

# The Living Church

A Weekly Record of its News its Work and its Thought

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# The Living Church

Saturday, December 1, 1894

## News and Notes

THE LIVING CHURCH records with sorrow the sudden and shocking death of a brother editor in Chicago, the Rev. Henry S. Harrison, of *The Advance*. Stepping from a suburban train on the wrong side, he was struck by an express locomotive and instantly killed. Mr. Harrison was widely known and respected as a man; as a journalist he was gifted both as writer and manager. He was also very active in city missions and in all good works.

THE PROPOSAL for the appointment of an assistant bishop for Iowa is naturally arousing keen interest in that diocese. Bishop Perry finds himself unable to attend to the needs of the Church throughout so large a territory. It is reported that all the preliminaries have been settled except the guarantee of the necessary funds for the payment of the assistant, but there is a good prospect that the amount required will shortly be secured. The convention will meet at Des Moines next month, when final action will be taken. But why should it not be regarded as the better way out of the difficulties arising from extent of territory, when there is no question of "age or infirmity," to divide the great State of Iowa into at least two dioceses?

AN INTERESTING ANNIVERSARY was lately observed at the church of St. Michael and All Angels, Bussage. This church was founded fifty years ago by twenty Oxford undergraduates, who banded themselves together to do something towards providing the means of grace and the benefits of the Church for those who were at that time entirely deprived of her consolations. Bussage was chosen as the site, and the foundation stone was laid in 1844. For years the daily Sacrifice has been offered and the Catholic Faith taught. Sept. 27th, at Evensong, a special sermon was preached by the Rev. R. A. J. Suckling, vicar of St. Alban's, Holborn, son of the first vicar of Bussage. Requiem services were held on the morning of the 28th in the church and in the chapel of the Sisters. At the solemn memorial service the Holy Eucharist was offered for the souls of the deceased founders. An affecting feature of the occasion was the presence of the four who alone survive of the original band of twenty.

THE New York papers report that, in an address before the Clericus of that city, a member of the Constitutional Commission gave an account of the work of the Commission and of the main points which it would probably embody in its report to the Convention of 1895. Attention is drawn to this address by the secretary of the Commission, who assumes that the speaker obtained his information from the article in THE LIVING CHURCH upon the same subject. Though the speaker before the Clericus is a member of the Commission, it seems he was not present at its last meeting, and that, speaking on the 17th of November, he had had no account from the secretary of the proceedings at Hartford a month before. It was therefore natural to assume that no essential changes had been made. It is to be observed that Dr. Stone, the speaker in question, is not criticised for discussing the subject in advance of publication. It was on this ground, however, that THE LIVING CHURCH has been publicly taken to task by the secretary of the Commission. What is perfectly legitimate in the East is not to be tolerated in the West.

THE CHURCH CONGRESS in Boston has passed off without a recurrence of the objectionable features of former years. The subjects have been largely of a practical character, and such as admit of legitimate difference of opinion. In such cases, free discussion cannot be otherwise than helpful, and in dealing with them the Congress is fulfilling a useful mission. It is, of course impossible to report the papers and addresses entire, but we trust we have been successful in conveying to our readers without partiality, as we have always endeavored to do, the gist of the proceedings.

We should be glad to believe that this Congress represents a permanent alteration for the better in the management of an institution of such possibilities of good or evil. We are of opinion, however, that, to secure this, those concerned ought to lay down definitely certain limitations which must be strictly adhered to in the selection of topics. It ought to be made impossible to treat the Congress as an arena in which all questions are open. There must be certain fundamental assumptions, the character of which is defined by the claim to be a "Church" Congress. Now that so excellent an example is fresh in the minds of all, it would seem to be a good time to take action which would permanently reassure those who have had doubts whether the American Church Congress ought to be further countenanced by those who have the interests of the Christian religion at heart.

AT THE LECTURE of General Booth of the Salvation Army at the Chicago Auditorium, Nov. 22nd, he was asked by one of the brethren present how the Lord's Supper was observed among the Salvationists. To this the answer was: "We do not observe the Lord's Supper in the form; we observe it in the spirit." They had made up their minds, he proceeded, that they would not be a church. He then denied that he had ever said that our Lord made a mistake when He instituted the ordinance of the Lord's Supper. This would certainly seem equivalent to an admission that this institution, being an "ordinance," is binding upon Christians. It was very natural, therefore, that his interlocutor should follow the matter up by asking whether "there was anything to prevent a member of the army retaining his membership in a church?" The General frankly answered, "Yes; it is against our rules for a person to be a member of the church and a member of the army at the same time." We have heard of Churchmen going into this organization. It appears that in doing so they must deliberately repudiate the Church and cut themselves off from Communion. It is well that this should be clearly understood, as there has been a common impression that the determination "not to be a church" implied that the work of the army was intended to be supplementary, and would not interfere with the relations of its members to the churches to which they may have belonged hitherto. It is clear that, notwithstanding disclaimers, the Salvation Army is a distinct ecclesiastical organization, and is in modern parlance, a "church."

A "NATIONAL PROTESTANT CONGRESS" met in Edinburgh in October. It was particularly disturbed over the spread of "Ritualism" in the Presbyterian Kirk of Scotland. A Mr. Lancelot Holland was appointed to deal with this subject. According to *The Scottish Guardian*, "he did his work in a manner worthy of his reputation." He devoted himself particularly to exposing the malign influence of the Scottish Episcopal Church, and his remarks showed an astonishing grasp of the subject, as well as the charity which one looks for in speakers at gatherings of this sort. He contended "that Scottish Episcopacy existed to steal away from them, his beloved Presbyterian brethren and sisters, the priceless jewel of Reformation truth, with its simple and apostolic worship. Throughout the Scottish Episcopal Church the table of the Lord was called an 'altar,' but [who would have thought that a stone altar of elaborate character would have been set up in St. Cuthbert's Presbyterian church? He hoped to see the day when this unauthorized and Romish stone of stumbling would be cast out of that building. Where did they learn this? From those who had been teaching it for years. They were learning this from the Scottish Episcopal Church. In the Episcopal Church of Scotland at the present day—he had no hesitation in saying it—they had in their midst a gigantic and subtle conspiracy to undermine the Faith once for all delivered to the saints—a conspiracy to educate the people of this country for Rome." *The Guardian* remarks that there were other papers of similar merit, but nothing quite so good as this was said by any one else.

## Church Congress

(Concluded)

### Thursday Evening

The discussion "How to relieve the poor without pauperizing them," drew a good many workers in charity to Music Hall. A large audience assembled and both galleries were well filled. Though many have heard Mr. Robert Treat Paine on charity relief, yet he always treats this matter in an interesting way, and his paper on this occasion was very well received. It contained much which it is essential to weigh carefully in this whole subject.

### HOW TO RELIEVE THE POOR

First, let us enlarge the scope of our subject to its fullest and noblest idea, not merely to relieve the poor, but especially to help them in such way that they shall not need technical relief at all; and, better yet, to so improve the conditions of life as to reduce the numbers falling into distress. Three great reforms, already in progress with promising results, are: First, replacing the base conception of relieving the poor by proxy, with the eternal principle of personal service to the poor in their own homes by friendly visiting; second, the abolition of all doles to all those classes who ought and can be made to be self-supporting; third, replacing with more humane and adequate relief the present degrading forms of relief, pauperizing to the worthy poor, and especially to widows with young children. The glory of this new movement of charity is in the personal service by the well-to-do to those in need—friendly visiting. Does not the thought of abandoning to any agencies or organizations the great multitude of those who are hungry, naked, sick, or in prison, in our great cities shock even in its suggestion? Is not the idea of doing our duty by proxy intolerable? "Not alms, but a friend," are words which hint at the true relation of the favored of this world to those in distress. Not yet do we begin to understand their full meaning. In a surprising proportion of cases a friendly visitor will discover means to help a family into independence if he or she will go into their homes and learn the whole truth—what the various members of the family can do and can be made to do; going there not to give alms, but prohibited from doing so, and therefore forced to study how to aid the family to help themselves. To make this truth efficacious, experience declares the need of a conference of several workers, of whom one, at least, may be hoped to have the divine faculty of ingenuity. Boston rejoices in 900 friendly visitors, the largest number of any city of the world. Ought not every city and town to organize a company of friendly visitors, who will make a thorough study of this work and enter it with zeal?

A second great reform is one which will reduce somewhat the money outlay. It is the cutting off of all alms to a large class of applicants who could be forced, without too great difficulty, to be self-supporting. Chronic pauperism is often fastened on a family by the habit of receiving aid; paupers intermarry, and, not rarely, three generations are being aided at one and the same time. It is easy enough to cut off aid from the able bodied, but when they have dependent children the relief goes on, and often a whole neighborhood is demoralized in consequence. The full force of this tremendous and dramatic reform has not been yet measured. New York, Philadelphia, and Baltimore, as well as Brooklyn, have substantially no public outdoor relief. A few years ago a student of the new charitable movement in Anglo-Saxon lands would have agreed that the whole tendency of reform was in this direction, but suddenly a recoil has come in England. Ten years of business depression, the distribution of large funds by Mansion House committees, creating probably more mischief than they relieved distress, and the investigations by Charles Booth so startled the conscience and brain of England that the politicians took up the movement Mr. Booth had set afoot. The pensioning of all persons over 65 years of age at a cost of \$85,000,000 a year is now proposed as the only adequate remedy in sight. The earning power in this more favored land is greater, and old age usually finds male and female provided with a tolerable degree of comfort. So no such remedy as pensioning the aged has been proposed here. But we must not recoil from the proposition in England to pension old age. The growth of the socialistic insurance of workmen in Germany, promoted by the State, or the hostility of the working classes which is uttered in the cry for "justice not charity," makes no pause in urging the abolition of public outdoor relief in the United States, and strives rather for its judicious and firm administration. Such reform aims not to lessen relief to the worthy, but to cut off imposters, tramps, and all of that sort, who live when they can on alms and by deceit. These only work when compelled, and then at reduced wages, not being obliged to achieve self-support.

The whole abolition of outdoor relief would be bitterly opposed by workingmen; the vigorous exclusion of dead beats would, however, receive their strong support. This should be the aim of charity workers dealing either with public or private relief.

A third reform deals with the worthy poor. First come the class of afflicted widows with dependent children. Can our Christian civilization do nothing better than leave them to public outdoor relief, which makes them paupers with cruel injustice, or to some great private relieving agency? Training farms are needed in the Eastern cities like that at Hadleigh, near London, established by the Salvation Army, for the problem is not to provide work, but to make men competent and willing to work. Mr. Paine reviewed the work of the relief committees last winter in Boston and in other cities. He said the questions presented by this work were, first, was the distress so exceptional as to need exceptional measures, unfit for repetition in coming times; second, should the funds have been given to existing charity agencies for gratuitous distribution to those in need; third, have socialists just cause to complain that capitalists did not give enough money to employ at full wages and continuously all who sought relief; fourth, may not the great employers improve matters by equalizing work throughout the year and struggling to lay aside for winter any possible legitimate work; fifth, must not workingmen be taught, and, indeed, compelled to provide for themselves and families by more provident habits and thrift? All powers that work for good should not rest content with relief work, but should unite in extirpating the causes which create pauper life, such as the liquor nuisance, vile houses, indiscriminate alms giving, and neglect of child life.

The Rev. George F. Nelson, of New York, said the administration of charitable relief requires something more than material resources and disposition to share them with the destitute. It is not enough to have kind impulses. They may easily do more harm than good, if allowed to turn into thoughtless actions. It is one thing to lift masses of men as if they were so many blocks of stone swinging out of their quarries on gigantic derricks, but it is another thing to keep them up. The flaw in most large schemes for helping the poor is institutionalism. Institutionalism builds asylums and almshouses, and fills them to the brim. It feeds and clothes men by contract, and lays them away in layers underground when their time comes. But it fails to reach men as individuals; it fails to make each one feel that the uplifting power at work in his life is not a great machine outside of himself, but the presence of something inside his own nature, quickening him to look in future to the exercise of his own will to keep off the crutches of dependence. The value of charitable effort in behalf of the poor depends upon its adjustment to their individuality. It is difficult to imagine a surer way of pauperizing the poor than that of indiscriminate money doles. Provident societies are great encouragers of thrift. Workingmen's clubs that require an initiation fee of \$2, and monthly dues of 35 cents, and which pay sick members, on doctor's certificates, \$5 a week for not exceeding 12 weeks in a year, give him medical attendance free of charge, and in case of death, pay over to his family as many dollars as there are surviving members, seem most satisfactory means of relieving the poor without pauperizing them. But they do not compare in usefulness with those agencies which educate childhood. Mission homes are needed which educate and discipline the children of the poor in the ways of thrift. War on intemperance helps directly and indirectly to improve the condition of the poor, and to encourage them to lift themselves and their homes to a cleaner and firmer level. What the shivering poor need more than they need bigger institutions or larger relief funds, or more urgent advice about cleanliness, and industry, and thrift, is that inner warmth from sympathy's touch, which, like the Word of God, is quick and powerful, piercing even to the soul and spirit, and setting the spell of healing power at work from the centre to the surface of their life. The benevolent societies connected with many of our parishes afford illustrations of the good that can be done in a small and unpretentious way to relieve the poor without pauperizing them. There are many ways in which benevolence can let beneficiaries earn the money set apart for their relief. It can multiply and maintain free employment agencies, and promote the usefulness of employment branches of charitable societies. There is a great deal that charity ought to do to teach people the value of cleanliness. In many cases relief should be given only on condition that it be taken with water. The relief for which many of these people are languishing is sanitary reform that shall assure constant supplies of wholesome air for their homes. They need improved tenements. It is wonderful what a powerful leverage a poor man introduces into the task of lifting himself and his family above the need of charitable relief when he takes care of his pennies. In work of this kind penny saving banks have done much for the poor.

The Rev. Dr. Greer, who was one of the appointed writers, could not be present.

Mr. Robert Fulton Cutting, of New York city, went into the subject by asking how to encourage an independent spirit. It is said that in Japan there is no question of pau-

perism at all, and the reason for it, while it is due partly to the excellent system of land tenure, and to the encouragement of individual proprietorship, is also due in far larger measure to the peculiarly intimate and familiar relation that exists between the rich and the poor in Japan. The rich man is able to help his poorer brother as a friend, and the assistance thus given does not testify any servility of temper on the part of him who receives it, for it is given in a filial spirit. In India they have a large class of dependent people, and there the question of poverty is absolutely appalling. The English government takes these people and deports them to other places, and gets continued reports of their progress. Any policy must fuse these two elements of strong, vigorous officialism on the one hand, and of kindly sympathy on the other. He urged the necessity of every one becoming the friend of one poor person. Then even London would become a city of happy homes. Also bring to bear upon the community economic knowledge. Much has been done by continual visiting. The case of North Adams was instanced, where district visiting was a crowning success. Friendly visiting in some parts of New York was impracticable. Tramps can never be met by friendly visiting; put them on farms and encourage schools of trades. A knowledge of agriculture is to be encouraged. Manual training was likewise emphasized.

The Rev. John Reynolds was the next speaker. What is the cause of pauperism and extreme poverty? It seems to me that this question may be answered in one word. The cause is sin—that is, the violation of God's law, that divine law which says: "Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself." If the individual or the Church violate the law, do they not become anarchistic? Let the rich lawyers see that justice is obtained by the poor man. Let the rich financiers see if our present system of finance is defective and unjust to the poor man, and help to get it corrected. Can there not be something done which will give an opportunity for all men who are willing and anxious to work to have an opportunity to work? This is the great question, and it must be solved, and it can only be solved by bringing the employers and the employes together as brethren in the sight of God. In Iowa they have established free employment bureaus to bring employers and employes together. Cannot that be done generally?

The Rev. Dr. Rainsford declared that unskilled labor was to teach the laborer the importance to his lot of the Trades Union. There was always trouble around the unskilled laborer and misery around him. The speaker urged restriction of immigration; get this unskilled laborer to work on the land. The secret of helping your weak brother is to know your brother. Personal work among the poor was urged; but they must not give an unskilled laborer anything, because by just so much as they gave, his wages would be reduced and his rent raised. There were cases of genuine poverty, in which old and disabled people who could not work should be taken care of; but the difficulty was to get rich people to contribute the \$5 or so necessary every week to maintain such indigent persons. Efforts to help men must have a religious basis, and must be kept in place by religious consecration.

Bishop Lawrence had a case to illustrate, of imposition of the poor upon the charitable, which showed how careful one should be in the distribution of alms.

The Rev. P. W. Sprague spoke of the simple justice due the laboring man, and said that this was not a question of morals, it is a question of bread and butter.

The Rev. F. B. Allen referred to the laundry carried on by Trinity church, Boston, and its excellent help to the poor without pauperizing them.

### Friday Morning, Nov. 16

It was thought that the subject of "Argument from Design as affected by the theory of Evolution," would not call forth a large audience, but at the appointed time, there was every sign of a deep interest in the discussion of this subject.

#### ARGUMENT FROM DESIGN AND EVOLUTION

The Rev. Dr. Wm. M. Hughes, of Morristown, N. Y., read the opening paper. The subject seemed to him at first like the echo of our salad days, when we discussed the relation of the Ideal to the Real, and kindred subjects. Not so, however, on further thought. It contains the secret of the ages which nature is whispering close to the ear of the present. The Church, and to a greater degree, the State, are at present confronted by the working man, but no less confronted by the thinking man. If the Church should understand the problem of labor, is it not more important that she should understand the problem of thought? In support of the argument from design, we can no longer use Paley's watch, found in a field. Twenty years ago that watch was picked, and put in the museum of antiquities not to be despised, but honored for the note it struck of the eternities as well as of the times; but its mechanism no longer works. After briefly dwelling upon the contradictory opinions held by eminent philosophers concerning the theories upon which evolution rests, and quoting several of them, Dr. Hughes said the doctrine of transmutation of species is still debatable.

What is the theory of evolution? Briefly stated, it is that each offspring, in essential features, is like its parent; that while like its parent in essential, it varies in other features; that offspring increases in a geometrical ratio, and would overcrowd the earth but for a certain check; that this check is destruction or death arising out of the struggle for existence in which only the fittest survive; that survival is due to certain variations in individuals who have advantages which others have not, and who live longer and live stronger, and have more offspring than others; these offspring varying in turn and the species becoming more and more complex and developed; that then we have the law of natural selection, which loses most of its difficulty if we term it instead, the law of selection in nature. That this law operates as follows: Variation crowds out another because the environment is more favorable to it than others. Environment, and environment alone, is the determining factor which selects the coming species.

Life found an environment that favored life, and animalism established itself in nature. The next environment was suited to intelligence, self-consciousness, the power to plan and to think, and this species, as it persists, learns to think more and more, and the great clock strikes the second hour—we have intelligence. Then we come to man and conscience, the sense of right and wrong which does not wait on logic, smartness, or power of intellect, but upon law. When this development works itself out in the history of humanity, man will say not only, "I ought," but "I will," and the third hour strikes—we have conscience. Only when man answers, "I ought, but I will not," do we find God's realm of nature disturbed, and sin exhibits itself as disobedience to the moral law. And who is the surviving, dominant man? It is the altruistic man—the man who loves his fellow-men, Herbert Spencer prophesies to be the coming man. I see on the canvas of the future the face of the man who best serves mankind, and as I gaze I see standing out of the picture the face of our Lord Jesus Christ—Perfect Man because manifesting the perfect will of God, is Himself one with God. What environment surrounds the good man? He is surrounded by loving power. Science will learn to point out that the supreme environment of the universe is love.

The Rev. Dr. Shoup, of Columbia, Tenn., read the third paper. Among other things was said: The doctrine or principle of evolution is as old as speculative thought. There never was a time when an orderly sequence and casual dependence of the phenomena of the world were not recognized—when it was not held that the higher and more complex forms of existence follow, and somehow result from the lower and more simple. Not only in the material world, but in the domain of life and mind there has always been the contention that there is a gradual unfolding from the inchoate and uniform to the special and varied, and that the progress of man as an individual and as a race, has been conditioned by, and is dependent on, the transitions in physical nature. Space does not permit even a mention of the many phases of the theory of evolution. All the theories may be thrown into two classes—first, those which deny, or at least declare that there is no need for an original creative power; and second, those which recognize, with greater or less distinctness, an ultimate source of all energy—an original Cause of the cosmos.

With regard to the first class, there is small room for argument. I do not understand the philosophy of the unconscious, and have no capacity for the apprehension of Hartmann and his school, when they declare that creation is a mistake, that it is not as good as non-being. Now, if the greatest of designs was accomplished without thought or purpose, what is the use of thought, and how is effort better than non-effort? These men profess to recognize the laws of induction and analogy, but surely they set those laws at naught at every turn. Did any man ever see a "fortuitous concurrence" of elements producing useful or admirable results of themselves? Did any man ever see iron and steel and brass, fire and water, rush together without the guidance of thought and purpose, to produce a steam engine or a printing press. Who ever he is in the secret of the making he always discovers that there has been what we call a personal element behind the production.

In the second of the two classes we have difficulties enough. An original, ineffable First Cause is granted, and the demand of the heart for an ultimate explanation of the cosmos is met; but when one grapples with the "how," the trouble looms up and refuses to be laid, except in the embrace of faith. Aristotle has pointed out that in every movement of the incomplete to the complete, the latter antedates in conception the movement and its motive. That is, the end is always at the beginning. If one is content to carry the experience and simple logic of daily life into the solution of these higher problems, the conclusions are still simple, but one finds one's self in the domain of that theological virtue called faith.

It may be a long way off, but the time is really coming when the scientific world will be most forward to do homage to the Lord of all Power and Might. There are many signs of it, and the great men who now stand professedly in the ranks of Agnosticism can not conceal, at times, the unsteadiness of their footing. The following words of the



late Professor Tyndall are a precursor of what is sure to come: "It is no departure from the scientific method to place behind natural phenomena a Universal Father, who in answer to the prayers of his children changes the currents of phenomena. Thus far, theology and science go hand in hand."

Bishop Sessums said that the real answer to the evolutionist is that we do not have to make any leaps in the track of the creation, but we declare that the whole process on which we build, and all the phenomena of this universe, are not a sense by which we read God, but that they are God. They are not a bridge over which we can cross to God, but they are God. It is the whole universe as a part of that great fact which we call God. The danger which confronts us is not the destruction of God, but the destruction of man.

The Rev. Frederick Palmer, of Andover, saw in the doctrine of evolution a great advance in the knowledge of the universe.

The Rev. W. H. Wyatt Hannath, of Yankton, South Dakota, said: There are two doctrines of evolution. Evolution according to the naturalists, is teleological, and therefore, true. Evolution according to Herbert Spencer, which is the necessary result of law as far-reaching as gravitation, is false. Evolution according to the Naturalists may be defined as continuous, progressive change according to certain laws and by means of resident forces.

Herbert Spencer's laws of phenomena, and the passages in which he asserts that motion can be transformed into feeling and thought, were shown to be untrue, because there cannot be quantitative equivalence between a unit of feeling and a unit of motion. The theory of the double aspect of the world was stated, and our own self-conscious personality was shown as obliging us to accept personality behind nature, resulting in a philosophy which, on the one side, has a world formula, and on the other, an appreciative teleological aspect, with a conception that God is imminent in the world of phenomena; a philosophy which shows us that as in evolution the completion of each stage is but the beginning of the next, and man the goal of the organic process, so reaching from the plane of this earth's life, he may, in Christ, both God and Man, reach heights ne'er dreamt of in this lower plane.

The paper of Mr. J. F. E. Woodbridge, upon "Design and Evolution," we have arranged to publish in full, in an early issue. It was one of the ablest papers read at the Congress.

### Friday Evening

The last session of the Congress called together a large audience, so that the local committee have every reason to believe that their efforts in advertising the Congress have been well repaid. After the usual singing, which was well done by the choir of St. Paul's church, the Rev. Dr. Kramer made an address. The topic for the evening was

#### APPEAL TO FEAR IN RELIGION

Bishop Vincent read the first paper, in which he asked the questions, (1.) "Is it right to make an appeal to fear?" He believed it was a necessary factor of religion. When revealed religion came, declaring God, and man's close connection to Him, she enforced her teaching by appealing to fear of retribution for wrong-doing and living, and of pain and loss for those who are in sin. The apostles were faithful in persuading and teaching, and also in warning men of the retribution to be meted out to sin. The appeal to fear, for these reasons seems to be not only legitimate, but one which priests are bound to make. (2.) Is it a worthy one? Is it worthy even of man? Separated from right preaching of the Gospel, or from the teaching of right doing for worthier motives, the appeal to fear seems merely an appeal to selfishness. But when made in connection with the preaching of the love of God, the appeal to fear of sin is not unworthy even of God himself, although it does not seem so in the light of the way men have misinterpreted and debased His merciful appeals. Is there not a vindictiveness in the prophecy of future punishment? Not when viewed in the light of strict justice or of the truth that "as man sows so shall he reap." The sinner himself believes that there must really be such a punishment in a world that is God's world. Penalties patiently borne lead to greater worthiness, and make the punishment a means of building up moral strength. (3.) Is the appeal efficient? Can it turn men from sin to faith? In and of itself it cannot, but it has been a mighty factor in the development of the world's moral life. The fear of sin for its own sinfulness is a fear that leads to a true faith. People do not like to have the warnings of the Gospel preached to them, but the question is: Are not those warnings there to be preached? The proper way to teach the fear of sin is to preach it subject to all the wise restrictions of the Scriptures themselves. Let preachers in their sermons point to that Lamb who taketh away the sins of the world, but who also poureth out His awful wrath on those who sin and repent not.

The Rev. Walter Q. Hullihen, of Virginia, said: The discussion was not whether sin will receive its just recompense and reward. That fact is sanctioned everywhere in God's Word, and by human reason as well. The question rather is whether it is best to depend on fear as a means of fighting sin. Whenever this had been done, and the effort made to frighten

men into loving God, the good effects of the effort had been short lived. Frequently the results had been most deplorable. Stolid unbelief had permeated the community. The revolt against such teachings had often led men to throw aside the whole of the Scripture. Some men deride a religion which offered punishments and rewards as inducements to virtue. Yet it is necessary to appeal to man as he is, and not as he ought to be. Such derision carries with it the necessity of deriding the forming of man's soul in such a mould that he is influenced by such considerations. In his better moments man may be appealed to on the basis of a wholly unbartered for integrity. Yet the appeal to fear within certain limitations is right if made in such a way as not to destroy its usefulness. The less spiritual view that God almost takes pleasure in the pain and misery He inflicts, is a mistake, and is inconsistent with the whole teaching of Jesus. God's moral law is an expression of his own character. God does not threaten the sinner in anger or caprice, but in conformity with His law, which always has been and always will be, God is love. Love is not one God, and Justice another.

The Rev. Prof. L. W. Batten, of Philadelphia, went into the history of the subject. In many religions, evil gods appear as well as good ones. There is no punishment without a corresponding sin. After reviewing the Babylonian instances of appeal to fear, the penitential Psalms, the inscription on the Moabite stone, the evidence of Islamism, the case of the Alcoran, he went into an examination of the Old Testament dependence upon it. The object of fear is to restrain from wrong actions. All through the Old Testament, the fear of God is a vital question, a technical name for religion. In the New Testament, fear is appealed to by our Lord. Fear should not be appealed to in a gross form. It harms the cause of Christ, and made an infidel of the elder Mill. The punishment of sin must still be preached. The appeal to fear can never again supplant the appeal to love. When love of Christ does become perfect there will be no more sin and no more fear of punishments.

The Rev. W. R. Mackay, of Pittsburgh, spoke strongly for the old methods of thinking upon this subject, which he deemed the true ones. He said: It is a little wide of the mark to discuss fear as a motive in a man's religion. What we want to know is, whether fear is a motive to a man at all—whether it belongs to his nature. If God put love, hope, and joy into a man's soul, He put fear in, too, as one of the forces by which he should be guided through the world. The appeal of religion is bound to reckon with fear. It is not a question for debate. We have been told to-night that love is the higher motive. No preacher forgets it. It should so shine through his preaching as to shine into the most abandoned soul, but this other goes forever along with it. It is bound up with it. It belongs to it. It gives the Gospel its meaning and power. If there is no hell for me to dread, no ruin of my body and soul to be afraid of, what shall I care for your talk about sin, and what is the meaning of this love that you preach to me? Where is the sense of it? It may be very fine preaching, but it is a one-sided Gospel. It is not true to human life. It is not Gospel at all. In the Gospel of Jesus Christ these things are always together. But we have been told that times have changed and that men are not so easily influenced by the dread of God's judgment as they used to be. Why is this true? It is not because the judgment is any less sure or the danger any less certain. It is because men are living a heedless, selfish, pleasure-loving life, and because men are being helped on in their carelessness by a loose, creedless theology, which slurs over the two basal facts of God's world, man's sin, and man's Saviour.

Bishop Hall, of Vermont, who was frequently applauded, pointed out three kinds of fears. One was based upon a misconception, a misrepresentation of the nature of God that amounted to a caricature, which was really a picture of the devil. The picture of God as a hard taskmaster, scrutinizing to find fault, grudging His creatures pleasure and happiness, a vengeful deity, unloved and unlovable—that was the false picture of God drawn by Calvinism, whether Pagan or Christian. Men had revolted against that conception of God. Men had mistaken Calvinism for Christianity, and it had been necessary to teach them that Calvinism was not Christianity, as Christianity was not Calvinism. Christ came to teach men what God really is in His inmost being. Jesus was tender, pitiful, gentle to all in sorrow or temptation, with nothing repellent, and everything attractive. But the sterner qualities were also there. Fear belongs to the earlier stages of religious life and religious development, and therefore, of course, it is more prominent in the Old Testament than in the New. But it is not passing away until its perfect work is done. There is a fear of God that is imperfect. Love is to cast out fear, but we must not get rid of fear too soon. The fear of God is necessary to a true love of God. The fear of God belongs to and is the manifestation of holy reverence—it is the fear of grieving Him whom we have learned to love, the fear of losing Him whom we have come to prize. Our country is not conspicuous for its reverence. The fear of God's Holy Name needs to be insisted upon in our handling of sacred things. God is to the end, greatly to be feared in the council of His saints and to be held in reverence.

Bishop Thompson, of Mississippi, made the appeal to fear rest on the belief that we are living in a moral world. Christianity converting the whole man has converted his fear. The fear converted is the fear we pray for—the holy fear, the Godly fear. In its last converted form, Christian fear is like a loving son's fear of a father who has laid no rude hands upon him—the fear of doing something degrading in his father's eyes. This is a form of fear that sanctifies man. The fear that the Christian feels is the fear that he may do something to offend God, who sent His only Son to save mankind because He loved it. The fear from love is like the fear that makes many men good because they fear to give their wives impressions that they are otherwise than good. It is the fear of appearing impure before the pure, malignant before the loving, and hard before the gentle.

Bishop Lawrence concluded the sessions of the Congress, which has been most gratifying in all respects, with an expression of thanks to the Central Committee for their pains and thoughtfulness and skill in the arrangement and the order of the speeches and the speakers; to the speakers, to the local committee, and to the press of Boston, and ended his remarks with these words: "And last, speaking as the Bishop of the diocese, may I express the greatest gratification that there has been in the history of the Church Congress none so successful as this, in the spirit of the whole Congress, in the intelligence of the audience, in the size of the audiences, in their discrimination, as well as in the temper and ability of the speakers."

After the singing of a hymn, the recital of the Apostles' Creed, and a few collects, the benediction was given, and the Congress declared adjourned.

### New York City

The church of St. Mary the Virgin has filed with the city buildings department, plans for a four or five story structure to cost \$200,000, and to be used as a parish house. The material employed will be brick.

The annual meeting of Trinity Church Association was held at Trinity chapel, Monday evening, Nov. 19th. Annual reports of all the committees of the association were presented, and routine business considered.

At the church of the Holy Communion, the Rev. Dr. Mottet, rector, the 22nd anniversary of the Workingmen's Club was celebrated on Sunday evening, Nov. 25th. An address was delivered by President Seth Low, LL. D., of Columbia College.

At the church of the Holy Trinity, on the evening of Sunday, Nov. 18th, under the direction of Dr. Woodcock, Gaul's "Israel in the Wilderness" was sung by the vested choir of the church, aided by the choirs of the cathedral of the Incarnation, Garden City, and Grace church, Brooklyn.

Another member of the new Brotherhood of the Church has been admitted, who will be known as Brother Edmund. The community now numbers three members, and has the advantage of a priory house, and a prior educated for Holy Orders. Its work is already making itself felt in the neighborhood.

At St. Chrysostom's chapel, of Trinity parish, the annual guild service was held on the evening next before Advent. The Rev. Dr. Wm. R. Huntington was the preacher. All the guilds and societies of the chapel were represented on the occasion. The first Sunday in Advent will be the 29th anniversary of the chapel, the first service in the then small mission having been held Advent Sunday.

Last week a meeting of the New York chapter of the Guild of St. Barnabas was held at Grace church. Addresses were made by the Rev. Dr. Huntington and the Rev. Geo. H. Nelson. The chaplain, the Rev. Dr. Mottet, admitted two persons to membership, and one as associate of the guild. A reception was held at Grace House after the service. This chapter now numbers nearly 100 members.

At the General Theological Seminary, an intercessory Litany for missions was said last Friday evening in Sherred Hall. The seminary is overcrowded this year. Notwithstanding its enlarged provision for students, many of the men are unable to get rooms on the campus, and are obliged to take lodgings in neighboring private houses. Applicants are coming from other seminaries of the Church, and applications are in many cases being made a year in advance, in order to get in. This great prosperity is due to the splendid administration of Dean Hoffman who has so nobly equipped the seminary with buildings and endowments; and to the advance made in the teaching faculty, which has proved most successful. Bishop Brooke, of Oklahoma, recently spoke to the students in the chapel of the Good Shepherd, on the work and needs of his jurisdiction, and Bishop Gailor, of Tennessee, has also made an address in the chapel.

The will of the late Rev. Dr. Wm. E. Eigenbrodt bequeathes his valuable library to the General Theological Seminary. It endows a free bed in St. Luke's Hospital, and a room in St. Luke's Home for Indigent Christian females. The sum of \$10,000 is designated for the establishment of

he Sallie E. Eigenbrodt Fellowship, in the seminary, in memory of his sister, who died several years ago. After all the other provisions set forth in the will are fulfilled, the residue will amount to about \$400,000, which, as mentioned in our issue of Nov. 17th, is equally divided between the General Theological Seminary and Trinity School. Three persons are named as executors of the will, which was made some years ago, the only one of whom surviving the decedent, is the Very Rev. Dr. Eugene A. Hoffman, Dean of the General Theological Seminary. Concerning the bequest to the seminary, Dean Hoffman has announced that it will be added to the general endowment fund, and will be called the Wm. E. Eigenbrodt Fund. The Sallie E. Eigenbrodt Fellowship will be used in assisting worthy graduates of the seminary to pursue their studies in advanced courses, in order to better fit them for Holy Orders. This is the fifth fellowship of the kind, that has been established in the seminary. Nearly all the fortune left by Dr. Eigenbrodt consists of personal property, a very small portion of it being invested in real estate.

The church of the Holy Nativity on W. 136th st., near 7th ave., the Rev. Father Kenney, rector, will hold a ten days' Mission, beginning Dec. 6th, in charge of the Rev. Father C. N. Field, of Cowley, England, who is the general of the Guild of the Iron Cross, and a member of the society of St. John the Evangelist, which has its main house in Cowley, England, and its affiliated house in Boston. The Mission will have the co-operation of Bishop Potter and other church officials.

In memory of the late Emperor of all the Russias, special services have been held in the Greek congregations in this city. Archimandrite Kalinkos conducted the service at Washington Square, and the Rev. Mr. Stanovitch at the Orthodox Greek church, in W. 53d st. At the latter the Litany of the Dead, and the responses, were in the Russian language, and the Archimandrite Geovejopolis chanted prayers in Greek. Services were also held by the Rev. Pope Agathodoras, aided by the Pope Mitropani, from Alaska. The Greek and Russia languages were again used. A Russian choir rendered the music. Officials of the Russian empire were present at these several services, and at the last one, the consuls of the foreign powers, in New York, were in attendance, together with a large number of Russians and many Americans of prominence. Among the latter were Hon. Frederick R. Courdert, Gen. O. O. Howard, Admiral Gherardi, and others.

### Philadelphia

St. Christopher's Hospital for Children, a Church institution, has been named as one of the four beneficiaries to receive the net proceeds of the coming Charity Ball.

Special Mission services were begun Monday evening, 19th ult., in the four churches of the 21st ward. Prior to the service, a meeting of the parishioners of St. Stephen's, Wissahickon; St. Timothy's and St. Alban's, Roxboro'; with St. David's, Manayunk, assembled in the last-named church, when addresses were made by the Rev. Dr. E. A. Bradley, of St. Agnes' chapel, New York City, and the Rev. Dr. O. A. Glazebrook, of St. John's church, Elizabeth, N. J., missionaries. During this Mission, which closed on the 29th ult., there were special services for children, women, and men; daily services, with instructions, in each of the four churches, in the mornings and afternoons. Mid-day meetings for men were held in the ware-room of Campbell & Co's. Union Mills, beginning at 12:15 P. M., and lasting 20 or 30 minutes. Mission services were also held every evening at St. David's, which was selected as being the larger church of the four, and more accessible than any of the others. The missionaries were assisted by the Rev. Messrs. F. A. D. Launt, R. E. Dennison, J. B. Halsey, C. S. Lyons, and E. J. Perot.

The 12th anniversary of the Home of the Merciful Saviour, for crippled children, was observed on Saturday afternoon, 17th ult., at the institution. Service in the chapel was conducted by the Rev. Dr. W. F. Bodine and the Rev. Robt. F. Innes, chaplain of the Home. The Rev. Dr. Bodine made an address on "The Power of Prayer." During the past 12 years there have been 131 inmates; there are at present 50 children in the Home, and owing to its crowded condition many applications have to be refused. Considering the condition of the weather, there was an unusually large attendance of visitors, to whom a luncheon was served during the afternoon. During the past summer the Home has been enabled to secure some adjoining lots, whereby the institution now owns an entire block. In addition to this, the management has also secured four desirable lots at Avon-by-the-sea, 200 by 150 feet, on which they hope to erect a suitable summer home, for which plans have been prepared; and it is expected the building, which is to cost \$12,000, will be ready for occupancy in May, 1895. In the will of Mary Tucker, probated 23rd ult., is a bequest to the Home, of \$4,000, to be known as "The George Washington Tucker Memorial Fund", to provide perpetually for the support and maintenance in said home of as many crippled children as the income will allow.

The 21st anniversary of St. Timothy's (Roxboro') Workmen's Club and Institute was celebrated on Sunday evening, 18th ult. The members marched in a body from the Institute building to the parish church, where, after Evening Prayer had been said by the rector, the Rev. R. E. Dennison, the Rev. J. N. Blanchard preached a sermon on "The Manifestations of Christian Life." On the evening of the 20th ult., the club had an entertainment and banquet in their building. The secretary's report showed the present membership to be 147. During the year 38 new members have been received, 11 re-instated, 22 re-joined, 17 resigned, and 58 dropped from the rolls for non-payment of dues. The evening attendance during the year was above the average of other years, and the library was well patronized. The yearly beneficial association had a balance of \$102, and the building and loan association's assets are valued at \$107,479.36. The treasurer's report showed the receipts, including balance from last year, \$667; present balance, \$129.82. The officers are: President, the Rev. R. E. Dennison; vice-president, J. Vaughan Merrick; secretary, J. A. C. Goell; treasurer, J. J. Straier. Prayer was offered by the Rev. Dr. O. A. Glazebrook, and addresses were made by the president, Dr. Glazebrook, J. V. Merrick, Esq., and others.

### Chicago

The new edifice of St. Chrysostom's church on Dearborn ave., near Schiller st., was occupied for the first time Sunday morning, Nov. 25th. Through the earnest efforts of the rector and parishioners a sufficient sum of money was raised to construct the new building which is only temporary, as a more elegant and commodious church will be erected on the same grounds as soon as the finances of the parish are strong enough to meet the demands. The present structure is unpretentious, but beautiful in its simplicity and artistic in its architecture. The rector, the Rev. T. A. Snively, addressed the congregation, giving a brief historical sketch of the parish during his administration, and outlining the future policy. The Bishop was present and preached the sermon. After giving his personal recollections of St. Chrysostom's church during its early history, in which he referred very feelingly to the members of his acquaintance who were instrumental in the foundation of the parish, he laid down the fundamental doctrines of the Church and enunciated the living principles of practical Christianity.

The sixth annual festival of the Chicago Diocesan Choir Association took place on the evenings of Nov. 20th and 21st. In order to afford convenient accommodation to the choirs and congregations of the many churches who are interested in the festival, it was found necessary to render the service on two succeeding nights in different divisions of the city, a choral Evensong being given on each night. The service on Nov. 20th was therefore held in St. James' church, and that on the 21st in Grace church. Two hundred choristers selected from about 14 choirs of the diocese, under the direction of Mr. Wm. Smedley, choirmaster of St. James' church, participated in the service. They had been carefully trained for the past two months, and sang the festival service most impressively. The order was as follows: Processional hymn, 519. John A. West; Choral Service, Tallis; Psalm cxviii, Anglican Chants; *Magnificat*, P. C. Lutkin; Ascension, *Gloria Patri*, Mendelssohn; anthem, "Who is like unto Thee," P. Arthur Sullivan; Hallelujah Chorus, Handel; Seven-fold Amen, P. C. Lutkin; recessional hymn, 396. At St. James' church, the Rev. T. N. Morrison delivered a short address on the devotional music of the Church, and admonished the choristers to strive to attain the high moral standard which was required of the clergy. Among the notable features of this year's festival were the contributions made by Mr. P. C. Lutkin to the music of the Church in his superb *Magnificat* and *Nunc Dimittis* which were rendered for the first time. Mr. Lutkin is the organist of St. James'. The address at Grace church was made by the Rev. S. C. Edsall, of St. Peter's church.

On Sunday, Nov. 18th, at 3 P. M., the Rev. A. W. Mann officiated at All Angels' mission, Chicago, and at 7:30 P. M., in the chapel of Christ church, Joliet. On the previous evening he gave the members of a deaf-mute society of Chicago an account of his visit to Rome. The services were well attended.

A club composed of the older men of St. Andrew's church held its first meeting on Thursday evening, Nov. 22nd, in the new Chapter House. After organizing, Mr. Jno. N. Hills was elected president, Mr. Howard E. Hall, vice-president, and Dr. Henry Hemingway, secretary and treasurer. About 50 men sat down to an excellent dinner, after which a number of speeches were made, the effect of which was to stimulate the interest of all in the progressive welfare of this already active parish. It was regarded by all as a right move in a right direction. Mutual acquaintance and sociability were largely promoted. It is proposed to hold two or three regular meetings each year.

Sunday, Nov. 25th, the church of the Epiphany was filled to the door, and chairs were occupied in the aisles as at Christmas and Easter, on the occasion of the 18th anniversary of the rectorship of the Rev. T. N. Morrison. Refer-

ring in the beginning of his sermon to the coming consecration of the church, Jan. 6th, the Feast of the Epiphany, he mentioned by name the generous givers of the \$30,000, which has just wiped out the church debt. Mrs. George W. Champlin has given \$20,000 in memory of her husband, while her children donated \$10,000 more. Mention was also made of Mr. W. J. Wilson who gave the chapel in memory of his mother.

On Saturday, Nov. 17th, Bishop McLaren with his wife and daughter, visited Waterman Hall, Sycamore, and remained over Sunday. This was the first visit of the Bishop since his enforced rest, and the scholars showed their appreciation of the occasion by decorating the rector's dining room, and the chairs of the Bishop and Mrs. McLaren. An address of welcome was made by one of the members of the senior class. On Saturday evening Dr. and Mrs. Fleetwood tendered their guests a reception at the rectory, and on Sunday morning the Bishop officiated in the chapel at the early Celebration, and preached at the 11 o'clock service. He also assisted at Evensong. The Bishop expressed his gratification at the flourishing condition in which he found the school and the excellent work being done in all its departments.

The fourth annual dinner of the Church Club of Chicago, given at the Auditorium Hotel, on Saturday evening, Nov. 24th, was a most enjoyable occasion. About 250 guests, prominent in the Church circles of Chicago, were present to greet the guests of honor: the Very Rev. S. Reynolds Hole, dean of Rochester cathedral, and Mrs. Hole. For the first time in the history of the club ladies were invited to be present at one of its annual banquets, and the large attendance of Churchwomen showed their appreciation of the privilege.

In presenting the guests of the evening, President Bailey spoke with regret of the absence of the Bishop, who had hoped until within a day or two to be present. The speaker humorously introduced Dean Hole, abbreviating his remarks lest he should be one of the "bores" of which the dean spoke so amusingly. Dean Hole replying, emphatically stated that he had never said a word about an American bore, for he had never met one in his life; on the contrary, he had met with nothing but the most genial kindness on all sides since his arrival. He said: "I have been painted by literary men, by sports, by men of various denominations, but I can honestly say to-night that the joy of this reception in America is unique, for however strong the links may bind us to our fellowmen, whether they are social or whether they are Masonic (and I have been a Mason longer than any man in this room, at least more than half a century), whatever these links may be, none of them are so certain, none of them so lasting as those which are wrought from the jewels and gold of religion. You may take the word of an old man for it. Archbishop Trench truly said, some time ago, and the statement applies yet, that he did not believe a grander body of men existed than the bishops of America." Speaking of the Church of England, he said it was progressing. There never was a time when England was doing more than at the present. Once more they were making the Church of England the Church of the people. We lost the people when we made the Church of England the Church of the rich. The poor were scattered abroad, it is the work of ages to bring them back. We have made the beginning, and God has blessed the beginning. He congratulated America on the progress of the American Church, and in closing, returned his thanks to the Church Club for its reception, which he described as "the crown of my welcome in America."

Mr. Henry Sherman Boutell made a bright and entertaining address on "How the Church in America earned her Episcopate;" beginning with a reference to the English dean and the affection which he had already inspired in all present, he recalled the history of the Church in the early colonial days, from the time when all America was included in the Bishop of London's diocese, to the time when the country gained its independence and its bishops. In conclusion he said: "Let the Church in England and the Church in America join to unite yet closer together the two greatest nations in the world."

The Rev. S. C. Edsall, of St. Peter's church, made a brief and witty address, in the course of which he said: "We are rejoiced, too, to hear that a Churchwoman of the West side, seeing the opportunity for her generosity, has signed a check for \$30,000, and given it to the one clergyman whom we love above every other in Chicago, and so that beautiful brown-stone church which is such an ornament to the West Side, and which is a monument to the memory of the Rev. T. N. Morrison, will be consecrated to Almighty God on the Feast of the Epiphany."

Two or three other impromptu addresses terminated the pleasant occasion, all singing, before the benediction by Dean Hole, the hymn, "Our Father's God to Thee."

### Connecticut

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

HARTFORD.—By the will of the late Henry Keney, Trinity College received a legacy of \$25,000.

## Massachusetts

William Lawrence, S.T.D., Bishop

BOSTON.—Upon the return of the Rev. W. D. P. Bliss, in charge of the church of the Carpenter, to his gratifying work, the parishioners tendered him a reception, Nov. 22d, in Ancient Landmark Hall. The Rev. C. W. Duane of Christ church, the Rev. Dr. Abbott, of Cambridge, the Rev. H. S. Nash, of the theological school, and others, made addresses.

The Massachusetts Church Union had a special service in the church of the Advent, on Wednesday evening, Nov. 21. Bishop Lawrence and the Rev. Messrs. W. B. Frisby, and G. F. Daniel took part in the service. Bishop Coleman preached on our ecclesiastical crisis. Among other good things the Bishop said: "Some call men Christians, who deny the divinity of Christ, or so explain it as to destroy its significance. Some call them Christians here. I do not. Will you, to keep from hurting the feelings of estimable people, deny your Lord?" This is no time for vacillation or faint-heartedness. We have no right to be liberal with what is not ours. We are but stewards of the mysteries of God. The best charity is to bring those who are periling their own souls and the souls of others, to agreement with what we are persuaded is essential to their welfare.

The Hon. Robert C. Winthrop was recently buried from Trinity church by the Bishop, assisted by the rector, the Rev. Dr. Donald. The Hon. Edward J. Phelps, late minister to England, the Governor of this State, and other well-known persons were present. There was no address. The interment was in Mt. Auburn Cemetery.

## Southern Ohio

Boyd Vincent, D.D., Bishop

The Columbus convocation of the Woman's Auxiliary met in St. Peter's church, Delaware, Nov. 9th, and was opened with a celebration of the Holy Communion, Bishop Vincent being the celebrant. From the tenor of the reports from the different parishes, the outlook for the coming year was most encouraging. In the afternoon, Bishop Vincent and Archdeacon Edwards addressed the convocation. The Bishop, while praising the Auxiliary in what it had done the past year, said he felt that it should give more to diocesan missions. The total of last year's work amounted to \$9,283.78, yet only \$1,600 was given to diocesan missions.

On the evening of Nov. 2nd, Bishop Vincent visited the new mission started some eight weeks ago by Archdeacon Edwards, and confirmed a class of seven adults, presented by the Archdeacon. Of the class, three were Presbyterians, one Methodist, and one Lutheran. Although New Lexington has only a population of 1,900, there is one Methodist, one Presbyterian, one Lutheran, one Roman Catholic, and two Baptist churches. Yet there is a work for the Church to do there, and the outlook is most encouraging. When the mission was started, there was only one communicant in the place.

The evening of Nov. 1st, Bishop Vincent confirmed a class of 10 in Zion church, Dresden. In the morning he drove to Madison and confirmed two. Both classes were presented by the Rev. Louis E. Durr. Such progress has been made since Mr. Durr took charge a few months ago, that help is no longer asked by either parish, from the Diocesan Missionary Society.

Since the completion of the church of the Good Shepherd, Norwood, two years ago, there has been a floating debt of \$700, which has been a great source of worry and anxiety. On Oct. 30th, Archdeacon Edwards, through the generosity of a number of Church people in different parts of the diocese, was enabled to make the last payment, and cancel the debt.

In the afternoon of Oct. 29th, Archdeacon Edwards laid the corner-stone of St. James' church, Evanston, a suburb of Columbus. The Rev. R. R. Graham assisted, and also made an address. The surpliced choir of the church of the Good Shepherd, Columbus, rendered valuable assistance. The building of this church is one of the fruits of the Archdeacon's Mission Building Fund, from which he gives \$500 to each mission towards the erection of a church. The plans for the church show a building 25x45 feet, ground plan, with a seven-foot stone foundation. The side walls are of stone, and extend up 10 feet, surmounted by a five-foot wall of red shingles, the whole covered by a slate roof. The chancel end of the church is 30 feet wide. The vestibule is surmounted by a stone tower 30 feet in height. The interior will be finished in natural wood. The seating capacity will be about 150.

## Ohio

Wm. Andrew Leonard, D.D., Bishop

TOLEDO.—The Rev. Chas. Scadding, rector of Trinity church, has been severely afflicted in the death of his wife, after an illness of several months. She ever entered heartily and sympathetically into her husband's plans for the upbuilding of the parish, and was especially zealous in connection with the Girls' Friendly Society.

## Pennsylvania

Osi W. Whittaker, D.D., Bishop

The Rev. Alexander Shiras, D. D., a retired priest of the diocese of Maryland, a cousin of Mr. Justice Shiras of the United States Supreme Court, and of the late General Shiras of the regular army, entered into life eternal on the 20th ult., after a long illness, at Clifton, Pa. He was born at Mt. Holly, N. J., in 1813, and was a graduate of the Alexandria, Va., Theological Seminary. He was rector of Clarke parish (Grace church) Berryville, Va.; of St. John's church, Georgetown, D. C.; at Pelham, N. Y., Chestnut Hill, Philadelphia, and at King George Court House, Va., which charge he relinquished when the civil war broke out. He was appointed by President Lincoln chaplain of the Satterlee hospital, West Philadelphia, where he remained during the war. After the close of hostilities he was appointed to a position in the Bureau of Education at Washington, D. C., which he held for over 20 years.

## An Appeal for Missions

Will the editor of THE LIVING CHURCH greatly oblige us by publishing this Advent and Epiphany Appeal of the Society.

JOSHUA KIMBER,  
Associate Secretary.

ADVENT AND EPIPHANY APPEAL

*Brethren in the Lord*.—The ringing call with which John Baptist broke the moral slumber of Judea, and roused his countrymen to readiness for the Advent of our Lord, and the imperious command of Christ before He ascended into heaven, make the message of the Church to the men of the world to-day: "Prepare ye the way of the Lord;" "Go ye into all the world and preach the Gospel to every creature."

It is a call to glorify God and help a suffering world.

One would think that a double appeal like this to a man's loyalty to his King, and his sympathy for his fellows could never be made in vain; but, unfortunately, the records of some of our parishes show that there are multitudes of men and women who have been signed with the cross and have sworn allegiance to the King, and are yet heedless of His command and show no interest in His work for the race.

There was never a more amazing contradiction than that a man who calls himself a Christian should say that he cares nothing for missions.

For, in the first place, the missionary spirit is an essential part of Christianity, without which, whatever calls itself by that name is a caricature and is dead. The lack of an interest in missions, therefore, contradicts the essential nature of Christianity and the character of God.

In the next place, the man who has no interest in missionary work is blocking the wheels that roll the world on to its glorious destiny and destroying the surest safeguard of property, home, family, and everything that men hold dear.

Anyone who reads with clear eyes the history of the evolution of human society, can see that religion, with its missionary motive and action, has been both the impelling and cohesive power of the progress of civilization and has kept it, and will keep it forever, from the delusions of an impossible socialism, the madness of anarchy, and the destruction of the devil.

We, therefore, call upon men everywhere to cultivate the missionary spirit, because it is the spirit of God, the spirit of love, and the only spirit that assures the safety, peace, and progress of the world.

The opportunities for missionary work were never more numerous or important. The gates of the world stand open for us to-day. Commerce has made us acquainted with nearly every nation of the earth. Science almost annihilates distance and time, and public opinion and enlightened self-interest make ample protection for Christian workers and their work.

For that work there is pressing need.

In the dark forests and on the desert plains of our Western world, three hundred thousand Redmen are calling for help and seeking the trail that leads to the home of the Great Spirit.

Eight millions of black faces are looking up into Southern skies for the light of a larger hope and the "glorious liberty of the sons of God."

Under their "wall of wailing" (all around the world) seven millions of Jews, mourning their nation's desolation, and longing for Messiah, send up their pathetic cry, "Oh! that I knew where I might find Him."

In foreign lands hundreds of millions of people are living "within the bounds of habitations determined" by God, indeed, but living in the darkness of ignorance and superstition, for which, now at least, Christian people are more responsible than they, because God has given the Gospel of salvation to us and commanded us to carry it to those who are in dark and lonely places.

There and here, at home and abroad, down in our lowest streets and vilest dens, and, what is far worse, down in the deepest cellarage of their own nature, there are thousands o-

human beings who were born, and who live and love and hate and suffer and sicken and die, in ignorance and in misery and sin—needing well-nigh everything, but above everything else, the elevation, life, joy, and comfort that come from a knowledge and practice of the Gospel of Jesus Christ.

Brother men, the call, the command, the opportunity, the need are before you. What will you do with them? It is a personal and practical question. Surely every soldier will obey his commander, every brother will hold out a hand to his struggling fellow.

Show, then, your loyalty and love. Acquire information about the mission field. Read *The Spirit of Missions*, one of the best magazines in the world. Learn what modern saints and heroes are doing for love of God and men. Give your personal service in some way to those who need more light and privileges. Let the clergy tell their congregations frequently and strongly the story of our work, and fear nothing but the displeasure of our King if they keep silence. The people will like to hear it; but whether they do or not, "tell it out," and give everyone an opportunity to make some contribution to the work. Cultivate an *esprit de corps* that shall make every soldier loyal and liberal, and make every parish feel that its name must be on the roll of honor, and that a failure to give something to missions is a cause for shame and reproach.

And, that our thoughts and interest may not evaporate in words, let us all, clergy and lay people, resolve that we will ourselves give, and will try to secure from every other parishioner, this year, at least one dollar, and send it promptly to Mr. George Bliss, treasurer, 281 Fourth ave., New York City.

NELSON SOMERVILLE RULISON,  
HENRY ANSTICE,  
JOHN NICHOLAS BROWN, } *Special Committee.*

Church Missions House, New York, Advent, 1894.

## The Board of Missions

At its meeting, Tuesday, Nov. 13th, there were present four bishops, 14 presbyters, and eight laymen. In the absence of the vice-president, the Rt. Rev. Dr. Whittaker was called to the chair, which at a later moment he resigned to the Rt. Rev. Dr. Wells.

A resolution was adopted expressing sympathy with Bishop Scarborough in his suffering, and thankfulness for the prospect of speedy recovery, together with the hope that he would soon be restored to full vigor.

Communications were received from the secretary of the Commission on Work among the Colored People, and six of the bishops having domestic missionary work under their jurisdiction, with regard to appropriations, appointments, etc., and in those instances where necessary, confirmatory action was taken. Mr. John Wilkes, of North Carolina, was elected to membership in the Commission to fill the vacancy caused by the death of Mr. H. W. McCall.

Letters were at hand from Bishops McKim and Graves and a number of their missionaries. The resignation of the Rev. J. Thompson Cole, who has been transferred to the diocese of Maryland, from the Japan mission, and the resignation of Rev. Herbert Sowerby, from the China mission, were accepted; the latter to take effect on Feb. 1st, 1895. Bishop McKim informed the board that Mr. Charles H. Evans, the teacher sent out by St. Andrew's Brotherhood, and who is a candidate for Holy Orders from the diocese of Minnesota, has been assigned to duty in the school at Nara. The session of St. Paul's College was opened in September in Trinity parish house (temporarily), with 50 pupils and a good prospect of more. This use of the parish house interferences greatly with ordinary missionary work, besides which the building is not at all adapted for educational work. The college is, therefore, much embarrassed for lack of proper accommodations. This makes it all the more necessary that contributions toward the cost of the main building of the new structure should be received as soon as possible. The dormitories are being erected with the funds already in hand. The Rev. H. D. Page, who has been appointed the Archdeacon, sends an interesting account of the first meeting of the Kyoto District, council which represents the work of the American Church centering at Kyoto and Osaka. This will be published. The Rev. A. D. Gring, of Kyoto, gives the information that the new rectory is finished and occupied. The St. Agnes' school building and the dwelling for the women workers were still in process of construction. When the buildings are all completed we shall have a most attractive school and mission centre.

Dean Hoffman, who has been appointed by the Board to have an interview with the Archbishop of Canterbury in regard to the question of settling the episcopal jurisdiction in Japan, reported that he was most kindly received by the Archbishop, who expressed his readiness to do anything in his power to have the matter arranged to the satisfaction of all the parties concerned.

It was reported that the Auditing Committee had examined the treasurer's books and accounts to the 1st instant, as well as the securities and accounts of the Standing Committee on trust funds for the year, which ended August 31st, and had certified all to be correct.



# The Living Church

Chicago, November 17, 1894

Rev. C. W. Lemingwell, Editor and Proprietor

*Antiphon.* The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armor of light.

V. Come and save us, O Lord God of Hosts.

R. Show the light of Thy countenance, and we shall be whole.

ADVENT has a message for every soul, in the solitude of its own personality. "The night is far spent, the day is at hand." The oncoming of judgment, of which the conscience whispers in still hours, is now proclaimed in trumpet-tones throughout the world. Advent has also its message to the Church: "Prepare ye the way of the Lord." The Gospel was not given to the world to be "enjoyed" by a favored few, to be an esoteric cult of class or caste. The Apostles were not called merely to save their own souls and to build a little wall of Zion around their own homes and haunts. They were bidden to go into all the world and make disciples. Surely, there was sore need of all they could do "at home," but they went as they were bidden. "Their sound is gone out into all lands, and their words into ends of the world." The Advent call is, to the Church, a call to push forward her missionary work, to lengthen and strengthen all the agencies by which she may extend and establish the kingdom of God among men. This, the Church can do, only as her members give her the ways and means of doing. Let them bear in mind the warning of the prophet Malachi, which mother Church solemnly reads to them on the Sunday before Advent.

THERE was a debate on cremation in the recent Oxford Diocesan Conference, which leads *The Family Churchman* to say that there seems to be need for some authorized service to be used over the subjects of cremation. But *The Family Churchman* itself solves the difficulty very well by urging that where cremation is practised it ought to be regarded simply as a part of the preparation of the body for burial. The religious services should certainly not take place at the crematory, but subsequently when the ashes are brought into church. "Dust to dust, ashes to ashes," remains perfectly appropriate. Some of the clergy, it seems, have taken the liberty of mutilating the service to make it suit the occasion, as they suppose. The worst case of this kind was at the funeral of Mr. Edmund Yates, when the officiating priest, in whom not only the sense of humor but all idea of the fitness of things must have been entirely lacking, solemnly committed "his deceased brother" "to the flames!"

NOTWITHSTANDING threats of disendowment, Church progress in Wales is quite as remarkable as ever. From this distance it seems inexplicable that people should continue to give money for buildings and endowments which an act of Parliament may at any time alienate. It seems to us evident that, however much it may be deprecated, Disestablishment, with a large measure of disendowment, is inevitable. But those on the ground are not yet willing to contemplate such a result. We read that on Sept. 17th, the foundation-stone of a new church was laid at Brynteg, in the parish of Brymbo, in the presence of a large concourse of people. The rector stated that this was the fifth new church built in that parish in twenty-one years, and that this additional accommodation was demanded by the overcrowded state of the other churches of the parish. Among the unscrupulous

statements made during the discussion of Welsh Disestablishment in Parliament, was one by Sir Osborne Morgan, who said that the parish church of Brymbo was not half full. The facts speak for themselves.

A POSTAL-CARD correspondent asks the prayers of "saints and sinners" for the suppression of vice and crime in our country; "also for a purer literature for our children; and instead of confining all their reading to that about animals and plants that they be instructed more particularly in the danger of lying and stealing." The idea is a good one, though it might be, perhaps, better expressed. Surely, we ought not to abolish, as we are very near to doing, the teaching of the everlasting principles of morality in our public schools. Jews, Turks, and infidels, as well as Christians, ought to agree to promote these principles. If we cannot have the sanction of religion, to right thinking and clean living, let us have the sanction of history and literature, and common experience. "Half a loaf is better than no bread." Although distinctive, denominational religious teaching be prohibited in our public schools, may we not have, by general agreement, the Lord's Prayer and the Ten Commandments? The prayers of those "called to be saints" may avail much in this cause; but as for the prayers of "sinners," of those who are opposed to Christ and His Gospel, we ask not for them. "The prayers of the wicked are an abomination unto the Lord."

*The Irish Ecclesiastical Gazette* prophesied that the consecration in Spain and the approval by Archbishop Plunkett of the defective Prayer Book of the Spanish reformers would be made a handle for an attempt to revise and tone down the Prayer Book of the Church of Ireland. This prophecy has been fulfilled. The question is put in the following shape. The Archbishop of Dublin and two other bishops have given their sanction to the Spanish Reformers' Prayer Book. But this book omits "seeing that this child is regenerate," "sanctify this water to the mystical washing away of sins," "whose sins thou dost forgive they are forgiven." It omits the word "priest" throughout the Book. In the absolution at Morning and Evening Prayer it omits the words, "to declare and pronounce." The Archbishop of Dublin in his manly and candid preface to the Book defends these omissions. "Now," says a leader of this new agitation, "if it is right to omit these words in the Spanish Book, it is wrong to retain them in our Prayer Book." This movement for lowering the level of the Irish Book of Common Prayer was initiated at a recent meeting in Belfast. It would seem to put the Archbishop in a difficult position. It is hard to see how he can defend the expressions quoted in the one case, while, in the other, he approves their omission. *The Gazette* remarks that "the end is not yet."

## Christianity and Progress

We read recently the remarks of a native of India, who had imbibed the ideas of western infidelity, on the causes of progress, or the lack of progress, of different nations; Why, for instance, Europe and America have made such onward strides, while India has stagnated. Like other shallow free thinkers, he laid everything at the door of religion. Religion was the great retarding force. The East Indians are extremely devoted to religion; therefore they are unable to advance, they are like men bound with chains. In Europe, and especially in America, on the other hand, according to this philosopher, religion is but little esteemed; at any rate it is always swept out of the path when it stands in the way of enterprise. No doubt many people in these days, when men are so easily blown about

by every wind of doctrine, are more or less taken in by this clever antithesis, while others have the uncomfortable fear that there may be something in it,—that, after all, perhaps it is true that religion is against progress.

Whatever may be true of other religions, the appeal to history, even as it has been written by rationalists and unbelievers, soon disposes of such a charge so far as Christianity is concerned. Civilization and progress, in its truest sense, have always followed in the wake of the Gospel. Virtues have been developed, the characters of men and nations have been moulded in ways of which heathenism knows nothing. "A great stock of encouragement may be derived from that manifold operation of the Christian Faith on varieties of national character, which has been so splendidly depicted by Dean Church; that benignant versatility of grace which deepened the Greek nature into a seriousness that put new fibre into it; which opened to the hard gravity of the Latins a fountain of affectionateness and of imaginative capacities; and which awed and refined and disciplined for noble developments the young proud strength of conquering Teutonism." (Canon Bright.)

Our Indian philosopher knew nothing of the history of civilization in the western world. He did not know that it was the soldiers of Christ who cleared forests, drained marshes, and taught savage warriors agriculture and the arts of peace; that the preservation of the literature of the old world and the development of the new were due to the same hands; that it was religion which exalted womanhood, and by the "truce of God" endeavored to put an end to private feuds and neighborhood wars, and anticipated the undertakings of the modern peace societies; which alleviated slavery and finally brought it to an end. All these elements of whatever is good and substantial in modern progress are due to the Christian religion. And this, few are bold enough to gainsay, even among those who think that religion has done its work and had its day, and that other forces must be sought to take its place in coming time.

It is significant that just now the deepest thinkers, without Christian bias, are acknowledging that no other force can ever equal that of religion, with its strong and constant appeal to the conscience and moral sense.

In the earlier days of our public school system, "education" was extolled as the cure for all the ills of the body politic. It was assumed that knowledge and morality would go hand in hand. It was the old heathen philosophy over again which identified knowledge with virtue and ignorance with vice. When one came to analyze the matter, it was not very evident why a training in mathematics should make a man honest. The relation between chemistry and a restrained temper is not apparent, nor why skillful penmanship should deter its possessor from forgery. Practical experience has not justified the expectations of those who looked for the spread of virtue as the result of popular education. There are those who still hold to this ancient delusion, but those who have had most experience are beginning to acknowledge, with increasing frankness and emphasis, that from this point of view our schools are ineffectual and that nothing else was to be reasonably expected. A writer in *The Atlantic* expresses himself as follows: "When we speak of educating the people, we mean giving them a common-school education, and the very slight tendency toward honesty which such an education confers is far more than counter-balanced by the increased opportunities and motives for dishonesty which it indirectly furnishes. Our common schools, our newspapers, the stories and novels commonly read, have little to do with religion or morality." There can be but one reasonable conclusion; namely, that that is



wrongly termed "education" which leaves religion and morality out of the account. It would seem that there must some day come a reaction and a general demand that moral training must have a place in our systems of education, and then it must shortly be discovered that moral training lacks stability when it is without religious sanction.

THE LIVING CHURCH has received the following letter from the Rev. Secretary of the Joint Commission on the Constitution and Canons:

"UNFAIR CRITICISM"

To the Editor of The Living Church

After reading your editorial with the above title in your paper of the 24th, I hope you will allow me to withdraw in this public way anything I said in my letter to *The Churchman* that reflected in any way upon the editor of THE LIVING CHURCH. I do think that whoever gave you the report of Committee No. 2, ought to have asked permission before he allowed its publication—a permission which he could not have obtained. But as there was nothing in or on that report to indicate that it was privately printed, I must admit that your mistake in supposing it to be the Constitution of the Commission was a very natural one. I accept, of course (as every one who knows you, will) your disclaimer of any intention to disparage the work of the Commission, and I very much regret that I misunderstood the drift of parts of your article.

I repeat, however, what I said in my private letter to you, that your criticisms, even if in any respect adverse to our views on these difficult and intricate subjects, will be gladly received and respectfully considered by every member of the Commission.

HALL HARRISON.

Nov. 24, 1894.

The Advent

BY THE REV. W. A. HOLBROOK

Christian scholars have observed the footprints of Divine Providence in the era preceding the first advent of the Saviour.

We are familiar with the significant facts of history concerning philosophy, literature, and material, social, and moral progress, at the time of the incarnation of the Divine Redeemer. We recognize the prophetic spirit in the poets both sacred and secular, and the despairing look heavenward of the people throughout the world. The universal Greek language, into which the Hebrew Scriptures had been translated, the active commerce by land and sea, the unification of civil government, the restoration of peace under Augustus, the roads designed for the army of Rome, but prepared for the Apostolic and Militant Church of Christ, the despair of philosophers in the search for the truth, and of moralists in the attempt to realize virtue in the State, the fidelity of the Jews to their sacred traditions, and the latitudinarian tone of the religious among the Gentiles, these and other interesting facts have been noted as designed by the Father in Heaven to prepare the way for His Son upon earth.

In the political history of the time there also occurs a significant series of events illustrating the Providence of Almighty God on the eve of the birth of the Holy Child of the Virgin Mary.

The Gospel is the announcement of the coming kingdom of God. Jesus went about preaching the kingdom of heaven, and sent His Apostles to advance that kingdom "into all the world." The Jewish Church had the revelation of a divine monarchy. The theocracy was not supplanted, but supplemented, by the anointed royalty of Saul, David, and Solomon. The Anointed One of prophecy was to come as the Divine King of the Jews and all nations of the earth. The Divine Monarchy was to be realized in the Messiah; God was to reign in the person of His Christ over all the world. The political mind of the Jews was disciplined by captivity, freedom, revolution, and subjugation, to desire the heavenly King.

Let us see how the mind of the Gentiles was educated to a like desire. The Roman people, who were to rule the nations at the time of the incarnation of God the Son, the Holy Saviour of the world, had experimented with a republic, and were not satisfied. They felt the need of a stronger government. This was first sought in the triumvirate, which was twice tried. Supreme power was embodied in three persons of equal dignity and authority, and gradually the idea of royalty revived. Julius Cæsar deposed his colleagues, and as dictator ruled alone. The novelty of

the situation rendered the elevation fatal. Octavius deposed Antony and Lepidus, and gained the imperium. With unexampled prudence and benignity, the commander-in-chief of the army conciliated the senate and the people, and gradually gathered into his own hands all the powers of the State, as tribune of the masses, as consul of the senatorial class, as prefect of the metropolis, as quæstor over the courts of law, as censor over public morals, and as high priest of the gods, till he was hailed as father of his country, and worshiped as a divine sovereign. The reign was peaceful, strong, and beneficent to a degree unexampled, and will ever be known as the golden age of Roman history. He was no god, but a mortal man. He died full of years and honors, and his body was burned with the pageantry of loyal mourning, in the field of arms.

This interesting page of secular history was to be written over with the name of a greater, because truly a Divine Monarch. The kingdom of Christ embodies all the best elements of a republic in the brotherhood of all mankind, while it realizes the dream of Plato and of the golden age of Rome, by the restoration of the divine monarchy or theocracy in the supreme authority and glory of the incarnate God, "the Father of the everlasting age," as Isaiah foretold in the titles of the "Prince of Peace," "the Wonderful," "the Counsellor." As the divinity of Christ Jesus was gradually revealed, the idea of royalty was gradually disclosed. The Prophet and Priest was found to be also the King. In the New Testament, supreme power and glory were first given to the Father, Son, and Holy Ghost, and in the name of the Holy Trinity all believers are baptized to the end of the world. But St. Paul prophesied that at last the "Son shall be subject to Him that put all things under Him, that God may be all in all." Not the Father, as Unitarians mistake the words, but God the Monarch of the empire of heaven and earth.

Thus the truth foreshadowed in Roman history was gradually revealed in the Christian Church. The theocracy of the Jewish Church is the monarchy of the kingdom of heaven. "In the fullness of time" the political mind of both Jew and Gentile was made ready for "the Desire of all nations." Then the kingdom began to come on earth, which is a republic of brethren of one Lord, sons of one Father, led by one Spirit, and destined to grow into an empire of loving, loyal subjects, ruled forever and ever by one King and God.

Easthampton, Mass.

Letters to the Editor

A SUGGESTION

To the Editor of The Living Church:

The church of the Epiphany, Philadelphia, has a chance to do a grand work that does not often come to any parish to do, and that is, appropriate one-half of the purchase money they will receive from the sale of their church, in purchasing a large lot of ground, say in West Philadelphia, and begin the building of a cathedral by erecting the choir first, and adding the transept and nave as additional funds come in; always reserving one-half the money as an endowment fund. The vestry of the church of the Epiphany would immortalize themselves by thus doing, and relieve themselves of the quandary of which you speak in a recent issue. If this much needed work were once undertaken in earnest there would soon be money pouring in to complete the building within a reasonable time, and the Church in the diocese would grow.

G. E. F.

Philadelphia, Nov. '94.

"HOW TO HOLD THE BABY"

To the Editor of The Living Church:

I have read with pleasure and profit Dr. Berkley's papers thus far in your paper. In the one just at hand he tells how he holds a baby at Baptism: "I would lay it down on my left arm as though it were going to sleep," etc. The good Doctor doubtless has found this a good way, and very likely it is for very young babies; but may I be permitted to say that I think it a very bad way for a baby more than, say, two or three months old. To be sure, babies ought to be baptized on or before the "eighth day," but I presume very few are. I venture to suggest another, and I think more excellent way.

The first baby I baptized, when a deacon, "behaved very badly," I thought; but of course I was very awkward and I did not understand the business. As well as I remember, the baby was taken somewhat as the doctor advises, so looking up directly into the face of a stranger, of course it cried. After the service, an elderly, motherly lady who was

present, in her kindness gave the young officiant an "object lesson" he has never forgotten. She took the same baby, and calling me, said: "Look here. I will show you how to take and hold the baby;" and she made me go through the operation. First, she took the child, in a half sitting posture, but with her arm supporting its back, and handed it to me with its face towards herself, the child not seeing me; then she showed me how to take it, viz: first, placing my right hand under it, then throwing my left arm around the body or the child in front and grasping it by the right thigh inclining the head forward so that the water may not wet the clothing; the right hand was then free. Held this way a child seldom cries, as he sees only accustomed faces. Let a young clergyman, or an old one, for that matter, "borrow a baby," and try the experiment of taking, holding, and handing back a child, and he will soon find how easily and nicely it is done. "Let all things be done decently and in order."

D. D. CHAPIN.

Maysville, Ky., Nov 21, '94.

"GIDDY GIRLS"

To the Editor of The Living Church:

If the Bishop of Western Texas would teach his flock the importance of a form of sound words, especially when he suggests turning loose an army of laymen whose sole requisite is the power of speech, and to whose sermons it may be necessary for bishops to close eyes and ears; if he would teach them what the Prayer Book teaches, that ordination really means something, and is not a mere form and ceremony; in other words, if he would teach that the Church of God with a divinely instituted ministry and Sacraments is a reality, that it has authority, that it has that which cannot be found outside, then I think his Confirmation classes would not be composed of "giddy girls who join a church that allows dancing," this being the only difference presumably between the Church and any religious society; but he would find those coming to him who feel that they need the grace bestowed in the laying on of hands, who need the Sacraments of the Church, who have been at sea perhaps for a long time, and need a haven of rest.

J. P. R.

THE HOLY COMMUNION AT FUNERALS

To the Editor of The Living Church:

Has not your correspondent, Mr. R. W. Barnwell, in his letter of Nov. 3rd, overlooked the fact that in the "first Prayer Book of Edward the Sixth" there is a special Introit, Collect, Epistle, and gospel provided for a "Requiem Celebration," to be used at every funeral, or, as its title states, "when there is a burial of the dead?"

Then as to wedding Celebrations. The rubric at the end of the marriage office reads: "The new married persons (the same day of their marriage) must receive the Holy Communion." How could this be done without a "special Celebration" unless weddings were to be confined to Sundays and holy days before Mass?

Coriscana, Tex., Nov. 19th.

ANGLICAN.

To the Editor of The Living Church:

In your issue of Nov. 17th, I observe a letter signed "R. W. Barnwell," on the subject of "Requiem Masses." In it occurs the following passage: "Does Mr. Gedney know that we have no evidence (unless a passage in Tertullian be so construed) from the early Church, of a funeral celebration?"

I do not know what limits Mr. Barnwell assigns to the early Church, but we certainly have evidence of such a practice, of quite respectable antiquity. The so-called Apostolic Constitutions refer to these celebrations expressly (Book vi:6); as Eusebius also seems to do, though not in such definite terms in his account of the funeral of Constantine. (Life of Const. Book iv. 71.)

But a more familiar reference to the practice occurs in St. Augustine's works. It is so well known that one is surprised at its not having occurred to the writer of the letter to which I refer.

St. Augustine says (Confessions, Book ix, 12): "For not even in those prayers which we poured forth unto Thee, when the Sacrifice of our redemption was offered on her behalf, when now the corpse was by the grave's side, as the custom there is, previous to its being laid therein—not even in those prayers did I weep."

This passage, I submit, is pretty conclusive evidence that towards the close of the fourth century, Celebrations at funerals were, at least in one portion of the Church, an established custom.

T. H. H.

To the Editor of The Living Church:

I have read Mr. Barnwell's communication with much interest. His argument, put briefly, seems to be threefold:

1. The daily Eucharist is lawful in itself, but unlawful if 'placed in the midst of another office,' such as that for the Burial of the Dead.
  2. There were no funeral Celebrations in the early church.
  3. Funeral Celebrations involve a false theological conception of the Eucharistic Sacrifice.
- As to the first point, it seems very clear from a careful

consideration of the rubrics, that if the Holy Eucharist can be celebrated daily, it can be celebrated either as a separate office or before or after any other public function. I do not precisely understand what Mr. Barnwell means when he speaks of placing the Eucharist "in the midst of another office." I have never heard of such a practice.

The Burial Office proper ends with the lesson, subject to the discretion of the priest to add such prayers and hymns as he may select from the Prayer Book and Hymnal.

The Celebration may begin either before or after the office, provided as I have said, the funeral takes place in the morning. There may be technical difficulty as to a proper Epistle and Gospel, but the mortuary character of the Celebration can in any event be sufficiently indicated by the use of a collect from the Burial Office at the Post Communion, and an appropriate introit, and special hymn in place of the *Gloria*.

2. I am not specially concerned as to whether the Eucharist was celebrated at funerals in the early Church. The Anglican Church has departed in many respects from primitive practice, notably for example as to Confirmation, the administration of the Blessed Sacrament to infants, etc.

The English Church did, however, make provision for such a Celebration in her first Prayer Book, and does so now, so far as weddings and churchings are concerned. The point is not what the early Church did, but what is lawful for us to do in this, the 19th century.

Mr. Barnwell's idea seems to be that because the Eucharist is the memorial before God of the Atoning Sacrifice for "the sins of the whole world," that it is a "narrowing and belittling" of that memorial to plead it "for one" or with any other than a general intention. The early Church, whether at funerals or otherwise, did plead it for the faithful departed, and by name for special individuals, and with perfect theological consistency, for the Atonement was made, not only for the sins of the whole world, but for the sins of each of the individuals who collectively made up that world. If one is not limited in prayer, which depends on the Atonement, to petitions for the whole world, neither can he be limited when pleading the perpetual *Anamnesis*. Our Lord's continuous priesthood in heaven is certainly of individual efficacy, and so may the exercise of His delegated priestly unction be here on earth, when, as St. Chrysostom puts it, "that tremendous Sacrifice is set forth" upon the altar.

Mr. Barnwell's argument seems to me as fatal to intercessory prayer as it is to a Celebration "with intent." If the Eucharist be one of the means of applying the benefits of our Lord's passion to the individual soul, and is pleaded "for us and His whole Church," it can certainly be applied to the faithful departed who form part of that communion of saints, and, as certainly, to any individual in it.

I can see nothing narrow in this, for I believe that we "being many are one body." If, as Mr. Barnwell says, "we may pray for any special object," I fail to see why we cannot also plead the merits of our Lord's Sacrifice for any special object, in the way which He has specially appointed. As this opinion of my own is backed up by the teaching and practice of the Catholic Church for many centuries, I am content with it, and must rest satisfied.

Mr. Barnwell admits that the early Church prayed for the dead, and prayed for them at Celebrations, as in the Liturgy of St. Basil, where the Holy Sacrifice is pleaded "for repose and remission of the soul of Thy servant N. in a place of light where sorrow and sighing are put away. Give him rest, O our God." If such a prayer as this is Catholic and primitive (and who doubts it?) at an ordinary Eucharistic Celebration, can it be said to be any more narrow if said at a Celebration offered five minutes after the Burial service is concluded?

I apologize for the length of this letter, but the variety and importance of the questions raised by Mr. Barnwell must be my excuse.

HERBERT GEDNEY.

Middletown, N. Y., Nov. 16, 1894.

[The discussion of this subject will not be further continued.—ED. L. C.]

### Personal Mention

The Bishop of Central Pennsylvania has returned from his summer home at Bristol, R. I.

The Rev. Geo. N. Mead has resigned the rectorship of St. John's church, West Hoboken, N. J., and accepted duty in the diocese of Fond du Lac.

The Rev. Herbert J. Cook has resigned the rectorship of Christ church, Dayton, diocese of Southern Ohio, and his resignation went into effect Nov. 15th.

The Rev. Thos. P. Baker, rector of St. John's church, West Point, Va., having accepted a call to be assistant minister at St. Michael's church, Charleston, S. C., to go into effect Dec. 1st, has resigned his present charge.

The Rev. S. A. Wallis has been elected professor of the Greek language and New Testament Literature, Church Polity and astoral Theology, in the Theological Seminary of Virginia, at Alexandria, in succession to the late Rev. Dr. Kinloch Nelson.

The Bishop of Connecticut has been elected chaplain of the Society of Colonial Wars in the State of Connecticut, and has accepted the election.

The Rev. Dr. Sprigg, editor of *The Southern Churchman*, has taken temporary charge of St. Mark's church, Richmond, Va. during the illness of the rector, the Rev. Geo. Abbutt.

The Rev. Chauncey C. Williams, of St. Paul's church, Augusta, Ga., has returned to active duty, after needed rest.

The Rev. W. M. Clark, of St. George's church, Fredericksburg, Va., will, by vote of the trustees, fill temporarily the professorship of Ecclesiastical History at the Theological Seminary of Virginia, at Alexandria, during the illness of the Rev. Prof. Grammer.

The Rev. A. F. Washburn, who has long been ill, has recovered, and will spend the winter and spring in California and the South.

The Rev. A. F. Blake has resigned the rectorship of Grace church, Avondale, diocese of Southern Ohio, to take effect New Year's Day, 1895.

The Rev. John S. Littell has accepted appointment as assistant minister of St. Andrew's church, Wilmington, Del.

The Rev. F. C. Cowper has accepted appointment to the charge of St. Stephen's church, Mount Carmel, diocese of Central Pennsylvania, with charge also of the church of the Holy Trinity, Centralia, Pa.

The Ven. S. B. Carpenter, Archdeacon of Augusta, diocese of Georgia, has returned from a needed vacation.

The Rev. Allard Barnwell has placed in the hands of the Bishop of Georgia his resignation as a missionary in the diocese of Georgia.

The Rev. Dr. L. B. Thomas has accepted the care of Trinity church, Antrim, Pa.

The Rev. Robb White has returned much benefited in health to the active duties of his rectorship of Christ church, Savannah, diocese of Georgia.

The Rev. J. W. Barker has accepted the rectorship of St. Thomas' church, Reidsville, N. C., and entered upon his duties.

The Rev. J. B. Wasson has resigned the rectorship of St. Stephen's church, Millburn, N. J., to take effect with the beginning of the new year.

The Rev. G. C. Tanner has received from Seabury Divinity School, Faribault, Minn., the honorary degree of Doctor in Divinity.

The Rev. R. B. Parker has accepted the rectorship of St. James church, Providence, R. I.

The Rev. J. E. Ramsdell of Bay City, Mich., has accepted a unanimous call of the vestry of Trinity church, Tiffin, Ohio, and will enter upon his duties at once.

The Rev. Alfred Lee Royce, having been selected for the position of chaplain of the U. S. Naval Academy, Annapolis, Md., address accordingly after Nov. 27th.

The Rev. Canon Rodgers has undertaken the charge of Christ church, West Davenport, in addition to that of the cathedral of the same city.

The Rev. Jas. Oswald Davis has accepted a call to the rectorship of St. Luke's church, Chester, V. His address hereafter will be Chester, Vt., instead of Beatrice, Neb.

The Rev. A. Whitfield Cheatham has accepted appointment as assistant minister of St. Peter's church, St. Louis, Mo.

The Rev. T. Wemyss-Smith has resigned the rectorship of Trinity church, Lincoln, Ill., and accepted a call to the church of the Good Shepherd, Cleveland, Ohio. Address accordingly.

At its November meeting, the Connecticut Historical Society, on motion of its president, and supported by Dr. Chas. Dudley Warner, elected as an honorary member the Rev. William C. Winslow, D. D., LL. D., of Boston.

### To Correspondents

RECTOR.—Your criticism of the passage cited is well grounded. No theologian would accept so sweeping a statement.

A. G. F.—If the information is correct, it indicates that the fundamentals of Christianity will continue to be taught.

A SUBSCRIBER.—Waddington's Church History is out of date, was never a standard work. We can give you no information with regard to the other two works mentioned.

B. A. G.—The criticism on the use of the word "awfully" is well taken. We have more than once protested against the use of the word "Christen" in the naming of vessels.

### Official

#### AN EXPLANATION

DEAR LIVING CHURCH.—Will you oblige me by making it known that I married Mr. Emmet and Miss Stevens in entire ignorance of either of them having been divorced. I need hardly say that under no circumstances would I knowingly marry divorced persons. I think it due to the Church to make this statement, since the affair has been published in detail in some of the leading daily papers in New York and Chicago.

WM. C. RODGERS,

The Cathedral, Davenport, Iowa.

Nov. 27, 1894.

### Notices

Notices of Deaths free. Marriage Notices one dollar. Obituary Notices, Resolutions, Appeals, and similar matter, three cents a word, prepaid.

MACOMB.—At Merchantville, N. J., on Nov. 17, of typhoid fever, Alexander, son of Henry A. and Ada P. Macomb, in the 18th year of his age.

SHIRAS.—At Clifton, Pa., Nov. 20th, 1894, the Rev. Alexander Shiras, D. D., late of Washington, D. C., aged 80 years.

HOPSON.—Entered into rest, Nov. 21st, at Annandale, N. Y., Mary Williamson, wife of the Rev. George B. Hopson, D. D., and daughter of the late Francis Upton Johnston, M. D., of New York.

WARREN.—Entered into rest on Sunday, Nov. 18th, 1894, at Decatur, Ill., John Kirkpatrick Warren, for the past five years an

active and most efficient member of the vestry of St. John's church, Decatur, in the 60th year of his age.

ADAMS.—At Malden, N. Y., Nov. 20th, 1894, Henry Adams, in the 50th year of his age. Interment in the family lot at St. Paul's churchyard, Mt. Pleasant, N. Y., on Saturday, Nov. 24th. "Grant him eternal rest, O Lord."

SCADDING.—Entered into Paradise, Monday, Nov. 12, 1894, Nellie Davy, daughter of J. S. and Mary Donaldson, and beloved wife of the Rev. Charles Scadding, rector of Trinity church, Toledo, Ohio, in the 30th year of her age.

### Appeals

#### THE GENERAL BOARD OF MISSIONS

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The fiscal year, which began Sept. 1st, requires for the salaries of twenty-one bishops, and stipends of 1,300 missionaries besides support of hospitals, orphanages, and schools, many gifts large and small.

Remittances should be sent to MR. GEORGE BLISS, treasurer Church Missions House, Fourth ave. and Twenty-second st. New York; communications, to the REV. WM. S. LANGFORD, D. D. general secretary.

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H. A. OAKLEY, Treas.

WILLIAM A. NEWBOLD, Gen. Sec.

#### APPEAL FOR NEAH BAY INDIANS

Friends who have so kindly remembered these Indian children in years past, are earnestly asked to renew their gifts this year. Dolls, knives, scarfs, toys, and garments for boys and girls, and anything suitable for a Christmas tree, may be tied securely in strong paper, and sent by mail, two weeks before Christmas, to CAPT. W. L. POWELL, Indian agent, Neah Bay, Washington.

ALFRED M. ABEL.

#### APPEAL

For Sweet Charity's sake. A Churchman who has been an invalid, without means of support for himself or family, for more than a year, finds that an operation is necessary to save his life; but in order to have it performed he must go to a distant city, and in the meantime his wife and children must be fed. Trusting in God, he appeals to kind Churchmen, who have health and strength, or any parent who has dependent children, to assist him in his hour of need. Any contribution will help and be gratefully received. Address "INVALID," care of LIVING CHURCH, Chicago, Ill.

[This appeal comes with the strong, almost pathetic endorsement of a clergyman of Missouri. Names will be given privately to any who may be disposed to aid.—ED. L. C.]

#### ST. JOHN BAPTIST (COLORED), TYLER, TEXAS

The day school in connection with this mission which during the three years past has been in operation, is suspended, owing to the lack of means to continue it—a step which is already proving disastrous to the mission. Two of the successful candidates for teachers' certificates in this county in last September were pupils of this school. It is our wish to re-commence work in January, 1895, under the management of a competent woman, when the industrial department for girls can be properly conducted. The Bishop of the diocese has kindly promised to supply a part of the salary, and for the balance I appeal to the loving generosity of Church people generally. Do, dear friends, come over and help us. If the colored people are to be brought into the Church in appreciable numbers, and thus enjoy the benefits of our holy religion, the mission schools must be an important factor towards the accomplishment of such an end. Contributions may be sent to BISHOP KINSOLVING, Austin, Tex., or to the missionary in charge, JAMES J. N. THOMPSON, mission priest.

AUSTIN TEX., Nov. 10, 1894.

My dear Mr. Thompson:—I approve of the letter and you can use my name with your appeals. I wish you a large measure of success, and I will aid you in every way I can. Yours very sincerely,

G. H. KINSOLVING,  
Bishop of Texas.

### Acknowledgments

We very gladly acknowledge on behalf of "Invalid," the following amounts: Anon. \$1; an M. D., \$1; Anon. \$5; Mrs. McLanagan, \$4; G. D. C. \$5; Rev. C. E. Taylor, \$1.50; Jno. H. Rice, \$1; C. H. M., \$2; H. R., \$25; L., \$5.

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## The Editor's Table

### Advent

BY Y. Y. K.

Sweet sounds are those that wake  
From hillside, glen, and brake,  
When Nature tells us that the spring is born,  
Yet sweeter 'tis to hear  
Our Mother's word of cheer,  
Her New Year's greeting on the Advent morn.

List to the Church's voice!  
Christians, awake! Rejoice!  
Rejoice ye, for your Lord is nigh at hand;  
The Day-Spring from on high,  
The "Long-Desired" is nigh,  
He, in whose strength ye may all foes withstand.

Joy in the Master's grace!  
'Tis yours once more to trace  
The blessed steps of His most holy life,  
What time He dwelt on earth,  
E'en from His lowly birth,  
Until He rose—the Victor in the strife.

Rejoice! each rolling year  
Brings your salvation near,  
Aye, nearer than when first ye did believe.  
Since far spent is the night,  
In armor clad, of light,  
Stand ready, that your Lord ye may receive.

That when He comes again  
In majesty to reign,  
With Him to life immortal ye may rise  
To join the angels' hymn,  
The song of seraphim,  
The everlasting anthem of the skies.

## The Training of Vested Choirs

VIII

How long does it take to prepare a newly formed choir of boys for active service? That depends altogether upon the quality of the material and the rapidity of the teaching. The writer did it once, under most unfavorable conditions, in six weeks, but he would be reluctant to do it again. The circumstances were such that the work had to be done within a given time, and it was done; but the preparation would have been much more thorough and satisfactory had twice the time, or even more, been allowed. The character of the services themselves does not make so great a difference as might, at first glance, be supposed. The main point here is whether the Psalms are to be chanted or not. If they are, probably in most cases six months would not more than suffice to put the chorus in proper form. If not, half that time should generally be enough. But no rule can be fixed. It may, however, be pretty safely said that new choirs are more often underprepared than overprepared, and it is not well to begin duty in the chancel until a stock of music has been mastered large enough to relieve the services of unpleasant monotony, and as much of the first work must be learned "by ear" (so far as the trebles are concerned), progress is necessarily slow.

In selecting boys, three qualifications must determine the acceptance of the candidate, and these are here set down in what appears to be their proper order: First, general intelligence and quickness of comprehension; second, accuracy of ear; third, voice. This may seem to be an absolute reversing of the usual method of calculating the value of a singer, but the best of voices and the most trustworthy of ears are of little use when joined to a dull, inert mind, and it will generally be found that dull, backward boys do more harm than good, even when they possess fair natural voices and irreproachable hearing.

The best ear test is to strike a number of notes on the piano at random (not sing them), and have the boy reproduce them with his voice. They should be chosen with a view to producing difficult and unvocal intervals, and the boy should be made to repeat them as rapidly as possible, so as to determine whether his ear adjusts itself quickly to extreme tonal changes or not. If the supply of material is large enough, it is well to reject any boy who shows deficient acuteness in this particular; but if the supply is scant it may be borne in mind that many children whose "ear" seems hopelessly defective may, by patient training, be made to sing as correctly as their fellows. Those who have taught sight-singing in public schools can testify that of those children who apparently possess no comprehension of musical sounds whatever, a very large proportion (said by some to be as high as 70 per cent) ultimately acquire the ability to sing correctly. Indeed, it can be demon-

strated that the number of children actually born without the faculty of perceiving a succession of sounds, is exceedingly small. In many cases the faculty is late in developing, and being by nature weak, it can easily be, and frequently is, lost simply through disuse. However, a choir is not a hospital for the treatment of those to whom nature has been unkind in this respect, and if the circumstances will permit, it is best to reject all boys whose sense of hearing cannot meet a rigid test. The matter of voice selection may advantageously be considered by itself.

At the very outset it will be found that a boy's personal appearance and manner will generally form a fairly good index of his voice. If he is big and strong, rough and coarse of speech, noisy in his play, dirty in his dress, and evidently used to rude surroundings, the chances are nine out of ten that he will be found to have a rancous, strident voice, of which the "thick" register has been developed by abuse until the "thin," or "head" voice is well nigh obliterated. The attempt to make the boy sing an ascending scale will probably result in an ear splitting yell as far up as C, or perhaps D, when the voice will suddenly snap short off, and the next note be either entirely beyond the boy's comprehension, or be a weak and wretched pipe. Nevertheless it will not do to discard this sort of boy if he possesses the two requisites of intelligence and a good ear. His sturdy frame holds good strong lungs, and when once his voice has been "placed" (to use a very much employed term which does not mean a good deal), it will be found to be as vibrant and telling in the new way as it was piercing and discordant in the old. Besides, this sort of boy makes a faithful worker when once his interest has been thoroughly roused. He does not remain at home whenever it rains, and he needs no coaxing nor coddling, he can stand hard work and an occasional hard knock or two, and his abundant vitality and energy will prove of value. Two of the chief difficulties met in boys of this class are incorrigible habits of pronunciation (of which more in another place), and a thick, husky quality of tone. The last is the more unmanageable of the two, for the pronunciation can be much improved, and sometimes radically cured. Persistent huskiness is generally due to the presence of some catarrhal trouble, and it is astonishing to find out how widespread is the prevalence of such ailments in the chronic stage, among boys taken from the lower social classes. The reason for it is that they are usually ill-clad, poorly shod, are allowed to expose themselves to cold and wet with the most reckless unconcern, and receive neither medical attendance nor even a little ordinarily skillful nursing when they take influenza in its milder forms. The boy's colds are regarded as an inseparable part of his organization—like his tan and his freckles—and of not any more serious importance. In the homes of such boys, knowledge of the pharmacopœia does not go beyond Rochelle salts and castor oil, and when these remedies fail, there is nothing left but to commend the boy to Providence, for such a thing as calling a doctor for a cold is quite out of the question. It takes no more than a single winter of such neglect to fix upon a lad some catarrhal affection which will never be shaken off, and which will cause the voice to assume that thick obstructed "wheezing" sound, which is the *bête noir* of many a choirmaster, but which, try as he may, he can never entirely remove.

On the other hand, a boy whose manners are gentle, whose speech is correct and refined, whose surroundings are to a degree those of culture and good breeding, will be found to have a much brighter, clearer voice, with the "head" register in far more available condition. His vocal organs will be found to be in sounder condition, because he will have acquired the habits of quiet speaking, and will have been guarded from the contraction of nasal and throat troubles by careful and wholesome living. It is sometimes said that the higher the social position of a boy the better chorister he makes, which is true to a certain extent, but not beyond the point which separates the child of the well-ordered and well-conditioned home from the *gamin* of the streets. So far as American choirs are concerned, the sons of wealthy parents, accustomed to luxurious surroundings, are rather undesirable than otherwise, as choristers, because of their capriciousness in the matter of attendance, and their unwillingness to submit to the severe, and sometimes rough discipline of the choir-room.

(To be continued)

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**Sirs, Only Seventeen!** By Virginia F. Townsend. Boston: Lee & Shepard. Price, \$1.50.

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**The Chase of Saint Castin**, and other Stories of the French in the New World. By Mary Hartwell Catherwood. Boston and New York: Houghton, Mifflin & Co. Price, \$1.25.

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**A Little English Gallery**. By Louise Imogen Guiney. New York: Harper & Bros. 1894.

The studies are chosen from a number written at irregular intervals, which have appeared within five years in the *Atlantic Monthly*, *Macmillan's*, *The Catholic World*, and *Poet-Lore*. On the frontispiece is a portrait and autograph of the author. Miss Guiney is also author of "Monsieur Henri," a little book which has met only the highest commendation.

**Cyclopedia of Bible Illustrations**: A Storehouse of Similies, Allegories, and Anecdotes, with Introduction by the Rev. Richard Newton, D. D. A Copious Index. Philadelphia: George W. Jacobs & Co. Octavo. Pp. 361. Price, \$1.00.

We should think that every imaginable subject in Christian teaching might aptly find its illustration at some point in this cyclopedia, to which the full index will act as an instant directory; and over two hundred topics generally emerging in Christian discourse may meet with from one to forty-and-one of illustrative aids or stories that will help to clinch the point with an audience, and implement the speaker's intention. Teachers of every age find place in the volume, and the archaic form of the language in times past is happily preserved.

**Rambles Through Japan Without A Guide**. By Albert Leffingwell (Albert Tracy). New York: The Baker & Taylor Co. Cloth, pp. 288.

Without guide or interpreter, and with but a few words of Japanese at his command, the author journeyed from one end of the Japanese empire to the other. The results of his observation are very favorable to the subjects of the Mikado; "Courtesy and good manners prevail everywhere," he says, "and a boor is unknown." His entertaining notes of a three months' tour constitute the largest part of the book, and are a valuable contribution to our knowledge of Japan.

**The Wagner Story Book**. Firelight Tales of the Great Music Dramas. By William Henry Frost. Illustrated by Sidney Richmond Burleigh. New York: Charles Scribner's Sons. Price, \$1.50.

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**The Sherman Letters**. Correspondence Between General and Senator Sherman from 1837 to 1891. Edited by Rachel Sherman Thorndike. With portraits. New York: Charles Scribner's Sons. Price, \$3.00.

To him who loves his country these letters must needs be very interesting, the book itself one most desirable to possess. The correspondence of these two brothers, both illustrious, the one in council and the other in the field, covers a period of their lives from youth to age, of their country's history from the Mexican War to the end of the Rebellion. The letters selected bear mainly on public affairs, and are thus a valuable contribution to history, while incidentally they are biographical, as revealing much of the life and character of these distinguished men. It is interesting to note in what pleasant terms General Sherman speaks of his kindly reception in the South after the close of the war.

**The Pearl of India**. By Maturinell Ballou. Boston and New York: Houghton, Mifflin & Co. Price, \$1.50.

If the world belongs to him who sees it, Mr. Ballou's proprietary rights must be very extensive. "Aztec Land, "Alaska," "Equatorial America," "Glimpses of Scandinavia and Russia,"—so read the titles of some of the records of his travel, while "The Pearl of India" contains his impressions of Ceylon, the isle of "spicy breezes," and is another delightful book of travel. The author is enthusiastic over the varied attractions of the "Gem of the Orient," the "Resplendent Isle." We commend the book alike to expectant "globe-trotters" and to fireside travellers.

**The College Woman**. By Charles Franklin Thwing, LL. D. New York: The Baker & Taylor Co. Price, \$1.00.

This book has grown out of the author's own college work as president of a college for women. The college woman—the proportion of her studies, her environment, her health, methods in her education, and after graduation

what are some of the important topics treated—important to the individual college woman, and important in the aggregate, when we are informed that women now constitute the third part of the number of college students. These topics are ably discussed; but we are not able to agree with the author that the woman's college "represents the best condition for most women to live in between the ages of eighteen and twenty-two." Admitting that women are, under twenty-two, still too young for home making, they are not too young for home gracing and brightening—a noble mission, though a somewhat old-fashioned one.

**Cœur d'Alene.** By Mary Hallock Foote. Boston and New York: Houghton, Mifflin & Co. Price, \$1.25.

"On the trail which crosses Sunset Peak from the gold camps of Eagle and Murray to the mines in Big Horn Gulch, is a prospect tunnel located under the name of the Black Dwarf." So begins the "Cœur d'Alene," giving in one sentence the environment in which Mrs. Foote delights to set her heroes and heroines, to play the drama that is ever new. And the witchery of the mountains is on her pages, though but little space is given to pure description. The hero is a young Englishman of gentle birth, and the heroine has had all the advantages of Boston training. They meet in a miner's cabin at the Black Dwarf claim. Behold the situation! The readers of Mary Hallock Foote's previous stories will know how delightfully she will "improve the occasion."

**Reginald Heber, Bishop of Calcutta.** Scholar and Evangelist. By Arthur Montefiore. With Illustrations from Bishop Heber's Sketches and other Drawings. New York, Chicago, Toronto: Fleming H. Revell Co.

It is nearly seventy years since the death of Bishop Heber. While the author of the Trinity Hymn and "Greenland's Icy Mountains" is not forgotten, a generation has arisen who know little of his beautiful life. This little book will, we are sure, find, as it deserves, many interested readers. We are tempted to quote the noble tribute to Heber with which the author closes the memoir: "An Englishman in his blood and breeding, he was to the heathen a brother and a servant; a son of the richest aristocracy in the world, the poor and lowly were his friends; a creator of the literature of his age, and among its craftsmen an artist, he gave the treasures of his mind to those who could not even read; the spiritual lord of all the Indies, he lived, and moved, and died, the humble follower of Jesus, the crucified Carpenter of Galilee."

**Five Books of Song.** By Richard Watson Gilder. New York: The Century Co. Price, \$1.50.

That the spirit of poetry has not fled from earth may well appear from this volume, from these "Books of Song." The sparkle of many a gem has caught our eye, even in a hasty view, and when found, has been made a note of for further enjoyment. We have especially admired the suggestiveness of the poet's verse, and have been pleased with his reverent handling of high and holy themes. Thus, in his *Handel's Largo*, breathes the very spirit of worship. We are sorry, however, that he so completely mistakes the relation to faith of its symbol, the Creed. It "sticks in his throat," so he confesses in his "Credo," because it is faith "in another man's dim thought" of Christ! Are poets exempted from acquaintance with history?

**Across A on a B-cycle.** The Journey of two American Students from Constantinople to Peking. By Thomas Gaskell Allen, Jr., and William Lewis Sachtleben. New York: The Century Co. Price, \$1.50.

A series of interesting sketches, describing what the authors found to be the most interesting part of a trip a-wheel around the world, the "trip" covering 15,044 miles, and occupying almost three years. During the entire journey the riders never employed the services of guide or interpreter, and their achievement stands unparalleled even in records of American enterprise. The fresh and pleasing style of the young authors affords us very interesting reading, and the value of the book is enhanced by the illustrations, which are reproductions of selections from more than twenty-five hundred original photographs.

**The Master's Guide for His Disciples:** Being a Manual of all the Recorded Sayings of Jesus, arranged for Easy Consultation and Systematic Reading. With a preface by Eugene Stock, author of "Lessons on the Life of Our Lord." New York: Thomas Whittaker. Pp. 268. Price, \$1.00.

It was a happy inspiration that moved the preparation of this little volume, which arranges, in a following of the Revised Version, all of our Blessed Lord's teachings, topically, in the several departments of the whole Christian life and truth. The work falls naturally and easily into three main divisions; namely, the Devout Life, which groups in a suggestive way all sayings of the Master touching Christian worship, the Christian spirit, and the Christian virtues; the Practical Life, which includes every teaching of Jesus that is concerned with Christian conduct and the Christian relations; the Intellectual Life, comprehensive of all essential Christian truth which He unfolded; that is to say, the spiritual doctrines that were given by Christ to His disciples. All these recorded utterances of the Word which came down from heaven, when looked at aside from their earthly surroundings, quite detached from their context and classed together according to their subjects, present a very striking study. The narrow-formed volume is beautifully printed and bound, a credit to the publisher, and would be found an uncommonly neat and acceptable little gift.

**In Old New York.** By Thomas A. Janvier. 1894. New York: Harper & Bros. Pp. 285.

A charming book, which everyone who knows and loves New York will wish to own. Its pages fascinate the eye no less than the mind. They are rich in illustrations, most of which are dainty and delightful works of art. The clever and accomplished writer traces with great skill the evolution of New York, threads the old streets, explores the old-time pleasure gardens, revisits its ancient houses, and brings before us often very vividly the life of old New York. With a humor quite as fine and true as Irving lavished on the first Knickerbocker days, he revives the past and delights us with his quaint living pictures of those numerous villages and county seats which have been remorselessly swallowed up in the great city's growth, and of the high and low life with which they were filled. The mingling of history, fancy, and romance which he has given us is so readable and so delightful as to disarm criticism and make the reader feel that he is in the company of a most entertaining and accomplished friend, and is really in old New York.

**John Brown and His Men;** with some Account of the Roads they Traveled to Reach Harper's Ferry. By Col. Richard J. Hinton (Contemporary and Co-worker of John Brown). Illustrated with 22 Authentic Portraits. New York, London, and Toronto: Funk & Wagnall's Co. [Vol. xii, American Reformer's Series.] Cloth, 12mo. Pp. 752. Price, \$1.50.

This work is a compact and minute detail of the character, service, acts, and suffering of John Brown and his followers. It has evidently been a labor of love. All the world knows of John Brown's struggles at Harper's Ferry and his death, but few are acquainted with the steady growing determination, the deliberation and study, of which this was only the culmination. Through many years he might have been seen, like a prescient being, riding in mountain fastnesses, escaping by some lonely path through the wilderness, or conferring with some of the most noted in the land in the broad light of day, even while a reward of many thousands of dollars was placed on his head. The writer will never forget the impression made upon her when a child of four years of age; he remained over night at her home with about forty of his slaves. His pale, quiet face, and long, black, very black, hair and beard, gave him the appearance of a prophet rather than a warrior.

**Three Years of Arctic Service.** An account of the Lady Franklin Bay Expedition of 1881-'84, and the attainment of the Farthest North. By Adolphus W. Greely. With over one hundred illustrations made from photographs taken by the party, and with the official maps and charts. New York: Charles Scribner's Sons. Price \$5.00. New edition.

It is but a little more than ten years since the tragedy of "the Greely expedition" terminated with the rescue of seven starving men out of the twenty-four splendid fellows who sailed into the merciless North. We all remember the wave of excitement and sympathy that swept over the land when the news of the rescue and the details of the sufferings were telegraphed to the papers. It is one of the most dreadful chapters of human experience, thrilling and pathetic; it would be shocking and horrible beyond the reading, but for the grand qualities of heroism and patience and uncomplaining endurance which it developed. No American can read it without a thrill of pride for his country and its army that can furnish recruits for such a service and such a record. No man can read it without rising to a higher hope for humanity that can do and endure as these men did. There were some other gains resulting from this tremendous sacrifice; the "highest North" was reached; unknown shores and islands were added to the map; the insularity of Greenland was determined; and some scientific facts were scheduled. But this seems to most readers of very little consequence. The awful experiences of the ice-drift, and the agonies of starvation, cold, and disease during an Arctic winter, on the barren crags of Sabine, all bravely borne, even unto death, with Bible and Prayer Book in daily use—these are things which touch the hearts of Christian readers.

**The Oblation and the Invocation,** being an Inquiry into their history and purpose. By Robt. B. Fairbairn, D. D., LL. D., Warden of St. Stephen's College, Annandale, N. Y. New York: Thomas Whittaker. Price \$1.00.

Dr. Fairbairn has given us in this book the work of a well-learned, thoughtful, and cautious scholar. The work is in two parts; the first treating of the Oblation as found in the Roman Liturgy and also as in the Greek or Holy Eastern; then comes an examination as to what is offered in the Oblation, followed by a statement of the views of doctors in the early Church, and a very fair presentation of the views of our most prominent Anglican theologians. Having shown that the Oblation is the most emphatic and real act of our Christian worship, that it "is not only asking through Christ and for His sake," but that it is also a putting before the Eternal Father of "the very acts which make Christian redemption possible," the author next turns to consider, in the second part, the invocation. Here his work is an inquiry into the nature of that Spiritual Gift which comes to us in the Eucharist; what it is that God, in it, does for us; "what benefit it is that we receive immediately through the elements which have received the invocation of the Holy Spirit," to which succeeds a very distinct study of the "relation of the Holy Spirit to the Eucharist," with special references to the expressions of this relation as found in the liturgies of St. Clement, St. James, St. Mark, St. Chrysostom, St. Basil, the liturgy of Alexandria, the Roman and the Edwardian; concluding with an interesting, if short, introspection of the in-

dividual views of Luther, Zwingle, Calvin, and of John Keble, the latter being regarded as fairly representative of the awakened teachings that followed with the Oxford-Tract controversy. We ought not to omit our appreciation of the calm summary which Warden Fairbairn makes as introductory to the main work, of the history of the Oblation and the Invocation; it is as valuable as it is succinct. The book will prove of good advantage to theological students, and may certainly be read with refreshment by many who are long-time priests.

**Travels Amongst the Great Andes of the Equator.** By Edward Whymper. With maps and illustrations. New York: Charles Scribner's Sons. Price, \$4.00.

The fascination of mountain climbing is very likely to come upon one who sees tall cliffs lifting their awful forms, challenging puny man to conquer their secrets. It was not primarily, however, to gratify love of adventure that Mr. Whymper undertook the toilsome journeys described in this volume. It was to make observations upon the effects of low pressure. For this purpose, Chimborazo was selected as the loftiest peak at that time accessible. In order to obtain data for scientific conclusions, he proceeded leisurely or rather took much time—leisurely is hardly the word for experiences amid blinding snows and bitter blasts: Other peaks were ascended, and careful records made of facts that will interest the scientist, while the general reader will find pleasure in the narrative of adventure. The book is not wholly occupied with records of scientific research. There is much that is interesting concerning Ecuador, Quito, and other of the mountainous States of South America and their inhabitants. An enjoyment of the humorous side of the discomforts of travel, without which one "tires out in a mile, oh," was not wanting to Mr. Whymper and those who "endured shrewd days and nights" with him, and re-appears, to the delectation of his readers, in the record of journeys and explorations. Witness the following bit about Quito, in which city the party arrive of a dark night: "Quito is lighted economically. The law is that every householder shall place a lighted candle at dusk in front of his dwelling. But the law does not concern itself with the length of the candle, and the householders think that the fat-ends of tallow dips are best suited for the purpose. Hence, at an early hour, the city is in total darkness." Keepers of the letter, rather than the spirit of law, have, it would seem, something to learn of the Quiteans.

Two little books are at hand from Fleming H. Revell Co., New York and Chicago: "The Worker's Weapon," by John Henry Elliott, author of "Suggestive Outline Bible Studies," notes and suggestions for Bible Reading, etc., is a very convincing plea for more careful study of the Bible. Price, 50 cents. Poems for Young Persons, selected by Louise Jay Bruen. One of the poems, "I Shine in the Light of God," is sufficiently sweet and beautiful to make the whole volume popular. The book is elegantly bound in white and gold. Price, 75 cents.

#### HOLIDAY BOOKS AND BOOKLETS

Among books of trifling cost and real value for children, and prettily bound as becometh Christmas gifts, we note Messrs. James Pott and Co.'s "Gentle Heart Stories," and "Loving Service Stories," 75 cts. each volume.

For older readers Messrs. Thos. Y. Crowell & Co. have a series of booklets in dainty covers, on such subjects as "A Happy Home Life," "The Victory of our Faith," etc., 35 cts. each.

Messrs. Lee and Shepard have brought out a series of Banner-cards, exquisitely illustrated by Irene E. Jerome. In each banner there are four cards connected by ribbons, the decoration of each being wrought out of a different flower. Titles such as "Rest Banner," "Joy Banner," are followed in the selections of verse.

#### Magazines and Reviews

*Littell's Living Age*, No. 2,625, contains a highly interesting review, taken from *The London Quarterly*, of a new and complete biography of St. Teresa, "the outcome of six year's patient study." Alfred Austin borrows Tennyson's lovely phrase, "Haunts of Ancient Peace," for the title of his charming account, published in *The Spectator*, of a driving tour through the picturesque English counties. A glance at the table of contents will show other articles, selected with equal care, and all of a high order of literary excellence.

"Thackeray is amongst the very greatest masters of English prose, and is undoubtedly the most certain and faultless of all the prose writers of the Victorian age," says Frederic Harrison in the November *Forum*, and to him he devotes the fourth article in his series, "Studies of the Great Victorian Writers." Another contribution of timely interest is John W. Chadwick's review of the life and work of our late "Autocrat." "The political career and character of David B. Hill," will be read with keen interest. "Independent" (for, contrary to the usual policy of *The Forum*, the article is otherwise unsigned) makes a scathing arraignment of the political and social career of Gov. Hill, though crediting him with being "a man of great intelligence!"



Books Received

LONGMANS, GREEN & CO.

The History of Marriage. By Herbert Mortimer Luckock. \$1.75.
The Old Church in the New Land. By the Rev. C. Ernest Smith, M. A. \$1.25.
St. Paul and his Missions. By Abbe Constant Ponard. \$2.00.

A. C. ARMSTRONG & SON.

The Psalms. By Alexander MacLaren, D.D. \$1.50.
The Trial and Death of Jesus Christ. By James Stalker, D.D. \$1.50.

A. C. McCLURG & Co., Chicago.

My Lady. A Story of Long Ago. By Marguerite Bouvet. \$1.25.
England in the Nineteenth Century. By Elizabeth Wormeley Latimer. \$2.50.

HOUGHTON, MIFFLIN & CO.

American Men of Letters. George Wm. Curtis. By Edward Cary. \$1.25.
Riverby. By John Burroughs. \$1.25.
Three Boys on an Electrical Boat. By John Trowbridge. \$1.00.
Phillip and His Wife. By Margaret Deland. \$1.25.
Life and Letters of John Greenleaf Whittier. By Samuel T. Pickard. In two volumes. \$4.00.
The Story of Lawrence Garthe. By Ellen Olney Kirk. \$1.25.

HARPER & BROS

Josiah Wedgwood, F. R. S. His Personal History. By Samuel Smiles, LL. D. \$1.50.
Hypatia; or, New Foes with an Old Face. By Charles Kingsley. Illustrated from drawings by William Martin Johnson. 2 vols. \$7.00.

THOMAS WHITTAKER.

Sevenfold Might. Daily Text-book for a month on the person and work of the Holy Spirit. By May Cochrane.

GEO. W. JACOBS, Philadelphia

Cyclopedia of Bible Illustrations. With copious Index. \$1.00.

S. C. GRIGGS & Co., Chicago

Otto's Inspiration. By Mary H. Ford. \$1.00.

CHAS. SCRIBNER'S SONS

The Life of Charles Loring Brace, chiefly told in his own Letters. Edited by his Daughter. With Portraits. \$2.50.
Three-score and Ten Years. 1820 to 1890. Recollections. By W. J. Linton. \$2.00.
The Odes of Horace. Translated into English by W. E. Gladstone. \$1.50.
The Bird's Calendar. By H. E. Parkhurst. Illustrated. \$1.50 net.

FREDERICK WARNE & CO.

Puzzles Old and New. By Prof. Hoffman. Illustrated. \$1.50.

Quiet Stories. From an Old Woman's Garden. By Alison M'Lean. 2nd edition. \$1.25.

Our Dorothy Verses. By M. A. W. \$1.00

Bible Stories. In Simple Language. For Little Children. Illustrated. 50 cents.

The Shield of Faith. 50 cents.

S. C. GRIGG & Co., Chicago

Freytag's Technique of the Drama. An Exposition of Dramatic Composition and Art. By Dr. Gustav Freytag. Translated by Elias J. MacEwan, M. A.

THE YOUNG CHURCHMAN CO., Milwaukee

A Child of the Covenant. By Virginia C. Castleman. \$1.00 net.

THE CENTURY CO.

The Hymnal Revised and Enlarged. Edited by J. Ireland Tucker and Wm. W. Rousseau.

FLEMING H. REVELL CO.

Chinese Characteristics. By Arthur H. Smith. 2nd edition. Revised, with illustrations. \$2.00

GEO. GOTTSBERGER PECK

The Daughter of the Nez Percés. By Arthur Patterson. Paper covers, 50 cents.

PAMPHLETS

The Divinity of Our Lord. A Sermon by George Hodges, D. D., Cambridge, Mass.

Thirty-second Anniversary of the Evangelical Education Society of the Protestant Episcopal Church, Philadelphia.

A Tour of Observation among Indians and Indian Schools in Arizona, New Mexico, Oklahoma and Kansas. By Chas. F. Meserve. The Indian Rights Association, Phila.

The Theology of Phillips Brooks. By Leighton Parks. Damrell & Upham, Boston.

Old St. John's parish, Portsmouth. By Franklin Ware Davis. Reprinted from "New England Magazine."

Annual Report of the President of Cornell University. 193-94. Published by the University, Ithaca, N. Y.

India's Message to America. By Virchand R. Gandhi, B. A. W. W. Hicks, New York.

The Catholic Family Annual. 1895. Catholic School Book Co., New York.

The Only Practical and Possible Bimetallism. A Few Fundamental Truths relating to Money and Coinage. Non-Partisan and Non-Sectional. By Henry Wood. Lee & Shepard, Boston.

The Theology of Phillips Brooks. By Leighton Parks. Damrell & Upham, Boston.

The Household

The Golden Flower

BY OLIVER WENDELL HOLMES

When Advent dawns with lessening days,
While Earth awaits the angels' hymn;
When bare as branching coral sways
In whistling winds each leafless limb;
When Spring is but a spendthrift's dream,
And Summer's wealth a wasted dower,
Nor dews nor sunshine may redeem—
Then Autumn coins his Golden Flower.

Soft was the violet's vernal hue,
Fresh was the rose's morning red,
Full-orbed the stately dahlia grew—
All gone! their short-lived splendors shed.
The shadows, lengthening, stretch at noon;
The fields are stripped, the groves are dumb,
The frost-flowers greet the icy moon—
Then blooms the bright chrysanthemum.

The stiffening turf is white with snow,
Yet still its radiant disks are seen,
When soon the hallowed morn will show
The wreath and cross of Christmas green;
As if in Autumn's dying days
It heard the heavenly song afar,
And opened all its glowing rays,
The herald lamp of Bethlehem's star.

Orphan of Summer, kindly sent
To cheer the fading year's decline,
In all that pitying Heaven has lent
No fairer pledge of hope than thine.
Yes! June lies hid beneath the snow,
And Winter's unborn heir shall claim
For every seed that sleeps below
A spark that kindles into flame.

Thy smile the scowl of winter braves,
Last of the bright-robed flowery train,
Soft sighing o'er the garden graves,
" Farewell! farewell! we meet again!"
So may Life's chill November bring
Hope's Golden Flower, the last of all,
Before we hear the angels sing
Where blossoms never fade and fall!

MR. FROUDE'S view of Henry VIII, has not, perhaps, been exaggerated in the satirical declaration of a critic that the Froudean portrait of the king represented him as an exemplary gentleman who had six very bad wives.

Mother.—Sammy, I wish you would rake up the dead leaves in the yard.

Sammy.—I've got a sprain in my wrist, an' the rheumatism in my back, an' growing pains in my legs, an' cramps, an' headache, an' toothache.

Mother.—After you have raked up the leaves into a pile, you may set it on fire and jump over it.

Sammy.—Whoopee! where's the rake?

A COLORED woman presented herself as a candidate for Confirmation in the diocese of Florida, and was required to say the Creed, the Lord's Prayer, and the Commandments. She got through with the first two fairly well, as somebody had evidently been coaching her, but when it came to the last she bungled and hesitated, and then remarked in a confidential tone to the clergyman: "De fac' is, Mr. Turpin, I hasn't been practicin' de Ten Comma'dments lately."

AN Englishwoman of rank, a duchess, while kind-hearted in the main, was careless about many matters which affected the happiness of others, particularly the trades-people whom she patronized, says the Youth's Companion. She was apt to forget to pay her bills until annoyances and sometimes distress resulted. A milliner, whose large bill had been repeatedly ignored by the duchess, at last determined to send her little girl, a pretty child of ten years, to beg for the money which was so much needed.

"Be sure to say 'your Grace' to the duchess," said the anxious mother, and the child gravely promised to remember.

When, after long waiting, she was ushered into the duchess' presence, the

little child dropped a low courtesy, and then, folding her hands and closing her eyes, she said softly: "For what I am about to receive, may the Lord make me truly thankful." As she opened her eyes and turned her wistful gaze on the duchess, that light-hearted person flushed very red, and without delay made out a check for the amount due to the milliner.

The little girl, happy in the belief that she had done the errand exactly as she had been told, departed joyfully; but the quick-witted duchess knew that the lesson she had received had never been intended, and felt its reproof all the more.

AN English paper says: "If he has not beaten the record for appropriateness, the Vicar of Pontefract certainly has come very near it. When preaching to a cyclist church parade he took as his text: 'The spirit of the living creature was in the wheels.' Considering how many cyclists seem to live for their machines, one wonders if the vicar was having a sly dig at them. If ever a preacher was as thoroughly on the spot, it was on the occasion of inaugurating a new stove in an East Yorkshire church, when the text was: 'Aha! I am warm. I have seen the fire.'"

APROPOS of a recent Sunday school lesson, a fine illustration of higher criticism in humble ecclesiastical life occurred in one of our country school-houses. The preacher was well advanced in years. His voice was so varied as to run in ten minutes the entire gamut of religious and irreligious sounds. He had made various incoherent points with regard to the passage of the Red Sea, when he came to

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the statement that the Israelites went across dry shod. His explanation was that the Red Sea was frozen over, that by the time the great host of the children of Israel had crossed, the ice had become so thin that the Egyptians, essaying to do the same, fell through and were drowned. This he dwelt upon with greatly varied inflection of voice and gesture of body. Just as he was closing, up rose a rather common-looking young man, cheaply dressed, but with an expression of eye and mouth of irrepressible conviction. He stated his dislike to dispute the reverend gentleman, or to do any harm by taking exception to anything that had been said. But in his profession as school teacher, he had learned that the Red Sea

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This remedy is not a secret patent medicine, but is a scientific combination of pure pepsin and bismuth and fruit salts, pleasant to the taste, in tablet form, and sold by druggists under the name of Stuart's Dyspepsia Tablets. Dr. Erskine, who tested the tablets in many cases with marked success, states that they act entirely on the food taken into the stomach, digesting it perfectly, no matter how weak the stomach may be; they have no action on the bowels and do not physic, being purely and simply a cure for dyspepsia and nothing else.

All physicians recommend them as being the safest, most sensible, most effective stomach remedy on the market.

No dieting or change of habits are required; eat all the wholesome food you care for and take a tablet at each meal, the food will be thoroughly digested, the body nourished, the stomach rested; that's the whole secret of curing indigestion and the whole secret of the success of Stuart's Dyspepsia Tablets; the reason why they have taken the place of after-dinner pills, "stomach bitters," "laxatives," and "tonics."

Stuart's Dyspepsia Tablets are sold by druggists at 50cts. per package, or he will order them for you if you ask him, as all druggists sell them.

A small sample package of the tablets will be sent free to any address if you will write to the Stuart Co., Marshall, Mich. Also circulars and testimonials.

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was so near the equator that those huge walls of ice that the reverend gentleman mentioned were impossible. The preacher replied that some might suppose that he was caught this time, but, he said, the people must remember that all truths are being overturned these days; that new discoveries are being made. Then straightening himself up full length he said, in strong, authoritative accents: "This thing about the equator seems all very nice, but I beg to remind my dear congregation that this crossing the Red Sea happened away long ago, ever so long ago, long before we had ships or railroads, long before all these modern improvements, in fact, *long before there was any equator.*" Then after a momentary look of triumph, he pronounced the benediction. The people, though conservative in their rusticity, departed to their homes with the impression that it is a good thing to be fed by a shepherd who is up with the times.

## Children's Hour

### St. Giles

G. F. PENNIMAN

"There, James, what am I to do about that," and Mr. Henry Darrow, with a fretful look on his handsome face, handed his brother an open letter.

James Darrow read the letter through slowly and carefully, then laying it on the table, sat for a moment in deep thought.

"Shall I go away, papa?" asked his only boy Giles, from his perch on the library steps, where he was busily engaged poring over a book which bore upon his next day's lessons.

"No, you won't disturb us, my son. Keep on with your work."

Turning to his brother, Mr. Darrow said: "I don't know what to say myself, Henry. It would be a good thing for father to have some one to help him on the farm; I wonder I had not thought of it myself; and yet I suppose you hardly know which of your boys to spare. Now, if I had another son beside Giles here, I might let him go, but it is always easy to give up what we never had."

"O, yes, if you had some of my boys, or I had some of your money, so I could them give a decent chance here, I wouldn't think of it for a minute. Burying him up there on that desolate Vermont farm, all rocks and mullein! A boy might as well be a hermit. He will not see a soul worth speaking to from week's end to week's end, and he will come back with the manners of a clodhopper."

"It will be the same training you and I had, Henry."

"Ahem, that maybe, but then the old folks are getting along in years, and then you know you and I came away pretty young."

"You did, Henry, I was past twenty."

"Well, you have been successful, that's a fact, but all the same I hate to send the boys off there into the wilderness in the very best years of their life, and ruin all chance of their future success. Why, father and mother may live ten years."

"Henry, what are you saying? Would you want to shorten their lives?"

"Well, no, I suppose not," said Mr. Henry Darrow, looking ashamed. The rush and grind of business, and the struggle to keep up with an ultra-fashionable circle, had tended to cramp the younger Mr. Darrow's moral nature.

"Don't decide at once, Henry," said his brother at length. "We must think of

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some way of helping father out. I might hire some one there who could take the care off his shoulders, an older, stronger boy than yours. Come down again tomorrow, and talk it over with me. I have an appointment now with a client. Don't worry, we shall be able to arrange it somehow."

That night when Giles came to bid his father good-night, he lingered, evidently having something on his mind which he found it difficult to utter.

"What is it, my son?" Didn't you find the books you wanted? Can I help you about it?"

"It isn't that, papa, it is what you and Uncle Henry were talking about, a boy to go up on the farm, and live with grandfather. Why couldn't I go?"

"You, my child, what would I do without you, and Mr. Darrow put his arm around the boy's shoulders, and held him close to him with a loving force.

"Yes, I know it would be kind of hard.

I shouldn't be lonely on the farm, and I know cousin Jim would, and Harry isn't very strong, and the other boys are too young. I tell you what you might do if you would," said Giles, choking down a sob at the thought of leaving home, and stealing an arm around his father's neck, "I can never be a lawyer as you want to have me, and I think Jim has just the making of one. Oh, father, if you could hear him talk at the Debating Society of the Boys' Brigade—I tell you it is just splendid. Well, you can let him come over here and live, and can educate him. That will help Uncle Henry, and be such a splendid chance for Jim. I don't think I am very clever, but I would like to help grandfather. You and mamma can write me long letters, and I will try not to be lonesome."

"Giles, dear boy, you are not old enough to know what you are doing. As your uncle said, it is the life of a hermit."



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"The hermits of old served God, papa, so you will let me go, won't you."

"I'll think of it, boy. I'll think of it, but run off to bed now, it's long past your bed-time."

It was late before James Darrow sought his bed that night. The question proposed for his solving was indeed a hard one. His boy's noble unselfishness only made it harder to let him go. Nevertheless boy as he was, he had grasped the truth of the case with wonderful clearness and it was beyond doubt that the boy who would give up a luxurious home and the daily society of parents whom he idolized, to help his grandfather in his old age, would fulfill the trust most faithfully.

Mr. Darrow had seen the hardening effect of the struggle for wealth on his brother, and would be glad if he could relieve his nephew, who was also his namesake, from some of the necessity for struggling. Moreover, he felt that the influence of the mother who had made Giles the boy he was would be beneficial to his brother's child. Although sad at heart at the thought of losing so noble a boy, he was proud that he had such a boy to lose. "I should have sent him to college without any hesitation, why should we not let him go where he will be the very heart's delight of two good old people? The self-denial will make a true man of him if not a successful one." So he won his wife over to Giles' plan.

In spite of a few feeble protestations on the part of Mr. Henry Darrow, Giles' plan was fully carried out, and in a few short weeks he was on his way to his grandfather's.

Giles had not visited his grandfather's farm for several years, and the life seemed strange at first, but he was a happy-hearted boy, and soon accustomed himself to his new surroundings.

He went everywhere with his grandfather, watched the men at their work, and soon, in spite of his saying he was not a clever boy, could turn his hand to almost all the duties of farm life.

It is true he had little companionship save that of his grandparents, but that was a constant delight, and he never wearied of their reminiscences of the boyhood of his father and uncle, while they were equally interested in hearing him tell of the life in the two city homes.

He soon had quite an army of pets, the pony his father had sent up for him to ride, a dog that had come to him with a lame paw, which he had cured; a cat whom he had rescued from some tormenting dogs, a hen and chickens of his very own, and best of all, a young lamb, whose mother had died, and whom Giles had brought up himself. All these he cared for tenderly, and was rewarded by the warm affection dumb creatures always feel for those who are kind to them.

One sultry summer afternoon he missed Bonny, his lamb, from the pasture, and following along the wall found a hole that she must have crawled through, and wandering in the more distant fields have lost her way. All the afternoon he hunted without success. Just as he was giving up because it was growing dark, and grandmother would worry, he heard a faint bleat, and following the sound came to the place where poor, tired Bonny, trying to jump from rock to rock, had slipped and broken her leg.

He had begun to descend the rocky hills he had climbed in search of her, and

SINGERS AND ARTISTS GENERALLY are users of "Brown's Bronchial Trachea" for Coughs, Colds, Hoarseness and Throat Irritations. They afford instant relief. Avoid imitations.

## How Weak and Diseased Lungs are Now Treated.

(Extracts from Dr. Hunter's Book.)

### WHERE IS THERE A CLIMATE TO HEAL THE LUNGS?

There is among all classes of people a belief that change of climate will cure the lungs. The rich act on this idea, and spend the winters in Florida and Southern California or Colorado, while the poor deplore their inability to bear the heavy expenses, and believe their want of means all that lies between them and the restoration of their health. This is a cruel delusion. There is no climate on the face of the earth in which consumption is not common among the native population, or where people do not sicken and die of it just as they do here. There are many places warmer in winter and more enjoyable during the broken spring months. To go there will enable you to escape some colds. But the summer warmth does not prevent your getting consumption in the North; and, rely upon it, the warmth of a Southern winter will not cure it. The chief gain of a warm climate for the winter is that invalids can take more regular outdoor exercise. This will not cure the lungs, but is a help to proper treatment. People who go to Florida or California with diseased lungs are no better off when they get there than Florida or California people who have lung diseases contracted in that climate. As the latter die of it there, it is folly to believe that Northern invalids would be cured by that air alone. Proper treatment is as necessary there as it is here. There are certain resorts which have advantages beyond warmth. The air of a pine forest contains turpentine, and the air of a sugar plantation is impregnated with a volatile aroma from the sugar cane.

But you would be more likely to be injured than benefited by them unless it was found on examination that your case required that particular medicinal action. But this is only so much treatment by inhalation. What is any climate but the inhalation of a different air? You can have your room medicated with it, and can make it stronger or weaker just as it affects you. Under the guidance of medical experience any atmosphere required by the lungs can be given at home far better than by going abroad for it. Of the thousands who last fall went South with high hopes of deriving great benefit by the change, not five in every thousand return home in a better state of health. Many die away from friends and relatives among strangers. The majority return North in a more advanced stage of disease than when they went South. This does not, of course, apply to persons who merely went for a change of air and rest. They would naturally derive benefit. But what I do wish to impress is that there are no cures of actual lung disease by any climate under the canopy of heaven. Colorado, the Adirondacks and the Catskills are favorable for general health, but have no power to destroy the germs of consumption or to heal the inflamed tubes of bronchitis. To do that we have to medicate air by germicides and antiseptics, or no cure is possible.

The following show the result of the inhalation treatment:

HON. W. A. BRAINARD, ex-President of the Grain and Stock Board, and Railroad and Warehouse Commissioner: "I cannot say too much of Dr. Hunter's treatment. It is owing to him that my wife and myself are alive to-day. We make it a practice to keep his inhalation remedies in the house, and we use them on the slightest indication of a cold or lung trouble of any kind. We are both afflicted with weak lungs, and that probably makes us more careful than many others in using precautions against taking cold. My wife was given up by her physicians as an incurable consumptive. She went to Dr. Hunter as a last resort, and was brought through all right—not only cured but within a year her chest expanded two inches. A friend of mine, Charles H. Reeves, of Plymouth, Ind., whose case was a particularly bad one, is a well man to-day, thanks to the doctor. I could mention a dozen cases within a stone's throw of this office which Dr. Hunter has

treated successfully. Nothing would please me more than to see a lung hospital erected, and a man like Dr. Hunter at the head of it. When such a monument is started count me in; and you can depend upon me for all I can spare in time, energy, and money."

W. K. NIXON, the well known real estate dealer of Chicago: "A lady in my family was dying of consumption. She was given up by all her physicians, and her friends were hopelessly watching for her death. As a last resort, and with very little hope, Dr. Hunter was consulted. He examined her lungs and found they were filled with tubercles, which the other doctors said it was impossible to remove. Under his inhalations and dieting treatment the patient in a short time began to cough up the tubercles, which had dried hard—so hard that they frequently cut the small blood-vessels of the throat in being coughed up. The treatment was continued, and the patient is entirely free from every taint of the disease. When Dr. Hunter began to treat her she weighed 117 pounds, and under the treatment she ran up to 140 pounds, and she has never weighed less since. If you would see her to-day you would laugh at the idea of her ever having had consumption. She is the picture of health. I also had a nephew living near Cincinnati who had several hemorrhages and was at death's door. He is a well man to-day. There were three other cases of lung disease in my family, all of which were treated by Dr. Hunter, and in each he was successful. I feel that to him I owe the many lives his skill has preserved to me, and I will heartily endorse him in any and every way that I can."

G. W. KRETZINGER, a prominent lawyer of Chicago: "I am greatly interested in this matter. My wife's lungs became diseased, and this was followed by tubercles, cough, blood-spitting, short breath, loss of flesh, and so on. She found immediate relief in Dr. Hunter's inhalations and was restored to her former flesh and strength. In my opinion this treatment by medicated air breathed into the lungs is a great blessing, and cannot be too strongly recommended to all poor mortals afflicted with weak lungs."

NOBLE JONES, Commission Merchant and Member of the Chicago Board of Trade: "I speak from experience, and know exactly what I am talking about. My son was an invalid for years, suffering with lung disease. He was treated by several well-known physicians, and they all pronounced his case *hopeless*. We had to nurse him night and day as you would a child, he was so helpless. I was about to give up in despair when I first heard of Dr. Hunter, and called him in. He treated him for eleven months. He began to improve from the commencement, and kept on gaining in flesh and strength under the inhalations, and is to-day a sound, healthy man, able to take his place among men in the busy walks of life."

J. H. SEEMAN, Sterling, Jackson Co., Iowa, says: "I cannot say enough in praise of your treatment by inhalation. I was taken with la grippe, to which lung fever set in in the worst form, till finally my left lung was stopped up entirely and my cough was horrible. I had two of the best doctors in the country, but they could do me no good; they were completely baffled, and after five months of sickness they pronounced my case a hopeless case of quick consumption, and it would only be a question of time, and death would claim the victim. But my dear wife, not being satisfied with their opinions, made inquiry and heard of Dr. Hunter and sent for him, for I was so weak that I could not raise my head from the pillow, and therefore could not go to see him. In the meantime all the doctors could give me was morphine, and you all know what that will do, and rock and rye, which is not bad to take. Dr. Hunter came, prescribed medicine by inhalation, and from the time I commenced using his treatment I commenced to feel well, and in less than a month I was able to go to Chicago, which is 150 miles, to see him myself. My doctor here said it would not be a cure—it would only help me for a short time—but it was two years ago, and I am a well man, weighing 200 pounds. I cannot praise Dr. Hunter enough, for I know it was his treatment that saved me from an early grave. Inhalation is the only true method of treating the lungs. I had a second attack of

la grippe, and ran down somewhat; called on Dr. Hunter and used the medicine again for a month and gained fifteen pounds, and I feel as well as anyone."

GEORGE M. BEACH, of Brillion, Wisconsin, adds his testimony as follows: "For some years I had a bronchial trouble which was steadily growing worse and deeper. I coughed up matter, was thin and weak and could not exert myself without being out of breath. I tried our local doctors without benefit and went to Chicago for help. The Chicago doctor I first consulted was no use to me. He treated the same as our doctors, and did not reach the disease. Happening to call on a cousin, Mrs. Samuel Treat, of Chicago, I heard of Dr. Hunter and his great success with inhalations, and went to consult him. His inhalant and general remedies brought me out all right. I surely think Dr. Hunter's treatment and strict regulation far ahead of anything general physicians can offer in lung cases."

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his nearest way would be to continue down through the Belknap Farm, as it reaching the road about a mile from home. As he was groping his way cautiously along, just as he came to the farm, he heard some one say: "There is the scamp who steals my sheep, and he is carrying off another. I will give him something to remember where that sheep belongs." Before he could call there was the click of a gun, then a sharp pain in his leg, then all grew dark and still, struggling to hold Bonny he staggered and fell.

"Gracious me," exclaimed Farmer Belknap, coming up, "it's the young lad from the city who is stopping at Farmer Darrows. Jabe, jump on the mare, and ride like lightning for the doctor, I'll get out the carryall, and carry the boy. Jerusalem! I didn't think I aimed within a yard of him. Here, Mr. Brent," turning to a clergyman who was taking a much-needed rest on the Belknap Farm, "help me lift him in. What will the old man Darrow say?—I can't face him.

Did Giles die? No, nor Bonny either; she grew to quite a respectable old sheep-hood. And Giles? Being a healthy boy, the wound soon healed, and he was about the farm as happy as ever. The friendship with Mr. Brent began that night, grew and strengthened from day to day. As long as he remained in the village he was a daily visitor at the farm, and when he went back to work in his parish in a great western city, no letters were more welcome than his.

Life was very happy on the old farm. Mr. Darrow seemed to grow young again in his companionship with his grandson, but as the year went by and he watched the boy's earnest study during the winter months, saw his tender helpfulness of all who came in his reach, and noted the loving reverence which marked his affection for Mr. Brent, his resolution was taken.

Wife, he said to Grandma Darrow one

night, "I fear we are spoiling one of God's priests trying to make a farmer of Giles. Young Sam Belknap will jump at the chance to run the farm on halves, and there is no fear but James will find room for us. I will see Sam in the morning, and as soon as we can arrange it we will take Giles home."

To-day if you will go with me to a mission parish in the heart of a great city, you will meet a tall, kindly-faced priest, a little lame, and the roughest lad in all that rough neighborhood will pull off his dirty cap with a friendly grin as he passes him; the most timid girl will cling to his outstretched hand and follow him about his work. Many an evil word is checked by the sanctity of his presence.

No child would dare throw a stone at a dog if he were near, for though his rebuke of the offender is swift and stern, it is the look of pain on the face of the loved teacher, that withholds the missile. St. Giles himself was not more beloved by the people of Edinboro', whose patron saint he was, than the Rev. Giles Darrow by the parish of St. Cyprian, where his life is spent.

As for the worldly success that his uncle thought he would lose forever, if you think the worship and adoration of his people are not enough, I will take you to the rich up-town parish of St. Luke's, and let it once be rumored that the Rev. Giles Darrow will officiate, the great church is crowded from choir to doors.

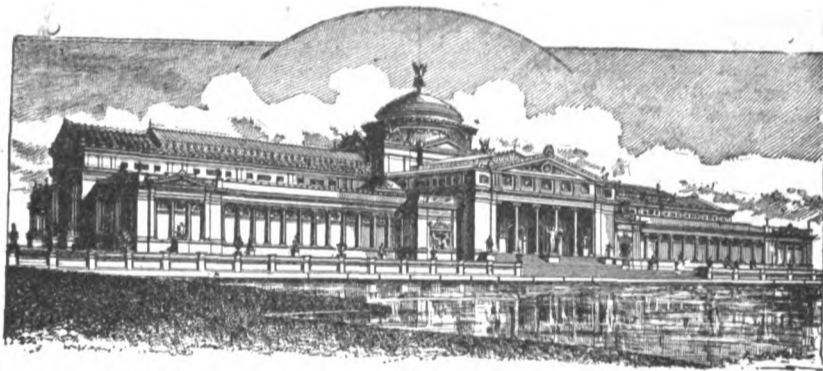
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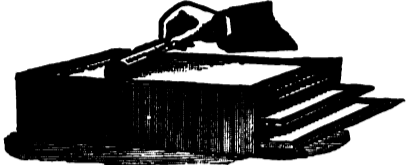
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Miscellaneous

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Suggestions for Christmas Presents

A useful dainty trifle is a glove mender. Take two pieces of satin ribbon, eight inches long, leaving an inch and a half at the top as a bag for glove buttons, and feather-stitch the two together, crosswise, at intervals of half an inch. This forms a space just large enough to hold the different colored cottons which come for mending gloves. Below this insert two pieces of fine pinked-out flannel, to hold needles, and finish by tringing the ends of the ribbon. Enclose the whole in a bag made of satin ribbon an inch wider.—The Modern Priscilla.

The idea of a waste-paper holder will recommend itself to every busy housekeeper. That now under consideration is a hanging one, made on a new principle. The foundation is a square of stout card measuring about eighteen inches, lined with sateen, covered with a bright cretonne, and joined into a ring. Further, a circle of the same card, similarly lined and covered, is needed to serve as the bottom of the case, and of equal diameter—that is, six inches. This circle is to be joined into the cretonne ring with a tape hinge about an inch long; on the opposite side to the hinge is one string of gay ribbon on the bottom of the holder, and another about half an inch above it, on the cylinder; these, when tied, keep the bottom and the contents in the holder; when untied, the waste paper falls out and the holder is emptied without being moved from its place. A fine cord, of colors to accord with those of the cretonne and sateen, is carried around to conceal the seams, and a loop at the top serves as a means of suspension.—Good Housekeeping.

To any one who wears glasses, a great convenience is found in three pieces of chambray, held at one corner by a dainty silver tip. It is easily carried in the vest pocket, and brightens the glasses most effectually.

A pretty little box of heavy water-color paper is for my lady's veils; it is much better than a case, since the veils need not be folded so tightly as to crush them. To make the box, take a piece of paper 13 inches long and 10 wide; cut out squares of two and one-half inches from each of the four corners, and carefully fold down the projecting sides, in order to make them stand up evenly and smoothly when bent back and upright. Thread a large needle with silver cord, and lace up the corners. Make the cover a trifle larger than the bottom, and the sides an inch in depth; lace the corners and tie in long loops. Decorate the box in water-colors, and on the top print in fancy letters, "Trifles Light as Air." A little pad of China silk should be made to lie in the bottom of the box; this plentifully sprinkled with sachet powder will give the veils a delicate perfume.—The Modern Priscilla.

A novel matchsafe is fashioned from a piece of artists' paper, six by eight inches. At the right-hand side a piece of sandpaper is pasted, on which to strike the matches, and a fancy wooden pipe, the bowl used as a receptacle for the matches, is fastened across. A few burnt and smoking matches painted on adds to the obviousness of its use, as does also this sentiment written in gilt: "A striking proof of my friendship; Don't make light of it."

—The Modern Priscilla.

Any little child could make a sleeve-holder, and sister, cousin, or aunt, would surely appreciate its value after one trial. Its simplicity is one of its merits, as it consists only of one piece of ribbon, an inch wide and about a yard long, to which is attached, at either end, a crocheted ring. The rings are held over the thumb.—The Modern Priscilla.

An appropriate souvenir for a college friend is a picture frame made from a six-inch square of water-color paper, with a two-inch square cut from the centre. On the border thus formed are tiny flags to represent the college pins, painted in the college colors. An occasional "Rah-Rah," or some college sentiment ingeniously worked in among them will add to the effect.—The Modern Priscilla.

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