

# The Living Church

A Weekly Record of its News its Work and its Thought

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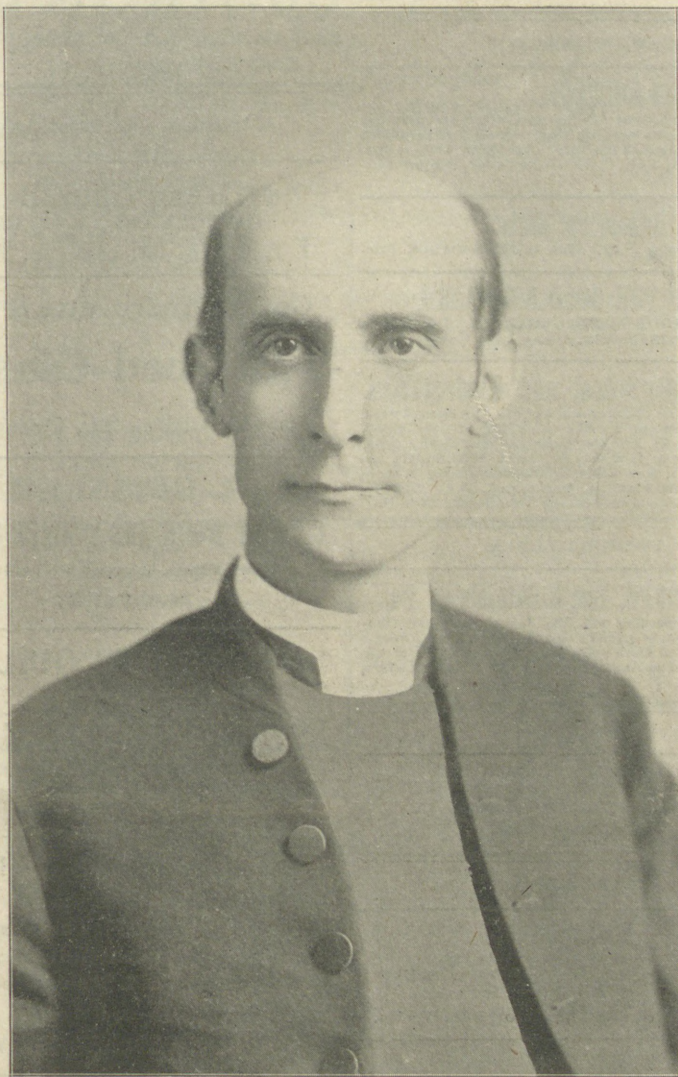
Chicago, Saturday, January 1, 1896

Whole No. 897

The Rev. Frank M. Clendenin, S. T. D., rector of St. Peter's church, West Chester, N. Y., whose portrait is herewith presented, occupies a prominent position in the ranks of advanced Churchmen, being a man of firm conviction and fixity of purpose. He is of English birth and parentage, but a true American withal. At the late General Convention he attracted attention as one of the foremost advocates for a change to the name of "Holy Catholic Church."

In municipal affairs in his section Dr. Clendenin has figured prominently. It was largely through his energetic work, that in June, 1895, an area of about 20,000 acres of Westchester county was annexed to New York City; and through his efforts as well, that a Tammany ring which held West Chester in its grasp was broken up. He was appointed to his present charge between two and three years ago, and occupies a warm place in the hearts of clergy and laity alike.

The parish of St. Peter's, of which



The Rev. FRANK M. CLENDENIN, S.T.D.

the subject of this sketch is rector, is one of the oldest in the country. The two hundredth anniversary of its organization was celebrated Sept. 21st, 1893, the event being an important one in Church annals. The records of the parish extend back almost to the beginning of colonial history. St. Peter's held its charter under William and Mary, Anne, George I., George II., and George III. It received support from the two great Church of England societies, "The Venerable Propagation," and "The Christian Knowledge." Queen Anne gave it a silver Communion service, a Bible, its first Book of Homilies, the first cloth for the pulpit, and the first "Communion Table." Thus it will be noted St. Peter's has been a silent witness of the progress of the Church in America.

The worthy wife of the Rev. Frank M. Clendenin, whose portrait will be presented next week, is Gabrielle Greeley Clendenin, daughter of Horace Greeley.

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*Christ's entrance into Jerusalem.*

24 And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds.

25 (And they said unto him, Lord, he hath ten pounds.)

26 For I say unto you, That<sup>b</sup> unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him.

27 But those mine enemies,<sup>d</sup> which would not that I should reign over them, bring hither, and slay them before me.

LUKE, 20.

A. D. 33.

<sup>a</sup> Mat. 21. 23.

&c.

Mar. 11. 27.

&c.

<sup>b</sup> chap. 8. 18.

Mat. 13. 12.

25. 23.

Mar. 4. 25.

<sup>c</sup> Ac. 4. 7. 10.

7. 27.

<sup>d</sup> Ps. 2. 4, 5, 9.

*The husbandmen and the vineyard.*

CHAPTER XX.

AND<sup>e</sup> it came to pass, that on one of those days, as he taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon him, with the elders,

2 And spake unto him, saying, Tell us, by what authority doest thou these things? or who is he that gave thee this authority?

3 And he answered and said unto them, I will also ask you one thing; and answer me:

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# The Living Church

Saturday, January 11, 1896

## News and Notes

THE Red Cross Society, of which Miss Clara Barton is the head, proposes to carry relief to the suffering Armenians, provided \$500,000 be raised for the purpose in the United States. Miss Barton intends to undertake the work herself, and seems to have perfect confidence that she will be able to accomplish it. The Red Cross is well known for its beneficent labors in alleviating the horrors of the battle field during the later wars in Europe and elsewhere. It is purely an humanitarian and in no sense a religious organization, although it is evidently the product of Christian ideas. In its merciful mission it pays no regard to religious or national distinctions, but, like the good Samaritan, ministers with equal readiness to one of alien race and religion as to its own. On the battlefield it bestows its care upon the sufferers of both sides with absolute impartiality. In the present instance, while the specific purpose is to carry aid to the vast numbers of Armenians, estimated at 350,000, who have been rendered homeless and destitute by Turkish cruelty, at the same time, in the event of a battle, the Society would make no difference in its beneficent attention to the wounded and dying, between Turk and Armenian. It will be interesting to see whether, even with the Sultan's safe conduct, a band of people wearing as their badge the hated cross, can secure that immunity from interference which is accorded among Christian nations as a matter of course. On the other hand, supposing the mission of the Society successfully accomplished, what security is there that the gifts which have been distributed will not soon become the prey of Turkish rapacity? It is hardly consistent with the policy of the Sultan and his agents to allow the Armenians to get upon their feet again.

MR. GLADSTONE, in his introduction to "The People's Bible," makes an interesting reference to the religious attitude of that class of which he himself has been a member for more than three-score continuous years, the class engaged in political employment. These men, Mr. Gladstone observes, have been affected by the negative or agnostic spirit of the day, in a much smaller degree than some other classes, and he thinks that persons habitually conversant with human motive, conduct, and concerns, are very much less borne down by skepticism than specialists of various kinds and those whose pursuits have associated them with the literature of fancy and with abstract speculation, or with the study, history, and framework of inanimate nature. It is gratifying to have this testimony from one so familiar for a long period of time with the class of which he speaks, but it is to be feared that the number of public men in England under this influence has much increased in recent years.

THE translation of bishops has always been customary, to some extent, in the Church of England. For instance, it has seemed wisest, as a general rule, to appoint to the archbishoprics men who have had episcopal experience in other sees. It has also been customary to translate a bishop to the see of Winchester, in the Southern province, and to that of Durham, in the Northern. The reason, in these two cases, is found in the special dignity and large emoluments pertaining to these bishoprics. Beyond these instances, there had been no translations for a very long period until recent years. The translation of Bishop Selwyn was a notable innovation, followed more recently by that of Bishop Stubbs from Chester to Oxford. Of late years, this custom has become more common. At the present moment there are eight bishops in England who were not consecrated to their present sees. The greater part of these translations have taken place within a very few years. The English papers are now beginning to discuss the propriety of this practice, and the probable abuses likely

to arise if it passes, as now seems likely, from the sphere of rare exceptions to that of established usage. There is no doubt that the translation of a bishop is at variance with the highest ideal, and the practical abuses which have resulted where it has become common are familiar to every student of Church history.

IN the most recent maps of Asia the town of Zachiversk no longer appears. It really ceased to exist 150 years ago, but that fact somehow escaped notice. It was discovered in the following manner. A prisoner had been exiled to Zachiversk, and his guards took him across Siberia in search of the place. They went to where it appeared on the map, but no one had ever heard of it. They went to the governor of the province and careful research showed that such a place existed at the beginning of the last century, but it had long since been abandoned, and had returned to its primeval state of forest.

THE death is announced in Suffolk, England, of the Rt. Rev. George Hills, D.D., Bishop of British Columbia from 1859 to 1892. After serving as a curate at the Leeds parish church, where he was also lecturer, under the famous Dr. Hook, he was appointed vicar of St. Mary's in that town, a post he retained until the year 1848, when he became vicar of Great Yarmouth. So deeply did he win his way to the sailors' hearts by the frankness and manliness of his character, that when he went to British Columbia they insisted upon conveying him to his far-off diocese in a Yarmouth ship, free of charge. He inaugurated services specially for sailors, and had intercessions for them when they went out to sea. During storm he would gather together their relatives for prayer in church. He very seldom left his distant diocese, which he administered with great zeal and prudence for more than thirty years. Bishop Hills was the senior colonial Bishop by consecration, and during his tenure of the see saw two new dioceses created from the original one; viz., those of New Westminster and Caledonia. He retired in 1892, and in 1894 the Bishop of Norwich instituted him to a living in Suffolk, as he had been instituted by him thirty years before to one in British Columbia. There was something striking in this coming together again of these two men. Thirty-three years before, John Sheepshanks, a young curate from Leeds, had knelt before the first Bishop of Columbia to be solemnly instituted to his first parochial charge, in a diocese where his name is only second to that of his chief. Now, the aged Bishop knelt before his former chaplain and presbyter to be by him instituted to his last parochial charge in the Master's 'vineyard.

IT will be remembered that Father Black recently delated the Bishop and Chancellor of London to the Archbishop for ecclesiastical offences in connection with the issuing of licenses to persons who have been divorced and seek to be remarried during the life-time of the "other party." The Archbishop has now given his decision in which he refuses, in the exercise of his discretion, to entertain a suit against the Bishop of London or Dr. Tristram. The Archbishop indicates the possibility that such a suit might be instituted in the so-called Arches Court. This sounds very like irony, since Lord Penzance who sits as judge in that court, is best known as the "divorce judge," on account of his relation to the granting of divorces as first judge of the divorce court under the lax parliamentary law of 1857.

IT is stated that designs have been accepted for the proposed cathedral in the new diocese of Washington, D. C., not without a spirited discussion in the board of trustees over the respective merits of the Gothic and Renaissance styles of architecture. It is the Renaissance design which has won the day. The architect is Mr. Ernest Flagg, of New York. Twenty acres of ground have been acquired by the trustees in

the vicinity of Woodley, where President Cleveland has his summer home. The space is ample for all other necessary buildings besides the cathedral itself, such as the deanery, chapter-house, residence for the cathedral canons, and boys' and girls' schools. The entire cost of the buildings as planned will be about \$4,000,000. Considerable endowments have already been received, though nothing like the amount required. There is, however, every probability that the means will not be lacking as the work proceeds. Under such a Bishop as Dr. Satterlee, we have little doubt that it will be possible to carry forward to completion these and all other enterprises befitting the Church in the capital city of the nation, and that with the cordial and enthusiastic support of his entire diocese.

CARDINAL MELCHERS, formerly Archbishop of Cologne, lately died at Rome, in his eighty-third year. Some twenty years ago, he was the most conspicuous ecclesiastical figure in Germany. His firm resistance to Prince Bismarck's measures against the Roman Catholic Church caused his arrest and imprisonment in the Cologne jail. Afterwards, banished from Germany, he fled to Holland, but continued to administer his diocese by letters from abroad. Even after the repeal of the Falk laws, he was not allowed to return to Cologne. The Pope therefore called him to Rome, and elevated him to the Cardinalate. The retiring Archbishop, after sending a touching pastoral letter to his flock at Cologne, took up his residence in Rome, and passed his life in ascetic devotion. His last wish was that he might be buried in his beloved city of Cologne.

CANON GORE, preaching recently in Westminster Abbey, drew attention to the solemn obligation under which England placed herself by the Treaty of Berlin toward the people of Armenia. Sixteen years have passed, tremendous massacres have taken place, an ancient race has been to a considerable extent exterminated, and England has done nothing to fulfil her pledges. "Now, I say," Canon Gore continued, "to all who believe in a God that, unless we are prepared to make sacrifices incomparably greater than any we have hitherto made, the cry of massacred Armenia will do nothing less than bring down upon our country the curse of a righteous God. I ask you, in all solemnity to pray earnestly that it may be put into the hearts of our rulers to act promptly. I bid you pray that the heart of our country may be stirred to provide the necessary leverage, in order that through manifold delays the time may not come when there is no longer place or time for action."

ON the 11th of December the ninetieth birthday of the Ven. Archdeacon Denison was celebrated in his parish at East Brent. On Brent-knoll the Union Jack was hoisted. All classes of the community came to present their congratulations. At noon the scholars of the Church day-schools were conducted to the vicarage. The archdeacon sitting in his chair in the quaint hall greeted them kindly and bestowed on each a little present. The Church choir and the Church band dined at the vicarage in the evening. A hearty letter of congratulation was received from the Bishop of Bath and Wells. To commemorate the archdeacon's jubilee at East Brent, a subscription list has been opened to restore the ancient churchyard in the parish. This has brought many letters from subscribers expressing the strongest love and esteem for the venerable archdeacon.

MR. HENRY M. STANLEY, the great African explorer, in a recent interview, speaking of the religious growth in the region of Lake Victoria Nyanza, said:—"When I was at the lake 18 years ago there was not a missionary there. Now there are forty thousand Christian natives and two hundred churches. The natives are enthusiastic converts. They will spend their last penny to acquire a Bible."

### The New St. James' Rectory

The new rectory which was built for St. James' church parish, Chicago, by Mrs. Elizabeth H. Stickney as a memorial to her husband, was formally presented and accepted Monday evening. The occasion was a memorable one to the participants.

The opening exercises took place in the parish house Sunday school room, conducted by Bishop McLaren and the Rev. James S. Stone, D.D., rector of St. James'. The procession, in which the full choir participated, formed in the choir room and proceeded to the school room where the ceremonies opened, preceded by the hymn "Ancient of Days."

The Rev. Dr. Stone spoke briefly of the new home and donor. He said it was not often a congregation gathered to do honor to the generosity of a member. The new home was a mark to his rectorship of which he felt proud. He had a deep interest in the house. It was to be his home. He hoped it would be a center where his people could meet in their social as well as more serious moments. He hoped it would be said in later years that none ever came to that home and went away without feeling better. It was a memorial gift; more valuable than those made after there was no further use for the wealth of this life. The rector hoped St. James' congregation would continue to build up the Kingdom of God by building up the parish.

Bishop McLaren followed Dr. Stone by comparing the present with his first visit to St. James' twenty years ago. Its mission was more in the line of saving souls than in collecting high pew rents. St. James' was not making distinctions where the Lord made none.

The procession then wended its way through the parish house to the rectory, singing "On our way rejoicing," and at the door the new home was formally presented by Mrs. Stickney through the medium of the following letter:

To the Rector, Wardens, and Vestry of St. James' Parish.—Gentlemen: It has been my urgent wish to associate an enduring memorial of my husband with the parish of St. James', which he so dearly loved. In pursuance of that wish I built, three years ago, the parish house, with the hope and belief it would furnish a home and centre for the religious work of the guilds, societies, schools, and the charitable work of St. James', as well as for its social life, and I am glad to know it is fulfilling the purpose for which it was built most effectually. In the early part of last year I asked your permission to build in connection with this parish house, and as a part of my memorial gift a rectory, to be used as the residence for the clergy of St. James' church. This is now completed, and it is with much pleasure and satisfaction I ask your acceptance of this rectory to-night, begging you to join your prayers to mine that it may prove a home in the fullest sense of the word to the clergy of St. James', now and for all time.

Faithfully yours,  
ELIZABETH H. STICKNEY.

*Epiphany, 1896.*

The new rectory is a handsome building, valued at \$60,000, situated on Rush st., next to, and corresponding in architectural style, with the parish house. Fully 600 parishioners witnessed the ceremonies.

### New York City

At the church of the Incarnation, the Rev. W. M. Grosvenor, rector, there was a New Year's Eve service, beginning at 11 P. M., Tuesday Dec. 31.

The ground on which was situated the old St. Mary's church and parish house has been sold for residence purposes. The price paid was \$75,000.

The new buildings of Grace chapel are nearly ready for occupation. Mr. Geo. Coppel has presented a fine window in memory of his wife. Several other memorials have been presented.

All Angels' church, the Rev. Dr. Charles F. Hoffman, rector, is to undergo enlargement. Mr. Wm. Halsey Wood has been secured as the architect. The sum of \$30,000 has been contributed to defray the costs.

At the church of St. John the Evangelist, an address was made on the evening of the Sunday after Christmas by Police Commissioner Andrews. He took for his subject "The duty of Churchmen to the city and State."

At St. Bartholomew's parish house, Sunday evening, Jan. 5th, a special service was held for installation of officers of the Brotherhood of St. Andrew. Addresses were made by the Rev. Dr. David H. Greer, rector of the parish, and others.

The annual meeting of the trustees of St. John's guild was made an occurrence of unusual interest. It was held in the Astor banquet hall of the Hotel Waldorf, Tuesday evening, Jan. 7th, and prominent persons in New York and Brooklyn were especially invited, and were present in large numbers. A feature of the occasion was an address by the secretary of the guild, on the guild's work. The address was illustrated with stereopticon views.

The annual meeting of the trustees of St. Johnland was held on St. John's Day, at the church of the Holy Communion, the Rev. Dr. Henry Mottet, rector. Dr. Mottet was elected president; Mr. Cornelius Vanderbilt, vice-president; Mr. T. S. Bangs, secretary; Mr. Francis M. B. A-

con, treasurer; and the Rev. N. O. Halsted, superintendent. Trustees were re-elected.

At Grace church, the Rev. Dr. Wm. R. Huntington, rector, the chimes welcomed the New Year, to the delight of a crowd numbering many thousands. The bells began to ring promptly at 11:43, and at midnight the New Year was announced by a series of triple changes of the bells. There were 15 settings on the programme. Miss Bertha Thomas was the chimer.

A crowd estimated to much exceed 10,000 people, men, women, and children, gathered in the neighborhood of St. Andrew's church, Harlem, New Year's Eve, to listen to the ringing of the chimes by J. Grant Senia who for many years was ringer of the chimes at Grace church. There was considerable noise from the blowing of horns, but the crowd was quiet during the playing of the chimes.

The employment society of Trinity chapel has completed the 30th year of its most useful activities. Its work shows an increase this year over last year. The chapel drill corps is in a very flourishing condition, numbering 80 cadets. It wants only cadet rifles to make everything complete, and it is hoped these may be added during the present season. The day school opened with 40 new admissions, out of an unusually large number of applicants.

At St. George's church a street cleaning club of boys has been organized under the leadership of the Rev. Mr. Garth, and Mr. Drescher. Mr. Arthur Hunta is president. The club will co-operate with the street cleaning department of the city. On the evening of the first Sunday in the New Year, Jan. 5th, the Rev. Dr. Rainsford, following a long established custom of this parish, delivered an address to men exclusively. The service attracted, as it always does, a large congregation of men.

The Hospital and Flower Mission of St. Agnes' chapel has gotten vigorously under way for the winter. Mrs. D. Fraser, the chairman, has resigned, and her resignation has been reluctantly accepted. Mrs. Fraser's connection with the mission will always be pleasantly recalled by her fellow workers, who sincerely regret her withdrawal, necessitated by removal of residence. Mrs. S. L. McNulty has been elected her successor.

The choir of St. George's church was entertained New Year's Eve, by the rector, the Rev. Dr. Wm. R. Rainsford, at his home, following a custom of some several years. The entire choir, numbering 60 persons, took supper. At 11 P. M., Dr. Rainsford and several members of the choir went to the church, where several hundred persons had assembled for the New Year's service, which consisted of a series of meditations and brief addresses. At the hour of the New Year, the Holy Eucharist was celebrated.

The Society for the Increase of the Ministry has elected as its secretary the Rev. Francis D. Hoskins. Mr. Hoskins has resigned the rectorship of St. John's church, Fort Hamilton, N. Y., to accept the position, and will make his headquarters at Hartford, Conn. He enters upon his new duties with the beginning of the year. Mr. Hoskins' ministry has been exercised at Lancaster, Pa., and Elmira, N. Y. At the latter place he served 14 years. For four years he was warden of Seabury Divinity School, Faribault, Minn.

At St. Paul's chapel, the Rev. Wm. Montague Geer, vicar, the cadet corps has not only grown greatly in size, but has attained a high degree of efficiency in drill regulations. What is even more important, they have greatly improved in manners and morals, the drill having an excellent effect upon them physically; and they are fast learning habits of obedience and self-respect. The Sons of Liberty Flute and Drum Corps, an organization of some standing, has agreed to become the drum corps for the St. Paul's cadets.

At old Trinity church, the Rev. Dr. Morgan Dix, rector, the New Year was rung in by the chimes as usual. Thousands of people blocked all the adjacent streets as far as the sweet music could be heard. The bells were rung from midnight until 1 A. M., the selections being: Opening concerto, "Evening Bells," "Song from Oberon," "Massa's in de Cold, Cold Ground," air by DeBeriot; "Fille du Regiment," "Kiss me, Mother, Good Night," "Happy New Year to Thee," "The Old Volunteer Fireman," "Killarney," march in "Il Puritano," "Old Dog Tray," "Yankee Doodle," "Home, Sweet Home."

At St. Augustine's chapel, the Rev. Dr. Arthur C. Kimber, vicar, arrangements are making to furnish large rooms in the basement of the mission house with gymnasium apparatus for the use of the young men that are members of the chapel societies and guilds. The money required has already been donated by the vestry of Trinity church, and care is being taken in having specialists select the apparatus. The Trinity parish laundry school recently established by the vestry, will be opened as soon as the necessary changes can be made in a suitable room at this chapel, and the proper appliances procured and set in place. The upper grades of the advanced department of the chapel Sunday school had their Christmas tree on St. Stephen's Day, and the lower grades and infant department on St. John the Evangelist's Day.

Trinity Church School is doing a more vigorous work than ever this year. The curriculum commences with the kindergarten and ends with a complete preparation for entrance examination to college. The healthful influence of the teachers in enlarging the boys' idea of the duties and opportunities of life is observable in the disposition of the boys to continue in the school. In the opinion of the head master, it has been impossible to do the best that could be done for the boys during the two years in the 5th form, and he has therefore added this year the 6th form, with a view to a definite study plan, and to ample time for its accomplishment. On every Friday the vicar of Trinity church, the Rev. J. Nevett Steele, Mus. D., catechises the boys and lectures to them upon the teaching of the Church. Church history and the history of the Prayer Book are made regular branches of study.

The Sisters of the Church, a religious order recently come from England, have established a benevolent work at St. Chrysostom's chapel, at the invitation of the vicar, the Rev. Thomas H. Sill. The order has done most successful educational work in the mother country. At St. Chrysostom's it has taken charge of the distribution of clothing among the poor. Rooms are provided for the work, and the Sisters are present there every Tuesday and Friday afternoon to attend to the wants of any of the poor who may call. A nominal price is charged for the various garments. St. Chrysostom's Dispensary is doing a vigorous work. It is free to all. During the winter, on the second and fourth Monday evenings of each month, guild lectures are provided for the congregation of the chapel, with free admission. Among the first to deliver lectures have been Col. C. J. Wright, U. S. N., on "The mine at Petersburg; and Mr. B. F. Hyatt, of Peekskill, N. Y., on "The king of America."

### Philadelphia

Mr. Alan Childs has donated to the diocesan library a large portion of the library of his father, the late Rev. Dr. John A. Childs, who was for many years the secretary of the diocese.

A general missionary meeting, under the auspices of the Clerical Brotherhood, was held on Monday morning, 30th ult., in the assembly room of the Church House. Bishop Whitaker presided, and addresses were made by Archdeacon Brady and the Rev. Dr. W. B. Bodine.

The Rev. Wm. M. Harrison, chaplain of the Episcopal Hospital, gave a panoramic exhibition of a trip around the world, on Monday evening, 30th ult., to the patients in the convalescent ward, and explained each of the views, to the delight of the audience.

The Walnut st. theatre has again been selected as the locality for holding services for non-church goers during the present winter. The Rev. Dr. S. D. McConnell was the preacher for Sunday evening, 5th inst. The 1st regiment band and the soloists of last year have all been re-engaged.

New Year's Eve services were held in Christ church, Germantown, commencing at 11 P. M. The choir, under the direction of Mr. C. E. Forsdick, organist, rendered a fine selection of music in a superior manner, including "Sing Alleluia forth," by Buck; Tours' *Magnificat*; tenor solo, "And she brought forth her first-born Son," Schaecker; *Gloria in Excelsis*, Tours; Gounod's, "O sing unto God." The rector, the Rev. Dr. J. B. Falkner, made an appropriate address, which was followed by silent prayer and Schlatter's *Te Deum*. After the benediction the "Dresden Amen" was sung, and the retrocessional hymn 204. There was also a midnight service in Calvary church, Germantown, the Rev. Dr. J. DeW. Perry, rector.

The tower and chime of 12 bells of St. Matthias' church were dedicated at 10 P. M. on New Year's Eve by Bishop Whitaker. Addresses were made by the rector, the Rev. Dr. R. A. Edwards, the Rev. R. N. Thomas, a former rector, and the Hon. Charles F. Warwick, mayor of the city, one of the parishioners. Following the dedication ceremony was Evensong, the occasion being also the 17th anniversary of Dr. Edwards' incumbency. During the service the choir sang the *Magnificat* and *Nunc Dimittis* by King Hall, and the offertory anthem was "Send out Thy light," by Gounod. At midnight, the bells were rung for the first time to greet the New Year, the bell ringer being Mr. H. Parker, of St. Mary's church, Burlington, N. J. There are 12 bells in the chime, and they run from E6 to G. Each bell has an inscription: No. 1, "In loving memory of Susan B. Lippincott, beloved wife of William V. Lippincott, died Dec. 23, 1891;" No. 2, "In memory of William V. Lippincott;" No. 3, "Rector's bell;" No. 4, "Wedding bell;" No. 5, "Funeral bell;" No. 6, "Children's bell;" No. 7, "All Saints' bell;" No. 8, "Trinity bell;" No. 9, "The National bell;" No. 10, "The People's bell;" No. 11, "The City bell;" No. 12, "The Angel bell." The tower and bells cost \$30,000, the entire amount having been defrayed with the Lippincott bequest heretofore referred to in these columns.

The Rev. Richard Samuel Adams, a retired priest of the diocese of Pennsylvania, entered into rest eternal on Sunday, 29th ult., in the 86th year of his age; the cause of his

death being due to the infirmity of old age. He was born, Nov. 15th, 1810, in Norwich, Conn., where he received his early education, and later graduated from Trinity College, Hartford, his father having been one of its earliest contributors. He was ordained to the diaconate by Bishop Smith of Kentucky, and was advanced to the priesthood by Bishop Kemper, under whom he was engaged in pioneer work in Indiana and Michigan. At different times Bishop Kemper remained at Mr. Adams' house, making it his headquarters of operations for missionary work in that section of the country. Mr. Adams spent 12 years in Brooklyn in missionary labor, afterwards going to Kansas, where he devoted a number of years to this work. He came to Philadelphia nine years ago, but his great age precluded his doing any active work. He was a thorough missionary, having built many churches throughout the country, and expended largely of his own means in furthering the work of his heart. The Burial Office was said on Tuesday afternoon, 31st ult. at the memorial church of the Advocate, the rector, the Rev. Dr. Silvester, officiating, after which the remains were taken to Norwich, Conn., for interment. Mr. Adams leaves a wife and one daughter.

The 119th anniversary of the battle of Princeton was celebrated on Friday afternoon, 3rd inst. at old St. Peter's church, under the auspices of the Pennsylvania Society of the Sons of the Revolution, who, with the City Troop, in full uniform, marched from Independence Hall to the church, and occupied the centre aisle. The service was in charge of the rector, the Rev. Dr. J. Lewis Parks, and the sermon was preached by the Rev. G. W. Hodge, chaplain of the society, from the text, "The righteous shall be in everlasting remembrance," Psalm cxli: 6. Mr. Hodge said that the society in erecting a tablet to an individual, (Capt. Wm. Shippen), had taken a new departure, having heretofore erected monuments on the scene of great Revolutionary events, or marking some great achievement in that struggle for independence. Speaking of Captain Shippen, he said he was a young patriot of 26 years, who, with his company of marines, joined Washington just before the battle of Trenton, and was killed at the battle of Princeton. His funeral was attended by the Council of Safety, the members of the Assembly (Legislature), and a large number of citizens. Interment was in the adjacent churchyard. The victory at Princeton saved this city for that time from British occupancy, and the Continental Congress, which had fled to Baltimore, speedily returned. The tablet which is of pure white marble, and inscribed with old-time letters, has been affixed to the south wall of the church about midway between the chancel and the pulpit.

## Diocesan News

### Chicago

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

On Thursday, Jan. 2nd, the monthly noon-day meeting of the Woman's Auxiliary was held in the Church club rooms. Mrs. Clinton Locke read a most interesting paper upon the Church Periodical Club, giving a brief account of the good already accomplished and full of helpful suggestions for future work.

The Rev. Edward Averill after occupying the position of assistant at Trinity church, Chicago, for several months, has accepted a similar position at the church of St. Paul the Apostle, Austin. The Rev. E. Du Moulin has come to assist the Rev. Mr. Rouse at Trinity.

On the afternoon of New Year's Day, the Rev. N. B. Clinch, assistant rector of Grace church, Chicago, was united in marriage to Miss Alice Dyer Loring. The ceremony was performed in Grace church, by the Rev. E. M. Stires, rector, assisted by the Bishop of the diocese, and the Rev. Dr. Locke.

### Southern Virginia

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

Sunday, Dec. 22nd, the new and exceedingly beautiful church for St. Paul's, Lynchburg, was opened for services. There was some disappointment felt at not having the great new organ. It was also the occasion of the institution of a vested choir, the chancel having been erected with this in view. The music was very fine. The chancel window, a gift from the Ministering Circle of King's Daughters, is an original composition of the "Ascension," by Frederick Stymetz Lamb. The building being Byzantine in character, appropriate detail has been obtained in the columns and ornamentation of the enriched border which is a frame to the central composition. The Saviour is pictured as rising through the air, attended by a flight of angels—an ideal representation of the subject of "Ascension." The sermon in the morning was by the rector from Haggai ii: 9. In the afternoon an historical address was made by Capt. C. M. Blackford who reviewed the history of the Church in Virginia, and its beginning in Lynchburg. At night the Rev. Dr. Lacy preached.

On Thursday afternoon, Dec. 26, all that was mortal of the Rev. Geo. W. Dame, D.D., was laid to rest in Green

Hill cemetery, Danville, the funeral services taking place at the church of the Epiphany which he had faithfully served for over half a century. It was a great shock to the community to hear that the venerable priest was dead. A few days ago Dr. Dame attended the 75th anniversary of the lodge of Masons of which for years he had been a prominent member, and to which he was greatly attached, and the next day he was taken sick. On Sunday, Dec. 22, he was at church and the next day did some visiting. Dec. 24th, while enjoying the call of some lady friends in the afternoon, he was taken suddenly ill. A doctor was at once called, but one hour later Dr. Dame passed peacefully away conscious almost to the last. A history of Dr. Dame's life, is a history of the Church in the surrounding country. He was born in Rochester, New Hampshire, July 12, 1812. An uncle being president of Hampden-Sidney College in Virginia, Dr. Dame entered that institution and was graduated in 1829. He studied medicine for three years, and in 1833, completed these studies at the University of Pennsylvania. He then became instructor in Greek at Hampden-Sidney, resigning on account of ill health in 1839. In 1840 he was ordered deacon by Bishop Moore, taking charge of the Danville Female Seminary the same year, organizing the church of the Epiphany, and becoming its rector. In 1841, he was ordained priest by Bishop Moore. When Epiphany church, or, to be more correct, "Camden" parish was organized there was no Episcopal church anywhere in that section, and only eight Churchmen in the whole of Camden parish, comprising the counties of Pittsylvania, Franklin, Henry, and Patrick. In 1842 the congregation of the church of the Epiphany had so increased that it was necessary to erect a church building. Most of the members were poor, and those who could not give money gave their labor, timber, etc. Dr. Dame with his own hands put in all the windows and every pane of glass. The flourishing churches in Danville, Neapolis, Pittsylvania, and the other counties of the parish are monuments to his unceasing labor and unflinching fidelity. He remained the beloved rector of the parish and of the Epiphany church until the present year, a term of 55 years, when, on account of old age and growing infirmities, he resigned the office and was succeeded by the Rev. J. Cleveland Hall. His devoted people then elected him rector *emeritus*. On July 22nd, 1835, Dr. Dame was united in marriage with Miss Maria Page, the 13th child of Major Carter Page, of Cumberland county, and grand-daughter of General Thomas Nelson, one of the heroes of the war of the Revolution. Of nine children, six reached maturity, among whom are the Rev. Wm. M. Dame, D.D., of Baltimore, the Rev. Nelson P. Dame, of Winchester, and the Rev. George W. Dame, Jr., of Symrna, Del. In July, 1885, Dr. and Mrs. Dame celebrated their golden wedding, and in 1895 they celebrated their 60th anniversary. Mrs. Dame died Sep. 10th last.

Dr. Dame was a Mason, prominent not only in Danville, but throughout the jurisdiction of Virginia. He was master of his lodge from 1841 to 1869, and grand chaplain of the grand lodge of Virginia from 1864 to his death—32 years. His deeds of charity, his solicitude for and care of the poor and distressed, his great work as an educator, his unvarying kindness to all, his indomitable will that regarded no obstacles, his pure life, and his sweet, tender home life will long be remembered.

### Spokane

Lemuel H. Wells, D.D., Bishop

SPOKANE.—The Christmas services at All Saints' cathedral were interesting and largely attended. Dean Babbitt was assisted by Brian C. Roberts. The dean preached on the words: "Mary pondered all these things in her heart."

PALOUSE.—Christmas morning services were held in Holy Trinity church for the first time. This church will stand as a monument to the energy of the present rector, the Rev. J. Neilson Barry, who, in the face of many discouragements, has carried the project through successfully. Although the building is small, it is well planned and constructed; it is also paid for. The first Church service in Palouse was held by Dr. Nevius in the fall of 1879, and there were occasional services after that date by Bishop Talbot of Idaho, Bishop Morris of Oregon, Bishop Paddock of Washington, and the Rev. C. B. Crawford of Spokane. The mission was organized May 13, 1891, and regular services held two Sundays in the month by the Rev. J. N. Goss. The corner-stone of a church was laid by the Rt. Rev. J. A. Paddock, Oct. 28, 1891, and the foundation built that fall, but owing to the absence of a clergyman, the services were discontinued, and the masonry, which cost \$300, being left unprotected, was ruined by the weather. Occasional services were afterwards held by the Bishop of Spokane and the Rev. J. H. Gillman. Between \$400 and \$500 which had been raised for a new church, was lost by the failure of the bank of Palouse last August. The Rev. Mr. Barry has been holding services every alternate Sunday since July. Work began on the present church Oct. 4th. It is proposed as the congregation grows, to add transepts and chancel, and to use the present building as the nave. There was a short dedicatory service before the regular Christmas service. The church will be consecrated when Bishop Wells returns in February.

## Oklahoma and Indian Territory

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

EL RENO.—A special Sunday school for colored children has recently been started here. The Bishop visited here on Jan. 1st (Feast of the Circumcision), when representatives of both the Indian and colored races were present, and partook of the Holy Communion, along with the white congregation.

## Connecticut

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

Essex.—The Rev. Percy T. Fenn, D.D., who entered upon his duties as rector of St. John's on Nov. 1st, has already met with great success in his work. He has started a Sunday school with 40 members, introduced a weekly and holy day celebration of the Eucharist, and begun the work of organization. He has also commenced missionary work at Ivoryton and Deep River, two large villages five miles distant, which have hitherto been untouched by the Church. Judge Phelps, the senior warden of the parish, has presented to the Sunday school a library of 100 books. At the Sunday school festival, held on St. Stephen's Day, substantial gifts were made to the children, the rector and his family. This is an old, well furnished, and richly endowed parish, and its future is full of promise.

HARTFORD.—The Christmas vacation of Trinity College ended Tuesday, Jan. 7th. The catalogue for 1895-'96, which was recently issued, shows an increase over last year's list of undergraduate students. The number of men in the arts course remains the same as last year, while the scientific course and the letters and science course show a decided gain. The increase in these departments seems to show that the talked-of school of technology would be a welcome addition to the educational facilities of Trinity. In the last year the library has received, either by gift or purchase, 764 volumes. The most curious gift was a Siamese edition of the sacred writings of the Southern Buddhists, a present from the King of Siam to commemorate the 25th anniversary of his ascension to the throne. Under Dr. Robbs' supervision the physical laboratory has been fitted out with new instruments and appliances of most modern make. The gymnasium has been recently supplied with a quantity of new apparatus.

## Maryland

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

BALTIMORE.—A large five-pointed gas jet star has been presented to St. George's church, by Mrs. John Eames, of Hartford, Conn., as a memorial of her mother and father. It is placed at the apex of the arch separating the chancel from the nave.

The Rev. Douglas Hooff, of Alexandria, Va., has accepted the call to the church of the Atonement, a mission of Emmanuel church. Mr. Hooff is a graduate of the Virginia Theological Seminary, near Alexandria, and formerly was rector of the church at Suffolk, Va. He was also rector of St. Mary's mission, at Detroit, Mich., but for some months has not had a charge. He returned a few months ago from a year's European trip.

The Bishop recently paid a special and informal visit to Hannah More Academy, the diocesan school for girls, near Reisterstown, Baltimore Co., inspecting with great pleasure the new buildings erected by the generous action of Mr. William Keyser, one of the trustees. He found everything in excellent order and working.

## Quincy

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

A meeting of the Peoria deanery was held Dec. 9th, 10th, and 11th, in St. Jude's church, Tiskilwa. Ten of the clergy were present. Admirable and earnest addresses, calculated to stir up and increase devotion to the Lord in His Church, were delivered by the Bishop, several of the presbyters, and by a faithful layman from St. Paul's parish, Peoria.

Much interest was exhibited at a session of the Diocesan Board of Missions, held in St. Jude's, on Dec. 10. In accordance with the action of the convention last May, a general missionary, the Rev. William Francis Mayo, has been appointed and has been in office and service since St. Michael's Day. The board has since that date pledged his salary and that of some new missionaries. To meet this pledge, the four rural deaneries are asked to contribute at least \$500 each. The board was cheered by a report from the dean of Peoria that, in his deanery, all but \$35 had at this early time, been subscribed, and by a like report from the dean of Rock Island, that so large a part as was good assurance of the whole, was in hand. The other deaneries have made good progress toward like success; all which is more than well for this small and not wealth burdened diocese. Good congregations were present at all the services. St. Jude's, Tiskilwa, is faithful and active. To the regret of all, the rector, the Rev. A. Bailey Hill, was kept by temporary sickness from attendance at church with his parishioners and his brethren of the clergy.

**CITY.**—Bishop Burgess visited the parish of the church of the Good Shepherd on the third Sunday in Advent, and administered the rite of Confirmation to a class of six candidates, all adults with one exception. This was the second class confirmed in this church during the year. The Bishop's address for the occasion dealt with the teachings for the season, and was greatly enjoyed by a large congregation. On the following Monday the Bishop held special services at the State Soldiers' Home, confirming an old soldier who was unable to attend the services at the church. The church of the Good Shepherd is resuming its old time prosperity under the wise direction of its revered rector, the Rev. Dr. William B. Corbyn.

On the Sunday after Christmas the churches in Quincy were highly favored by a visit from the Rt. Rev. A. Leonard, Bishop of Nevada, Utah, and the western half of Colorado. He visited the Sunday school of the cathedral of St. John in the morning, and made the children happy by friendly talk, showing a genuine interest in their welfare. He preached at the cathedral at the mid day and evening services. In the afternoon he visited the Sunday school of the church of the Good Shepherd.

The parishes of St. John's, Redemption, and Grace church, Bowling, presented their rector, the Rev. R. P. Eubanks, with a beautiful and costly gold watch and chain as a Christmas present. A letter accompanied the watch, saying it was given as a token of the high esteem and love felt by the congregations toward their pastor. Under the administration of Mr. Eubanks decided progress has been made.

### Kansas

**Frank R. Millsbaugh, D.D., Bishop**

Pittsburg has a population of some 12,000 souls, with a beautiful church and rectory, but a small number of communicants, awaiting the incoming of some earnest, self-sacrificing rector who will be content with a small salary, to build up here one of the largest parishes in the diocese. Bishop Millsbaugh made his visitation here Dec. 22nd, and confirmed a class of ten, making over 200 confirmed since his consecration in Sept. last.

Despite the inclement weather, a large congregation assembled in Trinity church, El Dorado, on the occasion of the first visitation of the Bishop. A class of four were confirmed. A very pretty stone font and an excellent eagle lectern in oak, the latter in memory of the late Bishop Thomas, were put in place for the first time at this visitation.

Archdeacon Hill, carrying the letter from the Bishop, instituted the Rev. J. J. Purcell as rector of St. John's Memorial church, Parsons, the last Sunday in Advent.

The Bishop completed a ten days' visitation at St. John's church, Girard, on Dec. 23rd, confirming a class of nine presented by the rector, the Rev. John Bennett. The parish is noted for its sweet singing by about 40 girls and boys, habited respectively in cottas and black dresses with broad white collars and cuffs, thus disposing of the incongruity of girls in cottas.

At St. Barnabas' church, Williamsburg, Dec. 16, the Bishop had a crowded congregation, of whom two-thirds were men. Three were confirmed.

At the cathedral, Topeka, the Bishop, in accordance with a resolution of the convention of the diocese, commissioned the Rev. C. Rowland Hill archdeacon of Eastern Kansas. He has been for several years chaplain to the late Bishop Thomas. His work will be in the missionary field as special assistant of the Bishop.

The Rev. J. E. H. Leeds has accepted the rectorship of the two parishes in Wakefield and St. Paul's church, Clay Centre, and become missionary in the Republican River district.

### Massachusetts

**William Lawrence, S.T.D., Bishop**

**BOSTON.**—The following clergymen will preach in St. Paul's church, Sunday afternoons, in January: The Rev. Professor Walpole, and the Rev. Drs. G. W. Douglas, Thomas A. Tidball, and J. Lewis Parks.

Trinity church was opened to welcome the new year at 1 P. M. The Rev. Dr. Donald conducted the service, and de an address.

At the last meeting of the Sunday School Institute, in St. Paul's chapel, "The definite aim of the Sunday school teacher" was presented by the Rev. Dr. Lindsay. The Rev. Herman Page talked upon "Primary instruction." "Instruction belonging to the older classes" was presented by the Rev. A. P. Greenleaf.

The Rev. George Maxwell has become assistant at St. John's church, Charleston, and the Rev. E. F. H. J. Masse has relinquished his position as assistant at All Saints', Ashmont (Dorchester).

**LENOX.**—The Rev. S. B. Duffield, of Quincy, has taken charge of Trinity church till the spring.

**OTIS.**—St. Paul's church was decorated this Christmas with evergreen for the first time in many years. It is usually closed during the winter, but through the efforts

of the lay-reader, Mr. John Bosworth, services have been held, and the festival of Christmas was observed. The old chandeliers which have not been used in 30 years, were filled with candles, and a candelabrum stood upon the altar, lighted. The whole interior was beautifully trimmed, and the service was well rendered. The Rev. G. M. Murray, of Lee, officiated.

### West Missouri

**Edward Robert Atwill, D.D., Bishop**

**ST. JOSEPH.**—Since July last, many improvements have been noted in the parishes of Christ church and Holy Trinity, now combined into one. Christ church, under the care of the Rev. John Henry Hopkins, rector, and the large rectory adjoining, have been re-painted, the cross has been restored to the top of the handsome spire, and the two buildings make one of the most attractive Church properties in the entire city of 65,000 population. The church will hold from 750 to 800, and is very centrally located, every electric car in town passing within from two to three blocks. The doors are now open all day, throughout the week; the Holy Communion is celebrated at 7:30 A. M. on Sundays, and at 10 A. M. on holy days. There are about 440 confirmed persons enrolled. The Junior League (24 boys) lately placed new choir stalls in the church, and the choir, one of the best in the city, consists of over 40 members, of whom 28 are vested men and boys. An 8-page monthly parish paper has been started, and 1,000 copies are distributed free, as the advertising covers expenses. The working organizations of the combined parishes are some 16 in number, and include the Woman's Auxiliary, Dorcas Society, Junior Auxiliary, Brotherhood of St. Andrew, Daughters of the King, Junior League, Sunday Evening Committee, and others. "Missionary teas" are held at the rectory every month, under the auspices of the Woman's Auxiliary, and very able papers have been read by members of the parish branch on diocesan missions, and missions in China and Japan. The congregations at the Sunday and week-day services are steadily increasing, at both Christ church and Holy Trinity. The Rev. Mr. Price, lately arrived from the diocese of Louisiana, assists the rector by taking most of the work at Holy Trinity church, which is a very inviting frame structure, seating about 300 persons, and situated about a mile south of Christ church. There are about 150 confirmed persons enrolled, and there is a strong, vigorous spirit among the members, most of whom are English mechanics.

### New York

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

**PORT JERVIS.**—Bishop Potter visited this parish, the Rev. Uriah Symonds, missionary in charge, on Sunday, Dec. 29th, and confirmed a class of 14. The church in this place is entirely under the charge of the Bishop, the missionary being his appointee, and while it is weak financially, planted as it is in a strong sectarian town, yet it does a very necessary work and brings itself into touch with a large number of people who are learning more than ever what the Church truly represents. The class confirmed was largely from the denominations.

### Duluth

The following condensed account of Bishop Gilbert's address at the primary convention held in Brainerd, Dec. 3rd and 4th, will give Churchmen at large some idea of the vast territory the new diocese of Duluth will occupy. A brief survey of this vast missionary field shows an area of 57,000 square miles, containing a population of 408,099 souls:

"To me every town and mission, every lake and prairie, every stream and stretch of forest land are dear," said the Bishop. "For almost ten years I have traversed this singularly interesting land, in steam cars, in wagon, in canoe and on foot; its people have become my people, and to visit a parish or mission now is to meet friends who are near and dear to me. My wanderings 'far afield' have been brightened and cheered by the warm welcome and genuine hospitality of the missionaries' homes. The reputed hardships of a Western bishop's life have been absorbed and lost to sight in the warmth of friendship's kindly welcome. To part company with you, dear friends of Northern Minnesota, is a severe wrench to one's heartstrings, and it is with a glad and willing spirit that I continue the oversight of this field until you have a chief pastor of your own.

"In accordance with the agreement executed by the Bishops of Minnesota, no election of a bishop can be made until the sum of \$20,000 is paid in and invested. Two-thirds of this amount have thus far been secured in actual cash subscriptions, and it becomes the first and paramount duty of this convocation to take definite steps toward the securing the full amount required."

The Bishop then proceeded to give a description of the parishes and missions which were included in the new diocese, beginning with St. Vincent, in the extreme northwest, close to the Manitoba line, where there is a church and rectory under the care of the Rev. P. B. Peabody, and mentioning also the following:

Hallock, Crookston, Mentor, Fosston, Ada, Moorhead,

Breckenridge, Graceville, Morris, Glenwood, Sauk Centre, Ashley, Melrose, Alexandria, Fergus Falls, Detroit, Richwood, Perham, Wadena, Oak Valley, Eagle Bend, Brainerd, Little Falls, Royalton, Sauk Rapids, St. Cloud, New Paynsville, Hinckley, Sandstone, Two Harbors, Tower, Ely, Virginia, Cloquet, and the see city, Duluth.

**DULUTH.**—Here the future Bishop will reside, and from it as a centre will reach out into every portion of the diocese. There are three missions, two of them in charge of the Rev. Mr. Sheridan; the third carefully looked after by the rector of St. Paul's.

St. Luke's Hospital is an institution of which any diocese could be proud.

The Indian reservations are under the self-sacrificing care of the Ven. Archdeacon Gilfillan, whose home is White Earth. Here is St. Columba church, the Rev. Fred Smith in charge.

At Gull Lake there is a parsonage and school-house, Mrs. Denley in charge; Twin Lakes, attractive church and rectory, Lewis Manypenny in charge; Big Bend, new mission just opened under the Rev. Joseph Wakazoo; Beaulieu, church, parsonage, and flourishing government school, the Rev. Mark Hart, missionary; Red Lake, 80 miles from Beaulieu by wagon road through prairie and forest, two churches, one at the agency, the other at Old Chiefs Village, the Rev. Mr. Willis, missionary.

"From Red Lake by wagon and canoe through a virgin wilderness of woods and waters, a journey of four days, Cass Lake is reached, with its little chapel, the Prince of Peace, Mr. Johnson, catechist, in charge. Two days journey by canoe brings us to Leech Lake agency, where we find a flourishing mission and a large congregation in charge of the Rev. Charles Wright. From Leech Lake we journey by lumber wagon, a drive of 60 miles until Pine Point, one of the most important Indian stations, is reached, the Rev. George Smith in charge.

"By this hasty journey we have almost circumtraversed our Indian field, and have not only been impressed by the faithful work of our missionaries, but have also seen the good results accruing from the presence of Miss Carter's lace teachers at three of the places visited, notably at Leech Lake. In a few years this vast area will be for the most part thrown open to the settlers; it will be crossed by railroads, large towns will grow and thrive, and the silence of these primeval solitudes will be broken by the sound of the plowman's voice and the hum of the reaper. It is an imperial domain, this new jurisdiction, and wise is the Church which possesses it for God.

"From our inspection of the field we find that there are only five counties into which the Church has made no entrance, but that there are scores of young hamlets and villages which still wait to hear the voice of our Apostolic Church. The future will bring with it large opportunities for work and growth, and it will require the united, unremitting labor of bishop, clergy, and people to bring 'mighty things to pass.' To summarize: There are four self-supporting parishes; 42 other parishes and missions; 37 church edifices; 18 rectories or mission houses; 24 clergy; 2,485 communicants and church property valued at \$143,366."

### Washington (D. C.)

**CITY.**—At a meeting of the Standing Committee in the church of the Epiphany on Monday, Dec. 30th, the Rev. Dr. Henry Y. Satterlee's, formal letter of acceptance was laid before the committee by the president, the Rev. John H. Elliott, S. T. D. It reads as follows:

CALVARY CHURCH RECTORY,  
133 East Twenty-First Street,  
New York, Dec. 27, 1895.

*Gentlemen:* It is hard for me to express in words my deep appreciation of the honor that has been conferred upon me by the clergy and laity of the diocese of Washington in electing me its first bishop.

The consciousness of the grave responsibilities to God and man which belong to this high position in the Church of Christ, and the realization of the opportunities of the new diocese have become deeper and stronger in my mind after three weeks of careful and prayerful consideration.

I have had heretofore an unshaken conviction that no human influence or earthly inducement, nothing less than the plainest indication of God's will, should sever the religious ties that bind me to the work, the people, the ideals of Calvary parish; I now feel that that call of God has come and that it is imperative.

Though I realize now more vividly and painfully than ever before my own utter insufficiency for the office and work of a bishop in the Church of God, yet day by day the conviction has grown steadily stronger that this summons has come to me from the great Head of the Church, our ascended Lord and King, and, therefore, in obedience to His voice and in humble submission to what I believe to be His will, I accept the position of bishop-elect of Washington.

With the unceasing prayer that the blessing of Christ may rest upon the new diocese and that in all our works begun, continued, and ended in Him, bishop, clergy, and people may perceive and know what things we ought to do, and then have grace and power faithfully to fulfill the same, I am, gentlemen, with deep respect,

Your servant in Christ,  
HENRY Y. SATTERLEE.

**Pennsylvania**

Oz! W. Whitaker, D.D., Bishop

**RADNOR.**—Mr. Wm. S. Cudlipp, of West Chester, has been appointed organist of old St. David's church, the Rev. W. S. Baer, rector.

**WEST CHESTER.**—On Saturday, Dec. 28th, Bishop Whitaker with the committee in charge of the Smith legacy to the Philadelphia City Mission, visited "Oakbourne," the property near this borough bequeathed to that organization by the late Mrs. James C. Smith, to take formal possession. It is expected that this house may be used for the female consumptives, as well as for other women suffering from various diseases; and the institution at Chestnut Hill will be devoted to the use of the male consumptives whose quarters at the House of Mercy, 411 Spruce st., are becoming overcrowded.

**Long Island**

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

**BROOKLYN.**—On Sunday morning, Dec. 29th, the Rev. Francis D. Hoskins, who has been rector for the last three years of St. John's church, Fort Hamilton, addressed farewell words to his congregation. He has accepted the position of secretary of the Society for the Increase of the Ministry, which is located at Hartford, Conn. In the afternoon of the same day the Bishop visited St. John's, and confirmed 11 persons, who were presented by Mr. Hoskins.

The interior of St. Clement's church, the Rev. Robert E. Pendleton, rector, has been renovated by the tinting of the walls, and a new carpet has been laid. Through the energy of Mr. Frederick W. Hearn, who was sustained by the hearty co-operation of the parishioners, the funds for this improvement were secured. The St. Agnes' chapter has, by a sale held under its auspices, raised \$75 to pay for the small organ which is used in the sessions of the Sunday school and occasionally at week-day services. A durable and handsome pair of white gauntlets for use by the crucifers at St. Clement's has been presented by Mr. Romaine. On the cuff of each is an embroidered cross set with red and white stones, in harmony with the jewels in the processional cross. The rector has organized a new chapter to consider missionary interests, and appointed Mrs. Stagg directress.

**Southern Ohio**

Boyd Vincent, D.D., Bishop

The convocation of the Dayton deanery met in the church of the Epiphany, Urbana, on the evening of Dec. 2, Evening prayer was followed by a sermon by the Rev. Stephen W. Garrett. At 8:30 the next day Morning Prayer was read. A business session was held at 9, with reports from missionaries. At 11 there was a celebration. In the afternoon the Rev. John P. Tyler made an excellent address on "The Sunday School, its place and methods." The discussion that followed was participated in by Archdeacon Edwards, Dean Roberts, Rev. Abdiel Ramsey, and Rev. S. W. Garrett. In the evening a missionary service was held with addresses by Archdeacon Edwards, Dean Roberts, Rev. Abdiel Ramsey, and Rev. John P. Tyler.

On the evening of Dec. 8th in Christ church, Cincinnati, the Rev. H. W. Jones, D.D., Professor in Bexly Hall, Gambier, delivered an instructive lecture, under the auspices of the church club on the subject of "Montanus—a prophet of the second century." Dr. Jones showed a thorough knowledge of the subject. On the following evening, the Church Club gave a banquet at the Grand hotel, at the close of which Prof. Jones and the Rev. F. W. Baker spoke on "The importance of Church History." The Rev. Robert A. Gibson followed in an address on "The work of the General Convention."

Bishop Vincent, on Sunday, Dec. 29th, consecrated the church of Our Saviour, Mechanicsburg. Not quite three years ago the work was started there by Archdeacon Edwards, commencing with only four communicants, in a strong Methodist community. Sixteen months after the mission was started the church was built. Now there are about 40 communicants, and the church property is worth \$6,000.

On the evening of Dec. 18th, Bishop Vincent made his fourth visitation in a little over a year, to St. Andrew's mission for colored people, Cincinnati, and confirmed a class of six, presented by the Rev. G. Alex. McGuire. A most excellent work is being done by Mr. McGuire, as is seen in the very large congregations and the increased attendance in the Sunday school.

The Altar Guild has presented a beautiful chancel rail to St. John's church, Cambridge. It consists of four large brass standards, surmounted with an oak rail. A friend of the parish has given a handsome brass altar cross, 24 inches high. At the recent visitation of the Bishop to the parish, the rector, the Rev. Wm. R. McCutcheon, presented a class of seven adults for Confirmation.

At the annual service of St. Andrew's Brotherhood, of Trinity church, Columbus, on Sunday evening, Dec. 1st, an address was delivered by Prof. Canfield, president of the

Ohio State University, on the subject of "Enthusiasm in Church work."

The Rev. Dr. Rainsford of New York, will hold a ten days' Mission in Cincinnati from Feb. 9th to 19th. The services will be held daily, as follows: At 8 A. M. in Christ church, Celebration with address; at 12 o'clock, half-hour service in Pike's Opera House; 8 P. M., Evening Prayer, and address in the church of Our Saviour.

The parish Year Book of Calvary church, Clifton, the Rev. Edwin F. Small, rector, has just been issued. The following is the financial showing for the past year: Helping Hand Society, \$1,115; Home Society, \$229 60; mother's meeting, \$140.25; parochial objects, \$6,959.45; diocesan objects, \$1,544 94; missions, \$1,729.93; total from all sources, \$11,719.17.

**South Carolina**

Ellison Capers, D.D., Bishop

BISHOP'S VISITATIONS, 1896

JANUARY

- 26. Louisburg.
- 27. Kittrell.
- 31. Durham.

FEBRUARY

- 2. A. M., Cunningham; P. M., Milton.
- 4. Reidsville.
- 6. Leaksville.
- 8. Stoneville.
- 9. Madison.
- 10. Walnut Cove.
- 11. Germanton.
- 12. Mount Airy.
- 14. Winston.
- 16. Greensboro.
- 17. Burlington.

MARCH

- 8. A. M., St. Augustine's church, Raleigh.
- 15. Henderson.
- 17. Goshen.
- 19. Stovall.
- 20. Williamsboro'.
- 21. Middleburg.
- 22. A. M., Ridgeway; P. M., Warrenton.
- 23. Littleton.
- 25. Gaston.
- 26. Jackson.
- 27. Weldon.
- 29. Ringwood.
- 31. Enfield.

APRIL

- 1. Halifax.
- 3. Scotland Neck.
- 5. Tarborough.
- 12. Wilson.
- 19. Raleigh: A. M., Christ church; P. M., Good Shepherd.
- 23. Sanford.
- 24. Southern Pines.
- 26. Morgan's Factory.
- 27. Rockingham.
- 28. Ansonville.
- 29. Wadesboro'.
- 30. Monroe.

MAY

- 3. Thompson Orphanage.

**Indiana**

John Hazen White, D. D., Bishop

A congregation of 50 deaf-mutes worshiped in the Sunday school room of Christ church, Indianapolis, on the afternoon of Sunday, Dec. 29th. Bishop White was present, and addressed them through the Rev. A. W. Mann. A male deaf-mute was baptized at this service.

The Rev. Ernest A. Pressy has taken temporary charge of Christ church, Indianapolis.

The Indianapolis Clericus held its December meeting in St. Paul's parish house, on Dec. 30th. The Holy Communion was celebrated by the Rev. Palin Saxby, after which all repaired to the episcopal residence, where they partook of the hospitalities of Bishop White, and spent an afternoon very profitably in social intercourse and discussing the work of the Church in the diocese.

Trinity church, Peru, the Rev. Otway Colvin, rector, has just erected a substantial brick parish house, at a cost of \$3,200, all of which has been raised in the parish. The house will be dedicated by the Bishop at his visitation Jan. 26th.

**Pittsburgh**

Cortlandt Whitehead, D.D., Bishop

At a recent visit of the Bishop to the church of St. John the Divine, Sharon, he confirmed the third class within nine months, making a total of 46 confirmed since the coming of the present rector, the Rev. E. H. Parnell. On the same occasion Bishop Whitehead admitted to the order of Daughters of the King 14 young women, who were desirous of being engaged in more active and better organized work in the parish. Later in the evening the Bishop opened a new reading room for the parish, which is in near proximity to the church, and has been provided through the efforts of the parochial chapter of the Brotherhood of St. Andrew for a place of enjoyment and improvement for the young men of the community. Large numbers of people attended the services in the church and the opening of the rooms.

At Duquesne, an enterprising manufacturing town on the banks of the Monongahela river, the first services of the Church were held on the evening of Dec. 6th, in the Swedish Lutheran place of worship. A systematic visitation of the town was made during the day by the Rev. Messrs. Heffern, Barber, White, and Sheerin, and these gentlemen, with the general missionary of the diocese, the Rev. J. H. Barnard, took part in the first service. A large congregation was in attendance and it was decided to rent

some place in which services could be regularly conducted. The Lutheran church building was secured, and on the two succeeding Sundays services have been held by the rectors of McKeesport and Homestead, adjoining towns. A fund has been gathered for current expenses and steps are being taken to procure lots for a Church building.

At Christmas tide there was presented to St. Timothy's church, Esplen, by the congregation, a brass altar cross. At the same time there was given in memory of their beloved daughter Jane, by Mr. and Mrs. W. S. McKinnie, a handsome solid brass alms basin and altar vases.

On the 4th Sunday in Advent, Dec. 22nd, the Bishop instituted into the rectorship of Trinity church, Washington, the Rev. Christian M. Young, who has lately come from the diocese of Southern Ohio. The Bishop preached the sermon. In the evening the rector presented a class of 17 to receive the apostolic rite of the laying on of hands.

**Newark**

Thomas Alfred Starkey, D.D., Bishop

On Christmas Day, the completed church of the Holy Innocents, Hoboken, was occupied for the first time. There were five celebrations of the Holy Eucharist, at midnight, 6, 7, 8, and 10:30 A. M. The solemn procession of choristers, acolytes, seminarians, and priests, before the midnight High Celebration, was very imposing. The Rev. Father Turner, vicar, was celebrant, and Field's Mass in F, was well sung by the choir with orchestral accompaniment. At 10:30 A. M., the solemn High Celebration was repeated, and Father Turner preached the sermon. On Holy Innocents' Day the Bishop celebrated the Holy Eucharist at 10:30, and blessed the new nave, mortuary chapel, and sacristies. The sermon was preached by the Rev. Morgan Dix, S. T. D. There were present in the choir, the Rev. Messrs. George H. Fenwick, curate, Wm. Walter Webb, George Houghton, Wm. R. Jenvey, J. E. L. Jenner, and Frederick Mortimer. After the services the visiting clergy were entertained at luncheon by Mrs. G. B. Stevens. Father Turner has resigned as vicar of Holy Innocents', and expects to go to Italy in February, for a much needed rest.

On Sunday, Dec. 22nd, the Rev. Montgomery H. Throop, rector of St. Matthew's, Jersey City, gave the first of a series of "illustrated meditations" on the Nativity and Childhood of Jesus. The meditation was begun with the Evening Prayer, the vested choir singing as processional hymn, "Hark, the glad sound, the Saviour comes," and as an anthem, Dr. Stainer's "Hosanna in the highest." A preliminary talk on Bethlehem followed, with stereopticon views. After the hymn, *Adeste fideles*, Evensong was said, each page of the Prayer Book being thrown on the screen by the stereopticon. The Creed was shown in a beautifully colored plate. Hymns were sung at some points in the meditation, and the whole was followed by an organ recital. The pictures included some by Hoffman, Dore, Van Dyke, and Raphael. Mr. Throop has arranged lectures on the Temptation, the Stations of the Cross, and the Passion, all for use in the Church building, to be accompanied by the Church's prayers and hymns displayed in type upon the screen, which he will give in other parishes for an almost nominal fee. Mr. Throop is holding the ground in a locality from which the wealthy and fashionable people have moved. He found his parish heavily burdened with debt, and has succeeded in paying off the greater part of it. The profits from these and Lenten meditations will be devoted to this and, possibly, to other missionary objects. After Easter he expects to deliver a series of illustrated lectures on Church History, sharing the profits with any parish where he may go. A lecture on Ben Hur is ready at this present time.

In St. Stephen's parish, Newark, Christmas Day was an occasion long to be remembered. Pursuant to the action of the vestry, there were used for the first time a handsome processional cross of brass, heavy brass candlesticks with altar lights, and the Eucharistic vestments. These were all presented by one of the parishioners. The number of persons receiving the Holy Communion on Christmas Day was greater than in the past four years, showing that the parish is gaining in the spiritual life as well as in numbers and in influence. St. Faith's Guild, the parish branch of the Junior Auxiliary, sent a valuable Christmas barrel to the missionary work in the West. This energetic guild numbers over 200 live members. With a new superintendent, the Sunday school is increasing its strength and usefulness, thus encouraging the workers all along the line. A very successful fair and supper was held by the women's guild shortly before the Christmas season.

**Central New York**

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

BISHOP'S APPOINTMENTS

JANUARY

- 12. A. M., Manlius; P. M. Fayetteville.
- 15. Jamesville.
- 17. College.
- 19. Onondaga.
- 25. P. M., Whitestown; evening, New York Mills.
- 26. A. M., Utica, "Holy Cross"; P. M., New Hartford.

## The Living Church

Chicago, January 11, 1896

Rev. C. W. Leffingwell, Editor and Proprietor

At the time when some Church journals are making a great fuss about ritualism and "Romish" teachings and tendencies in the Church, outside observers are noting with satisfaction the progress of our communion in aggressive Christian work. The growth of charities and educational work was never so remarkable as of late, and the prosecution of missions in the large cities is the outgrowth of the revival of earnestness among all classes of Churchmen. This croaking is all wrong. It can only make the croakers miserable and frighten people away from the Church. Oh! that the goodly fellowship of the harpers, each one harping with all his might at something he does not like, would only remember that if each one of them would faithfully attend to the working and the praying which God expects of them, a great many of the wrong things would come right, and the Church would grow more rapidly than it does, and every harper could then hang his harp on the willows.

THERE is no part of the Church's liturgy that more directly links us with the early ages of Christianity than the collects. The criticism sometimes made, that there is in them too much ascription and too little substance, will appear trivial if one considers that concise as that substance is, it embodies all the great facts of Christian doctrine; each collect being a distinct subject. They express an exalted faith, and breathe a spirit of purest devotion. We can hardly say that they were composed, for they have grown into use, being the cherished expression of saints to whom Christ and divine things were ever present realities. We can but be conscious that our own religious feelings are too poor and cold, compared with them; we are not up to them. What adoration they express! What loving trust in God our Saviour! What reliance on His love and mercy, and protecting care! What contrition and earnest entreaty for support amidst the perils and trials of this earthly pilgrimage! A study of the collects alone affords a beautiful illustration of the spirit of the Christian religion.

THROUGH an unprecedented series of events the English government finds itself entangled with other governments to an extent which it will tax the utmost resources of British statesmanship to retrieve without either a war or a loss of prestige. First, we have the Armenian question, which has revealed the powerlessness of England to fulfill her most solemn engagements. Then came the intervention of the United States in the Venezuelan boundary dispute, with its revelations of bitter feeling and threats of war between two nations most closely connected by blood and common ideals. And now, again, like thunder out of a clear sky, comes the complication with the Transvaal Republic, which has brought England and Germany into a diplomatic collision which just now threatens to be far more serious than the trouble with the United States. Believing as we do, that the progress in power and influence of the Anglo-Saxon race in different quarters of the world does, on the whole and in the long run, make for the best interests of mankind, it must, nevertheless, be admitted that too often this progress has been promoted by unscrupulous methods and that self-interest has gone before justice. The best minds in England have often felt this deeply and have longed to see their country setting an

example of magnanimity among the nations of the earth. But nearly always the grasping spirit of commercial interest has prevailed to stifle nobler ideas, especially where weaker peoples were concerned. The history of the relations of England toward the Dutch population in Africa is not, except in a single instance, creditable to English statesmanship. But something like a time of reckoning seems now to have arrived.

### Mr. Gladstone as a Defender of our Holy Religion

Mr. Gladstone, notwithstanding the physical infirmities attendant upon his advanced age, which have forced his retirement from active life, shows no failure of intellectual strength and vigor. He seems to have dedicated the closing period of his extraordinary life to the cause of religion and humanity. His utterances on the Armenian atrocities and the responsibility of England in that matter, have done much to arouse and keep alive the English conscience and to goad an embarrassed and unwilling government into some pretense, poor and ineffective as it has thus far proved to be, of calling Turkey to an account and insisting upon the adoption of "reforms" which shall protect the Sultan's Christian subjects. On other subjects also the expressions of the retired statesman are eagerly looked for, and always produce profound impressions, so that the complaint has been made that the influence thus wielded transcends the proper limitations of a private citizen.

There is something fine in the spectacle thus presented. A man once clothed with the highest official power his countrymen could bestow, still continuing, after all the adventitious aids of office have been laid down, to exert this immense moral force upon the questions and movements of the times! Other "uncrowned kings" have soon found "none so poor to do them reverence." But in those cases all the reverence ever paid was to the office, not the man. It is a different matter when, as in this instance, authority was based upon character. Then office becomes merely an incident; with it or without it, that still remains which gave real power and enabled its possessor to effect great things, for good or ill, in his day and generation.

It is a comfort to Christian believers to find this remarkable man devoting much of his time and thought to the defense and furtherance of our holy religion. Here, amid all the apparent inconsistencies of his long political career, we find the connecting link between the Gladstone of the present and the Gladstone of sixty years ago. He plants his feet firmly upon the ancient foundations of supernatural religion, not yielding to modern attempts to change its essential character and reduce it to the level of a human philosophy. In books, such as "The Impregnable Rock of Holy Scripture," and in numberless reviews and essays, he strikes telling blows at unbelief and hostile criticism, and asserts with powerful pen the foundation principles of the unchanging Faith. In these productions, a man of no ordinary mind, one whose knowledge is the wonder of his contemporaries, and whose experience in the world of thought as well as in that of action is unparalleled in history, leaves his message to posterity upon the subjects of highest human interest for time and for eternity. That one of the greatest figures of this century should thus stand strenuously and uncompromisingly for the truth of the Gospel is a thing to be devoutly thankful for. The moral influence of such a fact upon the world at large can hardly be estimated.

That Mr. Gladstone has a realizing sense of the difference between the Christian religion and some of its recent counterfeits is always evident, but occasionally it is summed up with unusual

felicity in a single sentence. Thus in a recent number of *The Nineteenth Century*, he characterizes the attitude of Matthew Arnold in words which precisely define the position of a number of persons of our time: "He combined a fervent zeal for the Christian religion with a not less boldly avowed determination to transform it beyond the possibility of recognition by friend or foe." In fact, these words describe one of the principal phenomena which we discover among the religious or quasi-religious movements of the day, "fervent zeal for the Christian religion," coupled with a "determination to transform it beyond the possibility of recognition by friend or foe." It is true this determination is not always "boldly avowed." Sometimes it is disavowed.

Worst of all, this phenomenon sometimes exists among those who have less right than Mr. Arnold to enter upon such a work of transformation, since they have deliberately taken upon themselves strong obligations to do nothing of the kind, and have thereupon been invested with a special office and commission to guard, to teach, and to propagate, by word and example, in season and out of season, the Christian religion, as that religion has been received, defined, and taught from the Apostles' days till now. They have had a sacred trust bestowed upon them. The highest principles of honor are involved. A generation ago it was seen and accepted on all hands, that when the minister of any religious denomination found that he no longer believed the tenets of that denomination, and consequently could not teach those tenets, there was no alternative but withdrawal from a position which he could no longer fill without breach of trust. Such cases now and then occurred, and the persons concerned were respected on all hands as men of honor and integrity. That men should be found at this later day who do not think it necessary to be so scrupulous, who, on the contrary, think themselves justified in retaining their positions while endeavoring to "transform" the religion they are pledged to teach, into something quite unrecognizable, does not seem to us to indicate an advance in morality, still less a keener sense of honor.

### The Compassion and Majesty of Christ

FROM THE TRIENNIAL SERMON BEFORE THE BOARD OF MISSIONS, OCTOBER 6TH, 1895, BY THE RIGHT REV.

WILLIAM EDWARD MCLAREN, D.D.,  
D. C. L., BISHOP OF CHICAGO

The character of Jesus Christ refuses classification. All other men readily fall into groups or types, but His human nature stands without a peer and His character without a parallel. His manhood, I repeat, was perfectly human, but it was perfect manhood. His mind and reasonable soul were human, but He was "without sin." No taint of the first Adam was in His blood. His nativity of the Blessed Virgin was immaculate. His power as a man was in kind that indefinable superiority, that imperial distinction, which goes by the name of genius, but it was genius without weakness or flaw; in degree He was never matched by any son of man. Poetry, art, and eloquence, have too long ignored the law of proportion in their delineations of our Lord. They have mostly caught their inspiration from His passive qualities. They have dwelt upon those immeasurable sorrows which He encountered, until they have seen no more than a visage marred more than any man's, not discerning the features of a King, the only man who was all that man can be, the one majestic form of all generations.

It is, perhaps, with a pardonable ease that we, knowing Him to be infinitely more than man, seek relief from the bewildering beauty and power of this King of men in the sublimer mystery of His Godhead. It were easy to soar with St. Paul to the height of vision where it becomes evident that this colossal fig-



ure among men is chiefly great because in Him dwelt all the fullness of the Godhead bodily. But for our present purpose let us refuse the flight. I wish to keep my eye centred on the imperial humanity of our Lord. I wish to study that unutterable human compassion of Jesus for the sinning and sorrowing world, because being a perfect human compassion, it is the most fit ideal of the Church, and being human, it is for us a practicable example, though absolute reproduction be impossible. The power of His compassion, if poured forth under the ordinary limitations of our nature, would not be a sufficient stimulus, an adequate ideal, challenging us to transcend our weak attainments. Had it been only such a qualified motive as that, it would of itself sufficiently account for the restrained and vacillating response of the Church to the Macedonian cries of the nations. Had it been only that, it is questionable whether that response would not have been even less strong and earnest than it has been. It is the unique splendor of His human interest in humanity, and of His mission love for a world dying in its sins, a love that astonishes, overwhelms, subdues the heart by its intensity, and captivates the soul by its self-forgetful tenderness, that has uplifted to heroic heights of missionary zeal great souls like Peter and Paul, Columba and Cuthbert, Irenæus, Gregory, Augustine, Willibrord, Ausgar, Xavier, Selwyn. It is amazing to note the power this ideal compassion has over every type of human character, every shade of devotion. The little child in grace and the maturest saint turn towards this wonderful Christ, unpeered in power, in wisdom without an equal, in sensibility more delicately strung than woman, in manliness the perfect exponent of human possibility, in intellectual capacity colossal, in moral quality and spiritual force unique among men, and find in Him what can be found nowhere else, the inspiration of a majestic nature that stoops to the lowliest heart with a love unutterably strong.

But there are other evidences of our Lord's magnificent compassion for humanity than those which the pages of inspiration furnish. What is Church history but a record of His compassion for the multitudes of men that are as sheep having no shepherd? He is the same, yesterday, to-day, and forever. The love that commiserated the famishing souls of Judean cities and Samaritan villages scattered the Apostles among the nations, spread the glad tidings to the ends of the known world, and brought kings and their subjects to His feet. He raised the valuation of man, He lifted woman to her rightful place, He put honor upon childhood. He taught the sanctity of suffering, and robbed the grave of its gloom. He lifted the aim of life to a future immortal holiness. His compassion spoke the hospital into being, and He gave a new significance to education. His example suggested and His blessing sustained those special methods of religious single-heartedness which, as the clouds of prejudice disappear, are now seen to be an expression of the loftiest possibilities of the Christian life. Upon lonely islands and inhospitable shores, He represented Himself by men who were often blessed with the martyrdom they coveted, because filled with His mission-love. Wide as the surface of the peopled earth has the Gospel of the Kingdom been preached, and many a wilderness and solitary place has He made to blossom as the rose. Yes, all history is the witness of His strong human love for man, and its testimony abides. The law of perspective, which governs time as well as space, fails to take one cubit from His stature, however heroes and demigods may have been reduced in their proportions. The Christian nations stand in the forefront of civilization to-day. His words have not passed away. His compassions have never failed. Who shall sum up in a census of souls the millions who have found His love their refuge in sorrow, their companion in joy, their strength in life, their solace in death?

O transcendent Man! O Heart of Jesus, touched to unison with the tones of the universal heart of man! O Master of the nations whom Thou wilt attach to Thy throne at the last! What horrible sorcery is it which binds the Church to these present petty rudiments of zeal, and leaves her satisfied with herself because she is doing nothing? And still the world's highways and hedges are crowded with sheep, weary, fainting, hurrying to eternity unsheltered. Millions of them from every land are here in this land. Millions everywhere. Millions of our own blood unevangelized. Antichrist

shows himself in dreadful social wrongs, and the Church is not "moved with compassion!"

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When we compare Him with others, it is amazing to find that, at not a single point, is the contrast to their advantage. We serve God at best with mixed motives: His meat and drink was to do the will of Him that sent Him. Our best endeavors are a travail of the soul; He said: "I delight to do Thy will, O God." We are slow of heart to believe; He was quick of understanding in the fear of the Lord. We are harsh and unsympathetic; He was touched with the feeling of our infirmities. We cannot, at first intention, take the cruel word kindly; when He was reviled He reviled not again. We want not only the means but the luxuries of living; He had not where to lay His head. Christianity is honeycombed to-day with the mad greed for wealth, golden idols are set up almost in the precincts of the altar, and their devotees seek to rule when they should serve; He for our sakes became poor, that we through His poverty might be made rich. We are fascinated by the secular glory of the times; He saw in it a lure of Satan. The world has overcome us; He said with a voice that had a blast of triumph in it: "I have overcome the world." Our mission love pales into impatience because missions make slow returns; He said: "O Jerusalem, Jerusalem, thou that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" And when He added: "Behold your house is left unto you desolate," how justice sobs, and how anathema trembles with compassion; our ideas of retribution do not suggest love. Place, honor, preferment—how these motives compromise our devotion; "but I," said He, "am among you as one that serveth." Our achievements we think incomplete until they are heralded abroad; how often He enjoined silence on the subjects of His compassion, "See thou tell no man." The trend of our religious development is to congresses and crowds and overmuch talk; many times in the Gospels do we read that He went away to the mountain, or the wilderness, or some lonely spot, to pray. We are ever groping darkly in the paths of an unassured discipleship; He said: "As the Father knoweth me so I know the Father." The deserved opprobrium of much of the Christianity of the day is that it does not seek out the poor and is ever moving its temples into "better quarters;" one of His credentials was the message He sent to St. John Baptist, "The poor have the Gospel preached to them." There is a morbid effeminacy among us which puts good feeling above truth and would compromise the latter in the interest of a sentimental amiability; how sturdy this King of men seems in contrast, truth before peace is His manifest order, and His love of man puts no stay upon His indignation against sin; "Suppose ye that I am come to give peace on earth? I tell you, nay; but rather division." And thus in Him justice and mercy, majesty and meekness, met and kissed each other.

In the mission-love of our Lord we see, also, practical wisdom. It is amazing to observe how, while He stands at the summit of human greatness, His thoughtful mind announces the methods and means of His kingdom, and how faithful He is to His own chosen ways of bringing men to God. His passionate hunger for souls did not dissipate its power in bursts of unpremeditated effort nor defeat its purpose by unregulated zeal. His enthusiasm was at times almost tempestuous, but at no time fanatical, because controlled by faith in constituted instrumentalities. To conquer a place in the world for His kingdom, was an enterprise stern enough to require all the disciplined soldiery of the mightiest of captains. It is an affront to His wisdom to suggest that He committed His message to the chances of naturalistic development. His Gospel was the Gospel of the kingdom. His compassion institutionalized itself, and passed on in a measure to men whom He selected. Without foreboding, He transferred the visible administration of His Church to the hands of a few men unlike Himself in that they were weak when He was strong, and incapable of more than a faint adumbration of His mission love. A great wealth of treasure put in earthen vessels, the earthiness theirs, the vessels His, the excellency of their power from Him! Let us admire the sturdy equipage of a mind that rested in God and

in God's methods and instruments as well.

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Nothing in our Lord's peerless character is more striking than His tenderness. His whole being melted into compassion when He saw the fainting multitudes, and this exceeding gentleness constantly comes out in the Gospels. It is fresh, strong, delicate still, for His compassions fail not. I think there is no tenderness so tender as that which is coupled with great strength. He was the strongest of all men, and the gentlest. His sympathies were spontaneous, His grasp of human needs quick; His companionship with the lowly and the lost disdained conventional restraints. He did not break the bruised reed nor quench the smoking flax. Wise, He was not frigid; stern, He was not ungentle; indignant against the enemies of God, He could die to reconcile them; bent on the purposes of a world-wide mission, He was always ready to stop and bless a child, or cure a demoniac, or soothe the heart of a mourner.

But we have not yet sounded all the depths of compassion which this wonderful Being, this King of kings, exhibited. We should wholly fail to understand what love in Jesus Christ meant (and means!) unless we noted the element of sacrifice which gave a purple hue to His career. It is difficult to stop short at His humanity here, for the mysterious lights and shadows which gather around His Cross and Passion unerringly point to Divine heights, and assure us of the truth which the Catholic Church holds as the very essence of the Faith; but our present thought binds us to His unique glory as the greatest of men, the greatest of sufferers. "He was one of us, and yet He stood above us as the Son of God; one of us, and yet He stood alone as the Son of Man." His sacrificial love was a real human love, the compassion of a man imperially endowed to suffer as well as to do. We must think of Him as actively self-involved in His Passion. It was not obedience to the inevitable; He chose to suffer and to die, because He was "moved with compassion." All the love that stimulated Him in life gathered itself up into one supreme moment when, with exhausted voice, He cried: "Father, forgive them; for they know not what they do!" He loved us and gave Himself for us. "Thus the color of Christ's virtue is all sacrificial—red with the mark of blood. . . . Out of the depths of His crushed and lonely heart there rises to heaven the fragrance of an unutterable devotion to God, and of an unfathomable compassion for man—a purity, a tenderness, a strength of sublime endurance, which float their influence downward through all time, and fill eternity with their memories."\*

But in the presence of a love so passionate, so consuming, so regardless of cost or consequence, is not silence the noblest tribute we can pay?

Fathers and brethren, shall this mission-love of Jesus Christ be the inspiration of this Convention? Is it a dream of beauty that shall fade away when we pass on to debate and legislation? Has it no force of abiding impression for those who have right and call to meet here under His presidency?

No occasion can be so proper as this for raising the banner of another reformation in the Church. We must revise our hearts. They reflect His compassion only as vexed and turbid waters reflect the blue heavens. Christ's love for the nations is paralyzed by our parsimony. The light of the world shines feebly in Asia because our opaque zeal is interposed. The Teacher sent from God sees our sons and daughters educated under the auspices of secularism. Ethiopia's hands are stretched out to us almost in vain. The flower of our youth heed not the call of the altar. Everything that hath breath calls upon us to make fresh study, at any cost, of the immeasurable strength and tenderness of the love of Jesus Christ, which throbs as warmly in His heart now as it did by the shores of Galilee, in the home at Bethany, amid Gethsemane's olive trees, on Calvary's heights, for He is our living Lord, our living Leader, our living God.

O hearts of redeemed men, men who live under the sign of the Cross, apostles and brethren to whom the ark of God is committed for custody and defense when better than now, where better than here, may we seek the regeneration of our wills in the fountain of Christ's compassion for the world?

\* Principal Cairns, in "Christ the Central Evidence of Christianity."

## Five-Minute Talks

BY CLINTON LOCKE

XLVI.

A number of questions have accumulated from readers of these "Talks," and this number will be devoted to answering two of the more serious ones.

A woman asks: "Why is a man expected to tell a falsehood to have a legal marriage according to the ceremony of the Episcopal Church. He says he gives the woman all his worldly goods, when he and everybody else knows that she must hand hers, if she has any, over to him. Of course there are exceptions, but this is the rule. He ought not to be obliged to enter on his new relations with such a falsehood on his lips. What do you say to this?" Let us see. In the first place, it is not the rule, but the very great exception, that a woman is legally obliged to hand over what she has to her husband. Her own management and ownership of property is very thoroughly protected, often to her husband's disadvantage. But is it a lie the husband tells, when he says: "With all my worldly goods I thee endow?" Not at all, and if the questioner had looked into the meaning of the word "endow," she would not have thought so. Worcester gives three meanings: I. To furnish with a portion or dower, as in Exodus xxii: 16, "He shall endow her to be his wife; II. To supply with pecuniary means by a fund, as to endow a college; III. To enrich with any excellence, gift, or faculty. It has never been supposed that "endow" in the service meant anything more than that the man pledged all his goods to endow his wife with a proper support, and a dowry on his death. It would be folly to suppose that he made everything over to her.

You may say the word "endow" is archaic and should be changed, but there are many archaic words in the Prayer Book, such as "prevent" in its old meaning, "to go before," "endeavor myself," "leasing," "pate," etc. If you ask why all these archaisms were not removed at the time of revision, I would reply that the dropping or changing of words is a very serious business. Our Bibles and our Prayer Books are "wells of English undefiled." They are standards as to what is good English, and what is not, and we must guard every word very closely. A good many words in Shakespeare are archaic, but does any scholar want them changed. The Revised Version of the Bible changed a great many of the archaic words in our English Bibles. The change often helps the sense, but people did not take kindly to these changes, and in common speech they are not supplanting the old words. A clergyman reading the lessons in my church one Sunday, changed the phrase, "He would fain have filled his belly with the husks that the swine did eat," into "filled his abdomen," etc. I was very much annoyed, and asked him after service, why he had done that, and he replied that he considered "belly" too archaic to use in a modern congregation. This is a specimen of what rash changing might effect. I do not think, nor is it generally thought, that "endow" in the marriage service is so archaic that it need be changed.

Another query was: "When our Lord was on the Cross, He said that He would be with the thief that day in Paradise. He must have meant what He said, and have known where He was going, but the Creed makes people say, if they say anything, that He went to an entirely different place. It is folly for a Churchman to try and explain that the word means anything but the place of torment. The word is there, a dreadful word, a word that should have been the first to receive attention in revision. Why is this so?" I agree perfectly with this questioner, and it was a very bitter disappointment to me in the revision that the word was not changed. Here is a word that is so archaic that it is misleading, and above all, misleading in a statement which is repeated at every Church service and by large numbers of unlearned people. That our Church considers it liable to mislead is very evident from her allowing an alternate phrase to be used—"He went into the place of departed spirits—" and I would not hesitate to advise any person who felt strongly on this subject to use that phrase in a low tone when he says his Creed. It is however pretty strong language to say that it is folly in any Churchman to try and explain the word. How can that be when the Church herself explains it in the rubric prefixed to the Creed, and as easy to read as the Creed

itself; *z. e.*, that the words "hell," and "place of departed spirits," are of equivalent meaning. The old Saxon word, *helas*, from which "hell" is derived] meant to conceal, and "hell" meant the hidden other world. Hela, the goddess of death, and Valhalla, the place of the dead, in the old Scandinavian mythology, are from the same word. We use it in that sense only now in the Masonic phrase, "to keep, hell, and conceal." It is a pity that the King James' translators could only find this one English word "hell," to mean the grave, and the world of the departed, and the place of torment. The revisioners have tried to remedy it, but it still misleads, and in the Creed, I have always thought, obscured the great doctrine of the Intermediate State. As far as we can gather from Scripture, our dear Lord when He died went to the place of departed spirits, perhaps also to the place where the evil were, and preached there the victory over Satan and over death.

## More Notes About the Convention

FROM *The Diocese of Chicago*

In the first place, that Western conspiracy about which startling statements were made some months since in an Eastern weekly paper, did not "materialize." No doubt the vile plotters of the woolly West were frightened out of their dastard schemes by the timely exposure. The Church owes a profound debt of gratitude [to those who trapped these Guy Fawkes before they used their touchwood and powder to spread destruction all around. Cannot some lyric tongue, saved from a dreadful fate, give us a song for future use, modelled after the old verses:

"Remember, remember, the fifth of November,  
The gun-powder treason and plot."

The whole thing, seriously as it was put forth, really seems too absurd for anything, and might be dismissed with a smile, were it not that such direful things have been whispered, with blanched lips and trembling voice, before now. I remember many years ago a printed charge that the West was on the brink of secession from the General Convention, and I presume there are venerated brethren in the East who have never quite recovered from the shock it gave them. Any foundation for it? Yes. The imagination, the suspicion, the local prejudice of a mean and narrow nature, whose chief delight was to sow discord in the Church. As for any other foundation, there was as much as to the baseless fabric of the dream you dreamt twenty years ago.

This does not conclude the matter. These little outbursts are always disproved, as to their silly allegations, in the course of a brief space, but they also prove a sensitive nerve down by the sea, which is set quivering when the air is from the West. This is, of course, more observable in secular than in ecclesiastical matters. The time has gone when the influence of the sea-washed States was omnipotent in the political parties. The centre of power, as the centre of population, is moving westward, and must continue to do so. The Church in the West, when it attains its first century of growth (say about A. D. 1935-50), will be in every way as strong as the Church in the East is now after two centuries of existence; and the Church west of what we call "the West" will be stronger then than we are now in "the West." Strong is not the only word; it will be masterful, creative, resolute, catholic, and Catholic. It will graduate out of the need of help as the East has not yet done. The nurturing breasts of the S. P. G. were taken away from the East suddenly, and with almost fatal results, so that, up to this present, financial aid has to be extended to some of the Eastern dioceses. But the time will be, not many decades hence, when every Western diocese will be self-supporting, and when the bulk of the missionary funds will be raised in the West. In that day the controlling voices and forces of the Church will have felt the centripetal attraction and "gone West." That is what the conspiracy amounts to! But is it wise to be too sensitive about it, or to court ridicule by crying "mad dog?"

Much has been said about the relative conservatism

of the two Houses, and it seems to be [agreed that the House of Bishops was quite below the standard of the House of Deputies. Conservatism may be or may not be a desirable quality. It depends upon what you wish to conserve. Conserve things merely because they exist, and there is the death of development. If this Church had conserved the powers of the bishop by keeping his legs in the stocks where she put them in 1789, she would have found her own legs and arms paralyzed long before this. But the whole course of her history has shown how ready and desirous she has been to increase the functions and enlarge the responsibilities of her chief ministers, not by force of ambitious suggestions from them, but of her own free will and accord. True conservatism is revolutionary and destructive when it prefers the right way to the wrong and will not longer suffer traditional blunders to bar the path of rightful restorations.

By the way, I was not a little amused, looking over the Journal of 1865, to notice the language of a memorial from the diocese of New York, praying the General Convention to establish a provincial system. There is to be, evidently, a great increase of bishops, say they. In providing for this increase, they add, "as little change as possible should be made in the conservative spirit of the Church." Therefore, they pray, give us provinces!

The New York Churchman of thirty years ago saw clear through the dust of prejudice and perceived that the province is just the means by which the best interests of a rapidly increasing Church can be conserved. The printed reports inform us of solemn admonitions to beware of the ambitions that were supposed to be hatching out after a long period of suppressed incubation in the House of Bishops. This is the climax of absurdity. It is said that some presbyterial heads have been suspected of a throbbing anxiety to wear the mitre (on their sermon covers or letter heads!), but if episcopal hearts throb for other insignia they have a queer way of avoiding detection. In fact they do not exist. The present powers of the individual bishop are larger and less touched by the elements of review and appeal than they will be under the provincial system. True, the bishop is a constitutional officer—not an absolutist—but strong bishops may also be headstrong, and no executive ought to exist in Church or State who is not answerable to some one else. As it is now, the only recourse is to the bishops in council, whose powers are advisory and whose counsels are open only to bishops who ask. One of the objections urged against the provincial system is that it would interfere with the independence of the bishop. There is another way of stating this—it would prevent diocesan autocracy. Our bishops are the only ones in the Catholic Church who are not under provincial obligations and restraints, and there is no reason why they should be exempt. They would be stronger in person and in office, and the Church would be profited, were there a bond of union less remote than the triennial Convention.

With some hesitation, I presume to say that I have often been struck with the charitable spirit of "Episcopalians" towards the great Protestant bodies, as contrasted with the light in which they themselves are viewed. Large-mindedness naturally presumes large-mindedness in others. Nothing could have been more genuine, spontaneous, and ingenuous, than the spirit of the bishops at Chicago in 1886 when they framed the "Declaration." Perhaps I may add to the force of this tribute by stating that I was in the minority and opposed the "Declaration" as inopportune and likely to prove abortive. My honored brethren, sincere in their desires towards other Christians, did scarcely understand that their words were addressed to those very many of whom could not reciprocate, by reason of suspicion, prejudice, inherited antipathy, mistaken but honest convictions as to the nature of the Anglican system in its polity, doctrines, genius, trend; they could not believe, what some knew from experience, how resolute and intense is the loyalty of other systems to themselves, and how quixotic the dream of unity on the basis of any surrender, or compromise, or pliability, in those things which have been on their distinctive banners for three centuries. I must say that I honor them for their fidelity to their convictions, while I perceive that it is impossible for any large number of them [at present] to meet the "Declaration" in a spirit [responsive to that in] which it was put forth. "Sweet reasonableness" has made

its effort; high-souled amiability has done its utmost. *Causa finita est*, at least for the present.\*

On this subject I embrace the opportunity to say no other word. The Commission was left to its discretion in 1886 as to the bodies to whom they should offer their addresses. They selected eighteen, of whom only six made official replies. The Reformed Episcopalians were not addressed. On what principle they were excluded, and the African Methodists included, it is hard to opine. I think they would at least have shown us the courtesy of a reply, which the A. M. E. did not! That the whole movement resolved itself at last in a polite interchange of letters between our Commission and the Presbyterians, is the more singular when it is considered how no two bodies could be more entirely differentiated as to polity, distinctive teaching, and historic relations, than these. Yet when we consider that no two bodies are nearer each other in social rank, in wealth, and in intellectual culture, we are not so much surprised at the interesting courtship, which, however, now seems to have been terminated; and we think it becomes apparent that the mistake was in presuming that bodies so different ecclesiastically could be brought into ecclesiastical unity simply because there was a social sympathy between them.

The very body which might well have been lovingly approached was ignored. There might have been no practical result, but there could have been found the common ground of systems not absolutely contradictory, which would have supplied ground of hope and a field for charity.

W. E. M.

## Letters to the Editor

THE CAUSE AND THE CURE

To the Editor of the Living Church:

You have recently printed two very wide-awake letters on the Sunday school, its blunders, and its failures. Both letters are from laymen. The Church rightly holds the parish priest responsible for the religious instruction of her children. He alone is responsible for the officers and teachers of the Sunday school, its Catechetical teaching, its lesson books or leaflets, its prayers and hymns, its doctrines and services. A parish priest has no right to ignore this plain duty. He is recreant to his most solemn obligations to the Church, and a traitor to Him who said, "Feed my lambs," if he leaves the Sunday school to "run itself," or to be run by those who are not his assistants and representatives, and not answerable to him for all they do and for everything they teach.

And yet in the face of these grave responsibilities, the men who are writing to you about a Sunday school condition that they deem "deplorable" and "chaotic" are not clergymen but laymen, who "burn to catch the ear of every priest of the Church!" Is not this a singular situation? Does it not go far to suggest the cause of much that is "deplorable and chaotic?"

Within a week another educated layman spoke to me with enthusiasm of his rector, and the general flourishing state of the work of the parish, but added: "His one weak point is Sunday school work. I don't know what we shall do: we are losing all of our young people, even the choir boys leave us for denominational Sunday schools."

So much for the condition. What is its cause? One layman who burns to see better work answers, "most of our clergy are overwhelmed with parochial work," and turn the Sunday school over "to anyone who will offer." But is not the feeding of the lambs of the fold a part of the pastoral work? Nay, more, is there any part of that work more fundamental? If the baptized children of the Church are not educated to become sound Churchmen, from whence are sound Churchmen to come? Is adult ignorance, denominational narrowness, or sectarian prejudice more plastic than childhood affection? If a loyal priest cannot give an hour on Sunday to the children of his charge, he certainly can give that time during the week to the proper instruction of the officers and teachers of his Sunday school.

"But," answers the same earnest layman, "our clergy are not, as a rule, devoted by taste or capacity to Sunday school work." No "capacity!" Then, in the name of common sense, what is he a priest for? What right has any man to be set apart to a sacred office for which he has no capacity? No, we believe that is not the rule, but the

exception, when our clergy are found without "capacity" for catechetical work.

But he has no "taste" for it. Indeed! What has that to do with it? Is a parish priest to decide and regulate his most solemn obligations by his "taste?" Do we excuse him from preaching the Faith, or praying the Faith, or living the Faith, because he has no "taste" for it? Would either of those earnest laymen vote to call to the parish a rector or priest who refused to instruct his people in Christian ethics, Church history, liturgical worship, or Catholic theology, even if he had no "taste" for that sort of work? Certainly not! Probably they would reply—"Every rector does teach those things. He went to the Theological Seminary to be fitted to teach them, and he expects to teach them." Exactly! He expects to teach what he has been educated to teach. He finds little difficulty in teaching what he is prepared to teach. He does what he has been fitted to do, and he leaves undone what he has not been fitted to do. This truth goes to the root of the whole matter. Catechetical work is left undone by many parish priests, not because they have not "capacity" for it, or have not "taste" for it, but because they have not fitness for it; because their theological training did not prepare them for one of the most fundamental and sacred duties of the Christian ministry.

Some ten years ago one of our wise and most experienced bishops wrote of the supreme importance of teaching in the Sunday school "what every Christian ought to 'know—really know—and believe to his soul's health.' All this must be as conscientiously and thoroughly prepared for every week as the sermon. The clergyman must work at it until he can do it, and do it well. Sometime or other it is to be hoped that our theological seminaries will comprehend that a training for this momentous and increasing business of the shepherd's office is as important as the tuition that supplies our pulpits." How many theological seminaries in all the Church give regular and systematic instruction in the first work that almost every theological student is called upon to do? Seabury Divinity School devotes the first year in homiletics to such subjects as Sunday school organization, management, and instruction, Bible classes, art of catechising, object teaching, lectures to teachers, etc. Is it done elsewhere?

The editor of THE LIVING CHURCH will pardon me for adding that no editorial writer in the Church is better fitted by long experience than he to know that in after life every man does that work which he was educated to do, and teaches those branches which his schooling fitted him to teach; and, therefore, THE LIVING CHURCH should be the first to lead in an effort to bring about such changes in our theological seminaries as will fit them to educate men for one of the most practical and sacred duties for which the Church holds them responsible. Not until our schools of divinity wake up and face the problems of to-day, and prepare priests to meet the Sunday school problem as one of the most vital and pressing of them, will the causes of catechetical failures be reached and cured. And, remember, failure in the Sunday school means failure before the altar.

NOT A LAYMAN.

### ANSWER TO AN INQUIRY

To the Editor of the Living Church:

I notice in the number of THE LIVING CHURCH for Jan. 4th an inquiry to the medical faculty as to why it is that clergymen are often denied access to the sick room by "stereotyped formulas," etc. Having had considerable experience in the practice of medicine, I would say, for the benefit of the inquirer, that absolute rest and quiet are often required that the sick may make the most speedy and satisfactory recovery; and, in some cases, everything that in the least excites the patient is most detrimental, and is to be carefully avoided. I do not think such prohibitions are intended as an act of discourtesy to the clergy, but are necessary to the well-being of the patient, who is often extremely irritable and in no condition to receive the call, or even to endure with equanimity the presence of any who are not most intimately connected with the patient.

I am of the opinion that it would be better for all parties concerned, if the clergyman would wait for a "call" or invitation from either the patient himself or from some one who knows the wishes of such person, before he ventures to make such visitation as the Prayer Book seems to contemplate.

H. A. S.

Brighton, Mich.

### Personal Mention

The Rev. John Converse has accepted the rectorship of the church of the Messiah, Gwynedd, diocese of Pennsylvania.

The Rev. Louis T. Sanford has taken temporary charge of Berkeley Memorial chapel, Newport, R. I.

The Rev. Thomas L. Fisher has accepted charge of Calvary cathedral church, Sioux Falls, So. Dak.

The Rev. S. R. J. Hoyt, D. D., has become president of the Standing Committee of the diocese of Iowa.

The Rev. Erastus De Wolf has taken charge of St. Bartholomew's church, Cranston, R. I.

The Rev. J. M. V. King has accepted the rectorship of St. John's church, Corsicana, Tex.

The Rev. Carlton P. Mills has taken charge of St. Chrysostom's church, Wollaston, Mass.

The Rev. Dr. A. G. L. Trew has been elected president of the Standing Committee of the new diocese of Los Angeles.

The Rev. John Hewitt, of Lincoln, Neb., entered upon his duties as rector of St. Paul's parish, Columbus, S. Ohio, on Dec. 29th.

The Rev. Dr. E. H. Ward has become president of the new diocese of Lexington.

The Rev. B. W. R. Taylor has become secretary of the new diocese of Los Angeles, with address at Los Angeles, Cal.

The Rev. A. Z. Davis is in charge of St. Mark's, Aurora, Ind.

The Rev. Charles S. Walkley, late rector of Holy Trinity church, Hartwell, S. Ohio, has accepted a call to the church of the Heavenly Rest, Springfield, S. Ohio, and entered upon his new work on Sunday, Dec. 29th.

### Ordinations

On the fourth Sunday in Advent Bishop Gillespie ordered deacon, Cyrus Mendenhall, late a minister of the "Christian" denomination. The ordination took place in Grace church, Grand Rapids, the Rev. J. Brewster Hubbs being the presenter, and the Rev. Dr. Thomas, of Ionia, preacher. Mr. Mendenhall has been chaplain of the State House of Correction, at Ionia, for some time.

On Sunday morning, Dec. 22nd, in Christ church, Cincinnati, the Rev. Louis L. Derr was advanced to the priesthood by Bishop Vincent. The candidate was presented by the Rev. Robert A. Gibson; Bishop Vincent preached the sermon. The Rev. William T. Manning and the Rev. William N. Guthrie assisted in the laying on of hands. Mr. Derr will continue in charge of the parishes at Dresden and Madison, S. Ohio.

### Official

Bishop Potter will deliver an address on "The Philosophy of Missions," on Sunday evening, Jan. 12th, at eight o'clock, in connection with the Annual Service for Missions, at the church of the Holy Communion, Sixth ave., and 20th st., New York City.

### A CARD

Canon R. S. Radcliffe, of Pueblo, Colo., has had his letters of Holy Orders stolen from his study. They were signed by T. B. Niagara, at Guelph, Ont. The deacon's are dated Jan. 19, 1870; the priest's, May 23, 1880. If any one presents these to any bishop it is hoped they will be kept and returned to Canon Radcliffe, and the person presenting them punished.

English and Canadian papers please copy.

### Died

GROESBECK.—Entered into rest Dec. 19, 1895, at her residence Albany, New York, after a brief illness, in the communion of the Catholic Church, Angelica Talcott Crollus, widow of the late P. Lansing Groesbeck, aged 76 years.

"Gone for her the time of sorrow  
Passed forever toil and pain."

FLINT.—Mrs. Charles Flint (nee Miss Emma Glass), at Palouse, Wash., Dec. 17th, aged 30 years. Funeral was held Dec. 18th, in the M. E. church which was rented to accommodate the large attendance.

### Appeals

THE legal title of the General Board of Missions is The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.

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

By the action of the late General Convention additional responsibilities were put upon the Board, which will require increased offerings immediately.

OFFERINGS in all congregations are urgently requested early in the year.

Remittance should be sent to MR. GEORGE BLISS, treasurer, 281 Fourth ave., New York. Communications to the REV. WM. S. LANGFORD, D. D., general secretary, Church Missions House.

I WANT a church at Immokolee, the centre of my mission work among the Seminole Indians. Who will help me to build it?

WM. CRANE GRAY,  
Bishop of Southern Florida.

CONTRIBUTIONS are earnestly asked for the little chapel a Hagood, S. C., which has recently been completed: and is in great need of a stove; also any cast-away carpet, or Sunday school books, will be very acceptable. Direct to secretary and treasurer, Miss S. ELLEN ELLERBE, Hagood, Sumter Co., S. C.

### Acknowledgments

FOR headstone over grave of the late wife of the Rev. J. J. Enmegahbowh, Indian priest: Amount previously received, \$11; D. G., Schenectady, N. Y., \$50; M & L B., Romeo, Mich., \$1; E. A. M. & M., Philadelphia, \$1; Halehurst, \$3.00; Sybil, \$2.00; J. H., Addison, N. Y., \$1; total to date, \$101.00.

FOR Bishop Graves: Mrs. P. C. Blissfield, Mich., \$1.

### Church and Parish

ALTAR BREADS; hosts, plain or stamped; small wafers, plain or stamped; plain sheets marked for breaking. Address, A. G. BLOOMER, 4 West and st., Mt. Vernon, N. Y.

CHURCH ARCHITECT.—John Sutcliffe, 702 Gaff Building, Chicago, makes a specialty of churches. It will pay those expecting to build to communicate with him.

\* "In the long and weary conflict of the Church with Dissent—that conflict precipitated by the Act of Uniformity, patched up the Toleration Act of 1688, and only ended within the memory of living men—the strong weapon of the Church had been a certain broad kindness of spirit. This, in the Puritans, was wanting. Their sour, saturnine, ultra-logical, disputatious temper, led them in Massachusetts almost to a betrayal of their principles. They had come to found a State. Their ill-regulated enthusiasm changed their purpose, and they set about to found a Church."—McConnell's History, page 32.

Opinions of the Press

*Church Evangelist.*

WORK AND GROWTH.—It ought to be remembered that personal activity promotes growth in grace. It was a wise philosophy which gave the work of the world's evangelization to Christians. It would have been an easy thing for God to convert the human race at a stroke, by some irresistible suddenness of the Spirit's influence. But He graciously chose to give it to us. He formed a plan which would allow play for all our varied characteristic endowments. And in putting these rapidly and repetitiously into service is found the simple secret of their increase. Love grows by loving. Hope enlivens itself by hoping. Zeal gets on fire by keeping up the heat. Intelligence is augmented always more by teaching others than by studying for one's self alone. Extra talents are given to the man who rightly uses five or ten. Life augments all its forces by merely living in natural energy. You sometimes see in a chemist's laboratory a horse-shoe magnet suspended against the wall, loaded heavily with weights attached to the armature. You ask the reason, and he replies carelessly, as if this were quite a commonplace thing, "The magnet was losing power through disuse, and I am restoring it with work."

*The Springfield Republican.*

"A WIDE FIELD."—It is but justice to the Christian minister to assume that he is moved in his choice of a place to work in by this same enthusiasm for his work which animates to a greater or less degree every earnest worker, and which is a powerful motive with every man or woman whose ideals are above the grossly material. It is, moreover, only fair to assume that a minister who is thought strong enough to carry the burdens of a large and important church, has proved by work elsewhere that he has more than the ordinary equipment of enthusiasm for his profession and its duties; and if this is so, it is equally fair to assume that he goes to the larger church moved by the same impulses that sent him into his profession in the first place. Not but that ministers are as liable to errors in judgment on such occasions as these of calls to large churches, and that they are in serious danger of letting the attractions of such a call conceal its disadvantages, and its temptations to unfaithfulness to convictions and to high ideals. Every one of us, no matter what work we are doing, would welcome a call to come up higher, if the call meant larger influence and usefulness, no matter whether it meant more money or not. The more money would be welcome, but the consciousness of added power more so; and what is true of earnest men at large is true in the same way of ministers.

*The Churchman.*

THE CRY OF WAR.—Does any sane person suppose for one moment that the stability or honor of this nation is in any way menaced by Lord Salisbury's refusal to accept the friendly advice of our Government touching England's dispute with Venezuela? No, certainly not; and yet a wild war cry has resounded for the last week throughout the length and breadth of this land. Of course there can be no war between England and the United States in this our day and generation. The thing is impossible.

*The Outlook*

The mere fact that we have to appoint a commission to prosecute inquiry into the facts is demonstration that we have no present conviction that Venezuela may not be wrong and Great Britain right in their respective contentions. It is hoped that the Christian and pacific spirits in the Nation will no longer content themselves with the delusion that the war spirit is only "in the air," and that "there is nothing in it," but, by pen and voice, and especially in church and pulpit, will endeavor to check the unreasoning passion for military glory before it involves the Nation in irretrievable calamity.

*The Standard.*

WAR WITH ENGLAND.—But are we again to have an acute attack of tail-twisting and eagle-screaming? May the omens prove deceiving—but so it seems. It may be that we are too sanguine as to the common sense of both England and the United States, but it hardly appears to us that the Venezuelan affair can result in much more than an explosion of that patriotism, which, thank heaven, is still ours, and a multitude of speeches aimed at England via one's constituency. To an outsider it looks as if most of what one reads in the papers was all in the game, and that the

peaceful calm of international relations would not see even a piece of red tape broken. But great is the congressman, and greater yet is the space-writer. But it certainly is disgraceful that, even if they mean nothing by it, two Christian nations like England and the United States should be forever talking about war. It is a very prize-ring sort of patriotism that needs a fight to stir it up. It is saddening to see otherwise sensible men driven mad by the flaunting of misinformed and hastily-guessed correspondence. So far as both England and the United States are concerned, war exists only as a memory and a story. Let Christian common sense allow it so to remain.



ONE OF THIRTY OF MRS. ALICE BARBER STEPHENS' PICTURES FOR MISS WILKINS' SERIES

Miss Wilkins' New Types  
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A new series of "Neighborhood" sketches in which Miss Mary E. Wilkins is shown at her best in her marvelous portrayal of the six most striking characters of a supposed New England village. She depicts:

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- V. The Neat Woman of the Village
- VI. The Woman Who Keeps Cats

Each in a separate sketch, beautifully illustrated by Mrs. Alice Barber Stephens, and published in

THE LADIES' HOME JOURNAL

One Dollar for an Entire Year

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## The Editor's Table

### Kalendar, January, 1896

1. CIRCUMCISION.
2. 2nd Sunday after Christmas.
6. THE EPIPHANY.
12. 1st Sunday after Epiphany.
19. 2nd Sunday after Epiphany.
25. CONVERSION OF ST. PAUL.
26. 3rd Sunday after Epiphany.

White.  
White.  
White.  
White.  
Green.  
White.  
Green.

### In the Twilight Still

"Sorrow is better than laughter, for by the sadness of the countenance the heart is made better."—Ecc. vii: 3.

BY FLORA E. W. TORREY

As I sat alone in the twilight still  
With folded hands and weary frame,  
A flood of memories, sad and sweet,  
Before my mind as a vision came.  
Sweet and bitter, they came at will,  
As I sat alone in the twilight still.

Dear forms and faces of long ago  
Hovered near in that quiet hour,  
And scenes of pain, and of joy long past  
Returned again with their olden power;  
Scenes which brought to my heart a thrill,  
As I sat alone in the twilight still.

Beautiful dreams of the by-gone days,  
Soothing and sweet, stole over me;  
And I dwelt once more in their golden light,  
From present worry and care set free.  
Memory sped o'er the past at will,  
As I sat alone in the twilight still.

Then over my dreams dark shadows fell,  
And into my heart sad memories crept,  
As sorrows and losses of other days  
In a flood of anguish o'er me swept.  
Then slowly my eyes began to fill,  
As I sat alone in the twilight still.

Yet I lingered there in the twilight dim,  
Dreaming of present and former years,  
'Till my heart grew calm, and a blessed peace  
Swept away sorrow and bitter tears.  
The Comforter drew me away with Him,  
As I sat alone in the twilight dim.

Then over the past again we sped,  
Its sorrows and joys again reviewed;  
And I learned at last, with a grateful heart,  
That sorrow had only my strength renewed;  
So I blessed His name for the good and ill,  
As I sat alone in the twilight still.

*The Outlook*, in speaking of Mr. Houghton, of Boston, who recently died, a member of the well-known firm of Houghton, Mifflin & Co., publishers, gives words of praise that any merchant or manufacturer might envy. "In times of panic, in times of financial stress, in times when work was so dull that to 'shut down' temporarily was evident wisdom, the Riverside Press 'made work' so that its pay-roll could be counted upon. Once, when the outlook in business was very bad, a friend ventured to suggest that one method of saving money was open to the firm, even if no method of making it was apparent: 'Shorten your pay-roll!' Mr. Houghton, usually the calmest and most courteous listener, turned upon him, almost with violence. 'Shorten his pay-roll? Turn people out of work? Never! It was not to be thought of; it was not to be spoken of!' It is a pleasure to hear of such men; the world is better for them.

An interesting calculation has recently been made in one of the New York dailies as to the sitting and standing capacities of our churches, which are placed first in the list, in comparison with that of the largest places of worship of other religious bodies. St. George's church is given with a seating capacity of 1,600, and additional standing room, 400, or a total of 2,000. St. Michael's seating capacity, 1,600, standing, 200, total, 1,800. Grace church, commonly regarded as a most commodious church, has no galleries, and has, therefore, comparatively limited seating capacity; sittings, 1,400, standing room, 100, total, 1,500. The same is true of "old Trinity," supposed to be the largest parish church in the city; sittings, 1,100, standing room, 200, total, 1,300. In comparison with these figures, the capacity of Protestant places of worship are usually smaller. But Dr. John Hall's church and Calvary Baptist church, have each a seating capacity of 2,000, standing room, 500, total, 2,500. The princi-

pal Roman churches are much larger. St. Patrick's cathedral has sittings for 2,200, standing room, 4,800, total, 7,000. St. Paul's has sittings, 2,000, standing room, 4,000, total 6,000. St. Stephen's, sittings, 1,700, standing room, 2,500, total, 4,200. It will be observed that the sitting capacity in the Roman churches is not so very much larger than in other churches, but that the standing room is greatly in excess. In the cathedral this is partly due to the broad aisles and the ample spaces around the pews. But there, and in all Roman churches, the calculated standing room includes the side chapels, and is, therefore, more apparent than real, as persons standing in these side chapels would often be beyond sound and sight of what was going on in the body of the church, and therefore are not to be counted in an ordinary congregation.

(FROM *The Church Times*)

An examiner of lads under 16 for the Civil Service Commission gave for a question, "Describe the habits of fish." Here is a literal transcript of one out of a batch of some hundreds of answers:—

#### ON THE HABITS OF FISH

The shark is about 20 feet long, and has five rows of teeth when the shark is going to catch its prey it turns on its side. The sharks are found in India, were they are very numerous in Africa, etc. The way they catch sharks is lowering a piece of meat on a sharp hook (and sailors will do it for amusement), and the shark is very hungry always, that he will grab at the meat and find himself caught.

On of his foes are the sord fish it will go and run its sword through its stummick.

When the shark has been floting about on the water for some time it gets a lot of small fish in its mouth and they will go and lay on the beach and let small birds come in their mouth and pick them off and will not heart them. The shark can live in water and on land. In going from England to Indiad, you will see sharks in the Nile, they will follow ships for many miles, on purpose to get some meat, and then perhaps not get any. They are different kinds of sharks, the Black shark, Etc.

The shark is a very curious animal, it can lay its teeth down when it is not catching any food.

Once upon a time their was a ship going to america, and on board some slaves the slaves were pack so close together that they could not live, and the captin of the ship you'st to let some come upon deck, and many of the slaves you'st to jump overboard, and be eat with sharks, so the captin determend to stop it if he could. So one day a black slave woman was just in the acted to jump overboard when the captin caught her, and had as many slave as he could get upon deck. And then he had a roap fastened around her wast, and lowered her overboard, when a shark came and bitt a half of her off, and then the captin had the other half pulled up and sown to the slaves on deck, and then said to them that he would do any one of them the same if the jumped overboard.

Here are a few more gems supplied by the same friend:—

Translate "*Chef d'oeuvre*." Answer: "Clerk of the Works."

"What is a Papal Bull?" "A sort of a cow, only larger, and it does not give any milk."

"What is the meaning of 'asses?'" "A female ass."

"What is the Militia?" "The thing they talk about at church before they send the Bag round."

Fragment of an Essay:—"The horse is a noble animal. So is the ass. He has four legs, one at each corner."

One after another our traditions get exploded. A few weeks ago I quoted the well-worn joke from Mrs. Glass's Cookery Book, about dressing a hare. Who hasn't heard it—"First catch your hare?" Well she never said it, or, rather Dr. John Hill (1716—1775), who was the author of "Mrs. Glass's" book, never said it. A friend of mine has the book, and a very rare book it probably is, and the true reading of the first sentence is—"First *case* your hare;" *i. e.*, of course, skin him.

Extempore preachers should keep their sentences well in hand, and always be ready to pull up (it was

Bishop Wilberforce's saying) at any word. The curate of Wyezedton was addressing his congregation on New Year's Eve. He turned to different classes of his hearers, "And you old men with your hoary head," etc., etc. Then addressing the young men he said, "And you, young men, with your blooming cheek—ahem! I mean with the bloom still upon your cheek." But it was too late. The "blooming cheek" of the young men of Wyezedton has become a standing joke.

### Monographs of Church History

(Second series)

ST. HUGH OF LINCOLN]

BY M. E. J.

From the time that the Cross was first planted in Britain to the period which we are at present engaged in studying, the Fen land of Lincolnshire and the neighboring counties had been the scene of some of the most interesting and thrilling events in the history of the Church. Its annals are full of the faith, the struggles, the sufferings of the saints, of the courage and quenchless patriotism of the soldier. Originally a waste of marshes inhabited only by water fowl, by the industry of the monks, it was reclaimed, drained, cultivated, built upon, till it became a garden of the Lord. Here was the monastery of Ely, whose monks sang so sweetly that King Canute stopped his boat to listen to the strains wafted to him on the evening breeze:

"Merrily sang the monks of Ely  
When Cnut King rowed by.  
Row, boatmen, near the land,  
And hear we these monks sing."

Hence the prayers of the brothers of Peterborough and Lincoln rose day and night to heaven, and here was the famous monastery of Crowland, around whose walls cluster memories of saints and warriors, of legend and romance, of the most fascinating interest. The very name of Crowland (or Croyland, as Kingsley calls it) brings to our mind the holy Guthlac, who amid conflict both physical and spiritual, redeemed this part of the wild Fen land, and founded this great monastic settlement; the chronicler Ingulph; the noble Waltheof, soldier, saint, and martyr; the bold Hereward who made here his camp of refuge from the oppression of the Conqueror, and many other great names of early English history. Through toil and suffering, waves of Danish invasion which year by year laid low the monastery and its inhabitants with fire and sword, oppression of the Norman invaders, the Church in the Fen land grew and prospered, and at the time when Hugh of Avalon was called to be bishop of its greatest see, was laying the foundations of its three great cathedrals which have been the wonder and admiration of succeeding generations, and which are the crystallization and outgrowth of those humble and holy lives, and never-ceasing prayers.

St. Hugh was one of the many prelates of the English Church who were born and educated in France. He was of noble parentage, being the youngest son of the Lord of Avalon, near Pontcharra, in Burgundy. He was born probably in the year 1135, and at a very early age devoted by his parents to a religious life. His mother died when he was only eight years old, and her husband, no longer caring for worldly pleasures, divided his possessions between his two elder sons, and, putting little Hugh into the charge of the Regular Canons at Villarbenedict Priory, entered a monastery. The boy devoted himself to his work, and feeling that he was set apart for a higher life, mixed little with his companions in their sports. His teacher would say: "You, my little fellow, I am bringing up for Christ, you must not learn to play or trifle."

He became proficient in his studies, especially in music; at nineteen he was ordained deacon by the Bishop of Grenoble. There is a slight discrepancy in the various accounts of his life at this time; some authorities say that he was made Prior some years after his ordination; others, that he lived for a time in a cell with an old priest, and together they gave pastoral oversight to some of the country people and served the chapel of St. Maximin. At all events, he was still connected with the order in which he had been educated, when he paid a visit to a neighboring Carthusian monastery, and was so fascinated by the

ife there, though it was one of extreme severity, that he longed to join the order.

It is said that his companion, the old priest, forced him to promise that he would not do so, but that the attraction was too great, that he left secretly, fled to the monastery, and was received as a brother.

Says Froude: "It was no light thing which he was undertaking. The majestic situation of the Grande Chartreuse itself, the loneliness, the seclusion, the atmosphere of sanctity which hung around it, the mysterious beings who had made their home there, fascinated his imagination. A stern old monk, to whom he first communicated his intention, supposing that he was led away by a passing fancy, looked grimly at his pale face and delicate limbs, and roughly told him that he was a fool.

"Young man," the monk said to him, "the men who inhabit these rocks are hard as the rocks themselves. They have no mercy on their own bodies and none on others. The dress will scrape the flesh from your bones. The discipline will tear the bones themselves out of such frail limbs as yours."\*

Hugh remained for twenty years in the monastery, happy in the severity of the discipline and the devotion of all his powers of body, mind, and soul to God. They were perhaps the happiest years of his life. The chroniclers tell us many tales of the struggles through which Hugh passed before he attained self-conquest and peace, and of the heavenly visions which were vouchsafed to him as aids and rewards of his victory. His holiness and devotion won the admiration of his brethren, and we read of no jealousy attending his steady promotion to offices of prominence and trust. Probably his great humility and the sweetness of his disposition preserved him from this, for he was always ready to accept rebuke with touching simplicity. When about to be advanced to the priesthood because he so ardently desired the privilege of offering the Holy Sacrifice, an old monk asked him if he were willing to be ordained. Hugh replied that "there was nothing in the world he more earnestly desired."

The monk fearing that ambition was the source of this vehemence cried: "How dare you aspire to a degree to which no one how holy soever is advanced but with trembling and by constraint?"

The young man cast himself on the ground and with many tears asked pardon for his presumption; whereupon the monk, convinced of his sincerity, told him that not only would he be made priest, but that one day he would become a bishop.

With all Hugh's asceticism, he was of a sunny disposition, and the humorous side of things appealed to him strongly. Moreover, he had a great store of sound common sense, which stood him in good stead on many occasions. Henry II. appreciated this quality thoroughly, and took great pains to induce Hugh to come over to England to rule his troublesome Carthusians. He had introduced the order into the country about 1174, and had founded the monastery of Witham, probably as part of his atonement for the death of Thomas a Becket, though Roger of Wendover ascribes it to "an ardent desire to promote the cause of God." But this desire was not sufficiently ardent to induce him to compensate the poor Saxon peasants whom he had turned out of their homes to make room for the foreigners, and the monks themselves, feeling that they had conferred a favor upon England by moving thither, did nothing to help nor conciliate these unfortunates, so the new foundation was rather a source of quarrels and bloodshed, than a blessing to the neighborhood. Two priors had already returned to France, and the rest of the brethren were threatening to follow them, when it was suggested that Hugh of Avalon, and he only, could bring order out of this confusion. King Henry, most anxious to secure him, sent the Bishop of Bath and other persons of prominence to the monastery to beg that Hugh might immediately be sent to Witham. Seconded by the bishop of Grenoble, they made their request, which at first was met with a decided refusal. But by dint of entreaties and representations of the necessities of the case, the chapter at last decided that it was their duty to give up this shining jewel of their order, who had left the decision entirely in their hands, and the embassy returned in triumph to England.

The new prior had indeed a difficult task to perform.

The country people hated the foreigners, the monks were indignant with their neighbors for their want of hospitality, and with the king for his indifference. Henry, occupied with his troublesome kingdom, and still more troublesome family, only wanted the whole affair taken off his hands.

Hugh, taking in the situation at a glance, determined that all parties should be dealt with justly. He insisted that the evicted villagers should receive ample compensation for all that had been taken from them. Till this had been done, he refused to take possession of the land. The people were entirely satisfied, and settling in their new homes, became warm friends to the monks and their prior. It was a harder task to induce Henry to keep his promise of building a suitable church and house for the brethren, but this he also accomplished by his gentleness and marvelous tact, not demanding it as a right, with threats and angry words, as his predecessor, had done, but making his request in a most reasonable and considerate manner. He said: "My lord, I am less desperate than my brothers. You have much work upon your hands, and I can feel for you. When God shall please you shall have leisure to attend to us."

"By my soul," Henry answered, "you are one that I will never part with while I live."

And orders were at once given for the new buildings.

For eleven years Hugh remained at Witham, happy and beloved. So dearly did he love the place that even after he was made Bishop of one of England's greatest sees, he failed not to pay a yearly visit to the monastery, during which he conformed so entirely to the discipline, that it was only by his episcopal ring that he could be distinguished from the humblest of the brethren.

His reputation for sanctity was such that pilgrimages were made to Witham, and reports of miracles performed by the prior were in every one's mouth. He himself "considered that the only miracle worth speaking of was holiness of life." On this point he was far in advance of his age, for he seems to have had none of the superstition which was so prevalent at this time, little faith in the power of relics, while he strongly condemned belief in some of the miracles which were reported to him by his more credulous followers. Canon Perry says: "His character was a singular combination of keen worldly wisdom and tact, with the deepest ascetic devotion. His most striking characteristic was perhaps his perfect moral courage." This was especially displayed in his dealings with King Henry, and afterwards with his royal sons; indeed he was given the title of "*Regum Malleus*," the hammer of kings.

The see of Lincoln having been vacant for several years, Henry decided that Hugh was just the man for the place, and intimated to the canons in council that such was his royal pleasure. Accordingly, he was elected by the obedient ecclesiastics, and the announcement sent to the humble prior of Witham. To the surprise of every one he emphatically declined to entertain the idea, declaring that the king had no voice in the council, and that the election was therefore illegal. The astonished canons met once more, and again elected Hugh, but this time with the regular formalities. At first he refused the honor, but the persuasions of king and people, but more especially of his Carthusian brethren of Grenoble, prevailed, and he reluctantly yielded. He was consecrated at Westminster, Sept. 21, 1186, and on the 29th enthroned at Lincoln with great pomp, the king bearing all expenses.

## Foreign Missions

FROM *The Church Times*

It has been our duty, on more than one occasion, to play the *role* of the candid friend and to point out to High Churchmen that their lukewarmness in the cause of foreign missions is a standing reproach. We are glad indeed of any indications that tend to show that the reproach may in the near future be rolled away, and that those Churchmen who assert most strongly their belief in the Catholicity of the Church may show their faith by their works. For, unfortunately, it cannot be contended with any plausibility that in the past High Churchmen have realized at all adequately their duty to the foreign mission field; or that they are realizing it at the present day. The Evan-

gelicals, to their credit be it said, have never failed of their duty. High Churchmen have not only failed of their duty, they have even seemed to ignore its existence. It needs only a glance at the *Year Book of the Church* to see that the societies which represent the Low Church missionary effort are far better supported by offers of service and of funds than those which represent High Churchmen. In the [year 1893 the great] societies which may be classed as Evangelical raised £327,833, as against the £135,680, of High Churchmen. In the same year the S. P. G. sent out twenty-eight new workers to the field; the C. M. S., ninety-three. It may be said, in explanation of these figures, that the special missions and smaller missionary societies, of which the *Year Book* gives only partial information, are mainly supported by High Churchmen. We admit the fact, which is full of significance. But the sum of the receipts of the smaller missions is not large enough to affect the proportion to any great extent. And the unpleasant facts remain that High Churchmen as a body are not so zealous in the cause of missions as are Low Churchmen, and that the average Evangelical feels a personal responsibility for the furtherance of the cause of Missions which the average Catholic does not. It may still be asked why the normal missionary effort of the High Churchman falls so far short of the standard set by his Evangelical brother?

Many answers may be, many have been, given to the question. And one may be cited, not in excuse, but in explanation of past indifference. Catholics in the Church of England have had for half a century a warfare to wage in vindication of their position, and in defense of their rights. They have had, in the face of determined opposition, to rescue the sanctuaries of the Church from squalor and neglect, and the services of the Church from slovenliness. They have had, too, their own missions to the heathen at home, whom the Evangelicals had ignored, or had failed to reach, and the first outposts of the Catholic Revival were planted among the poorest of the poor—witness St. Alban's, Holborn, St. Peter's, London Docks, St. Michael's, Shoreditch. And in fighting the battle for existence, and in doing the duty which seemed to lie nearest, it may well be supposed that the energies of Catholics were fully engaged. But to-day the conditions are different. That which forty or twenty years ago was an excuse for concentrating all energies in England is not an excuse to-day. Our position is assured. If Catholics have not triumphed all along the line, they have at least secured and entrenched their own position; if they are not everywhere welcomed, they are at least tolerated. They have now not the shadow of an excuse for ignoring a primary Christian duty and for refusing to acknowledge their obligations. They ought to be missionaries *because* they are Catholics. It has been well said that it is of no use struggling for a Catholic ceremonial if we shrink from the burden of Catholic responsibility.

## Constitutional Revision

FROM THE CONVENTION ADDRESS OF THE BISHOP OF ALBANY

Knowing the motives and the meaning of the Commission's work, I do not hesitate to say, in spite of the ignorance of newspaper critics and the unguarded violence of certain alarmists, that there are no revolutionary purposes of radical change, no interference with the balance of power between the two Houses of General Convention, no looking toward the establishment of a hierarchy, nor the creation of new offices with formidable names. I hope I am as good an American as any man. But these are questions for American *Churchmen*, and the ecclesiastical side ought not to be omitted from consideration. I am more than content to call the chief magistrate of the country President, but it does not seem to me to follow that "presiding officer" is the best title for the senior bishop of this Church. The Commission deliberately chose the word *Primus*, as bringing out our close relation to the Church in Scotland. But either *Primus* or *Primate* are harmless, so far as any new office or any added power is concerned. Neither one is much more Latin than *senior* bishop. They are shorter to write, easier to say, and less civic, and perhaps more civil than presiding officer or presiding bishop.

The House of Bishops passed a vote changing the title-page of the Prayer Book to read: "The Book of

\*"A Bishop of the 12th Century." J. A. Froude.

Common Prayer and Administration of the Sacraments and other Rites and Ceremonies of the Church, according to the American Use." The House of Deputies refused to concur. The ground of the proposed change in the House of Bishops was *not* an attempt, by any side issue, to change the name of the Church. It was simply the feeling that to call this book, which more and more is the liturgy of all English-speaking people in America, the Prayer Book of the Protestant Episcopal Church, as though we claimed exclusive possession of it, was a narrow and limiting misnomer. It is really the great tract of the Christian world for disseminating the principles of Catholic truth, and putting them in the purest devotional language. And it was thought by many of the bishops that we ought to offer it and to proclaim it as no selfish possession of ours, but as the free privilege of all who would be guided by it in their private or public devotion, or in learning the principles of the Catholic Faith. The proposal was defeated in the House of Deputies, partly by the wise and strong conservatism which hesitated to touch the Standard Prayer Book, even in its title page, in the very Convention to which, in its completed beauty, it had been presented after years spent in its revision; and partly by an impression, which I am sure was unfounded, that it was an entering wedge to change the official name of the Church.

### Book Notices

**The Boy Officers of 1812.** By Everett T. Tomlinson. Boston: Lee & Shepard.

The author endeavors in this, as in the previous volumes of the series, not merely to tell a story but to lead his young readers into a correct conception of the times and men. The section of the country where the scene is laid is full of history and tradition, and furnishes abundant material for an interesting series of tales. The adventures of the "Boy Officers" are numerous and exciting enough to satisfy any boy reader.

**Chris and the Wonderful Lamp.** By Albert Stearns, with illustrations. New York: The Century Co. Price, \$1.50.

An ingenious and amusing story of a modern, school boy Aladdin who finds the slave of the lamp a rather hard master. The genie has lost none of his marvelous powers through his long inactivity but proves apt in finding a place in modern life and thought, and in adapting himself to circumstances. Chris usually comes out second best, in his struggle to make his big slave fill his proper sphere of usefulness, and his trials are numerous and ridiculous. The book will please boy and girl readers.

**Gathering Clouds.** A Tale of the Days of St. Chrysostom. By Frederick Farrar, D.D. New York: Longmans, Green & Co. Cloth, pp. 593.

Though it may be contradicted, yet we think Dean Farrar is never so happy as in his tales and novels. His "Darkness and Dawn," for its class, was unexcelled. "Gathering Clouds" takes up the other side of the picture in the Church's later story, and shows how "the Sun of Righteousness, which had risen with healing in His wings," was overshadowed by many ominous and lurid clouds. Though not always impartial in his rendering of history, the Dean of Canterbury, as now we must call him, knows marvelously well how to weave the warp of history and the woof of romance together, so that they combined make a most attractive pictured tapestry.

**Whiffs from Wild Meadows,** by Sam Walter Foss. Illustrated. Boston: Lee & Shepard. Price, \$1.50.

It really is hard to say for what "porpus," as Alice in Wonderland has it, this volume of verse was published, for it is difficult to detect in it any merit of style, or pathos, or music of metre. There are occasional gleams of Western humor. The prelude says it was written for average men. Well, we think it was, and a pretty poor average at that. Here is an "average" specimen:

"Little Athens was small, but her soul still survives  
With gifts of the graces in millions of lives.  
But Scythia was large, and the long ages tread  
On the answerless dust of her myriad dead.  
Little Concord, great sons, made this small village great,  
Great Chicago—ah well, we will listen and wait."

Let us do so.

**Life and Love.** By Margaret Morley. Chicago: A. C. McClurg & Co. Price, \$1.25.

In turning to this new work by the author of "A Song of Life," one is impressed with its similarity to its predecessor, both in style of thought and writing, as also in the general arrangement of the book. It forms a fitting complement to the former work. The author gives not only scientific facts in an interesting manner, but brings great truths of life to the mind of the reader with a strong and delicate simplicity. "A Song of Life" shows the beautiful beginnings of life in its progressive forms; "Life and Love" carries us a step beyond, to the intricate and wonderful relationships of life for its continuance. Some repetition of thought and similarity in expression may prove wearisome to the careful reader.

**Nadya.** A Tale of the Steppes. By Olive M. Norris. New York and Chicago: Fleming H. Revell Company. Price, \$1.25.

The *motif* of this story is the persecutions and fortunes of the "Stundists," a large and increasing body of dissenters from the National Russian Church. The orthodox have treated them with much cruelty, and have tried, what in this age will not work, to stop heresy by force. Their services are very simple and are set forth interestingly in this story. As the subject is very novel, the book is very welcome. There are two or three love stories involved in it, and fighting and cottage life and chateau life. There is a stir and movement about it from beginning to end, and as we know so little about village life in the Ukraine we can imbibe that information in a pleasant way by reading this good story. Nadya is the heroine, though there are two of these important personages.

**Europe and Africa in the Nineteenth Century.** By Elizabeth Wormely Latimer. Chicago: A. C. McClurg & Co. Price, \$2.50.

The author calls this a volume of "short yarns;" a happily-chosen phrase by which to designate it. It is not history in the true sense of the word, nor is it in any sense an account of personal investigation in the land described. Nevertheless, the book is excellently well arranged, and the views that one gets of this country, that so shortly since was so far away and little known, are graphic and helpful. Those who have tired of the various books of "travels" in Africa, but are still desirous of reading more about the land of Livingston and Bishop Hannington, and the other heroes of the "Dark Continent," will find these sketches interesting and instructive. The chapter on Uganda is especially good.

**Julian Home,** a tale of College life, by Frederic W. Farrar. Illustrated by Stanley Berkeley. New York: Macmillan & Co. Price, \$2.

To an American boy a tale of English school and college life must seem somewhat unnatural, especially if the tale be told by an Englishman in true English fashion. Such a character as Julian Home, while perhaps possible among our Old-Country cousins, could not exist here. Our boys may be, we hope, as manly and as capable, but they do not go about conversing upon theology or Latin verse nor constantly quoting the poets. The naughty boys, too, in the book are extreme. It seems to be a case of

"When they are good they are very, very good,  
But when they are bad they are horrid."

The book, however, gives an excellent picture of college life in general.

**The Brotherhood of the Coast.** By David Lawson Johnstone, author of "The Rebel Commodore," "In the Land of the Golden Plume," etc. With 21 illustrations by W. Boucher. New York: Thomas Whittaker. Pp. 411. Price, \$1.50.

A stirring romance of wondrous adventures and deeds of prowess by sea and by land that will immerse our boys in fascinated, wide-eyed interest. The scene in principal is Scotland and the coast, and in part, foreign shores. The hero and narrator is Nigel Elphinstone, son of the Scottish knight of that name. The action of the tale is changeful and rapid and very skillfully carried forward, with many touches of beauty in descriptive narration, and embracing innumerable *personae*. The manner of speech in the chief actors on the scenes smacks of the quaintness and dignity of the period in which they supposedly move, and is nowhere overdone. The tone, throughout, is good, and as a romantic tale it is excellently well done. All the illustrations are full-page, and the book as a gift for boys will never miscarry as to appreciation.

**Old Mr. Tredgold.** By Mrs. M. O. W. Oliphant. New York: Longmans, Green & Co. Price, \$1.50.

There is no name better known to the novel-writing world than that of Mrs. Oliphant, and she has done other literary work, beside novels, of a very high character. Her Edinburgh and her Rome are two of the most delightful bits of history. It is many years since she charmed us with the Chronicles of Carlingford, and many a good romance of hers have we read since then, but it is a far cry from the Chronicles of Carlingford to Old Mr. Tredgold. The last is far below the first. There is not one agreeable person in the whole book. Katherine herself is a poor stick, and as for Stella, a more thoroughly contemptible young woman could not be found in a hundred novels. There are no new situations. A girl elopes with a man whom her father will not forgive. Her good sister stays at home and takes care of the old man, but he forgets to make a new will, so that the eloper gets all the money and the good girl gets nothing, and the sister is very nasty and won't give her anything, and she has to go and live in a little cottage on \$2,500 a year. That is about all there is to it, though there are 450 pages of it.

"Spot." An Autobiography. Illustrated by Cecil Alden. New York: Thomas Whittaker. Pp. 236. Price, \$1.

The motive of this entertaining book is similar to that of "Black Beauty," which has taught two continents so much about the horse, and many needed lessons concerning its right treatment. Here now we have the story of the dog, and "Spot" is destined to become quite as famous as the other, and accomplish like good. A wonderful genius is shown in the amusing construction of the dog's autobiography, the changes and chances of his life. Man, woman,

or child cannot close it and fail to have gathered some fresh appreciation of our favorite daily companion at home and abroad. "Spot" finishes off his life's tale with, "Here is my humble duty to all good, kind people who love honest dogs that love them; and confusion to all cats, rats, curs, and vagabonds!" The book is most tastefully issued, with illustrations both numerous and beautiful, many of them being full-paged.

**The Expository Times.** Vol. 6, October, 1894—September, 1895. Edited by T. & T. Clark. Imported by Chas. Scribner's Sons, New York. Price, \$2.50.

The "Expository Times" is always a welcome and useful visitor to the study table of the Bible student. The contents are various in kind and value, but one may always look here for many solid and valuable contributions to exegesis as well as for lucubrations of a novel and sometimes revolutionary character. There are notes on the most recent papers of scholars in reviews and magazines, discussions of knotty points of interpretation, accounts of the latest discoveries in archaeology, and the opinions of the best authorities concerning them. Then there are longer papers, often serials, upon books or portions of books in the Old and New Testaments, by well-known men, and reviews of theological books. Altogether it is one of those magazines which the Biblical scholar can hardly afford to be without. The sixth volume comes to us substantially bound in black cloth.

**Songs of the Holy Nativity.** Considered as Recorded in the Scripture, and as in use in the Church, by Thos. Dehany Bernard, M. A. Chancellor of the Diocese of Wells. London and New York: Macmillan & Co. Price, \$1.75.

This is both a devotional and a critical commentary on those songs and canticles of Holy Scripture which cluster about Christmas, viz.: the *Magnificat*, the *Benedictus*, the *Gloria in Excelsis*, and the *Nunc Dimittis*. The "Ave Maria" is relegated to an appendix, though why it should be is not very evident, as it stands on the same footing as the others. These "songs" are considered in two parts, I, as telling what Mary and Zacharias and Simeon meant from their own standpoint; II, as telling what we understand as involved in the event which they celebrated, and as implied in the words which they used. The distinction is, perhaps, rather fine, but it is well carried out. We must say that we prefer the old Vulgate translation in the "Gloria in Excelsis," "On earth peace to men of good will," to the one given here, "peace in men of good pleasure," meaning those in whom God takes pleasure. The exposition is calm and moderate and very suitable for devotional Scripture study at Christmas.

**Practical Christian Sociology.** A Series of Special Lectures before Princeton Theological Seminary and Marietta College. By the Rev. Wilbur F. Crafts, Ph. D. Pp. 524. New York: Funk & Wagnalls. Price, \$1.50.

We have in this volume a thoroughly up-to-date contribution to the subject of sociology in its varied forms. In addition to the lectures as originally given, there is a mass of material comprising chronological data of progress and statistics down to the middle of 1895. The main theme of the book is considered from the standpoint of the Church, of the family and education, of capital and labor, and of citizenship. The range of topics treated is very wide, including temperance, Sunday reform, gambling, purity, civil service, ballot reform, municipal reform, education, immigration, divorce, woman suffrage, etc. The author is superintendent of the National Bureau of Reform at Washington, and therefore has unusual opportunities for collecting information and taking a broad view of his subject. His life-long practical experience in dealing with these great problems, gives some of his materials the value of expert testimony. Although he writes in a radical spirit and his tone is sometimes objectionable, we are bound to acknowledge the value of his work. We do not commend it to the general reader; but to the students of social problems we do commend it as a work which they ought to read, and in which they will find abundant food for thought.

**The Huguenots and the Revocation of the Edict of Nantes.** By Henry M. Baird. With maps. Two vols. 8vo. New York: Chas. Scribner's Sons. 1895. Price, \$7.50.

The persecutions of the Huguenots and the Revocation of the Edict of Nantes were political blunders which were worse than crimes in their effects. Although the Huguenots were a small minority of the French people, they were influential out of all proportion to their numbers, because of their intelligence, probity, and thrift. The dragonnades and the great emigration caused France the loss of thousands of her best citizens, but France despoiled herself, and upon her came the punishment, while other nations were abundantly profited. It is remarked as a curious revenge of history (Vol. II. p. 105), that "of the distinguished staff officers of the German army that invaded France in 1870, a considerable number—some said not less than eighty—were descendants from Protestant families that fled from France for religion's sake at the Revocation of the Edict of Nantes. We need not be in sympathy with the Calvinism of the French Protestants in order to understand how fatal to the best interests and to the future prosperity of France the Revocation was. These volumes are the conclusion of the history of the Huguenots, con-

tained in these and in four volumes previously written by Professor Baird, whose labors, in conjunction with those of his gifted brother lately deceased, have thrown a flood of light upon the subject. To Americans these excellent historical works must always be of great interest, for many of our most honorable families are descended from the Huguenot emigrants who fled hither for refuge, and helped to build up a great and free republic. To students of history this work will be useful because of its thoroughness, fairness, and accuracy, its agreeable, clear style, and the important lessons which it records. We heartily congratulate the learned author upon the completion of a task which has evidently been also one of religious love and duty.

**Persian Life and Customs.** With map and illustrations by the Rev. S. G. Wilson, M.A. New York, Chicago, and Toronto: Fleming H. Revell Co. Price, \$1.75.]

Although this book is written by a missionary, yet the missionary element is kept carefully in the background, and we have a very vivid and thoughtful account of a country of which we know little, written by a man who lived there fifteen years, speaking the language perfectly, at the head of a large college, and thrown into constant contact with all classes of Persian society. Such a book is a very different thing from "impressions" put together by some traveler three months in the country, and not speaking a word of Persian. That our knowledge of Persia is very superficial was shown by the New York papers, for speaking of some newly arrived Persians, they said the snow very much astonished them. As there is quite as much snow in many parts of Persia as there is here, the Orientals must have enjoyed the joke. The Shah has been in England, and the Queen has entertained him, and was very glad to get rid of him, for the habits of his retinue could be summed up in one word, "nasty." He is an enlightened monarch, but the bigotry of the Moslem mollahs, and the terrible official corruption hamper all his efforts at advance. Russia has her eye on Persia, and those who best know, consider her a ripe apple, ready to fall into Russian mouths whenever they open for it. Mr. Wilson is very hopeful about the future of the land of the Lion and the Sun, although it has sunk very low. His account of the raid of the Turkish Kurds on Persia in 1880, is very interesting now when we are watching the fortunes of the missionaries in Turkey. The Persian missionaries were in a very critical condition then. Numbers of the Christian natives were killed, and five hundred were sheltered under the American flag in the college grounds. Mr. Wilson shows that traveling in Persia, even if there be no roads, is not such a bugbear as some have made it out to be. We commend this volume as a comprehensive, up-to-date account of a once famous land.

**The Elements of the Higher Criticism.** By Andrew C. Zenos. New York: Funk & Wagnalls Co.

Dr. Zenos who is Professor of Biblical Theology in the McCormick Seminary, Chicago, does not constitute himself an advocate for or against the so-called Higher Criticism. His aim is to make an analytic exposition of the growth and present status of Biblical criticism. The writer has carefully gone over the large and increasing literature of this subject, and noted the principles and methods of the critics, and thus, as he says, "has gathered data for a science." The book opens with a discussion of the "name and place of Higher Criticism." Various proposed substitutes for the arrogant "higher" are passed in review, which only show what a variety of ideas prevail as to what criticism actually is. Dr. Zenos defines the Higher Criticism as the "discovery and verification of the facts regarding the origin, form, and value of literary productions upon the basis of their internal character and contents." The objects of this criticism are stated to be (1) the origin, (2) the literary form, (3) the value, of the several Biblical books. Various subsidiary matters to these leading points are well and clearly stated. The remarks, page 63, on the "task of the critic," "caution needed," and the "breadth of view needed" in the literary critic, should be weighed by those who are inclined to accept the utterances of noted critics as if *ex-cathedra* and final. The historical method or argument has for its fundamental principle the fact "that contemporaneous history is naturally reflected and expressed in the writings emanating from any age." Dr. Zenos, treating of the attempts to associate the Pentateuch with late periods, has some remarks which will indicate the value of his book and his conservative views. "The critical problem furnished by such books is difficult, because it is impossible to avoid reasoning in a circle. The critic is compelled to construct the history out of the very documents whose date and authenticity he is to investigate, and then compare the facts regarding the documents with the facts in the document," which he thinks is hardly historical. There is an outline of the growth of Oriental archaeology, and its bearings on the destructive criticism are well stated. The history of Biblical criticism from the earliest times to our own day, contained in three chapters, is excellent, and will be found adequate for the ordinary student. The references to the chief writers for and against the various points in dispute will serve as a guide

to the already extensive literature on criticism. Prof. Zenos' book is a masterly summary and conspectus of a vast and difficult subject. As such we can commend it.

**Ruling Ideas of the Present Age.** By Washington Gladden, D. D. Boston: Houghton, Mifflin & Co. 299 pages. Price, \$1.25.

This volume is the essay awarded the prize in 1894 under the terms of the fund entrusted to Dartmouth College by the will of the late Hon. Richard Fletcher. Dr. Gladden's object is to interpret some of the ruling ideas that are doubtless at work in the moral and intellectual world of to-day. The thought permeating and coloring the book is the immanence of Christ, and that "not only the physical creation but the social order also finds its *raison d'être* in the Christ." A noble ideal indeed, and well kept in view from first to last. The book is written in clear and pointed English, and will give a "new view of the meaning of life to the large class who are likely to read it, but who would pass by such works as Medd's "One Mediator," and other Anglican writers who treat of this and kindred topics. Of course Dr. Gladden does not hint at the sacramental ideas which Dr. Dix so beautifully develops from the doctrine of immanence in the first lecture of his "Sacramental System." We can commend the book as a whole, and think it well calculated to elevate and instruct those who have been brought up in the contracted schools of modern individualistic religion and sociology. There are eleven sections or chapters. Here are some of the headings: "Doctrine of the Fatherhood of God," "Brotherhood of Man," "The One and the Many," "Sacred and the Secular," "Law of Property," "Religion and Politics." Dr. Gladden, like most of his class, when treating of the Fatherhood of God, makes *nil* the sonship of man by adoption and grace. The child of nature is, *ipso facto*, the son of God, the man is the Christian. This we think is not the teaching of the Holy Writ. In the section on the brotherhood of man are many excellent points well put. Doubtless it required courage to write as the author has written about alms-giving, distress, and relief of the poor. This section should be pondered by all who are engaged in any works of philanthropy, for here it is shown that *thought* and *consideration* of the poor and needy are the proper motives of creditable acts, and not mere good-natured sentiment. "Suffering is not the greatest evil; moral unworthiness is the greatest evil." "Suffering is a consequence, not a cause." "Suffering is the good ordinance of a good God, and this is the fact we need to know." "There would be very little evidence of the existence of a good God did not some suffer." The point made is that we should help man to rise out of his mean and degraded condition; not fee him to remain in it. Under "Sacred and Secular" much that the writer says is in perfect accord with the ascetical writers of the Church, but we do not think that much lasting good will come by obliterating the distinction between the sacred and secular. A distinction there is between these two departments of life, although not a *separation*. All things are God's. We wish we had space to quote from the chapter, "Law of Property." The thought is that 'God is a silent partner to every business and possession of man and to be taken into account.' The section on "Religion and Politics" we would like to see in the form of a pamphlet and scattered broadcast, so religious and wholesome are its political teachings. This book is one of the many indications that men are breaking away from that narrow individualism which has colored not only religion, but every department of life, since the sixteenth century. There is here a reaching out to that grand idea that underlies the Catholic religion, viz., "we being many are one body." God speed the day when this thought shall dominate mankind in religion, politics, and in commercial interests! Dr. Gladden writes for this end.

## Magazines and Reviews

The January number of *Harper's Magazine* contains the first installment of a new biography of Washington, by Professor Woodrow Wilson, of Princeton University. The opening paper is sumptuously illustrated from old portraits and from drawings by Howard Pyle. It is concerned chiefly with the condition of the colonies, and more particularly with the condition of Virginia, at the time of Washington's birth. The attention of the country is called now and then to the deficiencies of the United States Naval Academy. The needs of this time-honored institution are graphically shown in an article on the subject by Professor T. R. Lounsbury, of Yale. In a description of London's underground railways, we get a vivid conception of the network of rails beneath the great city's streets, over a portion only of which traveled in the second half of 1894, 19,218,943 passengers, and 10,966 season ticket holders. There is some good fiction in this number in the way of short stories, that by Mrs. Ruth McEnery Stuart entitled "Moriah's Mo'nin'" being particularly rich in its representation of negro humor.

*Scribner's Magazine* enters upon its tenth year with several new departments, and a promising outlook for interesting features. The first installment of the long-expected serial by J. M. Barrie, appears in the January issue, his

only fiction since the publication of "The Little Minister," four years ago. The very first line introduces the hero himself, whose mother is a Thrums woman, but living in the East End of London. A new portrait of Barrie with several full page pictures by Hatherell accompanies the story. The new departments that will attract many readers are called "The Field of Art" and "About the World," each of which will be a vehicle for additional illustrations. "The Field of Art" will keep the readers of the magazine thoroughly informed in regard to new men and their work. It will be written by the best authorities in this and other countries. "About the World" will summarize and comment on new movements in current history, science, industry, etc., with marginal illustrations. In the article on "Water-ways from the Ocean to the Lakes," the eminent engineer, Thomas Curtis Clarke states his belief that this is of almost as much importance to the development of the State and country as was the original project of building the Erie Canal, and shows that it is possible to move profitably a great bulk of freight in steel barges towed by electricity.

The *Century* for January contains an article on "The First Landing on the Antarctic Continent" by the Swedish explorer Borchgrevink, whose appearance at the International Geographical Congress last July made such a sensation. This is the only account which he has contributed for publication. It is a paper of adventure and incident, and is also of unusual scientific value. The illustrations include a portrait of Borchgrevink and a number of illustrations drawn from nature by himself. General A. W. Greeley contributes a prefatory article. Mr. Hopkinson Smith's new novelette of "Tom Grogan," which began in the December *Century*, will run through four numbers of the magazine. The title is taken from the name of the heroine, a woman who personates her husband who has become incapacitated for work, carrying on his business as a contractor in his absence. Her relations to a walking delegate and other powers of the labor organizations are vigorously set forth in the January number. In the present interest regarding the treatment of American missionaries by the Chinese, an article by C. M. Cady, who has lived in China, will take on a special interest. It is entitled "Responsibility among the Chinese," and elucidates the system of responsibility which pervades the entire empire. The writer relates many curious incidents of the way in which this system works. But opinions appear to differ on this point, for we note that other writers have laid stress on the marked absence of a sense of responsibility among the Chinese and say that it is this particular characteristic that renders so difficult all political arrangements with them, to say nothing of the observance of ordinary agreements.

## Books Received

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

THE BOSTON BOOK CO., Boston

Commentaries of the Constitution of the United States, Historical and Juridical. By Roger Foster. Vol. 1.

FLEMING H. REVELL CO.

Comfort Pease and Her Gold Ring. By Mary E. Wilkins. 30c. A Wastrel Redeemed. By David Lyall. 30c.

Brother Lawrence. The Practice of the Presence of God the Best Rule of a Holy Life. Being Conversations and Letters of Nicholas Herman, of Lorraine. Translated from the French. 30c.

THE WERNER CO.

John Sherman's Recollections of Forty Years in the House, Senate, and Cabinet. An Autobiography. In two vols. Illustrated with Portraits, Fac-Simile Letters, Scenes, etc. \$7.50.

ANSON D. F. RANDOLPH & CO.

Antipas, Son of Chuza; and Others whom Jesus Loved. By Louise Seymour Houghton. \$1.50.

MACMILLAN & CO.

Vacation Rambles. By Thomas Hughes, Q. C. \$1.75. The Ecclesiastical Expansion of England in the Growth of the Anglican Communion. The Hulsean Lectures for 1894-'95. By Alfred Barry, D.D., D.C.L. \$1.75.

A. C. MCCLURG & CO., Chicago

Songs of Night and Day. By Frank W. Gunsaulus. \$1.50. Songs Chiefly from the German. By J. L. Spalding. \$1.25. A Scientific Demonstration of the Future Life. By Thomson Jay Hudson. \$1.50.

PAMPHLETS

Thirty-first Annual Report of "The Sheltering Arms," New York, 1895.

Facts about Cuba. Two Speeches by Fidel G. Pierra. Manifesto of the Cuban Revolutionary Party to the People of the United States of America. Cuba vs. Spain. By Enrique Jose Varona.

Five Years in a Country Parish. A Sermon. By the Rev. F. Ward Denys, Piermont, N. Y.

University Bulletin of Columbia College, New York. Year Book of Holy Trinity Parish, Philadelphia. 1895.

The Latest Phase of the Southern Ute Question. A Report by Frances E. Leupp. Indian Rights Association, Philadelphia.



## The Household

### Candles and Scandals

BY CHARLES PELLETREAU, L. H. D.

(Copyrighted)

#### CHAPTER X.

Mrs. Baines might have returned to the Spangles' and acknowledged her misjudgment of the rector's deportment, but that was not Mrs. Baines' way of doing things. She never admitted a mistake unless forced to do so, and then it was with such bad grace, that her confession seemed worse than her guilt. Somehow on this occasion, she felt that she had done a foolish thing in constructing her indictment of Mr. Van Dyke. Believing him responsible for Jemima's mental and moral depression, her suspicions became excited to such a degree that she was ready to attach the gravest importance to the most trivial circumstance. It was now apparent that she had committed a blunder, and the case must be dismissed. The man was innocent of the offense. The four little words, "I will marry you," had put her on the wrong scent. As a detective, she was not a success, and as a discoverer of clerical misdemeanors her experiment had ended in a humiliating defeat. The bell in St. David's tower would ring on the morrow, and in all probability the detested candles would mock her chagrin with their tiny flames. The tell-tale of tenantless pews would not help her; there would be no visible and convincing evidence that the parish was going to the dogs; that the planking of the good ship was parting under the very feet of the doomed and tempest-tossed captain. The kickers, with their wives and sons and daughters, would beat their breasts and return to their homes with sorrow, when they saw new occupants in their pews, and themselves cast out by their own stupidity. Mrs. Cott would smile, Mrs. Waverly and her pretty niece would smile, and the surprised enemies of High Church idolatry would gnash their teeth and look mournfully into the graves their own hands had dug. Turning this over in her mind, Mrs. Baines concluded not to enlighten the Spangles, and she still clung to the hope that something would happen to give her a triumph. The Spangles might tell what she had related to them of the vestry-room episode, and whatever followed, the blame would fall on their heads. Thus cogitating, she continued her walk to the postoffice. As she came out of the building she came face to face with Mr. Bangs. "I'm going your way

in a moment," he said. "I came from the Spangles just now, they told me why you had gone to interview Mr. Cott."

Determined not to implicate herself, Mrs. Baines simply made an affirmative motion of her head. Mr. Bangs went on: "You need not tell me what he said, as I know pretty well how little help we can expect from that quarter. But he can't hold out against this assignation of the rector. Every one in Ashton will hear of it before morning. The climax is reached at last, and the hammer of retribution will make such a noise when it drops that the people's ears will ring for a month. I have turned over a plan in my mind which I shall ask our side to follow. We shall meet at the Spangles, and when it is about time for the sermon, march in a body to St. David's and sit together in the empty pews. There will be at least forty of us to whom the rector is thoroughly obnoxious. After the sermon is over, and just as the collection is being taken up, we will rise quietly, fall in line, and leave the church in an orderly manner."

"It's a grand and beautiful idea!" chuckled the widow. "I wouldn't stay away for fifty dollars; it will teach the vestry a lesson they can never forget."

"Yes, indeed! the quiet protest of this action cannot be ignored, and it will end these scandals and give us our rights. St. David's needs purifying and the quicker it is done the better for the cause of religion. I must leave you, as there are persons I want to see."

"He's a talented man," muttered the widow, turning in the direction of her home. "Who else could have dreamed of such a brilliant scheme? I just want to see that ritualist brought down a peg. Mr. Bangs ought to be a warden, and I guess he will be next Easter."

The seating capacity of St. David's was six hundred. On Sunday morning when the bell stopped tolling, the building was almost filled. Mischief-makers usually leave tracks behind them, as happened in the present case. How much warden Cott gathered concerning the conspiracy on foot was a matter he kept to himself. He was early in church, and held a short conference with the ushers. It was also noticed that the vestrymen who occupied pews well up in front, now took seats with their families near the door. This left quite an empty space in front of the pulpit. Mr. Cott was acquainted with the subject chosen by the rector for his discourse, while Mr. Van Dyke knew nothing of the tactics of the disgruntled faction. When he came out to light the candles he noticed the empty pews and missed a number of familiar faces.

It was half-past eleven when he went into the pulpit and faced the congregation. He opened his sermon cover, when a stir and a flutter caused him to raise his eyes. Vestryman White was escorting a number of men, women, and children down the centre aisle in single file. On they came, solemn as Indian spies, tramp, tramp, right up to the pulpit. It was an imposing spectacle. The editor of *The Chronicle* coughed and put his handkerchief to his face. Mrs. Waverly smiled, Miss Josie smiled, but warden Cott gazed on the remarkable procession like a stolid. There were sixteen in all, including seven children. Mr. White seated them with quiet dignity, and as the last one sat down, he bowed and went back near the door.

The rector's coolness never left him for a moment. In a clear voice he announced the text: "The tongue can no man tame;

it is an unquenchable evil full of deadly poison." "St. James hits hard, and hits all when he holds up to reprobation a sin which has been co-extensive with the race of man. There is no writer in the New Testament to whom rhetorical ornament or elegance of style seems so entirely subordinate to an earnest desire to present and enforce the truth. He wrote to encourage self-knowledge, to expand and deepen our sense of right, and to warn us against deception. The assertion of our freedom, our disregard for others, our transgression of the royal law of charity, often have their origin and propulsive force in a spirit of Pharisaic pride, while too often we are blinded by the sophisms of other prejudiced minds. All this marks character; it leads to misunderstandings, and engenders no little strife and confusion. Self-government is one sign of true greatness. Jesus Christ standing in dignified silence before Pontius Pilate and the Jewish insurrectionists, is a sublimer lesson for you and me, than Jesus Christ the miracle-worker at the grave of Lazarus. It is recorded that the refusal of the Saviour to answer His accusers, aroused the wonder and admiration of the man who condemned Him to death. Bear in mind that crimination and recrimination had been the rule. The law of retaliation was endorsed by the highest dignitaries of the nation. The most scrupulous religionist was often the bitterest hater, but the Master never struck back. In this, as in all questions of conduct, sacred history makes Him the representative model. There is more eloquence in the silence of Christ under the cruel charges of false witnesses than you can find in the rarest oratory. In the judgment hall He wears the aspect of a God. Now by the faculty of speech man is differentiated from the rest of creation. By this faculty his thoughts are carried as on eagles' wings to the remotest shores, and preserved to distant ages. By this, men are reclaimed from savage ignorance; cities are built and peopled; laws are promulgated, alliances formed, and leagues made. By this we are moved to deeds of heroic valor, to prefer eternity to time. It negotiates the traffic of commerce and exchanges the produce of one soil and climate for another. It pleads the cause of the innocent and checks the excesses of the oppressor, while it gives an outlet to the tenderest emotions, and lightens the dark passages of life. By it, virtuous actions are rehearsed to the world with a trumpet voice. It proclaims the divinest upliftings of the soul. It keeps in memory our cherished dead. It is the teacher of arts and sciences, the interpreter of poetic visions, and the subtle theories of philosophy. It inspires drooping energies, cheers the despondent, and reveals the kinship of human sympathy. It is the rudder and helm by which the ship of State is steered. It is the medium through which God's decrees and purposes are disclosed. It is a ladder of communication between earth and heaven, the winged arrow that bears the prayers and adorations of humble souls before the throne of eternal love. It can pour out the holiest sentiments and the most infamous maledictions. Turned from its legitimate office, it can be devil the whole nature, and degrade a man to hell. It has filled lives with happiness and it has tortured them with the miseries of the lost. The power of circulating thought is a divine endowment, 'where-with we bless God, even the Father, and wherewith we curse men which are made after the similitude of God.' No learn-

## starving!

There is more than one way of starving the body. To be of use to the body food must be united with oxygen. The oxygen obtained from the air is carried to all parts of the body by the red corpuscles of the blood. The smallest drop of blood contains millions of these. When these corpuscles are deficient in number, there is paleness, loss of appetite, general weakness and reduction in weight. A remedy is demanded which will make red corpuscles.

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ing or cunning or influence ever yet completely subjected the tongue. Nearly everything else in earth and sea and sky has been brought under the dominion of man, but a vindictive or bitter tongue defies everything but the grace of God. You can quicker subdue the shrieking hyena or savage tiger than you can check the outflowing stream of scandal or untruthfulness."

The people in the front seats wished they hadn't come, and the atmosphere of the church made them feel a trifle faint. The preacher continued:

"I shall speak a few words about the license of talk, or what I may call the intemperate perversion of a heaven-given faculty. It has become a disease more infectious than smallpox and more destructive than yellow fever. The assassination of a character is a fashionable

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occupation. Poisoned arrows from ten thousand quivers are shot into retreats which men and women suppose are sacred.

"No matter how careful one may be in ordering his life, it is almost impossible to escape the dissecting knife of the immoral anatomist. Theoretically, all Christians are members of a brotherhood and sisterhood, whose actions spring from high motives and right principles; but the frequent violations of the precepts of Christ are flat and open contradictions of our professions. The average man is more interested in the real or imaginary offenses of people, than he is stimulated by their merits. The daily contact with evil, the resistance of temptation, the victory over hurtful passions, provoke but feeble expressions of commendation. The battle with sin and the hard struggles go unnoticed; yes! but the failing strength, and faltering footsteps, how quickly they are seen, exaggerated, and condemned.

"What a living, unifying, glorifying agency the Church would become if we really loved each other! Discord, detraction, innuendo, hatred, and vindictiveness—ah! what place have they among those who call on the name of the Crucified? Such things belong to a barbaric age, and have no more connection with Christianity than God has with Belial. Lies are like swift-winged birds of carrion that taint the very air through which the travel; and they have their watch towers from which they look around with savage glee, ready to swoop down and devour their helpless prey. An untruth is the hardest thing to follow and the basest thing to fight. Its garb is a coat of many colors, and the material a ragged patch-work. Fib telling is almost a trade. You show a morbid fondness for fables."

Mrs. Baines began to increase the motion of her fan, and Jemima Spangle felt the perspiration trickling down her back.

"When a story has passed the lips of half a dozen persons it has no closer resemblance to the original than a paint pot has to a finished picture. One of the chief amusements of the ancients was news-gathering. No sooner were they out of bed than they began to ask what had happened. The story of an intrigue or the report of a disgraceful action, furnished a refreshing tonic for their prurient curiosity. This age is not very far behind as a retailer of ill and hurtful omens. If there is no foundation for a cowardly assaillment of character, people deliberately set to work to construct one. The surgeon's knife is merciful when it seems cruel. It wounds that it may heal, and it inflicts pain that it may give happiness. The false tongue is a deadly poison that has no antidote. If it detracts, the wrong is never righted, and from the nature of things cannot be. Evil speaking, like a rolling snow ball, grows with motion. Now please remember this: there are plenty of weeds to be pulled out of your own gardens, numerous wrinkles to be smoothed out of your religion, ugly sins to be cauterized in your own hearts, plenty of renovating that is needed in your own homes. Remember, a little leaven leaveneth the whole lump. A single spark resulted in the destruction of a large portion of Chicago. A tiny pimple may develop into a cancerous sore, and so a few untruthful sentences may blast a reputation. Honor and shame are both in talk. A man of an ill tongue is dangerous in

his city, and he that is rash shall be hated."

We have recorded but a few passages of Mr. Van Dyke's sermon. Those who were present afterwards said that during the half hour of its delivery the stillness that pervaded the church was almost oppressive: Leaving the pulpit, the rector stepped to the edge of the chancel step and said:

"I have an announcement to make which I feel sure you will be all glad to hear. The building of a parish house is now an assured fact. From ten loyal and generous communicants I have received pledges amounting to \$10,000, and we expect to begin work on the foundation the first of next month."

The effect of this statement can be imagined. Mr. Van Dyke walked to the credence table, took the alms-basons and repeated one of the offertory sentences. Not one of the disgruntled faction made a motion to leave. Things had turned out very differently from what they expected when they entered the church, and when the plate was passed along the pew in which Mr. Bangsat, he dropped in a silver half dollar, much to the surprise of Mr. Cott. After the service, Mrs. Baines slipped away from her friends and wandered off to Dr. Goodman's grave, where she sat down and did some hard thinking.

(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.

### Frank Holcomb's "No"

"Frank, you are such a sociable, good-natured boy, that I sometimes tremble for you," said pretty Mrs. Holcomb to her son. She was a widow, and Frank was her only child.

"But I thought it was just the right thing to be amiable and sociable," the lad replied, with an amused smile.

"So it is, if a boy learns when to say 'yes' and when 'no.' Such a nature as yours finds it difficult to refuse the importunities of a friend. Just here lies your danger."

Frank laughed, saying as he kissed her, prior to joining his friend, whom he saw awaiting him by the piazza steps: "You don't half know me, mamma dear. Duke will tell you what a surly bear I am when he wants me to do something against my inclinations."

Duke Stanley was Frank's special friend. He was some three years Frank's senior, being about eighteen years of age.

The two boys were going over to Colonel Stanley's to practice target shooting. Frank's uncle had sent him a handsome rifle as a birthday present. Mrs. Holcomb, having a woman's dread of all fire-arms, was relieved when Duke and his father offered to teach her boy how to handle this new acquisition.

Duke was quite an expert in the use of the rifle, and being a manly, cool-headed youth, Mrs. Holcomb felt comparatively safe when her laddie was in Duke's society.

Colonel Stanley had made it a rule that only two boys, at the same hour, could come upon his grounds to practice shooting. "More than two make confusion, and there is danger of an acci-

dent," the old gentleman explained to the disappointed lads who had thought to enjoy Frank's rifle, and who had clustered about him, anxious to have a shot.

Mrs. Holcomb thankfully seconded the wise old colonel's prohibition. She also added a clause to the effect that Frank could only carry his rifle when he and Duke were going out together alone, whether to the target grounds or into the fields.

Frank begged hard for greater liberty. Cliff Newton who essayed to be one of his closest friends, was exceedingly anxious to handle the beautiful and costly gun, and Frank, with his usual good nature, wished to gratify him. But Mrs. Holcomb, with whom Cliff was no favorite, was firm.

This afternoon, as the lads passed out of view of the Holcomb cottage, three boys approached them.

"We are off for a tramp to Oak Grove," said the tallest of the trio, who was Cliff Newton. "Come and join us, Frank. There's a fine stream running through the grove, and we've got our fishing tackle along. I brought an extra hook and line, hoping to get you to go with us."

Frank's face brightened.

"The very thing! I'm tired of target shooting every day, and I've wanted to go fishing ever so long. Will you come, Duke?"

Duke shook his head. He had no liking for the three boys before him.

"What about your rifle?" he asked, as Frank turned away.

"Bring it with you, of course," Cliff Newton hastened to say.

Frank hesitated. His mother's command was fresh in his mind.

"No harm can come from carrying it," he reasoned with himself, and Cliff, who seemed to read his thoughts, quickly added: "No harm in carrying it just this once. We all know how to handle a gun, and we will be careful. The grove is full of squirrels. Dan Leeson shot six there, the other day.

"Come on, or we shall be too late to put in the afternoon," cried Phil Parton, starting briskly down the road. All felt sure that Frank's momentary hesitation about the rifle had vanished. The lad took a quick stride after them, when Duke laid a hand upon his arm.

"Better not go, Frank. Your mother trusts you, you know, about the gun," he declared.

Duke's words struck home. Frank called after Cliff:

"I'm sorry, but, after all, I can't go to-day. Some other time I'll go with you."

Cliff darted an angry and baffled glance back at Duke Stanley, and muttered:

"We'd have got him along all right if it hadn't been for Mr. Meddlesome. Never mind! I'm going to handle that rifle yet. See if I don't!"

The very next morning he loitered about the Holcomb cottage, just outside of the lawn, hidden from view by a clump of low-growing evergreens, until Frank appeared at the side gate. Still hidden by the evergreens, he drew Frank quietly under their sheltering boughs, and said:

"We are going to have a glorious day, Frank. Ned, Phil and I have arranged a trip to Elk River. Come and go with us, won't you?"

Frank's face fell.

"I'd give anything to go, but mother won't hear to my going to the river. Duke wanted me to go last week. It's a

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six-mile tramp, you know, and the doctor scared her by telling her I mustn't walk far in the sun. Since I had the fever she's foolish over me."

"Oh, we can fix that," Cliff hurried to say; "we will stop at Ladd's Cave, and you can tell her that we are going to picnic there. That will be the truth. We can eat our dinner there, and go on to the river afterwards. If she doesn't know about the walk she can't be nervous. You're as strong as the best of us now; only mothers will be foolish. Ned is going to take his bow and arrow, and Phil thinks he can borrow his cousin's shot-gun. We'll have a royal time."

"Yes, it will be fine," Frank said. He was debating the question with himself of deceiving his mother about the long walk to the river.

"It can't possibly hurt me. She thinks I'm still a baby, when here I am almost man!" he reflected, glancing down with pride over his stalwart proportions.

"You'll go, won't you?" Cliff continued. "A bear was seen near the river the other day. Take your gun, and perhaps you'll get a shot at him."

This settled Frank's scruples. To shoot a bear was his great ambition.

"When will you start?" he asked, briskly.

"In less than an hour. Don't mind about lunch; I'll carry enough for both. Meet us down by the bridge near the mill."

The excitement of the trip was upon Frank as he ran into the cottage.

"Mother, some of the boys are going to Ladd's Cave on a picnic. I want to go. You have no objections, have you?"

His usually frank eyes were turned away from her loving face as he spoke.

"No, dear. I am glad for you to have the trip to compensate you for the disappointment about Elk River last week. I suppose Duke is going?"

"Isn't Duke always on hand when a tramp is in prospect?" Frank evasively replied, trying to laugh. But somehow his throat felt dry, and he was conscious that his face was deeply flushed. His mother did not notice his confusion.

"We'll come back early; so you need not worry about me a bit," Frank hastened to say.

"It is so delightful to have a boy I can trust," Mrs. Holcomb said. "Poor Mrs. Parton cannot trust Phil out of her sight, she tells me. He must be a very bad boy. I am glad you have never cared to go with him. If you did, I should be obliged to ask you to give him up, after what his mother told me yesterday."

Frank winced, and again his face flushed. Never before had he felt so restless, and a feeling of contempt for his meanness was beginning to stab him pitilessly. He hurriedly made his preparations, and bent to kiss his mother goodby.

"Live each day so that mother may feel proud of her boy," she tenderly said, as he turned away.

He had taken his rifle and hidden it among the evergreens, so that she would not see that he carried it upon the trip. But he now hastened past it without giving it a glance.

A very resolute lad met Cliff Newton and his friends at the bridge, a few minutes later.

"I'm not going with you, after all," he said. "It looks mean and cowardly to cheat a boy's mother as I meant to cheat

mine. I'm going back to spend the day with her, and I'm never going to consent to cheat her again."

"Do come, Frank!"

"Don't be silly; come along."  
"We'll have a glorious day, old fellow," cried Cliff, persuasively. "Phil has got his cousin's gun, and the bear is close to the river in a reed thicket. A negro man just told us. Come along. It will do no harm to deceive your mother just this once. Do come, Frank!"

But Frank who had already begun to retrace his steps homeward, almost shouted his answer to these pleadings: "No!"

Then, without a moment's pause, he sped away.

That hour marked a crisis in his life, and he knew it. He had learned to say "No," and he told his mother the whole story. Was she glad over his escape? Guess.—*The Lutheran Evangelist.*

How Daisy Helped

"Ah! There's lots of trouble in the world!" the cook said, as the grocer's boy passed out of the door.

Daisy, resting in the wide, cool porch, turned her blue eyes toward the speaker. "Who has lots of trouble, cook?" she asked.

"Lots of people," said the cook shortly. Daisy pondered awhile, her chin resting on her plump little hand. Then she said, suddenly, "Do you, cook?"

"I should think so! There's that boy didn't bring half the things I ordered. He says the children are all sick and the grocer's worried so he forgets things. And he can't come back till he's delivered what he's got with him; and Kathie is in the garden gathering peas, and I can't leave the cakes even to call her."

"I'll go," Daisy said, jumping up and tying her white sunbonnet. "I can clear off that much of the trouble."

As she ran across the lawn, a group of children—summer boarders like herself—called to her to join them. But she shook her head gayly, and hurried down between the long rows of pea vines.

"To go to the grocer's, is it?" said Kathie, despairingly. "And how'll I ever get peas enough for dinner, then?"

"I'll pick till you come back," said Daisy, encouragingly. "Make haste, Kathie."

The nimble little fingers pulled the plump, green pods swiftly, and when Kathie returned, hot and breathless, the big basket was nearly full. Then Daisy sat in the porch again and helped to shell them while she rested.

"I don't see how we'd have got along without you," the cook said, looking quite pleasant, as Daisy threw down the last shell.

Daisy laughed. "It's nice—helping people," she said. "I'm going to find some more trouble to clear off."

She ran down the steps and paused, glancing at an open window above. A low, wailing cry sounded within, and a sweet, faint voice singing a cradle song.

"I'll help Mrs. Verne take care of the baby," she thought; and she ran toward the hall door. A playful breeze followed her, and just as she crossed the threshold, a lot of closely written sheets of paper fluttered to her feet.

"Oh, dear!" someone said, and Daisy looked up to see a gray-haired man at a desk near the door. He looked very pale and tired, and one of his feet was banded and resting on a cushion.

Daisy said nothing until she had se-

cured all the fluttering sheets and placed them on the desk. Then she took a large shell from the hall table. "Will this do for a paper-weight?" she asked, timidly.

"Very nicely, my dear," said the gentleman. "It was so still this morning that I forgot to ask for one, and I have sprained my ankle so badly that I can't move without assistance. Thank you, my dear. I shall have no trouble now."

Daisy ran up stairs with a happy song on her lips. The young mother's pale, sad face brightened when she saw her.

"Oh, Daisy, dear, you are like the sunshine!" she said. "Baby has been ill all night, and I am worn out for want of sleep. Would you sit by his crib for a minute or two, while I bathe my head?"

"And then we'll take him out of doors," said Daisy, eagerly. "Under the big trees it is lovely and cool. And I'll hold him while you rest in the hammock."

Ten minutes later Daisy sat rocking slowly under the trees, while the baby slept quietly in her lap. The tired mother in the hammock close by had forgotten her troubles, and was sleeping the deep, dreamless sleep of exhaustion.

The voices of the gay pleasure-seekers on the lawn grew querulous and ill-natured as the heat of the day increased; but Daisy was very happy, as she sang softly in the shade.

"Oh, Daisy, I never can thank you enough," Mrs. Verne said, when she awoke, rested and refreshed. "How much better baby looks! And I feel so much better able to take care of him. I have been so worried!" she added, confidentially. "You see it costs so much for us to stay here, and I was afraid the money was all thrown away. Baby was no better, and I was growing sick, too."

"There's the dinner-bell!" said Daisy. "Let me take care of the baby while you are eating."

"No, dear, thank you," the young mother said, coloring a little. "I'd have to dress first, and I'd rather not go now."

Daisy was an observant little girl, and she noticed how Mrs. Verne in her worn dress shrank from observation. She did not press the point, but ran off to the kitchen.

"There's lots of trouble in the world," she said, demurely, as the cook looked up and smiled.

"Who's in trouble now?" asked the cook, laughing.

A little boy came to the door, crying because one of his marbles had rolled under the porch. Daisy found it, and played games with him until his nurse came for him.

"Mrs. Verne's baby's sick, and she doesn't want to go to the dining-room, but I just know she could eat a nice lunch under the trees."

For answer the cook loaded the tray with roast lamb and green peas, and raspberry tarts, and gave it to Daisy. What a delightful "picnic" dinner they had under the trees! Daisy's mamma was away for the day, and no one came to look for the little girl. So she and Mrs. Verne ate at their leisure, and then the young mother lay down in the hammock with the baby on her arm. Daisy waited until they both slept again, and

then she ran back with the tray, and told the cook how much Mrs. Verne had enjoyed her dinner. Then she went to the hall door to watch for mamma.

The children were coming in from the lawn, tired and fretful. The gentleman who had been writing had finished his work, and was lying on the lounge. He smiled when he saw Daisy's bright face. "You don't look tired," he said. "What have you been doing all day?"

"Helping people," said Daisy. "Clearing away trouble."

The gentleman laughed. "I should think that was pretty hard work," he said.

"But it isn't," said Daisy, earnestly; "it's lovely, ever so much nicer than play. Ah, there's mamma! I must carry her parcels up-stairs!"

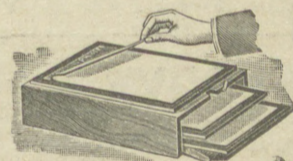
And the little helper ran away.—*Alice J. Leland, in Weekly Welcome.*

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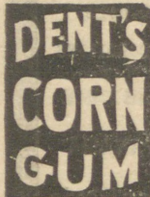
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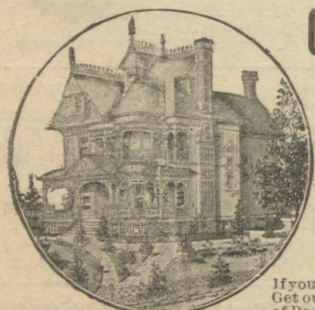
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**Dried Fruits**

About apples and pears one has to be a little careful, as there is a great deal of difference in the quality of these fruits, some kinds being sharply acid and others being so tasteless that lemon as well as sugar is necessary to make them palatable. Tasting, after the fruit is thoroughly stewed, is the only way to decide what additions are necessary, as no general rule can possibly cover such uneven ground. It is to be specially noted, however, that where lemon is to be added (the juice and grated yellow rind being preferable to slices always), it should be added after the sugar has been put in and thoroughly dissolved. Mem.: This rule applies equally well to the making of lemonade, since adding the lemon to the water first makes a chemical change therein which gives to it a hard and acrid quality, to overcome which an excessive amount of sugar has to be used. Try both ways and see for yourself.

Prunes prepared according to the foregoing instructions are a positive revelation to those who have known them only in the dry, hard, shriveled, and generally repellent form in which they usually appear. They assume a gracious plumpness of physique, a smooth and shining complexion, and a juiciness and melting tenderness of disposition, which render them captivating in the extreme, and even the most inveterate of prune-haters—and they are many—is conquered when he or she beholds them in this most attractive form, and "having tasted, tastes and tastes again."

Raisins, dried grapes, cherries, and dried berries are all very satisfactorily treated as herein indicated, and excellent pies and puddings can be made from all varieties of stewed dried fruit, remembering only that in preparing it for such purposes you should use much less water, just sufficient to soak it thoroughly and leave enough in the dish to keep it from burning on during the cooking.

Delicious butters can be made from all kinds of fruits by stewing them as directed, then passing them through a coarse sieve, and returning the smooth pulp to the kettle, boiling it, with constant stirring, until it is of the right consistency and adding the sugar a few minutes before removing from the range.

Marmalade is made in the same way, but must be boiled much longer, as it is to be much thicker, and sugar must be used in the proportion of a pint to a pint of pulp, after which it must be cooked at least five minutes, being careful to stir up from the bottom without cessation, as it scorches very readily.

A very delicious variation from stewed fruit may be made by cleansing and soaking as directed and then putting the fruit in a deep earthen baking dish or crock, with a cupful of sugar to a pound (dried) and water enough to cover it to the depth of at least two inches. Cover this closely and put it in the oven and let it stay, exposed to a gentle baking heat all day long, or until the juice becomes a sirup-like jelly. The product evolved will be found to have a special flavor and consistency which will commend it to the most critical palate.—*Good Housekeeping.*

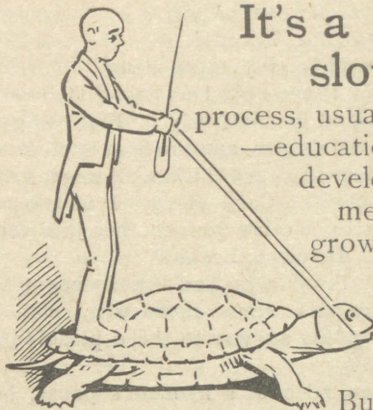
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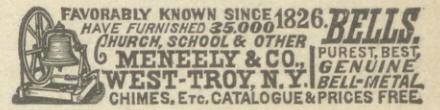
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