

The Living Church

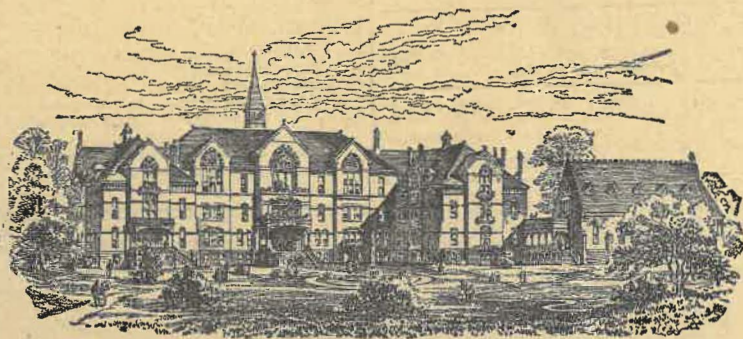
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Weekly Record of its News its Work and its Thought

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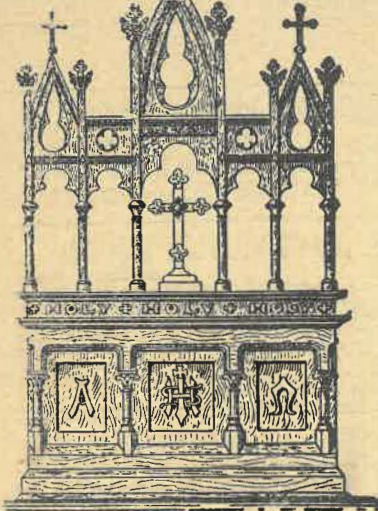
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The Living Church

Saturday, January 19 1895

Pastoral Letter of the House of Bishops

The undersigned set forth this Pastoral Letter in accordance with authority committed to them by their Brethren of the Episcopate assembled in Council in the City of New York on the eighteenth day of October, being the festival of St. Luke the Evangelist, in the year of our Lord one thousand eight hundred and ninety-four.

J. WILLIAMS,
Bishop of Connecticut and Presiding Bishop.
WM. CROSWELL DOANE,
Bishop of Albany.
F. D. HUNTINGTON,
Bishop of Central New York.
WM. E. MCLAREN,
Bishop of Chicago.
GEORGE F. SEYMOUR,
Bishop of Springfield.
HENRY C. POTTER,
Bishop of New York.

PASTORAL LETTER.

To our well-beloved Clergy and Laity:

We, your Bishops, having been assembled to take order, under the guidance of the Holy Ghost, for the extension of the Kingdom of God, have availed ourselves of the opportunity to meet in Council to consider our duty in view of certain novelties of opinion and expression, which have seemed to us to be subversive of the fundamental verities of Christ's Religion. It has come to our knowledge that the minds of many of the faithful Clergy and Laity are disturbed and distressed by these things; and we desire to comfort them by a firm assurance that the Episcopate of the Church, to which, in a peculiar manner, the deposit of Faith has been entrusted, is not unfaithful to that sacred charge, but will guard and keep it with all diligence, as men who shall hereafter give account to God. In the discharge of that pre-eminently sacred obligation of our office, we find ourselves constrained to address you on two cardinal truths of our holy Religion, not for the purpose of vindicating them, nor even to make an exhaustive exposition of them; but simply and plainly to set before you the truth of God which every minister of this Church has pledged himself to hold, teach, and defend, and to hand on unimpaired to those who shall come after us. It is a conviction of solemn duty which constrains us thus to address you at this time, and particularly to state what the Church requires all who minister in holy things to hold and teach, first, concerning the Incarnation of our Lord Jesus Christ, and secondly, concerning the Holy Scriptures, by sure and certain warrant of which the Catholic Faith is proved.

I. THE INCARNATION OF OUR LORD JESUS CHRIST.

And first, touching the Incarnation, and the Person and Natures of our Blessed Lord, this Church teaches and requires her ministers to teach, (1) in the words of the Creed commonly called the Apostles' Creed, that Jesus Christ is the "Only Son" of God; in the words of the Creed commonly called the Nicene Creed, that Jesus Christ is the "Only-begotten Son of God, begotten of His Father before all worlds, God of God, Light of Light, Very God of Very God, begotten, not made, being of one substance with the Father;" in the words of the proper Preface for Trinity-Sunday, in the Order for the Holy Communion, that "that which we believe of the glory of the Father, the same we believe of the Son, and of the Holy Ghost, without any difference or inequality"; and in the words of the second Article of Religion, that "the Son, which is the Word of the Father, begotten from everlasting of the Father," is "the very and eternal God, and of one substance with the Father"; (2) that this, the Second Person in the adorable Trinity, God from all eternity, was, in the words of the Creed commonly called the Apostles' Creed, "conceived by the Holy Ghost," and "born of the Virgin Mary"; in

the words of the Creed commonly called the Nicene Creed, that He "came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man"; in the words of the *Te Deum*, that He did "humble" Himself "to be born of a Virgin"; in the words of the Collect for Christmas Day, that He "was born of a pure Virgin"; in the words of the proper Preface for Christmas-day, in the Order for the Holy Communion, that He was, "by the operation of the Holy Ghost, made very man, of the substance of the Virgin Mary His mother, and that without spot of sin"; and, in the words of the second Article of Religion, affirming the decrees of the Councils of Ephesus and Chalcedon, that He "took Man's nature in the womb of the Blessed Virgin, of her substance; so that two whole and perfect Natures, that is to say, the Godhead and Manhood, were joined together in one Person, never to be divided, whereof is one Christ, very God and very Man."

This doctrine, held by the Church from the earliest ages as revealed and taught in Holy Scripture, witnessed to and defined against all attacks of error by the four great general Councils of the undivided Church, is held by this Church as the fundamental doctrine of Christianity. It has been well said that "this was the real contribution of the General Councils to human history; the more and more explicit reassertion of the Incarnation as a mystery indeed, but as a fact. The various heresies which attempted to make the Incarnation more intelligible, in reality explained it away; while Council after Council, though freely adopting new phraseology, never claimed to do more than give explicit expression to that which the Church from the beginning had implicitly believed. Their undoubted purpose, as viewed by themselves, was to define and guard, and to define only in order to guard, what they conceived to be the essence of Christianity." It is never to be forgotten that the doctrinal statements of the undivided Church are in no sense an enlargement of, or addition to, the domain of the Faith, but only a defence and definition of the same.

This is in strict accordance with the teaching of Holy Scripture. When the Apostle, writing to the Ephesians, would designate the final authority in matters of the Faith, he said, "Ye have not so learned Christ"; and when St. John wrote to the elect lady his burning appeal for steadfastness in the Faith, he summed it up in these words: "He that abideth in the doctrine of Christ, he hath the Father and the Son." It is not enough to learn about Christ; it is not enough to know what Christ taught or what is taught about Him; it is Christ that is to be learned; it is the Christ in whom we are to abide; Christ as revealed in Holy Scripture; Christ as the fact of experience; Christ as the hinge of human history; Christ as the central and cardinal point of the Creed, which must be read backward and forward from Him; backward to reveal "God the Father Almighty, Maker of heaven and earth," and forward to teach us and to give us "the Holy Ghost, the Holy Catholic Church, the Communion of Saints, the Forgiveness of Sins, the Resurrection of the Body, and the Life everlasting."

Unless our Lord Jesus Christ is firmly held to be God's own true and proper son, equal to the Father as touching His Godhead, and to be also the true Son of the Blessed Virgin, by miraculous conception and birth, taking our very manhood of her substance, we sinners have no true and adequate Mediator; our nature has no restored union with God; we have no sacrifice for our sins in full atonement and propitiation, holy and acceptable to God; for our moral weakness and incapacity there is no fountain of cleansing, renewal, and re-creation after the measure and pattern of a perfect manhood. The assertion of the Catholic doctrine of the Incarnation—the one indivisible Personality of the Son of God Incarnate, the Word made

flesh and dwelling among us—is the antidote of the false teaching of our day, which is simply the revival of the old heresy of the self-perfectibility of man. For the miraculous Virgin-birth, while it is alone befitting to God, in assuming our nature into personal union with Himself, marks off and separates the whole of our humanity as tainted by that very corruption of original sin, which had no place in human nature as that nature was assumed by our Blessed Lord in His Incarnation.

We are moved to impress upon the minds of the people committed to our charge, and of the teachers commissioned by our authority to teach them, that these plain statements of Holy Scripture and of the authoritative Formularies of the Church require a plain and full acceptance of the facts that the human conception and birth of our Lord Jesus Christ was accomplished by the miraculous operation of the Holy Ghost, and that the Humanity in His one Person is wholly derived from the substance of the Blessed Virgin Mary, His mother. Only so could He be the "Seed of the woman" that was to bruise the serpent's head; only so could He fulfil the prophecies, "A woman shall compass a man," and "Behold, a virgin shall conceive, and bear a son"; only so can the angelic annunciation be understood, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God"; only thus can we accept the statement of St. Matthew, "She was found with child of the Holy Ghost," and the angel's assertion, recorded by the Evangelist, "That which is conceived in her is of the Holy Ghost"; only so can we grasp as it should be grasped, the revelation in the Gospel according to St. John, "The Word was God; and the Word was made flesh, and dwelt among us, full of grace and truth."

This true doctrine of the Incarnation is not only the cardinal and fundamental doctrine of the Christian Faith, but it includes and involves all of our Lord's redemptive work; His one Sacrifice for all the sins of the whole world, both original and actual; His Resurrection from the dead; His Ascension into heaven; His Intercession; and the glory of His eternal Kingdom. When the grace of God is poured into our hearts to know the Incarnation of His Son Jesus Christ, it leads us, by His Cross and Passion, to the glory of His Resurrection.

Of the Resurrection of our Lord Jesus Christ, the Church teaches, in the Creeds commonly called the Apostles' and Nicene Creeds, that "the third day He rose again from the dead according to the Scriptures;" and in the fourth Article of Religion that He "did truly rise again from death, and took again His body, with flesh, bones, and all things appertaining to the perfection of man's nature." The teaching of the New Testament gathers the whole fact and force of the apostolic evidence about this truth. The Apostles were ordained to be "witnesses of the Resurrection." By every test of enmity overcome, of unbelief converted, and of love and longing satisfied and convinced, Christ moves through the New Testament Scriptures, "the First Begotten of the dead," His voice, His wounds, His words, and His familiar ways all testifying to His identity: "Behold My hands and My feet, that it is I Myself; handle Me and see; for a spirit hath not flesh and bones as ye see Me have;" "I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that He was buried, and that He rose again the third day according to the Scriptures; and that He was seen of Cephas, then of the twelve; after that, He was seen of above five hundred brethren at once, of whom the greater part remain unto this present, but some are fallen asleep; after that, He was seen of James, then of all the Apostles; and last of all He was seen of me also, as of one born out of due time."

This Church nowhere teaches, and does not tolerate

the teaching, that the Resurrection of our Lord Jesus Christ was a so called spiritual resurrection, which took place when the vital union of His mortal body and His human soul was dissolved by death, and that the fleshly tabernacle saw corruption in the grave and was turned to dust. This would be to make the Resurrection take place from the cross and not from the sepulchre. This would make void the purport and the power of the great argument of the Apostle in the Epistle to the Hebrews, as to the eternal priesthood of the risen and ascended Lord who "ever liveth to make intercession for us," who "by His own blood entered in once into the holy place, having obtained eternal redemption for us," and by the power of His prevailing intercession has given us "boldness to enter into the holiest by the blood of Jesus, by a new and living way, which He hath consecrated for us, through the veil, that is to say His flesh;" it would mar the Human Nature of Christ, and tend to the dividing of His one Person, or to the commingling of His two Natures; it would blot out the vision vouchsafed to the Apostle and Evangelist St. John, of the "Lamb as it had been slain," and it would silence the unceasing song of the redeemed: "Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation."

We have not undertaken to discuss these great doctrinal questions in detail; nor are we delivering our private and personal opinion on these vital subjects. We are speaking, not as truth-seekers, but as truth-receivers, "ambassadors in bonds;" even as St. Paul says, "That which we also received deliver we unto you." Our sole inquiry is: What does this Church teach? What is the declaration of God's Holy Word?

And here we rest; for the priest's vow is to minister the Doctrine, as well as the Sacraments and the Discipline of Christ, "as this Church hath received the same," and because she hath received it "according to the commandments of God." And the true lover of God, the Theophilus, who would "know the certainty of those things" wherein he is instructed, who would have "a declaration of those things which are most surely believed among us," must receive them as they "delivered them unto us which were eye witnesses and ministers of the Word."

It should be borne in mind by all, bishops, priests, deacons, and laymen, that the facts and truths which lie at the basis of the religion of Christ are eternal facts and eternal truths, stamped with the assurance which Divine infallibility gives. A revelation, the conditions of which should be pliable to the caprices of speculative thought, would be thereby voided of all that makes revelation final and sure. A creed whose statements could be changed to accord with the shifting currents of opinion or sentiment, or with the trend of thought in each succeeding generation, would cease to command and guide the loyalty of the people, and would not be worthy of the respect of mankind. The Creeds of the Catholic Church do not represent the contemporaneous thought of any age; they declare eternal truths, telling what God has taught man and done for man, rather than what man has thought out for himself about God. They are voices from above, from Him "with whom is no variableness, neither shadow of turning," and, as such, are entitled to our implicit faith. Grave peril to souls lies in the acceptance of the letter of the Creeds in any other than the plain and definitely historical sense in which they have been interpreted by the consentient voice of the Church in all ages. Fixedness of interpretation is of the essence of the Creeds, whether we view them as statements of facts, or as dogmatic truths founded upon and deduced from these facts, and once for all determined by the operation of the Holy Ghost upon the mind of the Church. It were derogatory to the same Blessed Spirit to suggest that any other than the original sense of the Creeds may be lawfully held and taught. It becomes us, moreover, to consider that Christianity reconstructed as to its Faith must logically admit a reconstruction of the ethics, the spiritual life, the worship, the ministerial and sacramental agencies, and the good works which have ever been the benign products of the ancient truths. Such results we see in unhappy abundance all around us; and they do not encourage us to think that it is possible to improve the Christianity of our Lord and Saviour. There is no Christ save the Christ of the Catholic Faith and it is the blessing of this Christ, "the same yesterday, to-day, and for ever," upon this Faith, "once for

all delivered to the saints," which assures to the Church and the world all that ennobles, beautifies, and saves man.

II. THE INSPIRATION OF THE HOLY SCRIPTURES

There is a manifest analogy between the embodiment of the revealed Word of God in the terms of human thought and the tabernacling of the Personal Word of God in our flesh. Yet, at the threshold of our consideration of the Holy Scriptures, we are constrained to observe this plain and evident distinction: that while the Church, in her Creeds and Standards, has clearly and precisely defined not only the *fact*, but the *method*, of the Incarnation of Christ, she has confined herself to a positive assertion of the *fact* of the inspiration of Holy Scripture, without any definition of its *mode*, or the exposition of any theory concerning it. Nevertheless, the declaration of the fact of Inspiration is unequivocal. The Creed expressly declares that "the Holy Ghost spake by the Prophets"; the sixth Article of Religion teaches that "Holy Scripture containeth all things necessary to salvation"; the Declaration for Orders signed by every authorized teacher of the Church commands him to teach that "the Holy Scriptures are the Word of God"; and the ordination vows solemnly taken, in the presence of God and of His Church, by every priest and bishop, bind them to the statement that the same Scriptures "contain all Doctrine required as necessary for eternal salvation through faith in Jesus Christ."

Certain points must be first fixed in the consciousness of all reverent students of God's Holy Word. Concerning the Scriptures of the elder Covenant, our Lord authenticated the teaching of the ancient Church, to which were "committed the oracles of God", by His public and official use of the Canon of the Old Testament Scriptures, as we know it to have been read in the synagogue worship of the Jews of His time. Nor may we forget that He Himself, *after His Resurrection*, declared that these Scriptures testified of Him, specifying them in detail to the two disciples on the way to Emmaus, when, "beginning at Moses and all the Prophets, He expounded unto them in all the Scriptures the things concerning Himself," and more fully still, when, standing with the assembled Apostles, He said: "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which are written in the Law of Moses, and in the Prophets, and in the Psalms, concerning Me."

The Scriptures of the New Covenant contain equally strong and clear statements of the Inspiration of the whole Canon; as when St. Paul says: "Whatsoever things were written aforetime were written for our learning"; and St. Peter, "[Holy men of God spake as they were moved [borne on] by the Holy Ghost"; and again St. Paul, with direct reference to the Scriptures of the New Covenant, declares in the first Epistles to the Corinthians: "Which things we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth, comparing [combining] spiritual things with spiritual." This is but the realization of our Lord's promise, from which all examination of the meaning of the peculiar and unique Inspiration of the writers of the New Testament Scriptures ought to begin. It is the men who are inspired, and not primarily the book; and it was to the men that our Lord gave the promise and assurance of Inspiration, when He said: "The Comforter, which is the Holy Ghost, whom the Father will send in My Name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you"; "When He, the Spirit of truth, is come, He will guide you into all truth"; "He shall glorify Me, for He shall receive of Mine, and shall show it unto you." Thus we may have full assurance that the Faith which was taught by the preaching, has been preserved in the writings of men to whom, "through the Holy Ghost," Christ gave commandment that they should "teach all nations to observe all things whatsoever" He had commanded, and to whom the *authority* committed on the day of the Ascension was confirmed and quickened into active exercise by the *power* given on the day of Pentecost, when "they were all filled with the Holy Ghost."

Meanwhile, it has not been left to modern criticism to discover that God's revelation of Himself to man was a progressive revelation, until "in these last days He hath spoken unto us by His Son," who is "the brightness of His glory and the express image of His Person"; so that the revelation thus made is the final

revelation of God to man. The writer of the Epistle to the Hebrews teaches us that "God spake unto the fathers in many portions," never at any one time communicating to them the whole truth, but revealing it in parts, as they were able to hear it. The same authority declares that God "spake to the fathers in many fashions," sometimes in dreams and visions of the night, while at other times the Word of God came to the Prophet with such distinctness that he could preface his message with the sacramental words, "Thus saith the Lord"; and while the Catholic symbol of the Faith declares that the Holy Ghost "spake through the Prophets," the writer of the Epistle to the Hebrews says that "God spake unto the fathers in the Prophets."

Hence, the minute and reverent study of the Divine Word must always be necessary, and will always be profitable. The time will never come when men will not be obliged to combine the separate portions of God's Word, to study the fashions in which they were given, and to consider the operation of the Holy Ghost both in and through the sacred writers. And the time will never come when the honest student of God's Word will not require and will not welcome every critical appliance which the Providence of God may furnish, to cast a new light upon the sacred page.

It would be faithless to think that the Christian religion has anything to fear from the critical study of the Holy Scriptures. "The Church of the present and of the coming day is bringing her sheaves home with her from the once faithlessly dreaded harvests of criticism." We devoutly thank God for the light and truth which have come to us, through the earnest labors of devout critics of the sacred text. What we deprecate and rebuke is the irreverent rashness and unscientific method of many professed critics, and the presumptuous superciliousness with which they vaunt erroneous theories of the day as established results of criticism. From this fault professedly Christian critics are unfortunately not always exempt; and by Christian critics we mean those who, both by theory and practice, recognize the Inspiration of God as the controlling element of Holy Scripture.

The same Spirit who "in time past spake to the fathers by the Prophets," still speaks to us in the sacred page. He who heeds what God has thus revealed will be made "wise unto salvation." To him who heeds it not, though he be the greatest of all critics, the Scripture is a sealed book. The true corrective of the unrest of our day will be found in the devout use of the Holy Scriptures. If any man will search them as our Lord commanded, they will testify of Him. If any man will study them "for doctrine, for reproof, for correction, for instruction in righteousness," he will not be disappointed; whatever may be the value of critical study, and however thankful we may be for the fact that no discovery of modern research, positively ascertained, is of a character to unsettle a Christian's faith in any particular, we must remember that the chief duty of every student, and especially of every teacher, is to learn what the Scripture says and what it means, so that he may be able faithfully to open the same Scripture to the help and healing of sinful men. Any instruction or any study which makes any part of the Bible less authoritative than it really is, which weakens faith in its Inspiration, which tends to eliminate Christ from the utterances of the Prophets, or which leads a man to think of miracles with a half-suppressed skepticism, is a pernicious instruction and a pernicious study. A great danger may beset the flock of Christ, not merely from false teaching, but through injudicious and ill-timed teaching, the effect of which is not to settle and confirm, but to undermine and weaken faith. This danger exists, and, unless it shall be conscientiously avoided by every teacher of the Church, the coming generations may live to see "a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord."

The Inspiration of the Holy Scriptures is a postulate of faith, not a corollary of criticism. It cannot lawfully be questioned by any Christian man, and least of all by men who have sealed their conviction of the certainty of the Faith with the solemn vows of Ordination. Outside of the domain of faith, there may be undetermined questions touching matters which, to some minds, may seem to be almost essential to the integrity of the Christian scheme, but which cannot be necessary to salvation. In this border-land, thinking minds will appreciate, and reverently and conscientiously

tiously use the freedom which is accorded to them; but they will not carry their liberty over into the realm of adjudicated truth. Their obligations to God, as men and as priests, bind them in a holy and blessed servitude to the truth; and a consciousness of their own honest loyalty is essential to their self-respect.

Under the instruction of their Divine Master, the first ambassadors of Christ knew how fruitless even a high degree of evangelic activity must be without unflinching loyalty to a body of Doctrine once for all delivered and received. In the ages all along, since the first Council was held in Jerusalem, the safety and honor of the Church have been endangered as much by the inroads of disbelief in revelation, and by lax constructions of creeds and oaths of allegiance, as by the idolatry of the East, or the barbarism of the West.

Not less plain is this condition, and not less sharp is the test of obedience, in this land and at this time, in the matter of the Church's formularies of worship. Seductions to lawlessness abounding in a civilization showy rather than strong, in communities of eager enterprise, intellectual pride, social agitation, and vast material opportunities, lay upon the Church a solemn obligation to abide steadfastly in the unchanging principles of her commission and her confessions, and in the dignity and simplicity of her acknowledged offices and standards; not forgetting that spiritual life must decay, not only when pledges are emptied of their meaning, but when formularies are maimed of their integrity. No specious plea of progress, liberty, independence, or comprehension, can weaken in the least the constraining obligation of a covenant of conformity. A heresy which would seek at the altar protection from the penalty of a violated vow, forfeits the respect and tenderness due to honest doubt. We therefore earnestly entreat you, dear Brethren of the Clergy, that you "stand fast in the liberty wherewith Christ hath made you free," that you "declare the whole counsel of God," as this Church hath received the same, that you exercise discipline without fear, "not handling the Word of God deceitfully," "holding the mystery of the Faith in a pure conscience," and "by manifestation of the truth commending yourselves to every man's conscience in the sight of God."

So exhorting you, dearly beloved in the Lord, and beseeching the Father of mercies to "stablish, strengthen, and settle" you and the flocks intrusted to our care, we "commend you to God, and to the Word of His grace, which is able to build you up, and to give you an inheritance among all them which are sanctified."

Bishop Paret's Tenth Anniversary.

The celebration of the tenth anniversary of the consecration of the Bishop of Maryland, the Rt. Rev. William Paret, D. D., LL. D., took place in Baltimore on Tuesday, Jan. 8, with impressive ceremonies. There were appropriate services in the morning at old St. Paul's church, a complimentary dinner at the Hotel Rennert, 2 P. M., and a public reception at Hazazer's hall in the evening.

A large congregation filled St. Paul's when the long procession of clergy and choristers, singing the old hymn, "The Church's one foundation is Jesus Christ, our Lord," marched up the centre aisle. The Rev. Messrs. J. S. B. Hodges, rector of St. Paul's, Arthur C. Powell, Theo. C. Gambrall, Geo. C. Stokes, the only clergymen with the exception of the attending bishops, who occupied seats in the chancel, were followed in the procession by the rest of the clergy, who occupied the front pews on each side of the centre aisle. Bishops Paret, Leighton Coleman, of Delaware, Cortlandt Whitehead, of Pittsburgh, and Wm. F. Adams, of Easton, entered the chancel direct from the vestry room without passing through the church. The Holy Communion was celebrated by Bishop Paret, the Epistle was read by Bishop Whitehead, and the Gospel by Bishop Adams. The music was rendered by the vested choir. The *Kyrie*, *Sanctus*, and *Gloria in Excelsis* were from Prout in F; offertory, "Blessing, glory, and wisdom," Dr. Boyce; recessional, "The King of Love my Shepherd is." In a short address Bishop Coleman paid a high tribute to the faithful services of Bishop Paret and to his worth to the diocese and the Church. Bishop Paret made an address, exhibiting much feeling during the course of his remarks. He said:

You have done much in your loving efforts to bring strength and encouragement to me. But I think you must well understand that the gladness which is in your minds is regarded by me with trembling. There are things that I might have done and did not, things that I might have done better while I labored on them, and things which were not wholly satisfactory, though I did put forth my best efforts. That is why I have used the word trembling.

I thank both clergy and laity with all my heart, I thank my

brethren who have come here from other dioceses to be present at this anniversary, but most of all I must thank God for the blessings He has given me and the blessings He has given you.

The past ten years have been singularly years of peace. When I was consecrated and entered upon the work of the diocese I found that the differences of the past had vanished and peace was reigning. Since then brother has been working with brother in the diocese, all toiling earnestly together and doing what they could to cheer and strengthen me. I ask you not to thank me for that reign of peace. It came not through me nor by me.

In the growth of the Church to greater strength I have been but the leader to counsel, direct, and advise. The great burden of the work, its anxieties, its sufferings, its severe self-denials, were borne by the clergy. I often felt, in making my way through the diocese, that they were doing heroically a work of which I was but the head. I regarded myself as a commanding officer standing upon a height and looking down upon his rank and file struggling in the clash of battle. Mine has been the lighter part, the clergy's has been the heavier.

I think that all of us should concentrate the chief part of our work and our thought here in Maryland. I remember that on the day I was chosen bishop, I said in a short speech to the convention that I meant to devote all my mind, my body, and my powers to the service of the Church in Maryland. I have tried to do that and will continue to do so.

A report of the Standing Committee of the diocese was presented by the Rev. Geo. C. Stokes, the secretary, which dealt first with the work of the committee since Bishop Paret's election to the episcopate, and testified to the dignity, kindness, and courtesy with which the Bishop had borne himself toward the committee, greatly assisting it by his co-operation and support, and illustrating the lofty spirit of his high office.

The Rev. Theodore C. Gambrall delivered an address on the part of the committee on missions. During the Bishop's administration more churches have been opened than ever before in the history of the diocese. Dr. Gambrall also reviewed the good missionary work done by Bishop Paret's predecessors.

One hundred and fifty clergymen and laymen were present at the dinner in honor of the Bishop at the Hotel Rennert in the afternoon. The Rev. Arthur C. Powell presided and acted as toastmaster. Speeches of congratulation and friendly tributes to Bishop Paret's personal worth and his labors as the head of the diocese of Maryland, were made by the Rev. Arthur C. Powell, Bishops Whitehead, Adams, Coleman, and Penick, and Judge Richard B. Chew, of Upper Marlboro. A solid silver service of eight pieces was presented to the Bishop by the clergy and laymen of the diocese, the speech of presentation being made by the Rev. Arthur C. Powell. The Rev. Randolph H. McKim, D. D., reported that just about \$34,000 of the necessary \$50,000 has been raised for the division of the diocese. The Rev. Geo. W. Douglas, one of the trustees of the cathedral project, explained the plans and purposes of the incorporators.

At night the Bishop received the congratulations of many friends at the reception held at Hazazer's Hall. Mrs. Paret, wife of the Bishop, was unable to be present owing to the illness of her youngest daughter. Bishop Paret and Mrs. Adeline Atwater, his daughter, received the guests, assisted by Miss Emily Atwater, Mrs. A. C. Powell, Mrs. Peregrine Wroth, and Mrs. Thomas E. Pattison. The executive committee of the Brotherhood of St. Andrew in Baltimore tendered their congratulations in a body.

Bishop Paret was born in New York City Sept. 23, 1826. He was consecrated Bishop of Maryland at Epiphany church, Washington, D. C., Jan. 8, 1885. Shortly after his consecration the Bishop's attention was directed to the work among colored people, numbering nearly one-third of the population of the diocese. He issued an address to the Sunday-school children starting the "Bishop's Penny Fund" for this special work. In the first year the fund amounted to \$1,300 and it has varied at different times. An archdeacon was subsequently appointed for this work, and his reports give a good illustration of the efficacy of the methods used.

Another notable work has been the establishment by the Bishop of the "Silent Church Fund." There were as many as 18 silent churches where from some cause, but principally on account of the inability of the congregation to support a rector adequately, services had been suspended. The sum of \$300 a year was named by the Bishop as generally necessary, with what could be otherwise provided, to keep open one of them for a year. Shortly afterward three individual gifts of that sum were made, followed by smaller ones. The Maryland branch of the Woman's Auxiliary contributes regularly to this fund, and a valuable aid has been the "Bishop's Guild," which was organized Jan. 6, 1893. There are now but three or four of what he styles "silent churches" in existence, and it is anticipated that in the near future there will be none within the diocesan boundaries. In this work of opening and keeping open rural churches the Bishop was also assisted by deacons, numbering 20, last spring. The deacons are mostly members of the Bishop's theological classes, organized in the fall of 1889, and which meet in the Whittingham Library in Baltimore.

Up to the close of the last conventional year Bishop Paret had ordained 36 deacons and advanced 31 to

the priesthood. He made 1,147 visitations, at which he confirmed 19,735 persons, the largest number, 2,520, being in 1892-93. He preached 1,501 sermons, delivered 1,019 addresses, baptized 28, married 23, buried 31, and administered the Communion 604 times. Six corner-stones were laid, and about 30 churches were consecrated.

The following figures may be quoted to illustrate material progress in the diocese. Comparing the first report of his and the last, the following significant showing is made: In 1885 there were 22,704 communicants in 127 parishes and congregations reporting, 155 priests, 8 deacons, with contributions from all sources, \$325,984.45. In 1894 were reported 29,918 communicants in 130 parishes and congregations, 173 priests, 24 deacons, and \$613,332.54 in contributions. The total contributions in the ten years ended last May were \$5,163,700.75.

It may well be said that the diocese is now enjoying a position it has never before occupied in all its long and honorable history.

Bishop Paret was honored Wednesday evening, Jan. 9th, with a reception in the parlors of the Ebbitt House, Washington, D. C. The parlors and other rooms, which were placed in the hands of the committee, were decorated in a handsome manner with cut flowers and palms. The arrangements for the reception were made by committees from the Churchman's League. Chief Justice Fuller, president of the league, made the address of welcome. The Bishop replied in a fitting acknowledgment of the honor done him by the assembling of so many Churchmen.

Columbia's Great Gifts.

The trustees of Columbia college held on Monday, Jan. 7th, one of the most notable meetings in the history of the college. Mr. Wm. C. Schermerhorn presided, and there were present President Seth Low, LL. D., the Rev. Dr. Morgan Dix, Messrs. Cornelius Vanderbilt, Joseph W. Harper, F. Augustus Schermerhorn, Edward Mitchell, W. Bayard Cutting, Lenox Smith, Geo. G. Wheelock, John B. Pine, and others.

After routine business had been disposed of, President Low announced that Messrs. Cornelius, Wm. K., Frederick W., and Geo. W. Vanderbilt had together given \$350,000 to build and equip a large addition to the Vanderbilt Clinic. The trustees had hardly recovered from their surprise, before President Low followed with the further information that Wm. D. Sloane had expressed his desire to give \$200,000 to enlarge the Sloane Maternity Hospital, and that Mrs. Sloane would maintain the new addition as she has the present hospital.

Mr. Cornelius Vanderbilt, the only member of the family present, received the warmest expressions of appreciation of the gift. He said it was simply the completion of a memorial of his dead father, and that his brothers and Mr. and Mrs. Sloane (the latter, his sister) were entitled to equal credit.

These gifts of nearly three-quarters of a million of dollars round out a period of generous giving by the Vanderbilts to Columbia College during the last 11 years. It began in October, 1884, when Mr. Wm. H. Vanderbilt gave \$500,000 to the medical department, the College of Physicians and Surgeons. Two years later, Mr. Wm. D. Sloane, who had married Miss Vanderbilt, gave \$200,000 to found a maternity hospital. This hospital was at once endowed by Mrs. Sloane with \$250,000. In April, 1886, Cornelius Vanderbilt and his brothers gave as a memorial of their father, Wm. H. Vanderbilt, \$250,000 for the erection of the Vanderbilt Clinic. Again, in 1889, they bought much needed ground adjoining the college grounds, and gave it to the college. The latest gifts, with Mrs. Sloane's new proposed endowment of \$250,000, makes a round total of \$2,000,000. The result will be, it is believed, to give New York the finest medical college in the world.

The addition to the Vanderbilt Clinic will consist of a building five stories high, 50x100 feet, facing 60th st., and will be for the use of the clinic and various branches of the College of Physicians and Surgeons, but more especially for the department of pathology. A second building, 50x80, will be erected in 59th st., east of the present building, for the department of anatomy. It will be fully equipped and will be, with the present quarters of the department, the finest and largest department of anatomy in this country. The Sloane Maternity Hospital is part of the medical work of Columbia, and under the direction of the Professor of Obstetrics, Dr. Jas. W. McLane. The new building will have a frontage of 70 feet, and will be fully equipped by Mr. Sloane. These additions contemplated by the several gifts, will come at an opportune time, for the medical college is crowded at present, and has recently much increased by the extension of the course of study to four years. The plans are now being prepared by the architect, Mr. W. Wheeler Smith, who built the former buildings. The new structures will conform in style to the old. There will be a new electric power, light, and heating plant erected. Work will be pushed forward as rapidly as possible.

In connection with this report to the trustees, President Low announced that the scholarships of Columbia college providing free tuition, were now, for the school of arts 45; school of music, 43; school of law, 15; school of political science, 4, making 115 in all. The number of fellowships in the university has increased until at present there are 28. Many students of the General Theological Seminary are pursuing in connection with their divinity course, post graduate studies in Columbia, free of charge.

President Low announced two gifts to the university, one of a rare volume of 1754, containing matter relating to the original granting of the charter to Columbia, then King's college, of the Church of England in the colonies.

The committee on buildings and grounds ended this memorable meeting of the trustees by announcing that sums of money had been received or promised for two of the new buildings to be erected at Riverside Heights, the gifts aggregating over \$500,000. This makes the gifts to the university during the last six weeks amount to nearly \$1,250,000.

According to the new catalogue just issued there are now in the university 225 professors and instructors. In the school of arts the students number 264; in the school of law, 285; in the school of medicine, 786; in the school of mines, 397; in the school of political science, 158, which is a larger proportional increase than for any other school in the university. In the school of philosophy the total registration has reached 171, and that of the new school of pure science is 66.

The Federate Council

A meeting of the Federate Council of the five dioceses of the State of New York, was held at the See House, on Wednesday, Jan. 9th. There were present Bishop Doane, of Albany, and Bishop Huntington, of Central New York, with a large number of deputies. Bishop Coxe telegraphed his inability to attend on account of the alarming illness of a brother. Bishop Littlejohn is absent in foreign lands, under leave of absence from his diocese, and Bishop Potter was detained in his home by illness. The Bishop of Albany presided.

The business of special interest to the council, was the consideration of the report of a committee appointed some time ago, to devise a plan for the re-distribution of the territory of the State in such a manner as to create new dioceses. The report already made public, as recounted at the time in the columns of THE LIVING CHURCH, has created considerable adverse criticism in the diocese of Albany and in certain archdeacons elsewhere.

At the opening of the present session of the council a letter from Bishop Potter was read, saying that he did not find the work in his diocese too arduous for him to attend to comfortably, and that he did not require a coadjutor to help him in the administration of its affairs, nor did he wish a division of the territory at the present time.

Protests against the report of committee for the proposed re-distribution, were presented from the archdeacons of Dutchess and Orange in the diocese of New York, and the archdeaconry of Ogdensburg in the diocese of Albany.

A general ground of opposition expressed in a full discussion by the deputies, was that the proposed new lines were inexpedient as creating unnatural divisions. The proposed diocese of Utica would contain few but mission stations, and no strong centre for vigorous energies, with a resulting probability that it could not be a self-supporting diocese. Two of the dioceses remaining would consist of long narrow strips of territory, stretching from Canada to New Jersey. The upper part of the diocese of New York did not desire to be united with the diocese of Albany as proposed, as its natural affiliations were not in the north, but rather in the south. Altogether, the complications seemed to render it problematical whether even if the council accepted the report, the dioceses of the State would ratify their action. Moreover, no need was felt for haste because the question of re-distribution could not be settled before the expiration of three years, at the meeting of the General Convention of 1898, for there would not be time in any event, to prepare the subject for canonical consideration of the General Convention about to meet in Minneapolis. A resolution presented by the Rev. Dr. Arthur Brooks, of this city, was agreed to:

Resolved, That the Federate Council, while recognizing the advisability of a readjustment of diocesan boundaries looking to the increase of the Church within the State, is not at present prepared to propose any action to the dioceses, and, therefore, postpones the consideration of the report of its committee on the redistribution of the territory of the State.

The effect of this is to delay action only, but a reconsideration of the whole question in its manifold bearings will need to take place before any affirmative line of procedure will be possible, notwithstanding the fact that the principle of readjustment of the dioceses is unquestionably an important one.

Before adjournment the council adopted a resolution thanking Bishop Potter for his hospitality in inviting the members to luncheon at the St. Denis Hotel, and regretting his inability to attend. A resolution of sympathy was adopted and sent to Bishop Coxe, with reference to the serious sickness of his brother.

Canada

The Standing Committee of the diocese of Niagara held the quarterly meeting, Dec. 10th, in Hamilton. All Saints' church, Niagara South, had its anniversary service on All Saints' Day, according to the usual practice for the last 35 years or more, ever since the church was built. The Bishop visited both St. James' and St. George's churches, Guelph, lately, holding Confirmation, and preaching. At the children's service in St. James', in the afternoon, the Bishop alluded to the font lately placed in the church, and the brass railing round it, the children's gift. The fourth annual meeting of St. Peter's Home for Incurables, Hamilton, was held recently. The financial statement was encouraging. There was a very large attendance at the special Brotherhood service in St. George's church, Georgetown, on St. Andrew's Day.

No appointment has yet been made to the vacant see of New Westminster. The synod will not meet till February, and Archdeacon Wood's illness prevents his taking any part in the preliminary steps for the election of a bishop. The income of the bishopric is said to be about \$3,000 and the see house.

A handsome gift has just been handed over to the diocese of Montreal in the new Children's Convalescent Hospital, by R. A. A. Jones, a former resident of Montreal, in memory of his father. In addition to the Home itself, Mr. Jones has given \$1,000 as an endowment, and Mr. A. F. Gault, of Montreal, \$1,000 more for four years. The institution is to be free, and under the direction of the Bishop of Montreal and a committee of ladies. Very large numbers were present at the early celebration of Holy Communion in the city churches in Montreal on the morning of Christmas Day, as well as at the 11 o'clock services. Many of the decorations were very chaste and beautiful, and the musical portions of the service very well rendered; in several of the churches, an orchestra supplemented the organ and choir. The church of the Advent had the anniversary services for the opening of the church Dec. 2nd, the Bishop being the preacher in the morning. The new baptistery of St. John the Evangelist's church, erected in memory of Mr. Spence, is a very beautiful addition to the building. A children's society, the Willing Workers, in connection with St. Stephen's church, Chambly, have raised enough money to place a bell in the church at Easter next. The annual meeting of the deanery of St. Andrew's takes place Jan. 14th, in St. Simeon's church, Lachute. The Rev. Canon Mills, of Trinity church, Montreal, has received the degree of D. D. from Trinity College, Toronto.

Much regret is felt at the intelligence of the death of Mrs. Williams, widow of the late Bishop Williams, of Quebec, at St. Leonards-on-Sea, England, where she went to reside after the death of her husband. Through a long life, mostly spent in Canada, she was widely known for her good works. Her son, the Rev. Lennox Williams, is rector of St. Matthew's church, Quebec. Encouraging reports have been received from those parts of the Eastern Townships where Bishop Dunn has been holding Confirmations. The Rev. T. N. Hunter, who was lately appointed missionary to the Magdalen Islands, has arrived there and held his first service on Dec. 9th, with a full congregation, whose earnestness in worship was marked. The annual meeting of the St. Francis Association of the Church Society and Deanery Board was held at Sherbrooke, on the 11th and 12th. A special service was held in St. Peter's church on the first evening, when the Rev. Osborne Troop, of Montreal, was the preacher. The choir of St. Peter's church are giving a series of services of sacred song through the winter. The proceeds of the sale in the Cathedral Church hall, Quebec, Dec. 20th, are to go towards the stipend of the second missionary and schoolmaster on the Labrador coast. Bishop Newnham, of Moosonee, preached in Bishop's College chapel, Lennoxville, lately, and in St. Peter's church, Sherbrooke, on the same day. A free reading room has been opened in Quebec, in connection with the Anglican French Mission.

There was a large gathering in Holy Trinity school house, Winnipeg, Dec. 8th, on the occasion of bringing in "the talents," distributed last Easter. The plan seems to have been very successful; the sum total, when all the returns are in, will, it is expected, be over \$2,000. St. George's church, Winnipeg, was to be opened early in December. A branch of the Church of England Temperance Society was organized in St. John's College, on the 14th. The lodging house and mission in connection with Holy Trinity in Winnipeg, which did such good work last year, was re-opened early this winter. The premises have been enlarged. At Portage-La-Prairie, the Congregationalists have sold their church and land adjoining to one of the societies of St. Mary's church. The building will be used as a parish room and for week-day services; the property being opposite to St. Mary's church. The Archbishop of Rupert's Land has been ill, but is much better. His visitations were taken by the Bishop of Athabasca, who is spending the winter in Winnipeg, and who is removing his headquarters to Athabasca Landing.

New York City

At the chapel of the Messiah, a battalion drill and a fife and drum corps have been instituted for boys, with resulting increase of interest among them.

The Rev. Newton Perkins has resigned the charge of the church of the Reconciliation, in order to accept the important position of secretary of the American Church Building Fund Commission.

The year book of the church of Zion and St. Timothy has been issued. The reports of the various branches of Church work are detailed. The endowment fund has been increased by the sum of \$31,500 and now amounts to \$130,240.75.

St. Michael's church, the Rev. Dr. John P. Peters, rector, is to add a new feature to its manifold work in the shape of a kindergarten. This has just been opened under the direction of a committee, of which Mrs. Peters is head. Combined with it will be a day nursery.

Miss Rosa Morton Brown, daughter of the rector of St. Thomas' church, the Rev. Dr. John W. Brown, was married last week to H. Crichton, Esq., an officer of the Royal Artillery of the British Army. She will follow her husband's fortunes abroad.

The Quiet Hour at the Church Missions House, in February, under the auspices of the Parochial Missions Society, will be conducted by Bishop Hall, of Vermont. Bishop Potter has issued a letter to his clergy particularly urging their observance of these times for devotional retirement.

At the church of St. John the Evangelist, the rector, the Rev. Dr. B. F. De Costa, has been delivering for some time past a series of Sunday evening lectures giving the result of his recent experiences in his visit to Palestine. The course was successfully completed on the evening of the Feast of the Epiphany.

At the church of the Holy Trinity, the Rev. Dr. E. Walpole Warren, rector, a special musical service was held on the evening of the first Sunday after Epiphany, when Gaul's "Holy City" was rendered by the vested choir of the church, assisted by the choir of the cathedral of the Incarnation, Garden City, under the direction of Dr. Woodcock, organist and choirmaster.

At the annual guild service at Trinity church, on the evening of the Feast of the Epiphany, already referred to in the columns of THE LIVING CHURCH, the music, which was exceptionally magnificent even for Trinity, was conducted by Dr. A. H. Messiter, organist and choirmaster, assisted by Mr. John Howard Knapp. Both organs were in use. The rector, the Rev. Dr. Morgan Dix, was preacher. He was aided in the services by the Rev. Dr. J. N. Steele, and the Rev. Messrs. Alfred W. Griffin, J. J. Rowan Spong, and Martin Albert.

On New Year's Day, the Bishop issued his list for winter and spring visitations, and prefaced it with a pastoral letter to the clergy of the diocese. In this letter he re-affirms a former decision to confirm no candidates under 12 years of age, and recommends that none under 15 be presented to him. He takes occasion also to urge on the clergy the saying of the prayer for Congress, which has been of late falling into disuse at our services. The Bishop points out that the use of this prayer is obligatory during the sessions of Congress.

The arrangements have been completed for the establishment by the members of St. Andrew's Brotherhood, of the boarding house already referred to in these columns. The house will be for accommodation of bachelor members of the Brotherhood, and for such other young men as may be desirous of availing themselves of the privileges to be obtained there. The idea is to furnish good board and lodgings at a reasonable rate, where the best of influences and surroundings can be had. The proposition is also a business one, and it is expected that the Brotherhood House will be a paying investment. It is proposed to incorporate a "Brotherhood House Co. Limited," under the laws of the State of New York, with a capital of \$5,000, divided into 500 shares of par value of \$10 each; and a considerable portion of the stock in the company has already been subscribed for.

The undergraduate association of Barnard college proposes to give a series of social functions, having in view the promotion of increased good feeling and fellowship among the girl students. Trustees, officers, and instructors of the institution are to be invited to each, and personal friends will be present from time to time. It is considered that this movement will in many ways help forward the interests of the college. Some of the themes selected for the graduating exercises in the spring indicate the tendency of Barnard to stimulate original research. Such are: "A study of Andromache," "The life of a boy in England during the reign of Edward III.," "Phases of city life in the time of Shakespeare," "The Chester miracle plays compared with the Biblical narrative." These show a decided contrast with the usual type of such themes.

The will of Elizabeth B. Underhill disposes of an estate of which the real estate is estimated to be worth \$300,000, and

the personal property \$100,000. The testatrix gives her nephews, Edward P. Floyd Jones, Arthur Floyd Jones, and Elbert Floyd Jones, Jr., the sum of \$75,000, and says concerning it: "This devise and bequest to my said nephews is made absolutely, because I am informed that a devise or bequest in trust for a corporation not in being, is of doubtful validity, and I hereby request my said nephews, and I leave to their honor and good faith, to use the said \$75,000, and all the income thereof, in establishing and founding a free church and congregation in the city of New York, for the worship of God, according to the rites, doctrine, and discipline of the Protestant Episcopal Church in the United States of America, the seats in said church to remain free forever." If this bequest is objected to and held invalid, then the \$75,000 is given to her nephew, Elbert Floyd Jones, Jr., absolutely.

The holiday meeting of the Church Club was presided over by Mr. Wm. Bispham, chairman of the board of trustees, in absence of the president. It was stated that the annual club dinner would be held on the evening of Jan. 29th. The literary committee reported that the Church club lectures of last year were just being issued from the press. The Rev. Dr. Geo. R. Vandewater opened the discussion of the evening on the "Nature of the rights of the laity in and to the services and ministration of the Church." He was followed by Lieut. G. N. Whistler of the regular army. Lieut. Wheeler made a specially good point by saying that there never was such a thing as a Catholic ritual, as parts of the Catholic Church had always differed in matters of ceremony. He condemned Anglicans who in seeking for Catholic usage sometimes imitated Roman usage instead. But he made an earnest plea for extreme care in matters of worship, that the great Christian Sacrifice may be properly offered.

The remains of Mrs. Wm. Waldorf Astor arrived in New York city from England, Monday, Jan. 7th, on the Cunard steamship "Aurania," and were at once conveyed to the mortuary at Trinity chapel, where the burial services were conducted Saturday morning, Jan. 12th. The interment followed in the Astor plot of Trinity cemetery. To the service at Trinity chapel the public was admitted freely, and the sacred edifice was crowded with representatives of the wealth and fashion of the city long before the service began. The officiating clergy were Bishop Potter, the Rev. Dr. Morgan Dix, and the Rev. Dr. Wm. H. Vibbert. The pall bearers were Messrs. John Stewart, jr., Adrian Issilin, jr., Andrew Gray, Chas. A. Peabody, jr., Hamilton Fish, Arthur Biddle, C. Hartman Kuhn, and Col. A. D. Arundae. The casket, which enclosed a leaden case, was of magnificently carved rosewood, and was so covered with flowers that its outlines could hardly be discerned. At the head was a wreath of pink orchids and white lilies of the valley. At the foot were two palm leaves tied with white satin ribbon.

Philadelphia

The Rt. Rev. Dr. Miller, Bishop of Mississippi, has accepted the appointment to deliver the Bohlen lectures for 1895; and the first of the series was given on Sunday, 13th inst.

Confirmations reported: St. Luke's, Germantown, 2; St. Stephen's, Bridesburg (including one from St. Mark's, Frankfort.), 15; St. Martin's, Oak Lane (including one in private), 8; Messiah, Port Richmond, 9.

The 79th anniversary of the Sunday school of old St. Paul's church was celebrated on the evening of the Feast of the Epiphany, when the Rev. H. A. F. Hoyt made an address on a "Fortress" to which subject the class text referred. The offerings amounted to \$200.

The Rev. Messrs. J. W. Robins, D.D., and Henry S. Getz, of this city, the Rev. T. B. Angell, of Harrisburg, and the Rt. Rev. Dr. Whitehead, Bishop of Pittsburgh, are among the grand chaplains of the order of Free Masons of the Pennsylvania Grand Lodge, appointed on St. John's Day.

Trinity mission at Rockledge is one of the chapels of Trinity church, Oxford, the Rev. L. P. Bissell, rector. In addition to the regular evening services held since the mission was established, morning services were begun on the 2nd Sunday in Advent. The Feast of the Epiphany was marked by the introduction of a vested choir of 22 voices at the night service. There was a good congregation in attendance, although the roads leading thereto were in a bad condition owing to the stormy weather.

On Thursday morning, 10th inst., at St. James' church, was held the annual service for the setting apart as deaconesses of those who had graduated at the Church Training school. The sermon was preached by the rector, the Rev. Joseph N. Blanchard. The Rev. Dr. T. S. Rumney, warden of the Church Training School and House for Deaconesses, presented Mrs. Lucretia L. Chester and Miss Alice Gray Cowan to Bishop Whitaker, who proceeded with the prescribed form of service. Miss Cowan is to go to Utah as a missionary, while Mrs. Chester will fill a post of usefulness in the college settlement which has recently been established among the mountaineers near Asheville, N. C.

In the Orphan's Court, Judge Ashman filed an adjudica-

tion, on the 27th ult., in the estates of Mrs. E. H. L. Stout and her sister, Miss Ann Leamy, prominent and charitable Churchwomen whose fortunes are bequeathed chiefly to found a home for poor and distressed gentlewomen, the buildings to be erected on land owned by them, 20 years after their decease. The court confirmed the special bequests of \$1,000 each to the domestic and foreign mission boards, \$500 to the Society for the Advancement of Christianity in Pennsylvania, and \$500 to the Bishop White Prayer Book Society. The remaining funds, about \$115,000, are to accumulate until 1898, when the Home is to be built.

The will of Mr. Lemuel Coffin, whose decease was recorded in our issue of the 12th inst., bequeaths to the corporation of Holy Trinity church \$50,000, to be securely invested, the interest compounded until the principal reaches \$100,000, which shall then be considered as an endowment, the income thereof to be expended for the maintenance and support of that corporation; to the Domestic and Foreign Missionary Society, of which he was one of the elected members of the Board of Managers, \$25,000; to the Episcopal Hospital, of which he had been for a series of years a manager, \$25,000; to the Pennsylvania Commission for Church work among deaf-mutes, \$5,000; Divinity school, \$10,000; Sheltering Arms, \$5,000; Sick diet kitchens, House of Mercy, and Home for Consumptives (City Mission), each \$1,000; House of Rest for the Aged, \$2,500; Hahnemann Medical college hospital, \$25,000; Home for Incurables \$5,000; Sanitarium Association, \$2,500; and the Merchants' Fund, \$5,000; all these bequests to be invested, and the incomes thereof only to be expended; to his brother-in-law and sister-in-law the use of pew No. 64 in Holy Trinity church during their lives, and after their death to the corporation of that church. The residuary estate is to be distributed among the charities and institutions named and the corporation of Holy Trinity in the same proportions as the above bequests bear to each other. Among the legacies to friends is one of \$10,000 to his pastor, the Rev. Dr. W. N. McVickar.

The 43rd annual meeting of the contributors to the Episcopal hospital was held on the 1st inst. at the Episcopal Rooms. Mr. F. Mortimer Lewis was in the chair; the Rev. W. S. Baer, secretary. The report showed an increase in the amount of collections from the churches, referred to the recent death of Mr. George Blight of the Board of Managers as being the oldest in years of service, and the resignation of the Rev. Dr. James S. Stone in consequence of his removal to Chicago. Mr. Francis A. Lewis has been elected to fill the former vacancy. The receipts amounted to about \$100,000, including interest on investments and \$24,200 contributions, of which \$13,345 were collections in the churches. Two clerical and six laymen were elected to serve three years as members of the board of managers. At the close of 1893 there were 280 patients in the hospital, and during the year 1894, 2,266 new cases have been admitted. In the dispensary, which is said to be the largest free dispensary in the world, with the single exception of Guy's hospital, London, there were 26,407 patients treated, who visited the institution 69,176 times in all. To these 68,708 prescriptions were issued. The medical expenses of the Hospital amounted to \$18,616.92, with a household expenditure, including improvements, of \$74,159.85. The board of managers met on the 3rd inst. at the Episcopal Rooms and organized for the year. W. W. Frazier was re-elected treasurer, the Rev. W. S. Baer, secretary, and the usual number of committees were announced. The Rev. H. A. F. Hoyt, who at one time filled the position of chaplain at the hospital, entertained the patients in the convalescent ward, on the 31st ult., with an illustrated lecture on the "Holy Land and scenes in Egypt."

Chicago

The Rev. Dr. Locke returned to the city Dec. 13th, and preached in Grace church on Sunday, Jan. 13th, for the first time after an absence of over a year. The great church was filled to overflowing, many leading Churchmen from other parts of the city re-enforcing the parishioners. The chancel was elaborately decorated. The musical part of the service was very beautiful. It was a source of gratification to his congregation to note that the rector appeared greatly improved in voice and health.

Sunday, Jan. 13th, marked an important epoch in the history of St. Paul's mission. An important acquisition to the effective usefulness of this mission—the parish house—was blessed for the Church's use by the Bishop. Besides the Rev. Jos. Rushton, Dr. Delafield, and the Rev. J. Wynne Jones, there were present many representative lay men and women from the various parishes of the city. The parish house is a finely appointed and handsome structure. It represents much self-sacrifice and patient toil on the part of priest and people. The building cost \$3,500, \$3,000 of which is provided for. At the service of benediction the Diocesan and the Rev. Joseph Rushton made very felicitous remarks and left a marked impression of encouragement on the faithful band of mission workers. At the late choral Evensong, the Rev. J. Wynne Jones preached the sermon. Much telling and noble work for the Church is being un-

tentiously done in the mission by its devoted priest, the Rev. Henry Grattan Moore, aided by his capable wife.

The Feast of the Nativity, as kept at the cathedral this year, was fruitful of unusual blessings both spiritual and temporal. The full choral Celebration at midnight brought together a goodly congregation of worshippers, the number of communicants being the largest at any service during the day; the priest in charge, the Rev. Geo. D. Wright, was celebrant. Other Celebrations followed at 7 and 8 A. M., the Rev. Geo. S. Todd, celebrant. At the High Celebration, the Bishop preached a Christmas sermon of much power and beauty. The music was of the high order which has become standard at the cathedral under the present organist and choirmaster, Mr. F. A. Dunster. More than two-thirds of the communions were made at the early Celebrations. The Sunday school Christmas festival was held on Christmas Eve. After service in the cathedral, the children repaired to the Mission House where two Christmas trees and presents for about 250 of them were provided. On the Saturday in Christmas week the Industrial school, numbering fully 100, had its holiday treat, and on the following Thursday, the mothers had their "holiday tea," the tables and guild rooms being decorated in warm red color in strong contrast to the hoary chilliness without; more than 100 mothers sat down to the enjoyment of it all. Ladies from St. Mark's, Evanston, Epiphany, Trinity, and other churches added to the good cheer with music and kindly attentions. A "Christmas talk" by the priest in charge was followed by the distribution of the gifts. The little ones, meantime, had been enjoying the fruits of a tree provided for them in the name of Master Douglas, son of Mr. George McReynolds, of Trinity parish. A jolly rollicking treat for the boys of the guild of the Good Shepherd, filled up the number of the holiday festivals. In St. Mary's Home for Children, on Christmas Eve, 13 little ones were peacefully sleeping while the parlor was transformed into a toy shop, a chair being appropriated for each child, ribbons of different shades designating the owners. To those who thus helped to make happy the Christmas season among the poor, heartfelt thanks are returned. The constantly enlarging work at the cathedral affords ample opportunities for many more Churchmen to participate in the pleasure of doing good, of which it is hoped that not a few will take advantage.

Diocesan News

Oklahoma and Indian Territory

Francis Key Brooke, S. T. D., Bishop

EL RENO —Gifts of chancel furniture of an excellent quality have lately been received from the relatives and friends of the person in whose memory the church here has lately been built. The following pieces are of carved oak, viz.: altar and super-altar, lecturn, chair, prayer desk, baptismal font, credence table, altar desk, hymn tablet, alms bason, and chancel rail. The altar cross and vases are of brass. A large Bible for the lecturn has also been given. These, with the exception of the Bible, are from the firm of Messrs. J. & R. Lamb, of New York. They were used for the first time on Sunday, Dec. 16th. The first celebration of Holy Communion on the new altar was on Christmas Day. The money to purchase pews for the church has been raised in El Reno, and an order given to a manufacturer. When all are in place, it is the Bishop's expectation to consecrate the church.

Southern Ohio

Boyd Vincent, D.D., Bishop

After a rectorship of 28 years, the Rev. Alfred F. Blake severed his connection with Grace church, Avondale, on Dec. 31st. No clergyman in the diocese was more greatly loved by his people than Mr. Blake, and as an evidence of this, St. Mary's Sisterhood made him a present of a beautiful and costly clock, and some of his friends in the parish presented him with a check for \$1,000. On Jan. 7th, he was the recipient of a banquet given by prominent Masons of the city at the Scottish rite cathedral. Mr. Blake has received several calls, but has not fully decided as to his future movements.

The annual Christmas service at the City Hospital, Cincinnati, under the auspices of the Fruit and Flower mission was conducted by the Rev. D. W. Rhodes, D.D., assisted by the surpliced choir of St. Paul's church. From the report of this mission just issued, is shown that during the past year 61 hospital, and 304 individual visits, have been made, 6,000 bouquets, and 3,061 papers and books distributed, besides great quantities of fruit and other delicacies. The receipts were \$205.24; disbursements, \$170.35.

The Rev. Frank W. Baker, rector of St. Paul's church, Cincinnati, has been compelled to temporarily give up his work and take a much-needed rest. By the advice of his physician he has gone to Florida, where he will remain for some six weeks. During his absence the parish will be in charge of the Rev. Frank Bope who will be assisted at times by the clergy of the city.

The hall in which the services of St. Andrew's mission are held has been given a Churchly appearance by the erectio

of a chancel platform, with the addition of altar rail and altar, and suitable altar cross.

A very successful Mission was conducted for ten days, closing Dec. 10th, in Trinity church, Troy, by the Rev. Dwight S. Marfield, of Dayton, and the Rev. C. W. Young, of Springfield. Large congregations assembled at all the services. Already the fruits of the Mission are seen in the parish.

Mr. Frank W. Armstrong, of Ohio, bequeathed in his will to the trustees of this diocese, \$1,000 in trust for the benefit of St. Mary's church, Hillsborough, towards paying the salary of the rector; to the trustees of the Protestant Episcopal hospital in the same diocese, \$3,000 for endowing in perpetuity a bed to be known as the "Armstrong Bed." The testator further provided for contingent bequests on the death of his widow and daughter, among which are \$3,000 in trust for the Protestant Episcopal city missions in Cincinnati; \$3,000 for the benefit of the diocesan missionary work of this diocese; and \$3,000 for the permanent improvement of St. Mary's church, Hillsborough.

Quincy

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

Bishop Burgess formally opened the new church in Moline on the Feast of the Epiphany, and preached on worship and reverence in the House of God. The Holy Communion service was Hodge's and was well sung by the choir. The Bishop blessed the altar and the ornaments, the altar being the gift of the wife and daughter of the former Bishop of Iowa; it is richly carved oak with the *Agnus Dei* and clusters of grapes and sheaves of wheat in the panels. At the afternoon Evensong, which is for the Sunday school, the Bishop administered Baptism and Confirmation, and made one of his appropriate addresses to the class. At the 7:30 Evensong there was another good sermon by the Bishop, from Eph. v: 14. Efforts have been made during the past 25 years to build a church, but they have hitherto been futile. The present parish was organized some three years ago under the name of Christchurch, and under the two preceding rectors, the Rev. Robt. Hewett and the Rev. Lawrence Sinclair, was laid the foundation which has made possible the erection of the church under the present rector, the Rev. Frederick K. Howard. The church was built from designs of Halsey Wood, of New York, and when finished in stone will be a Churchly exterior. Owing to lack of money only the nave, 75x34, was built, with a trussed and ceiled roof. [It is the intention of the parish, with God's blessing, to furnish the church and complete it as designed, and so make it a credit to the Diocese of Quincy.]

Western Michigan

Geo. D. Gillespie, D.D., Bishop

Amongst the last of the official acts of the much-lamented and genial Bishop of Indiana was a visit which he paid to the parish of St. Thomas, Battle Creek. The rector, the Rev. Lewis Brown, was a warm friend of Bishop Knickerbacker's, and it was at his invitation that the Bishop took part in the dedication services held on St. Thomas' Day. After celebrating the Holy Communion at 10:30 a. m. he spent the afternoon of a delightful day in driving around the beautiful city, and expressed in glowing terms to those who met him, the pleasure that he had derived from his visit. In the evening he preached the annual sermon before the congregation, taking his theme from those grand and helpful words, "Son, go work to-day in my vineyard." In plain, yet forcible language, he pointed out to the congregation their duties and responsibilities in building up the parish, and in extending its influence. Everyone was impressed by his genial manner and earnestness of purpose. At a reception after the service, excellent speeches were made and congratulations exchanged, and the Bishop quickly won the hearts of all by his loving, fatherly manner, and cordial greetings. Genuine sorrow was everywhere shown when it became known that he had been so suddenly called to his eternal rest, for his visit made a lasting impression on the people.

Easton

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

The Northern Convocation, which includes the counties of Cecil and Kent, met in Trinity church, Elkton, Jan. 2nd, 3rd, and 4th. A large number of clergymen and laymen were in attendance. Bishop Adams being unable to be present, the meeting was presided over by the dean, the Rev. Giles B. Cooke. The Rev. R. S. Barrett addressed the convocation on the subject of "Parochial missions." The Rev. C. T. Denroche made an address on "Diocesan missions." The second day, Jan. 3rd, the Rev. Norman H. Burnham preached the morning sermon, after which Holy Communion was celebrated. The Bishop of Delaware delivered a sermon on "Temperance." In the evening the Rev. Messrs. Thomas Duncan, D. D., and Samuel Edson made addresses. On Friday there was a sermon in the morning by the Rev. J. T. Chambers. The subject of the evening was "The Brotherhood of St. Andrew," and "Church work among young men." Addresses were delivered by the Rev. H. D. Speak-

man, and Messrs. H. C. Turnbull, Fred. R. Case, and George M. Curtis. Members of the Brotherhood of St. Andrew from Wilmington, North East, Md., Newport, Del., and Havre de Grace, Md., were present.

Central New York

Frederic D. Huntington, S.T.D., LL.D., Bishop

THE BISHOP'S APPOINTMENTS.

JANUARY

- 20. Onondaga Reservation.
- 23. Cazenovia.
- 25. Owego, consecration of St. Paul's church.
- 27. A. M., Jamesville; P. M., Fayetteville.

FEBRUARY.

- 3. A. M., Geddes, St. Mark's; evening, Syracuse, Trinity.
- 19. Utica, 3 P. M., St. George's; 5 P. M., St. Luke's; evening, Holy Cross.
- 20. Binghamton: P. M., Christ church; evening, Good Shepherd.
- 21. A. M., Chenango Forks; P. M., Whitney's Point.
- 24. St. Luke's, Syracuse.
- 26. Evening, St. John's, Auburn.

MARCH.

Oriskany, Holland Patent, Clayville, New Hartford, Paris Hill, Clinton, Westmoreland, Clark's Mill's, Whitestown or York Mills, Manlius, Marcellus, Elmira, Grace and Emmanuel: Waverly, Smithboro, Syracuse, St. John's and Grace.

Colorado

John Franklin Spalding, D.D., Bishop

The first joint service in the cathedral on St. John's Day, led by all the vested choirs of the city, was a great success. The curate, the Rev. Chas. W. Douglas, deserves great credit, and must be much encouraged at the result. Some 700 children were present, and the congregation numbered over 1,000.

The Denver Theological School is doing excellent work this year under the Bishop. The chief study is Pearson on the Creed, supplemented by the Bishop's lectures, with notes from Mason, the late Bishop of Carlisle's "Foundations of the Creed," and other works. There are five young men in the class.

Ground has been broken for the new church of the Redeemer for the colored people. The cost of the church and lot is to be about \$7,000. One-half of this has to be raised from without the place.

Colorado is showing remarkable power of recuperation. This is more particularly and eminently true of Western Colorado.

Maryland

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

BALTIMORE.—The second of the series of monthly organ recitals by Mr. Miles Farrow at old St. Paul's church, the Rev. J. S. B. Hodges, S.T.D., rector, was given Sunday afternoon, Jan. 6th, after the choral litany service. The programme was as follows: "Pastoral Symphony" (Messiah), Handel; chorale, "Gottes Sohn ist Kommen," Bach; "Preishlied" (Meistersinger), Wagner; "Meming" (Peer Gynt), Grieg; "Marche Religieuse," Guilmant.

A beautiful memorial sculpture, the gift of Mrs. Sidney H. Forbes, in memory of her father and mother, Mason Locke Weems and Matilda Sparrow Weems, which was ordered for Grace church about two years ago, has now been put in place. It was used for the first time as a font, with a short service on Christmas Day. The figure of an angel of heroic size is kneeling on a pedestal and holding in its arms a scalloped shell bowl, which will be used to hold the baptismal water. It forms one of the most impressive works of art of its kind in this city. The tips of the wings of the angel, partly outstretched, touch the edges of the pedestal and are exquisitely proportioned. The memorial was modeled by the Sculptor Davidson, of Inverness, Scotland, from a similar figure which adorns the Cathedral at Inverness. The statue is carved from a solid block of white Carrara marble of unusual purity and beauty. It rests on a marble plinth and is in the southwest corner of the church, which will hereafter be used as a baptistery. The floor has been handsomely tiled to correspond with the remainder of the church, and the space has been enclosed with a brass and walnut railing.

MILLERSVILLE.—The Rev. Julius Matthais Dashiell, D.D., rector of Severn parish, died Jan. 4th, of pneumonia, after an illness of about two weeks. Dr. Dashiell was in his 69th year. He was born in Somerset Co., Md., and was educated at St. James' College, Hagerstown, where he graduated. He afterward studied there for orders under the Rev. John B. Kerfoot, president of the college, and afterward Bishop of Pittsburgh. In 1852 Dr. Dashiell was ordained by the late Bishop Whittingham. Later he became professor of Latin and Greek at the College of St. James', and vice-rector of the college, which positions he held until 1863, when the college was closed by reason of the war. He was then appointed professor of ancient languages at St. John's College, Annapolis, serving in that capacity from 1867 to 1881, when he resigned to become rector of Christ church, Port Republic, Calvert, Co., remaining there four years. At All

Faith church, near Charlotte Hall, St. Mary's Co., he served three years. Returning to Annapolis, he was appointed professor of Greek and Latin at St. John's College, in September, 1889, holding the chair until January, 1892, when he assumed charge of Severn parish, Anne Arundel Co. He had also conducted an academy for young ladies in Annapolis. The funeral of Dr. Dashiell took place on Jan. 5th, the body being interred in St. Stephen's church yard, near Millersville. The services were conducted by Bishop Paret, assisted by the Rev. Messrs. W. S. Southgate, D.D., T. C. Gambrell, and C. J. Curtis. The Bishop made an impressive address, in which he feelingly alluded to the intimate relations that had existed between himself and the deceased, and to the fact that they had each been born and admitted into deacon's orders in the same year. He paid a high tribute to Dr. Dashiell as a clergyman and a scholar.

HYATTSVILLE.—St. Matthew's parish, which has been without a rector since Oct. 15th, has secured the Rev. Charles F. Mayo, of Newport News, Va. St. Matthew's parish includes the Pinkney Memorial church at Hyattsville and the chapel at Benning.

Louisiana

Davis Sessums, D.D., Bishop

NEW ORLEANS.—At St. Anna's church, on Christmas morning, three celebrations of the Holy Communion were held; at the first the rector, the Rev. E. W. Hunter, received 10 lady choristers into the vested choir. The ladies are not vested in cassock and cotta, but have a black robe with a circular white linen collar, and wear the Cambridge college cap, mortar board, and tassel.

At Christ church cathedral, a mixed choir of male and female voices was introduced into the Cathedral church on Christmas morning. The vestments for male and female choristers are alike, consisting of the cassock and cotta, the female portion of the choir having in addition the zucchetto or black skull cap.

Cartoons illustrating English Church history, the gift of St. Anna's Sunday school, have just been placed in the Bishop Galleher Memorial chapel. The cartoons take up the history of worship in England from the date of the Druids at Stonehenge until the sending of the seven English bishops to the tower.

Pittsburgh

Cortlandt Whitehead, D.D., Bishop

The 13th anniversary of the Bishop's consecration will be observed at Trinity church, Pittsburgh, on the festival of the conversion of St. Paul, Jan. 25th.

The people of Miles Grove, who have not had a resident pastor for many years, are rejoicing in the arrival of the Rev. G. W. Preston, formerly of the diocese of Southern Ohio, who began his ministry among them on the 2nd Sunday in Advent.

On the night of Sunday, Dec. 30th, the Bishop visited Emmanuel church, Allegheny, and confirmed 14 candidates, four of whom were from the Brotherhood Mission on Wylie ave., Pittsburgh, and one of whom has been matron in charge of the Mission house from the beginning of its history.

Trinity Memorial church, Warren, after a vacancy of several months, has secured as its rector the Rev. Arthur R. Taylor, formerly of Mankato, Minn., who began his duties with the new year, and who, it is hoped, will continue the vigorous parochial and missionary work done by his predecessor, the Rev. A. W. Ryan, now of Duluth, Minn.

The Bishop is busy with Confirmations, and reports the following as recently administered: Crafton, 9; New Haven, 9; Scottdale, 2; St. Timothy's, Esplen, 5; Homestead, 16; Wilkinsburg, 11; St. John's, Erie, 13; Lundy's Lane, 3; Corry, 10; Oakmont, 21; St. Mark's, Pittsburgh, 8; Emmanuel, Allegheny, 14; St. Margaret's, Pittsburgh (deaf mute), 3.

After a long vacancy and a consequent injury to its work, St. Stephen's church, McKeesport, has found a rector in the person of the Rev. H. H. Barber, of West Superior, Wis., who will enter upon his new rectorship about the middle of January. McKeesport is a city of over 20,000 inhabitants, with large manufacturing interests, and St. Stephen's parish, with its fine church of stone, ought to be doing a great and growing work in its midst.

On Holy Innocents' Day the Bishop laid the corner-stone of a new church building for Trinity mission, Sharpsburg. Owing to a severe storm the exercises had to be conducted chiefly in a mission room a little distance from the spot where the stone was laid. A history of the mission was read by Mr. A. G. Lloyd, and the Bishop made an address. The music was rendered by the choir of St. John's church, Pittsburgh. The building will be of wood and will be pushed to completion as rapidly as possible. The Rev. A. D. Brown, chaplain of the Laymen's League, through whose efforts the mission has been maintained, is priest in charge of the work.

On Christmas Day, directly after the stroke of 12 (midnight), the chimes of "old Trinity" rang out a joyous peal,

and then came through the night air the sweet notes of *Adeste Fideles*, "and 'Hark! the 'Merald angels sing." About 70 persons, in spite of the heavy rain, came to worship Him who was found by the shepherds cradled in the Bethlehem manger. The Holy Communion was celebrated and a short meditation was given by the Rev. A. R. Kieffer, associate minister of the parish. At the mid-day service the vested choir, consisting of 42 men and boys, under the direction of the organist and precentor, Mr. Walter E. Hall, led the musical part of the service, the large congregation joining heartily in the hymns and chants. Gounod's beautiful Christmas anthem, "O Sing to God your hymns of gladness," was rendered in a devotional and effective manner. The rector, the Rev. A. W. Arundel, preached on "The angel's message," Luke ii: 10-11. The decorations were elaborate and in excellent taste. Over 200 communicated at the mid-day service and about 50 at the midnight Celebration. A generous offering was made for the Aged and Infirm Clergy and Widows' and Orphans' Fund.

Ohio

Wm. Andrew Leonard, D.D., LL.D., Bishop

CLEVELAND.—All Saints' church, recently left vacant by the resignation of the Rev. E. J. Cooke, has had the good fortune to secure a rector without long delay. The Rev. W. Rix Atwood, of Bellevue, Ohio, has accepted the rectorship, and expects to be with his new charge on the 2nd Sunday in January.

The class in ecclesiastical embroidery, which meets every two weeks in the parish house of Grace church, is doing good work this winter. Nearly all the parishes in the city are represented in its members. Instruction is given in the different departments of work, and papers are read at each meeting upon symbolism in Church worship and in Christian art, the proper vestments for use in the church, and upon other subjects in line with the work of the class.

LIMA.—At Christ church, the Rev. C. B. Crawford, rector, there were two celebrations of the Holy Eucharist on Christmas morning, the early Celebration being at 7:30 o'clock. There was a good attendance at both. At the Feast of the Circumcision (New Year's Day), 33 partook of the Holy Communion at 7:30 a. m. The rector was kindly and handsomely remembered by gifts from the Woman's Working Guild, the Young Ladies Guild, and some of the boys. Preparations are now making to organize a chapter of the Girls' Friendly Society, a chapter of the Daughters of the King, and a Dorcas society to help the poor both at home and abroad.

Connecticut

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

Twenty-five parishes and two individuals have sent to the treasurer of the Episcopal Academy up to the present time, \$992.82 in response to the Bishop's pastoral and the statement of the trustees, made by order of the Diocesan Convention. This is for "the scholarship and special fund," and is about one-third of what must be raised. It is supposed that every parish will in the year regard the Bishop's pastoral upon the subject. The commission on the endowment (the Rev. Dr. Hart, chairman, Mr. Robert H. Curtis, secretary), are prosecuting their task with encouragement. The academy is doing excellent work; 33 boarding pupils have been in attendance this term and a number of day scholars.

WINDSOR LAKE.—This parish is once more under the charge of a resident rector, the Rev. John Williams, who is doing faithful work. It has now a good-sized communicant list and is striving to help itself. During the past year 18 persons have been confirmed, and recently a new steam heater has been put in at a cost of \$500. The parish at Suffield, which forms a part of the same cure, has been improving its church property and adding new horse sheds for the convenience of its out-of-town attendants.

South Carolina

Ellison Capers, D.D., Bishop

On Sunday morning, Dec. 16th, Bishop Capers visited Eastover, and consecrated St. Thomas' church, preaching and celebrating Holy Communion. After the service, the Bishop, with Archdeacon Joyner and the large congregation, repaired to the grave-yard, which the Bishop set apart for the burial of the dead, the Archdeacon making an address. In the evening the Bishop preached, and confirmed seven persons.

Dec. 19th, the Bishop, accompanied by the Rev. John Kershaw, the Rev. W. T. Capers, and Archdeacon Joyner, visited the church of the Holy Cross, Statesburg, the Archdeacon making an address to the parish branch of the Woman's Auxiliary. The next day the Bishop visited St. Philip's, Littleton, where he preached, celebrated the Holy Communion, and confirmed three persons. On the afternoon of Sunday, Dec. 23rd, he confirmed six persons in the mission at Arthurs.

Bishop Capers, at several points on his recent visitations, had the new experience of "humbly presenting and offering" eggs, rice, peanuts, and potatoes, upon the Holy Table as a part of the alms of the congregation. Many of these

people have little or no money, and out of their poverty are glad to give what they have, though it be but little.

In November, Archdeacon Joyner reported 61 Confirmations by the Bishop in his various missions. During December the Confirmations have been 41.

The Peedee Convocation met at Kingstree Dec. 12th and 13th. The opening service was held at 11 o'clock, the Rev. Le G. F. Guerry preaching the sermon, and Archdeacon Kershaw celebrating the Holy Communion. In the evening, addresses were made by the Rev. R. W. Barnwell and Archdeacon Kershaw, on the subject, "The origin and early development of the Church of Jesus Christ, as witnessed to by Scripture and History." On Thursday, the Rev. J. B. Williams preached to a large congregation, after which a business meeting of the convocation was held, and reports of missionaries made. The Rev. J. B. Williams read an essay on "The place of prayer in a reign of law." The closing service was held Thursday night, with a large congregation in attendance. The Rev. W. T. Capers spoke on "The Church's conception of personal religion," and the Rev. R. W. Barnwell on "Religion in the home and in the closet." The Archdeacon made a brief address, and closed the meeting with the benediction. Bennettsville was chosen as the next place of meeting, on February 22nd.

Virginia

Francis McN. Whittle, D.D., LL.D., Bishop

John B. Newton, M. D., Assistant Bishop

A movement is on foot looking to much desired improvements in the interior of Christ church, Winchester. It is proposed to make such changes in the chancel as will accommodate a chancel choir, instead of the quartette which now renders the music. It is possible that this choir may be vested. Increased room is also needed in the chapel for the growing Sunday school, Bible classes, and other branches of work, which can be gotten by either erecting a parish building or by putting another story on the chapel.

Southern Virginia

Alfred Magill Randolph, D.D., LL.D., Bishop

On Sunday evening, Jan. 6, the first public service of the Missionary Society of Norfolk, Portsmouth, and Berkeley was held in St. Luke's church, Norfolk. Evening Prayer was said by the Rev. Dr. Hubard and the Rev. Beverley Tucker. The first address was made by the Rev. Dr. Barten, vice-president of the society. His subject was, "The Missionary Society, its needs, what it proposes to do, and the laws by which it would be governed," predicting for it a successful career, as the united work of the whole Church in that vicinity. The next address was by the Rev. J. B. Funsten, who spoke of the means which would be depended upon to make the work of the society efficient. The last address was by the Bishop, and was admirable. The church, large as it is, was crowded to the doors, and the music was inspiring. It was felt to be the most important work which the Church in Norfolk has undertaken in many years.

On Sunday morning, Jan. 6, the Rev. T. M. Carson, rector of St. Paul's church, Lynchburg, celebrated the 25th anniversary of his rectorship. In June, 1870, he took charge and found 270 communicants; 946 have been added and 706 lost, leaving the present number 460. The total number of services have been 4,690. There have been 684 Baptisms, 177 marriages, and 384 funerals. The total amount contributed has been about \$150,000.

Massachusetts

William Lawrence, S. D., Bishop

All Saints', Attleborough, has purchased a lot of land on the main street, at a cost of \$1,000.

A beautifully embroidered set of altar linen has been given to Grace church, North Attleborough, by Mrs. M. R. Patterson, whose father was for many years warden of the parish.

BOSTON.—The annual dinner of the Massachusetts Church Union will take place in the Hotel Brunswick, Jan. 31st, at 6 P. M. The Rev. Drs. Alfred G. Mortimer, J. Lewis Parks, G. M. Christian, and Mr. Causten Browne, will make addresses.

On Sunday afternoons, beginning Jan. 20th, there will be a series of sermons on the fundamental doctrines of Christianity, in St. Paul's church. The first will be delivered by Bishop Doane, upon "Revelation;" the second, on "The Christian Idea of God," by the Rev. C. W. Brewster, of Brooklyn, N. Y.; Bishop Hall will give the third, on "The Incarnation;" and the fourth, upon "The Trinity," will be by Bishop Thompson.

At the mission room of St. Stephen's church, No. 1066 Washington st., during the month of November 1,137 services were held. This is an important and growing rescue work, located where it is most needed, and where it will do much good.

The Church Temperance Society, through its coffee rooms last year gave 112 entertainments, viz., 35 illustrated lectures, 3 concerts, 69 addresses on history, morals, and manners, 3 chemical lectures with experiments.

MARION.—Friends of St. Gabriel's will be glad to learn of recent improvements. The "Old Academy" has been changed into a neat semi-Gothic chapel, with an inviting porch in front and an appropriate bell tower above. The old side windows have given place to new ones of cathedral glass in plain colors. The whole building, from site to ridge, has been reshingled and neatly stained. A new hardwood floor adds to the beauty and comfort of the interior. The expense has been met mostly by the summer visitors, who resort in increasing numbers to this village by the sea in the heated term. The Rev. Samuel S. Spear, rector of the parish of the Good Shepherd, Wareham, is in charge of this mission.

New York

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

At the meeting of the archdeaconry of Dutchess, just held at Poughkeepsie, Ven. Archdeacon Burgess presided. The main feature of the occasion was an earnest discussion, lasting several hours, of the question of the division of the diocese of New York, as proposed by the Federal Council of the five dioceses of the State. A report was presented from a committee of the archdeaconry, and declared against the idea of the union of this archdeaconry with the diocese of Albany. It suggested that if a change should really be necessary it would be better for all interests if an independent diocese should be established containing the counties along the Hudson River between Albany and New York, with the see city at either Poughkeepsie, Kingston, or Newburgh. A very decided opposition was manifested in the debate that followed, to any union with Albany, as an unnatural centre and affiliation. The following action was taken:

WHEREAS, The question of the possible division of the diocese has been brought before the archdeaconry, be it

Resolved, That as an archdeaconry, we enter our remonstrance against any division that separates us from the parent diocese; but that if it be found necessary to make any division, we desire to become a part of an independent diocese.

Pennsylvania

Osai W. Whittaker, D.D., Bishop

BRISTOL.—On the evening of the fourth Sunday in Advent Bishop Whitaker visited the church of St. James the Greater, the Rev. W. B. Morrow, Mus. Bac., rector, where he confirmed a class of 13 persons and preached the sermon.

MORTON.—On Christmas Day Bishop Whitaker at the church of the Atonement, administered the rite of Confirmation to six persons presented by the Rev. G. B. Hewetson, minister in charge, preached, and celebrated the Holy Communion.

Newark

Thomas Alfred Starkey, D. D., Bishop

The vested choir of Grace church, Town of Union, under the leadership of Mr. James M. Erskine, and with John Erskine at the organ, has not only made an excellent reputation in singing, but it is unique in other respects. It counts among its members several representative business men, and not one of the 30 voices in the choir, from the choirmaster and the organist down to the youngest boys, is paid anything for his services, but each one contributes systematically to the offering on Sundays.

MARCH.

1. Evening, St. Mark's mission, Paterson.
3. Morning, Trinity church, Bergen Point; afternoon, St. John's church, Bayonne.
6. Evening, Christ church, Short Hills.
10. Morristown: morning, St. Peter's church; evening, church of the Redeemer.
13. Evening, St. Andrew's church, South Orange.
17. Morning, Christ church, Hackensack; evening, St. Paul's church, Englewood.
20. Evening, St. Philip's church, Newark.
24. Hoboken: morning, St. Paul's church; evening, church of the Holy Innocents.
25. Morning, Grace church, Town of Union. (Confirmation and Institution.)
31. Newark: morning, Trinity church; evening, House of Prayer.

APRIL.

3. Evening, St. Luke's church, Phillipsburg.
7. Orange: morning, St. Mark's church; evening, Grace church.
10. Evening, St. John's church, Jersey City.
11. Evening, St. Paul's church, East Orange.
14. Morning, St. Mark's church, Jersey City; evening, St. Stephen's church, Newark.
17. Evening, church of the Holy Communion, Paterson.
21. Jersey City: morning, Grace church; evening, St. Matthew's church.
25. Evening, St. Mary's church, Jersey City.
28. Morning, Christ church, Bloomfield; evening, Christ church, East Orange.
30. Evening, St. John's church, Dover.

MAY.

5. Morning, St. Luke's church, Montclair; afternoon, St. James' church, Upper Montclair.
- 14-15. Diocesan convention.
23. Evening, church of the Ascension, Jersey City.
26. Morning, Calvary church, Summit; afternoon, Grace church, Madison.

The Living Church

Chicago, January 19, 1895

Rev. C. W. Leffingwell, Editor and Proprietor

Subscription price, in advance, \$2.00 a year. Subscribers sending \$3.00 may extend their own subscription one year and pay for one new one.

WE are glad to lay before our readers one of the most important documents that has ever issued from the House of Bishops. It can hardly be said this time that the guardians of the Faith utter uncertain or ambiguous sounds, or that the fire which they deliver is scattering. The grave issues which imperatively call for settlement are squarely met. The revelations of the last few months, connected with some of the training-schools for Holy Orders, have evidently given occasion for this Pastoral Letter, and it is equally evident that the bishops have not been misled by the efforts so persistently made to minimize the importance of the questions at stake. They have felt with ourselves that the revelations which have come to light in individual cases are not sporadic or accidental, but are symptoms of a tendency, a movement of thought, intruding into the Church from without, and threatening, in the outcome, the very foundations of revealed religion. We cannot doubt that the effect of this document will be most wholesome throughout the Church. It will reassure the troubled minds of thousands, and many who were inclined to despair of the future of the American Church will take courage, and go on with renewed hope and confidence.

As a contribution to unity under the standard of the Catholic Church, such a declaration as this is worth tons of ambiguous and compromising overtures, the only effect of which is to make men feel that they are well enough off as they are, and that unity is a human expedient, not a divine necessity. The unhesitating determination of the Church to stand in the old paths will find a response in the minds of many outside her fold. The majority of men know in their hearts that if there is a supernatural religion, it must, in its essence, be unchangeable. "Where the body is, there will the eagles be gathered together." It only remains that the bishops shall practically back up these statements of necessary truth by refusing to allow their students to connect themselves with schools in which they are not steadfastly held and taught. As an essential measure to this end, no candidate should be allowed to pursue his studies in a school which has no necessary relation to the ecclesiastical authorities of the Church, and which cannot, in any direct way, be called to account.

The S. P. C. K.

Every American Churchman knows, or ought to know, something of the indebtedness of this Church in its days of feebleness to the venerable Society for the Propagation of the Gospel, but few are aware that the Society for the Promotion of Christian Knowledge also contributed to the welfare of the Colonial Church even before the S. P. G. came into existence. It has indeed just claims to be what the Archbishop of Canterbury has recently called it, the "oldest and grandest" of all the English societies, the "greatest and most important society" working within the great society of Christ.

The S. P. C. K. was the outcome of the earnestness which gave rise to the various religious societies which distinguished the close of the seventeenth century, and did so much for the revival of

devotion in the English Church and for the promotion of good morals throughout the country. It was founded in 1698, and it first included a plan of work so broad in its scope that it was soon found necessary to transfer a part of its operations to other organizations, of which the S. P. G. was the most important. Henceforth its main, though not exclusive, mission was "to dispense plain and useful books among the common people." The revival of Church life within the present century has had its effect upon this ancient society, and it was never more useful than at the present time.

The Rev. Dr. Thomas Bray, the Bishop of London's commissary in Maryland, was the chief founder of this society as well as of the S. P. G. Amongst its earliest substantial benefits to the Church in the colonies was the formation of parochial libraries, remnants of which may possibly still be found in some retired corners of Maryland and Virginia. Originally designed for the support of missionaries in foreign lands and English dependencies, it never entirely lost sight of that work, even after the general management of missions passed into other hands.

Having been the very earliest missionary society of the English Church, it has never ceased to devote a considerable portion of its funds to aid the work of the other societies. It is thus a great mistake to suppose that the labors of the S. P. C. K. are restricted to the dissemination of religious literature in England itself. Nor is its work confined to the publication of books. It has in the past contributed directly to the support of missionaries in various countries, but its chief interest is centered in literary and educational work, and the endowment of permanent institutions. It contributed largely to a fund for the education of the negroes in the West Indies. It supported for a long time a circle of native schools in India. It has supplied school books to Australia and New South Wales, and paid the expenses of translations into African and other native dialects. It built the first church in the native States of Malay, and has aided in the erection of churches in missionary districts.

In 1842, the society sent agents to the Patriarch of the Chaldeans, which probably opened the way for the later establishment of the Archbishop's mission in Uroomia. It was largely through the influence of this society that the first bishop was sent to India, and it gave considerable sums to aid in the endowment of dioceses in India, Burmah, and elsewhere.

One of the most important and substantial features of the society's work has been the establishment of colleges in the colonies and missionary countries. It has thus aided in the endowment of Bishop's College, Calcutta; a theological college in Madras; St. Thomas', Colombo, Ceylon; Bishop's College, Lennoxville, Canada, and St. John's College, Umtata, Africa. It has also made large grants to the medical missions in India. The 196th annual report shows that last year in fifty-six dioceses beyond the seas, nearly \$50,000 were voted for 165 churches, mission chapels, and schools.

Thus the Church was enabled, through this society, to convey to at least 165 communities the means of perpetuating in distant lands and among new surroundings, the blessings of the religion in which they were born.

We ought not to omit the admirable work of the society in supplying chaplains to emigrant ships, and matrons and escorts to safeguard women and girls on their way abroad.

We have dwelt upon these facts because they are commonly so little known even to those who highly value the literary work of the society. Indeed, some of its most important educational undertakings in England itself are not very widely known; for instance, it maintains a college at Tottenham, in which a hundred girls are trained with a view to becoming mistresses in elementary

schools. The college sends out about fifty of these teachers every year, and their usefulness is indicated by the statement of the Archbishop of Canterbury that he had heard them called the evangelists of some districts. At another institution at Stepney, the society trains about a score of men every year to work as lay evangelists in the crowded cities, in the manufacturing districts, or in the mining regions. The men under training are "men of the people," and thus able to come into touch with their fellows and appeal to them more powerfully than men from the higher grades of society would be able to do.

The literary work of the society, for which it is best known, would require too much space for us to describe it at length. One important branch of it is the provision of a literature for people emerging from heathenism, and under the instruction of the missionaries. Thus we have in the first place such productions as Chinyanga spelling sheets, Luganda primers, and a Gogo first reading book. On a more advanced plane we have an English Swahili dictionary, a Kimegi hymn book, and a Swahili Prayer Book. These are a few examples among many.

Church Bells, from which we have drawn some of these particulars, says that "It is good for the nation, as it is good for the Church, that there is such a society as the S. P. C. K. steadily continuing its work and ever adapting itself to meet the changes and needs of the day. It is a society with a magnificent history; it has indeed made history, and no history of the course of natural events during the course of the last two centuries is complete which ignores the share it has had in molding the national life. How many know, for example, that the system of schools which it set up at the very commencement of its work was the pioneer of the present system of national education, or that it was the first missionary society to the heathen?"

One of the greatest titles of this grand society lies in the fact that it is the most ancient Bible society in England, and was employed in the distribution of Bibles to the poor eighty years before any other Bible society came into existence. At an equally early period it was a part of its work to publish and distribute cheap editions of the Prayer Book, and it was the pioneer in this field also. This must always have commended it to Churchmen who believe that the Bible and Prayer Book should go hand in hand. "Of all our societies," says the Archbishop, "this is the oldest and grandest, there is no question about that. It has been said of it, and truly said, that its work is the very largest ever conceived."

As the earliest of the English Church societies, it may be considered the mother of those in our own Church which have taken up similar lines of work. This short sketch may therefore be of interest to American readers for historical reasons, as well as for the eminent example which the S. P. C. K. affords of the excellent fruits of voluntary organizations working loyally to aid the Church in fulfilling her mission in the world.

Thoughts on Pastoral Work

A PAPER READ BEFORE THE CLEVELAND CLERICUS BY THE
REV. E. W. WORTHINGTON, RECTOR OF GRACE CHURCH

I.

The preparation of a paper on Pastoral Work invites the writer to a path beaten and worn by many footsteps. The treatment of such a subject inevitably tends and tempts to commonplace. "There is no new thing under the sun," and least of all, to the clergy, in the line of pastoral suggestion. Yet how fundamentally important this subject is! With what patience and care should we discuss it?

Our Blessed Lord described Himself and His office in pastoral terms, "I am the good shepherd." What a wealth of suggestion lies in these simple words! He

indicated what constitutes a good shepherd—he knoweth his sheep; is known of them; goeth before them; giveth his life for them. And the hireling—what a contrast! he careth not for the sheep; he leaveth them; he fleeth.

Dear brethren, does it enter into our ambition, as it should, with fixed and steady purpose—this desire to be a good shepherd? Many kinds of excellence, to which we may toilfully attain, are marred for us by the world's discovery and recognition. A great preacher, for instance, exerts his power publicly. His successes are "known of men," and the world commends them. A good shepherd "walks in a veil and shadow." His faithfulness must be that quiet faithfulness known only to God. He watches for souls and feeds them; *they* know, but the world need *not* know.

Do we realize what it is, this care of souls? Does not our very familiarity with the thought dull within us the apprehension of its solemnity? An immortal being comes within the range of our influence, within the radius of our responsibility. We may neglect; we may blunder; we may fail to lead it forth, going ourselves before; hireling-like, we may flee from its side at the fatal moment when the wolf of temptation comes. What possibilities of disaster, through that which we may do or leave undone!

On the other hand, what blessings may come to that immortal soul through our faithful exercise of the pastoral office! Suppose we tend it, teach it, shield it, and lead it to the "green pastures beside the still waters." Will such service repay exertion, with sacrifice of time and self? Let Christ answer: "The good shepherd giveth his life for the sheep."

Let us place the range of our responsibility in this matter at its utmost limit. There are rectors who confine the exercise of their pastoral office to communicants or to pew-holders. This is an easy way to escape from work, but it is indefensible. "The hireling fleeth." Perhaps none so little need our pastoral toil and oversight, as communicants and pew-holders. They are already attached, they are anchored. We must watch over them faithfully and give them of our time and care; but they must not have all. Connected with every parish are a multitude of people held by some slender tie—perhaps by a child in the Sunday school, by a boy in the choir, or by an infrequent attendance upon the services. Not to include these people, when we lay out our plan for pastoral work and visiting, is to shut ourselves out from the field which most needs us, which deserves our best effort and untiring attention. These people are yet to be won, and we must win them. To make good grow where it is not already growing; this is a real test of pastoral success.

Is it a rector's duty to visit families represented only in the Sunday school? Most assuredly, yes. Nothing is more important, nothing more certain to yield a rich reward. Do not think that such cases can be well enough attended to by district visitors. They need the shepherd.

There are parishes in which the rector attends to prominent families long attached—families that contain communicants and contributors—while families slightly attached or held only by a Sunday-school tie, are turned over to an assistant's care. While the rector walks up the avenue to congratulate Mrs. Brown upon her life-long continuance in the parish, the assistant, perhaps a man of little experience, is sent into the alley to call on the Jones family who never could be convinced that it is of use to go to church. The assistant is given the task which calls for the rector's ripest judgment and utmost skill.

We sometimes turn over to our Brotherhood men a work of which we fail to realize the difficulty and the magnitude. An unconverted young man strolls in at the service. After the benediction, we hurry from the chancel, greet him, secure his name and address, and perhaps congratulate ourselves, saying inwardly: "Here at last is something for the Brotherhood to do." We make report at the next chapter meeting; an earnest but inexperienced youth is appointed to take this case in hand, to make a Christian and a Churchman of the young man, unassisted by the rector. *Let us first go ourselves*, and afterwards call upon the Brotherhood to help us in what we have already undertaken.

Nothing is so supremely difficult as to deal religiously with young men. The Shunammite's son was scarcely more than a child. But he was a boy; and when it came to rescuing him from disaster, Elisha's staff in

Gehazi's hand was of no avail. "There was neither voice nor hearing," until the living prophet came in his own person, and stretched himself upon the cold and inanimate form.

And the poor! When a raw recruit comes along with kind desire to help the rector in matters spiritual, above all things let him not be set to practice upon the poor. Let there be no discrimination. We must deal with every case in just recognition of its actual needs. On general principles, we may conclude that if any people require the personal care of the skilled shepherd, it is the poor. They have prejudices and misconceptions; they are drawn into our Confirmation classes and to the services with difficulty; they need close watching and careful nursing after we get them; they are sensitive as well as appreciative, and they are appreciative as well as sensitive. It is a gigantic blunder to suppose that every one can minister successfully to the poor. When it comes to the question of sending or going, send to the rich, but *go yourself* to the poor.

Even in dealing with temporal wants, the rector will do well to retain his share, and personally to participate, in the work. When alms are to be given, take them yourself, if possible. Sensitive persons will often receive from a shepherd in a manner different from that in which they receive from his agent. You need not be ashamed to be seen upon the street carrying a bundle for the poor. The clerical dress will sufficiently distinguish you from the mercantile Jew.

And now, let us turn to the question: Does pastoral visiting pay; is it worth while for us to throw our greatest strength into this? It pays better than anything to which we can devote our lives. Some of it is wasted; and so probably are many of our best sermons. If we are fishers, we must expect that there are days when the net will be drawn empty. Who that has tried angling has spent his whole time in hauling fish out of the water, and stowing them away in his basket?

We have heard a clever satire upon administering a parish with brains, *versus* administering it with legs. That satire is illogical, because it rests upon the groundless assumption that a man cannot have both legs and brains at one and the same time.

It is bawled by preachers that those who really need their sermons will not come to hear them. Let the preacher be a pastor; let him extend his pastoral effort beyond the narrow bound of communicant and pew-holder, and the golden grain which he pours forth on Sunday to those who are already filled will be gathered up on Monday, and be carried to those who really know what hunger is. Who does not love, in "The Deserted Village," Goldsmith's beautiful picture of the house-going pastor:

"To relieve the wretched was his pride,
And e'en his failings leaned to virtue's side:
Between his duty, prompt at every call,
He watched and wept, he prayed and felt for all;
And as a bird each fond endearment tries
To tempt its new-fledged offspring to the skies,
He tried each art, reproved each dull delay,
Allured to brighter worlds, and led the way."

The writer of those beautiful words must surely have found his inspiration in these greater words of Christ: "The good shepherd putteth forth his own sheep; he goeth before them, and the sheep follow him: for they know his voice."

The parish distributor of news drops in at the rectory, and at the end of her call remarks casually: "By the way, have you heard that the Smith family have a new baby?" Here is another lamb crying for the shepherd's care. The shepherd must not think that he can wait to catch his first sight of this lamb when the conscientious Smith family bring him to Holy Baptism. He may call upon the mother toward the end of the second week, and, if taken to her bedside, let him not depart till he has knelt to read from the Prayer Book the "Thanksgiving after Child-birth." I have never read that thanksgiving, or heard it read, unjeweled by the tears of grateful womanhood. Say something about the Baptism and urge that it be, if it has not already been, at the time indicated in the Prayer Book, at the earliest possible moment.

Perhaps the Smith family are well intentioned but procrastinating. There are cases in which the Baptism of a child depends upon the persistence of the rector. It is well to keep a list of unbaptized children, and whenever Baptism is appointed, to send notice to their parents.

It is well to give a baptismal certificate always, and to remind the parents, before they leave the church,

that their child is within the kingdom, as much so as its grandfather or the bishop.

By and by the Smith child will come to Sunday school. May I make a single suggestion in connection with this department of pastoral responsibility? Cultivate the power of personal recognition, and if on the street you fail to recognize any portion of your flock, let it not be the Sunday schoolchildren. A poor man's child will remember that you once failed to speak to him; years after, a millionaire has forgotten that he ever heard of you. "The good shepherd knoweth his sheep and is known of them."

Sometimes a casual incident, springing from the warm heart of a child, brings lasting encouragement. A few days ago, as children were coming from a public school, I chanced to pass three little girls walking abreast, and bestowed a smile of recognition upon one of them who had lately come into our Sunday school. It was worth not less than a thousand dollars to hear the child say, as she grasped her two companions by the waist: "That is my minister!" Grown people, under similar circumstances, would have said coldly: "That is the Rev. Mr. So-and-so." But when a child says, "My minister," then the heart turns to God, and a prayer goes up: "Help me in some way to deserve to be called this child's minister."

Young Smith, if he lives, will come to be confirmed, and this will bring the shepherd his best chance to train and influence. Let nothing be taken for granted.

(To be continued.)

Letters to the Editor

AN INQUIRY ANSWERED

To the Editor of The Living Church:

THE LIVING CHURCH of Dec. 22nd has just reached me, in which I see a correspondent asks my address. Allow me to say that for the next month it will be care of Hon. Hugh Gough, British Embassy, Washington, D. C., and to add that I am prepared to lecture on the "Home of Shakespeare," with 100 stereoptic illustrations, wherever I may be invited, for the American Window Fund in my church at Stratford-on-Avon.

GEORGE ARBUTHNOT.

East Pasadena, Cal., Jan. 5, 1895.

GRATEFUL ACKNOWLEDGMENT

To the Editor of The Living Church:

"Invalid," for whom through your kind appeal you have done so much, begs me to thank you most heartily, and also the generous contributors to his need. The operation needed was successfully performed, and he is returned to his home. He feels that the notice has continued long enough in the paper, and his immediate need being supplied, he thinks it ought to be withdrawn. I am able to say that every dollar given was seriously needed, and he is still deeply in debt, but hopes in time to work it off. I have also secured some other aid for him. I thank you very much myself for helping my good friend.

Hannibal, Mo.

EDWARD PORTER LITTLE.

"ADVENT SUNDAY"

To the Editor of The Living Church:

May I point out to Mr. Somerville that the Prayer Book does speak to us of "Advent Sunday?" After the Gospel for the 25th Sunday after Trinity, is this rubric: "If there be any more Sundays . . . before Advent Sunday."

It is used again in Rules to Know when the Moveable Feasts and Holy Days Begin. "Advent Sunday is always the nearest Sunday. . . ." It is used also in "A Table of Moveable Feasts." There we find Advent Sunday, Whitsunday, Rogation Sunday, Septuagesima Sunday. In the second Prayer Book of Edward VI, we find a rubrical direction: "If there be any more Sundays before Advent Sunday."

E. T. WOOLLARD.

THE OLD CLERGY

To the Editor of The Living Church:

In your issue of the 5th inst., I am gratified to see a protest, from "G.," of South Boston, against the treatment accorded the aged clergy, and which seems to be, at the present time, so general throughout the country.

As one of that class who not only have to endure neglect and the persistent denial of any employment, but who are also subjected to continual slights and discourtesies, I wish to echo his plea in their behalf, and to plead for mercy, if not justice.

Thirty-five years ago, when I myself was young in the ministry, we were wont to treat the aged clergy with respect and marked consideration. When one of them appeared in the vestry-room, if not solicited to preach, he would be asked by the rector; "What portion of the service do you

wish to take?" and his preference would, if possible, be accorded him. But now, although the chancels have since then been greatly enlarged, there is no room in them for the aged clergy, who, if they presume to intrude, will soon be pointedly told that they are in the way, and that their presence there is an offense to parishioners, if not to the parson as well. They are not only remorselessly denied any position or work, although abundantly able to fill the one and discharge the other, but they are looked upon and treated as tramps, and when they venture to enter their Father's House, and would get into their accustomed place, near His altar, they are speedily told to "move on!"

This has been my own experience, and, I venture to say, it is that of many another who has had his life-long work suddenly snatched from him, and himself doomed to inactivity just when he is best fitted for effective service, and most eager to render it. Not only is he thus supplanted—thrust aside and consigned to poverty and degradation—but he will be regarded as an impertinent intruder if he still seeks to exercise any function of his ministry, however orderly and unobtrusively.

And yet he cannot be expected at once to overcome the habits of well-nigh a lifetime, and as speedily resume the feelings and position of a layman; his very manhood cries out against thus accepting deposition from his sacred office without the slightest charge preferred, or any trial had. He is still a priest in fact, and in all of his sympathies, and he may rightly claim the position and acceptance which are his due, notwithstanding the fact that bishops and vestries have cast him aside like a broken vessel, so that he is forced to depend upon the courtesies of younger or more fortunate brethren for a bare opportunity to exercise that ministry for which he once gave up everything else.

The retired tallow chandler found that he must have his "melting-day" at least once a week; the old sailor will get aboard ship when he can; but the aged clergyman must keep out of the chancel of his younger brother, and quietly suffer himself to be kicked into Paradise to the great relief of this progressive age.

I cannot but think that the bishops could correct this state of things, if they would; and that they, the priests, and the people are conjointly responsible for its existence.

St. Louis, Jan. 10, 1895.

H.

Personal Mention

The Rev. Wm. G. Wells has resigned the rectorship of Grace church, Gallion, O.

The Rev. W. H. Wyatt Hannath has accepted the rectorship of St. Luke's church, Roselle, N. J.

The Rev. P. M. Prescott is temporarily in charge of St. Paul's church, Washington, D. C.

The Rev. John W. Sykes has accepted the rectorship of Grace church, Toledo, diocese of Ohio.

The Rev. Lloyd M. Blodgett has returned from abroad, and has taken temporary charge of Christ church, Fitchburg, Mass.

The Rev. Henry C. Johnson has resigned the rectorship of Trinity church, Newark, diocese of Southern Ohio, after an incumbency of seven years.

The Rev. Carl E. Grammer has resumed the duties of his professor's chair in the Theological School, Alexandria, Va.

The address of the Rev. P. G. H. Robinson, late of Ontonagon, Mich., is changed to Calumet, Mich.

The Rev. Howard M. Dumbell has been unanimously elected rector of St. Paul's, Brooklyn, N. Y., and having accepted the call, will go into residence before Lent.

The Rev. Lewis C. Baker has been appointed assistant minister at the church of the Atonement, Philadelphia, Penn.

The Rev. C. J. S. Mayo, rector of Warwick parish, S. Va., has accepted a call to St. Matthews' parish, Md.

The address of the Rev. H. W. Blackman is Fond du Lac, Wis.

Ordinations

On St. John's Day, Dec. 27th, Mr. Samuel C. Hodgman was admitted to the sacred order of deacons, at St. Luke's church, Orlando, Fla., by the Rt. Rev. Wm. Crane Gray, Bishop of Southern Florida.

The Rev. George Winthrop Sargent, rector of St. John's church, Erie, diocese of Pittsburgh, was advanced to the priesthood in St. John's church, Dec. 19th, the candidate being presented to the Bishop by the Rev. Mr. Johnson, of St. Vincent's, Erie, the Rev. Messrs. Matthews, Barnard, Curzon, Kimball, and Kirkus uniting in the Laying on of Hands.

To Correspondents

M. B. N.—We do not know the author of the poem you quote: "Count not the days that have idly flown, The years that were vainly spent," etc.

but Mrs. L. H. Sigourney has written one on the same passage of Scripture, Gen. xlviii: 8:

"How old art thou? Man measureth time By things that fall away and die."

It may be found in the book, "Daily Counsellor", page 15.

Official

THE Rev. J. H. L. Zillman, a clergyman of Australia, temporarily officiating in the jurisdiction of Spokane, has notified the Bishop of Spokane of his intention to renounce the ministry and communion of the Church.

LEMUEL H. WELLS.

Jan. 11, 1895.

WARNING!

From Bishop Leonard, of Ohio, I learn that a fellow is going about the country soliciting aid, and showing a letter commendatory, which purports to bear my signature. I have written no such letter. The man is a liar, a rascal, and a forger. The Bishop could not remember his name. If he is the person whom I suspect, the proper place for him is a felon's cell. He has perpetrated enough crimes during the past five years to send him to prison for the rest of his life. I warn the clergy and laity to have the scoundrel arrested at once, if he applies for help. He is bad from the soles of his feet to the crown of his head.

Jan. 7, 1895.

CHARLES PELLETREAU.

Rector of Christ church,
Ballston Spa, N. Y.

Notices

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

Birth

BROWN.—Born at Decorah, Iowa, Dec. 14, 1894, a son, to the Rev. and Mrs. C. D. Brown, and baptized in Grace church on Sunday, Dec. 23rd.

Died

BROWN.—Entered into rest on Jan. 7th, 1895, at Decorah, Iowa, Walter Eugene, infant son of the Rev. and Mrs. C. D. Brown, age 24 days.

SMITH.—Entered into life eternal, Jan. 9th, from the residence of her son-in-law, the Rev. Chas. W. Boylston, in Long Hill, Conn., Elizabeth J., daughter of the late David Bates, of South Glastonbury, Conn., and wife of J. Wesley Smith.

"O happy saints! for ever blest,
At Jesus' feet how safe your rest!"

TARDY.—Passed into the higher life of Paradise on the afternoon of Friday, Jan. 4, 1895, in New Orleans, La., aged 71 years, a native of Gardiner, Maine, the devoted mother of the Rev. A. J. Tardy, of St. John's church, New Orleans.

"Perfect peace, perfect rest."

DEANE.—Entered into rest early on Sunday morning, Dec. 23, 1894, at St. Louis, Mo., Frances Elizabeth, widow of the late Capt. Thomas M. Deane, U. S. A., and mother of the Rev. K. M. Deane, rector of St. Andrew's, St. Louis.

Obituary

IN MEMORIAM

DAVID BUEL KNICKERBACKER, D.D.

A MINUTE

Prepared by an authorized committee of the clergy of the diocese of Indiana appointed by the Rt. Rev. Dr. Hale, at a meeting held at St. Paul's church, Indianapolis, on Jan. 4, 1895, immediately after the burial of the third Bishop of Indiana.

The diocese of Indiana is beneath the shade of a great, manifold, and irreparable loss. On December 31, 1894, at the episcopal residence in Indianapolis, Bishop Knickerbacker died suddenly from a combined attack of angina pectoris and pneumonia. His arduous labors in the diocese had been continued up to a moment only four days previous to his decease. The hearts of his loving clergy are overwhelmed by a spreading and deepening sense of bereavement. This Christian bishop had been so continuous, persevering, and persistent in his work since he came to Indiana that we have been unable to realize the extent of his leadership; but now that the great worker is at rest, and his active brain and loving heart are still, we are able to behold his true character, and to appreciate his real worth, and thus to feel, all the more forcibly, our heavy loss.

Bishop Knickerbacker was above all else a godly man of a very genuine type. Beneath all official and professional matters, his life was in constant communion with God. Here was the source of that calm dignity and strength with which he met his trials and carried his burdens. Often in the administration of his episcopate could be seen evidence of that divine confidence, manifest in unwavering patience with results. The last two years of his life were a continued illustration of this, for he was conscious that the sentence of death was within him, by inheritance, and that he might be taken away at any moment, yet, nevertheless, he pursued and discharged all the duties of his office, quietly, calmly, cheerfully, omitting nothing, continuing even his journeys about the diocese; and we have since learned that he had also made every preparation for his decease.

Dr. Knickerbacker was a most excellent bishop. It is perhaps true that, in administration and executive ability he has never been surpassed by any American bishop. A glance at the comparative conditions of the diocese will show plainly that the third Bishop of Indiana was possessed of the courage, wisdom, and zeal of a statesman. He entered upon the episcopate of one of the most difficult dioceses of this whole land, undismayed by its divers discouragements. Every interest of the Church of God has been fostered and greatly promoted by his loving and skillful care. Never did a Christian bishop render more faithful and effective service to God and to his fellow-men. Possessed of some private means, he devoted all that he was and all that he had to his many-sided ministry. Parishes and missions were strengthened and multiplied; permanent endowments built up from nothing, schools established, a Church home and a hospital set forward, and many other items could be mentioned of cumulative evidence that he was a masterly workman in his high and holy office. He was ever conscious of his commission to all sorts and conditions of men. Every city, town, and hamlet unoccupied by the Church was the subject of his hopes and plans and prayers, and much of his most earnest thought was devoted to the possibility of planting the Church in every community of his adopted and beloved Indiana. The children, the aged, the poor, the blind, the deaf and dumb, the insane, the wretched, the out-

cast, were lambs or sheep of his flock, and he was to each and all of these a loving and faithful shepherd.

No tribute to Bishop Knickerbacker would be complete without reference to his enthusiastic devotion to the Church, whose honored and true servant he was. His Christian faith always rested upon the testimony to Jesus Christ, which has been borne for nearly twenty centuries by the One Holy Catholic and Apostolic Church.

The clergy of his diocese will ever bless God's Holy Name for the gift of this true man just departed this life in holy faith and fear, and pray for grace to follow his good example.

This minute will be sent to the Church papers and the daily papers of Indianapolis, and a copy will be sent to his sorrowing widow, with assurances of our filial and tenderest sympathy.

Committee:
J. EVERIST CATHELL,
JAMES D. STANLEY,
O. T. SEABRASE,
N. W. HEERMANS,
C. GRAHAM ADAMS.

Appeals

THE legal title of the General Board of Missions, which should be used in wills, is The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.

Domestic missions in eighteen missionary jurisdictions and thirty-seven dioceses, including work among Indians and colored people. Foreign missions in China, Japan, Africa, Greece, and Hayti.

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.

MISSIONS IN BRAZIL AND CUBA.

The American Church Missionary Society, auxiliary to the Board of Missions, Room 33, Church Missions House, 22nd and 4th ave., New York.

We publish *The Echo*, an illustrated monthly, 8 mos., with information about the above and domestic work. One copy, 50 cts.; one hundred, \$8.00.

H. A. OAKLEY, Treas.
WILLIAM A. NEWBOLD, Gen. Sec.

Acknowledgments

Received from sale of 85,000 cancelled stamps \$18 35. Expended for altar linen, \$3.00; "Appeal," \$1.95; work among colored people, \$12.00; balance \$2.00. Will friends kindly continue to collect stamps and send to 56 West 40th st., New York, MRS. H. P. ATHERTON.

FOR INVALID: Amount previously acknowledged, \$179.50; W. H. H., \$1.; Mrs. M. B., \$2. Total, \$122.50.

Church and Parish

A CHURCHWOMAN wishes a position to care for invalid or infant. Address, W., care THE LIVING CHURCH.

AN Episcopalian desires a position as companion or housekeeper; has had experience in the latter. Best references given. Address, B. A. H., care of THE LIVING CHURCH.

WANTED.—An active, earnest priest to take charge of promising work in a growing city of 5,000. Salary \$700. Address, REV. V. H. WEBB, secretary Board of Missions, Monmouth, Ill.

WILL some church getting new carpet send old one to poor mission; will be glad of any chancel furniture. MRS. Z. B. PAGE, Pres. Ladies' Guild, Mazeppa, Minn.

WANTED.—Temporary or permanent work by a priest who has held well-known parishes and can furnish satisfactory references. Extempore preacher. Address, "Earnest," care LIVING CHURCH.

WANTED.—For a small church in the diocese of Quincy, a carpet. As the church is old, the floor is cold. Any parish re-carpeting its church, and having no special use for the discarded carpet, will receive hearty thanks if it responds to this appeal. Address W. R., care of THE LIVING CHURCH.

WANTED.—Early Prayer Books. Proposed Book, 1785, Hall & Sellers, Philadelphia, 12mo. First Standard Prayer Book, 1790, Hall and Sellers, Philadelphia, 12mo. Second Standard Prayer Book, New York, Hugh Gaine, 8mo. Sunday Service for Methodists of North America, London, 1784, 12mo. Reprint of same at Nashville, 1867, 12mo. Casbedemte Prayer Book, Richmond, 1863, 48 mo.

An organist and choirmaster, son of an English clergyman, desires position. Recently organist and instructor of the choir of Christ church, Waukegan, Ill. Thoroughly accustomed to a cathedral service, Anglican or Gregorian chants, anthems, and full choral service. References entirely satisfactory. Age 25. Please address A. W. KIPP, P. O. box 531, Golden, Col.

The Guild of All Souls.—Founded A. D. 1873

OBJECTS.—1st. Intercessory prayer—i. For the living; ii. For the Repose of the Souls of Deceased Members and all the Faithful Departed. 2nd. To provide furniture for burials, according to the use of the Catholic Church, so as to set forth the two great doctrines of the "Communion of Saints," and the "Resurrection of the Body." 3rd. The publication and distribution of literature pertaining to the objects of the Guild. The Guild consists of members of the Anglican Church and the Churches in open communion with her. For further information address the secretary and treasurer,

MR. EDWARD O. HUBBARD,
P. O. Box 185, Chicago, Ill.

The Editor's Table

Kalendar, January, 1895

- | | |
|--------------------------------|--------|
| 1. CIRCUMCISION, | White. |
| 6. THE EPIPHANY, | White. |
| 13. 1st Sunday after Epiphany, | White. |
| 20. 2nd Sunday after Epiphany, | Green. |
| 25. CONVERSION OF ST. PAUL, | White. |
| 27. 3rd Sunday after Epiphany, | Green. |

"Praise Him Evermore"

BY ETHEL MAUDE COLSON

The air was calm and clear with dawn,
The birds chirped blithely in each leafless tree,
The whole wide earth seemed glad, last Sunday morn,
When I went forth, dear Lord, to meet with Thee.
The soft wind breathed the story of thy love,
The waters answered back in murmurs low,
The sun shone in the cloudless heaven above,
And thrilled all nature with a golden glow.
The mists, slow rising in a tender haze,
Lent a new beauty to the lake and shore,
And I—I could but stand and, silent, gaze,
My hushed heart singing, "Praise Him evermore,"
My soul responding to the grand, sweet tone
Of joy, the world sent upward to thy throne.

The editor has received a very interesting letter from the venerable Indian priest, the Rev. J. J. Enmegahbowh, White Earth, Minn. Though the letter was not written for publication, and was only intended as a brotherly greeting to accompany an enclosed subscription, he cannot refrain from quoting a part of it, making this apology in advance:

MR. LIVING CHURCH:

DEAR FRIEND.—Whether I have any right to call you a friend. I Almost feel ashamed of myself to have neglected you long, long—not purposely, but through the want of means. I am well aware this must have caused you much inconveniences on my account. I am very sorry for it. It is an Indian Negligence, and I ask you as an Indian, to overlook my imperfections. In the days of my activity, friends East often asked me to what Church paper I would like to read? and I gave them my answers. To such paper, and for nearly two years I have waited for some one to ask me the same question, and thus far my waiting has been in vain. To-day, and with my dimes in my hands to send you, I ask you to continue on to send me your paper.

You have no idea how much interest is manifested by my people to hear Mr. LIVING CHURCH talk on various subjects. Some time one chief comes in to my house at the day of the arrival of the paper, and asks me, "Well, Enmegahbowh, has Mr. LIVING CHURCH come?" ("Pa muh te set, Ah nuh me a win," is the interpretation of the two words, LIVING CHURCH.) I say, "Yes, and let us hear what news he brings at this time." Here I take the paper and interpret the most I thought would interest them.

"Why is it that Mr. LIVING CHURCH never say a favorable word in defence of the Indian?" Chief William said. "Perhaps he is like the old Washke. When the great excitement took place among our people of the day of their removal, old Washke was asked to say something for or against the removal. The poor old Washke said that he was not ready and has a very bad tooth ache." Chief William said, "Perhaps our friend Mr. LIVING CHURCH is not ready to say or speak, and perhaps he has a very bad tooth ache, like the old Washke," so you see Mr. LIVING CHURCH, that an Indian has a little in him what the pale faces called, "faculty," love, and appreciation. He loves to hear any pale faced man come out and defend him, not with force, but against his unjustly treatment, to speak of his long train of ill-treatment. He dislikes the man to hear speak evil of him.

E—J

J. J. ENMEGAHBOWH.

[J. J. E.—Please tell Chief William that THE LIVING CHURCH has published many good words about the Indians. Did you read the issue of Nov. 3rd? Tell him also that the Chicago diocesan monthly paper says that nearly all the Church papers are crying "Ouch!" with tooth ache.—THE EDITOR.]

The Training of Vested Choirs

XIII

The remedying of false habits of pronunciation is a portion of the choirmaster's work which requires unremitting vigilance and patience. The more ignorant and rude the character of his singers, the more laborious his duties in this particular, and the more hopeless his prospects of ever reaching a high ideal in his work. Boys whose associations are reasonably refined at home, and who hear the Queen's English uttered with fairly correct and smooth pronunciation, can usually be broken of such bad habits as they show without a great deal

of trouble; but those whose dialect is picked up in the streets of tenement-house quarters, or in little-out-of-the-way-villages are indeed hard subjects to deal with. It is curious that the accent of the *gamin* of the city streets and that of the youthful bumpkin of the "back country" districts are strikingly similar. The writer has observed this in hundreds of instances, but he has never been able to explain it. It cannot be accounted for on any theory that the one class of boys learn by imitation from the other, for they are as widely separated as if they were at the antipodes. But the fact remains. You will find in a quiet little village anywhere within fifty miles radius of New York, a dialect prevailing among the boys, of which even Mulberry street or the Bowery can scarcely produce the equal. The shibboleth of this tongue is the unspellable pronunciation of such words as "earth," "world," and its tendency to the blurring of consonants and the elision of short vowels. The writer once heard a choir of New York boys, made up largely from the streets, sing the first two lines of Faber's hymn:

"Hork, hork m'soul! angelic songs are swellin'
O'er uyt's green fields and oshins wyve-beat shore."

The effect was ludicrous in the extreme, and it was not the fault of the trainer either. He had done his utmost to eradicate the horrible *patois* which the boys learned every day of their lives at home and abroad, but of course he could not undo in three or four hours of teaching each week what was being caught up by intuition all through the rest of the time. These difficulties are very exasperating. The same ground must be gone over with each new boy who enters the choir, and with danger all the time that the older ones will catch the infection from the new-comer and drop back into some of their old habits.

In such cases it is of inestimable advantage that the choirmaster should himself possess a flawless enunciation—a requisite unfortunately not always present—and that he should be able to explain clearly and concisely the remedy for each defect which he encounters, and have the patience and persistence to keep practicing until the blemish is removed. One of the first difficulties of this kind which he will encounter will be an almost incorrigible unwillingness among his boys to move their lips. The writer has seen many cases in which this arose from the boys' reluctance to expose a set of neglected and discolored teeth. Among boys of various social grades, these difficulties will assume a multitude of forms, each of which must be dealt with on its own merits, always insisting that the tongue and lips be freely and rapidly moved, and that all the consonant sounds of the text be uttered with sharp distinctness, for important as are the vowels, it is the consonants which carry the words to the ears of listeners. They are, as it were, the framework and skeleton of the words, and without a distinct—one may venture even to say, an over-distinct—enunciation of them, the meaning of the sentences will be lost. In Gutmann's little book, already referred to, are some useful and concise rules for overcoming fixed and chronic defects in consonant pronunciation.

In no place is the matter of utterance of more supreme importance than in the chanting of the Psalms. After a good many years of observation, the writer is forced to the belief that an overwhelming majority of choirs which habitually chant the Psalms would do much better not to attempt them at all, or, at least to attempt them only on rare occasions, when there has been ample time for preparation. In an article which appeared in the New York *Churchman* some months ago, it was pointed out that perfection in Psalter chanting can scarcely be obtained in a choir which exists in any other than a cathedral establishment or in a parish where a daily choral service obtains. Where such conditions exist, the whole choir, not simply the boys, sing through the whole of the Psalms once a month, and by long continued practice the enunciation—especially in the recitations—becomes, or should become, absolutely unanimous, so that the words reach the ear with the distinctness of utterance of one voice. In the average American parish choir, the amount of time expended upon the practice of the Psalms is miserably inadequate to their proper execution. There is no part of the service more difficult, and no part which (generally speaking) receives so little attention. The most of our choirs are in ignorance of the beauties which lie within the really artistic singing of the Psalter. They see in it nothing more than

a monotonous and fatiguing repetition of the same little musical phrase for six or sixteen or sixty times—something which has to be "gone through," and which is perfunctorily and unwillingly done. Ideal chanting of the Psalms is chanting, in the first place, by a choir the sides of which are perfectly balanced. In the second place, the words should be absolutely distinct, and delivered with such reverent deliberation as would be found in the well-ordered reading of the Scriptures—much of our chanting is a breathless scramble followed by a jerky pause and a chopped-up set of syllables on the cadence. In the third place, it should be expressive and well shaded. In the fourth place, the choir should be able to sing in entire independence of the organ. In the fifth place, the organist should be ready with every device of accompaniment, such as inversions, varied harmonies for unison verses, four parts, or the complete withdrawal of the organ, in order to give variety to the expression and to bring out the ever-changing beauties of the poetry. These are all difficult matters to accomplish, and it must be reluctantly confessed that the most of the Psalter chanting which one hears is enough to make the unskillful laugh and the judicious grieve, and the writer firmly believes that the vast majority of choirs would do far better to let it alone. It is all very well to say that the Psalms of David were never meant to be read. That is true, but it should be remembered that they were compiled for a temple choir, the like of which has never existed since the old dispensation passed away—an immense body of picked choralists, whose sole business in life was to render the daily musical service, and who were supported by the whole nation for that purpose only. They certainly never were intended to be sung as they are usually sung nowadays. But if they must be sung, it will be found of great advantage to spend considerable drill in preliminary reading in concert, the choirmaster beating the time, having the accents marked by the voices, and paying the utmost regard to the enunciation. Valuable suggestions for chanting may be found in the preface to the English cathedral Psalter (Novello), whether the reader finds it expedient to adopt that book or not. A pretty good test of the thoroughness with which the drill in pronunciation has been done is to station the choir in the chancel and have them chant a Psalm, during the singing of which let some one enter the church by the door which is farthest away from the singers. If this person can pick out the number of the verse which is being sung when he enters the church, the pronunciation may probably be considered as satisfactory. If he cannot readily detect which verse is being sung as he enters the building, there will be no harm in further practice.

Most boy choirs seldom undertake much music which calls for any high degree of flexibility of voice, still the more progress which can be made in this direction, the better will be the general effect on the voices, even though music containing much florid ornament be not attempted. The exercises in the appendix to Dr. Martin's book are excellent for this purpose, and some of the vocalises of Marco Bordogni (Schirmer) may be used to good advantage. It is an invaluable plan to give the choir occasional study on part songs and glees of sprightly character, and not only for the pleasure which it affords them, but because it makes their whole manner of singing light, graceful, and animated, and tends to break up a tendency to a heavy and droning style.

It is a practice of Dr. Martin's to have all the trebles sing arias like "Let the bright seraphim," and "Rejoice greatly," and it has occasionally been done here. Such feats are possible, perhaps, where the boys are unusually good and are well enough paid to receive more than the ordinary amount of training, but they are unwisely venturesome for most choir boys, and indeed Handel choruses and the florid mass music of Mozart and Haydn, and others of that school, would generally be better left unsung.

(To be continued)

Book Notices

The Story of Babette, a little Creole Girl. By Ruth McEnery Stuart. Illustrated. New York: Harper & Bros. Cloth, ornamental.

"The loveliest story I ever read," was the comment we heard from one enthusiastic reader. We are not prepared to go as far as that—for several virtues have we liked best several stories—but we do say that the story of Babette is very charming, both in the winsomeness of its gentle hero-

ine, and in the attractiveness of a plot brim full of incident, most delightfully narrated. It is a book we should gladly put into the hands of young girls, to teach them the beauty of the gentle life, a book to delight a family circle of the young and the old.

Between the Lights. Thoughts for the Quiet Hour, Compiled and Arranged by Fanny B. Bates. New York: Anson D. F. Randolph & Co. Price, \$1.25. 20th Thousand.

This new edition of a well-known book is very attractive, and makes it specially appropriate as a gift. The beauty and helpfulness of the selections are notable, and are well-fitted to brighten many an hour of our busy days. This edition may be had in various bindings to suit varied tastes and pocket-book capacities.

The Truth and Reality of the Eucharistic Sacrifice. By Geo. R. Prynne, M. A. London and New York: Longmans, Green & Co. Price, \$1.25.

This is a popular treatise on the Eucharistic Sacrifice, and is calculated to be of great use to Churchmen who desire either to settle their own views or to have at hand the means of answering inquirers or opponents. The writer treats first of the law of sacrificial worship and its continuity in the Church of God. He then takes up the Scriptural evidence, first dealing with the Old Testament types and prophecies, then with the testimony of the New Testament. After this the witness of the Primitive Church, the Liturgies and Councils, is unfolded, and finally the teaching of the Church of England and the English Divines. The concluding chapter is on the significance and the historical authority of the leading points of the ritual of the Eucharist. It will be found to be a very useful manual for parochial distribution.

George William Curtis. By Edward Cary. Boston and New York: Houghton, Mifflin & Co. 1894. Pp. 390. Price, \$1.25.

Mr. Cary has given us a very sympathetic and interesting life of one who figured in the circle of men of letters and in the political life of the country. The name of Curtis suggests the pleasant hours spent with the "Howadji in Syria," the Potiphar, and "Prue and I." His name also connotes independency in politics and reform in government. Although not a great man, Curtis was a man of noble character, of pure and upright life, of high and unstained virtue. In all his public life he was ruled by the dictates of an intelligent conscience, and by the principles of a pure patriotism. The high moral purpose, which was the key of his life, comes out in all his literary work, and in his struggle against slavery, in the period of the Civil War, in his advocacy of reform in the civil service, and of pure and honest public life. Mr. Cary writes in an easy, charming style, and seizes at once upon the shining and salient points of Mr. Curtis' life and character. His view is discriminating and impartial, and he has the requisitions of a good biographer, he is in generous sympathy with his subject. We think that this volume stands on the same high level as the rest of this series of American Men of Letters.

The Use of the Voice in Reading and Speaking. By the Rev Francis T. Russell, D. D. New York: James Pott & Co.

Manifold are the ways in which the sons of the Church have shown their love for her divine service. Dr. Russell's is shown in his discussion of the true method of reading it. This book, which has had constant use as a text book in the General Theological Seminary and the Berkeley Divinity School, for eleven years, and private use by not a few clergymen, is a complete manual on the use of the reading voice in the Church. The "Reading of the Service" has never before been fully treated by so eminent a master of the art of elocution, and it is this portion which has most permanent value. Based as it is on a devout love of the service, it cannot fail to be of use to students of divinity, or clergymen. Its Christian philosophy of the service and the vocal interpretation of it, will be appreciated more and more. To the new edition is added an appendix giving the Scripture proper names with pronunciation according to Worcester, Webster, Queen's Printers, Oxford Teachers' Bible, and Bagster's Bible. When the reader has adopted his standard, he can determine at a glance what the pronunciation is. This, with other additional matter, makes complete what may justly be called, on this topic, the classic of the Church.

Memoirs of Chancellor Pasquier. Volume III. 1814-1815. New York: Charles Scribner's Sons. Price, \$2.50.

We believe the fourth volume of these interesting memoirs has been for some time before the public, but the third, which we have at hand, has a special interest, giving as it does from the point of view of an eye witness, and one closely connected with the events themselves, a detailed account of the government of Louis XVIII after Napoleon's exile to Elba, of the "Hundred Days," and the second restoration, after the battle of Waterloo, and the final abdication of the great adventurer. M. Pasquier had none of the vivid attractiveness of style for which French writers are so justly noted, but in this volume at least we are dealing with an epoch which it would require more than ordinary dullness to render uninteresting. Doubtless also any lack of picturesque narrative and description is compensated for

by the general truthfulness of the record and the personal relation of the writer to many of the events described. If there is any exception to the general fidelity of his statements, it would probably be found in the importance attributed to his own action and counsel at certain important junctures. For this he has been already criticised to some extent. The value of these memoirs to the historian of the stirring events of the first quarter of the century in Europe is self-evident.

The Life of Charles Loring Brace. Chiefly Told in his own Letters edited by his Daughter, with Portraits. New York: Charles Scribner's Sons. 1894. Pp. 503. Price, \$2.50.

Miss Brace has done more than edit her father's letters, she has drawn from his writings, and from the reports of the Children's Aid Society—that noble monument of her father's pure and philanthropic life—the principles in which he believed, and on which he worked so successfully. In this interesting volume we light upon the methods of his work, its turning points of success, the forces which impelled it, its encouragements and hindrances, and above all, upon the personal side of his great philanthropic work. Although his life is intimately bound up with the story of the Children's Aid Society, the narrative and letters bring out the life of the man rather than the history of the Society. That the Society was organized and was able to do such a blessed and magnificent work was due to the great-hearted and devoted man who fathered it and stood behind it. This volume shows us his cheerful spirit, his indomitable energy, his grasp of the situation, his fertility of expedients, his sanguine and hopeful temper of mind, and above all, his devotedness to his work, his deep, pure love for God and man. The story of his life, so charmingly told, is an illustration of how much a single man can do with the love of God and man in his heart, and ought to inspire each one who reads it with a noble ambition to attempt some deed of philanthropy and charity for the welfare of the world. The clear, beautiful pages of the book itself are in harmony with the charm and grace of pure goodness that the volume enshrines.

Twenty-Five Years of Scientific Progress. By William North Rice, Ph. D., LL. D. New York: T. Y. Crowell & Co. Price, 75 cts.

A volume of four essays which have been delivered as addresses at various times by the author. The subjects, besides the first which gives the title to the book, are: "Evolution," "The Degree of Probability of Scientific Record," "Genesis and Geology." Professor Rich claims to be a reasonable scientist, and a believer in religion as well. His idea is, that it is useless to try any reconciliation of science and belief—first, because there is nothing to reconcile; second, that they cannot be reconciled, as the general Christian belief has been held. If we do away with some foolish notions about the effects of the teachings of evolution upon religion, and abandon our ideas of the inspiration of Holy Scripture, together with the so-called Mosaic account of creation, all will be smooth sailing. He thinks Evolution has made out a clear case, and that the objections offered to it as an accepted hypothesis are decidedly foolish. One has but to turn to the president's address at the British Association this year, or to a similar one at the American Association, to find that Evolution is not so firmly on its feet as some of its advocates have claimed. Professor Rich is humble about the place of science, and about its claims in general, but when he comes to talk of the divineness of law, he has little patience with contradiction. There is an air of orthodoxy throughout, and an evident attempt to keep all he can of his religious belief, and for this reason these essays will be welcomed by some. We cannot, however, find much that is new in them, either in argument or statement. They must take their rank in the mediocrity of so many others who have written in the same way upon the same themes.

Essays and Addresses. An Attempt to Treat some Religious Questions in a Scientific Spirit. By the Ven. James M. Wilson, M. A. New York: Macmillan & Co. 1894. Pp. 262. Price, \$1.

This is a second and cheap edition of some essays which were published in 1887, and treated of some of the religious questions of the day in a brilliant and striking manner. As they deal with principles, they are not out of date, and if they served a good turn seven years ago, they will serve it now. In the treatment of the objection to religious truth, and especially of the Secularist, the author is very broad, and concedes more than we would be inclined to allow, while the statement of his own side of the argument seems at times to lack strength and positiveness. He never forgets that he is a school-master, and lays down the law *ex cathedra*. He seems cock sure of everything, and presents his subject evidently with the thought that now he has spoken, nothing more can be said. The tone of the book is therefore a little irritating, as he is constantly reminding the reader that it takes brains to follow him. If one has the ordinary amount of brains, this sort of suggestion is offensive, and if one has not much brains, he does not like to be reminded of the fact. The essays vary in power and interest. Those on "Why Men do not Believe the Bible," on "The Limits of Authority and Free Thought," on "Church Authority," and "Fundamental Church Principles," are quite unsatisfactory. About all the authority the author allows to the Church, belongs to and is exercised by almost every society, and his definition of Church principles upsets and

destroys our whole conception of the Church. Mr. Wilson may be an authority on "Water," "Evolution," and "Morality in Public Schools," but he is hardly a safe guide in matters that pertain to the Church, even though he be Archdeacon of Manchester. Still, one will find what he has to say well said, and very logically arranged, and, although his essays may not convince any one who is opposed to the Christian Faith, they will please those who are of the same opinion as the Archdeacon, who will also be pleased to be regarded therefore as "thoughtful" and "educated men."

Three years ago Dr. Wright, of St. Paul, published a brief sketch of the "Early Bibles of America," in a slender duodecimo. The little volume awakened so much interest, the author has been led to prepare an exhaustive history of the subject which Thomas Whittaker will publish at once. In its biographical as well as bibliographical aspect, it bids fair to be invaluable to bibliophiles, especially to those interested in Americana. The new work will contain nearly five hundred pages and thirty-three illustrations.

Magazines and Reviews

In *Babyhood* for January, Dr. N. Oppenheim shows the importance of teaching children how to exercise their lungs properly. Right care in this direction will often prevent lung troubles. Another medical article deals with the ordinary form of croup and the catarrhal troubles leading up to it. The medical editor, Dr. L. M. Yale, gives advice concerning a number of ailments described by anxious mothers. Under "Nursery Pastimes," there is an illustrated article showing how children may be taught to amuse themselves. [\$1.00 a year. Babyhood Pub. Co., 5 Beekman st., New York.]

The third edition of the Tucker Hymnal, just issued by the Century Co., leaves nothing to be desired. It is printed on a thin but very opaque paper and the size of the cover has been reduced so that the book is nearly 8 ounces (half pound) lighter than the earlier editions. The type is so large that organists find no difficulty with the score, and altogether it is a most Churchly and valuable hymnal.

The American Church Sunday School Magazine for December continues Dr. Newton's "Abiding Value of First Principles" and Dr. Stone's very valuable articles on "Ignatius Von Dollinger"—articles which make us congratulate ourselves that we shall have their gifted author among us henceforth. This article treats of the situation in the Roman Communion on the eve of the Vatican Council, and of the conditions under which the debates of that council were conducted. It is noteworthy in this age of anti-Roman polemics that Dr. Stone never over-states the case against the Ultramontanists.

The most noteworthy article, from our point of view, in *The Nineteenth Century* (Leonard Scott) for December is Prof. Max Muller's answer to the question: "Why I am not an Agnostic," which is trenchant and *multum in parvo*; L. A. Atherley Jones, M. P., uncovers some of the perils which attend "Lord Rosebery's Enterprise against the House of Lords;" and Sidney Low gives us a glance through the other end of the political glass, by showing how small a part the rank and file of the House of Commons has in the government, and how little damage would result "If the House of Commons was Abolished;" Miss Laura A. Smith gives us an insight into "The Music of Japan;" B. H. Thwaite, C. E., and J. Munro, C. E., contribute "New Sources of Electric Power." David Stott laments "The Decay of Book Selling," and urges an extension of the net system; Prince Kropotkin gives an intensely interesting review of "Recent Science," treating of diphtheria, earthquakes, and flying machines, which last appears to be no longer the property of cranks, but within measurable distance of practicable realization.

The Contemporary Review for December (Leonard Scott Pub. Co., N. Y.) contains "Peace and the Quadruple Alliance," by an ex-diplomat, who endeavors to qualify a criticism made recently on England's conduct towards Italy; Lord Hobhouse considers "The Position of the House of Lords" in a discriminating manner, unfolding the difficulties which attend either the reform or the abolition of that body; Emma Marie Caillard discusses "The Knowledge of Good and Evil," insisting that since to know good and evil is to be as God, there must be some justification for men's being put in the way of such knowledge. Holiness is not innocence. She closes with an argument for "universal restoration," which we cannot accept, since its real major premise is pantheistic. There is an article on "The Carrying Trade of the World," which must increase the regret of its American readers because of the short-sighted policy of Congress during the past generation towards our merchant marine. Karl Blind contributes a keen criticism of what he calls "The Fictitious French Claim to Madagascar," and of the policy hitherto maintained towards that claim by the English Government.

The Household

For the Best

BY SPENCER J. HALL

God sends us joy or woe
As He thinks best,
And could we rightly know,
By both we're blest.

If pleasure He allow,
Praise and adore;
'Tis only sent that thou
May'st love Him more.

But if He sorrow send;
Thou needest pain,
Thy stubborn will to bend
To love again.

Dear Lord in heaven above,
Send me, I pray,
That which will make my love
Stronger each day.

Monographs of Church History

NO. II.—THE CISTERCIANS—CONTINUED

BY K. F. J.

The little band at Cîteaux found a powerful protector in Odo, Duke of Burgundy. He had been one of the wildest of the nobles who oppressed the land, and a few months before the founding of Cîteaux he had set out at the head of his followers to waylay Anselm, Archbishop of Canterbury, on his journey through Burgundy to Rome, thinking he could find rich spoil in his train; but something in Anselm's words or deeds seems to have touched his heart, for from that day he was a changed man. His protection of the brotherhood only ceased with his life, and by his last command his body was brought back from the Holy Land to rest, not in one of his noble cathedrals or splendid abbeys, but in the little Cistercian church where the prayers of Stephen and his brethren could rise about him night and day.

In spite of the Duke of Burgundy's patronage, the monastery passed through times of great suffering and want, and although men admired the strictness of the monks of Cîteaux, few were found bold enough to enter upon such an austere life. This was a source of great anxiety and sorrow to Alberic and Stephen, who feared that the order would die out in one generation. Alberic did not live to see its wonderful growth a few years later, but of this period the beautiful legend remains of a vision which comforted his heart. One day, the story says, a stranger knocked at the convent gate and offered himself as a novice. None in the house had ever seen him, yet he appeared to know each of the brothers. He told them that he came from Lyons, and shortly before had seen in a vision a mountain on which was a city of marvelous beauty and radiance. Around the mountain flowed a deep river, in which a few poor men were washing their garments. One among them was clad in shining vesture, and his form and countenance were of glorious beauty. The clerk said to him: "What men are ye?" He answered, "These poor men are doing penance, and washing themselves from their sins. I am the Son of God, Jesus Christ, without whose aid neither they nor any one else can do good. This beautiful city which thou seest is Paradise, where I dwell; he who has washed his clothes white, that is, done penance for his sins, shall enter into it. Thou thyself hast been searching long enough for the way to enter into it, but there is no other way but this one, which leads to it."

The Bishop of Chalons, to whom he related his vision, advised him to quit the

world, and seek the way to heaven in the new monastery at Cîteaux. On knocking at the door, he recognized in the porter one of the men he had seen in his dream, and found the others in the abbot and monks. The chronicle tells us that he became a faithful brother, and later on, prior of the monastery.

On Alberic's death, Stephen succeeded him as abbot, and it was he who was in reality the founder of the Cistercians, for he completed and enlarged the regulations made by his predecessor for a single monastery. Under him was formed the order which branched out into a large system with many daughter houses. But first came a time of suffering and death. When at last after many months of privation, the survivors were on the verge of starvation, Stephen summoned one of the brethren, and ordered him to go to the market at Vezelay, and buy three wagons and three strong horses for each wagon, and then load them with all things necessary for food and comfort, and bring them to the convent. The brother gazed at him in wonder, but expressed a ready obedience, only asking for the necessary money. To this Stephen replied that there were but three pence left in the monastery, and he might take them if he wished, and God would provide the rest. The obedient and trusting monk hastened to Vezelay, where he related his story to a friend. This man took him at once to a rich neighbor who was dying, and distributing his goods to the poor. On hearing of the straits to which the holy men were reduced, he supplied him with the money required, and the monk went on his way rejoicing. He soon arrived at the convent gate with his three wagons, nine horses, and store of provisions. He was met at the door by the abbot in vestments, with pastoral staff, processional cross, and holy water, and all the brethren following him. From that day they never suffered want, for gifts poured in from every side.

A season of great mortality followed, but prosperity was at hand.

In the year 1113 thirty men came to the convent door, demanding to be received as novices. They were led by a young man who was to become the glory of the Cistercian order. Bernard was born in Burgundy of noble parents. His mother secretly vowed her six sons and one daughter to God, and she watched over their education with great care. Her death made a great impression on Bernard, the third son. He turned his back on the world which offered him glory, riches, and honor, and strove with unwearying ardor to bring all his family with him into the religious life. He had a rare attractiveness, and when once his influence was exerted he could draw men to his side with a strange compelling power. His brothers, one by one, gave up the world to follow him. The eldest, happily married, and with little children to care for, could not at first be persuaded, and his wife passionately held him back. But, at last, struck down by an illness, she yielded and both went into the monastic life.

Another made his profession when sorely smitten in the midst of battle, crying out: "I am a monk, a monk of Cîteaux." When all four of his brothers had been won over, Bernard went with them to Fountains Castle, their home, to bid farewell to their sister and old father. As they went they passed their little brother at play, and Guy, the oldest, calling him, told him that all that beautiful home and many other houses and lands would be his alone. "What," cried little

Nivard, "earth for me and heaven for you! the bargain is not a fair one." And as soon as he could he followed his brothers. The poor old father seems to have been left entirely alone in his great castle, as his daughter was married. He, too, eventually became a monk and died in Bernard's arms. Many years afterwards his daughter came to Clairvaux in great state, but not one of her brothers would go out to see her, they spurned her as a sinner. "If I am a sinner," was her gentle answer to their hard message, "I am one of those for whom Christ died, and have the greater need of my brothers' kindly counsel. Command, I am ready to obey!" Bernard was touched, and counseled her to a life of fasting and prayer, but he did not separate her from her husband. Later, she also went into a convent.

Others joined Bernard and his brothers; scholars, and the flower of the youth of Burgundy were among those who demanded entrance with them at the lowly gate of Cîteaux. We read that afterwards when Bernard went forth to preach his words were so persuasive that "wives hurried away their husbands, mothers withdrew their sons, friends their friends, from the resistless magic of his eloquence."*

Bernard threw himself with such ardor into his new life that his health, always delicate, was greatly injured. He devoted himself to study, to prayer, and meditation on the Scriptures. He so withdrew himself from outward things that he became absolutely unconscious of them. He knew not whether his room had one window or three, whether the roof was ceiled or not, and observed no difference of taste in the food he ate.

So many flocked to Cîteaux that it was necessary to enlarge her borders, and Bernard led forth a band of monks to found a new home. They chose a desolate valley which had been the haunt of robbers, called the Valley of Wormwood. So barren was it that at first they were obliged to live on beech leaves. Clairvaux was the name they gave their new convent, which, linked with St. Bernard's own, has become immortal. Here his austerities became so great, that had it not been for the interference of the Bishop of Chalons, he could not long have survived. But this timely intervention armed with episcopal authority preserved Bernard's life for the greater service of the Church.

From this time the history of the Cistercians is the history of Bernard, and the history of Bernard is that of the whole Western Church. There is not space here to enter into the great contest between Innocent II and Anacletus II for the papal see. Suffice it to say that Bernard, called from his retirement at Clairvaux to decide the claims of the rival popes, declared with all the intensity of his nature for Innocent. One after the other the rulers of Europe were brought over to his cause by the eloquence of the Abbot of Clairvaux. When Henry I of England hesitated, he exclaimed: "Thou fearest the sin of acknowledging Innocent, answer thou for thy other sins, be that upon my head," and Henry yielded. Innocent visited town after town in France, and everywhere was received with great honors; but when he paused at the lowly door of Clairvaux, the contrast was great. The wonder of pope and bishop was called forth by the simplicity of church and convent, the coarse, unpalatable fare, the hard life. The raiment of the brethren was worn and old, even their cross was of plain stone.

* Milman's Latin Christianity.

A great part of St. Bernard's life had been spent in meditation on the Scriptures, and now that the questions between the Popes were settled, the Church called upon him as her champion in a dispute for which these studies had eminently fitted him. The next few years of his life were devoted to his controversy with Abelard. This, in brief, was a revolt within the Church of reason against authority, a question which under varying forms has constantly recurred to disturb her peace. The Church against him, with St. Bernard as her defender, silenced Abelard, who finished his sad and stormy life within the sheltering walls of Cluny.

From the Cistercian convent came the impulse which threw the energies of Europe into the second crusade. Bernard, like another Peter the Hermit, preached the cross through the length and breadth of Europe.

Thus the order which had such lowly beginnings in the early part of the twelfth century, had risen to such importance before fifty years had run their course, that through her greatest son she guided the counsels, defended the Faith, and directed the energies, of the whole Western Church. The year of St. Bernard's death, 1153, found in the Cistercian houses the same poverty and contempt of the world, the same austerity of life, which were the distinguishing marks of their English founder, Stephen Harding.

Although Harding never probably returned to his native land, his order had found a home there before his death. In 1128, Giffard, the Bishop of Winchester, founded the Abbey of Waverley—the first Cistercian house in England. From Waverley was settled the daughter house of Ford. Fountains Abbey, so called from the many springing water courses which refresh the valley chosen by the monks for their home, was the mother of Kirkstall Abbey. Alexander, prior of Fountains, was sent forth to begin a new convent, which was called St. Mary's Mount. He and his little band suffered much from cold and hunger, and at last, forsaking the exposed spot first chosen, they built in a lovely wooded valley by the river Aire, not far from Leeds, and called their house Kirkstall Abbey. Its beautiful ruins, like those of Fountains, Lintern, Rievaulx, Furness, Melrose, and many others, remain to show how deep a hold the Cistercian revival took upon English life. It has been called the Order of the Valleys, for most of its houses lie in hidden quiet dales, far from the abodes of men. This was so universal a custom, that generally, in times of interdict, the Cistercians were exempted from the sentence, for so isolated were their houses that their distant chanting could not break in on the unhallowed silence of those dreary days. Not even another of their own houses could be built within a certain distance of a Cistercian abbey. In 1136, King David I of Scotland, that "sair saint for the crown," as his descendant, James VI, called him, sent for monks from Rievaulx for his new monastery at Melrose, built at some distance from the earlier site. In the following century, New Abbey, another famous Cistercian house, was founded in Scotland. The father of John Balliol died in 1269, and his devoted wife had his heart enclosed in a beautiful carved ivory box, bound with silver, and set it in the abbey wall, near the high altar. After this the name was changed to *Dulce Cor*, or Abbey of Sweetheart.

So rapid was the growth of this order in England, that we find the Cistercian

influence strong enough under the mighty leadership of St. Bernard to turn an archbishop of York out of his see. It is indeed hard to understand the ecclesiastical conditions of the twelfth century, when the abbot of a French monastery could so rule the destinies of the English Church. Not only bishops and archbishops, but kings, emperors, and the Pope himself, sought his counsel and direction, submitted to his reproofs, and obeyed his decisions. The whole Church of the West listened in silence and reverence to the voice of "the last of the Fathers." Not long indeed did the Cistercians hold to one of their earliest principles, which obliged them to give up politics, not to meddle in any law matters, and not even to hold communication with the court of Rome except under special circumstances.

One of the most noted Cistercians was Aelred, Abbot of Rievaulx, whose "Mirror of Charity," the guide of his order in England, was written in the quiet cloisters of Rievaulx before he became abbot. He was a contemporary of St. Bernard.

We find an interesting notice of the English Cistercians during the reign of Edward I. St. Benedict's rule provided "that all necessary things such as water, a mill, a garden, a bake-house, should, if possible, be contained within the monastery, and that divers arts should be exercised there." In the course of time the Cistercians who followed this custom of the early Benedictines, owned large tracts of moorland, where they raised great flocks of sheep. The wool was exported in large quantities, particularly to Florence. When Edward I needed money he obtained from Parliament the grant of a tax on each sack of wool exported. And this grant we are told was, "memorable as forming the first legal foundation of a customs revenue." *

The Cistercians grew and prospered, until Stephen and Alberic would hardly have recognized in their great abbeys, extensive lands, and noble churches, the representatives of lowly Citeaux.

We find the same decadence in the later Cistercians, which, seen in earlier monastic life, aroused the reforming spirit of their fathers. It seems to have been the inevitable result of the rapid and immense growth of religious orders in the Middle Ages. The numbers crowding in to the monasteries could not live up to the high standard raised by a few souls thirsting for perfection. The reverence of the faithful showed itself in gifts of land, money, and treasures, and with increasing worldly prosperity the zeal for austere living died down within the cloister walls.

In the thirteenth century, the order which had been the reforming impulse of the twelfth, stood itself in need of reformation; and a new wave of religious life broke over England with the coming of the Black Friars and the Grey Friars, the Dominicans, and the Franciscans.

(To be continued)

A rector in Michigan relates the following incident which happened while he was catechising the infant class of his Sunday school: "Children, can you tell me who came on Christmas Day?"

"Santa Claus!" they responded, with a resounding shout. Mythology did not die with old Rome!

Ellen Alcott

A TALE OF TRUE LOVE

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BY FANNIE SOUTHGATE

CHAPTER III.

Christmastide had come around, and with the holidays returned the two younger members of the Alcott family, Dick and Margaret, or, as she was more familiarly called, Meg, to their home. On this particular night—Christmas Eve—after the labors of the day, in the form of much twining and hanging of leaves in both church and house, they were all seated around a cheery wood fire in their favorite haunts, Ellen reading, the others deep in a game of checkers, when a sharp ring at the door made them all stop.

"Who can it be at this hour, I wonder; probably some one after you, father," said Ellen to Mr. Alcott who had joined the group, and was busy overlooking and answering the letters which had accumulated on his desk.

"Perhaps so, dear," he answered absently; then, as a second pull at the bell came, he added, "Oh! I forgot, Nell, I told Mary she could go for the evening to her mother, stopping on the way to leave those baskets you fixed for old Jenkins and Susan, and so kill two birds with one stone. Dick, you open the door, my boy; do not keep any one standing long this cold night."

Dick ran to do his father's bidding, and soon re-appeared with an expressman's book under one arm, and a large paper box under the other.

"Here you are, sister, this box is for you. My! I hope it's candy. Pretty light for that, though. And papa, there is another big one for you. Don't you hope there is something for us, Meg, in that one? Come and look," and the two eager children scampered off in a great state of excitement.

Ellen, in the meantime, after looking curiously at the outside of the box she held in her hand, decided the best way to find out its contents was to open it, which she accordingly did. Mr. Alcott and the children, who were busily opening the other one, heard an exclamation of delight and surprise, and, looking up, found Ellen with her nose buried deep in a large bunch of roses, pink, red, white, and cream; great heavy buds, and others in the perfection of bloom.

"Oh, father, aren't they too lovely! I wonder who could have sent them; wait, here is a card," she added, and read, "With Mr. Carter's best wishes for a Merry Christmas. Wasn't it kind of him to think of me? There is nothing I love more than roses," and again she buried her face deep in the fragrant blossoms.

"Now, Nell, put those flowers down, and come and see what is in father's box," urged Dick. "Here is the first thing—a book for me from Jack. A dandy one, too, isn't it, Meg? Now, what is there for you? Oh, there you are," as his father handed a neat little package marked "For Margaret." "Hurry up and see what it is—you are so slow!" Meg's present proved to be a dainty little scarf for her bureau at school—worked by his sister Emily, Jack wrote—and was followed by other pieces of pretty, fine hand-work for Ellen, from Mrs. Milton and her daughters; a book for Mr. Alcott, and, at the bottom of all, a small box marked with Ellen's name in handwriting she knew well, and the very sight of which caused her pulse to quicken.

By this time Dick was deep in his new

book, Meg peering over his shoulder at the pictures as he turned from one to the other; Mr. Alcott was reading a note from Jack, and Ellen was left alone to open her treasure. Carefully she undid the string and wrapper, and disclosed a small jeweller's box, at the bottom of which, nestling in cotton, was a tiny gold cross, with a fine chain, and on it, engraved in small letters, "*Semper Fidelis*." She gazed lovingly at the little trinket as it lay on her hand, then fastened it round her throat. Strange to say, none of the others thought to question her, so absorbed were they in their own gifts; but her father called her to him a moment later, and handed her Jack Milton's note, saying: "Here, Nell, this is as much to you as to me."

She took the proffered letter eagerly, and was soon deep in its contents; only a few lines, to be sure, to send to them, one and all, the best wishes of the season, but to Ellen it breathed the warm, loving heart of him who sent it, and the few simple messages addressed to herself were precious indeed; for they had never written to one another, Jack having refrained from asking the girl to do so, knowing only too well how difficult it would be to keep from telling of those feelings which he had determined should not be spoken between them.

Ellen partly divined this, though why, she questioned with herself, should not Jack tell her in words what her own heart told her so plainly, of his love and devotion? True, he could not make her an offer of marriage, that she knew full well, but would not his love suffice—would she not be willing to wait for years, yes, even forever, knowing that such love was hers? She did not know that unspoken code of honor by which a man refrains from words of love to the woman of his choice, until he can in the same breath offer her his home, as well as heart, as hers.

Uncertainty, she argued, was the only ill of life. Even trouble, when it was a certainty, could be borne with fortitude, and would not the assurance of Jack's love, in words, be all that her heart required? So at variance is the honor of man and the heart of woman, each going on in their own way of thinking, with, alas! many a heart-ache in consequence.

Christmas Day dawned clear and cold, and, after attending the joyous services of the Church appropriate to this holy season, the rector's family had gathered around the hearth to enjoy their numerous gifts and home cheer, and here they were joined, later in the day, by Henry Carter, who pleaded his oft-repeated excuse—the charm of a few quiet hours in the country, after the din and bustle of city life.

He had made several visits since the one in October, when he first met Mr. Alcott and his daughter, and still, though they had become warm friends, he could find no clew to the latter's trouble, and, though all was bright and cheerful, with cordial hospitality to him, the sadness which at times overclouded her sweet face was still the source of many conjectures. To-day, as he established himself comfortably with the family party around the fire, he was destined to hear something that would set him to thinking very deeply. Many a time, during his former visits, he had heard Jack Milton's name mentioned with paternal affection by Mr. Alcott, and with, he had thought, quiet indifference by Ellen. Now it was Dick who brought the matter before him in a new light, by suddenly inquiring:

"I say, Nell, what was it Jack sent you, anyway? None of us saw it, did we, Meg?"

Carter, happening to glance at Ellen when this question was asked, saw her blush deeply, and her eyes fell as she saw his looks bent on her. It was only a moment, however, before she answered quietly:

"'Twas a little trinket, Dickey; I will show it to you sometime." But in that moment the thought had flashed through Henry Carter's mind as to what this man's relations with her might be. A woman does not blush and look as conscious as she did at the mention of one whose name is indifferent to her; that he knew well enough, and Ellen's blushes puzzled him sorely, and set him on a train of thought which was not altogether agreeable.

For in the months which had intervened since his first meeting with the girl, who even before then had played a large part in his day-dreams, Henry Carter knew she had inspired him with more than a mere ordinary interest, that every time he left her after one of his flying visits his thoughts were more and more absorbed with her. He did not, in so many words, acknowledge to himself that he had fallen in love; 'twas not likely, he thought, that a man of thirty, who had seen as much of the world, been as courted and flattered in social life by fond mammas and aspiring damsels as too good a *parti* to be lost, should, at this late day, lose his heart to a quiet, gentle, sunny-haired little girl, who, in the bevy of handsomely-dressed, stylish city girls, would have passed unnoticed by the majority of those who make up the *beau monde*; no, he was not in love, of that he was sure, but the girl interested him strangely. Her sensible, bright way of talking seemed fresh and sweet after the frivolous chit-chat of more than half the girls one meets in drawing-rooms and ball-rooms of the present day; the cheerful home-life of the rectory rested him, and gave him a feeling of calm content which he seldom experienced elsewhere; and added to this, his eyes were pleased with the simple, fresh loveliness of the girl around whom this home life centred.

Why, then, should he feel the pang of discontent at her apparent emotion at hearing Milton's name. He did not try to analyze the feeling, but a shadow passed over his face, and he was silent for some little time after. Soon, however, this was chased away by the object of his thoughts, who, turning to him with a grateful glance and smile, thanked him warmly for his lovely gift:

"You could not have chosen anything that would have given me more pleasure, Mr. Carter, than the beautiful flowers you sent; it is so nice, too, to be remembered by one's friends at this season of

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good-will. How have you fared? tell us about your Christmas."

"Oh! very well," carelessly. "Many friends expressed their deep interest by gifts and greetings, but the pleasantest part of the whole day is still to come, if you will let me stay and spend it with you," he added in a lower tone, bending towards Ellen, "may I?"

"Yes, indeed, we shall be so glad, and that will just make us an even six, with Mr. Thorpe, father's assistant, who dines with us, also, being too far away from his own home to spend Christmas there, as he would, of course, prefer."

At the mention of Thorpe's name, a look of disappointment came into Carter's face, for he had hoped for a long talk alone with the girl whose charms had brought him from the gaieties of the city to spend a quiet evening in this little country town. However, the fates were kind, for at dinner he found himself at Ellen's right, and the assistant quite far enough removed and too deeply engrossed in conversation with the rector, to be any hindrance to his entire monopoly of his fair hostess. On the whole, the dinner passed off cheerfully and pleasantly, from the first course to the blazing Christmas pudding—Ellen's own handiwork, as her father proudly informed his guests.

In the evening Mr. Alcott and Mr. Thorpe, still finding much to talk and consult over, retired to the study, Dick and Meg joining Ellen and Mr. Carter at the parlor fireside, where they expected to be entertained during the extra time allowed them as a special holiday treat. But if they had hoped for much from Carter in that line, they were doomed to disappointment, for it is to be feared he considered their presence more of a nuisance than anything else, and how could Ellen, in politeness to her guest, turn from him to the little pair looking so wistfully at her from their place at her feet. They were not used to seeing their sister thus monopolized, her time had always been theirs to command, and as to Jack, well, he had often joined them, too, and had even helped to make things doubly gay.

At last Dick's feelings were too much for him. He heaved a deep sigh, and looking at Ellen, though apparently addressing his remarks to Meg, said:

"I guess if Jack was here we would be having a good game of blind-man's buff. My! but I wish he was though, don't you?"

"Yes, indeed, I do," assented his loyal little supporter.

"Who is 'Jack,' Miss Ellen, may I ask? I have heard his name mentioned so often by you, one and all, that I am consumed with curiosity to hear something more of him than his name. Is he a relative, or only a friend?" and Carter looked keenly at Ellen as he asked this question.

"A friend, Mr. Carter, the son of a widow whose husband had been very dear to my father. He lived with us for a year, partly for the sake of his own health, which was weak from the effects of a serious illness, and partly to assist papa with his correspondence, before Mr. Thorpe came." All this Ellen said in a quiet and would-be indifferent tone; but Carter, watching her closely, saw the color mount to her face, and her eyelids droop as they had done at the former mention of his name, and he said nothing more. The two children, encouraged by the silence, started in to sing the praises of their favorite, in doing which they never wearied; and the present guest

must have felt his own inferiority to this ideal young man ere the eulogies were brought to a close by their sister who discovered that their extra half hour had already elapsed, and sent them off to bed, much against their own will, but to the delight of her companion.

For a long time these two sat in deep conversation; Carter, who found a never-ending source of interest in the fresh, original ideas which this girl seemed to hold on all subjects, drawing her out to talk freely on all topics upon which he felt sure her opinions would not coincide with others of her own sex and age.

"I don't think you will find many girls to agree with you there, Miss Ellen," he would say, when she had expressed boldly an idea which, for freedom from vanity, and sincerity of purpose was, to say the least, not common among those women whose lives are spent in anxious search for the flattery and pleasure which, to them, make up the sum total of existence; she would seem surprised, and ask: "How can they think otherwise? It seems to me the only way to look at it."

"Yes, to you," Carter would say, "but you must allow me to tell you, Miss Ellen, that in many ways you differ essentially from most of your sex. Indeed, I may safely say that I, for one, have never met a girl just like you, though my experience has been large, and my acquaintance far larger, with those of your sex."

On this particular night Carter was so anxious to know more of this girl's life, of the man whose name seemed so significant to her, that he once or twice caught himself on the point of asking questions which he felt would not be right; and later, when he bade her good night, refusing the limited hospitality of the rectory, he left with the restless anxiety gnawing at his heart which was altogether a new and uncomfortable sensation to this quiet, self-controlled man.

(To be continued)

Children's Hour

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

The Conversion of St. Paul

BY ISABELLA WHITE

Miss Brainard's girls were debating the advisability of attending the evening service. Being St. Paul's Day, they had gone in the morning, according to custom, but the snow was deep and the walking hard, and Miss Brainard had left the decision as to the evening to the girls themselves. The verdict proved to be in favor of staying at home. One girl declared that the Bishop had given her so much to think about that she could not possibly listen to a second sermon.

"Then you don't want to come to Bible class?" asked Miss Brainard, in the sleepy way which was known to mean mischief, and had been declared in her own family to be "the only mean, mannish trick that Eleanor had."

"Yes, I do; haven't I been at work on St. Paul's travels ever since we came back after the holidays?"

"A slight exaggeration that, for half an hour on Saturdays."

"Miss Brainard, don't be mean! You know we really have done lots of work, and taken much pains."

The speaker was in earnest, and her friends knew that they were expected to

use their minds over their Bibles, and that spirituality and idleness were reckoned to have little in common.

"I believe you really have done your best," was the answer. "But, since you have settled to stay at home to-night, we will let the class wait till after tea."

The winter evening closed in early, and the little company gathered in the library soon after seven o'clock. Miss Brainard said: "I do not mean to turn this hour into an examination, but only to review our outlines. How did we divide the work?"

"There were three divisions: 'St. Paul's Life and Sermons,' 'St. Paul's Journeys,' 'St. Paul's Epistles.'"

"Where did you find St. Paul's sermons?"

"In the Acts. Each of us has done all the work; five of us at a time on each division."

"What was the work on the Epistles?"

"To find out when they were written, and for what."

"Miss Brainard, that was the nicest part of the work," broke in Clara.

"Oh, I liked following him on the map much better," exclaimed Julia.

"Mary did the most work," put in another, evidently wanting Mary's opinion. Mary colored, and she stammered a little:

"I liked it all; but best, whatever made the Apostle real to me; and you know, Miss Brainard, that was scattered all through."

Miss Brainard nodded, glad to find one of her girls grasping one of the great principles of historical study—to care for the people whose record we are reading.

"You did not tell us to look up any traditions," said Lucy.

"No; there are but few, such as the one that St. Paul converted the executioner who beheaded him. What did your books say about his death?"

"He was beheaded, not crucified, as being a Roman citizen; whether in A. D. 65, along with St. Peter, or two years later, seemed to be a disputed point."

"Miss Brainard, let me ask one thing before I forget it; why had we the white hangings in church to-day?"

"Because we were calling to mind not the death of St. Paul but his conversion; red, you know, is the martyr's color. Did any of you happen to find any account of his looks? No? Here it is," and Miss Brainard opened a big book near her. "Low and little of stature and stooping; complexion fair, countenance grave, head small, eyes with a kind of beauty and sweetness in them, eyebrows hanging over, nose long, beard thick and gray." He tells us himself that his bodily presence was weak, and St. Chrysostom styles him a man three cubits high (a little more than four feet), and yet tall enough to reach heaven. The contemptible speech which he mentions is thought to have been a stammer; and it has pleased some to make

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him short-sighted, because of his words to the Galatians. A thorn in the flesh we know there was, and that it was not God's will to remove it, though the Apostle asked that blessing thrice."

"One book, I don't know which one it was, that I looked at, said he had such good judgment that he must have had a quick temper? Do you think that's true, Miss Brainard?"

There was a general laugh; as usual, No. Thirteen had happened on an out-of-the-way paragraph.

"I don't like to pick people to pieces, dear," said Miss Brainard, "least of all, a great saint. But I am like you in having been struck by that sentence, and in not knowing where it is; and I think the ground taken was, that fine powers of judgment mean keen perceptions; and keen perceptions bring much pain as well as much pleasure to their possessor; and nervous irritability might well have followed in the wake of the care of all the churches. Each one of us has what the French people call, *les défauts de nos qualités*; it is our business to learn how our strength and weakness are combined, and act accordingly. One thing we may be sure of; that St. Paul's infirmities, whether of flesh or of spirit, were never willfully indulged. This is hardly the line of thought that I had meant to follow out with you about St. Paul; but it may be none the worse for any of us that it has come up. There was a thorn in the flesh, and it was not going to be removed; but the Lord's work for him, the spreading of the Gospel—for us, our little daily duties—was not to be stopped for that. He had thought he could do better, free of that hindrance; and we often think the same, but there is nothing in the record of his life and labors to show that he ever thought that the presence of the thorn could mean an end to labor. The Great Vocation forbade such a thought; and it is no thought for us. Stronger minds, more vigorous frames, can do more than we, but our work in the kingdom is ours, not another's, and we may not leave it undone, imperfect instruments though we be."

"The Bishop is in the parlor to see Miss Brainard and the young ladies."

"How good of him to come at the end of such a busy day! Go on in, children, I will be there in a moment."

The girls hurried out, but as Miss Brainard stooped to put away the big book, she felt an arm about her neck: "Oh, thank you so much; indeed, a weak back shan't make me do less!" Miss Brainard felt it well that there was only time to kiss the eager and worn young face that looked into hers.

Sadie Mortimer

BY N. N. S.

"Belle is just as mean as she can be! I wish Miss Townsend would put her in another class," said Sadie Mortimer, and she shrugged her shoulders angrily. With her was a fair-haired girl who answered: "O Sadie! don't speak so; I am sure Belle would rather not have told, but you know she did help you out of school with those examples, and she couldn't tell a lie when Miss Townsend asked her if she had."

Alice Cornell was the peace-maker of the school, and well deserved the name; she always had a gentle word for each of the girls, and as she was ever ready to do a kindness, they never thought she was 'preaching.' This time, however, her 'gentleness' had no effect, for Sadie declared: "It was mean anyway; I worked hard enough over that old Greenleaf, and

she might have let Miss Townsend think I brought the answers without her help. I shan't be in a hurry to share my goodies with her at lunch time any more," and she ran down the steps, and started for home at a rapid pace, while Alice going into the school-room for a book she had forgotten, found the much abused Belle crying at her desk, her face hidden in her arms.

"What is it, Belle, can I help you?" and then Belle showed her swollen eyelids, and between her sobs, said: "I wish I hadn't any conscience, it is always getting me into trouble; I was glad to help Sadie, but I couldn't tell a lie about those sums, and now all the girls will hate me, and at home I never have anything but scoldings from Aunt Jane," and down went the face again, and sobs came afresh.

"No, Belle, indeed, the girls won't hate you, and Sadie will be pleasant again to-morrow; you were right not to tell a lie, but I think Miss Townsend was wrong to ask you the question before all the class. May I walk home with you? You know you promised to teach me that new crochet stitch?" Alice managed that the walk should be a pleasant one, and when they had worked awhile over the crocheting, poor Belle Boyce again looked cheerful, and showed how pretty were the dark brown eyes, and the fine forehead, from which her wealth of dark hair was brushed smoothly, for Aunt Jane couldn't 'abide bangs,' and her word was law.

Belle could just remember her mother; one or two faint impressions of a sweet face bending over her, of some tender petting when she had taken her little childish griefs to be soothed. Her father had died when she was a very little baby, and she and her mother had come to live with her sister. Miss Jane Boyce had plenty of money, so people said, but she spent very little, and begrudged all she had to give to her sister-in-law and the child, and poor Mrs. Boyce, never strong—soon faded away, leaving her little girl to be Aunt Jane's victim, for it always seemed to Belle that she could never please, no matter how hard she tried, and all her pleasure came from her school-mates. Miss Boyce had said she must be educated so that she could teach and support herself, else I doubt if she would have paid Miss Townsend's bills.

Alice's home was a happy one, and she could not help contrasting it with Belle's, after she left her that afternoon; she was thinking so deeply that, when a stylish turnout came rapidly around the corner, she had barely time to step back to the curb, and catch a glimpse of Sadie Mortimer looking her prettiest, seated by Will Laurence, who was driving; she be-

lieved his sisters were behind, but oh! why was Will so reckless? and how dare Sadie trust herself with him?

She was a little late for school the next morning, and was surprised to find that the girls had not gone into the recitation-room, but were grouped in the hall, talking of something in awed whispers.

"Oh, Alice," said one, "have you heard the dreadful news about Sadie? The Lawrences' horses ran away yesterday afternoon, and upset the carriage, and Sadie is so injured the doctors have very little hope. Will Laurence had his arm broken, but Mary and Bessie were only badly bruised."

Belle and Alice walked home together again that day. Two doctors' gigs stood

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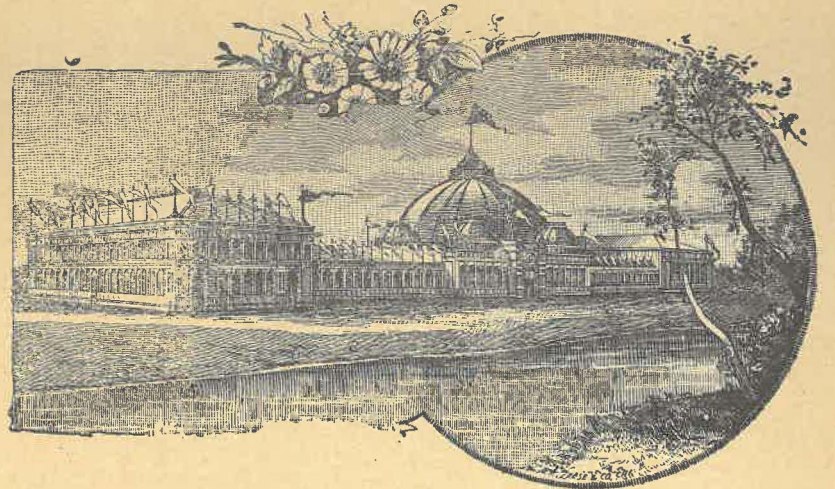
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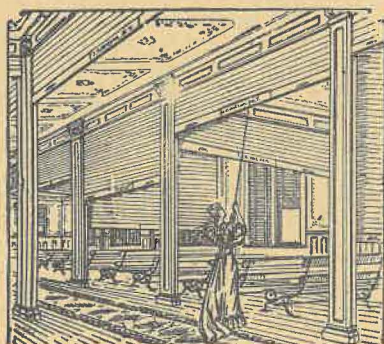
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in front of the Mortimers' handsome house, and they waited to ask how Sadie was.

"No better," said the gray-haired doctor when he finally came out; and it was many weeks before any cheering answer could be given, and then it was: "She will live, but perhaps never walk again; the spine is so injured."

Oh, those weary weeks of lying still! Sadie afterward wondered how she ever lived through them. All her schoolmates were good in coming to see her when she was able to have them; but she felt a little shy with Belle, for she could not forget that last day at school, and how she had abused her; and tears came into her eyes one day when Belle offered to come every day to read to her. She had a clear, musical voice, and was so gentle in all her ways that she gave a great deal of pleasure, and Sadie soon learned to watch the clock most anxiously until it was time for school to be out, and Belle to enter her room, always with the same bright smile and cheery greeting.

"I ought to ask her to forgive me,"

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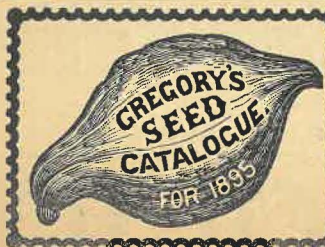
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thought Sadie over and over again, but somehow it was so hard to say when Belle was with her, and she did hate even to think of those days when she was the merriest of all the girls, the best tennis player—if Professor Nerini was to be believed, the most graceful dancer. At last one day, when Belle stooped over the low couch to kiss her, Sadie drew her down with a thin, white hand, close to her.

"Put your head quite near mine, Belle, I want to tell you something," and then, in a low tone often broken by a sob, she said:

"I want to ask you to forgive me for being so mean to you at school; and I want to tell you that I am glad you did not tell a lie to screen me; it is dreadful not to tell the truth," and, so faintly that Belle could scarcely catch the whisper, she added: "I would not be lying here now, if I had not told Mamma a lie that afternoon."

"Don't tell any more, Sadie dear; of course I forgive you. I had forgotten all about those times, and you are tiring yourself now."

"I must finish, I shall be better when I've told you all. Mamma was lying down with a headache, when the Lawrences came for me; I rushed into her room, and asked if I might go. 'Is Will driving, dear?' said Mamma. I had told Will I would not tell on him because his father said he should not drive the span until he learned to be more careful, so I said, 'It is all right, Mamma,' and I hurried away, even slamming the door in my excitement: you know how I came home."

After this talk the two girls became better friends than ever, and, gradually, Sadie overcame Belle's reluctance to talk about her troubles, and drew from her the story of her home-life, more unhappy than ever now since her cousin, Aunt Jane's namesake and favorite, had come to live with them. To Belle, Miss Boyce would complain that it was pretty hard she had to use her little savings "keeping an orphan asylum," but to Jeanie she was all smiles, and seemed to think her fluffy bangs were all right, and that because she was not very strong she might read novels, or idly drum on the piano, while Belle made herself useful.

So it happened that when the good doctor ordered Sadie to the sea-shore, Mrs. Mortimer yielded to her pleading that Belle might go too, and as Aunt Jane was more than willing to have her "off her hands," they were to have a whole happy summer together.

Here is part of a letter from Sadie to Alice, dated from the pretty cottage at Jamestown: "I am ever so much better; the doctor thinks, by and by, I may be able to walk without any crutches. Belle is the dearest girl, and seems just like a sister to me. I tell mamma I am tired of being an only child, and wish she would let her live with us all the time. O Alice! you know how I used to abuse her, but I have learned a harder lesson than arithmetic now; as mamma says, 'Belle is perfectly truthful,' and I overheard her add one day in talking to papa, 'and so, now, is our precious Sadie.'"

Proprietary

WHY SO MANY DIE OF CONSUMPTION.

(Extracts from Dr. Hunter's Book on Weak Lungs, continued from last week's issue.)

Death by consumption is a fearful ordeal for the stoutest heart to contemplate. The consuming fever, the sense of impending suffocation, the night sweats which exhaust the strength, the harassing cough which robs of rest, with a constant dread of fatal hemorrhage, are miseries which none can contemplate with fortitude.

A disease attended with so much suffering ought never to be neglected. Even the slightest threatening of its approach demands the best attention and highest skill of medical science.

I have shown by the successful issue of numerous cases that every form of lung disease is curable by local treatment applied by inhalation. But even this, to succeed, must be rightly administered—the remedies inhaled must be appropriate to the stage and form of the disease and applied before mortal changes have taken place in the lungs.

No other fact of medical science has been more clearly proved than the curability of consumption, even in advanced stages, by antiseptic air inhalations. The best and highest minds of the medical profession admit the curability of the disease to be established beyond question.

Then why is it so generally fatal? A curable disease ought to be cured if the means employed by the physician were adequate to that end. That there are no cures under the usual treatment is a fact which none will dispute. I have never seen or heard of one well-defined case of consumption cured by taking medicine by the stomach. Therefore, that kind of treatment is no remedy for the disease.

The leading writers and teachers of medicine throughout the world admit in their published works that the lungs cannot be cured by the usual means employed by physicians. Sir James Clark says: "Their total inefficacy is sufficient incitement to us to seek for some other means of remedying the evil."

Prof. Hughes Bennett, of the Edinburgh College: "No remedy can be depended on in consumption. If nature's process could be discovered and followed, we might hope to reach the true principles of cure."

Prof. Austin Flint, of the Bellevue College: "Tubercular disease cannot be removed by any known remedy or remedies, but a remedy or remedies may be discovered."

Dr. Alfred Loomis: "The prognosis of Tubercular Consumption is always unfavorable. It generally terminates fatally in five or six months. In catarrhal phthisis in the first stages it is possible for recovery to take place in about one-third of the cases." What he calls Catarrhal phthisis is only a bronchial catarrh of the lungs, and not true consumption, and yet two-thirds of them die of it, even if treated in the first stages; and all, if the disease has gained any considerable hold on the lungs.

Sir Alexander Crichton says: "That consumption cannot be aided by medicines which act through the stomach, the whole history of our art proves to us." Then why, since all medical authorities and every physician know that the lungs cannot be cured through the stomach, is that treatment prescribed for every case, and depended on to cure it?

It seems to me a cruel deception in a question of life or death to the afflicted. This is painfully illustrated to me nearly every day. A person takes a cold which settles on the lungs, they place themselves under the usual routine of cough mixtures, tonics, and cod liver oil. In time they so are reduced in flesh and strength that the doctor advises them to go to Colorado, Florida, or California, saying all they needed was a change of air. From first to last he denies that their lungs are affected, but says that they might become so if they remained in this climate. They go to Colorado,

Florida, etc., and return in five or six months, only to die.

Is this cruel mockery which robs the afflicted of every chance of life never to cease? What right has a physician, knowing that the lungs can't be healed through the stomach, to hold out to patients the least hope to cure by such treatment.

The treatment by inhalation by us is the only means by which the lungs can be reached at all. What every lung case requires for its cure is local treatment, and inhalation is the means by which local treatment must be applied.

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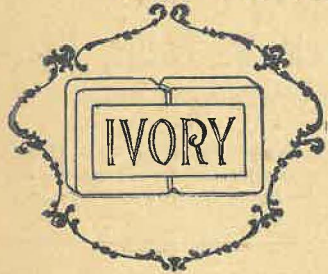
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Spots and Stains

FROM *Good Housekeeping*

To remove the stains of wine, fruit, or iron from linen or other white goods, wet the spot with a solution of hypo-sulphite of soda. On this sprinkle some pulverized tartaric acid, or wet the place with strong vinegar. Then wash out as usual. This process is less liable to rot the cloth than when a stronger acid is used.

Oil colors, varnish, and resin, may be removed by freely applying spirits of turpentine, alcohol, or benzine, then washing with soap and water. If the stain is old, it should be wet with turpentine and allowed to lie, folded, for some hours. Then rub between the hands, and the paint or varnish will disappear. From the same goods acid fruit stains may be removed by washing with hot chlorine water, or hot water with a little soda. If the spot is large and obstinate hold it over a dish of hot water until it is saturated with steam. While doing so, another person must rub it with salts of lemon until the stain disappears, then soak it for an hour in hot water. If chlorine water is used, the cloth should immediately afterward be washed in cold water.

Coffee stains upon linen may be removed by beating a tablespoonful of tepid water into the yolk of an egg, apply, then wash with warm, not hot water. Tea stains disappear after an application of glycerine mixed with egg yolk. If this is not effectual it will need a solution of the following: Dissolve a quarter of a pound each of chloride of lime and common soda in three quarts of boiling water and dip the stains in that mixture, then wash the article in soft water.

Tannin substances or green nutshell stains will yield to the application of warm wood lye, hot chlorine water, or concentrated tartaric acid. To remove oil, mix turpentine with one-third the volume of essence of lemon. If tar, wagon grease, or resin is the cause of the trouble, then turpentine alone, left wet for awhile and afterward washed with soap, assisted by allowing water to fall from an elevation upon the wrong side of the goods, will restore it to purity. Stearin from candles will only need rubbing with strong alcohol.

Vegetable stains upon linen are often very persistent, and may need hot chlorine water, or the vapor of sulphur, while rust spots will yield to hot oxalic acid diluted or hydrochloric acid and then tin filings. If the article is scorched, it should be rubbed with a cloth dipped in hot chlorine water.

Milk will readily remove ink stains if the article be washed in it before the ink is dry, otherwise apply oxalic acid. Again, spread the stained part over a plate and rub it with butter and salt till the ink disappears, then wash with soapsuds. Buttermilk removes mildew, and benzine removes paint that is yet fresh.

The stains of wine will disappear if the linen is washed in cold water into which is dropped a little ammonia and spirits of wine. If the linen has been wet before this application, then apply a thick mixture of yellow soap, to each side of the cloth, which is to be immediately laid upon thick starch. Rub it well, expose to the sun and it will soon vanish. If the stains are large, soap them thickly, spread on the grass, and substitute salt for starch. In three hours of hot sunshine the linen should regain its freshness.

Lukewarm water and fine soap will remove fats from fast-colored cottons and linens, while tar and wagon grease will yield to lard rubbed on, then soaped, and allowed to lie for an hour or so. Afterward wash alternately in water and spirits of turpentine.

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