of Harvey's "Meditations Among the Tombs," as a token of his affection. There was no response from the fair one until Easter, and then she sent him a "New England Primer." The boys heard of it, and the poor fellow got material for sepulchral meditation that Harvey never dreamed of. Then there was another reminiscence of a preparatory student who asked to be admitted to our fraternity, but was told that he was ineligible. The next term he applied again, saying he was *in algebra* now. And one of us, by way of confession, acknowledged that he had a part in the scandal of dyeing of a freshman's face purple. The freshman wanted to stimulate the fuzz on his youthful chin, and was told to apply a certain mixture on retiring at night. The dye was supplied to him, and the next morning his skin was of a purple hue. Pardon me if these incidents seem trifling in the telling, but I want you to understand that Father Austin was human like the rest of us, and not one whit less a saint for loving a hearty laugh, especially when he and old friends got to talking about the experiences of long ago.

But he was never boisterous, and you could see that in the midst of the merriment his mind would draw back for an instant, as if it were reaching out to touch the Friend invisible, whose Presence was so much to him. This was what gave him that quiet dignity, that wonderful repose of manner, that unruffled evenness of spirit.

That reminds me that his old chum was to experiment with him, if haply he could throw him off his guard. So after awhile my companion whom Father Austin always called John, said:

"From all that I can hear, your young assistant is doing more than his share of work in this parish. He looks very pale and worn. Do you not think that he is overtaxed, and that you are too easy with yourself?"

"Yes, John."

"Then there is that phthisicky organist, (much the same is the organ, by the way!) have you no conscience about the poor girl's cough? Don't excuse yourself, but just own up that you are not as thoughtful for others as you ought to be."

"Yes, John."

"And while I am on that wheezy chest of whistles of antediluvian make, I must tell you that some people think that you are so fond of old things that you would about as soon have a new creed as a new organ."

"Yes, John."

"The truth is, that at college you were the most stubborn man in our class, and I see your neck is about as stiff as ever."

"Yes, John."

"It is really shameful to let yourself be tied to your work as you do; you need recreation; you should come to convocation, meet the clergy, hear all the Church gossip, and unbend the bow at least once a fortnight. Do you know what the clergy might be saying of you—that it is pride which keeps you apart from your brethren?"

"Yes, John."

"Then you have so many services, and some of them so long, and how can you feel all those prayers? Is there not danger of hypocrisy?"

"Yes, John."

"Pardon me for my plain speech, but I would be unfaithful to our friendship if I did not let you know that you are too extravagant with the poor fund, and that you throw away money on tramps."

"Yes, John."

"And one thing more; what would you say if people were casting disrepute upon your past life, if that old Irish woman whom you repelled from Communion for the size and frequency of her tipple, should say: 'Well, there's one thing can't be denied, and that is, that the ould praste didn't bring a good character with him from Ireland whin he immigrated?' Would you submit to such talk as that?"

"Yes, John. But stop, John, that's too much, for you know as well as I do that I was born in Connecticut."

And Father Austin was ruffled.

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On the Study of New Testament Exegesis and of Liturgics

THE following extracts from the annual report of Dr. Gold, Warden of the Western Theological Seminary, are published at the request of the Board of Trustees:

My own work in the classroom covers essentially the same ground from year to year, though, within certain limits, it admits of considerable variety, and must, further, as to method, be adapted to the intellectual tone of the men, which, naturally, differs in successive classes. It also happens that, in both departments which come under my charge, there has been, of late years, a wonderful amount of intellectual activity. The press teems with commentaries dealing with the whole of the sacred Scriptures or with separate books. All the old problems arising out of the study of the New Testament have been undergoing exhaustive re-examination, and many new questions, sometimes of considerable importance, have been disclosed. In view of the absorbing interest of much of this material, it is difficult for the instructor to observe a due proportion in his teaching. He is liable to forget that the students whom he has before him are but beginners in these studies, and that the time is limited. Accordingly, the tendency is much too prevalent, at the present day, to devote an undue amount of time in this department to a number of critical and speculative questions relating to the origin of the Gospels, the relations to each other, the literary explanation of the order of their contents, and of certain phenomena which appear in them. A multitude of similar questions cluster about the Acts and the Epistles.

All these subjects, and others having to do with the formation of a correct text and the relative value of manuscripts, including the theories of Westcott and Hort, on the one hand, and Burgon and Miller, on the other, with the recent development of interest in the *Codex Bezae*, through the works of Ramsay, Rendell Harris, and the German scholars, Messrs. Blass, Nestle, and others, are of profound interest and importance. A knowledge of these subjects is essential to the advanced scholar. But anything like an exhaustive pursuit of any one of them belongs to the sphere of a higher or post-graduate course. Carried too far in the ordinary curriculum of the seminary, these special lines of research may easily crowd to the wall the really central and essential things which make the Holy Scriptures of primary value and importance to one who is to have the cure of souls. His business is to draw out of the inexhaustible stores of the Divine Word lessons of life and salvation. It is this, in my judgment, that the instructor in this department must ever bear in mind. And thus it will appear that it is the spiritual and theological exegeses which are of the first importance.

Keeping these points in mind, it has been the general plan here to read one Gospel through,

with a view to forming a correct idea of the Life of Christ as a whole. This involves a constant reference to the other Gospels, in order to fill out the complete picture. St. Mark or St. Luke is most suitable for this purpose. Following this, comes the prolonged and careful study of a single Gospel in all its aspects. St. Matthew or St. John affords the best field for this study, though St. John may be studied to better advantage at a later period when the class has advanced further in the study of dogmatic theology. If time is left, before the expiration of the junior year, the study of the Acts of the Apostles is entered upon. The study of this book in the junior or middle year, brings us face to face with other problems of profound interest connected with the great transition from Judaism to Christianity, and from the early Judaistic Christianity to the Catholic Church.

With these movements is associated the great name of St. Paul whose Epistles next come up for consideration. It is conceived that the study of these wonderful productions is best pursued by grouping them in a certain progressive order, not necessarily that of their supposed chronological sequence, but rather of theological development. In the study of the individual Epistles, the chief endeavor has been to master their teaching, rather than to spend overmuch time in examining theories of their composition, and various schemes and hypotheses of German schools and scholars. It is enough if the student is made acquainted with the general history of the critical warfare upon the genuineness and authenticity of the New Testament, without being called upon to spend his time upon the details of the conflict. This is the more entirely justifiable, since the greatest living exponent of the advanced critical school, on its historical side, Professor Harnack, has sounded the signal of retreat all along the line, and in his latest work asserts that it must now, at last, be admitted that the early Christian writings, both those of the New Testament and those which follow during the first and second centuries, were written, all, or nearly all, by the persons and at the dates to which the tradition of the Church has always assigned them.

Thus emancipated from the necessity of regarding a very large proportion of the critical literature, from Baur in 1840 to Harnack in 1888, as anything more than an interesting chapter in the history of free thought, we are at liberty to concentrate our attention, with Christian students of all ages, upon the letters of St. Paul as St. Paul's, and to seek the instruction which the Holy Spirit prompted him to give. Thus, in the Epistles to the Romans and Galatians, we have the contrast of dispensations and their relations to each other, and learn from them the principles that lie at the threshold of the Way of Life. In the Colossians, the doctrine of the Incarnation and its world-wide significance is expounded. In the Ephesians, the doctrine of the Church, in its profoundest aspects, as based upon the Incarnation, is unfolded. In the Epistle to the Hebrews is brought before us the Ascended Lord as Eternal High-Priest, ever consecrating by His Blood, and elevating into heavenly places His people and their worship, by His perpetual intercession. These examples will serve as an illustration of a method.

One thing more is to be said, because it helps to make clear what I conceive to be a chief ideal of our theological school. The exegetical method which is pursued is one which recognizes the Faith of the Catholic Church as legitimately present in the processes of interpretation. There must be presuppositions—any pretence of dispensing with them is easily seen to be absurd—and our presuppositions are those of Catholic theology. As has been well said, it is these presuppositions "which are really illuminative. It is the old ideas, commonplaces of the thought and faith of the Church, to which insight belongs." It makes a very great difference, for instance, in our estimate of the acts and words of Christ, what view we take of the Person of Him whose acts and words they were.

I have thought it not out of place for once to

depart from the merely formal character of an annual report, in order to bring out what I conceive to be a fact of considerable importance in connection with our seminary. It is this: That we have taken our stand firmly against the vagaries of teaching in the department of exegesis, which have apparently gained too strong a hold, even in some of the theological schools of the Church, whereby this sacred field of study has become secularized, and the only purpose of lasting value for which men need to search the Scriptures is well nigh lost sight of altogether.

The other department of study which has fallen to my share, from the opening of the seminary, is that of liturgics. In no other seminary of the Church has that subject been at all adequately dealt with. It is, in fact, in the first place, the science of Christian worship, and, secondly, the art of expressing that worship in proper rites and ceremonials. As a field in which a great amount of material has been accumulated, but in which there remains much to be done in the way of constructive work, bringing the material into consecutive historical form, and welding it into a proper scientific system, and bringing the whole to bear practically upon the due discharge of what must ever be the great business of the Church of God; namely, divine worship and the administration of the sacraments of grace,—it cannot but be a subject of the profoundest interest and of the most serious importance.

It is the more remarkable that such slight provision should have been made for this department of study in the seminaries of the Church, when we consider the prominence which the whole subject of public worship has assumed in connection with the movements of the last half century. It is impossible to estimate how many mistakes might have been avoided, and how much more healthful and loyal the activities of the clergy in this direction might have been made, if there had been in our theological schools adequate instruction and training in the fundamental principles of worship and the history of the forms, institutions, and rites in which that worship has been embodied, both under the Old Dispensation and in the New; together with a thorough treatment of the offices of the Book of Common Prayer, both as to their history and their *rationale*. Only in this way can the student be taught to see things in their true proportions, to distinguish between things essential and things non-essential, between that which is necessary to the valid discharge of the functions of worship, that which is proper and decorous, and that which is merely ornamental. If these distinctions had been well understood by the majority of young men entering Holy Orders, it is probable that the history of the Ritual Movement, so-called, would have been much less turbulent and the present situation less perplexing than is unfortunately the case. What was done would have been both more intelligent and more intelligible.

These remarks will explain why we have given the subject of liturgics a larger place than is commonly accorded to it. So far as I am informed, it is usually confined to the senior year, and the course consists of the study of a brief manual and a few general lectures. We have extended it through the entire three years. In the junior year the course is chiefly historical. After some preliminary exposition of the principles of revealed worship, the history of the formulas of worship in the Christian Church is taken up and carried to the end of the Middle Ages. In the middle year there is a course on sacrificial worship under the Old Covenant, in Gentile cults, and under the New Covenant. A second course, this year, covers the English liturgical reformation; and in the senior year, the history of the English, Scottish, and American Prayer Books, including the recent revision. This is followed, and the whole course completed, by a careful study of the offices themselves. Thus it is hoped that a beginning has been made of a more thorough and scientific treatment of a subject hardly second in importance to any in the seminary curriculum.

Letters to the Editor

CREED OF THE EVANGELICAL FREE CHURCHES

To the Editor of *The Living Church*:

I presume you have seen the statement of faith promulgated by the general committee of the National Council of the Evangelical Free Churches of Great Britain. On this general committee were five Congregationalists, five Wesleyan Methodists, three Baptists, two Presbyterians, and so on. "The great object of the committee," says the report, "has been to express the Christian doctrines held in common by all Evangelical Free Churches." In passing, I would remark that it seems strange that such a statement should be deemed necessary after the lapse of nearly nineteen centuries, and it goes far to illustrate the evil of heresy and schism. I might go farther, and say that such an utterance is a confession of weakness. But I do not wish to criticise. Rather would I hail the utterance as an answer to the Church's constant prayer for unity. It is true it falls short of the essentials, but there is in it much to encourage, and certainly Churchmen can afford to exercise the largest charity and to exhibit a Catholic spirit. With your permission, I will quote from the catechism submitted by the committee:

"11. Q. How did the Son of God save His people from their sins?"

"A. For our salvation He came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man, and was crucified also for us, under Pontius Pilate. He suffered and was buried, and the third day He rose again, according to the Scriptures, and ascended into heaven, and sitteth on the right hand of the Father."

This use of a portion of the Nicene Creed is certainly a coming around, and must eventually lead up to the inquiry: If a part, why not the whole?

"83. Q. What is the Holy Catholic Church?"

"A. It is the holy society of believers in Christ Jesus, which He founded, of which He is the only Head, and in which He dwells by His Spirit; so that though made up of many Communions, organized in various modes, and scattered throughout the world, it is yet one in Him."

The first part of the answer is admirable, and can not be explained away in the easy, off-hand manner employed by the committee. How can the society founded by Jesus Christ, and guided by His Spirit, be formed into various organizations by men? It is a great gain to have the Evangelicals recognize "the Holy Catholic Church," even though they try to explain it away as a man-made organization, "organized in various modes." Its life is perpetual; once "founded" it cannot subsequently be "organized."

"34. Q. For what ends did our Lord found His Church?"

"A. He united His people into this visible brotherhood for the worship of God, and the ministry of the Word and the sacraments; for mutual edification, the administration of discipline, and the advancement of His Kingdom."

"41. Q. What are the sacraments of the Church?"

"A. Sacred rites instituted by our Lord Jesus to make more plain by visible signs the inward benefits of the Gospel, to assure us of His promised grace, and when rightly used, to become a means to convey it to our hearts."

"42. Q. How many sacraments are there?"

"A. Two only: Baptism and the Lord's Supper."

"47. Q. What do they receive who in penitence and faith partake of this sacrament?"

"A. They feed spiritually upon Christ as the nourishment of the soul, by which they are strengthened and refreshed for the duties and trials of life."

It is another great gain to have the Evangelicals thus recognize the sacramental nature of Baptism and the Lord's Supper. It is a greater gain to have them admit that the sacraments are "means to convey grace to our hearts," a position that we Protestant Episcopalians (ac-

ording to law) have suffered derision for holding. Here in America the Evangelicals tell us there is no "nourishment of the soul" in this "ordinance of the Church," as they are pleased to term the Sacrament of the Lord's Supper. The Evangelicals of our country treat this rite as a memorial, and not as a "means to convey grace"; it is to them what the Fourth of July is to an American citizen, and not "nourishment for the soul." "Yet one thing thou lackest." Do the sacraments exist apart from those commissioned to administer them? Did not the Master call out of the world those to whom He committed these holy mysteries, and did not these select others to have part with them in this ministry? How else could the society have been perpetuated? Do we not reduce "the Holy Catholic Church" to an "organization" dependent on the whims of men, when we reject a succession in the ministry?

I am glad to find these Evangelicals of England in possession of so much of the truth. I am drawn toward them by these statements of their belief. But I yet feel that they mutilate the Faith once delivered to the saints by refusing that ministry which has come down through the centuries to witness to the truth as it is in Jesus, "Lo, I am with you alway, even to the end of the world." I write the more feelingly because I was brought up on "Low Church" diet, and for a long time rejected the sacramental system of the Church, rejected the idea of priest, rejected all but preaching, played in the shallows, and refused the larger ocean of Catholic truth. The Evangelicals of England are in a transition state. By the exercise of a larger charity, and a greater earnestness in our prayers for unity, we shall yet come to a realization of the one fold and the one Shepherd, one Lord, one Faith, one Baptism. TEXAS.

THE ADHERENTS OF THE ANGLICAN CHURCH

To the Editor of *The Living Church*:

In a clipping about six months old from *The Church Chronicle*, I notice that the sum total of the bishops, assistant bishops, metropolitans, primates, and archbishops in communion with the see of Canterbury, is given as 189; whereas, by the assistance of *The Living Church Quarterly*, one may count them very readily up to the number of 294, a difference of 105.

The number of bishops throughout the Anglican episcopate marked "resigned," appears to be 31, but even this number may not be subtracted from the total, as their episcopal character remains, and probably most of them perform episcopal acts.

The same clipping gives the total number of other clergy as 32,729. Is it not likely that *The Church Chronicle* underestimates the total number of clergy also? A collection of statistics gathered from the primates and bishops, national and missionary, of the Anglican Communion would afford exact figures. As a matter of news and interest, one would think that the extent and number of their Church would be among the first things in the hearts of Anglicans. They probably are in the hearts of many who know no means of getting the correct information into their minds.

Again, what is the total number of souls of the Anglican Communion to whom the bishops and pastors look as members of their flocks? Would it be an over-estimate to give the grand total of the whole Anglican Communion as 40,000,000?

The membership of the Church in the United States is quoted frequently as something over 600,000; yet this only includes communicants, and by no means represents her full membership. The baptized children in our Sunday schools, grafted into the body of Christ's Church, cannot be left out, while those who are unbaptized, yet under catechetical instruction preparing for Baptism, should hardly be excluded either. They are about the door of the Church waiting for entrance. They look on the Church as theirs, and the Church in her temporal reckoning should certainly include those who view her altars and say her Creed every Sunday. The scheme of assessment used in

many of our dioceses is not calculated to magnify our parochial communicant lists, and when we add to the humble estimate of our national communicant list, our Sunday-school children, and the many baptized adults who—while neither confirmed nor formally received into the Church—identify themselves with her and subscribe toward her support, we may safely say, I think, that her membership is as near 2,000,000 as 600,000. Is it not likely that 1,400,000 comes near the mark? and that a just estimate of such Anglican data would correct many false impressions in weak parishes and missions, where the strength behind and supporting them might be shown and afford encouragement?

The numbering of the children of Israel was a common occurrence, and it might prove a convenient and useful scheme if the Archbishop of Canterbury would set a day and call for a numbering of the children of the Anglican Communion throughout the world. Each national Church possesses her episcopal list; each bishop knows his own clergy, and every pastor and parish can furnish their lists of communicants, Sunday school scholars, and other adherents. The mites of time and energy required by such a spontaneous and united effort at a set time would effect at once what we might otherwise search in vain for from year to year.

THE LIVING CHURCH, or some of its readers, may be able to further enlighten their more ignorant brethren on this subject.

Mason City.

J. A. M. RICHEY.

Personal Mention

The Rev. James E. Barbour has accepted the rectorship of the church of the Advent, Pawtucket, R. I. The permanent address of the Rev. S. B. Blunt will be hereafter, 14 Pitman st., Providence, R. I.

The Rev. Foster Ely, S.T.D., rector of St. Stephen's, Ridgefield, Conn., who has been suffering from a severe attack of *grippe* since November, is now able to resume his clerical duties.

The Rev. John Flockhart, rector of Chatfield, has accepted the rectorship of Christ church, Benson, Minn., and will enter upon his duties March 1st.

The Rev. F. M. Garland has resigned the rectorship of the church of the Holy Trinity, Swanton, Vt.

The Rev. Benj. T. Hall, D.D., late of Mechanicville, N. Y., has accepted the charge of Calvary church, Americus, Ga., to take effect at once.

The Rev. Wm. J. Harris, D.D., has accepted the charge of the church of the Good Shepherd, Barre, Vt.

The Rev. David Howard having resigned the rectorship of Worcester parish, Md., and as secretary of the Standing Committee, diocese of Easton, should be addressed 429 Stiles st., Philadelphia, Pa.

The Rev. John Henry Hopkins who for nearly four years has been the rector of Christ church parish, St. Joseph, diocese of West Missouri, has accepted a call to be rector of the church of the Epiphany, Chicago, Ill., and expects to enter upon his new duties on the 1st Sunday after Easter.

The Rev. Wm. W. Mix may be addressed at 119 Division ave., Brooklyn. He is financial secretary of the National Temperance Society.

The Rev. John T. Milbank, of Grace church, Waycross, Ga., has accepted a call to Monticello, N. Y., removing thither on Feb. 13th.

The Rev. Wm. D. Morgan has resigned the curacy of Christ church, Brooklyn, to accept the rectorship of Christ church, Coronado, Cal.

The Rev. Hamilton D. B. Mac Neil is now rector of St. Paul's church, Mishawaka, Ind. Address accordingly.

The Rev. Arthur Peaslee has resigned the rectorship of St. John's church, Haverhill, Mass., to accept the curacy of Christ church, Cambridge, in the same diocese.

The address of the Rev. S. L. Tyson, until further notice, will be care Parsons, Thompson & Co., bankers, Oxford, England.

To Correspondents

W. L. C.—A lay-reader may read the Morning and Evening Prayer, the Litany, and their adjuncts, but must not use any absolutions or benedictions. In our opinion, no substitute can be used for the absolution, except, possibly, with the sanction of the bishop.

MRS. W. C. K.—I. While all who are baptized are members of the Catholic Church, it does not follow

that all the religious societies which they form are "parts," that is, lawfully organized branches, of the Church. 2. Several correspondents have asked the same question. The "priest's wafer" is simply a larger wafer than those which are given to individual communicants. It is made so for greater convenience in breaking, as required by the rubric.

Ordinations

On Sexagesima Sunday an ordination service was held at St. Clement's pro-cathedral, St. Paul, Minn., when Mr. Henry Duncan Chambers was ordained deacon by Bishop Gilbert, presented by Warden Butler, of Seabury. The Rev. Mr. Chambers has been assigned to the parish at Albert Lea.

On Quinquagesima Sunday, Feb. 12th, the Bishop of Western Texas, acting for the Bishop of Michigan, admitted to the priesthood the Rev. Edward Welles Burleson, a son of the late Rev. S. S. Burleson. The Rev. James T. Hutcheson, D.D., preached the sermon. The candidate was presented by his brother, the Rev. A. L. Burleson, rector of St. Paul's church and the West Texas Military Academy.

Friday morning, Feb. 10th, in St. John's church, Moorehead, Minn., Bishop Morrison ordained Mr. G. W. Brownjohn, formerly a Congregational minister of Detroit, Minn., to the diaconate, and the Rev. W. M. Walton, of the diocese of Minnesota, and son of the rector of St. John's, Moorehead, to the priesthood. The Rev. J. W. Higson presented Mr. Brownjohn, and the Rev. A. A. Joss presented the Rev. W. M. Walton. Bishop Edsall preached the sermon, setting forth in beautiful terms the work of the ministry, and the relations of a pastor to his flock.

Died

POND.—In Washington, D.C., Feb 15th, entered into life, in her 20th year, Elizabeth M., only daughter of Col. and Mrs. Geo. E. Pond, U. S. Army.

"Grant unto her, O Lord, eternal rest."

SCHUBERT.—At Glenham, N. Y., Ash Wednesday, 1899, in his 83d year, Charles F. E. Schubert, father of the Rev. L. H. Schubert.

THOMAS.—Entered into rest, at his home in Owosso, Mich., on Jan. 25th, George Thomas. He was prominently identified with the Church, and a senior warden for more than sixty years, and was a member of Old St. Paul's, London, England.

WARFIELD.—Entered into the rest of Paradise, Feb. 13, 1899, at her home in Baltimore, Md., Charlotte, wife of the late Wm. H. Warfield, of Laurel, Md., and daughter of the late Dr. Marten Duvall, of Anne Arundel Co., Md.

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

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

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.

ORGANIST and choirmaster of exceptional ability (thorough Churchman) desires position with vested choir, where opportunity is offered for advanced choir work. Moderate salary. Address CHURCHMAN, care THE LIVING CHURCH.

WANTED.—An organist and choirmaster in charge of a large parish in a Western city. State experience had and salary required together with references. Address "EASTER," care THE LIVING CHURCH.

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.

"Come Thou to Me!"

BY MARTHA A. KIDDER

Come Thou to me in loneliness and grief!
Away from sacred courts, in weary pain
I suffer. Hear my prayer! Oh, Lord! again
Come Thou and give Thy stricken child relief.

Come Thou to me! My humble thanks I give
To Thee for countless mercies, Lord of all!
In spirit low before Thy throne I fall,
Come Thou in love and bid the sinful live.

Come Thou to me! Dear Lord I plead to-day
For others who through pain or grief and care
In holy courts Thy blessings may not share,
And also hearts which never wish to pray.

Come Thou to me! Alas! I may not kneel
With earnest souls before Thy altar-throne.
No longer sorrowful I weep alone;
Though racked by pain Thy Presence here I feel.

Come Thou to me! I will not let Thee go
Except Thou bless thy erring, wayward child,
Who now repents, receives Thy mercies mild,
And finds in Thee a balm for every woe.

Come Thou to me! Now strains of music clear
My spirit thrill, the holy angels' song
I hear in rapture; life no more is long
And sorrowful, but sanctified and dear.

Come Thou to me! and purify my heart;
As sweeter far than angel's songs, Thy Voice
I hear, which bids me evermore rejoice.
Come Thou, O Blessed Lord! and ne'er depart.

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THE EDITOR is much indebted to readers, from time to time, for helpful suggestions, both as to what they like in the paper, and as to what they do not like. It is true that they are more ready, as a rule, to write about the latter, taking it for granted that the editor and his staff do not need any encouragement for what they do well. A free and courteous expression of views from subscribers is always welcome.

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THE REV. CHAS. TYLER OLMSTED, S. T. D., whose portrait appears upon our cover page this week, succeeds the Rev. Dr. Bradley as vicar of St. Agnes' chapel, Trinity parish, New York. He will take up his duties there on April 1st, after a pastorate of fifteen years in Grace church, Utica. He is a graduate of Trinity College, Hartford. He became Professor of Mathematics in St. Stephen's College, Annandale, studying theology under the Rev. Dr. Fairbairn. He was ordained to the diaconate in 1867, by Bishop Horatio Potter, and to the priesthood, in 1868. He served at Trinity chapel as assistant to the Rev. Dr. Swope until called to Utica, in 1884. His administration has been marked by many changes and improvements within and without the parish church; by wise executive powers; by the exercise of good teaching gifts; the inculcation by the man, as well as the clergyman, of pure lofty principles, and intelligent zeal for missions. He was a deputy from the diocese to the last two General Conventions.

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THE EDITOR sometimes receives letters of inquiry concerning the propositions

which appear in the advertising columns of this journal, especially as to those relating to investments. Concerning the advertisements in general, he would say that great care is taken to exclude all that is fraudulent or fakish, or likely in any way to be injurious to body or mind. Thousands of dollars' worth of such is refused every year. There is probably no paper that has cleaner advertising columns than THE LIVING CHURCH. But people must exercise judgment, and be cautious about accepting all the statements that are found in advertisements, even in the best periodicals.

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AS to offers of investment and promises of large returns, while they may be made in good faith, they are generally based on hopes which may not be realized. Investment in real estate is nearly always "speculative"; even farm mortgage securities are not always sure, as has been learned to the sorrow of many who have lost by failures in Kansas, Dakota, etc. As a rule, the further you go from home to invest your money, the greater your risk will be. Even your best friend may be a very bad adviser in such matters.

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THE fact is, people of moderate means, who have saved a little money, should have nothing to do with speculative investments. If they lose once they lose all; whereas, if a man of large wealth fails in one scheme, he may recover himself in another. As a rule, the investment which promises large returns is extra hazardous. "Gilt edge" securities do not have to offer high rates of interest, or hold out prospects of enormous dividends. The man who has only a small amount to save or lose, should take no risks. He would better get four per cent. interest and be sure of having his principal when he needs it, than to bury his money in town lots which can add nothing to current income, and may not be saleable for twenty years. He should set his face sternly against all booms and schemes, even if they are advocated by reputable agents. The promise of extraordinary gain is *always* accompanied by the possibility of total loss.

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Pen-and-Ink-lings

Frank L. Stanton chronicles in the Atlanta Constitution the following candid offer from an editor: "Our new magazine invites you to contribute to its pages, and if we succeed we will pay you!"

It will require sixteen volumes and two portfolios to describe officially the coronation of Nicholas II. as Emperor of Russia in 1896.

Kohlman Rosenthal, an Englishman, and Dr. Von Komocki, a Berlin chemist, assert that they have invented a match that will strike anywhere, and no phosphorus is used in it. This invention, they say, will do away with the horrors of necrosis, to which employes in match factories are subject.

As this is a day of organizations, so is it the age wherein—because they are so numerous, and time and space must be economized—initials must suffice to designate the multiple names of multitudinous societies. Here is one of the latest: B. T. M. B. T. M.,

Brotherhood of Those that Make the Best of Things Mundane. Poke fun at its name if you will, the purpose of its being deserves to be commended.

"There is, indeed, no finer or higher science in life, no science so worth cultivation, as the science of making the best of things. It consists of a threefold activity: Making ourselves better; bettering the things and people about us; making the best of people and things as they are." So says the editor of *Good Housekeeping*.

There is an incident to the Dreyfus case which impresses one as uncanny. To forestall any possibility of accusation of the government for having simulated his death, the minister of the colonies, a little over a year ago, shipped to Devil's Island all the drugs and apparatus necessary for the embalming of the body of the ex-captain of artillery, the whole lugubrious outfit enclosed in the coffin destined to bring back to France, for the edification of political adversaries, the remains of the lonely prisoner and much-wronged man. "No government," says the *Self-Culture Magazine* "could be more prudent; kindly foresight could hardly go further."

The Spectator in *The Outlook* says: "It gets to be so easy, indeed, for the public man to 'think on his feet' that there is a suspicion that he seldom puts much work into this kind of thinking. An epigram circulated a few years ago at the expense of a serious but wordy Senator, was to the effect that 'the Senator from — manages to do so much outside work because he always rests his mind while speaking in Congress.'"

A petition from fifty leading citizens of Hawaii has been sent to Congress asking that in the new Constitution the sale of all intoxicating liquors and of opium, and all forms of gambling, be prohibited, as they now are under existing Hawaiian laws. *The (Baptist) Standard* says: "Congress will do well to heed such a request. It will be a shame and disgrace if the extension of our rule over these islands results in lowering their moral standards, for the financial benefit of American brewers and distillers. In this respect they are at a higher degree of civilization than our own people, and that degree should be maintained."

One of the recent good deeds worth recording is that of certain of the owners of the Newport News, Hampton, & Old Point Railway. At its last reckoning the company was shown to have a surplus to its credit in the bank, of \$24,000. Mr. Darling, his wife, his son, and his son's wife, own two-thirds of the stock. They proposed to the stockholders to divide the surplus among the employes to whose faithfulness much of the success of the road was, of course, due. The other stockholders objecting, Mr. Darling and his family divided their share, being \$16,000. Miss Grace Hones, formerly a teacher in the Hampton Institute, tells the story in the *Boston Transcript*: "At half-past two o'clock on Christmas morning, after all the cars were in and housed, the employes, at the call of Mr. Darling, met at the power-house, for what purpose they knew not, for they had already received their usual Christmas turkey. Here they found Mr. Darling awaiting them, and he proceeded to

present each one, from the cashier in the office to the track greaser, an envelope containing a check, in amounts varying from \$50 to \$1,000, according to the time each employe had been with the company. The effect upon the men can be better imagined than described. More than one shed tears of joy. Among them were several hard-working men whose little homes were still cumbered by a mortgage, and through their tears they beheld the magic piece of paper that would wipe the debt out and leave them sole possessors."

Whether there's weather or not—

Whether 'tis cold,
Whether 'tis hot,
We have to weather it
Whether or not.

So runs a philosophic entry in a Devonshire visitor's book.

Longwood, Bonaparte's house at St. Helena, is now a barn; the room in which he died is a stable; on the site of his grave is a machine for grinding corn. *Sic transit gloria mundi!*

Here is a word from *The Outlook* specially for the house-mother: "If the home-maker keeps a sense of proportion and makes her first interest her home, with the view that it ministers to the needs of each member of her family, she will find that her mind is actively engaged in every department of knowledge; that she is a centre toward which all knowledge gravitates. The woman who feels that housekeeping isolates her from knowledge, and from the foremost thought of her time, is ignorant. She is like one who knows the alphabet but has never learned to spell."

In *Harper's Monthly* we find Prof. Hart saying: "In the movement of people to and fro across the ocean, the United States has been the focus of the most tremendous he-gira of civilized people which the world has ever seen; from 1821 to 1898, more than 18,000,000 persons came to our shores to make their homes here; in the last ten years more people have emigrated to America than the whole population of Switzerland. There are now here more Germans and children of Germans than in Bavaria. And the tide of travel eastward—chiefly visitors—also numbers hundreds of thousands every year."

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The Hidden Life of Lent

FROM *Our Church Work*

DURING the season of Lent there are more frequent opportunities for attendance at public worship; more frequent celebrations of the Holy Communion; more preaching and more praying than at any other time in the Christian Year. While this is true, it is not, therefore, to be thought that the special work of Lent is different from that which belongs to us throughout the year and throughout our lives. The Christian vocation admits of no spasmodic efforts, but requires that devotion in its fullest meaning shall become a habit with us—a daily evidence of our character as Christians. The above duties do not specially belong to Lent; they are simply the characteristics of the whole life of the believer.

But herein the season finds its peculiar excellence. It presents to the mind of the follower of Christ the unspeakable importance of these things, and rouses his con-

science and quickens his zeal and strengthens his efforts for the better performance of them. It is a time of trial. We see brought into greater prominence the leading principles of our Faith, and we are suddenly called to gauge our conduct by them. And thereby we ascertain the extent of our powers, and understand ourselves more thoroughly. We learn the estimate we put upon the work which is before us. We form a true idea of the relative influence which the Church and the world have upon us. We show to others just how important we hold those means of grace which God in His loving mercy has offered to us.

But more than this, Lent calls upon us to observe certain other duties which are of more weighty consideration than those above mentioned, and yet they form no part of our life in common with other men, they permit of no ostentation, they are intensely personal, having their being centred deep down in each individual heart, hidden from the knowledge of all save God Himself. These duties are secret prayer, self-examination, and self-denial. All times and seasons are to be marked by prayer, but Lent is to have its secret communings with our Maker more frequent and more earnest than at other times. The Church admonishes us in her highest office to search and examine our consciences regularly; but the work of examination should be a daily act throughout this season. The matter of self-discipline, restraining our appetites, controlling our wishes and desires, curbing our tempers, should be the constant effort of our lives if we would gain the mastery over ourselves, and grow in grace; but abstinence is the law of Lent, and self-restraint its leading principle. For a few weeks we concentrate our thoughts upon these special spiritual acts, and so quicken our faith and increase our love for Him who in holy living became our great Exemplar.

But how difficult are these duties to perform! They can be so easily avoided. They form no part of our outer life and conduct. We may attend with regularity the daily services, and the Holy Communion finds us always present at its celebration. There is a quiet satisfaction in thus joining with "the assembly of the saints" in these public observances. It gives importance to our actions, and increases within us the spirit of self-commendation, if not of pride.

But not so private prayer. It is a duty from which the reluctant spirit turns away with an excuse ever at hand—the want of opportunity, the pressure of business, the temptations of associates, the feeling that the offices of the Church are sufficient. But one whose life is hid with Christ in God desires a closer communication, a more intimate connection between his soul and God, and hence he seeks Him where no one can observe him. Alone, upon his knees, he makes confession of his sins, and seeks those blessings, temporal and spiritual, which Infinite Love is always ready to give for the asking. And more than this, this holy desire follows him amid the cares and distractions of the busy day, and at frequent intervals there goes up to the throne of grace a brief intercession or a silent thought to render communion with God a continued, ceaseless, avocation.

So also in the case of self-examination. It is also the most difficult of all religious duties to perform. But it is indispensable; for it is the only way in which to learn what sin is, and how much "it reigns in our mortal

bodies." It is purely a voluntary act, and no one can know how much it enters into our religious life but God and ourselves. Oh! how much we need to "examine ourselves whether we be in the Faith; prove our own selves" whether we are "meet to be partakers of the inheritance of the saints in light." The efficacy of our prayers, our progress in holy living, are according to the use we make of this scriptural requirement. Our secret self-communings will show us our frailty and our falseness, and produce in us the feelings of humility, of fear, of penitence, of supplication for forgiveness from Him "who is always more ready to hear than we to pray."

And as for self-denial, our Blessed Lord has told us how much it enters into our hidden life. The Apostles are our examples of the need of bringing our bodies into subjection, and so strengthening ourselves for the performance of our spiritual duties. manifold are the ways by which we can accomplish this result. Self-discipline must enter into every part of our life—our thoughts, words, and actions. We must hallow each thought by the thought of Christ; we must guide our words with discretion; whatsoever we do must be to His honor and glory. And in carrying out this feature of our life, it must be without attracting observation, from the most watchful eye. We are to move along in this plane of our existence in such a quiet, unobtrusive manner, that we seem to be doing what is most natural for us to do. We are in the world, yet not of the world. We practice fasting, and we forego pleasures, and we give alms; but the acts and the motives are known only unto God.

This, then, is the position of members of the Church when Lent calls them to draw closer unto God. We enter upon a season imposing duties which in their practice and results are not discerned by the world. But they are marked and known of God, and according to the degrees of efficacy with which we practice them will our characters be moulded and strengthened in those ways which shall fit us for the eternal life beyond.

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The Late Bishop Williams

As a Churchman, Bishop Williams represented a type that was apostolic in its groundwork, Catholic in its grasp, and national in its application. He has often been compared with such great lights in the English Church as Dean Hook, and Bishops Wilberforce and Wordsworth, for whose works and lives he had the highest regard. He was a staunch lover of the Mother Church of England, in whom he saw the direct and lineal descendant of the Church of apostolic days. He was a strong and convincing champion of the Anglican Church against the claims of the Church of Rome, and many of his pithy sayings on that subject, in lecture and classroom, are almost proverbial.

Personally, Bishop Williams was a man of most charming character. His approachable manner, his kind word, his affectionate grasp of the hand, his patient listening to all that came for advice or assistance—these traits, which cannot be overestimated, have endeared him to thousands who have enjoyed the privilege of intimate friendship. Bishop Williams was a man of unbounded generosity. No deserving man ever came to him in want without relief. It is an acknowledged fact that during forty years he gave \$1,000 annually from his own pocket toward the relief of students whose means were limited, and that out of an income that was not large. As one met with him, and partook of the generous, yet simple, hospitality of his Middletown home, the first thought was always that of a great, simple, noble-hearted man,

and not of a dignified and authoritative ecclesiastic. Yet with all this charm of simplicity, there was not a scintilla of the commonplace in Bishop Williams. In the class-room, in the chancel of church, and in public, he will always be remembered for the grace and courtliness of his bearing, the sharp, clear outlines of his face and form, the richness of his voice—a gentleman of the old school.

Bishop Williams was one of the most brilliant conversationalists of his day. He was a man of rare wit, a sharp raconteur, with a fund of anecdote and story that seemed exhaustless in extent and perfect in application. He took a lively interest in all public affairs, and while he did not personally identify himself with civic matters, he was possessed of a civic conscience, and, as a preacher of righteousness, he made that power widely felt.—*The Hartford Post*.

The Glossary of the Jabberwock

For the benefit of those who may be interested, philologically or otherwise in that immortal poem, "The Jabberwock," the first lines of which were—

"'Twas brillig, and the slithy toves
Did gyre and gimble in the wabe;
All mimsy were the borogroves
And the mome raths outgrabe—"

Literature quotes a short glossary found among the boyhood papers of the author, the lamented Lewis Carroll, of "Alice in Wonderland" fame:

Bryllig (derived from the verb to bryl or broil), "the time of broiling dinner; *i. e.*, the close of the afternoon."

Slythy (compounded of slimy and lithe), "smooth and active."

Tove, a species of badger. They had smooth, white hair, long hind legs, and short horns like a stag; lived chiefly on cheese.

Gyre, verb (derived from gyaour or gjaour, "a dog"), "to scratch like a dog."

Gymble (whence gimblet), "to screw out holes in anything."

Wabe (derived from the verb to swabor soak), "as the side of a hill" (from its being soaked by the rain.)

Mimsy (whence mimsy and miserable), "unhappy."

Borogrove, an extinct kind of parrot. They had no wings, beaks turned up, and made their nests under sun dials; lived on veal.

Mome (hence sole mome, sole mone, and solemn), "grave."

Rath, a species of land-turtle. Head erect; mouth like a shark; the fore-legs curved out so that the animal walked on his knees; smooth, green body; lived on swallows and oysters.

Outgrabe, past tense of the verb to outgribe (it is connected with the old verb to grike or shriek, from which are derived "shriek" and "creak"), "squeaked."

"Hence," says Mr. Collingwood, "the literal English of the passage is: 'It was evening, and the smooth, active badgers were scratching and boring holes in the hill side; all unhappy were the parrots, and the green turtles squeaked out.'"

Some Uses of a Church Paper

A denominational paper, in order to represent its denomination in a creditable way, needs the literary co-operation of its ablest writers, and if they fail to do their share, they are simply doing what they can to weaken the cause in which they profess to be interested, and to lessen their own influence. The most influential papers of the country are not only conducted by able editors, but these editors are able to command the co-operation of able writers in various departments. No paper fills its columns with the productions of its editor, and none owes its ability, standing, and influence to him alone.

Unfortunately, comparatively few Church papers are able to secure the active and constant co-operation of the ablest writers in the Church, for reasons upon which it is not necessary to enter here; but which the intelligent reader can easily conjecture.

In a great synodical convention, when ques-

tions of moment are under discussion, it would be very strange if some of the strongest men, intellectually and theologically, would not open their lips. Is it not equally strange to see how seldom some of them use their pens for the instruction and encouragement of their fellow-laborers? They may think that it is hardly worth while to take part in an engagement, unless it calls for heavy ordnance, in the shape of a book or an article for a learned review; if so, they are sadly mistaken. They could reach thousands where they now reach a few, and do much to promote the kingdom of our Lord Jesus Christ.

The man who has the ability, and does not contribute his full share to elevate and strengthen the religious newspaper of his Church, is not doing what he can to build up the walls of Jerusalem. As there are Church members who complain of the poor attendance at the services, while they themselves are very often absent, so there are readers (or takers—because some of them say they hardly ever read them) of Church papers who complain of the absence of able and spicy articles,—such as they themselves might have written; or of the scarcity of Church news, a scarcity owing to the indifference manifested by themselves and others.

If they are appealed to, they say: "I pray thee have me excused," and if other men do indifferently what they could have done well, they cast aside the paper with a sigh of disappointment, and are almost ready to wish that their names could be quietly withdrawn from the subscription list.

To make a Church paper what it ought to be, requires the active co-operation of the ablest writers of the Church.—*The Lutheran*.

Book Reviews and Notices

Sundown Leflare. Written and illustrated by Frederic Remington. New York and London: Harper & Brothers. Price, \$1.25.

All of the five stories of which this book is made up, centre about the half-breed, Sundown Leflare, a man of "curious English and a weird past." The same "curious English" may deter some readers from beginning the book, but certainly not those who know the author-artist's talent for finding the right material for story and picture, and his own inimitable expression of both. It seems as if the third story, "Sundown Leflare's Warm Spot," should have been naturally given the first place in the volume, instead of the Indian myth of the thunder, "The Great Medicine Horse," for it contains the description of the hero's physical and mental traits. "He was one," says Mr. Remington, that could "never bore a man who had read a little history." And the narrative of his adventurous life never bores the reader, either. It is the story of the life of a handsome vagabond, who has, after all, a higher self, and a religion. There are twelve fine illustrations by the author.

Early Israel and the Surrounding Nations. By the Rev. A. H. Sayce, Professor of Assyriology at Oxford. New York: E. R. Herrick & Co. Price, \$1.

After an introduction of twenty-seven pages, Prof. Sayce arranges the history in seven chapters, entitled: "The Israelites, "Canaan," "The Nations of the South east," "The Nations of the North-east," "Egypt," "Babylonia and Assyria," and "Conclusion." Attached to the work are a number of appendices on the chronology of Egypt, Babylonia, Assyria, and the Hebrews. Following these are translations of the most interesting letters and inscriptions which recent discovery has rescued from oblivion. Thus we have several letters from Palestine taken from the Tel el-Amarna tablets, the Moabite stone, the Treaty of Ramses II. with the Hittites, the Travels of a Mohar, the Negative Confession of the Egyptians, the Babylonia Account of the Deluge, and the Epic of the Creation. The volume is a most useful one, giving, as it does, in brief compass and most readable form, the early history of each of the nations specified, corrected by the most recent archaeological discoveries. It is an excellent example of a popular work or

manual, written not at second hand by a dull abbreviator, but by one of the leading scholars in his special department. We know of no better book for the beginner or general reader. Its value is much enhanced by the appendices, in which such a number of the most interesting records of the past are made easily accessible, which otherwise must be searched for through various volumes.

Home Life in Colonial Days. Written by Alice Morse Earle. Illustrated by Photographs Gathered by the Author, of Real Things, Works, and Happenings of Olden Times. New York: The Macmillan Company. Price, \$2.50.

From this substantial, handsome volume of seventeen chapters and not easily numbered illustrations, one may add vastly to his stores of historical and antiquarian knowledge. "From the tops of woodsheds, under attic eaves, in dairy cellars, out of old trunks and sea-chests, from mouldering warehouses," has the well-known writer on colonial themes rescued her materials. The illustrations, she tells us, are in every case from real articles and scenes, "rare relics of past days." There is hardly a phase of the life of those days untouched—the homes of the colonists, their meat and drink, their dress and occupation, taverns, travel, transportation, even their "jack-knife industries," are described. The last two chapters are especially delightful ones, on "Colonial Neighbourliness," and "Old-time Flower Gardens." A quaint and clever conceit it was to have the book covered with a reproduction, in texture and color, of the sampler of our great grandmothers. The volume is one that will commend itself to members of the many patriotic societies.

The Nation's Book in the Nation's Schools. By Elizabeth Blanchard Cooke, A. M. Chicago: The Chicago Woman's Educational Union.

This book is in the interests of the movement to have the Bible, or selections from it, replaced in the curriculum of the public schools in Chicago, from which it has been ejected by the School Board. It contains a variety of interesting reports from gentlemen connected with the schools in the different States, and expressions of opinion from prominent persons in Church and State, favorable to the plan. The principal questions which have arisen in connection with the reading of the Bible in schools are considered and answered, more or less convincingly. The text of sundry petitions on the subject is given. Though largely signed, their appeal seems to have fallen upon deaf ears, so far as any effect upon the agnostic position of the Chicago school board is concerned. No doubt the general position taken in this book is well founded; namely, that there is no other means yet discovered which can take the place of the Bible in inculcating upon the heart of the child elevating sentiments and instructions in the principles of right and wrong. But that morality can be imparted without religion is an idle dream. The author sees this, and pleads for a religion which shall not be "sectarian" or "denominational." This also is "a fond thing vainly invented." The best result of Bible reading in school is that it is connected in the mind of the child with the religion of the home or Church, and that where there is no religion at home and no Church, it has a tendency to lead the child who finds himself in that condition to desire those things. But this is precisely what those who object to Bible reading find fault with. It is the effect they suspect and fear. Consequently they will have none of it.

Success Against Odds; or How a Boy Made His Way. By William O. Stoddard. Illustrated. New York: D. Appleton & Co. Price, \$1.25.

Mr. Stoddard's stories of adventure are sure of a high place in the estimation of his youthful readers, whose hearts are to him as an open book, and the present volume is one of his best productions. The book is interesting, thoroughly wholesome, and, in its way, educational. It has been said, quite truly, that Mr. Stoddard's books teach boys to be men, not prigs or Indian hunters. The story is excellently illustrated by Mr. Clinedinst.

Historic Boston and its Neighborhood. An Historical Pilgrimage Personally Conducted. By Edward Everett Hale. New York: D. Appleton & Co. No mere dry guide-book here we have, but rather a key to guides. Dr. Hale advises us to regard it as "a preparation for conversation with intelligent Boston people who will meet a new comer into that town." There are those among the scoffers who may be moved to mirth at the assumption that any more special "preparation" is needed for the intercourse of well-informed travelers with Bostonians than with the dwellers in any other historic town. Let a devoted Philadelphian or New Yorker perform a like office for his native place, and he will have as many debtors as Dr. Hale deserves for his performance of this task. The distinguished services of the author along patriotic and educational lines are commendation enough for this helpful and interesting volume.

Old Glory Series. A Young Volunteer in Cuba; or Fighting for the Single Star. By Edward Stratemyer. Illustrated. Boston: Lee & Shepard. Price, \$1.25.

It is said that "Under Dewey at Manila," the previous book of this series, has been the hit of the season among juveniles, the publishers having been unable to keep pace with their orders; and the appearance of this companion volume may therefore be hailed with delight by boy readers. The story is full of life and incident, and is told with a due regard for historical accuracy, the author having verified his facts by official reports, supplemented by narrations from the personal experiences of men who took part in the Cuban campaign. The book may easily rival its predecessor in popularity.

Treasure Bits—English Authors. Part I., by Thomas Carlyle. Part II., by William Makepeace Thackeray. Compiled by Rose Porter.

Treasure Bits—French Authors. Part I., Victor Hugo. Part II., Honore de Balzac. Compiled by Rose Porter. New York: E. R. Herrick & Co. Price, boxed, \$1; singly, 50 cts.

Dainty twin volumes are these of "Treasure Bits from English Authors" and a similar compilation from the French. Carlyle and Thackeray furnish the thoughts found in the English volume, which differs outwardly from its mate only in having the red rose of England stamped on its white cover, while the purple *fleur de lis* appropriately adorns the French collection of extracts from Hugo and Balzac. Both are attractive in printing and binding, and would form an agreeable aid to a belated hostess, if they were found on a drawing-room table, to white away a half-hour for a waiting visitor.

THE bound volume of *The Century Magazine*, May-October, 1898, has for its most notable papers and pictures, the Fair at Omaha, Timothy Cole's engravings of old English masters, Gilbert Stuart's portraits, engraved by Henry Wolf, Dr. Mitchell's "The Adventures of Francois," and sketches of war times in Cuba, Puerto Rico, and the Philippines. There is almost no end of readable papers, illustrated by the best hand-finished half-tones and engravings on wood.

THE annual "output" of the *St. Nicholas* magazine for young people, makes two handsome volumes which are of permanent interest to the whole family. Those of former years will be found generally well worn before the new volumes appear. Those of the present year seem bigger and better than their predecessors. With Kipling and Stockton and Kennan and Trowbridge and Mrs. Stuart, and a host of other famous story-tellers, one may expect to find entertainment on every page; and he finds it, handsomely illustrated in the best style of the engraver's art. The papers and pictures descriptive of naval affairs are especially noteworthy.

In every parish in the land, the clergy are now gathering and instructing candidates for Confirmation, and they are greatly interested in the reading that will best supplement their teaching. In many cases the pastor is not able to meet candidates frequently; he must teach them by the printed page. A little book that

has just come to hand, "The Catholicity of the Church," by the Rev. Frederick Ward Denys, Sparkill, N. Y., seems admirably adapted to the elucidation of the Article of the Creed to which it relates. It is an exposition of the history, doctrine, ministry, worship, present and future, of the Church. It is sound and clear and at the same time, readable. The paragraphs relating to the two Sacraments might be expanded and made more explicit, but the scope of the book does not contemplate an exhaustive treatment of every point.

Books Received

- A. R. MOWBRAY & Co., London
The Church Catechism Made Easy.
Sursum Corda. Arranged by W. H. Frere and A. L. Illingworth.
Workers Together With God. By Nathaniel Keymer, M. A.
LONGMANS, GREEN & Co.
The Heart of Denise. By S. Levett Yeates.
FLEMING H. REVELL COMPANY
Mountain Tops with Jesus. By the Rev. T. L. Cuyler, D.D. 25c.
Wherein? By the Rev. G. Campbell Morgan. 75c.
Lights and Shadows of American Life. By the Rev. A. C. Dixon, D.D. \$1.
FUNK & WAGNALLS COMPANY
Anecdotes and Morals. By Lewis Albert Banks, D.D. \$1.50.
E. P. DUTTON & Co.
A Daughter of Israel. By Rose Porter. 75c.
A. C. ARMSTRONG & SON
Neglected Factors in the Study of the Early Progress of Christianity. By the Rev. James Orr, D.D., Professor of Church History in the United Presbyterian Theological College, Edinburgh.

Opinions of the Press

The Commercial Advertiser

ARMY REORGANIZATION.—The plight of the army is too disgusting to talk about. The only compensation for the deplorable revelations made before the War Department investigation is the certainty of further inquiry conducted with vigor and crowned with positive results. Urgent as army reorganization is, it can afford to wait until complete discovery of evils to be reformed supplies a solid basis for reorganization. The Eagan episode, startling as it is, is only a symptom of superficial eruption, discovering deep-seated demoralization of service and dissolution of discipline. Happily, the disease is functional, not organic. It has not rotted the bone and sinew and muscle of the army. It never has touched the brave, patient, hardy, disciplined men who got their schooling on plains and mountains, and took Santiago with bare hands and empty stomachs. It affects only the administrative part of the service, and is within reach of the people at Washington. Congress can hardly fail, in the baleful phosphorescence of organic decay the disease has thrown on itself, to see its way clear to the sharp surgery of complete administrative reconstruction.

The Congregationalist

THE CHRISTIAN AND THE NATION.—The endeavor to-day is to build Christian character into the national life. Not that tomorrow will find the name of God in the Constitution, but the power of God in the hearts of citizens. Youth in the Churches will make the influence of our religion more deeply felt in its application to civic life. This result is to be brought about, not through party politics, but through intense Christian citizens. More men like Mr. Dingley—Christian and statesmanlike—will be found in public affairs. Obligation toward God, and responsibility toward their fellows, will be more apparent. Men will vote. The blood-bought franchise—so often lightly esteemed—will be looked upon as a means of applying the teachings of Jesus. By the ballot wrongs will be pursued. A test of well doing will be citizenship. Toward such a time and state to-day points more certainly than any predecessor. The training of youth now makes the Church of to-morrow an influential factor in the problems of civic life.

The Church Standard

THE CHURCH'S GROWTH.—Our very good friends of *The Independent* sometimes suffer from

the evil deeds of compositors and proof-readers, and they are not alone in that misfortune. We are sure they will gladly correct an error made on Jan. 21st. They then said that the membership of the Protestant Episcopal Church in 1890 was 691,092, and on Jan. 1, 1899, 689,347; so that there had been a decrease of two per cent. in nine years. Now that is a tremendous error. For the number of communicants of the Church in 1890 was 470,076, and according to our best available information, the number on Jan. 1, 1899, was 677,151, so that the increase in nine years had been 207,075, or more than 44 per cent. Even that is a trifle less than our Church has made in former years, and we have been somewhat urgently pressing that fact home upon our people. But it is only fair to remark that, if the other figures given by *The Independent* are correct, our Church's growth in the past nine years has been 44 per cent., while that of the Baptists has been 12; the Congregationalists, 7; the Lutherans, 14; the Methodists, 11; the Presbyterians, 8, and the Roman Catholics, 4.

The Church Militant

THE CHURCH'S DUTY.—And now that America is made, and her world destiny clearly described on the moving horizon of the future, it is the Church that must wake up to the duty of making Americans. It is the Church that must teach its members the spirit of good citizenship, while the State gives them the bodily elements of it. The Church press need make no apology for definitely advocating the principle of civil service reform, and hopefully demanding that its abuses be earnestly corrected, for this reform is more important than ever, now that a colonial and absentee department is designed to become a branch of our government. Dr. Henry Van Dyke once told a New York college gathering that the two dangerous elements in this country were the men who voted without thinking and the men who thought without voting. It is the Church's duty not to tell men how to vote, but certainly in part to stir them up to think rightly about it. It is a part of the gift of the Holy Ghost, given through the Church, to have a right judgment in all things; to be guided into all truth, and if any man lack wisdom, he is invited to ask of God who giveth to all men liberally.

American Monthly Review of Reviews

OUR NEW RECONSTRUCTION TASKS.—The people of the United States have just now a very especial reason for taking seriously to heart the lessons of the reconstruction period after our Civil War. They have in their hands, at the close of another war, four new problems of reconstruction, two of which are serious in the highest sense, while the other two are not to be regarded as trifling or insignificant. The two minor tasks are the bringing of the Sandwich Islands in the Pacific Ocean, and Puerto Rico, in the West Indies, into the wisest and most salutary relations under the American flag. As regards Hawaii, the great point to be borne in mind is that the people best fitted to govern were, in fact, carrying on a very successful Hawaiian administration at the moment when annexation was consummated. All Hawaiian affairs not directly and importantly affecting the people of the United States at large, should continue to be managed solely by the Hawaiian people themselves. In Puerto Rico, the Spaniards had never allowed the well-qualified native population anything more than a closely restricted control over their own local affairs. It will be our duty, under the principles of government in which we believe, and in the light of our best experience, to give the people of Puerto Rico the full control of all their affairs excepting those which—to repeat the phrase used above—directly and importantly concern the people of the United States at large, and which, therefore, belong appropriately to the government at Washington. The faintest symptoms of carpet-bag rule in Puerto Rico or in Hawaii should be viewed with alarm and denounced with emphasis. Nobody is qualified to govern the Hawaiian Islands except the people whose homes and interests are well established there. And precisely the same thing is true of Puerto Rico.

The Household

Wasted Energy

BY JOE LINCOLN

South Pokus is religious; that's the honest livin' truth;
 South Pokus folks are pious, man and woman, maid and youth,
 And they listen every Sunday, 'though it rains er snows er shines,
 In their seven shabby churches, to their seven poor divines
 Who dispense the balm and comfort that the thirstin' sperrit needs
 By a-fittin' of the Gospel to their seven dif'rent creeds,
 Each one sure his road to heaven is the only sartin' way,
 Fer South Pokus is religious, as I started off to say.
 Now the Pogus population is nine hundred, more er less,
 Which, in one big congregation, would be quite a church, I guess,
 And do lots of good, I reckon. but, of course it couldn't be
 Long's one's tweedledum is dif'rent from his neighbor's tweedledee.
 So the Baptists they are Baptists, though the church is swamped in debt,
 And the Orthodox are rigid, 'though expenses can't be met,
 And the twenty Presbyterians will be Calvinists er bust,—
 Fer South Pokus is religious, as I said along at fust.
 And the Methodist is buried, when his time comes 'round to die,
 In his little weedy graveyard where no other sect can lie,
 And at the Second Advent socials, every other Wednesday night,
 No one's ever really welcome but a Second Adventite;
 While the Unitarian brother, as he walks the village streets,
 Seldom bows unless another Unitarian he meets.
 And there's only Univers'lists in a Univers'list's store,—
 Fer South Pokus is religious, as I think I said before.
 I thought I'd read that Jesus came to do the hull world good,
 Come to bind the Jew and Gentile in a lovin' brotherhood;
 But it seems that I'm mistaken and I haven't read it right,
 And the text of "Love your neighbor" must be somewhere written "Fight."
 And I want to tell yer, Church folks, and to put it to yer strong,
 While yer're fightin', Old Nick's fellers pull together right along;
 So you'd better stop yer squabblin', be united if yer can,
 Fer the Pokus way of doin' aint no use to God er man.

—L. A. W. Bulletin and Good Roads.

The Queen's Glebe

BY FREDERICA EDMUNDS

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PREFATORY NOTE

Although no such person as the Rev. Thomas Underhill was ever really known in the Mohawk Valley, a close parallel to his experience may be found in the history of the Rev. John Stuart, actual missionary in charge at Fort Hunter during the Revolution. The kidnapping of Griffith Underhill is the one purely fictitious incident in the story of "The Queen's Glebe," and the author feels that she has not misrepresented the spirit of the times or locality in creating this. Another scene, that of the twofold occupation of the chapel, has been transferred from the time and place where it occurred, the Rev. Mr. Urquhart having conducted a service under such circumstances in the parish church at Johnstown subsequent to the Revolution.

CHAPTER I.

IT was early evening in the spring of 1774. The fair hills of the Mohawk Valley were still touched with the light of the setting sun, though the flats that lay along the river were already losing their distinctive features, and here and there a blacker shadow

was cast by some out-cropping ridge or hillock.

The enclosure of the fort at the mouth of the swollen creek yet stood in bold relief on its tiny eminence. The stockade, foursquare, and more than twice the height of a man, was pierced only by port-holes, but from the wooden houses which overlooked the bastions, occasional voices might be heard, and there was now and then the even foot-fall of a sentry on the parapet. Otherwise the silence of the night was unbroken, save by the sound of oars in the water.

The figures of two men in the small bateau just crossing the creek, were indeed plainly visible, but each seemed wrapped in his own thoughts, and no word was spoken. One of these men was plainly an Indian, notwithstanding the fact that his dress, with the exception of a short blanket hanging from his shoulders, was much that of the civilization of the day. But there was no mistaking the hawk-like features, the loose-flowing abundant hair, and the almost perfect rigidity with which he stood, ready but not impatient, to make fast the boat.

The other man who was propelling the craft with oars instead of the usual pole, was a more mysterious figure. He, too, was of unusual size, but the skin glistened white on the arms, from which a daintily ruffled shirt was rolled up. His lower limbs were clad in black cloth garments, and the silk stockings and buckled shoes seemed to show him a person of some rare importance. His face was shaded by a broad black hat, which had none of the frippery of lacing or cockade. Around his neck was hung a leathern roll, and on this his eyes seemed chiefly to be fastened.

As they reached the landing, however, the oarsman's occupation gone, he raised his head toward the fort. The fading light still sufficed to show the colors of the English flag, which floated over the commandant's quarters, but it was toward the square turret of a tiny church that the eyes of the visitor were first directed, then they dropped again to the roll.

The Indian spoke first. "My father," he said, "there are twenty cabins of my people within the fort, where daily is heard the sound of your voice, and there are three hundred braves between this Lower Castle and the connotchocari who have listened to the words which you are now writing down in that roll. How many of them, do you think, will lay down the war hatchet at your command, if our white chief summons them to defend the flag of his English brothers?"

"My son," replied the other, as he donned a full-skirted black coat, "I could not in conscience keep them from such service, no more than if it were to defend the cross on yonder turret of the church. Fear God, honor the king; they are joint commands."

If the eyes of the Indian could have been seen in the increasing twilight, a gleam of satisfaction might have been observed in them, but he only uttered a half-audible grunt in reply, and followed the other's rapid lead to the fort. There was no hitch, and the great swing door of entrance was freely opened to them by the sentry. Within the stockade, an officer in nondescript uniform, made up of buck-skin breeches, huge boots, a faded regulation British army coat and cocked hat, stood talking with a short, thick-set man in leathern jacket, baggy trousers, and small woolen cap.

"Good evening, sir," and the officer saluted the newcomer. "What late tidings are

abroad in Schenectady? Direk Myndert here hath with him a wayfarer from the Massachusetts Province who brings news of continual disorders in the town of Boston."

"I have come direct from the Queen's Glebe, by river," returned the other. "I know naught of any recent tidings in Schenectady."

"Mayhap the news across the water be better known to you, Domine, as it were with Hutchinson and Oliver before their gift of writing was suppressed by the Massachusetts House," said he called Direk, with a swagger of assumed indifference.

"I know naught of recent date," repeated the Rev. Thomas Underhill, and Myndert, with a dark scowl, passed on to join a group of Scotch and Irish traders gathered at a little distance.

"The Albany Gazette is full of interest," proceeded the commandant. "The home government is still in great excitement over the news of the destruction of tea in Boston harbor in December last, and there is talk of reciprocal measures. In the meanwhile, the patriots here are in greater commotion, and almost open rebellion."

"Distressful enough are these tidings, Captain. I have but yesterday had a letter from New York touching somewhat on these same matters. 'Tis from an honored friend and fellow-laborer in the Gospel. He saith: 'Ye greatest excitement prevaleth here over ye non-importation questions, and ye riotous and disorderly conduct consequent upon ym. It was only upon ye last LORD'S Day, when yer prayers were read for his Gracious Majesty, King George, that some, miscalling ymselves Patriots, gave vent to most unseemly groans and hisses. May ye LORD not visit upon ym ye Profanation of His House. But I fear extremely that worse disorder is to follow. I trust that in ye Godly quiet of the good Queen's Glebe there is less anxiety. Ye example of that loyal son of the Church and Crown, Sir William Johnson, should be a quietus to those parts.'"

The commandant had listened respectfully, but the light of the flambeau which the Indian held for the reader showed little sympathy in his face.

"'Worse disorder is to follow,' saith the writer, reverend Sir? Methinks it is the justest sentence in the letter, for we see but the beginning of the end."

"And my good friend knows not the dissensions, political and religious, in the Mohawk Valley, else he wrote not of 'Godly quiet,'" sighed the clergyman.

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The officer seemed about to speak further, but glanced significantly at the stoical figure of the Indian. Mr. Underhill interpreted the look.

"I can answer for my good friend, John Wahari, as for myself," he said. "He is one of the first fruits of my missionary work here, and, I believe, a true child of our Holy Mother, the Church."

The commandant bowed, and again began to speak, but this time was interrupted by the approach of the traders. The greeting of these latter to the clergyman was brief and brusque, and more than one looked askance at the letter in his hand and the roll which he carried.

"Great tidings are these from Boston, Meenester," remarked a Scotchman, whose voice did not betray the malice which a steadier light might have shown to glitter in his eye. "The patriots have done a bonnie deed with their tea-partie, and King George will have to fash himself to gather up spilt milk."

"He'll gather not any of it until the Britishers and the papistical Church of England are driven out," muttered a sour-looking stranger, in a nasal voice.

"Faith, and 'tis always the crame 'a top which slops over first," suggested another, amicably enough, as he squatted on a pile of skins, and puffed out his cheeks over the drawing of his pipe.

"Here is one of the non-importation notices. Have ye seen them, friends?" inquired the stranger. He stepped with an air of bravado in front of Mr. Underhill, as he read:

"William Jackson
an
IMPORTER
at the
BRALENHEAD
North side of Town House
And Opposite the Town-pump, in
Cornhill
BOSTON

It is desired that the Sons and Daughters of LIBERTY should not buy any one thing of him, for in so doing, they will bring DIS-GRACE upon THEMSELVES and their POSTERITY for ever and ever, Amen."

"If such agreement be not complied with," continued the reader, "there will be more red-skin work in the Massachusetts Province. Some Indians that be genuine may help at our next Tea Party, and King George may whistle to the dogs of the Six Nations for allies."

"Treason! he speaketh treason," muttered one or two; and said Mr. Underhill:

"My friend, methinks you have taken too strong a draught of Dirck Myndert's whiskey barrel. If you will give place, my companion and I will move on to our work."

He held up the roll as he spoke, and the Indian dropped his savagely flashing eyes, and followed him without a word. Dirck Myndert looked after them scowlingly, and drew his hand across his throat.

"They are born to be hanged," he said, "both the Domine and also the redskin, with their pestilent rolls, and their dealings with prelates and bishop-mongers."

But the commandant thrust his hands into the pockets of his military coat, and turned on his heel, his short sword clanking by his side.

Mr. Underhill and the Indian proceeded on their way across the enclosure, past the cabins where dusky braves and children squatted at the door, while the squaws pounded corn in the background. Once or

twice the priest stopped to give some word of greeting to his "red children" who invariably answered him with the respectful term of "My Father."

Arrived at the door of the little square-built stone church, Mr. Underhill opened it, and he and his companion reverently entered. The Indian still carried the pine torch which the commandant had given him, and this threw a flickering light on the tiny interior. This, for the most part, was plain enough, even the table altar, richly furnished in time of worship with "Communion table-cloth," "silver dishes," and fine bound books, being now bared. The canopied pew of the Johnson family was indeed conspicuous, as were the mural emblazonments, of which the Royal Arms and the Propagation Society's seal were chief, at least in place.

The two men went directly toward a small sacristy. Here Mr. Underhill, lighting some precious wax tapers and unfolding his roll, took from it his most cherished manuscript, a translation into the Mohawk tongue of the Gospel of St. John, which he was making by the aid of his faithful interpreter.

The hours passed, and still the two worked on in the silence of their chosen vigil. The night deepened outside, and all sounds ceased, save the occasional call of a sentry, the cry of a night-owl, or the barking of dogs at some far-off wolf or panther. Mr. Underhill's powerful frame and strong, alert face had not for a moment relaxed their eager tension, and his keen blue eyes still sparkled with the fervor of exaltation. His companion, too, was equally tireless and painstaking, as he supplied from time to time the words wanted by the clergyman.

At last, the candles which were allowed for each night's work were sputtering feebly in their sockets. Mr. Underhill, loath to relinquish his task, still kept his finger on the last written line, as he turned with the smile which was an illumination to his rather stern face, to his co-worker.

"Ah, Wahari," he said, "this task speeds not so well as did our translation of the Church catechism, but the Word of God must be handled with the utmost of care, and this beseems a good place to pause for the night. 'This is my commandment that ye love one another,' says the Sacred Writ. We shall need to remember it, Wahari, in these troublous days."

The Indian bowed his head, and then a gleam passed over his face. "The traders do not love us, my Father," he said, "but the commandant is our friend."

"It is our Mother Church of which they have such unreasoning hatred, my good John; therefore they accuse us of intrigue and strategem, but the gates of hell shall not prevail."

He rose as he spoke, and the two retraced their steps through the church and the enclosure of the fort, and made their way by the light of the stars to the bateau at the creek's mouth. Down the river with the current they floated in the same silence which had marked their upward toil, until they came in sight of the Glebe House, where a solitary light still burned. Then the clergyman spoke.

"My son, Griffith," he said, "has reached Fort Stanwix on his way home, and will be here in a day or two, God willing. He comes with fresh learning and young eyes, and will do us helpful service on our translation."

"Good," responded the brave; "a journey finished is better than one begun. My White Father's people still hold the courses of the

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waters, and the openings of the hills are free to all the children of the Great Spirit. Soon, the white brothers shall fight for each others' scalps, and the rifles shall teach the tomahawks how to kill."

Hardly had he finished speaking when the echoes of the lonely shore were disturbed by the sound of a musket shot. Another, and the listening Indian, with a heavy lurch, fell forward in the boat.

"Wahari! my poor Wahari," exclaimed Mr. Underhill in horror, as he partially raised the prostrate body, and felt with utmost tenderness for the wound.

"My commandment—love one another," muttered the Indian, feebly; but speech failed, his limbs twitched convulsively a moment, then the awful stillness and silence, more appalling than all the clamors of life succeeded.

Aghast, and trembling with excitement, Mr. Underhill still bent over the body of his humble friend, now uttering the more sacred baptismal name, "John, my good John!" though he was morally certain that the dumb lips were fast stiffening, and the heart for whose action he was groping, was pulseless forever. The thought of further possible danger for himself had not yet crossed his mind. He looked back, up the river, across the flats, to the hilltop, where the lights of the fort twinkled. Should he take the Indian's body there, arouse the garrison, and give poor Wahari over to the un-Christian rites of his own half-civilized people? Or should he press forward to the Queen's

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of purity,—it's safe

Swift and Company, Chicago

Wool soap won't shrink woolens

Glebe, where the lighted window showed that watch was still kept for him?

Just then the sudden bound of a figure through the darkness aroused him to a sense of fresh peril. He was unarmed. His only security was to hug close the overhanging bank of the river and, under cover, distance his pursuer. Acting on this idea, he sent forward the boat with one long sweep of the oars. Then he dropped them suddenly. A fresh, sweet, girlish voice was calling him.

"Sir, dear Uncle," it cried, "it is I, Evelyn."

"You, Evelyn!" responded he, in astonishment. "Child, child, what do you here at this hour? The cocks are crowing for midnight, and there is danger abroad."

"Yes, dear Uncle," returned the girl, who had now come close to the spot where the boat lay; "but I could not sleep. I always watch anxiously for your return when you are thus late at the fort. I saw the boat round the turn; the stars are so bright. I heard the shot, then I unbarred the door and ran out to see: but you are safe!"

"Evelyn, my dear ward," said the clergyman, gravely, "our good John Wahari lies smitten to death by the shot you heard. I need help. Return to the house, arouse my son, Alan, without disturbing any other, and stay you within."

The girl raised a sound of lamentation at the announcement of Wahari's death, but Mr. Underhill made a peremptory gesture, and Evelyn hurried to do his bidding. Five minutes, ten minutes passed, and then Alan Underhill, a young man of nineteen or twenty, stood beside his father. Together they lifted the body of the Indian, and carried it to the summit of a knoll about forty rods distant. Here they worked with the tools which Alan fetched, to make ready for the interment. After arraying the poor body as well as they could for its lonely tomb, Mr. Underhill, by the first rays of morning light, read the Office for the Burial of the Dead. Then they lowered Wahari into his grave, wrapped with his blanket, and covered only sufficiently to hide the scent from marauding wolves. His kindred, and the young wife among her own people at the Upper Castle, must see the body, if they would. They could not now claim it for their pagan burial rites. The resting-place of the dead would be sacred to them.

As Alan and his father turned sorrowfully away, they were confronted with the pale face of Evelyn. She had again stolen from the house, participated silently in the last sad offices, and was still weeping.

"Evelyn, child," said Mr. Underhill, sadly, "you are a loyal friend, yet this venturing forth is scarcely well done."

But Alan's grave young face was not without some comforting kindness, as he accompanied the maiden down the hillslope toward the Glebe House, whose eastern gabled end was now illuminated by the first rays of the rising sun.

(To be continued)

The Children in Church

"WHERE are the children?" is often asked, as one looks over our congregations. The reason given is that "they attend the Sunday-school." But is this any reason at all? Is it designed that the Sunday-schools be to the children a substitute for the Church? We all know that these schools do not in any sense fill the place of public worship. Songs and banners, and

libraries, and illustrated papers, and the amusing ways by which young teachers draw together and hold the interest of children, all have their value, but can it be weighed a moment against the solid impression made upon childhood by the Christian Year, by the gathering together in the family pew, by the dear old familiar prayers, by the holy reverence for the house of God, by the love of public worship formed in childhood and growing with the years? If these and all the clustering advantages and associations of public worship must be given up for the school, who will not say that the loss is greater than the gain? Christian parents! send your children to the Sunday-school if you will, but do not, on this account, fail to have them at your side in the house of God. In a few years they will go from you out into the world, and where will they get a love for the Church, and habits of attendance, unless they acquire them when young?

CLIFFORD EDWARD WEHRY, the famous boy invalid whose "chain letters" made his name known in all parts of this country and Canada, died this week, after four and a half years of great suffering. Clifford was shot by accident when he was nine years old. The bullet struck his neck, and the shock to the spinal cord was such that his body was totally paralyzed below the wound. In his head alone he could feel, and he was powerless to move any of the muscles of the body below the neck. Medical treatment of the best was secured for him, but without avail. His chain letters brought him in considerable money, and some of the most noted specialists in America saw the case, but could do nothing for the sufferer. Strapped to a wheel-chair, the little fellow lived nearly five years. Friends from far-off places sent him books and magazines to read, and in that way he passed much of his time pleasantly. His body, cut off from communication with the brain, slowly withered, and he was at last set free from his prison by death.

Daily Lessons for Lent.

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THE SISTER SUPERIOR

There's a Boy in the House

A gun in the parlor, a kite in the hall,
In the kitchen a book, and a bat, and a ball;
On the sideboard a shlp, on the bookcase a flute,
And a hat for whose ownership none would dispute;
And out on the porch, gallantly prancing nowhere,
A spirited hobby horse paws at the air;
And a well-polished pie plate out there on the shelf,
Near the tall jelly jar which a mischievous elf
Emptied as slyly and slick as a mouse,
Make it easy to see There's a Boy in the House.

A racket, a rattle, a rollicking shout,
Above and below and around and about;
A whistling, a pounding, a hammering of nails,
The building of houses, the shaping of sails;
Entreaties for paper, for scissors, for string,
For every unfindable, bothersome thing;
A bang of the door and a dash up the stairs,
In the interest of burdensome business affairs;
And an elephant hunt for a bit of a mouse,
Make it easy to hear There's a Boy in the House.

But oh, if the toys were not scattered about,
And the house never echoed to racket and rout;
If forever the rooms were all tidy and neat,
And one need not wipe after wee, muddy feet;
If no one laughed out when the morning was red,
And with kisses went tumbling all tired to bed;
What a wearisome, work-a-day world, don't you see,
For all who love wild little laddies 'twould be;
And I'm happy to think, though I shrink like a mouse,
From disorder and din--There's a Boy in the House!

--Good Housekeeping.

"Lewis Carroll"

MR. S. D. COLLINGWOOD, a relative of the author of "Alice in Wonderland," contributes an article to the December *Century* on "Some of Lewis Carroll's Child-Friends." Mr. Collingwood gives this picture of Lewis Carroll:

It was only to those who had but few personal dealings with him that he seemed stiff and "dunnish"; to his more intimate acquaintances who really understood him, each little eccentricity of manner or of habits was a delightful addition to his charming and interesting personality. That he was, in some respects, eccentric, cannot be denied; for instance, he never wore an overcoat, and always wore a tall hat, whatever might be the climatic conditions. He would wear only cotton gloves; in these small personal matters he had a great fear of extravagance. At dinner in his rooms, small pieces of cardboard took the place of table-mats; they answered the purpose perfectly well, he said, and to buy anything else would be a mere waste of money.

On the other hand, when purchasing books for himself, or giving treats to the children he loved, he never seemed to consider expense at all.

He very seldom sat down to write, preferring the erect attitude. When making tea for his friends, he used—in order, I suppose, to expedite the process—to walk up and down the room waving the tea-pot about, and telling meanwhile those delightful anecdotes of which he had an inexhaustible supply.

In church he would never stand while the procession was entering the choir, thinking that the custom had a tendency to make the little choristers conceited. He did not care to speak for several minutes after service, so that the transition from spiritual to worldly matters in his mind might not be too sudden.

Great were his preparations before going a journey: each separate article used to be carefully wrapped up in a piece of paper all to itself, so that his trunks contained nearly as much paper as more useful things. The bulk of the luggage was sent on a day or

two before by goods-train, while he himself followed on the appointed day, laden only with his well-known little black bag, which he always insisted on carrying himself.

He had a strong objection to staring colors in dress, his favorite combination being pink and gray. One little girl who came to stay with him was absolutely forbidden to wear a red frock, of a somewhat pronounced hue, while out in his company.

At meals he was always very abstemious, while he took nothing in the middle of the day except a glass of wine and a biscuit. Under these circumstances, it is not very surprising that the healthy appetites of his little friends filled him with wonder, and even with alarm. When he took a certain one of them out with him to a friend's house to dinner, he used to give the host or hostess a gentle warning, to the mixed amazement and indignation of the child: "Please be careful, because she eats a good deal too much."

Another peculiarity was his objection to being invited to dinner or any other social gatherings. He made a rule of never accepting invitations. "Because you have invited me, therefore I cannot come," was the usual form of his refusal. I suppose the reason of this was his hatred of the interference with work which engagements of this sort occasion.

He had an extreme horror of infection, as will appear from the following illustration: Miss Isa Bowman and her sister Nellie were at one time staying with him at Eastbourne, when news came from home that their youngest sister had caught the scarlet fever. From that day every letter which came from Mrs. Bowman to the children was held up by Mr. Dodgson, while the two little girls, standing at the opposite end of the room, had to read it as best they could. Mr. Dodgson, who was the soul of honor, used always to turn his head to one side during these readings, lest he might inadvertently see some words that were not meant for his eyes.

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Second. Be regular in attendance at Church services, and be not satisfied with simply one service a week.

Third. Bear your fair share of the financial burdens of the parish.

Fourth. Do all in your power to promote peace and good will among your fellow laborers. Be not harsh in the judgment of others. Look within. Do not gossip.

Fifth. Learn what the Church teaches and requires. Take a Church paper.

Sixth. Show constant respect and deference to those set over you in the Lord.

Seventh. Perform any duty that may be assigned to you with cheerfulness and promptness as "unto the Lord." Aim to be useful, not prominent or conspicuous.

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The World's Great Bridges

METAL bridges are the invention of British artists. The first bridge of cast-iron ever erected, is that over the Severn, about two miles below Colebrookdale, in Shropshire. The second cast-iron bridge was designed by Thomas Paine, the famous political writer, and was intended for America, but the speculators failing in their payments, the materials were used for the construction of the beautiful bridge over the river Wear, at Bishops, Wearmouth, in the county of Durham.

Southwark bridge is constructed of iron. Its length is 700 feet, and its cost was £800,000. It was opened in 1819.

The Blackfriars bridge is 1,000 feet long, and cost £300,000.

Waterloo bridge is considered the finest in the world. Canover, the sculptor, said it was alone worth a journey from Rome to London to see it. The cost was £1,000,000.

Charing Cross is the next bridge on the Thames. It is used by a railway company. Westminster bridge is 1,220 feet long, and cost £400,000.

Lambeth bridge is 740 feet, and cost £100,000.

Vauxhall bridge is 840 feet long.

The first wire suspension bridge was erected at Froilburg, Switzerland, and hangs 300 feet in the air over a deep chasm.

Chelsea Chain suspension bridge is 922 feet long, 45 feet wide, and cost £75,000.

Hammersmith suspension bridge is 841 feet long, 32 feet wide, and cost £75,000.

Suspension bridges, although held by some persons to be of modern invention, or derived from the rope bridges of South America and the East Indies, were in use in Europe in the time of Scamozzi, early in the seventeenth century. One of the most remarkable suspension bridges in existence, is that constructed by Mr. Telford, over the Menai Strait, between the Isle of Anglesea and Cærnaroonshire, in Wales. It was finished in 1825. In the United States, there are a number of these bridges; one over the Merimac, at Newburyport, measures 244 feet. That over the Brandywine, at Wilmington, is 145 feet; that at Brownsville, over the

Monongahela, measuring 120 feet. The Wheeling suspension bridge, has a span of 1,010 feet. Roebling's railroad bridge, at Niagara, has a span of 821 feet, with a deflection of fifty-nine feet; its roadway is 250 feet above the line of the stream. The bridge at Cincinnati is 2,220 feet long, with a clear span of 1,057 feet. The Point bridge, at Pittsburgh, is 1,345 feet.

The highest bridge in existence, at the present day, is the Garabit Viaduct, on the railway connecting Marseilles with Neusargues, (France), the height from the water level being 400 feet. Its total length is 1,852 feet.

Among the most celebrated bridges, built subsequently to the fall of the Roman Empire, are those of the Moors in Spain, who imitated and rivaled the best construction of the Romans. The Bridge of Cordova, over the Guadalquivir, is an eminent example of their success.

The bridge over the Rhone, at Avignon, is one of the most ancient bridges of modern Europe. It was commenced in 1176, the same year that London bridge was started, and finished in 1178.

France can boast of many fine bridges built during the last two centuries; but to America belongs the greatest triumph in the art of bridge building, the Brooklyn bridge, spanning the East River from New York to Brooklyn, being 5,989 feet long, with a clear span of 1,595 feet over the East River. It is built of steel, at a cost of several millions of dollars; recent descriptions of it, however, rendering a repetition unnecessary.—*Brooklyn Magazine.*

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Children's Hour

A Younger Brother

"HELLO, Billy! Why, what are you doing out this time of night—on New Year's Eve, too?"

"I'm on business," said Billy, proudly. "Going to Benton."

"Away over there! Why, Billy, it's three miles."

"Yes, but the business is important—very important!"

"Get in." The older boy had drawn up the horse he was driving over the country road, and waited while the little fellow stepped into the comfortable cutter.

"I'm sorry, but I am not going your way very far, Billy," he went on. "I'm on my way to Denby. You have to turn off another road to get to Benton. Seems to me you're a pretty small boy to take such a walk after nightfall. How came your father to let you?"

"I'm not small at all," said Billy, bristling. "But the fact is, father doesn't know I'm walking to Benton. You see this," holding up a tin box, "well, it's got valuable papers in it. And there's a check in the box, too, and that's got to be paid on something that if it isn't paid before to-morrow, we might be turned out of our house."

"A mortgage, or something, I suppose," said Robert Barnes.

"That's it. Well, our neighbor, Mr. Grant, was to drive over to Benton. Something was wrong with his horse, and I didn't tell father, but came on alone."

Robert eyed his small passenger with an uneasy feeling in his heart. The boy was taking a risk.

"You don't look very warmly dressed for a long walk on a cold night, Billy."

"Father's been having it hard this winter, you know, having been sick so much, or I'd have had an overcoat. But I don't need one. I'm real warm."

"I wish my way and yours lay the same," said Robert, as he slowly drew up at a point where another road branched off.

"Oh," came the cheery voice, "that's no matter. I'll get along splendid. Good-by, and much obliged."

Robert gazed after the brave little figure striking into the lonely road.

"Three miles there and three miles back. A real hard tramp for him. But, pshaw!—it's none of my business about Billy having it hard."

Robert kept on, with a weight at his heart, which did much toward spoiling his enjoyment that evening.

He glanced uneasily at Billy's seat in school the next week, but he was not there. Two or three days passed before Robert knew anything of him. At length he asked one of his companions, who lived near Billy.

"Billy's staying at home—pretty badly used up. Walked over to Benton New Year's Eve; it was that bitter cold night, you know. A Benton boy brought him home. Told me he found Billy falling in the street, hugging a box he was carrying. The poor little lad was blue with the cold, and too much benumbed to move. He'll have to take himself a little easier for a while now, I fancy."

Robert carried his conscience ache to his mother, hoping for a little comfort from her. But she looked grave when he had finished his story.

"I suppose," he said, after a little pause in which he had waited for her to speak, "you think I ought to have turned out of my way to help Billy that night. But yet it wasn't my concern. Billy's no kin of mine. And I couldn't spoil my night's fun."

"No. But in these later days—let us be thankful that we live in them—people are less given to asking: 'Am I my brother's keeper?' than 'What can I do to help my brother?' You missed a great opportunity of doing a beautiful thing, my dear." His mother sighed, and Robert felt the sting of that sigh all day.

"I haven't seen you to school, lately, Billy," said Robert, meeting him a few weeks later.

"No, I guess I'm not coming any more this winter." The cheer was all gone out of Billy's face. "Since I got my feet frost-bitten, the chilblains are so bad."

"No wonder," Robert said to himself, as he glanced at Billy's shoes. Later he went to his mother.

"I should like to give Billy some shoes," he said. "If I cut the wood for two months, will you advance me the money?"

"Of course, I will," said Mrs. Barnes; "but you will find it tedious work. You will tire of it."

"I don't care for that," said Robert, soberly. "I can stand it better than to fancy some one saying to me: 'Where is your little brother? Is he cold, while you are warm?'"—*Canadian Churchman.*

I WAS walking the other day on the shore of Lough Swilly at Buncrana, with our Diocesan, the Bishop of Derry and Raphoe, when a pretty little terrier ran up to us with a look of friendly recognition. That dog, said his Lordship severely, is a humbug. It is his practice to haunt this beach when the tide is flowing, and to get on some projecting rock or spit of sand, where he waits till he is surrounded by water. Then he begins to show every sign of distress and alarm, as if he were in imminent danger of being drowned. Some compassionate visitor generally comes to his rescue, and he is petted and comforted with sympathy and biscuits. My friend, however, on seeing this performance repeated, grew suspicious; and stood quietly looking on, whereupon the artful little fellow sprang boldly into the sea, and swam to shore without difficulty.—*Spectator.*

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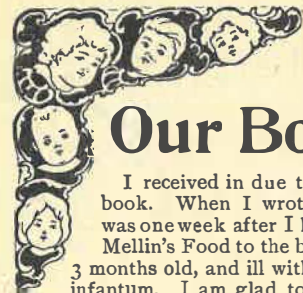
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REFERENCES:—Bishop Starkey, of New Jersey, Bishop Leonard, of Ohio; Rev. Dr. Darnell, Avon, N. Y. Address: THE SANITARIUM, AVON, Livingston Co., N. Y. Long Distance Telephone.

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"IMPORTANT ANNOUNCEMENT"

is the headline of an advertisement appearing in our columns of the old-established seedsmen and florists, Peter Henderson & Co., 35 and 37 Cortlandt Street, New York. This announcement is to the effect that this firm no longer supply their seeds to dealers, so that to procure the Henderson seeds the same must be purchased from them direct. Their advertisement also offers their annual catalogue entitled, "Everything for the Garden," to all who send ten cents in stamps to cover the cost of postage and mailing. In addition to the catalogue, this firm, wishing to trace the result of their advertising in different papers, will send to all who state where they saw the advertisement, a trial collection of six packets of choice vegetable and flower seeds, contained in a red envelope, which, when empty and returned with an order from catalogue, will be accepted as twenty-five cents in part payment.

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Seventy Times Seven

JOHN and Gladys were on the piazza on Monday afternoon. Gladys had a box of bright-colored glass beads, from which she was making necklaces for Sweet Alice, her doll. There were to be a ruby, an emerald, a topaz, and an amethyst necklace. The unfinished strings were laid carefully on the little work table beside her, as she selected the beads of each color.

John was playing cars. He had a train made up of his old box cart for the freight, his new express wagon as the passenger coach, and the doll's carriage for a parlor car. He, himself, was the engine, and he was steaming and tooting with all his might.

"Don't come here, John," said Gladys, as he came rattling around the corner of the piazza, dangerously near her table. "This station is on a branch road and the express trains don't run to it."

"Choo! choo!" said the engine, switching off.

"Take care, John," said Gladys, again, a few minutes later, as the train came still nearer. "I'm afraid you'll upset the table and spill my beads."

"Choo! Choo! Ding-a-ling!"

Away went the train. But the engineer must have been very forgetful; for presently the train came driving around at full speed and before it could be stopped, the table was overturned, and its contents were rolling in all directions.

"O John!" said Gladys, her face scarlet with vexation. "What did I tell you?"

Then she stopped suddenly, as if she had just remembered something. John looked at the scattered beads in dismay.

"I'm awfully sorry, Glad," he began. "Indeed, I didn't mean to spoil your pretty things! I'll help you pick them up and string them again."

John was always sorry, but it did not make him careful.

"Never mind, John," said Gladys, quietly; "I'll forgive you."

She had been thinking hard for a minute of the lesson the minister read in church Sunday—"Then came Peter to Him, and said, Lord, how oft shall my brother sin against me, and I forgive him—until seven times? Jesus saith unto him, I say not unto thee, Until seven times, but until seventy times seven."

Gladys had a quick temper which gave her a good deal of trouble; but she was earnestly trying to be good, and she had resolved to obey this lesson.

John looked grateful as well as penitent. He knew Gladys had reason to be vexed with him; and he expected she would take her doll's carriage out of his train at very least.

But Gladys was saying to herself: "Seventy times seven. That's four hundred and ninety times, but after that"—She shut her lips tight. Somehow she felt that a little discipline might be better for heedless John than so much forgiveness.

Gladys was a very wide awake little girl, always asking questions and trying to understand things. So she knew something about keeping accounts from seeing mamma's housekeeping book.

"I'll have to keep a forgiveness account," she thought, "so as to know when it's seventy times seven."

And before she went to bed, she wrote at the top of a clean page in her last year's copy book:

"LIST OF TIMES I HAVE FORGIVEN JOHN;"

and under this—

"Monday—For spilling my beads."

But just then she remembered that that very day she had upset a block tower that John had built to show Papa when he came home, and John had not been the least bit cross with her.

"I suppose I ought to count that on the other side," said Gladys, who had a very strong sense of justice.

So after thinking a minute or two she wrote slowly:

"THE TIMES JOHN FORGIVES ME."

"Monday—For knocking down his tower."

And, of course, this made her and John even.

The next day the list on her page was the longer. Then for two or three days they were even again.

Saturday was one of those days when everything seems to go wrong; and, when Gladys conscientiously made up her account at bed time, she found that John had forgiven her four times more than she had forgiven him.

On Sunday there was nothing to put down on either side.

Monday ended a week, and Gladys "added up."

Her list seemed long; but, alas! after she had subtracted the times John had forgiven her, there was nothing left to count toward the "seventy times seven."

Then she had a long "think." It had not come out quite as she had expected. Besides, she wanted to be perfectly fair; and she could not help feeling that some account should be taken of the times that others besides John had been patient with her. She had been thoughtless and provoking again and again when mamma had been very gentle with her. Then, there was the day she had annoyed the cook so; and cook had borne it all, and never told mamma how "trying" she had been. Why, only that morning she had teased poor pussy fully a quarter of an hour, and even puss had not scratched her, as she deserved. Gladys was beginning to feel very humble.

"I guess if I forgive all I can, without keeping any list, it will take me all my life to make four hundred and ninety times that ought to count," she whispered. "Perhaps, after all, that was what Jesus meant. I will try. Dear Lord, help me to forgive always, as I wish to be forgiven!"—*Mary S. Daniels, in Sunday School Times.*

Doctor. "You look rather excited. For some time to come you had better not exert yourself too much. For instance, you must not—what is your profession?"

Patient. "Anarchist."

Doctor. "You must not throw bombs; do you hear?"



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Finance and Commerce

The cold wave, almost unparalleled, which has swept the land has gone. It interfered for a week with intercourse and distribution, but aside from that it had no marked effect. Business has, with the return of moderate weather, resumed its normal activity. The battles around Manila have been fought, and the President of the Republic of France has passed away, and his successor has been elected. These two important political events have passed into history without ruffling in the slightest the surface of financial and commercial affairs. In this country, business is everywhere in a satisfactory state of activity. All the trade statistics confirm this.

In the iron trade, the necessary closing of some furnaces for repairs reduced the output for January somewhat, but consumption by manufacturers was greater in January than in December, and there is some apprehension of an actual scarcity. Cotton is in good demand from abroad, and prices for raw cotton have made a fair advance from the high prices of several weeks ago. This has been due partially to lighter receipts, occasioned by the recent storms throughout the South. The wool trade also reports an improved demand for manufactured goods, but still complains somewhat that raw material is too high, as compared with the manufactured products. Exports of grain and provisions have fallen off. This, it is claimed, is partly due to the storms last week at the seaboard, but foreign buying has of late been less urgent, and the business reported from day to day has been smaller. This has been particularly true of wheat. Argentine, Australia, and India are shipping wheat freely, and while stocks in European ports are small, the amount on passage is in excess of the average. These facts, together with increasing arrivals in the Western primary markets, have tended to discourage speculative buying the past week. There was also the natural reaction in sentiment from the buying recently induced, by fear of damage to the growing crop by frost. Such buying in February is always premature. In corn also there has been a loss in price. Receipts in Western markets have been large, and it seems impossible for the railroads to supply East-bound tonnage to move the property out. This is more particularly true at Chicago, where the accumulation is rapid, and where there would be a good shipping demand if East-bound cars could be had.

Provisions have lost sharply in price. There seems no end to the hogs; the product is accumulating rapidly, and with such conditions packers and professional dealers are not disposed to stand under the price. In this condition, the market has been receiving its chief support from outside speculative buying, and so far it has been unequal to the task.

In Wall st. powerful speculative interests have bought heavily of several granger specialties, and forced their prices up sharply. The whole list has sympathized, but apparently with difficulty. Money is still easy. The bank statement shows another small loss in reserves, but a further increase in loans and deposits, the latter now reaching close to 900 millions. Money is working easier in London and on the continent, and with the continued excess of our exports over our imports, importation of gold would follow, were it not for the fact that foreign holders of American securities have been realizing on them to an enormous extent. If business throughout the country is expanding as is generally supposed, it will continue to draw money from Wall street. The rate of interest there will bear watching.

The Canadian Tariff

Five months' operations of the new Canadian tariff, which gives merchandise from England and her colonies lower rates than those from the United States, have not reduced our sales to the Dominion. Indeed, the exports from the United States to Canada have been during that time nearly 20 per cent. greater than in the corresponding months of the preceding year, while those from the United Kingdom and her colonies have increased less than 10 per cent. during that time, despite the advantages given to them by the new law. Official reports of the commerce of Canada during the year ending with December, which have just reached the Treasury Bureau of Statistics, indicate that American trade with the Dominion has not been seriously affected by the tariff discriminations which became complete in their operations on August 1, 1898. The Canadian Tariff Act of 1897, it will be remembered, provided a 12½ per cent. reduction of the customs duties levied upon goods from any country whose tariff should be as favorable to Canada as those of Canada to other countries, and that after the expiration of one year an additional 12½ per cent. reduction should be made. The first reduction went into operation August 1, 1897, and was held to affect goods coming into Canada from Great Britain, Germany, Belgium, and several other countries, thus giving to most of the imports coming into Canada an advantage of 12½ per cent. in rates of duty as against those from the United States, which were required to pay the full rates named in the new law. Additional legislation in 1898 so modified the act that the reduction of 25 per cent., which was to take effect on August 1, 1898, is held to relate only to goods coming into Canada from the United Kingdom, Bermuda, British West Indies, British Guiana, or "any other British colony or possession, the customs tariff of which is on the whole as favorable to Canada as the British preferential tariff is to such colony or possession."

This modification of the tariff act of 1897 thus gives to goods from Great Britain and most of her colonies an advantage, on and after August 1, 1898, of 25 per cent. in rates of duty over those from the United States; or, in other words, requires goods from the United States to pay 33½ per cent. higher tariff rates than those from the countries in question.

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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.

The soda acts as a mechanical irritant to the walls of the stomach and bowels, and cases are on record where it accumulated in the intestines, causing death by inflammation or peritonitis.

Dr. Harlandson recommends as the safest and surest cure for sour stomach (acid dyspepsia) an excellent preparation sold by druggists under the name of Stuart's Dyspepsia Tablets. These tablets are large 20 grain lozenges, very pleasant to taste, and contain the natural acids, peptones, and digestive elements essential to good digestion, and when taken after meals they digest the food perfectly and promptly before it has time to ferment, sour, and poison the blood and nervous system.

Dr. Wuerth states that he invariably uses Stuart's Dyspepsia Tablets in all cases of stomach derangements, and finds them a certain cure, not only for sour stomach, but by promptly digesting the food, they create a healthy appetite, increase flesh, and strengthen the action of the heart and liver. They are not a cathartic, but intended only for stomach diseases and weakness, and will be found reliable in any stomach trouble except cancer of the stomach. All druggists sell Stuart's Dyspepsia Tablets at 50cts. per package.

A little book describing all forms of stomach weakness and their cure mailed free by addressing the F. A. Stuart Co. of Marshall, Mich

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The Treatment of "La Grippe" or Epidemic Influenza

BY J. A. HOFHEIMER, M. D.

"La Grippe" is an infectious disease whose specific germ is a bacillus possessing the power of segmentation or subdivision, thus multiplying with great rapidity when a favorable medium is attacked. It is taken into the body from the atmosphere through the nose and mouth. Its action causes inflammation of the air passages (nose, throat and lungs), similar to acute catarrhal conditions.

But further, it causes severe constitutional disturbances which manifest themselves by neuralgias, muscular pains (myalgias), fever and chills, and congestion of various internal organs; leaving the patient debilitated, with weak heart, neurasthenia, and frequently with diseased lungs and kidneys. These latter conditions are often aggravated by remedies injudiciously taken during the course of the disease, and fatal terminations are sometimes traceable to the use of drugs which are calculated to further depress the already depleted system.

Bearing in mind the leading symptoms and tendency of this disease, it is wise to avoid any drug which will weaken the heart's action or depress the patient's vitality in any way. Most drugs given to relieve pain are depressing in their after effects. Most drugs used to reduce fevers are weakening to the heart's action. Many people take upon themselves the risk of dosing with phenacetine, antipyrin, antifebrin, etc. These drugs should only be used under competent medical advice, for cases of dangerous syncope have followed upon the careless partaking of these remedies.

Among the drugs practically harmless and at the same time efficacious can be mentioned quinine. This drug in small doses strengthens the heart's action and reduces the fever, besides acting as an internal antiseptic. As quinine in small doses alone will not relieve the pains or headache, nor entirely reduce the fever, I have been in the habit of combining with it phenalgin as follows: Quinine three (3) grains in capsules, phenalgin, five or ten (5 or 10) grains in powders at one dose, to be taken every three hours. This formula has proven very successful in aborting what might have been a severe attack of "la grippe," and rapidly curing milder cases.

In common with many of the profession, it had been my habit, prior to my acquaintance with the stimulant, non-depressant character of phenalgin, to prescribe alcoholic stimulants when giving the other coal-tar products, to overcome their depressing effect. But the free use of alcohol is always followed by great depression and reaction. The contrary is true of the coal-tar product phenalgin. The action of this drug is soothing, and its anodyne effect is usually followed by refreshing sleep.

Convalescence from "la grippe" is hastened by careful attention to nutriment, and aided by judicious tonics of the chalybeate variety.

An efficacious method of local treatment for "la grippe," and at the same time often a most valuable preventive, is to spray the nose and throat several times daily with one of the many antiseptic solutions in the market, of which the principal ingredients are boric acid, eucalyptol, and other essential oils.

It should be remembered that this disease attacks with greatest severity those whose vital forces are made weaker by indiscretions and excessive nerve strain. Therefore, the rules of health should be carefully observed, especially those referable to sleep and proper diet.

In giving these hints for treatment, it is not desired to assume "la grippe" is a disease easily overcome without close personal attention by the physician, but there are very many cases which otherwise would become severe and serious, that could be checked by promptly following the course herein outlined.—*Gaillard's Medical Journal.*

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