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## The Living Church

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# The Living Church

A Weekly Record of its News its Work and its Thought

VOL. XIX. No. 3

CHICAGO, SATURDAY, APRIL 18, 1896

WHOLE NO. 912

## News and Notes

URGENT appeals still come, for aid to the suffering Armenians. Miss Barton's agents are distributing supplies in the interior, and find the state of things appalling. A letter says that the massacre of Dec. 28th left 1,500 widows and 4,500 orphans destitute. More than \$1,000 a week is needed for two or three months, and this would barely save the lives of a portion now starving. The Chicago committee, 100 Washington st., will send information on request. Donations should be sent to President E. G. Keith, Metropolitan National Bank, 184 LaSalle st.

ACCORDING to the report of the chief of police, more than eighty-three thousand arrests were made in Chicago during the last twelve months. About one-half were our own countrymen; one-fifth were women; several hundred were children under ten years of age; nearly 6,000 were arrested for violent crimes. Doubtless many were adventurers and stragglers, who should not be counted as belonging to the city, but when all allowance is made, the record is appalling. Is anything adequate being done to meet and master the influences of evil in our great cities? The upright, intelligent, and well-to-do classes will have to answer rightly the question: "Am I my brother's keeper?" or there will be retribution in the world that now is, as well as in the world which is to come.

THE LIVING CHURCH is indebted to *The Spirit of Missions* for the portrait of an interesting Indian family. Miss Sybil Carter writes of them as follows: "The family are Henry and Amelia St. Clair, and their two children, Chaska, a boy of four, and Otsega, a girl of two years. Henry is learning to carve in wood, and Amelia is one of our best lace-makers. They belong to the Birch Cooley mission, but were brought to Mendota last September that Amelia might be under the care of a physician. She has recovered, and they are working well in Mendota this winter. Henry is the president of the St. Andrew's Brotherhood in Birch Cooley, and one of our best interpreters. He is an Indian of unmixed blood, and a fine, manly fellow. I hope yet to see him leading the men of the Birch Cooley mission in wood carving."

In the death of Thomas Hughes, Chicago lost an old-time friend, for to him it owes the foundation of its present city library. After the great fire, he generously gave 7,000 volumes as a nucleus on which to build up a public library. At the time of the Civil War Mr. Hughes was one of the few Englishmen of note who sympathized with the North. His colony at Rugby,

Tenn., was an effort towards helping some of his countrymen to realize and make the most of their manhood, an ideal that always appealed to him very strongly. His expressed appreciation of the Biglow papers testified to the same sterling sense of right and manliness. This characteristic is evidenced also in the lectures to which he gave the title "The Manliness of Christ." Of course to the world at large Thomas Hughes will always be best known by that successful book, "Tom Brown at Rugby."

SOME persons in England are inclined to take a despondent view of the future of Church schools. They say that "so many Church schools have been, and are being, surrendered to Boards, that it is only a matter of time before all will have been handed over, and it is therefore not worth while to continue the struggle to maintain our schools." In answer to this, *The Family Churchman* supplies some reassuring figures: In 1870, the number of Church schools was 6,954; number provided since that year, 5,838; total 12,792. During twenty-five years 864 schools have been handed over to school boards. According to these figures, the number of Church schools now in existence is 11,928. At the end of a quarter of a century these schools, in spite of some losses, are not very far from twice as many as at the beginning of that time. This does not look like decadence. At the same time, it is true that the hostility to Church schools and to the State aid which they receive has grown more intense during the last few years.

RESTRICTION of immigration is being very generally recognized as a pressing necessity, if Americans are to retain control of civic and municipal affairs, and not be outvoted by foreign-born citizens. The social problems of the day also find the large preponderance of alien races a complicating element that renders their solution more difficult. The bill of the Senate Committee on Immigration, now pending, is therefore a step in the right direction that will be welcome. It provides for the exclusion from the United States of "all persons over fourteen years of age who cannot read and write the language of their native country, except that an aged person not so able to read and write, who is the parent, or grandparent, of an admissible immigrant, may accompany or be sent by such immigrant." This, it is believed, will bar out the classes of people who contribute most largely to the criminal and pauper section of the population. It is an astonishing fact, and one that calls for action, that in the twenty-eight cities containing over 100,000 people, only three—Kansas City, Indianapolis, and Denver—have a majority of white persons of native parentage. During the quarter century, from 1871 to

1896, immigration yielded 33.15 per cent. of the total increase of population. Nearly one million people came from Bohemia, Hungary, Poland, Roumania, and Russia, the least desirable sources of immigration and the races most difficult of assimilation with American ideas and customs.

THERE is a Church Reform Bill before the English Parliament, to check abuses connected with patronage, such as the sale of livings, and other peculiar practices by which appointments to parishes are obtained. It seems from this distance an excellent measure, and as it has reference to temporal circumstances, there would seem to be no objection in principle to the intervention of the national legislature. Some of the leading nonconformist papers, however, object to this or any other measure for reforming abuses in the Church of England. One of them states the ground of their objection as follows: "Nonconformists, who object entirely to State control of religion, will oppose a measure in which the principle of such control is affirmed by its actual legislative exercise." It appears that another bill has been introduced in the interests of the Wesleyans for revising the three years, ministerial limit. Here the principle of State control seems to be precisely the same, but no opposition has been developed on that ground. It appears that the rule these gentlemen lay down does not work both ways. It is only applicable as against the Church of England. Can it be that there is a reluctance to allow anything to be reformed in the Church, by which popular attacks upon her would lose a part of their force?

THE progress of mission work in Uganda has certainly been very remarkable. Not many years ago this region was a part of "Darkest Africa." "Six years ago," writes Bishop Tucker, "Uganda was a desolation," a scene of savage warfare and bloodshed. Now peace and order reigns. One result is the great increase in cultivation. Mengo is one great garden. Another is the great amount of building. The large number of comfortable houses throughout the region is very gratifying. The roads are improved, swamps are being bridged and drained. The hill of Namirembe is crowned with a beautiful new church, accommodating some 4,000 worshipers, and in the surrounding districts no less than twenty-three churches bear witness to the spread of the Gospel. There are more than 200 of these churches throughout the country. At a missionary meeting held in the capital, nine new missionaries (natives) were sent forth to their work. Beginning a visitation recently, the Bishop confirmed at the first service ninety-eight persons, of whom sixty-eight were men. Among the rest were two men who had been blinded by the cruelty of the king



some time ago. One of them had also suffered the loss of both ears. Uganda is a signal instance of the power of Christianity among the lower races of men.

THE Tercentenary of the Whitgift Foundation was celebrated at Croydon, March 23, in the presence of a distinguished company. It was in 1596, in the reign of Queen Elizabeth, that Archbishop Whitgift founded the Hospital of the Holy Trinity, described as a magnificent almshouse, and a school, which has in recent years risen to a high position among public schools for children of the middle classes. At a service in the parish church, the Archbishop of Canterbury preached an eloquent sermon, in which he sketched the life and qualities of his famous predecessor. The boys of the upper and middle schools, and the brethren and sisters from the hospital, were present at the service, each wearing a white flower—the "white gift." At the conclusion of the sermon, a man in the congregation created something of a sensation by exclaiming in a loud voice, "I protest against this celebration. Whitgift was not popular; he was an ecclesiastical tyrant!" In the afternoon, the inmates of the hospital were entertained at dinner.

WE must again remind our correspondents that the pressure on our columns at this season of the year will not permit the publication of all the notices of Easter services sent us. Only the reports containing unusually interesting features can be admitted.—Congratulatory upon the improved appearance and enlargement of THE LIVING CHURCH are coming in. The publisher is encouraged by such expressions.—The clergy are reminded that after June 1st the rate for renewals on subscriptions will be \$1.50. During April and May the old rate of one dollar a year will hold good.—A Methodist paper, recently commenting on the change of camp-meeting to watering-place, says that for revival purposes the former is no longer a success: "The history of the most popular camp-meetings all over the country proves this, going as far back as 1875, when the old camp-meeting at Chautauqua, New York, was turned into a summer school. A few old, historic camp grounds are giving up a portion of the season to special revival services, but the practical results are uniformly meagre, so far as can be learned."—During the year, ending March, 1896, the Chicago postoffice received \$5,069,532.84, by the sale of stamps, postals, newspaper wrappers, etc., a sum exceeding that received in Philadelphia, by nearly \$2,000,000, and only \$2,000 less than that taken by New York.—It is stated that on the 2nd inst., the Senate Committee on Appropriations struck from the bill the \$33,000 appropriation for the Lincoln Institution. If this mistaken course of economy is to prevail, the Indian girls and boys must be returned to the lodge and the blanket.—In connection with our recent mention of the proposed endowment of a "Sisters' Room" in Denver, Sister Hannah asks us to say that it is in the "Home for Consumptives," and not in a Church hospital, as stated.—Mr. Robert Littell, originator of *Littell's Living Age*, and a member of St. Paul's church, Brookline, Mass., was buried from that church, April 10th.—The Congregational churches in Boston observed Good Friday this year, with morning services.

### Canada

On March 13th, Bishop Kingdon instituted the Rev. P. G. Snow into the rectorship of the parish of Newcastle & Nelson, diocese of Fredericton, N. B. After the instrument of institution and the Bishop's mandate of induction had been read, E. Lee Street, Esq., the senior churchwarden, presented the keys of the church to the rector, and the rector having acknowledged their reception, rang the church bell, in token to the parishioners of his induction. Evening-song (with special psalms and prayers) was said by the Rev. Canon Forsyth, rural dean, the new rector taking the lessons. The Bishop gave a touching and appropriate address, in which he spoke of the high calling of the priesthood, its duties and responsibilities, and concluded his remarks by showing how absolutely necessary it was for the congregation to assist their rector in every possible way, but especially by their prayers, in order that his ministry among them might be blessed.

### New York City

At St. George's church, 1,320 communicants partook of the Holy Communion at the early Celebration on Easter morning.

The Bishop made his annual visitation of St. Matthew's church for Confirmation on the evening of Friday in Easter week, April 10th.

At St. Mary's church, Manhattanville, in the upper end of the city, the Bishop confirmed a class on the evening of Tuesday, April 7th, and addressed them.

At St. Michael's church, Bishop Potter administered the rite of Confirmation on the evening of Tuesday in Easter week, to a class presented by the rector, the Rev. Dr. Peters.

At the Easter election of vestrymen of St. Clement's church, the Rev. Prof. Thomas Richey, D.D., of the General Theological Seminary, was elected one of the churchwardens.

At St. George's church, the Confirmation class presented to Bishop Potter by the rector, the Rev. Dr. Wm. S. Rainsford, numbered this year 228 persons, of whom 119 were men and boys, and 109 women and girls.

At St. Matthew's church, the Rev. H. Chamberlaine, rector, a special service was held on the evening of Low Sunday, at which addresses were made by Mr. Faure, commissioner of charities, and Mr. John W. Wood, general secretary of the Brotherhood of St. Andrew.

The Sisterhood of St. John the Baptist have just been benefited by a judicial decision which frees from taxation their reformatory house at Mamaroneck, which is the country branch of the Midnight Mission in this city.

At Calvary church, the Rev. Canon Mason, D.D., of Canterbury, will begin next Sunday evening, April 19th, a course of three lectures on the "Life of Archbishop Cranmer." The lectures will be continued Wednesday and Friday, April 22nd and 24th.

At the 15th annual commencement exercises of the New York Trade school, an address was made by Mr. R. Fulton Cutting, who is president of the institution. A commencement address was made by President Seth Low, LL.D., of Columbia University. The trustees of the school are almost wholly Churchmen, and the school was founded by a Churchman, Mr. Richard T. Auchmuty, in 1881.

The Episcopal Church Publishing Society has received a handsome gift of \$10,000 from a Churchman in New York City, \$5,000 of which is to be expended on presses and \$5,000 on ecclesiastical type and designs. The directors and principal stockholders of this Society which is located in the Church Missions House, are the Rt. Rev. Bishop Tuttle, the Rev. Drs. Huntington, Brown, and Mulchahey, Rev. Messrs. G. S. Bacon, Archdeacon Kirkby, Braddon Hamilton, T. I. Holcombe, W. E. Islin, Woodbury Langdon, Corning Clark, and Chas. Wylliss Cass.

The Church club lectures already announced in these columns, began on the afternoon of Low

Sunday, April 12th, at the church of the Transfiguration. The general subject is "The Liturgical Hymns of the Church." The first lecturer was the Rev. John P. Peters, D.D., Ph.D., rector of St. Michael's church, New York, who discussed "The Psalms," and considered their remarkable characteristics as liturgical portions of the Scriptures, and their place in ancient and modern worship. The lecture next Sunday, April 19th, will be delivered by the Rt. Rev. Arthur C. A. Hall, D.D., Bishop of Vermont, on "The Hymns of the Eucharist."

St. Michael's church, through its rector, the Rev. Dr. John P. Peters, is making a determined effort to close a liquor saloon under the late interpretation of the excise law, reported in the columns of THE LIVING CHURCH. The saloon in question is inside the 200 feet limit of the church, and therefore clearly subject to the law. The case is being heard, and can hardly fail to end in victory for the church, under the circumstances. Dr. Peters is a strong opponent of saloons, and in conjunction with the West Side Excise Reform Association, has succeeded in closing many saloons on the west side of the city, and in preventing many applicants from securing licenses.

In consequence of the new law affecting elections of vestrymen, those elections will hereafter generally be held on the first Tuesday in Advent-tide, instead of on Easter Monday. The number of vestrymen will be reduced to nine, and these will be elected in sections, so that only three will be elected in any one year—making the vestry a continuous body. The wardens will serve for two years, and will go out of office alternately. The object of the change, which has been preparing for many years, is to prevent revolutions in parish administration, and to assure reasonable continuity in the body which is charged with the important trust of looking after the secular interests of the parish. The law was not adopted till it had been agreed to in principle by the conventions of the several dioceses of the State, and by the bishops.

There was a working exhibit in drawing, designing, modelling, and wood carving, given by the manual training classes of the church of All Angels', at the parish house, Friday, April 10th. The large upper room of the building was thrown open to visitors, and the classes of young boys and girls were seen at work in the different departments. These classes are in charge of Miss Baxter, assisted by Mrs. Wheelock. The methods adopted are different from those used elsewhere, and are therefore of unique interest. The object is to bring in mission children, interest them in industrial activities, and prepare them for places of usefulness in life. This is the third year that these classes have been in operation. The parish is liberal in expending for the work. A nominal charge per month is required for the boys. In afternoon classes the charge is higher, and is determined by the ability of the pupil to pay. Night classes are held twice a week. At the exhibition, articles of manufacture by the pupils were on sale. Prizes were awarded for good attendance and workmanship. Alfred Kleinsmith won the first prize for not missing a lesson in three years. He has secured a place in one of the large establishments of the city as a skilled workman. Prizes were also given to Francis Chambers, Alfonso McDonald, Henry Rottammer, Gertrude McIlroy, and George Jones.

Among the many well-known charitable institutions in the city, is the House of the Annunciation for Crippled and Incurable Children, under the care of the Sisters of the Annunciation of the Blessed Virgin Mary. It was incorporated in 1893, and was opened in May of that year (the Virgin's month) by this sisterhood, as its mother house. The house is not large. There were nine little patients early in the year, and six have been added since. One has been returned to its parents, one has died, and 13 are now under care. There was at the beginning of the fiscal season, \$402.98 in hand, and the donations, etc., have amounted to \$8,125.90,



leaving, after deducting the expenses for maintenance, a balance of \$1,298.42. Many valuable gifts have been received for the chapel of the institution, among them sacred vessels, a brass cross, a brass gospel desk, brass candlesticks, brass lamps, and fine embroidery work. An additional ward has been fitted up, and named St. Raphael's ward, as the little patients have outgrown the original limits of the wards. The crowning work of the institution has been the securing, furnishing, and opening of St. Elizabeth's House, at Riverbank, Stamford, Conn. The property is valuable, and situated on a range of hills, a few miles north of Long Island Sound, and the buildings are well fitted for the purposes of a summer home. One of the wards of the house was entirely furnished by the Prudens Futuri Society, of Rutherford, N. J. The sisters desire to build a proper chapel for this country house.

The burial service over the remains of Mother Harriet, the Mother Superior and founder of the Sisters of the Order of St. Mary, took place at the chapel of the Order at Peekskill-on-the-Hudson, on Easter Day. There was a large attendance of priests, and of Sisters of the order. The body rested from the evening of Easter Day till the evening of Thursday in Easter week in the small chapel of the house. On that evening it was borne to the new chapel close to the house, where at the foot of the steps to the altar the plain coffin rested on a catafalque. Six candles burned near the coffin all night, and members of the Order remained in prayer for the dead before the altar until morning. At 6 o'clock A. M., the Sisters of the house assembled in the house chapel, and the Rev. Dr. George H. Houghton, of the church of the Transfiguration, in this city, who is chaplain of the Order, celebrated the Blessed Sacrament. The Sisters from the principal houses of the Order in this city, arrived at Peekskill by 9 A. M. The funeral procession then formed. The Rev. Dr. Houghton, the chaplain, the Rev. Dr. Morgan Dix, were in the advance. Following these priests came the Rev. Thomas McKee Browne, the Rev. Philip H. A. Browne, the Rev. Canon Riley, the Rev. Messrs. Goodwin and Sargent. The Sisters, robed in the habit of the Order, followed the priests. They were those of the Mother house, of St. Mary's Free Hospital for children, Trinity Hospital, Trinity Mission House, St. Mary's School, the House of Mercy, of this city. Following the Sisters were the associates of the Order, including many of the earnest Churchwomen of New York. The final service in the chapel, was conducted by the Rev. Drs. Houghton and Dix, the Rev. Canon Riley, and the Rev. Father T. McK. Browne. The Rev. Arthur Lowndes was the celebrant. After the Celebration the funeral procession passed down the hill to the private cemetery of the Order, and the Rev. Dr. Houghton said the committal.

**GENERAL THEOLOGICAL SEMINARY.**—The Bishop Paddock lectures already announced in these columns were begun on Thursday evening, April 16th, the general theme being, "The conditions of Our Lord's Life upon earth, as set forth in the Gospels." The subject of the first lecture was "The historical mode of studying our Lord's Life." The lecturer in this course, is the Rev. Arthur J. Mason, formerly canon missionary at Truro, and now canon of Canterbury and Lady Margaret Professor of Divinity in the University of Cambridge. Canon Mason arrived in this city early in the present week, and will be obliged to return to fulfil duties at home by the first week in May. During his brief visit he will make addresses in Boston, Baltimore, and Washington. He is so well-known by name to American Churchmen, that the necessary brevity of his visit here is widely regretted. Canon Mason, who is in the prime of life, is a graduate of the University of which he now holds one of the most famous professorships. He went to Truro when the present Archbishop of Canterbury became bishop of that see; and while there he did a remarkable work in promoting spirituality among all classes of people—his name becoming prominent in the Mission move-

ment in England. Later as incumbent of All Hallows', Barking, London, he devoted the considerable income of the living to the establishment of a clergy house, which became a centre of manifold activities not only for London, but other parts of the kingdom. About 12 years afterwards he was elected professor at Cambridge, having meanwhile become a member of the cathedral chapter at Canterbury, as one of the canons. Canon Mason has found time, notwithstanding his active life, to publish the following works: "Commentary on Thessalonians and the first Epistle of St. Peter;" "The Persecution of Diocletian;" "Relation of Confirmation to Baptism," and "Lectures on Colet, Fisher, and More."

### Philadelphia

The real estate assessors have made their yearly report to the city authorities, and find there are 651 "churches." Of this number the Episcopal Church has 104, which, however, does not include the several chapels contained in and forming a part of benevolent institutions.

In consequence of poor health, which renders him hardly equal to sustain the cares of the growing parish of Calvary Monumental church, West Philadelphia, the Rev. Thomas Poole Hutchinson, who has been rector since 1874, has resigned charge of the same to take effect on July 1st prox.

St. Michael's church, Germantown, the Rev. Dr. John K. Murphy, rector, has been showing a remarkable and steady growth, until the congregation now exceeds the seating capacity of the pretty little church, and its enlargement is a necessity in order not only to give a seat to every one, but also to insure proper ventilation. The Easter offering has formed a basis for the improvement fund.

On the occasion of the tenth anniversary of the vested choir of St. Andrew's church, West Philadelphia, the Rev. C. M. Armstrong, rector, an organ recital was given on the evening of the 9th inst., by Irvin J. Morgan, Mus. Bac., of this city, and a choir festival under the direction of the organist and choir master, Mr. Howard R. O'Daniel.

From an estate estimated at \$6,600, Mrs. Ellen Hughes made the following bequests, the will having been probated 8th inst: For the repair fund of the church of the Mediator, \$1,000; to the Sunday school and the Widow's fund, \$500 each; for the erection of two memorial windows to her husband, Joseph B. Hughes, and herself, \$600; to the Episcopal Hospital, \$500, and to the Home for Consumptives, Chestnut Hill, \$500.

Designs have been prepared by Messrs. Kennedy, Hays, and Kelsey for a system of memorial dormitory buildings for the Home of the Merciful Saviour for crippled children, to be built the entire length of 45th st., between Baltimore and Chester aves. The new buildings will conform closely in design to the adjoining school building now in course of erection. The structure will be built of Conshohocken stone, with interior brick walls, wainscotted corridors, and green slate roofs. There will be an ornamental front, trimmed with Indiana limestone. It is proposed to have the steam plant in a separate central building.

In the will of Mrs. Mary Grant Smith probated 4th inst., the estate being estimated at \$100,000, are the following bequests, immediate and rever-sionary: To the endowment fund of (old) St. Andrew's church, \$4,000; to the Dorcas society, the Society for the Promotion of Religion, and the Missionary society of the same church, \$100 each; to the sewing school and the Bedell mission of the same, \$50 each; to the Church Home for children, \$100; to the Church Dispensary of Southwark, \$300; to the Pine street (now Willing) Day nursery, \$100. On the death of her sons, Samuel Grant Smith and William M. flin Smith, \$2,000 goes to the Pennsylvania hospital, \$4,000 to the Episcopal Hospital, and \$1,000 to the Wills hospital for the relief of the indigent blind and lame.

The service over the remains of Mrs. Lydia A. Stone, wife of the Rev. Dr. Jas. S. Stone, rector of St. James' church, Chicago, whose demise was noted in our last issue, took place on Easter Monday afternoon in Grace church, which was thronged with friends of the deceased, and with many who had loved and known her for her active work in connection with the societies and charities of that parish. The floral tributes were exceedingly numerous and very beautiful. The Burial Office was said by Bishop Whitaker, assisted by the Rev. Dr. D. S. McConnell, and the rector of the church, the Rev. H. R. Harris, after which the funeral proceeded to Mt. Peace cemetery, where the committal service was said by the Rev. Richard N. Thomas. Mr. William K. Ackerman, ex-city comptroller of Chicago, and a vestryman of St. James' church in that city, was in attendance as a representative of the Rev. Dr. Stone's present parish.

The Rev. William Marshall Harrison, chaplain of the Episcopal hospital, entered into life eternal on the 9th inst., aged 50 years. He was a native of West Virginia. He graduated in 1871 as B. A. at Kenyon College, Gambier, Ohio, and took that of M. A. in 1874. For some years he was an instructor at Ogontz, and subsequently entered the Philadelphia Divinity School, from which he also graduated. For a brief period he had charge of St. Matthias' church, subsequently becoming rector of St. John's Free church, Frankford road where he continued for a number of years. For the past five years he has been chaplain at the hospital, where his untiring labors among the afflicted and suffering endeared him to thousands of people. His illness, originally pneumonia, terminated in rapid consumption of the lungs.

Confirmations reported in city churches from March 17th to April 5th, both inclusive: St. John's, N. L., 27; St. Timothy's, Roxboro, 18; chapel of Home of the Merciful Saviour, 4; St. Peter's parish, Germantown, invalid in private; St. Simeon's memorial, 101; Incarnation, 30; St. Luke's, 19; Nativity, 23; Holy Trinity memorial chapel, invalid in private; St. Mary's, West Phila., 35; Messiah, Broad and Federal sts., 10; Covenant, 69; Crucifixion, 10; St. Peter's, 34; St. Andrew's, 19; Resurrection, (including two from St. Peter's, Germantown), 13; Epiphany, 23; St. Stephen's, 43; St. James', 38; Holy Trinity, 52; Atonement, 8; Grace (including 2 from St. Simeon's and 4 from Grace chapel), 32; St. Mark's (including one from St. Asaph's, Bala, and 35 from the memorial church of the Holy Comforter), 129; Christ church chapel (including one from St. Andrew's), 13; old Christ church, 21; All Saints' (including one from the Messiah, Broad and Federal sts.), 13; Transfiguration, 6; total, 792.

At the church of the Saviour on Easter Day the carols rang out at the first celebration of the Holy Eucharist at 7 A. M., when Woodward's service in D was rendered by the vested choir under the direction of the Rev. J. G. Bierck, organist and choirmaster. At a later hour, there was a plain Celebration, and at the third, the choir gave Sir George Elvey's Communion service in G. The sermon was preached by the Rev. W. Hay Aitken, being a continuation of the Mission begun on the 21st ult., who took as his subject "Newness of Life." The beautiful font, a memorial of the deceased children of the late A. J. Drexel, was splendidly adorned with rare flowers. The Sunday school festival was held at 2:30 P. M., and at 4 P. M., the Rev. Mr. Aitken preached to men only, his subject being "The honest doubter," (St. Thomas). At the night service, the subject was "The three resurrections." On Easter Tuesday, the Rev. Mr. Aitken made a short address at the early celebration of the Holy Communion, and again at another in the forenoon. At 3:30 P. M., he addressed a large congregation during the "quiet hour," and the Mission was closed at night with a joyous thanksgiving service and appropriate sermon. During the entire period from March 21st to April 7th inclusive, the church was not large enough to accommodate those who came.



One of the most unique of Easter celebrations was that held in the insane department of the Philadelphia Hospital, in the afternoon of that day. A congregation of 900 patients with their attendants awaited in the assembly hall the coming of the choir of 36 men and women singing the processional, "Christ is risen, Alleluia," and the organist (who is blind as well as insane) gave an accompaniment faultlessly performed. The staging was decorated in pure white, and the desk, organ, and walls were almost hidden by a wealth of fragrant flowers, palms, and plants. The training of this choir is due to the labor and enthusiasm of Mrs. Hughes, the wife of Dr. Hughes, the physician-in-chief, to whom great praise is due for the results that have followed her untiring efforts. The service was in charge of the Rev. W. S. Heaton, the regularly appointed clergyman of the city mission. The patients behaved remarkably well, and all seemed delighted with the several hymns and choruses sung by the choir. Shortly after the conclusion of this service, 57 of the trained nurses of the hospital proper, headed by the Rev. Mr. Heaton, the chief nurse and her assistant, wended their way to Woodland's cemetery where the grave of Miss Alice Fisher was covered with floral emblems, by the nurses. There were over 1,000 persons present, including the resident and visiting physicians of the hospital and officers of the institution. The services included portions of the Burial Office, the singing of the hymn "The strife is o'er," and a contralto solo by Miss E. Percy. The wife of U. S. Senator Hawley, who had once filled the post of chief nurse, sent a large quantity of lilies of the valley, which were laid on the tomb.

About a half century ago, old Swedes' church (*Gloria Dei*) was "modernised;" a wooden floor was laid, covering the many tombstones beneath which reposed the mortal remains of members who died over two centuries ago; the centre and only aisle was closed and two narrow alleys gave access to the pews. Now it has been decided to restore the edifice to somewhat of its original character, the estimated cost being placed at \$1,000; and the rector, the Rev. Snyder B. Simes, on last Quinquagesima Sunday, asked the congregation to make an Easter offering of \$200, and the Sunday-schools, \$800. In the afternoon of Easter Day, the children of the Sunday-school had their celebration in the church, when their gifts were handed in, reaching a total of \$2,324.70. The offering of the congregation in the morning was \$208.46. When that of the Sunday-school was announced all rose and sung the doxology. The entire membership of the Sunday-schools and Bible classes, as reported to the convention in May last, was, officers and teachers, 27; scholars, 350. The entire building will undergo general repairs. It is believed that the rafters, and other wood-work, much of which has been in place since the church was built nearly 200 years ago, should be replaced, and a new roof may be required. There is no intention of changing the present outward appearance of the old church in any way. New pews will probably be put in, and the centre aisle restored. It is likely that the wooden floor will be torn out and the stone-floor with its many tombstones restored, or a tiled floor put in. It is stated that several of the Swedish pastors were buried beneath the chancel.

Easter Day at all the churches, there were extra musical services, elegant decorations of flowers, and immense congregations. At St. Mark's church, there were four plain celebrations of the Holy Eucharist at 6, 7, 8, and 9 o'clock; at 11 A. M., a high Celebration, when the music rendered by the vested choir was Gounod's "St. Cecilia." A thurifer followed by crucifer and attending acolytes with lighted candles, the white robed choir of 40 voices, with their banners, followed by the clergy, marched through the aisles and up the nave of St. Clement's church, the orchestra and organ playing the "Priest's March," Mendelssohn. This high Celebration had been preceded by four plain celebrations of the Holy Eucharist at earlier

hours. Schubert's Mass in G was given with the precision for which the choir is noted. At the church of the Ascension, at the fourth celebration of the Holy Communion, Schubert's Mass in B $\flat$  was rendered by the vested choir with full orchestral accompaniment. At St. Luke's church, Germantown, Stainer's Communion service was sung by the vested choir. At St. Stephen's church rare harmonies were produced by the "blind organist," David D. Wood, who thus celebrated the 32nd anniversary of his service in the choir. The Rev. Dr. D. S. McConnell preached his last Easter sermon as rector. The chief feature at Holy Trinity was an immense cross composed of lilies, intertwined with smilax and the dainty asparagus vine, which was suspended by invisible wires, high above the centre of the chancel. At the third and choral Celebration of the Holy Eucharist at St. James' church, the rector, the Rev. Dr. J. N. Blanchard, preached from St. John xiv: 19. As usual on high festivals this beautiful church was exquisitely adorned. At the third and choral Celebration at St. Andrew's church, West Phila., Weber's Mass in E $\flat$  was sung by the vested choir with Stainer's "They have taken away my Lord," at the introit, and Barnby's "Break forth into joy," at the offertory. Woodward's Communion service in D was sung at the early Celebration at the church of the Beloved Disciple, and at the mid-day Celebration, Farmer's Mass in E $\flat$  was rendered; at both services, there was an orchestral accompaniment to the organ. Silas' Mass in C was sung at the fourth and high Celebration at the church of the Annunciation, and there were solemn vespers at Evensong. B. Agutter's service in E $\flat$  complete was sung at the third Celebration in St. Timothy's church, Roxboro', and at St. Elizabeth's. At the offertory in the church of the Atonement the vested choir of 40 voices under the direction of P. Darlington De Coster, with organ and harp accompaniment and violin obligato, gave the first rendition of De Coster's "Come, see the place," which was composed expressly for the occasion. Gounod's *Messe des Orpheonistes* for male voices was rendered at St. Peter's church, Germantown, and Stainer's in Fat Christ church chapel. The offertory at St. Philip's church, West Phila., amounted to \$1,200, which is to be devoted to liquidating the indebtedness of the parish. The Sunday school of St. David's church, Manayunk, celebrated its 61st anniversary in the afternoon of Easter Day. The treasurer reported \$784.39 contributed during the year for missionary, school, and other purposes.

## Diocesan News

### Chicago

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

The reports of Lenten and Easter services throughout the diocese show results most encouraging in every respect. The increased attendance at the services during Lent, particularly on Good Friday, and the large proportion of Communion made at the early Celebrations on Easter Day, are especially gratifying.

The rector, vestry, lay readers, and members of the choir of St. Peter's church, Chicago, were entertained at dinner at the parish house on Easter Monday evening, by the ladies of the parish. The occasion was one of the most enjoyable of the many afforded the members of this congregation for mutual acquaintance and friendliness.

Easter Day was celebrated with appropriate solemnities at the Church Home, on Ellis ave. At the early Celebration the chaplain officiated. Easter carols were sung by the children of the Orphanage, several of whom made their first Communion at this service. The altar was adorned with beautiful flowers, and the offering was directed towards the erection of a much-needed chapel.

The parish of the Ascension has sustained a loss in the death of Mrs. George Henry Wheeler. Her life was one which realized in no

small degree that pattern of womanhood which the Church of God has ever valued, and which only the Church with its sacramental grace can produce, a life in the world, and yet above the world, drawing its strength from the powers of the world to come. A devoted wife, a fond and loving mother, she found a place in her heart for a large outer circle, to whom the strength of her example and the warmth of her sympathy were an unfailing solace and support. May she rest in peace, and may light perpetual shine upon her.

Easter Sunday was practically the first anniversary of the St. Ann's mission, Humboldt Park, which has shown a remarkable growth during the past year. At the morning service the Rev. Jos. Rushton preached and celebrated the Holy Communion, at which 57 communicants received. In the afternoon at the choral service for the Sunday school, the sacrament of Baptism was administered to seven children and one adult. A branch of the Girls' Friendly Society has been organized at St. Ann's, and the first service for admission of members was held at 4 P. M. The Rev. Mr. Rushton officiated and admitted one working associate and 11 members. A pair of polished brass candlesticks was presented to the church by Mr. Henry Lodge, brass offertory basins by the Confirmation class of last year, and an antique oak screen before the choir seats by the Girl's Friendly society and Mr. Austin who made it. Much good work has been accomplished by the guild, the Men's club, and the Sunday school, and the prospect for the coming year, is a most encouraging one.

The occasion of the annual meeting of the diocesan branch of the Girls' Friendly Society in Grace church, Chicago, on Tuesday in Easter week, was memorable for a large attendance. The Bishop celebrated the Holy Communion, and the Rev. H. G. Moore preached the sermon; the Rev. E. M. Stires and the Rev. Chas. Bowles were in the sanctuary. After the services, the election of officers ensued as follows: Miss Fanny Groesbeck, President; Miss Elinor P. Wood, Vice-President; Mrs. Williams, Secretary and Treasurer. After the luncheon, hospitably provided by the ladies of Grace church, the afternoon session was opened by the rector with appropriate collects. He announced that Bishop McLaren had desired him to express to the meeting the assurance of his esteem, and confidence in the good work the society was doing. Business in order followed; announcement was made of election of members to the council; diocesan literature associate, and associate for commended members; reports were received from several branch secretaries. Sometime was profitably spent in discussion of methods of work; the best modes of influencing members, and the qualifications of working associates. The meeting concluded with a hymn, and the prayers of the society.

A very handsome brass altar desk was presented to St. Mark's church, Evanston, on Easter Sunday, by Mr. and Mrs. Englemann, and a brass ewer for the font by St. Faith's class of the Sunday school. Through an error the improvement and enlargement of the church building about to be undertaken by this parish, was recently credited in this column to St. Mark's church, Chicago.

ROCKFORD.—At Emmanuel church, the Rev. Wyllys Rede, rector, the Lenten and Easter seasons have been unusually well observed this year. The daily services, with addresses by Dr. Rede on "Life Lessons from the Prayer Book" have been largely attended, and have done much to familiarize people with the principles of divine worship. The good Friday services were much more largely attended than ever before, and were deeply impressive. On Easter Day there were crowded congregations, and the services were effectively rendered, with the help of the vested choir which is now in good form. The music at the High Celebration was mostly from Gounod's *Messe Solennelle*. The offerings amounted to about \$400, of which \$70 was from the Sunday school.



**Western New York**

**Arthur Cleveland Coxe, D.D., LL.D., Bishop**

**BUFFALO.**—Bishop Coxe made his annual visitation to St. John's church in the morning of Palm Sunday and administered Confirmation to nine persons. He visited Trinity church in the afternoon of the same day and confirmed 43; and St. Barnabas' in the evening where 34 persons received the laying on of hands.

On the evening of Monday in Holy Week the Bishop visited St. James' church, the Rev. Chas. H. Smith, D.D., rector. There were 62 persons Confirmed of which number three were deaf mutes, who had been prepared for the solemn rite by the Rev. C. O. Dantzer, missionary to deaf-mutes. For the benefit of these "children of silence" as also of their deaf-mute friends in the congregation, the service and the address of the Bishop were interpreted in the sign language by the Rev. T. B. Berry, rector of the church of the Good Shepherd.

On Thursday in the same week the Bishop visited St. Mary's church, the Rev. C. F. J. Wrigley, rector, and administered Confirmation to 50 persons.

The church of the Good Shepherd, the Rev. T. B. Berry, rector, had on Easter Day a handsome parquetry floor of oak in the choir and sanctuary, the result of the zealous efforts, during Lent, of the wife of the rector, who secured enough individual pledges of one dollar to lay the floor. On Easter Monday evening the rectory was thrown open to the parishioners, at which time a handsome "Cleveland" bicycle was presented to their rector by some of the men of the parish.

The Easter services in all the parishes of the city were well attended, and elaborate services were held in every parish and mission on that day of days.

At the annual elections for wardens and vestrymen, held on Monday in Easter week, the resolutions were very generally adopted throughout the diocese, changing the time for the annual meeting to the Monday after the 1st Sunday in Advent; changing the terms of churchwardens so that one warden should be elected annually; and making the qualifications of voters, and of wardens and vestrymen, conform to Sec. 30, Chap. 723, of the laws of the State passed in 1895.

**LANCASTER.**—At the first Celebration at 7:30 A. M., in Trinity church, the Rev. Geo. A. Harvey, rector, at which 40 communicants received, there was blessed a new and handsome brass altar rail, as a memorial of the late Rev. Henry S. Huntington, a former incumbent of the parish.

**Kansas**

**Frank E. Millspaugh, D.D., Bishop**

**KINGMAN.**—On Easter Day the parish of Christ church, the Rev. F. D. Jaudon, rector, was the recipient of two handsome memorials from former residents of this place: a beautiful brass altar desk, and brass cross. A short time ago two young ladies of the Daughters of the King presented a pair of brass candle-sticks and a pair of brass altar vases, procured by their own unaided work. On Easter Day the church was elaborately dressed with lilies and other flowers. The Knights Templar attended in a body. The music, under the efficient training of Miss Miller, the organist, was fine. "Christ our Passover," by Schilling, was highly commended.

**CHANUTE.**—On March 23rd, the Bishop made his first visitation to Grace church, the Rev. H. M. Carr, rector. A successful Mission of seven days has been conducted by the Ven. C. Rowland Hill, archdeacon of Eastern Kansas. The Bishop found a class of 24 awaiting Confirmation. Several who were unavoidably prevented from being present, will form the nucleus for another class. The Bishop also preached. After the service a branch of the Woman's Auxilliary was organized. The Bishop seemed much pleased with the situation and outlook of this parish.

**New York**

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

**POUGHKEEPSIE.**—A series of five organ recitals at St. John's church during Lent have been quite popular and successful. The recitals were supported by voluntary gifts amounting to \$250, and were under auspices of the Ladies Aid Society. Notable musical assistance has been secured in co-operation with the movement.

**CLIFTON.**—The Bishop confirmed a class of candidates at St. John's church, on the morning of Easter Day. The church was beautiful with floral offerings.

**Pittsburgh**

**Cortlandt Whitehead, D.D., Bishop**

Christ church, Tidioute, had a most enjoyable Easter service. New carpet covered the floor, and the church was the recipient of a litany desk, and new lights for the chancel and choir. The Children's offerings for missions averaged over \$1 for each pyramid, which is a remarkably good showing for a school of so missionary a character as that at Tidioute.

At Easter, Trinity church, Washington, became the possessor of a handsome Bible for the lectern, and an altar service book to correspond. The work here is developing and the outlook is bright. Easter offerings were received for the new church fund, and these and the children's offerings for missions were larger than for some years past.

**CITY.**—St. Mark's church, South Side, has been put in thorough repair, new lights have been furnished, and at Eastertide a handsome new window, a reproduction of Plockhurst's Good Shepherd, was placed in the west end of the church, by Miss Catharine Abraham, in memory of her parents. Upon the same occasion Mr. E. S. Wheeler presented a Prayer desk, of quartered oak, and handsome design, in memory of his parents.

The service at St. Mathew's chapel, Oakland, on Easter Day, were very encouraging. The chapel, was further adorned by gifts from friends, consisting of a font, litany desk, Bible for lectern, white frontals for altar and lecturn, etc. Bishop Whitehead officiated at the Early Celebration of the Holy Communion, and also preached in the evening.

The Rev. W. R. Mackay, D. D., rector of St. Peter's church, is very ill with typhoid fever. He was unable to be present at his church on the occasion of the Bishop's visitation during Lent, and had to present his class by letter. On Easter his morning service was taken by the Rev. Mr. Wilmer, of Lynchburg, Va., who is in the city temporarily in the interests of his work in the South at the head of an orphan asylum for colored children. Mr. Wilmer spoke in behalf of his work before the Woman's auxilliary, on Thursday, April 2nd, and again on Easter evening at Trinity.

The church of the Ascension, Bradford, is prospering in many ways. The average attendance upon the Lenten service was 75. The offerings on Easter Day aggregated the handsome sum of \$1,207, the largest amount ever received on such an occasion since the inception of the work there. On Easter Monday, a parish meeting was held, which was attended by over 200 persons; and the work seems to be going on harmoniously and successfully.

**Alabama**

**Richard H. Wilmer D.D., LL.D., Bishop**  
**Henry Melville Jackson, D.D., Ass't Bishop**

The Brotherhood of St. Andrew, Christ church, Tuscaloosa, have been enabled, through the gift of a generous layman, to place copies of the Prayer Book and Hymnal in the rooms of the two hotels in the town that are assigned to transient customers. During Lent the rector of this church is holding daily services.

Among the activities and good works of St. Michael's, Anniston, is a handsome reading-room, open every evening, well supplied with

literature and games. The rector of St. Michael's has taken charge of St. Paul's mission, and regular services, as well as a Sunday school, are maintained every Sunday.

On Sunday afternoon, Feb. 23, the cornerstone of the chapel of the Annunciation, Highland Park, Montgomery, was laid by the Masonic fraternity, the Rev. Dr. Powers being in the East. The music was furnished by the choir of St. John's, to which church this mission is attached.

A solid silver communion service and two bronze vases have just been presented to St. Andrew's, Hayneville, by the Rev. G. R. Upton. The altar in this church has recently been handsomely refurnished through a bequest of the late Mrs. Derian Hall.

The Bishop is giving much attention to the Mobile Infirmary and Training School for Nurses. This year the bazar, through which the endowment fund for the Church Home was raised, was held in the interest of the infirmary, and at the recent bazar at Mardi Gras, \$1,000 was earned for this institution.

The endowment fund for the Church Home for Orphans, has been finally completed. The sum of \$40,000 has been raised, besides land and buildings, and this Church institution is now self-sustaining.

**Vermont**

**Arthur C. A. Hall, D.D., Bishop**

**BISHOP'S VISITATIONS**  
**APRIL**

- 20. Brattleboro.
- 21. Bellows Falls.
- 22. Proctorsville and Chester.
- 23. Springfield.
- 24. Hanover, N. H.
- 26. White River Junction and Olcott.
- 27. Royalton.
- 28. Bethel.
- 29. Northfield.

**MAY**

- 10-17. Enosburgh Falls, Enosburgh, Richford, East Berkshire, Montgomery, Highgate, Sheldon, Swanton.
- 22-26. Brandon, Poultney, Wells, Fair Haven, Hydeville, Castleton.

**Massachusetts**

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

**BOSTON.**—At the church of the Ascension on Easter, Bishop Lawrence administered the rite of Confirmation to 23 persons.

Easter Day drew throngs of people to the churches. The chimes were rung in old Christ church early in the morning. The Very Rev. Dean Hoffman, D.D., of New York, assisted the rector of the church of the Messiah. The three memorial windows in one of the class rooms adjoining Trinity church were unveiled and were admired by the parishioners of the late rector. During Easter week, "Ye Easter Mysterye" compiled by the Rev. C. N. Field, was presented by the children of St. Augustine's. The scene is laid in the garden of St. Joseph of Arimathea, and the principal characters were Lazarus, Jacob, Dives, St. Peter, St. John, Mary Magdalene, Mary the wife of Cleophas, and others.

The union Good Friday service was held in the old South church. The Rev. Leighton Parks, D.D., read the Scriptures. In addition to addresses made by Congregational and Unitarian ministers, the Rev. Dr. Donald, rector of Trinity church, spoke upon the lessons of the Cross. The benediction was given by Dr. Gordon, pastor of the old South church.

**HYDE PARK.**—There were six services at Christ church Easter Day, and the offering for the church debt amounted to \$500.

**SWAMPSCOTT.**—Bishop Lawrence visited the parish of the Holy Name, and confirmed 7 candidates. The bishop addressed them and the parishioners with words of counsel and advice, as well as congratulation on the good progress of the work, both spiritual and temporal, of the



parish. He welcomed the rector, the Rev. H. L. C. Braddon, to the diocese with many kind words. The class for Confirmation was unique in the reversing of the usual order, as it contained but one woman and six men. The full choir sang the service, under the leadership of the choirmaster, Alonzo A. Cole, of Boston.

### Lexington

Lewis W. Burton, D.D., Bishop

The Bishop has been ordered by his physician to give up his work for a few weeks, in order to recover from an attack of *la grippe*. He is not seriously ill, but goes South for rest and more congenial climate in order to escape the prostration usually consequent upon *la grippe*. All his appointments prior to April 29th have been cancelled. His address will be care Capt. R. E. Park, 317 College st., Macon, Ga. The Bishop has taken hold of his work vigorously and made a good impression by his visits. In fact he has been too vigorous—undertaking more than an ordinary constitution can stand.

### Southern Virginia

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

On Sunday, March 15, a special service was held in St. James church, Leesburg, for the boys' chapter of the Brotherhood of St. Andrew. The boys occupied the front seats and their hearty responses and good singing were features of the service. The chapter was organized last December, by Mr. George L. Robinson of St. Louis, who was present on this occasion and made an excellent address, followed by the rector, the Rev. E. S. Hinks.

On Friday evening, March 20, a large congregation gathered at St. John's church, Pittsburg, on the occasion of the meeting of the Local Council of the Brotherhood of St. Andrew, the Rev. O. S. Bunting making an address on "What use can the Brotherhoodman make of the Prayer Book," followed by a discussion by members of the Brotherhood. On the following Monday evening the discussion was continued at St. Paul's church, and an address was made by Mr. Silas McBee.

St. Peter's church, Norfolk, has a vested choir, which has been for some time in training, and which began with the morning service on Easter.

### Maryland

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

BALTIMORE.—The memorial church of the Holy Comforter, the Rev. J. Gibson Gantt, rector, was given on Easter a solid brass prayer desk by W. F. Focke, a vestryman. Beautiful brass gas fixtures were lately given by the ladies to replace the old unsightly ones. A handsome lounge for the vestry room was also given on Easter. A boys' brigade, numbering 25, attends the services regularly during the week in uniform. There are seven active organizations in the church. Bishop Paret confirmed 26 persons on March 13th.

Mr. Miles Farrow, organist of St. Paul's church, who has been spending the winter in the Adirondacks on account of ill health, will resume his duties at the church on May 1st. Mr. Arthur Leonard filled the vacancy during Mr. Farrow's absence.

In accordance with the annual custom of the choir of Christ church, Sir John Steiner's beautiful cantata, "The Crucifixion," was given on Good Friday, April 3, under the direction of the organist and choirmaster, Mr. Thomas W. Surrette. The choir was assisted by the Choral Society of the church. A large audience was present, and the Biblical story in its musical setting was followed with marked attention and reverent interest.

On Tuesday in Holy Week, after Evensong, a branch of the Daughters of the King was formed in connection with St. Thomas' church, Homestead, the Rev. R. H. Taylor, rector, and application made for the granting of a charter for its recognition, under the title, the Bishop Coleman Branch of the Daughters of the King.

Steps are also being taken for the revival of the Children's Ministering League in the same parish.

On Easter Monday morning, about 40 young people from St. Luke's church, the Rev. Wm. A. Coale, rector, visited Bay View Asylum and participated in religious services held there by the Rev. George A. Lakin, D.D., chaplain of Public Institutions. The visitors were cordially met by Captain Lewis, superintendent of the asylum, and a procession was formed for the chapel, led by Dr. Lakin and Captain Lewis, the latter being followed by the cross bearer, Mr. Wilbur McCoy. Then came a group of chorister boys, and the banner-bearer, Mr. J. Sewell Thomas, Jr. The processional hymn, "The Church's One Foundation," was sung while the procession slowly moved toward the chapel which was decorated with Easter lilies, and was already filled with the asylum inmates. Two Easter carols were sung. After the services the whole institution was traversed by the visitors, the children as they marched singing "Onward, Christian soldiers."

On Easter Sunday, Bishop Paret preached and administered the rite of Confirmation to a class of eight persons at Trinity church, the Rev. Julius E. Grammer, D.D., rector.

A meeting for men only, was held Easter Sunday afternoon in St. Peter's church, the Rev. Frederick W. Clampett, rector. Addresses on "Purity" were made by Dr. Howard A. Kelly, of the Johns Hopkins Hospital, and Mrs. Kate Barrett, wife of the Rev. Walter Barrett.

The Brotherhood of St. Andrew held a meeting Tuesday evening, April 7th, in St. Peter's church, the object of which was to consider an amendment to the constitution, allowing all members of affiliated chapters to vote upon measures introduced in the general organization, though not representing their chapters as delegates. The amendment was defeated. A discussion on "Deadwood and how to cure it," concluded the meeting. Mr. Frank V. Rhodes presided.

Easter Day in Baltimore there was an unusually large attendance at the churches. The music was beautiful, the floral decorations elaborate, and the offerings liberal.

CATONVILLE.—The vestry of St. Timothy's church, the Rev. Percy F. Hall, rector, will soon present the old baptismal font of the church to St. Alban's church, at Alberton, in Howard Co., for which a new building is being erected by Messrs. James A. Gary & Son, Mrs. D. C. Howell recently presented St. Timothy's with a handsome new baptismal font as a memorial of her daughter, Gladys Howell, who died in December, 1893.

WESTMINSTER.—Dr. George S. Foulke, who for 40 years was a member of Ascension church, a vestryman of the parish, and also for many years warden, died on Thursday, April 9th, of bronchitis, in the 89th year of his age.

### New Jersey

John Scarborough, D.D., Bishop

ROSELLE.—St. Luke's church was entered on the night of Wednesday in Holy Week, by burglars, who stole a silver memorial tablet, the rector's vestments, and other articles of value, including the altar vessels of silver.

### Pennsylvania

Ozi W. Whitaker, D.D., Bishop

WEST CHESTER.—At Holy Trinity on Maundy Thursday evening, Bishop Whitaker confirmed a class of 32, presented by the rector, the Rev. G. Heathcote Hills. Three had been previously confirmed in private, making 35 in all for the present year. Eight of the number had been baptized by the rector previous to Confirmation.

CONSHOHOCKEN.—At Calvary church, the Rev. Herbert J. Cook, rector, Lenten services were unusually well attended, and Easter was a bright day for the parish. Before the early communion there was a brief benediction of th

new bell, which is a memorial of the Rev. A. B. Atkins, D.D., for more than 16 years rector of the parish.

### Long Island

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

BROOKLYN.—On Easter Day the results of the work in reduction of the debt on the church of the Redeemer, the Rev. G. Calvert Carter, rector, were shown by the special offering of \$10,000. Of this sum, Mr. F. A. Parsons, senior warden, gave \$5,000. Only \$1,000 now remains of an original incumbrance of \$25,000. A memorial altar cloth of white damask silk, richly embroidered, an embroidered amice for the rector, and two painted panels for the reredos, were among the other gifts on this festal day.

Calvary church, the Rev. Cornelius L. Twing, rector, received at Easter, as a gift from the communicants, a sterling silver Communion service of beautiful design.

St. Paul's church, situated in what has been known as Flatbush, the Rev. T. G. Jackson, rector, has lately completed a commodious parish house with many excellent arrangements for meetings of societies and other uses. It occupies ground in the rear of the church. At Easter the offerings were \$1,000.

Some of the other parish offerings on Easter Day were: St. Matthew's church, \$1,300; and St. George's \$2,600.

The congregation composing the new mission at Sheepshead Bay, known as St. Matthias', under the care of the Rev. C. M. Allen, are arranging to buy a plot of ground, on which they expect to have suitable buildings erected by the early part of the summer. They are worshipping at present in a room of a store building, which was fitted up as a little chapel, but it has become inadequate for their growing numbers.

Another transfer of location is that of the church of the Holy Spirit which it is proposed to remove to the corner of Benson ave. and 20th ave. This exchange will clear it of debt, and will give it a quieter neighborhood. The parish was founded by the Rev. R. B. Snowden ten years ago, and at that time the site chosen was considered the best that could be had. It has become closely surrounded, and has greatly increased in value, especially for business.

It is interesting to note that at the church of the Advent, the Rev. H. H. Bogert, rector, every communicant of the parish received on Easter Day, excepting two who were confined at home by severe illness. This is a new parish, having ground, but as yet no church, worshipping in a small room used in the week for a kindergarten. The Sunday school, numbering 17, gathered during Lent in their mission pyramids, \$13, which they obtained by individual sacrifices.

At St. Jude's, which is in charge of Rev. R. B. Snowden, a very beautiful white satin stole, richly embroidered, was presented by two ladies of the mission, and first worn on Easter Day. The boys of the choir were provided with new cotas, and one of the men with a new cassock. The parish branch of the Woman's Auxiliary, organized at beginning of the winter, have been instrumental in securing these articles, and have in money and clothing, groceries, etc., contributed to missionary work \$38. Another society, which has been lately established, the Parochial Society, has promoted the social life of the mission, and has contributed to the general work over \$30. The offerings on Easter Day, including those of the Sunday school, were \$120.

### Newark

Thomas Alfred Starkey, D.D., Bishop

SUMMIT.—The new edifice, erected during the past year by Calvary parish, was opened for worship on Easter Day, the brief office of benediction, used at 7:30 A. M. being followed by Matins at 11 o'clock, when a solemnly beautiful service was rendered for the first time, amid the full beauties of churchly architecture, artistic line and coloring, and floral display; the music



by a choir of 60 voices under the direction of the choirmaster, Mr. W. I. Lyon, being rendered with great power and beauty. The church, which is built of Dover granite, and has a seating capacity of 700, is one of the finest in the State. A detailed description, with a picture of the new building, appeared in our issue of June 22, 1894. It will be remembered that the former church was destroyed by fire, three years ago, since which time the parish has held its services in hall or parish house. Arrangements were made as soon as possible, to rebuild on a new site, located on a picturesque knoll, and in November, 1894, a plan was selected, and the foundation commenced April 5th, 1895. The rapidity with which the edifice has been completed, has been due to the zeal of the building committee, and to the quiet, forceful character of the rector, the Rev. W. Gwynne, whose faith, earnest determination, and daily steadfastness have uplifted the parish to an advanced plane of usefulness and content.

### Western Michigan

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

The following are some of the recent Confirmations in the diocese: Elk Rapids, 4; Traverse City, 5; Grand Rapids, Trinity 6, Grace, 7; Pentwater, 11; Akeley Institute, Grand Haven, 6; Manistee, 24; Niles, 19; Coldwater, 10; Sturgis, 3.

All in the diocese regret the illness of the Rev. Dr. Rippey of Elk Rapids, secretary of the convention, who is now resting at St. Mark's rectory, Grand Rapids. It is hoped that a few months' rest will restore him to a good degree of his former health.

### Connecticut

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

At the lecture on the "Bible and the Monuments," by the Rev. William C. Winslow, LL. D., in Hosmer Hall, Hartford, on April 8th, Prof. Samuel Hart, D.D., of Trinity College, presided. There was a large attendance of the students and faculty.

NORWALK.—The Rev. Father Huntington, O. C. conducted the Three Hours' Passion service on Good Friday, in St. Paul's church, the Rev. S. B. Pond, rector. A very large congregation was present that filled the church, which has a seating capacity of 1,200. The addresses on the seven words from the Cross were eloquent, and held the close attention of the people from beginning to end.

### Albany

Wm. Crosswell Doane, D.D., LL.D., Bishop

LITTLE FALLS.—At Emmanuel church, the Rev. Ernest Mariett, rector, on Good Friday, there was a celebration of the Holy Communion at 7:30 A. M., at 10 A. M., Morning Prayer and at mid-day the Three Hours' service. Not only the usual congregation of the church, but very many from the denominations, used this service as the only one offered them in the town for Good Friday devotions. In the evening the excellent vested choir sang "The Crucifixion," by Stainer, in a manner reverent and full of expression. On Easter, Eyre's Communion Service (complete) was sung. For the offertory anthem the "Gloria in Excelsis" from Mozart's Twelfth Mass was most musically and devotionally rendered. The number of communicants at the two Celebrations was larger than on any Christmas or Easter, during five years.

### Marquette

ISHPEMING.—At Grace church bright and happy services were held on Easter Day. At 7:30 nearly 50 communed, and at the 10:30 Celebration another 50. The ladies' guild made an Easter offering of \$100, the chancel society and the school made another offering of the same amount; the total amount for the day being \$325, and as the parish with its church, rectory, and parish house is entirely out of debt, all the amount raised goes towards the improvement of the church, which the rector, the Rev. T. Cory-

Thomas, is anxious to have done at once. At the evening service the rector presented two of the choir boys with gold crosses, in memory of the rector's son, Paul Scott Cory-Thomas, and the rector's beloved wife, Mary Zoella; one for reverence and the other for obedience. The rector also presented 14 little girls with gold crosses, and banded them into a society to be known as the Order of the Holy Faith; each child had said the Church Catechism through perfectly as well as the collect for Christmas and Easter.

### Washington, (D. C.)

Henry Yates Satterlee, D.D., Bishop

Washington was favored with an Easter Day of bright sunshine, and in all the churches throngs of worshippers attended the inspiring services, with their triumphant strains of music, and palms and flowers, telling of victory and life. In nearly all there was an early Celebration, and in many, more than one. The afternoon was given to the children for their carols and missionary offerings, and festival Evensong closed the happy day. At St. Paul's there were Celebrations at 6, 7:30, and 9, besides the beautifully rendered choral one at 11; and in the evening, the rector, speaking of the many joyful features of the day, said the best of all was the 550 communicants, 400 of whom were at the early services.

The joyful Easter was sadly shadowed for Trinity parish by the death of its beloved rector, the Rev. Thomas G. Addison, D.D., early in the morning of Good Friday. His state of health had long caused anxiety to his friends, but he had lately been better, and confidently expected to conduct the Easter services. On Thursday evening he instructed a class preparing for Confirmation, and afterwards said he never felt better; but in the night his son, a physician, was called to him, and in a short time he quietly fell asleep. The funeral took place on Easter Monday afternoon, the body lying in state in the parish hall for several hours before, guarded by members of the Brotherhood of St. Andrew. Bishop Satterlee conducted the services, having returned from New York for the purpose, and Bishop Paret was also present, as well as all the clergy of the district, and throngs of friends and parishioners who filled the church to its utmost capacity. The members of the Standing Committee were the honorary and the vestry of Trinity the active pall-bearers. Large quantities of floral offerings were sent, and these were used to give the church a touch of Easter brightness in the midst of mourning. The vested choir rendered the anthem and several hymns. Dr. Addison will be greatly mourned by his own flock, to whom he has faithfully ministered for nearly 30 years, and by a large circle of friends.

Bishop Satterlee continued his visitations during Holy Week, everywhere winning the hearts of the people. He confirmed 36 at St. Mary's chapel on Tuesday, and on Wednesday evening a large class was presented at St. Stephen's, Mt. Pleasant, by the rector, the Rev. G. F. Dudley.

### Western Texas

Jas. Steptoe Johnston, D.D., Bishop

The boys' club recently inaugurated at St. Luke's church, San Antonio, is intended to be a source of improvement, both in body and mind, to the boys who are members, the former club having been merely a social one. Their hall has been fitted up as a gymnasium, and a bathroom has been added. There is a desire to procure books for a library, books being much in demand among the boys. It was expected that the new bell for St. Luke's would be in place to be rung for the first time on Easter Even.

St. Philip's, Beeville, which is in charge of a lay-missionary, has recently been the recipient of several gifts. A purple altar cloth and a set of dorsal hangings have been presented by the ladies guild, and a bishop's chair has been given by Mrs. Blackwell. During Lent a daily service was held in this church at 4 P. M., and on Wednesdays and Fridays, at 8 P. M., and special services

Sunday afternoons under the auspices of various guilds of the Church.

The missionary in charge of All Saints', Rossville, has not been able to make his regular monthly visits for some time. The services, which include week-day services during Lent, are regularly conducted by a lay-reader, and the attendance is always good.

### Easton

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

BERLIN.—Bishop Adams recently visited St. Paul's church, the Rev. David Howard, rector, and administered the rite of Confirmation to a class of 20 persons.

SNOW HILL.—All Hallows' church was favored with a visit recently by Bishop Adams who confirmed a class of 21 persons. It is the largest class that has been confirmed in the church for many years. The Bishop was assisted by the rector, the Rev. S. J. Morgan, and the Rev. David Howard.

QUEENSTOWN.—The rectory of Wye church was recently struck by lightning, the bolt entering above a window in the second story. It damaged the walls and ceiling of the room through which it passed. The Rev. Algernon Batte, the rector, and his family, were in the house at the time, but fortunately no one occupied the room through which the electric current went, at the time of the occurrence.

### Michigan

Thomas F. Davies, D.D., LL.D., Bishop

YPSILANTI.—The daily services at St. Luke's church during Lent were largely attended. Easter Even, the rector, the Rev. Wm. Gardam, who has recently taken charge of the parish, baptized 14 infants. Easter Day at the two Celebrations 200 communicants received the Blessed Sacrament. An incident of the early Celebration was the benediction of a very handsome processional cross, presented by Mr. Augustus Van Cleve, bearing the inscription: "In loving memory of Edward Stevenson Van Cleve, Easter, 1896" The offerings of the day were \$487.

### Indiana

John Hazen White, D.D., Bishop

MAY

- 3 Trinity, Logansport.
- 5 St. Luke's, Frank ort.
- 6 St. Mary's, De phi
- 7 St. John's, Crawfordsvi.
- 10 A. M. St. James', South Bend; P. M., St. Paul's, Mishawaka.
- 12 St. Philip's, North Liberty.
- 14 St. Paul's, Laporte
- 15 St. Mary's, New Carlisle.
- 17 Trinity, Michigan City.
- 19 St. Paul's, Hammond.
- 24 Terre Haute: A. M., St. Stephen's; P. M., St. Luke's.

LA PORTE.—Easter Sunday, 1896, will be long remembered by the people of St. Paul's parish, of which the Rev. Thos. Barlow has been rector for nearly a year. The earnest labors of the rector, especially during the Lenten season, have been rewarded with a rich harvest. At the "Sun-rise Eucharist," Easter, 61 communicants partook of Holy Communion, the largest number, by many-fold, in the history of the parish. At 10:30 A. M. the service was inspiring, not only from the high character of the music and the good sermon of the rector but especially from the heartiness which all present showed in their participation in the service and their liberal offerings. Choral Evensong with another excellent sermon came at 3 P. M. The La Porte Commandery of Knights Templar attended this service in a body. The Sunday School's carol service at 7:30 P. M. was very enjoyable, the songs being sung with great spirit.

A new era seems to have dawned at St. Paul's. A new church (stone) is being planned, and about half of the cost has already been pledged and the hope is reasonable that this year will witness the erection of a beautiful house in the Master's honor.



## The Living Church

Chicago, April 18, 1896

Rev. C. W. Leffingwell, Editor and Proprietor

*The Interior*, noticing a debate in which the Apostolic Fathers are largely quoted on matters of faith, is led to inquire, "what difference it makes to us what they believed? We have all that they had of Scriptural teaching and near two thousand years of church history, experience, thought, and practical testing in truth. We, therefore, know more, and know it better than they did." In these words we have all the self-sufficiency of the nineteenth century. But it is a little disheartening to read them in the organ of one of the most conservative denominations. The argument fully drawn out would prove that every successive generation "knew more, and knew it better," than the Apostolic Fathers. We might claim to know more than those before us, but we should have to admit that the Christians of the eighth, twelfth, and fifteenth centuries, knew vastly more, and knew it better, than those of the first centuries. What then becomes of the "Dark Ages?" And is it not wonderful that Christianity, so ill understood as it must have been, should have possessed such wonderful force and power in the first three or four centuries? By this time that force ought surely to be irresistible. Common-sense will still lead many to think that in the doubts suggested by the differences of opinion in this age of the world as to what Christianity was really intended to be, something may be gained by studying the writings of the men, simple-hearted and little learned as they may have been, who enjoyed the inestimable advantage of a training at the feet of the Apostles. That they were simple-hearted and unlearned may be held to make them all the better witnesses. They would be the less likely to mingle imaginations of their own with the teachings they had received. Notwithstanding nineteenth-century pride, the conviction is rather deep seated in the human mind that a stream is likely to be purest near its source.

*The Episcopal Recorder*, which is, we believe, the accredited organ of the Reformed Episcopal Church, does not look with favor upon the reported league for reconciling that body with the Church from which it separated. The logic of *The Recorder* is perhaps sound, but its manner of expressing itself is a trifle vigorous. Its leader on this subject is headed: "Traitorous and Impudent." It does not see how any Reformed Episcopalian, "possessing any intelligent understanding of the principles of that organization," can think for a moment of aiding such an amalgamation as that proposed. The separation, it says, was on principle. It

was a protest against certain things in the Protestant Episcopal Church, such as "ritualism," the Baptismal service, and unevangelical features in the Prayer Book. None of these things have been changed, and we agree with *The Recorder* that they are not likely to be. Therefore, no Reformed Episcopalian can rightly belong to a league which has such objects in view. If he does so he makes light of the principles upon which his denomination is founded, and is a traitor if he does not leave it. This is, in brief, the reasoning of *The Episcopal Recorder*. Its indignation appears to be heightened by the fact that "lay members without any shadow of authority" should undertake such business. Yet immediately above this editorial, we read in the "Declaration of Principles of the R. E. Church," that that Church "condemns and rejects," among other things, as an erroneous and strange doctrine, contrary to God's word, the statement "That Christian ministers are 'priests' in another sense than that in which all believers are 'a royal priesthood.'" This being the case, it does not seem clear why it should be considered "traitorous and impudent" for laymen, they being as much priests as anybody, to take the initiative in a matter of this kind. We have no expectation that the clergy of the Reformed Episcopal Church will show any favor to this movement. There are reasons which must make it peculiarly difficult for them. But we have no doubt that if this league will apply itself to the dissemination of good books on Church doctrine, such as are calculated to explain those things which at first sight seem difficult, or which have been obscured or prejudiced by controversy, much good may be done among the laity. It is a well-known fact that many people do not realize that the two bodies are distinct, and attach themselves to one or the other, according to circumstances and the locality of their residence.

### Apologetic Preaching

Every one knows the story of the man who said he believed in God, notwithstanding the learned sermon he had just heard. The preaching of apologetic sermons is often attended with this difficulty—the preacher raises doubts and perplexities which the majority of his hearers have never heard of before, while he is not always successful in meeting them. Sometimes this is owing to his own lack of the kind of learning which is needed for this particular class of subjects, in which case it is certainly deplorable that he should venture to deal with them at all outside his own study. But more frequently, perhaps, while his arguments may be excellent and in themselves conclusive, he lacks the gift of impressing them on people's minds. Consequently the mind of the hearer, aroused for a moment by the novelty of the subject, wanders off before the preacher has gone far with the refutation. In such a case it

is evident that harm results instead of good.

A case in point was that of a clergyman who was reported in the papers throughout the country as having declared himself from the pulpit to be an agnostic. The good man had apparently stated the agnostic position with great clearness and force, making so strong an impression that his hearers were led to imagine that he was describing his own position. The arguments by which he then endeavored to meet this position were not heeded, or escaped notice altogether. Likewise, we have known a preacher to take up the vexed subject of the "Higher Criticism," with the result of leading his people to conclude that the Old Testament, at least, was beyond hope, as being nothing better than a mass of myths, legends, and other forms of fiction. He did not intend to convey any such impression, but it was the natural consequence of introducing such subjects to unprepared minds. Even men of great reputation and ability sometimes make this mistake. Thus we are told that Canon Gore, preaching recently in Westminster Abbey, took up the subject of the genuineness of the Acts of the Apostles, being incited thereto, no doubt, by the admiring perusal of Prof. Ramsay's fascinating volume on St. Paul. Undoubtedly, few of his audience had ever imagined that there were any doubts connected with the Acts worth a Christian man's attention—in which they were quite right—and fewer still had ever heard of Professor Ramsay. A good comment on the sermon is reported to have been made by one of the congregation on going out, a cultivated woman: "It is very fine and fascinating, but is it well to raise doubts, even for the object of partially demolishing them? Now with Canon Liddon, one's faith was always strengthened without being unsettled." The object of Christian preaching should be to build up the people in sound doctrine and Christian virtue. People who have a clear, positive knowledge of the teachings of the Gospel and of the Church, and have been brought to the sincere and earnest endeavor to mould their hearts and lives accordingly, will have in themselves a safeguard against the assaults of doubt and unbelief.

### Divorce in England

The great meeting at Exeter Hall, London, March 10th, to protest against the existing system of divorce and remarriage, shows that English Churchmen are becoming fully alive to the evils which attend the debasement of marriage. The number reported to have been present was about 3,000, the famous hall being filled to its utmost capacity. Among the large number of distinguished gentlemen present on the platform there seem to have been men of all schools. Among the rest were three missionary bishops, but, it is pain-



ful to say, not one of the Church of England, in England. The Bishop of Bath and Wells alone gave the meeting his express endorsement.

The chair was occupied by Lord Halifax who opened the proceedings with an able speech. Sir Edmund Elton, High Sheriff of Somerset, moved a resolution in condemnation of the Divorce Court Act of 1857. Among other striking things, he said that Lord Campbell, through whose efforts the bill was passed, afterwards wrote to a friend: "I have been sitting for two days in the Divorce Court, and I am afraid, like Frankenstein, of the monster I have called into existence." The Dean of Chichester and Sir Walter Phillimore also spoke in support of the resolution. Mr. George W. E. Russell offered a resolution against the desecration of churches by the performance in them of marriage services which are contrary to Holy Scripture, the Prayer Book, and the law both of the Church of England and of the Catholic Church at large. A third resolution was a prayer to the bishops to take action to relieve the Church of the scandal which the present secular law tends to bring upon her wherever the clergy have not courage enough to resist. A letter was read from Mr. Gladstone, in which he said, "My opinions, so often declared during the last forty years, remain unchanged, and as a meeting hostile to the principle of divorce, your meeting on Tuesday has my full and warmest sympathy." Mr. Gladstone strongly opposed the law of 1857. At that time he used words which were quoted at this meeting—"If there is to be remarriage, let that be the registrars' privilege. With them, when marriage is made dissoluble by law in England, will it best be noted in our calendar with charcoal and not with chalk; but if we are not strong enough to hold the lower portion of society up to Christianity, let us not be mad enough to drag the very rites of Christianity down to the level of society. Let the salt of the earth keep its savor, and the darkness of the body be illumined as far as it may be by the eye which still wakes within."

As we have said, the painful feature of the situation is the apathy of the bishops of the Church of England. One suffragan bishop, Dr. Brown of Stepney, has spoken out very strongly and nobly, and one diocesan bishop gave his endorsement by letter to the objects of the meeting. The silence and inactivity of the bishops as a body seem almost inexplicable. Probably an abler and more sincerely religious body of men never occupied the episcopal bench. Yet when a matter of the utmost importance to the moral well-being of society is at stake, and one in which it is imperative that the Church should vindicate herself from all complicity with unrighteousness, they not only do not take their places as leaders, but exhibit no concern whatever. So far it has been left to a laymen to initiate

legislation in Parliament simply for the relief of the Church, by moving the repeal of that part of the law which requires the clergy to lend the use of their churches for the remarriage of divorced persons, even when they refuse to officiate themselves. It is to be hoped that this unfortunate attitude of the bishops may undergo a change. Possibly measures are being quietly prepared among them which will soon show them in a different light. It is hard to believe that they do not share in the best sentiment of the Church in favor of the inviolable sanctity of the marriage bond. If this be not so, it suggests anxious thoughts with reference to the influence of these princes of the Church in the Lambeth Conference of 1897, in which questions of this kind are certain to be considered.

### Five-Minute Talks

BY CLINTON LOCKE

LX.

The Salvation Army has been occupying a good deal of attention lately, and certainly no religious person can afford to overlook this great religious organization, the growth of the last few years, with very great merits, and still greater defects. It would be simple blindness to ignore the fact that it has done a noble and extensive work. Throwing all its energies into the life of the lower classes, it has raised thousands on thousands from a life of sin to a life of righteousness, and has emancipated from the frightful thralldom of drink and vice, a vast number of men and women. You will often hear it called common and vulgar; so it is, but the majority of the people in the world are common and unrefined, and methods must be adopted which will suit them. Out of every ten people probably six eat in their shirt sleeves, jam their knives down their throats, and prefix all their sentences with "say." Are all these people to be ignored, and all their habits and tastes blandly depreciated, because they happen to come between the wind and our nobility. Commonness and unrefinement are not crimes, or even faults. You might not care to dine with a man who reached out his fork and jabbed a piece of meat, or a slice of bread, but he may be an excellent, virtuous, deeply religious man for all that, and far superior to you in domestic fidelity and strict integrity. Gum-chewing women who bear in every movement, in every word, in every habit, the mark of utter commonness, may be devoted mothers, helpful wives, loving daughters, and consecrated to the service of their Master. They have just as much right as you have to religious services adapted to their tastes, and running along in the groove of their lives. "Dearly beloved brethren," and so on, said amid the rustle of satins, and the shimmer of seal skins, does not suit them, never will attract them, and we have lost influence with millions of them, because we (that is the Episcopal Church) have not adapted ourselves to them.

I do not ask you to vulgarize yourself. I loathe tambourines and "firing volleys," and "Hallelujah lassies," and "Happy Janes," and "Jumping Jimmies." To worship God in that way would revolt every feeling of my nature, but evidently there are vast crowds of people who do not think

as I do, and to whom all these things are the very breath of their nostrils. It is my business as a Christian, instead of shrugging my shoulders, and crying, "Common, irreverent, degrading to religion," to do all I can to provide for such people such services as are more congenial to them, and march more easily with their scale of culture. The Roman Church has never lost sight of this. In the Middle Ages it had the preaching friars, whose sermons and ways were quite as "common" as anything to be found in the Salvation Army, and now, in many ways, and especially by encouraging clergy taken from the lower class, and perfectly at home with that class, they keep thoroughly in touch with such people.

I am not prepared with any plan by which we can accomplish the object, and I doubt whether in America such a plan as the English Church Army would effect much, but until some one comes to the front who, like General Booth, can devise and carry out a working plan, we must be content ordinarily with ministering to the "genteel." I am not referring to any possible vulgarizing of the Church liturgy, but there are many other ways in which services which to you and me would be very distasteful, can be employed for those they would suit.

To return to the Salvation Army; the keystone of its success has been its rule of perfect and absolute obedience. Its motto, like that of the Jesuits, has been "simply a corpse," as far as the superior officer is concerned, and by that means it has been enabled to enforce the discharge of the most disagreeable and trying duties. Men and women believing that they could serve their Lord the most thoroughly, and keep themselves from sin the most effectually, by carrying out the principles of the society, gave themselves into its hands to be moulded like wax, and the result has been tremendous. Any attempt at disobedience must be sternly repressed, and therefore it was absolutely necessary for the very life of the society that Mr. and Mrs. Ballington Booth should be cast out. No matter at what cost. Unless the leaders can have blind obedience, despotic rule, the phenomenal career of the Salvation Army is over.

We may then freely admit that the Army has done vast good, we may admire as a powerful engine for good or evil, the admirable system of government, but we cannot, as Churchmen, view without the gravest disapproval one tremendous defect in the scheme of teaching. There is a true belief in the Divinity of Christ, there is a full realization of His work as the Saviour of the world, there is an earnest and simple consecration of the whole life to him, but there is a total ignoring of that sacramental system which He founded, on which He laid such stress, and which the Church Catholic knows by experience to be its very life blood. How can we truly obey Christ unless baptized with His Baptism, how can we really grow in grace unless we eat of His Body and Blood? This never appears in the Army system of teaching any more than if it did not exist, or as if the New Testament and the history of the Apostolic Church were not full of it. To us then, independent of any noisy, common, irreverent methods, independent of any dislike of despotic authority, we must fault the Salvation Army, because it has totally left the Scriptural system of the Church of the ages, and is trying to ground men in the Christian life, without any use of that supernatural grace which is given in the two great sacraments.



## Post-Lenten Suggestions

BY CAROLINE FRANCES LITTLE

"My servant, let the world alone—  
Safe on the steps of Jesus' throne  
Be tranquil and be blest."

REV. JOHN KEBLE.

Lent is a time of special training in the spiritual life; a season of extraordinary devotion in order that we may first get nearer to Christ by contemplating Him as our Suffering Saviour, and second, that we may conquer the sins we are beset with by the world, the flesh and the devil. But it is not, as some seem to think, a time when we can do enough church-going to last for the entire year. The Church does not appoint it that we may give six weeks to God, and the remaining forty-six to the world. Better that there be no extra services during the forty days, than that this idea should prevail. Every day, and every week in the year, belong to God, though of course those of Lent have a character of their own. If the Lenten season has been rightly observed, with prayer, fasting, and alms-giving, rigid self-examination, and frequent Communion, we shall have risen to a higher plane than that on which we lived at its beginning.

The idea of Lent is, "not that we may go back afterwards to the same level, but that we may each year live at a greater elevation, above earth and nearer to heaven. Nearness to God once attained is to be retained."

If we gradually drop the habits of self-restraint we have formed, neglect prayer and meditation, and resume the bad habits which we have been trying to overcome, simply because the season of united effort after spiritual riches has passed, we are like a man who, having striven to attain some worldly end, wealth, power, or position, should, as soon as he possessed his treasure, cast it away.

Many a person who has given up some luxury, Lent after Lent, finds himself able to do without it during the rest of the year. Not that the indulgence in the luxury was in itself wrong, but the mastery of the appetite brings a more complete self-control over the whole body, which needs continually to be kept in check. St. Paul kept his body in subjection at all times, for he recognized the daily warring of the evil and good in his nature.

A Churchman once addicted to habits of intemperance, found that, as each Advent and Lent came around, and he, by God's Sacramental Grace, was enabled to keep from touching a glass of wine, or even smoking, gained in time such control of self that his evil habits were conquered.

The motto of the Catholic Christian, at all times, is self-restraint. For the world is ever ready with its siren song to entice us from our allegiance to our King; and "in Lent our withdrawal from it is an necessity, from the nature of its silent and unobserved inroads into the soul, and the seed which it insidiously sows in the affections." But the two little words, "watch" and "pray," are also needed all through the year.

"With forbidden pleasures would this vain world charm;  
Or its sordid treasures spread to work me harm."

The spiritual treasures which we receive, by Sacramental Grace, during Lent, should be jealously guarded, far more than earth's choicest riches that we place in safety vaults or guard by detectives; for the spiritual gifts are enduring, and in possessing them the owners are "Laying up in store for

themselves a good foundation against the time to come, that they may lay hold on eternal life."

After Lent there comes a reaction, when Divine assistance is needed to prevent even devout people from yielding to it. The world is ever ready to seize upon Holy Week, urging persons to prepare for the festivities which have been laid aside during the fast. Then if its demand is yielded to, it decides that Christians are so glad to drop the penitential season, and to rush once more into the gay world.

The Puritans made their so-called religion austere, gloomy and repulsive, by denying recreations. The Church has never done so, but allows innocent pleasures at all times save on Fridays, and during Advent and Lent.

If, as now, when our special training season is over, we strive to remember all we have learned, and to retain what we have gained, our Lent will not have been spent in vain.

If an uncharitable or irritable person has conquered his sin during these six weeks, let him see that he does not return to it. If one has spent half an hour a day in meditation, he should not throw away the habit, but think devoutly upon some sacred subject, if only for five minutes. And if habits of fasting have been carefully observed, let him remember that every Friday is a fast day, and commemorates the death and Passion of our Lord.

Then, lastly, if frequent reception of the Holy Communion has been a Lenten rule, he should not abandon the practice, but should continue to use it, and all other means of Grace, for we are in dire need of them in this wicked world. And each Eucharistic Feast will bring him nearer to the Lord, until the desire of his heart will be:

"Let each Communion raise me up  
Another step to Thee:  
Mount, mount, my soul, the precious cup  
Will make thee fresh and free."

And ever must we bear in mind Our Lord's words concerning His children: "They are not of the world even as I am not of the world."

## Revelation in General

BY THE REV. A. W. SNYDER

IX.

The argument from Natural Theology is not to be despised; neither should it be taken for more than it is worth. It does something for us, yes, a good deal. It witnesses to the existence, the wisdom, the might, the majesty of God; tells us that the Creator is a being of seemingly infinite intelligence and power, that He cares for us, for our well-being and happiness. It fails, however, fully to assure us of the infinite goodness, the infinite loveliness of God. After stating "the net results of Natural Theology on the question of the Divine attributes," Mill says: "Any idea of God more captivating than this comes from human wishes, or from the teaching of either real or imaginary revelation." We neither deny his conclusion nor question his statement.

Christians, however, are not confined to his disheartening "net results." They believe not only in the infinite power, but in the infinite goodness of God, because they believe in Jesus Christ as "God manifest in the flesh." In this faith they believe that "God is love," that there was nothing that

He would not do, nothing that He would not endure or suffer "for us men and for our salvation." This involves revelation. Revelation is a fact, not a theory. Men have ingeniously argued the probability of a revelation; that it is that which we would expect in view of the character of God and the condition of man. There is great force in what they have urged. We would certainly infer that if we needed help, a friend would help us if he could. Should a man refuse to help us when he could we would certainly infer that he is not friendly to us. It is a reasonable inference. No man would fail to make it. Nor is it any the less reasonable as applied to our relationship to God. We certainly need more light shed upon our darkness than Natural Theology bestows. Our need herein is so urgent that we must infer that if God is good He would help us if He could. Had He failed to do so we would have been obliged to infer, with Mill, either that He is of "great but limited power," or that "He seems to have other motives of action which He cares more for" than He does for our welfare. But we need not bring forward arguments to show the probability of a revelation, because we have it. We do not argue as to the probability of sunshine when we walk in it, and experience the comfort of its genial light and warmth. And so we need not talk of the probability of a revelation of and from God. We have it. We are here; the world is here; the universe stretches everywhere around us. We are creatures. "It is He that made us, and not we ourselves." The world is the work of a Creator. Man witnesses to his Maker. We are surrounded everywhere with His works. They are in themselves a revelation. They testify of Him; tell us much concerning Him. Kant spoke for us all in telling of the prophetic significance of the starry heavens and of the moral law. And these have ever been elements of the revelation vouchsafed to all men. Nor have they failed in some wise to profit by it. The fact is there has always been a world-wide faith. It has involved belief in a supreme power or powers; a recognition of human dependence; a belief in the personality of God; belief that He could help; that He has helped, and will help. And so men have, everywhere, raised praying hands toward heaven. More than this, Christians have faith to believe that Christ is the Light that lighteth all men; that in every time and place men have had some measure of light, and that Christ was that light; that He has, in all times and among all peoples, as they were able to bear it, been the Divine Teacher of seer, saint, and sinner.

Even the American savage has a belief, and as far as it goes, a true faith. He believes in God as the Great Spirit. He kneels beneath the pines and prays; and who can doubt but that God is as ready to hear and to help the poor savage as He is to hear and help us who rejoice in a fuller faith. Who can doubt but that the very darkness, the need, the poverty, of the poor savage, constitute an additional claim upon the loving pity of Him who is the God and Father of us all, or that a prayer-hearing, prayer-answering Lord does not send the poor Indian away blessed and comforted, even as He does us.

Not only does the American Indian believe with us in God as the Great Spirit, but with us also that He hears, helps, rewards, and punishes. And more, he believes with us in a future life and that it is one of reward



and of penalty. His creed is not expressed in the terms of the Christian Faith, but in much it agreeth thereto. We say we believe in the life everlasting. He says he believes in a happy hunting-ground beyond the grave, and so, in his simplicity, buries beside his dead the pipes, the bow, and the arrows that were dear to him here, with a vague hope that somehow they are prophetic of good awaiting him there. That is, the poor savage has a faith, a very real faith, and in its way, a true faith. It is in substance one with the universal faith of men in God, in Divine help, and in rewards and in penalties here and hereafter. The heathen Indian expresses his faith in one way, the stern old Roman and the cultivated Greek expressed theirs in another, but in substance it was the same belief, and in no small degree not dissimilar to the Christian Faith. Well, therefore, did John Milton say: "The true Christian doctrine is the Divine revelation disclosed in various ages by Christ (though He was not known under that name in the beginning) for the promotion of the glory of God and the salvation of men." No less significantly has John Henry Newman said: "Revelation, properly speaking, is a universal, not a local gift, and the distinction between the Israelites formerly and Christians now, and that of the Heathen, is not that we can, and they cannot, attain to future blessedness, but that the Church of God ever has had, and the rest of mankind never had, authoritative documents of truth and appointed channels of communication with God. The Word and sacraments are characteristics of the elect people of God, but all men have had more or less the guidance of tradition, in addition to those internal notions of right and wrong which the Holy Spirit has put into the hearts of all men."

## Letters to the Editor

TURN ON THE LIGHTS

To the Editor of the Living Church:

I have just read with a good deal of sympathetic interest the communication in your paper signed, "A priest not yet sixty years old." In common with many others, I am of the opinion that this term, "The Dead Line," is very unfortunate. In the ministry there should be no recognized dead line but the edge of the grave. Every person of average intelligence knows perfectly well that a clergyman, who is in the possession of sound physical health, is quite as able to perform all the duties of his calling as at any other period of his ministry, when he has reached his sixtieth year. If he cannot do edifying work then, it is a fair inference that he was incapable at an earlier stage of his history. It is exactly the period when he should have gathered helpful experiences, and harvested practical wisdom. In the law, questions of the gravest importance are not referred to immature students, but to men who no longer have the ruddy glow of youth on their cheeks or the foolish egotism of undeveloped manhood in their hearts. And if a delicate and complicated operation is to be performed upon one who is suffering from bodily disease, we always call in the skilled surgeon to avert the threatened evil. We employ the best and ripest and most careful men in the medical profession. In all such affairs we shun the untried experimentalist, and refuse to take any unnecessary chances where so much is involved. But when we come to the domain of Christian science, and the subject to be dealt with is the health of immortal souls, the case is entirely different. The cruder the material, the readier we appear to employ it. It seems that one of the indications of advanced religious thought, is the fad for theological greenings; for boys of a ruddy

countenance who have good looks, and pretty manners, and an ample supply of what is called the "get-there quality." "Hustling" is a quality that is at a premium. It does not matter in the least that the Sunday bill of fare given out from the pulpit retains a strong flavor of the nursery bottle, for the nearer these clerical darlings approach to a state of infantile simplicity, the more certain it is that congregations will make bids for them and gush over them. The writer could tell of one of these youths who being asked by a dying man to pray for him, excused himself on the ground that he had come off without his Prayer Book. The ministry is the only vocation in the world where ignorance is not only bliss, but in some instances financial advantage. We are confronted by a melancholy fact. Thousands of men and women attend public religious services simply to find Sunday diversion. They do not care a copper whether they are treated to a dose of heresy or whether they are taught apostolic truth, so long as they are entertained and amused. There is entirely too much spoken and written about successful parishes. What is ordinarily meant by this expression? That a parish is prosperous, that is filled and crowded with machinery. It must have guilds, and associations, and organizations, and committees with catchy names, to provide variety entertainments for the stimulation of minds that fail to discover any attraction in doing the Lord's work in the old-fashioned way without the bribe of a material reward.

The kitchen, with its crockery, its tin pans, its coffee-pots, and its ice-cream freezers, and general lay out for a feed, is considered no less important than the pulpit, the organ, and the altar. Female minstrel shows, in which the "elite society of the place" take part, for raising money to send to foreign lands for the conversion of the heathen, with even suggestions of "kissing bees," are among the modern inventions for making the Gospel popular. The present taste is not for solid Christian teaching, but for an elastic faith. We must first and above all things get hold of the young. To interest them at any sacrifice is the chief duty of the sacred ministry. Young parsons take to these fads as ducks take to water. They have a plentiful supply of animal spirits coked up, which they want to get rid of, and so they find it both gives them favor and relaxation to dance when the piper plays. The more complicated the machinery they introduce, the warmer becomes the admiration of those who say: "We will stay by you as long as you amuse us."

The Church of the Living God managed to get along remarkably well for hundreds of years before these sugar-coated compromises were dreamed of, but with our so-styled advancing civilization, the suspicion is spreading that unless you introduce the club idea into the parish life, and make it very prominent, you are failing to accomplish the purposes for which you were ordained. Hence it is getting more and more difficult to see just where worldliness ends and religion begins. A man of sixty cannot swallow his conscience and indulge in this travesty on the Faith. That any clergyman should feel called upon to relate such experiences as the priest gives your readers in the letter I refer to, is a humiliating commentary on the injustice, the defectiveness, and the disgrace, of our present system. He has evidently suffered, and it is surprising that he still retains any faith. He has good reason to be thankful that he is not wholly dependent upon a chance opportunity to receive for his services "the same compensation as a lay reader."

His unfruitful correspondence with "eleven bishops, eight archdeacons, and ninety-one parishes," is enough to make him as curdled as a jug of cream after a thunder-storm. I should think his body would become covered with prickly heat at the very suggestion of using that petition in the Litany for more laborers to be sent into the harvest. I have no axe to grind, no grievance to ventilate, no ill-treatment to deplore, being in the providence of God the rector of a well-ordered parish, with a beautiful

and valuable property. I am freed from a great many worriments which not a few of my brethren are subject to. I can sit in a cosy study before a glowing fire, and while watching the wood crackle and blaze on the hearth, meditate upon the picture a priest has painted in your columns. By this same fire I have during the Lenten season listened to a few of the experiences of capable, hard-working, high-minded, brainy men, who are intellectual giants compared with others who hold positions of greater honor and larger emoluments. They understand, too, why they have not been sought out and placed where their talents fit them to be. They are no longer very young.

They are not practiced in the trade of laying pipes. There is no one to write or talk them up. They did not happen to make a strike in the matrimonial market, and so they have been side-tracked. It is high time we threw off the thin mask of Pharisaism and dealt honestly with plain facts. Everywhere, clergymen are becoming cognizant of the truth that unless they can in some way, by hook or by crook, enlist the influence of those who stand behind the throne, the chances of their advancement are reduced to a minimum. If things keep on going as they have been going for some time, it will soon be looked upon as a crime against heaven for any priest to stay above ground after he has reached his three-score years. The nation makes adequate provision for those who have served faithfully in their fight with carnal weapons, but those who have struggled and endured in the forefront of the battle of the Lord of Hosts, are told by our spiritual mother, the Church: "We have nothing for you to do, go join the ranks of the other holy mendicants." And the constituted mouthpieces of our parishes cry aloud: "Why don't you die?"

It has never been the policy of your paper to temporize with the burning questions of the hour. Let men have free access to your paper. There is something awfully "rotten in Denmark." The wrong which is making men bitter and skeptical should be corrected. The priest who tells us so frankly of his disappointments and failures is right when he says: "Keep the subject under agitation."

The cruellest thing a rich man who has never known actual hunger can do, is to inveigh against the starving wretch who steals a loaf of bread to stop the mad cravings of his stomach, and one of the meanest specimens of selfishness and cant, is he who, whether priest or layman, can eat and drink his full and lie down in peaceful and dreamless slumber, without one tender thought for the poor, and unfortunate, and rejected "workman" who is worthy of his hire, and has a divinely ordered claim upon the sacrifices of the altar which he was solemnly commissioned to serve.

A PRIEST IN THE FORTIES.

"HOW GOD IS KNOWN"

To the Editor of the Living Church:

Let me call the attention of the Rev. A. W. Snyder, and of your readers, to the gravity of his ethical and theological position when he assumes that God is known only by inference, in the fourth of his serial, "How God is Known," March 14th, 1896. He says we are conscious of self, and we therefore know ourselves to be, but God and men we know only by inference, not consciously. All knowledge is a form of consciousness, and it is a vain tautology to say we know because we are conscious. What is inference? It is only a probable conclusion drawn with no knowledge from evidence, and the faculty of inference is not one of the faculties of knowing. If Mr. Snyder is right, then we know nothing beyond self-consciousness. This is the position of agnosticism. If so, it is a very serious business.

The question of what we know, and how we know it, has always been one of the questions of the ages, and nothing is more necessary to clergymen than a competent mastery of this field of inquiry. It lies at the root of our ministry. This is not, however, new ground for American or Anglican clergymen. Dean Mansel, in his



celebrated Bampton lecture and controversy with Mr. Maurice, Mason in his Faith of the Gospel, and Kant, too, in his perhaps ironical denial of the objective validity of the Categories, take this ground. Ancient doubt doubted the objects of sense, modern doubt doubts our ability to know them, or any thing, beyond self-consciousness.

Whatever our authors may say in denial of "the foundations of belief," our Lord and the Bible assume that we know God with our best faculties, and that to these faculties, in preaching and teaching, we can always safely appeal. The words, both verbs and nouns, which inspired writers use to define our knowledge of God as the basis of obligation, claim for man the highest knowledge. Our Lord explicitly says that the appeal of His person to reason is vastly higher than the appeal made by His works to sense and understanding. To the power of His person to reach the souls of men, He ascribes the supremest loyalty to Himself (John x : 38).

If this be not true, how can we preach, except to scholars who are adepts in the science of deduction? But women, mechanics, and children come to Christ more readily than scholars and keen men of business who are familiar with the subtleties of argumentation. It is one of the postulates of Christianity that the Gospel is specially adapted to the poor and ignorant. Preachers must not be disputers; they are heralds. No religion or morality can rest on a belief in God that is as difficult to reach as a problem in Euclid. If Mr. Snyder is right, then he preaches to a probable congregation, in the name of a probable Trinity, and under the power of a probable obligation. Who can preach or live in such uncertainty as this? Christ's supremacy over souls must rest on stronger grounds than inference. It must be as solid as first principles. May it not be possible that we know men as wholes and by insight, not by inference alone? Do we not know God as one of the concepts of reason itself? If God does not, and cannot, make himself known to man, if all we may know of him is by the wretched process of inference, as Maurice said to Mansel. What is revelation?"

Dare we say he reveals nothing? What is the mission of the Holy Ghost but to identify Christ with the concept of God in reason and conscience by his colossal presence in consciousness? Maurice revolutionized English opinion on this question, showing that the ground of revelation is man's capacity to know God. Hegel demonstrated the objective validity of the categories as the ground of their subjective validity.

The question cannot be discussed in a newspaper, but we can indicate where the truth is. There are three stages of thinking, in whose forms and laws we find our final attitudes to their respective objects. The senses, the lowest stage of thinking, knows and inventories things but sees no relation between them. Everything appears to sense as so many atoms, without relations. The understanding sees relations and forces as the causes of relations; it knows no higher final cause. Reason, however, is the faculty of eternal things, of persons, of final causes, totalities, and knows God. This is the stage of whole, of insight, of religion. Buddhism, Mohammedanism are religions of the understanding—while Christianity is the religion of reason. The senses are atheistic, the understanding, pantheistic, the reason alone is theistic. Hence by these criteria we should be able to see how far we have progressed, and they who think they see in character or moral relations to God, a safe ground of Christianity, or in inference the only way to know God and man, put Christianity on a level with Fetichism or Buddhism. Man, evolved from one pair, or the new man unified by new birth from Christ, are doctrines of reason and the Church, presenting man in totalities and in closest relation to final causes and God.

JNO. B. WILLIAMS.

Georgetown, S. C.

[The editor understood Mr. Snyder to mean by "inference" the intuitional, rational process

of knowing, as distinguished from that of sense perception. We are glad to have it made plainer. —Ed. L. C.]

IS NOT DR. LOCKE WRONG?

To the Editor of the Living Church:

The Rev. Clinton Locke says, in your issue of March 28th, "When the issue comes as to whether she should live with this man and leave her Lord, or leave this man and live for Christ, I would not hesitate a moment in saying: 'Go, your Lord prophesied these crises,'" etc. I do not see how such a crisis could arise. Suppose the husband were to restrain her by force from Holy Communion, she could still enjoy spiritual communion (see rubric after "Communion of the Sick," p. 293, Revised Prayer Book). If he refused her the Bible she might lawfully smuggle it in; but probably she knows a good deal of it by heart; more than she has ever as yet fully practiced. If he restrains her from going to church, that is only a privation from which Apostles, martyrs, sick and infirm persons, have to submit to for years at a time, without spiritual injury under the circumstances. As to forcing her to break any of God's commandments, he cannot do that; but of course he may threaten to inflict death or bodily injury unless she break this or that commandment. Then the laws of God and man would justify her in leaving him, but not because the husband was a "violent infidel," which Dr. Locke interprets to mean a man "using all his influence and authority to prevent her following out her Christian belief," but because of the danger to her life through his violence.

But even when she has left him under these circumstances she should not take any steps to obtain a divorce. Probably the husband would secure a divorce, taking advantage of lax marriage laws; but she should remain unmarried. But this introduces another subject.

"FOR BETTER FOR WORSE."

THE DEMAND FOR PARISHES

To the Editor of the Living Church:

The letter in your last issue, signed "One not yet sixty years old," represents the case of a clergyman of my acquaintance so closely in some respects that I am disposed to draw a lesson from the two cases. The clergyman I knew who was equally unsuccessful in obtaining a parish after a long search, was a man who well deserved a cure. He was an intelligent, well balanced, well appearing person, not especially brilliant or magnetic, but a much more agreeable gentleman than the ordinary man. He had a good presence in the chancel and an earnest manner. His age was against him, being over fifty. But his inability to obtain a parish seemed to be more attributable to luck than any other cause, or to his not having a "pull." He encountered, in the more than fifty parishes to which he made application, from twenty to forty applicants before him. And I happen to know that this demand for parishes is familiar to all of us at the East.

Now, under these circumstances, do we need to contribute very liberally to the increase of the ministry? It might just as well be understood that this question is often asked by men who know why they ask. I propose the following: That henceforth aid for the increase of the ministry be applied solely to candidates who will promise to give several years of their ministry to missionary jurisdictions, a promise to which they shall be strictly held. In view of the facts, I think this proposition will commend itself.

A LAYMAN.

THE CHURCH IN SMALL TOWNS

To the Editor of the Living Church:

I am very much pleased to see an increased number of "Letters to the Editor" in the recent numbers of THE LIVING CHURCH. In your issue of March 21st, two communications from Church women indicate that the laity are keeping "tab" on the reports and work in every department. I think such letters may help cause the people to know that Church papers are not

for the clergy only, and maybe they will begin to subscribe more generally. Only a rector knows how difficult it is to induce Church members to spend four cents a week for a Church paper—families who do afford to take one or more secular papers, and one or more so-called family papers, which are decidedly sectarian in matter and tone, but will not spend one-half cent a day in order to be informed concerning the Church they say they love. My observation has been that irrespective of their social standing, in enthusiasm and work for the Church, they are always silent members. Either from lack of interest or want of information, they are not instrumental in extending the Church.

A word with reference to "The Church in small towns." "A Churchwoman," wonders the Church does not grow in small towns as well as in cities. (1) Where can the Church go in all this great land to find a place that has not been "burned over" by sectarianism? (2) With the ordinary adult there is so much to undo, his whole religious teaching has been deficient. (3) It takes but an hour or so to make a revival Methodist—a few "rousing" songs, a loud harangue, and louder prayers, and another soul is "saved." Generally he is a better Methodist than he is eleven months later, but not any better than he is twelve months later, when he has had another firing (warming) up again. (4) The old (new) Episcopalian idea obtains that until people are confirmed they are not members of the Church.

(5) Church members, parents, and Sunday school teachers, are so sure that children and Sunday school pupils, should not be confirmed until "they understand what they are doing," and while these wise-acres are so "believing" the boy or girl attends an Epworth League" or "Endeavor" meeting, and at the first excitement (and if necessary a special for their particular benefit will be made) he or she becomes a member of one of the sects, and so is lost to the Church. (6) The young man entering the M. E. ministry is bent on making a "record," for a record means something at the Conference. It means a better charge next year, and better and better each year. (7) Maybe our members are not as ready to go out and make a house-to-house canvass as they should be. I fear that is too true, but I know that a great many of the clergy are willing to do anything in the way of self-sacrifice to extend the kingdom of God. (8) The people in small places are very ignorant of this old Church; not because her clergy are unwilling to inform them, but because she differs from the modern and popular organizations, they are unwilling to hear.

I could write chapters on this subject. Only a few weeks ago a lady who had been baptized and confirmed in the Lutheran body in Germany thought seriously of becoming identified with this Church, by putting herself under my instruction with a view to Confirmation. Her hearing is not very good, and so on that account her husband advised her to "join" the Methodists, which she did. In such soil Romanists are no more successful than we are. There is not a Roman Church in several counties in Southern Indiana.

These are only some of the reasons why the Church does not grow in the small towns and country places. Dared I trespass on your valuable space, I might write more at length on the above reasons. Working and hoping for greater enthusiasm in the Church, and so, more acquisitions to the Church, I am, yours, etc.,

JOHN BRANN.

Worthington, Ind. A Country Parson.

To the Editor of The Living Church:

In reply to "A Churchwoman with Eyes Open," I would suggest that the lack of growth of the Church in so many places, is due to the constant change of rectors. They scarcely get well to work before they resign. They cannot await the growth of the Church under their hands. Then follows a long vacancy, during which many of the flock go back to the denominations from which they came; and nearly all attend other places of worship, and hear teach-



ing naturally tending to alienate them from the Church. A greatly reduced membership awaits the arrival of the new rector.

The remedy is to allow no one to undertake the charge of a parish who does not promise to remain five years at least, D. V.; and in like manner bind the vestries; giving power to the bishop to dissolve the connection, for sickness or inefficiency of rector, or other weighty cause.

As things are, when we receive people from other religious bodies we are dealing unfairly with them, receiving them on false pretenses. They have had the permanent pastoral care of some Methodist or Presbyterian minister. We convince them that they should come over to the Church; and then after a year or two we leave them as sheep without a shepherd, for perhaps a year at a time, and that at frequent intervals. It is a cruel shame. We ought even to cease to draw people into our communion until we can arrange that services and pastoral supervision shall be maintained continuously.

Closely connected with this matter is our financial system. A permanent finance officer should be appointed in each parish, and be paid for his work. Our system of annually elected wardens is derived from England, where circumstances are utterly different. Our finance officer should be as permanent as the sexton, or organist. And whereas we pay the rector, sexton, organist, and often the choir, yet the officer upon whom the whole burden of everything rests; *vis.*, the warden, is left to do his important duty as a labor of love. That love is (to their praise be it spoken) in many cases amply sufficient; but far too often it is feeble and intermittent, depending mainly upon personal affection for the present rector. Slackness on the warden's part causes everything in the parish to collapse. His power is practically supreme. "Whom he would he slew, and whom he would he kept alive," etc. Get a good financial officer, give him a sufficient percentage, and keep him in for life (during good behavior). He would have a personal interest in collecting the funds of the church. Rectors would be far more likely to remain and do their work with a good heart, with salaries promptly and fully paid. They would not give longing glances towards other parishes making more liberal promises, but would be satisfied with the bird in the hand as being worth two in the bush. People who have but recently come into the Church would not meet with the sore disappointments caused by long vacancies and changes in the rectorships; and finding the Church was to be relied upon, instead of being like a broken reed, many more would join her ranks.

ONE WHO KNOWS.

#### AGED OR INFIRM CLERGY

To the Editor of the Living Church:

May I ask through your columns the names and addresses of the old clergy in the different dioceses, who find it impossible to get employment by reason of age? These are not for publication, but to promote a scheme which may prevent these old soldiers of the Cross from sinking into the grave full of sorrow and broken hearts. Privacy will be maintained, but it is very desirable to get at the number and the condition of those who come under this heading.

ALBERT E. GEORGE.

Phillips Brooks' Rectory, S. Boston, Mass.

#### LIFE OF BISHOP SEABURY

To the Editor of the Living Church:

I notice in your issue of April 4th a communication concerning "Beardsley's Life of Bishop Seabury," in which it is stated that "one has to send to England for that valuable book, it now being out of print here." Your correspondent is in error. The book can still be obtained from Houghton, Mifflin & Co., Boston, who published it. They have a sufficient supply to meet any demand that is likely to arise. The edition published by John Hodges, to which your correspondent refers, is an abridged edition, and therefore is not as desirable as the American edition, and I should not recommend any one to buy it as long as the American edition is to be had.

WM. A. BEARDSLEY.

New Haven, Conn

### Personal Mention

The Rev. Joseph C. Ayer, Jr., has resigned the rectorship of St. James' church, Keene, N. H., and accepted that of St. Paul's church, Nantucket, Mass.

The Rev. F. H. Barton, for two years missionary, in charge of Trinity mission, Monroe, diocese of Milwaukee, has accepted a call to the rectorship of the church of the Redeemer, Superior, in the same diocese, to take effect on the Feast of SS. Philip and James.

The Rev. F. H. Church has accepted the rectorship of St. Luke's church, Tacoma.

The Rev. L. R. F. Davis' address is 1925 Madison ave., Philadelphia.

The Rev. Geo. C. Graves, Jr., has accepted the rectorship of St. Luke's church, Sea Cliff, N. Y., and entered upon his duties.

The Rev. Samuel Hodgkiss, of Millville, Mass., has added to his duties the care of Calvary church, Pascoag, R. I.

After an ocean voyage of four weeks, which much improved his health, Bishop Hare expects to reach Sioux Falls, S. Dakota, April 17th.

The Rev. W. F. Jerome has accepted the rectorship of St. George's church, Detroit, Mich.

The Rev. Arthur H. Judge has resigned the rectorship of St. John's church, Franklin, diocese of Pittsburgh, and will resume his former position as curate at the church of the Heavenly Rest, New York City, at the beginning of the summer.

The Rev. T. B. Lee has completed the 21st anniversary of his rectorship of St. David's church, Austin, Tex.

The Rev. Geo. L. Neide, Jr., has accepted the rectorship of Grace church, Jefferson City, Mo.

The Rev. Henry C. Parkman has accepted charge of the church of the Nativity, Lewis, Kan., with duty at Kinsley, Larned, and Great Bend. Address Kinsley, Kan.

### Ordinations

Bishop Walker, of North Dakota, on March 25th, ordered Albert Edward Evison, a deacon. The Rev. Charles McLean presented the candidate and the Rev. John Trenaman assisted in the service and preached the sermon which was on the duty of the laity to the priesthood. The new deacon, who was formerly a minister in the Congregational church, will have as his field the churches at Mandan and Bismarck with his residence at the latter place, there being a rectory there. In the evening, after prayers, there was a Confirmation service at which three candidates were presented to the Bishop, by the pastor, to receive the holy rite of Confirmation. The sermon was preached by Bishop Walker.

### Official

THE Board of Directors of the Episcopal Church Publishing Society wish to say to the Church people throughout the United States and Canada that there are several outside printing and publishing concerns in the City of New York bearing similar titles and addresses to ours. These concerns very frequently get hold of orders intended for us, and fill them at high prices. To avoid this, please write our correct address. The Episcopal Church Publishing Society, not "company," the Church Missions House, City of New York, where we supply everything used in any parish, prepared in most Churchly form, and at lowest possible rates.

[Signed.] BRADDIN HAMILTON,  
Sec'y of Board.

### Married

NEWBOLD-PACKARD.—On Thursday, April 9th, at the residence of the bride's parents, Jamaica Plain, Boston, by the Rev. John T. Magrath, of the church of the Holy Spirit, Ethel Sprague Kent, only daughter of the Rev. George T. and Anna Sprague Packard, and William Romaine Newbold, Ph. D., assistant Professor of Philosophy in the University of Pennsylvania.

### Died

WHEELER.—April 10th, at her residence, Nos 1811-1812 Prairie ave., Chicago, Alice Lord, wife of George Henry Wheeler.

HARRISON.—Entered into rest on the 9th inst., the Rev. William Marshall Harrison, Chaplain of the Episcopal Hospital, Philadelphia, Pa.

LAUGHLIN.—At Fond du Lac, Wis., on April 8th, Hiram K. Laughlin. Born Dec. 4th, 1818.

"Father in Thy gracious keeping,  
Leave we now Thy servant sleeping."

SISTER HARRIET.—Entered into rest on the after-

noon of Easter Day, at the Convent, Peekskill, N. Y., Sister Harriet, for thirty-two years Mother Superior of the Sisterhood of St. Mary, New York.

### IN MEMORIAM

We, the vestrymen of St. Luke's parish, Racine Wisconsin, assembled at our March meeting, desire to express our deep feeling of loss occasioned by the decease of our senior warden and beloved brother, Dr. John G. Meachem, Sr. His many years of consistent life among us, his earnest devotion to his Lord, both in his profession and in the worship and Communion of the Church, have left us a conspicuous example of that nobleness of character that shines forth in a devout, life-long Churchman.

His earnest zeal, wise counsel, and hearty cheerfulness were an inspiration that to miss is no common bereavement.

It were selfish to wish him back from his well-earned rest and enjoyment of a higher post of usefulness within the veil.

Whether he has gone, we pray that we all may follow, and that we may so accord our lives with his example, that there may be found in us increased faithfulness in the duties and responsibilities of the life that now is,

With heartfelt sympathy for those of his family still left to us, and joining our prayers with theirs, in the communion of saints, we crave for our dear departed brother the inheritance of the calm joy of the Church Expectant, in the Paradise of God.

WILLIAM HORLICH, Warden.  
SAMUEL S. ROGERS, Secretary.

### 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 the order of the Society, 281 Fourth ave., New York; communications to the REV. WM. S. LANGFORD, D. D., general secretary, Church Missions House.

THE Bishop of Alaska has entered on his work in his jurisdiction. Juneau is at present his headquarters. This is the chief place in Alaska, and here we have 24 families of Church people without a place of worship. The people can help to build their church, but outside assistance is needed also. The Rev. H. Beer has been placed in charge at Juneau, but can not get a house to live in, so has to leave his wife near Spokane. A rectory is necessary at once, and for church and parsonage about \$2,000 are pressing-ly needed. We hope this appeal for help will meet with a hearty and ready response, and offerings may be sent either direct to the Bishop at Juneau, or to Mr. E. Waller Roberts, at the Board of Missions, New York. He who gives quickly gives twice.

H. BEER.

Juneau, Alaska.

The above appeal is fully indorsed by me, and I hope will meet with the immediate sympathetic attention of well-wishers of God's cause in Alaska.

P. T. ROWE,  
Missionary Bishop of Alaska.

### Church and Parish

WANTED.—A *locum tenens* for the summer, in an Eastern city, or a permanent cure, in a smaller place, by the rector of a Western city parish; unmarried, experienced, capable, Catholic. Address PRIEST, care of THE LIVING CHURCH.

ORGANIST and choirmaster of long experience, desires appointment as organist, or organist and choirmaster. Very successful in training boys' voices. Thoroughly competent organist. Excellent references. Moderate salary. Address F. G., care THE LIVING CHURCH.

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

ORGANIST and choirmaster, F. G. C. M.; 15 years' experience in important English parishes; open to engagement after Easter; choral services, Anglican or Gregorian; brilliant performer, and successful choir-trainer; references exceptional. CATHOLIC, LIVING CHURCH.



## The Editor's Table

### Kalendar, April, 1896

1. Wednesday before Easter.	
2. MAUNDY THURSDAY.	Violet.
	(White at Holy Communion.)
3. GOOD FRIDAY.	Black.
4. EASTER EVEN.	Violet.
	(White at Evensong.)
5. EASTER DAY.	White.
6. Monday in Easter.	White.
7. Tuesday in Easter.	White.
12. 1st Sunday (Low) after Easter.	White.
13. 2nd Sunday after Easter.	White.
25. ST. MARK, Evangelist.	Red.
26. 3rd Sunday after Easter.	White.

### After the Resurrection

BY A. R. P.

"Thine eyes shall see the King in His beauty: they shall behold the land that is very far off."—Isaiah xxxiii.

A thousand notes of sweetest tone  
Rise from the mighty throng,  
So sweet, so clear, like one great voice  
It lifts and floats along.  
Through all the height and breadth of Heaven,  
From end to end it rings;  
It is the praise sung to the Lord,  
The glorious King of kings.

'Tis sung by martyrs, prophets, saints,  
Maids, matrons, children, too,  
By men and boys, by old and young,  
The praise that is God's due;  
They see the King in glory now,  
The far-off land behold;  
They see the Vision Beautiful  
By prophets long foretold.

In adoration low they bow  
Before the mercy-seat,  
And each heart swells with joy and love  
The dear Lord thus to greet.  
The judgment day is past and gone,  
And closed the ponderous tome,  
And only names found written there  
Are now before the throne.

And once again the song breaks forth,  
Exultant swells and rolls,  
Like incense rises from the throng  
Of these redeemed souls.  
This mighty army washed in Blood  
Have come forth white and clean  
The Blood is of the Lamb of God,  
Who now enthroned is seen.

And so the praise still echoes on  
And on, and cannot cease,  
The Church Expectant is no more—  
Triumphant, 'tis at peace.  
At peace, at rest, and free from strife,  
In perfect unity,  
The Church of God, the Holy Church,  
Through all eternity.

Upper Montclair, N. J.

A Unitarian minister in Boston, as the papers reported not long ago, gave the following novel explanation of the miracle of the loaves and fishes. When the people had assembled to eat, there was only one boy who offered his dinner to all present. Christ did not create from these two loaves and three fishes the wherewithal with which the multitude was fed, but rebuked the others so that they brought him the food they had been keeping for their individual delectation. By dividing this, Christ proved that the possessions of the few might contribute to the general happiness of everybody, if wisely disposed of.

*Blackwood's* for March gives some new instances of amusing blunders under the modern system of cramming for examinations: "Tyre was destroyed by fire and brimstone; its site is covered by the Dead ea." "John Wesley joined the navy in

1779, and by degrees rose to be Duke of Wellington." "Sir Thomas Moore lived in the reign of William; he was a great poet; some of his poems were: 'Cœlebs in Search of a Wife,' 'Ye Mariners of England,' and 'The Descent of Man.'" A student at a training college explains that "We have summer in this country when the north pole is turned towards the equator." Another says that during the summer "the weather is getting gradually warmer, owing to the rotation of the sun." We are informed that "Holland is adorned with wind-mills near the canals which work the machinery." Under the head of domestic economy, it is advised that "every house not yet infected should be disinfected," and that "one breath of morning air is worth a dozen of moonlight." The statement that "cleanliness is next to Godliness" is, as a matter of course, credited to the Bible. This kind of thing is the legitimate outcome of the "grad-grind" system which is nowadays generally supposed to be education.

Many persons must have been puzzled to understand the significance of the odd names of some of the old London churches. Canon Benham, lecturing before the London institution, gave a list of such churches destroyed in the great fire and never rebuilt. We come upon the names here and there in the literature of the seventeenth century. Among them were St. Andrew Hubbard, St. Benet Sherehog, St. Margaret Moses, St. Mary Bothaw, St. Mary Mounthaw, St. Nicholas Acon, St. Christopher-le-Stocks, and others. Some of these curious suffixes to the names of saints are explained by the fact that the name of the "pious founder" was usually associated with that of the patron saint. St. Benet Sherehog was originally St. Oswyth, but it was rebuilt by one Benet, and was accordingly re-dedicated to St. Benet (short for Benedict), to which the designation Sherehog came to be added to indicate that this St. Benet's was near the shop where sherehog (shear ram) wool was sold. St. Mary Bothaw was St. Mary by the boat yard. There were thirteen churches dedicated to the Virgin, five each to St. Peter and St. Michael, and four each to St. Margaret and St. Botolph.

### Monographs of Church History

(Second Series)

ROBERT GROSSETETE, BISHOP OF LINCOLN

BY K. F. J.

In these, perhaps the darkest days of the English Church, she can boast of three prelates of such high character, learning, and zeal, that one turns to them with delight from the self-seekers in Church and State around them. Edmund of Abingdon, Archbishop of Canterbury; Robert Grossetete, Bishop of Lincoln; and Richard de la Wych, Bishop of Chichester.

In the struggle of the two former of these men against the unjust claims of the Papacy, we must recognize in the beginning that no question of doctrine was at stake. The Catholic Church throughout Europe was at one on matters of belief, and whatever corruptions had crept into the Faith were shared to the full by these English reformers. It was on moral and political grounds that St. Edmund and Bishop Grosse-

tete stood forth as opponents of the Pope. In Anselm's time, as we have seen, that great Archbishop bound more closely the ties between the Pope and England, for then Rome seemed the only refuge from the tyranny of kings, from the devastation of spiritual things by the strong arm of temporal power. The hold then gained in England by the Papacy had grown stronger as years slipped by, till now, instead of strengthening the Church against her oppressors, she herself became the oppressor. Instead of exerting only a spiritual sway, Rome claimed England as her fief—filled her benefices with foreigners, seized upon her revenues, and excommunicated her bishops. Well might Matthew Paris exclaim:

"The fire of faith had grown so cold that it was almost reduced to ashes, with scarce a spark in them. Simony was perpetrated without a blush; usurers plied their trade everywhere. Charity was dead; ecclesiastical liberty had wasted away; religion was trodden under foot. \* \* \* Every day persons, the most contemptible and illiterate, armed with Roman bulls, exacted by threats the revenues left by holy fathers for religious uses. If any appealed they procured their excommunication. Where formerly there were noble and well-mannered clerks to practice hospitality and to relieve the poor, these low-bred churls, without polish, but full of craft, the forerunners of the Romans, pillaged everything to send to their masters in foreign lands, who lived luxuriously on the patrimony of the Crucified One. Better would it be to die than to be forced to witness the evil brought upon our nation and upon the saints of God."\*

Such were the times in which Robert, the future Bishop of Lincoln, was born, of very humble parentage, in Suffolk, in the diocese of Norwich. The date of his birth is uncertain—probably 1175. Being of peasant origin, he had no family name, about which Fuller remarks: "He got his surname from the greatness of his head, having large stowage to receive, and store of brains to fill it."

We do not know anything of his childhood before he went to Oxford, where he distinguished himself in philosophy; and it is almost certain that, like Edmund Rich, and all ambitious students of that day, he studied at Paris after leaving Oxford. Returning to the English university, he held there the office of *rector scholarum*, which was something like that of vice-chancellor now—"without doubt," we are told by Canon Perry, "the most eminent office in the university." He further adds "that the fame of Grossetete at Oxford as a scholar and teacher was of the very highest order, we have abundant evidence;" and again, "Roger Bacon says of him, 'he alone, of himself, knew all sciences.'"

Not only in philosophy, but in poetry, languages, and, above all, theology, he soon became famous, and was distinguished by the boldness and originality of his thought and method. He studied the Holy Scriptures, and constantly meditated on them, speaking of them with an enthusiasm and depth of faith that was inspiring to his pupils. He says:

"Faith is the assent of our thoughts by means of some medium. The medium which ought to produce the greatest faith is

\*M. Paris, quoted in *Students' Eng. Ch. Hist.*, by Canon Perry; page 326.



the authority of sacred Scripture. Those things, therefore, which are of faith are especially those to which we assent on the authority of Holy Scripture, so that, more properly, faith may be said to be the belief of those things which are believed by the authority of Holy Scripture."

This savors of a later period during his difficulties with the Roman see, when he was wont to compare each Papal bull with the Gospels and canon law, and if he found in it anything contrary to holy writ, he would tear it in pieces.

It was about this time that the friars of the order of St. Francis, who had, as we have before seen, lately settled in Oxford, chose Grossetete as preacher for their order. We are told by their chronicler that "under him, within a short time, they made wonderful advances, both in sermons as well as in the subtle moralities suitable for preaching." Grossetete's great love for the friars dates from this time, when he was so intimately associated with them, and was an eye-witness of their self-denying lives, humility, and charity, during those first years of their work in England. The dear friend of his whole life was their superior, Adam de Marisco.

In the fourteenth century, Robert de Brune, a Gilbertine Canon, writes thus of Grossetete's love of the harp:

"I shall tell, as I have heard,  
Of the Byshop St. Roberd.  
His toname is Grosseteste,  
Of Lyncolne, so seyth the geste;  
He loved moche to here the harpe,  
For mannes wit it makyth sharpe;  
Next hys chamber, besyde hys study  
Hys harper's chamber was fast the by.  
Many tymes, by nightes and dayes,  
He hadd solace of notes and layes.  
On asked hyme the reason why  
He hadd delyte in mynstrelsy;  
He answered hym in this manere  
Why he held the harpe so dere:  
The vertu of the harpe, through skyl and  
ryght,  
Will destrye the feudy's myght;  
And to the Cros, by gode skeyl,  
Ys the harpe likened well."\*

Grossetete, like his contemporary, some say his pupil, Roger Bacon, was accused of practicing magic—the common report in those days about any scholar supposed to be deeply versed in science and philosophy. He wrote many books—two hundred, it is said, besides verses and poems—on various subjects. He held several preferments, archdeaconries and livings, and we see thus early the feeling that was so strongly to influence his after-life, that a man who undertakes the cure of souls should give his undivided attention to the work. He had scruples about holding these preferments when his time was so much taken up in teaching.

At last he determined to consult the Pope about the matter, but was withheld from making the journey to Rome by the representations of his friends. It was just at the time that Sir Robert de Twenge, otherwise called the "Nitherer," was stirring up resistance to the papal exactions, and his friends feared danger for him if he should venture to Rome at this juncture. He ended by resigning all or most of these preferments. Grossetete remained for about two years after this at Oxford, when, on the death of the Bishop of Lincoln, he was elected by the diocese and chapter to fill the vacant see.

This was one of the few free elections at this period in England, and seemed to be equally satisfactory to all parties. He was consecrated by Archbishop Edmund at Reading in 1235.

(To be continued)

## Charles Kingsley

BY THE REV. PHILIP WHEELER MOSHER

(Conclusion)

Look just for a moment at some of Kingsley's books, and see how this ideal of which we have been speaking, and the motive which prompted his novel writing, appears. "Alton Locke" was written to set before the English people the wrongs of a certain laboring class, and to show all where they might expect to find the perfect kingdom which reformers were seeking. In the preface Kingsley says: "I wrote it, God knows, in the fear of God, that I might speak what seemed to me to be the truth of God." The novel tells of the struggles of Alton Locke for freedom, equality, and brotherhood, and take the story away, the sugar-coating which was intended to make the sermon popular, and we have this: "There are two freedoms—the false where a man is free to do what he likes; the true, where a man is free to do what he ought. Two equalities, the false, which reduces all intellect and all character to a dead level, and gives the same power to the bad as to the good, to the wise as to the foolish, ending thus in practice in the grossest inequality; the true, wherein each man has equal power to educate and use whatever faculties or talents God has given him, be they less or more. This is the divine equality which the Church proclaims, and nothing else proclaims as she does. Two brotherhoods, the false, where a man chooses who shall be his brothers, and whom he will treat as such; the true, in which a man believes that all are his brothers, not by the will of the flesh, or the will of man, but by the will of God, whose children they all are alike. The Church has three special possessions and treasures. The Bible, which proclaims man's freedom; Baptism, his equality; the Lord's Supper, his brotherhood." (Thomas Hughes, preface to "Alton Locke"). Look at the last chapter, it says: "Before the same Father, the same King, crucified for all alike, we had partaken of the same bread and wine, we had prayed for the same spirit. Yes, we had knelt together; and I had felt that we were one—that there was a bond between us, real, eternal, independent of ourselves, knit not by man but God, and the peace of God which passeth understanding came over me like the clear sunshine after weary rain. One by one they shook me by the hand and quitted the room; and Eleanor and I were left alone.

"See," she said, "freedom, equality, and brotherhood are come, but not as you expected."

"Blissful, expectant tears blinded my eyes, as I replied, not to her, but to Him who spoke by her:—

"Lord! not as I will, but as Thou wilt." She continued: "Then shall this sacrament be an everlasting sign to all the nations of the world, as it has been to you this day, of freedom, equality, brotherhood, of glory to God in the highest, and on earth peace, good-will toward men. Do you believe?"

"Again I answered not her, but Him who

sent her: 'Lord, I believe, help thou mine unbelief.'"

"As parson to the English people," Kingsley wrote "Hypatia." His desire, as he tells us in the preface, was to maintain "the ideas" of family and national life—those two divine roots of the Church, severed from which, she is certain to wither away into that most Godless and cruel of spectres, a religious world," and he would warn the public against this tendency which might result from certain opinions then current in England. We may not agree with Kingsley in his fears, but we see his anxiety lest anything should interfere with his ideal, lest in any way the English Church should be led away from the English people, should withdraw into the desert and become the Church of ascetics and ecclesiastics rather than the Church of the whole English people.

"Westward Ho," one of the choice books of the English language, is dedicated to Sir James Brooke and Bishop Selwyn who exhibited "that type of English virtue at once manful and godly, practical and enthusiastic, prudent and self-sacrificing. Kingsley himself calls it "a sanguinary novel;" I should rather call it a soul-stirring novel. When I read Carlyle I am filled with an intense hatred of all that is sham, wicked, unholy, and impure. When I read "Westward Ho," I am filled with the desire to do the right and manly things, no matter what the consequences may be. One stiffens my moral, the other my physical backbone. What wonderful fellows those seamen of the sixteenth century were, and how they fought against the Roman religion. Get Froude's book about those English seamen of the sixteenth century and read it. You will find that they were not such weaklings as we are. They were not men of views and opinions but men of convictions. They were men of duty and went, literally, through fire to do their duty. Amyas Leigh was one of those men, manful, and godly, practical and enthusiastic, prudent and self-sacrificing—a hero whom the young men of to-day would do well to keep before their mind's eye. And what was the object of that novel? To show to all readers, the product of Puritanism in the fanatical Salvation Jed, the product of Romanism in Eustace Leigh and the Spaniards, and of the Anglican Church in Frank and Amyas Leigh, who were "of the knighthood which is eternal in the heavens, and of those true cavaliers whom John saw in Patmos riding on white horses, clothed in fine linen, white and clean, knights errant in the everlasting war against the False Prophet and the Beast." And the key to "Westward Ho" is "the tree is known by its fruit."

Kingsley, at the request of Dean Howson of Chester cathedral, wrote a very characteristic letter to the young men of Chester:—

"My dear young men:

"The human race may, for practical purposes, be divided into three parts.

"1. Honest men, who mean to do right and do it.

"2. Knaves, who mean to do wrong and do it.

"3. Fools, who mean to do whichever of the two is pleasanter.

"And these last may be divided again into—Black fools: who would rather do wrong; but dare not; unless it is the fashion.

"White fools: who would rather do right; but dare not; unless it is the fashion."

\*R. de Brune, "Handlyng Synne," quoted in Life of Grossetete, p. 36, by Canon Perry.



You will find all these in "Westward Ho," and Kingsley's other novels.

I want to say very little about Kingsley as a chartist and a socialist. But first of all I want to say what he himself said: "I am a Church of England parson," then a long pause, "and a chartist." In all his writings for the chartists he puts the "parson" first. In the first chartist manifesto Kingsley put out, he said: "There can be no true freedom without virtue, no true science without religion, no true industry without fear of God and love of our fellow-citizens." Again, "My only quarrel with the charter is that it does not go far enough in reform." "I mean the mistake of fancying that legislative reform is social reform, or that men's hearts may be changed by acts of Parliament." Behind all his social and political writings you will find the Church of God, and the intense longing to lead men to find in the Gospel of Christ perfect freedom.

Charles Kingsley preached to large audiences in his own parish church at Eversley, in Chester cathedral, and in Westminster Abbey, but from the pulpit of his books he preaches even now to the larger audience, the English-speaking people, and the burden of all his pleading is, in this old historic Catholic Church you will find peace, love, joy, hope, and the blessing of Almighty God.

In the last year of his life Kingsley visited this country. Whittier met him in Boston, and of that meeting Whittier said: "I began, naturally, to speak of his literary work, when he somewhat abruptly turned the conversation upon the great themes of life and duty. It impressed me strongly, the world-known author ignoring his literary fame, unobservant of the strange city, whose streets he was treading for the first time, and engaged only with the thoughts that wander through eternity."

After a trip through the West, Kingsley returned to England and his parish of Eversley to die.

He preached in Westminster, and ended his sermon: "And therefore let us say in utter faith, 'Come as thou seest best. But in whatsoever way thou comest—even so come, Lord Jesus.'" He was much exhausted by the service, and going home he went immediately to his wife's room, and said: "And now my work here is done, thank God! and I finished with your favorite text." He was cheered by the return to Eversley. For a time he would not believe that there was no hope, and then he became resigned. He administered the Holy Communion to his wife, children, and servants; once again he received the blessed Body and Blood from the hands of a brother priest. Then he laid him down to await death. He said: "It is all good; all under rule." On one of his last nights (for there is no night where he now is) he awoke and exclaimed: "How beautiful God is." On the morning of the 23rd of January, when he thought himself alone, he said: "Thou knowest, Lord, the secrets of our hearts; shut not Thy merciful ears to our prayers, but spare us, O Lord, most holy, O God, most mighty, O holy and merciful Saviour, Thou, most worthy Judge eternal, suffer us not, at our last hour, from any pains of death, to fall from Thee." He never spoke again, and before mid-day, without sigh or struggle, he breathed his last breath—so gently, that those watching him could scarcely tell when he passed from death to life eternal.

On the 28th he was buried in the church-

yard at Eversley. Dignitaries of the Church and State, officers of the army and navy, authors and publishers, workers in factories and laborers from the fields, huntsmen, and gypsies, were gathered about the open grave. Max Mueller said: "All went home feeling that life was poorer, and every one knew that he had lost a friend who had been, in some peculiar sense, his own."

The life of Laud gave us the ideal of the Catholic and Apostolic Church, the Church of the saints and martyrs. The life of Kingsley, the ideal of drawing into the Church all people. Let us lose sight of neither, but let us pray God and work, that this Catholic Church, to which Laud and Kingsley and you and I belong, may become what the blessed Lord intended it should be, the kingdom of kingdoms, the refuge of the oppressed, the rest of the weary, the joy of the sorrowful, the peace of all men who are upon the earth.

### The Church Lean-to

The other day we saw about two dozen of them and all within, not outside, the walls of a town church. They were men, both fat and lean, who were pretending to pray to the Most High God. Perhaps they flattered themselves that they were not so irreverent at the hour of prayer as were some others over the way to whom the following words might apply:

"One hour they find in seven long days."  
"Before their God to sit and gaze;"

but so far as their conception of worship was concerned, it was as painful and shockingly debased in the one case as in the other. How would it look for the clergyman also to sit down and "lean-to" in the prayers! Thank God for the seemly and dignified worship set before us in the Bible and in the Prayer Book. Alas! that in any of our Churches there should be witnessed, even on the part of a few, the inelegant and lazy custom to which we have referred, and which is such a terrible caricature of worship.

We read of the Wise Men from the East who when they found the Infant Saviour "fell down and worshiped Him." Each one bowed himself down and bent the knee in lowliest adoration. Had they been imbued with the notions of many in the latter part of this nineteenth century, possibly they would have said amongst themselves: "We perceive that the King loveth Protestant simplicity; see, here is a bench, let us sit down, and with elbows on our knees, assume a crouching attitude, and dub it adoration!" Had Daniel known of these days, and held the debased ideas of many called Christians, he would have sat down and "leaned-to" three times a day and prayed as he did aforetime.

To be consistent, the "lean-to," when about to say his private prayers night and morning, should sit on a chair and pour out his supplications to his Maker.

When Max O' Rell tells us that there are sixty millions of people in America, mostly colonels, we enjoy having fun made of Americans on account of their supposed fondness of titles, but when Max O' Rell tells us of what many English-speaking people consider worship we cannot but feel sad. We once knew a man ever on the alert for the slightest "innovation" on the part of the priest in the saying of the Church's services, who yet himself constantly disregarded rubric after rubric where he was taught to

kneel before the God of heaven and earth. Some error in the construction of the seats may sometimes prevent stout people, or long, thin people, from obeying the rubrics with reference to kneeling, but they should at once complain to the Church wardens and ask for the needed alterations in the pew. Unless prevented by infirmity from kneeling, no man should presume to pray without humbly kneeling, or at least reverently standing, while confessing his many sins and making known his requests to his God.

It is not the purpose of this article to point out the manifold reasons for kneeling upon our knees in prayer, but we must say that besides the worship of the spirit there is the worship of the body. The latter is to those rightly instructed indispensable. Indeed it is hard to conceive how there can be real worship of the heart without a corresponding lowliness of attitude on the part of the body. To remain sitting in a pew or on a chair when petitioning the King of Kings is not indicative of earnestness on the part of him who prays, nor of humility, nor of self-abasement; and prayer offered in such a spirit is not likely to be accepted.—*N. S. Church Monthly.*

### Book Notices

**Girls New and Old.** By L. T. Meade. With Eight Illustrations by J. Williamson. New York: The Cassell Publishing Co. Price, \$1.50.

Mrs. Meade's latest book is in the vein made familiar to us by a dozen or more stories from her pen, dealing, for the most part, with English school girls and school life. Molly Lavender and Kate O'Connor are the heroines of this story; and we follow their fortunes with interest, recognizing in this, as in the other excellent stories by the same author, the moral purpose underlying action.

**American Men of Letters. Bayard Taylor.** By Albert H. Smyth. Boston and New York: Houghton, Mifflin & Co. Price, \$1.25.

By his service as poet, critic, and writer of books of travel, Bayard Taylor won a noteworthy place in the field of American letters. The story of his life and labors is an interesting one, told vividly and sympathetically. A brief outline of the literary history of Pennsylvania is included in the biography.

**A Clever Wife, a Novel.** By W. Pett Ridge. New York: Harper & Brothers.

Although the name of the writer is an unfamiliar one, the work seems hardly that of a novice. One would fain return at times in reading this novel, to the old-fashioned Yankee use of "clever"—a use synonymous with good. For, although the general outcome of the story is satisfactory, the springs of action are those of impulse and inclination rather than principle. The heroine is a young woman with a "career"—that of compelling all women to exert their personal capacity. Marriage gives her a new set of duties, which she refuses to consider paramount to those of her maiden "career." Hence the story. A husband made miserable, a woman's reputation nearly wrecked, a failure of the special work—these are some of the incidents that serve as arguments to convince the young wife of her mistake. The style at times leaves something to be desired, and the material used, while it may be necessary to the story, is not always of unquestionable taste.

**Embroidery for Church Guilds.** A Manual for Beginners, with Suggestions for Stoles and Altar Hangings. By Sarah Cazneau Woodward. Illustrated. New York: James Pott & Co. Price, \$1.

A somewhat new field for parish activity is suggested by this clear and comprehensive manual of instructions in Church embroidery. It is not intended to divert from the work rooms of the sisterhoods any orders that wealthy parishes can afford to send there, but it is mainly addressed to women workers in small parishes,



where, if work, as well as material, must be paid for, hangings and vestments can not be had. The work is especially adapted for those who need elementary instruction in Church embroidery. The author regards her subject as introductory to the larger one of symbolism, and care has been taken to keep in mind the definite thought underlying each symbol. The appendix contains twenty-five plates and a list of authorities on ecclesiastical ornament.

**Doctor Warrick's Daughters. a Novel.** By Rebecca Harding Davis. Illustrated. New York: Harper & Brothers.

Mrs. Davis has given her readers a thoroughly interesting story; more than that, an absorbing one. There is a real vitality about the characters and the situations that fascinates one as no mere play of puppets could do. The scene of the romance shifts from the little Pennsylvania town where Dr. Warrick's two daughters have spent their girlhood, to the Southern plantation whither they go to visit. The sisters are definitely drawn and sharply defined as to differences; the elder, self-deluded, marrying for money to help the family, doing evil that good may come of it; the other of better stuff, honestly following the dictates of her heart and conscience, and so winning peaceful happiness. Although Mrs. Davis' novel is not one of obvious purpose, yet so sternly admonitory is it—and that, too, with no sacrifice of interest—that no heedless girl, no woman of false ideals, could read it without taking to heart its powerful lesson.

**And the Sword Fell.** By Carrie Goldsmith Childs. Floral Park, N. Y. Mayflower Publishing Co.

A young married woman's diary, of a decidedly introspective character, bordering on the morbid. There are a number of people introduced, friends and relations, of the majority of whom pencil sketches are given. The young wife is remarkably happy, in spite of the morbidity of her thoughts which she confides to the pages of her book; but, at last, "The Sword Fell" This is the loss of confidence in her husband's love, or perhaps the disappearance of that perfect sympathy that existed at the first. Just how this came about does not seem very clear. There are several happy and well expressed thoughts about the best way of managing a husband; also some good advice, which the diary keeper failed, it seems, to practice. The record goes on, with monthly installments, for two years, during which a baby is born and dies, and then, with a wail, "I only could not understand," addressed to her husband, the wife passes into the shadow.

**Sabbath and Sunday.** By the Rev. W. DeLoss Love, D.D., Chicago: Fleming H. Revell Co. Price \$1.25.

Dr. Love thinks the increasing disregard of the Lord's Day has its chief cause in the widespread uncertainty of its basis. In other words, the practice of Sunday has declined because the doctrinal basis of Sunday is not definitely formulated and enforced. The scope of this work is to prove that the Sabbath is a primeval institution and not merely a Mosaic enactment, that its observance was upheld and sanctioned by our Lord, and further, that in its essence it is of permanent moral obligation. The essence of the fourth commandment is that man shall on six days labor, and on the seventh rest. Not of necessity the seventh counting from the first day, for that at least is impossible in the various parts of the globe. The change from the seventh to the first day is very well stated, and we think the argument for the Apostolic authority in this matter is cogent: "We cannot think it right to go contrary to the universal Apostolic institution and example. From their example we get the light of duty," hence our observance of the Lord's Day. This book bears witness to wide reading on the subject of the Sabbath and the ancient moral code, both in modern and patristic literature. Anyone desiring to study in detail the various positions and arguments bearing on the Sunday question, will find Dr. Love's book very useful. The references to the literature of the subject are not the least valuable part of the work. There is an index of persons and subjects.

**That Dome in Air.** Thoughts on Poetry and the Poets. By John Vance Cheney. Chicago: A. C. McClurg & Co. Price \$1.25.

"The aspiring youth that fired the Ephesian dome" would have been baffled by the intangible substance of this airy structure, which is like Coleridge's longed for "sunny dome, builded of music long and loud." The contents of this volume include lectures on Bryant, Longfellow, Lowell, Whittier, Emerson, and Whitman, the last-named being treated somewhat facetiously; among English poets, Blake, Cowper, and Wordsworth. Obviously, there is little new to be said, though the manner of presentation causes familiar facts to assume new shapes. So long as these "Thoughts" are confined to facts that really concern "poetry and the poets" we can read them with pleasure; but some of the writer's deductions and prophecies are not so praiseworthy. He declares that "the religion of the future—if prophecy is pardonable—will consciously rest upon poetry." Such "prophecy" is not "pardonable." Great as we believe the office of poetry to be, ardently as we may desire men to be of one mind, we cannot accept such terms as these: "Theology will be eliminated, the sects will disappear, and men will meet on the broad ground of poetry—the only ground on which it is possible to unite all interests, to bring all minds and hearts into lasting accord!"

**Old Faiths and New Facts.** By Wm. W. Kingsley. New York: D. Appleton & Co. Price \$1.50

Does prayer avail? Was Christ divine? Is man immortal? are the leading questions which the author of this volume attempts to answer. Taking his stand on modern scientific facts, he answers an emphatic *yes*, to these questions proposed by the thought of all ages. The book is divided into three portions—Science and prayer; Science and Christ; Science and the life beyond. The first division contains an admirable treatment of prayer, which is worthy of more extended notice than we can find room for. Man's will, it is shown, does in given cases supersede or suspend normal laws of nature, not of course *contra*, but *supra naturam*. Thus God the Supreme Will, may and does operate in the universe in the performance of miracle, and in reply to prayer. This section, published separately, was on the Chautauqua Reading Circle list for 1894. The second and third portions of the book do not commend themselves to us as does the first on prayer. The author discusses in these some problems in theology, and arrives at conclusions which we cannot accept, notably, his eschatology. The discussions, however, are instructive and interesting, and contains a large amount of scientific illustration. A wealth, too, of psychical phenomena is adduced in support of the scientific reasonableness and possibility of a future life. We would suggest that a ponderous sentence of forty-five lines, on page 132, be broken up into several simpler sentences.

**The Critical Handbook of the Greek New Testament.** By Edward C. Mitchell, D. D., President of Leland University, New Orleans. New York: Harper and Brothers.

The first edition of this Handbook was published about fifteen years ago, and met with a favorable reception both in this country and in Europe, a French translation having appeared in Paris in 1882. We do not know of any other book in which so much valuable information is brought together and so conveniently presented. The first 68 pp. contain an admirable summary of the external evidences of the authenticity of the New Testament Scriptures. Next follows within the compass of 10 pp., a concise account of the history of the canon. The next division, from pp. 87 to 126, contains a history of the text of the New Testament and a lucid statement of the canons of textual criticism. But perhaps the most valuable part of the book is "Part IV. Charts and Tables." This contains, among other things, "A List of Witnesses to Facts of New Testament History;" "A Table of References to the Canonical Books by the Fathers and their Opponents;" "Catalogues of Disputed Books;" Fac-similes of Manuscripts—Tables of Uncials, Cursives, Lectionaries; and Ancient Versions, "American Manuscripts of the New

Testament," and the "Greek and Latin Fathers arranged Chronologically and Alphabetically." The work is brought well up to date, and may be heartily recommended to theological students and others.

**St. Paul the Traveller and the Roman Citizen.** By W. M. Ramsay, D.C.L., LL. D., Professor of Humanity, Aberdeen. New York: G. P. Putnam's Sons. Price, \$2.

This latest volume from the pen of Professor Ramsay is perhaps the most generally interesting of his works. Based as it is upon two or three courses of lectures delivered in various places, it is more popular in style than his previous volumes, though at all times he is never wanting in lucidity and attractiveness. To the student of the Acts of the Apostles and the Epistles of St. Paul, this book is sure to be little short of fascinating. It constitutes, in fact, a complete historical and archaeological commentary on the Acts, from the eleventh chapter onward. The prime value of Professor Ramsay's work for the Christian consists in his vindication of the genuineness of the Acts, and of St. Luke as a historian of the highest class. In reading his work, we do not detect the hand of one who feels, as a Christian, a personal concern in defending sacred and precious records. Such a spirit is ruled out of critical circles as impertinent or superstitious. Prof. Ramsay shares the religious coldness of the advanced critical school, and was at one time at one with the disciples of Baur, in rejecting the Acts as a spurious work of the second century. We see in him the case of one who, without the least concern for the orthodox view of the Scriptures, or of the Christian Faith, has been forced by the unprejudiced study of all the facts—and some of these facts newly brought to light by his own discoveries—to vindicate the uniform tradition of the Church with regard to one, at least, of her sacred books. The result justifies the position of those who refuse to allow their faith to be shaken by the loud assertions of non-Christian critics. It was not long ago that the usual formula was common enough: "All learned men now acknowledge that the Acts was not written by St. Luke, that it is a composite work of the second century," etc. The expression "all learned men," or "all persons entitled to give an opinion," is very effective. But let us be courageous enough not to pay much heed to it. It would appear that if we do but sit still the critics themselves will in the end demolish each other. So it is in this case. We shall now see the terms reversed: "All learned men now acknowledge that the Acts was written by St. Luke, and that those who imagine it to be a spurious work of the second century do but expose their own ignorance." The Church may well be content to look on while these gentlemen go on with the process of building up elaborate theories only to tear them down afterwards. To speak of details, Professor Ramsay throws a great deal of fresh light upon many questions of language, customs, topography, and the like. A matter of chief interest is the relation of the second chapter of the Epistle to the Galatians to the narrative of the Acts. And it is at this point that the writer's conclusions will be most disputed. If those conclusions are finally accepted, some chapters of the life of St. Paul will have to be radically revised. The subject is deeply interesting in itself, though absolutely nothing affecting the doctrine of the Church is in question. But we have said enough to commend this book to the discriminating student.

**Studies in the Thought World; or Practical Mind Art.** By Henry Wood. Boston: Lee & Shepard.

Mr. Wood is an idealist, and as such views man and nature. In the book before us he discusses thought-education, mental science, and spiritual evolution, and other related matters. Perhaps the underlying philosophy of the work may be summed up in the following: "We drop into the error of regarding mind only as a quality of body, while in reality the latter is merely its instrument. The mind is the substance or entity. The body is no part of the real man," but "is an outward index of the quality of his consciousness." The mind is the man, the *ego*, the



real power, while the body is the servant," "entirely secondary and resultant," and related to the *ego*, much as clothes are to our bodies. The place thus assigned to the body is insufficient and defective. Anthropology teaches that man is a composite being, having body and soul, and that the integrity of human nature consists of the substantial union of body and soul. Mr. Wood, in his efforts to escape from the dominant materialistic thought, has obscured this important fact: Materialistic psychology denies the real essence of the mind, and identifies it with mere matter; true psychology should therefore not run into the opposite error, and sacrifice the true relation of man's body to the mental and spiritual in him. The paper on the "Divine in Nature" is a beautiful piece of idealistic writing, treating of the divine operations in nature, literature, and art. A discussion of the various persons said to be marked with the "stigmata," or five wounds of our Lord, is exceedingly interesting, both from a devotional and scientific standpoint. Beginning with St. Francis of Assisi (1224), and coming down to a young woman in Saxony (1820), "there are about ninety cases well authenticated of stigmatization on record." "Has mental healing a valid scientific and religious basis?" is the substance of a paper read before a meeting of Unitarian ministers of Boston and vicinity. The position taken in this paper is to be sharply distinguished from the teachings of Mrs. Eddy, and other forms of faith cure. Mr. Wood endeavors to show that mind, being the real force, should dominate the material part of man. He admits that proper training, a virtuous life, and spiritual concentration are necessary, and also much effort to rise into the higher life and freedom from disease and pain. A chapter on the "Psychology of Crime" is deserving the attention of all public men. We dissent emphatically from the theological position of the book, as well as from many other theories propounded. To those, however, who are interested in studying the currents of intellectual movement, or in psychological studies, we commend the work, which will be found elevating and profitable.

**Dissertations on Subjects Connected with the Incarnation.** By Charles Gore, M. A., Canon of Westminster. New York: Charles Scribner's Sons. Price, \$2.50.

This book contains three dissertations. The first is on "The Virgin Birth of our Lord," and is for the most part an admirable and convincing defense of that fundamental article of the Christian Faith. We mean that it is, or ought to be, convincing to those for whom it is intended; namely, as the author indicates, those who hold to the substantial truth of the four Gospels, to the reality of the physical resurrection, the credibility of miracles, and the real Incarnation of the Son of God. A very important part of the essay is that in which the inseparable connection between the truth of the Incarnation and the Virgin Birth is insisted upon. We trust that in those quarters where Canon Gore is regarded as a trustworthy leader, this much of his work at least may do some good. There are a few incidental expressions in this dissertation which we deprecate, but we need not dwell upon them here. The third paper is on "Transubstantiation and Nihilianism," and it undoubtedly contains much that is valuable and interesting. We think, however, that he exaggerates the extent and influence of Nihilianism. All that is involved in the doctrine of Transubstantiation in its most extreme and limited sense is more easily accounted for in the process of attempting to safeguard the Real Presence against the assaults of unbelief, and partly also in the endeavor to express the general and popular belief in exact language. But the paper which, on account of the vital importance of the subject dealt with, as well as on account of the positions maintained by the author in his Bampton Lectures, has attracted the most attention, is that on "The Consciousness of Our Lord in His Mortal Life." It is this of which the writer expresses the hope that it will satisfy some of those "whose approval he is most anxious to keep or regain." He refers, no doubt, to those who were startled and

grieved by the treatment of this subject in the lectures on the Incarnation. We cannot imagine, however, that this paper can have any effect other than to intensify the painful impression which those lectures left upon many minds. It is not possible to go into the subject at length in our restricted space. It will be sufficient to refer to a few points which may serve to indicate the havoc which Canon Gore's methods, as well as his conclusions, would play with Catholic theology. In the first place, then, he finds it necessary to reject almost the whole mass of fathers and school men so far as they have touched upon this subject. It is not a matter of setting aside a fanciful piece of exegesis in an individual here and there, but it is the consensus of the theologians of the Church from the beginning which is thus deliberately set aside. We need not go into the reasons by which Canon Gore justifies this amazing procedure. To state the fact will be enough for those who believe in "the Holy Catholic Church." If more were needed to make one draw back from the teaching here presented, it is found in the fact that the writer feels it necessary to dispute what we should have thought a theological axiom, the immutability of God; and in such strange language as this: "As God He possessed potentially, at every moment, the divine as well as the human consciousness and nature!" Surely such statements can produce only confusion in the minds of those who accept them. Fathers, creeds, and the Scriptures themselves, are swept aside when one ventures to speak of Christ as only "potentially" possessing the "divine nature." But not the least strange or variant from the analogy of the Faith, is the language in which the author sums up his central thought. The mystery, he says, and it is well that he should acknowledge it to be a mystery, must be interpreted in words "which express a real abandonment, on the part of the eternal Son in becoming incarnate, of divine prerogatives inconsistent with a proper human experience;" and again, "The real Incarnation involves a real self-impovertyment, a real self-emptying, a real self limitation on the part of the eternal Word of God." To this we might shortly answer with Dr. Bright, "An actual surrender of divine prerogatives or perfections by a divine person is unthinkable." But can Canon Gore have faced the direct and necessary consequences of his position? We would insist upon him to mean that the Incarnation, as such, involves, on account of its very reality, an abandonment of divine prerogatives. But the Incarnation is still as real a fact as it was before the Ascension. Exalted to the right hand of God, the Son is still as really incarnate as when He walked on earth. Therefore, all that was necessary to render the Incarnation real must still have place, and hence it follows that in Him Who is our Lord and God, divine prerogatives are lacking. There is no indication that the author has considered these results. If he had done so, he must certainly have made some further explanation. It almost seems from some expressions that he identifies the incarnate and the mortal life, as if the Incarnation were to come to an end, perhaps at the Ascension. One rises from the perusal of this book with the feeling that the author might have been saved from some carelessness of statement, if not crudeness and inconsistency of thought, by a thorough training in that scholasticism which he disparages. One thing seems clear: Canon Gore's position is not a logical one. He may be able for himself to maintain his faith in the general teaching of the Catholic Church. But others will inevitably apply his method in other directions, and reach results from which he would himself shrink back. Limitations in the intellectual sphere easily suggest limitations in the moral sphere. There are not wanting indications that our Lord's moral teachings are considered in some quarters as open to revision. It was hoped that this volume would have done something to correct the painful impression left upon the mind by Canon Gore's previous utterances, but it has, in fact, only emphasized that impression. It affords another illustration of the danger of prying into those

mysteries of the Faith which are beyond the reach of the human intellect.

The question has often to be considered by pastors and Sunday school teachers as to the best means of making the children familiar with the stories and history of the Old Testament. The Bible, taken as a whole, is too large a book to be available for use by any except the most mature scholars who can be brought into a regular Bible class for systematic study. More elementary books are a necessity, to supplement the teaching of the catechism and the Church Year. For very young pupils, a little book entitled "Christ, in Type and Prophecy," by Mrs. Chas. H. Smith, seems well adapted. In this the stories of the Old Testament are given in a conversational style, and their reference to the facts and truths of the Gospel is indicated. Then there are questions upon each instruction to bring out the main points of the lesson. (The Church Publishing Society, Missions House, New York.)

We have also before us an excellent manual for classes of a higher grade, entitled "Old Testament History," by the Rev. Dr. Stokoe, late head-master of Kings' College school, London. This contains the historical narrative in words of Scripture, with comments upon pages facing the text, and appears to be a most convenient arrangement. There is also an index which will be found helpful. (Macmillan & Co., 66 Fifth Ave., New York.)

## Magazines and Reviews

The fullest and most reliable account of the Cuban insurrection that has yet found its way into periodical literature, appears in the April *Review of Reviews*, from the pen of that veteran journalist and war correspondent, Murat Halstead, who has only recently returned from an extended sojourn in Cuba. The article embodies much fresh and important material of the greatest interest. Mr. Halstead has had access to all the sources of trustworthy information on both sides of the present contest, and has utilized the knowledge thus gained with the skill of the practiced writer of current history. His whole aim has been to get at the truth and present it impartially. The journals of Cuban leaders which accompany Mr. Halstead's article are reproductions of photographs or of drawings made in the field from life.

To "the poet laureate of the little folk," Eugene Field, the latest number of *Current History* gives the first place; an excellent portrait of the late journalist and humorist forms the frontispiece. Besides an interesting summary of Mr. Field's life, there is a fair, critical estimate of his work in letters. "In his exploration and interpretation of the sentiment of childhood," his poems are "permanent additions to the world's literary treasures." The Dutch Lullaby, "Wynken, Blynken, and Nod," is called by all critics (Andrew Lang for one) "the best child poem in the language." There are three fine portraits of the Bishops of Connecticut, Minnesota, and Western New York, respectively, accompanying a five-page report of the General Convention held in Minneapolis in October last. All the other departments of *Current History* are models of condensed information.

## Books Received

- HENRY ALTEMUS. Philadelphia  
The Scholar in Politics. By Hon. Richard Olney, Secretary of State.  
The Young Man in Business. By Edward W. Bok.  
The Young Man and the Church. By Edward W. Bok.  
The Spoils System. An address delivered by Carl Schurz.  
MACMILLAN & CO.  
Brother and Sister. A Memoir, and the Letters of Earnest and Henriette Renan. Translated by Lady Mary Loyd. \$2.25.  
A Roman Singer. By F. Marion Crawford. 50c.  
The Thirty-nine Articles. By Edgar C. S. Gibson, D. D. 2 vols, \$2.75.



## The Household

### The Cross

BY H. G. BATTERSON

As morning dawns far in the Eastern sky,  
The sun with glory ushers in the day, [high:  
And we in prayer stretch forth our hands on  
What shadow falls in peace along our way?  
THE CROSS!

At noon-tide, blazing full upon the earth  
With light effulgent, pouring forth on men  
It's bounteous blessings, or its scorching dearth;  
Again we pray, and still—what see we then?  
THE CROSS!

When peaceful shades blot out the day,  
And restful night enfolds the weary heart,  
Once more we spread abroad our hands to pray,  
And still we see—it never will depart!  
THE CROSS!

O, children, bear your daily cross with grace!  
It comes to lift your souls to God on high,  
That when you lay it down in death, His face  
On you may smile who won Redemption by  
THE CROSS!

### The Judge's Story

PART I.

BY ANNIE L. HANNAH

"It certainly has a very doubtful appearance," the judge remarked thoughtfully, as he fingered the nuts; "and yet he may be perfectly innocent. One incident and all my subsequent experience has gone to prove to me the danger of judging by appearances. It is about thirty-five years now, is it not, love, since I learned that even the evidence of one's own eyes is not to be trusted."

"Yes, just about," the judge's wife answered with that smile which always made me think her the most beautiful woman in the world, with one exception, and that a daughter of her own.

"What was that incident?" in reply to my very natural question. "Well, with my wife's permission, we will have it with our coffee in the library, for it is something of a story."

And then, before I could reach it, being on the side of the table away from it, he was at the door, holding it open for his wife to pass through, and with an expression in his keen gray eyes as they rested upon her which would have been a revelation to many a sharp lawyer who prided himself upon knowing the judge pretty thoroughly. And when we had reached the library it was not till he had placed her low rocking-chair where the best light would fall upon her work, had brought a stool for her feet, and moved the screen to protect her face from the draught, that he motioned me to an easy chair, and taking another himself, passed me a box of cigars and a match, remarking as he did so, with a laughing glance toward her:

"There was a time, long ago, when my lady here could have broken me of this pernicious habit, but she let her chance slip, and now it is too late;" and she only smiled quietly, as she lifted her eyes for an instant from her work to his face, for she knew full well that she had but to hint her desire and he would give up this, and far more, for her sake, for each passing year had but made him the more devotedly her lover. I had wandered off into I know not what cloud regions, picturing for myself just such a future—such a fireside as theirs—when the

judge's laughing voice recalled me to myself, and then I knew that my eyes had been glancing from her sweet, noble face, to a picture on the wall.

"Yes, lad," he said, "I have always thought that our baby was very like her mother, and in more than appearance; you are a lucky young dog, if I, her father, do say it, who shouldn't. If we miss her so when she is off but for a visit, what shall we do when you take her away from us for good? But we won't borrow trouble. And now, if you're ready, I'll begin my tale.

"It was soon after I began to practice," he said, flicking the ashes from his cigar, "that I was thrown, one summer, with as bright and lovable a youngster as it has often been my fortune to meet. He was such an interesting, fascinating young scamp, that it is likely that I might have interested myself in his behalf for his own sake, when I learned that he had a strong desire to get into business in the city; but it so happened that he had a sister, and so—well, I felt inclined to do my best for him, and accordingly hunted about among my friends till I had secured for him a pretty good position, and then it was decided that he should return with me at the end of my vacation—which had been a rather protracted one, owing to the fact that I had burned the candle at both ends for several years previous—and that I was to find him a suitable boarding place.

"They were alone in the world, these two, with the exception of a crusty old uncle, who gave to them a grudging home, and as little as it was possible for them to live upon, in the way of money; and it was, so the boy told me, more for the sake of making a home for his sister than anything else, that he was anxious to leave school and go into business, though barely seventeen. The reason did not impress me particularly, as I had a growing hope that she might not long need his care, but I could see that it was best that he should find work away from his uncle, to whom, for some unknown reason he seemed a constant irritation. But as the time drew near for us to go I could see that the sister was troubled beyond what the parting

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with him would account for, and having my theory as to what it might be, one evening, as we were sitting out on the sand together, I spoke to her about it. I can see it all now," he went on dreamily, as though quite forgetting my presence; "the moon was shining brightly, throwing a long, silvery path over the water and falling softly about the girl in her white dress, as she sat, with downcast, troubled face, watching the sand sift slowly through her half-closed hand. For a while I watched her in silence, then, leaning a little toward her, I said:

"It troubles you to think of Gerald alone in a city boarding house, Miss Dorothea?"

"Yes," she replied, with a little quick-drawn breath though with no surprise that my question should have so accorded with her thoughts: "Yes, I am anxious; I so dread the long evenings for him. Though I am but two years the elder, Gerald has always seemed very young to me, and I have tried to keep him much with me, particularly at night. Do not misunderstand me; he is a dear, good boy, but it is easy to influence him, and—"

"Would you feel more easy, would it be any relief if you knew he was with me?" I asked as she paused.

"With you!" she exclaimed,

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DAVIS-CHAMBERS } Pittsburgh.  
FAHNESTOCK } Pittsburgh.  
ANCHOR } Cincinnati.  
ECKSTEIN } Cincinnati.  
ATLANTIC } New York.  
BRADLEY } New York.  
BROOKLYN } New York.  
JEWETT } New York.  
ULSTER } New York.  
UNION } New York.  
SOUTHERN } Chicago.  
SHIPMAN } Chicago.  
COLLIER } Chicago.  
MISSOURI } St. Louis.  
RED SEAL } St. Louis.  
SOUTHERN } St. Louis.  
JOHN T. LEWIS & BROS. CO } Philadelphia.  
MORLEY } Cleveland.  
SALEM } Salem, Mass.  
CORNELL } Buffalo.  
KENTUCKY } Louisville.

**CONSIDER THE COST.** Suppose the building is 60x25x20. It will require to paint it, 14 gals. ready-mixed paint at \$1.25 per gal.—\$17.50; or, four 25-lb. kegs of white lead, \$6.00; five gals. pure linseed oil, \$2.50; four cans tinting colors, 80 cts.; 1/2 pt. Japan dryer, 15 cts.; 1/2 pt. turpentine, 5 cts. Total, \$9.50—a saving of \$8.00 in favor of

## Pure White Lead

without considering its greater durability. Examine the brand (see list). For colors use the NATIONAL LEAD CO.'S Pure White Lead Tinting Colors. No trouble to make or match a shade.

Pamphlet giving valuable information and card showing samples of colors free; also cards showing pictures of twelve houses of different designs painted in various styles or combinations of shades forwarded upon application to those intending to paint.

NATIONAL LEAD CO.,  
1 Broadway, New York.



"Yes, with me. There is a second room connecting with my sitting-room, which I am quite sure that I could get for him, and that would give me the opportunity of keeping a little oversight of him without appearing to do so. Would that arrangement make it any easier for you to let him

"She did not answer at first, at least not in words, only stretched out the little sand-covered hand toward me. But presently, as I took and held it fast in both of mine, she whispered:

"Oh, yes! so much easier. How can I ever thank you!"

"Well, I managed to let her know how; for Gerald's future was not the only one settled out there upon the sands that moonlight evening. Never fear, sweetheart," in answer to a startled little glance from his wife, "I am not going into particulars; it would never do to put notions into this boy's head, would it? "And so," he went on presently, after a moment of silence, "it was arranged, and a day or so later we started, and by the end of a week were comfortably settled in our quarters, and for a few months every thing went on most prosperously. The boy made many friends, as he was bound to do, for he was such a handsome and captivating youngster that no one could resist him, and consequently he had engagements for at least half the evenings of every week. But he always told me where he was going, frequently seating himself on the side of my bed and dragging me back, reluctant, from my dreams at all hours of the night or morning, to pour the story of his evening into my drowsy ears. Such abounding, un-failing spirits I never saw in another! The evenings which he spent at home he devoted himself, as he claimed, to my amusement, talking, singing, and even dancing.

"For you know, old Jack," he would say when I protested, "you certainly are getting a bit dull over these stupid books and need cheering up!"

"He would laugh at every imaginable vicissitude: the first thing in the morning I would hear his whistle as he splashed about in his bath; and he would shout all the latest songs at the top of his splendid voice all the time that he was dressing, and never went to bed at night, if I happened to outsit him, without some parting shot of nonsense. It was because of all this that the change struck me very forcibly when, at the end of six months, on the morning after my return from a business trip, it suddenly occurred to me that I had not heard Gerald whistle or sing, and then recalled, what I had not noticed at that time, so

busy had I been with an accumulated correspondence, that after our first greeting was over, the night before, he had relapsed into a silence which remained unbroken during the entire evening. He had gone down to his breakfast before this fact had forced itself upon me, and I had no opportunity to speak to him, beyond asking, as he left the table, if it was his intention to spend the evening at home; to which he replied that it was, and so went off.

"More than once, during that very busy day, the question of this change returned to trouble and perplex me, and it was, therefore, with a decided feeling of relief, that on going up after dinner to our sitting-room, I found that the boy had, apparently, regained his spirits, for he began at once to rally me with something of his old manner. I had seated myself at my writing-table, and was putting things, which had become somewhat disorganized during my absence, a little to rights, while Gerald lay stretched out at full length on the couch watching me through half-closed eyes.

"What a Miss Nancy you are, to be sure, old Jack!" he finally exclaimed. "Why, Dolly won't need a second girl with you always at hand to slick up, will she? You'll be able to do a lot of 'chores,' as they say in the country, won't you?"

"And then he laughed till he showed all his splendid teeth, dodging the ball of twine which I flung at him, with a jeer at my aim.

"And an ex-captain of the 'varsity team, too!" he cried.

"But presently he ceased his chatter, and as I finished a letter which I was anxious to get off that night, and glanced over at him, I saw that he lay with closed eyes, that there was a troubled, anxious, yes, and unhappy, expression on his beautiful young face, which brought back all my misgivings.

"Getting up and going over to his side I stooped down and laid my hand upon his shoulder.

"What's wrong, youngster?" I asked.

"With a start he opened his eyes, but it was not until I repeated my question that he answered, almost peevishly:

"What do you mean, what should be wrong?"

"But then seeing from what, when in good spirits he called my 'official eye,' that I would not be satisfied with that, he added fretfully, as I had never heard him speak before:

"I wish you'd let me alone, Jack! can't a fellow keep his mouth shut for five minutes without being called to account for it?"

"This fellow can't," I was about to remark; but before I could reply, he pulled himself up into a sitting position, saying as he did so:

"By the way, I have a letter somewhere about me for you. Mr. Jackson gave it to me to-day, with his reason for not mailing it; but I have forgotten that and came very near doing the same by the letter. Ah, here it is," selecting an envelope from a number which he had taken from his pocket, and handing it to me.

"A little bill he owed me for professional services," I remarked as on

# mothers!

Your clear skin? Mother's. Your voice? Mother's. Your slight figure? Mother's. Inherited weak lungs? Then protect yourself. Live out doors; get the fresh air; and keep well nourished.

**Scott's Emulsion** of Cod-liver Oil, with Hypophosphites, is the best known preventive to serious lung trouble. It supplies just the kind of needed fat; prevents useless waste of tissue; makes rich blood; and fortifies the body against attack. You should take it at once if you feel weak, have no appetite, or are losing flesh.

OTT'S EMULSION has been endorsed by the medical profession for twenty years. (Ask your doctor.) This is because it is always palatable—always uniform—always contains the purest Norwegian Cod-liver Oil and Hypophosphites. It is up in 50 cent and \$1.00 sizes. The small size is large enough to cure your cough help your baby.

A YOUNGSTER who lives out in the southern part of the city, says the *Louisville Commercial*, had just been dressed in his clean clothes for the evening, and was out on the sidewalk playing with his little friends, when he fell in the gutter and covered himself with mud and water from head to foot. He went home with his heart full of dread. When his mother saw him she threw up her hands in horror.

"Now, what have you been doing?" she cried.

"I fell in the gutter," whimpered the young hopeful.

By this time the mother had him in her clutches, and giving him a good shake, asked:

"How in the world did you fall in the gutter?"

"Sideways," sniffed the youngster.

## Now

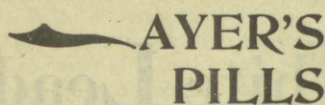
Is the time when you should take a Spring Medicine to purify your blood, give you good appetite, sound sleep, steady nerves, and perfect digestion. That scrofulous taint, that skin trouble, that liver difficulty, that bilious tendency, that tired feeling, are all cured by Hood's Sarsaparilla. Give this medicine a fair trial and you will realize its positive merit. It is not what we say, but what the people who are cured say, which proves that

# Hood's

## Sarsaparilla

Is the One True Blood Purifier. \$1; six for \$5. Prepared only by C. I. Hood & Co., Lowell, Mass.

Hood's Pills cure Liver Ills; easy to take, easy to operate. 25c.



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PILLS**

"Having been subject, for years, to constipation, without being able to find much relief, I at last tried Ayer's Pills, and testify that I have derived great benefit from their use. For over two years past I have taken one of these pills every night."—G. W. BOWMAN, 26 East Main St., Carlisle, Pa.

**CURE  
CONSTIPATION.**

Continued on next page.



opening it some money appeared. "That explains his not mailing it."

"'Ahem! How grand we are with our 'professional services!'" laughed Gerald in something of his old teasing tone.

"'As it is just \$20, and such a nice, clean bill, I think that I will save it for Mrs. Gray on Monday; she has such a horror of dirty money,'" I said, taking no notice of him. And turning again to the table I opened one of the drawers and laid the bill in a vacant space between two piles of writing paper. But in lifting my head, as I closed the drawer, in a looking-glass, which hung directly above the table, I caught sight of Gerald's face, reflected there, and was startled by the expression in his eyes, which were fixed upon me with a look which I can describe by no other word so well as 'greedy.'

"In an instant he had turned away, and almost as speedily the matter faded from my mind; and seating myself I drew a book toward me and began to read, quite forgetting, as the youngster intended that I should, for what purpose I had left my chair. But his very silence recalled the subject, and turning toward him I was about to revert to it, when, stretching himself with a yawn, the boy got to his feet, and muttering something about guessing he would turn in, said 'good night,' and going off to his room closed the door behind him.

"I was disappointed and provoked with myself for allowing him thus to balk me in my purpose, but making up my mind that he should not again escape me, that I would 'have it out with him' before breakfast in the morning, I returned to my work and read diligently for two hours. As the clock struck twelve I closed my book, and before getting ready for bed, as my custom was, began gathering up the papers and scraps which had accumulated during the evening. It was what Gerald called one of my 'old-maidish habits' (I have gotten bravely over them all since I had my lady to wait upon me and make me lazy), and it was one of my lawyer tricks to examine every paper before I destroyed it. Several I had glanced over and tossed into the waste-basket, but on unfolding one, which I had picked up from the floor, the following lines met my eyes:

"DEAR SIR:--Unless the \$25 is in my hands by the end of the coming week I shall be obliged to communicate with your guardian, whose address I have obtained. This, however, I trust, will not be necessary. Enclosed please find bill of items. Yours, etc.,

JOHN NELSON.

'Mr. Gerald Lawrence.'

"The note was so brief that I had read it all before the fact that it was not intended for my eyes forced itself upon me. But though of course I never should have so much as glanced at the contents had Gerald's name appeared at the beginning, I could not regret that the cause of his trouble had been thus made clear to me. The bill was from a clothing house, and though I did not open it, I understood as well as though I had seen it, that it had grown, little by little, to its present proportions, the boy having had no idea that his little extravagances had amounted to such a sum till

the bill was rendered. That it was impossible for him to pay it I knew as well as he, and therefore was at no loss to understand the effect it had had upon him; for, as matters stood, there was nothing for it but for him to ask his uncle for the money; and having once read a letter from that gentleman, I didn't at all wonder that the boy should hesitate long before taking such a step.

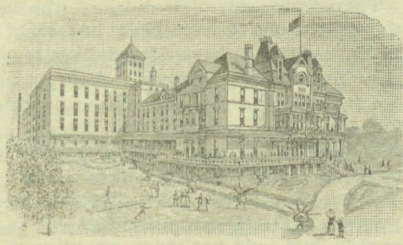
"You may wonder that he did not at once apply to me, and so, doubtless, he would have done, but for the fact that his sister had put it out of his power. Knowing something of his inclination to be extravagant, and understanding how easy it would be for him, to form the habit of borrowing, if borrowing were made easy for him, she had won from him the promise never to ask money of any but his uncle.

"Wasn't that foxy of Dolly?" he grumbled to me, when telling of it one evening; "for of course she knew I'd starve before I'd ask him for money!"

"I felt sorry for the lad, for I knew that he would never break his promise to his sister, though I felt almost tempted to offer him the money myself. But finally concluding that this hard lesson might be the very one he needed, I laid the letter aside, with the intention of explaining to him, the first thing in the morning, that I read it, and went to bed and to sleep.

(To be concluded.)

**Make a Start!**  
**NOW!** You never have because you did not "have enough to amount to anything." \$10 per month will buy a good Chicago lot. Lots that are money makers are worth about \$400 each. When you have it all paid for you can sell at profit—if held, will make you rich. Ask for our book, free. **CAMPBELL INVESTMENT CO.**  
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**CHICAGO**

**CHEAP EXCURSIONS TO THE WEST AND NORTH-WEST.**

On April 21 and May 5, 1896, the North-Western Line (Chicago & North-Western R'y) will sell home Seekers' excursion tickets at very low rates to a large number of points in Northern Wisconsin, Michigan, Northwestern Iowa, Western Minnesota, Nebraska, North Dakota, and South Dakota, including the famous Black Hills district. For full information apply to ticket agents of connecting lines, or address W. B. Kniskern, G. P. & T. A., Chicago, Ill.

**IF YOU INTEND TO ATTEND**

the General Conference of the M. E. Church, at Cleveland, May 1st to 31st inclusive, why not use the Nickel Plate Road? One fare for the round trip for that occasion has been authorized, and tickets will be on sale April 29th, 30th, May 1st and 12th. For routes, rates, time-tables, etc., address J. Y. Calahan, Genl. Agent, 111 Adams st., Chicago, Ill. No. 80.

**CHICAGO TO LOUISVILLE.**

The Pennsylvania Line is the shortest. Two trains daily. Ticket Office No. 248 Clark st.



## 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.

### Bob's Lesson

"There was a real live missionary talked to us in Sunday-school to-day," said Bob White to his mother, one Sunday afternoon. "He told us lots of things. I'm glad I ain't a heathen. They are going to take up a contribution for 'em next Sunday. I wish I had lots to give. I should think that Ted Smith would feel ashamed of himself; he don't ever give much, and he spends lots for candy. If I had as much money as he has, I'd do lots of good."

Bob was always telling what he would do, if he was only somebody else.

"How is it about yourself?" asked his mother, gravely. She did not like this habit of his at all.

"Why, I put in all you give me, and, of course, if I had any of my own I'd give some of that; I wouldn't spend it all on myself, I know. I'm awfully sorry for those poor heathen, and I'd like to help them but I don't believe that Ted cares much."

"My son, you must not judge Ted; you do not know, and any way, you have only to be sure that Bob White does his duty."

"Oh, of course, I'd look out for that," said Bob; but he evidently did not consider that there was need of much care in that direction. "If I had money of my own like Ted does, I shouldn't a bit wonder if I gave half of it to the missionaries and things like that," and Bob smiled approvingly at himself for being so much better than Ted.

"Bob," said Mr. Jones, the groceryman, the very next day, "I will give you twenty-five cents if you will run errands for me this morning; my boy is sick, and I am in a peck of trouble; will you?"

How Bob's eyes sparkled as he assented eagerly. Just think of it; twenty-five cents to be his very own; he had never had so much money at one time in his life before. It seemed untold wealth to him, and his first thought as he started off with his arms full of parcels was how he should spend it?

Now, Bob had a very sweet tooth, in fact, brother Tom asserted that it seemed very much as though all of his teeth were of that kind, he was so very fond of all kinds of sweet things. There was little chance, however, beyond an occasional lump of sugar, for him to gratify his appetite, for pennies for anything but absolute necessities were scarce articles in the White family. But for once in his life Bob had the power of gratifying his desires, and "visions of sugar plums danced through his head," as he trudged up the street with Dr. Dole's coffee and Mrs. Mason's sugar. "I'll have some taffy an' caramels an'

#### A POUND OF FACTS

is worth oceans of theories. More infants are successfully raised on the Gail Borden Eagle Brand Condensed Milk than upon any other food. *Infant Health* is a valuable pamphlet for mothers. Send your address to the New York Condensed Milk Company, New York.

chocolate drops an' peanut candy," he thought, exultantly. "Oh, me, I wish I could have twenty-five cents every day to spend. Ted Smith does most, I guess. O—h," and Bob stopped stone still in the street in dismay.

What should he do? Thinking of Ted had reminded him of his conversation with mamma, and the proposed "contribution" for the heathen. Must he save some of his money for that? Twenty-five cents was not so very much after all; it seemed impossible to spare any of it.

"It is different from what it would be if I had lots of money to spend," he reasoned. "Of course I would give lots then; but I never had much before, and maybe I won't again for years 'n years. I don't believe I'd need give much; not more'n a tenth, anyway, and that wouldn't be enough to do the heathen any good. I wish I needn't give any. I don't believe the heathen would want to have me."

Which last conclusion Bob considered overwhelmingly convincing, or, at least, he tried very hard to do so. But somehow he felt ashamed of himself, and very uncomfortable in his mind; and he felt more so than ever when, in the middle of the afternoon, he came out of Mr. Burt's store with sundry parcels of sweets in his hands. For some reason which he made no effort to explain to himself, he did not feel disposed to go home with his purchases, so he betook himself down by the river. "I'll just have a fine time yet," he said, as he spread out his treasures before him.

First he tried a chocolate drop; but, though it was fresh and nice, it did not taste quite as good as he had anticipated. It was just so with everything he had; it was all good, yet something seemed to be

## BETTER THAN MONEY

### A New and Important Way of Looking at the Currency Question

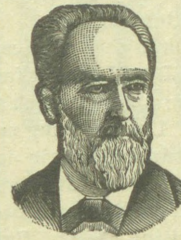
Public interest for months past has been steadily concentrated upon our national currency. Parties are divided on the question. Men are worked up over it. It means a great deal for the welfare of millions.

There is one way of looking at the question that seems to have been lost sight of. Is it not better to have fifty dollars in gold than five dollars in silver? And yet there are many people who are practically throwing away large amounts and holding onto the smaller amount. Many people who might be earning ten times as much as they do, fail because they lack health and energy. Health and strength represent a value greater than gold, and yet many people put up with a run-down system, which steals away half their working power. Eventually they lose by sickness and medical expenses, and their families suffer, when it might all readily be avoided.

These are hard times. Thousands are succumbing to the strains of life. Ill health is the rule and not the exception. People need their best strength and energy all the while. Health, which is more valuable than gold, can be maintained, and even secured when it is lost, if the proper care and right remedy are used. And we do not hesitate to say that there are but few men or women who read these words that cannot be put in perfect condition by the use of that great, that grand discovery, Warner's Safe Cure. This entire paper could be filled with testimonials from the grateful ones whose lives have been saved and whose health restored by its use; and if you, reader, are a sufferer, you may readily be among the number. We earnestly recommend you to think seriously upon this subject.

## FREE until May 1st.

We direct special attention to the following remarkable statements:



The late Prof. Basil Manley, of the South Baptist Theo. Seminary, Louisville, Ky., says of the Aerial Medication: "I can cordially recommend its use." Write for a facsimile of his letter.

I am satisfied that I had consumption, had a very distressing cough and profuse expectoration, which has been cured, and my health fully restored, by the use of Aerial Medication. REV. I. H. HOSKINS, Reid, Texas.



### Deaf 25 Years.



For many years I suffered from Catarrh, which destroyed my hearing, and for twenty-five years I was so deaf that I could not hear a clock strike by holding my ear against it. I had tried every known remedy, and nothing gave me the slightest relief. I obtained Dr. Moore's treatment, and in three weeks my hearing began to improve, and now I can hear common conversation across a room; can hear a clock strike in an adjoining room, 30 feet away. I think I am entirely cured, and my hearing permanently restored. EDWIN COLEMAN, Box 585, Wichita, Kas.

### Medicine for Three Months' Treatment Free.

To introduce the treatment and prove beyond doubt that it is a positive cure for Deafness, Catarrh, Throat and Lung Diseases, I will, for a short time, send Medicines for 3 months' treatment free.

J. H. MOORE, M.D., CINCINNATI, O. N. B.—This offer will expire May 1, 1896.

### FREE ATTENDANT SERVICE— THE NORTH-WESTERN LINE.

A new departure has been inaugurated at the Chicago passenger station of the North-Western Line (Chicago & North-Western R'y) which will be found a great convenience to the traveling public. A corps of uniformed attendants has been provided to render both incoming and outgoing passengers all necessary attention, directing them to carriages, omnibuses, and street cars, carrying hand baggage, assisting persons in feeble health, and making themselves useful in every way in their power. The attendants wear blue uniforms and bright red caps, and the service is entirely free. The North-Western Line is the through-car route between Chicago and St. Paul, Minneapolis, Duluth, Ashland, Council Bluffs, Omaha, Sioux City, Denver, Salt Lake, San Francisco, Portland, and many other important cities of the West and Northwest.

### HALF FARE TO CLEVELAND AND RETURN.

On occasion of the General Conference of the M. E. Church, May 1st to 31st inclusive, the Nickel Plate Road will sell tickets at one fare for the round trip, on sale April 20th, 30th, May 1st and 12th. For further information address J. Y. Calahan, Genl. Agent, 111 Adams st., Chicago, Ill. No. 78.

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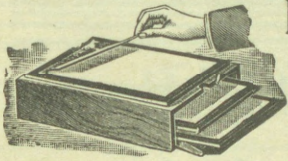
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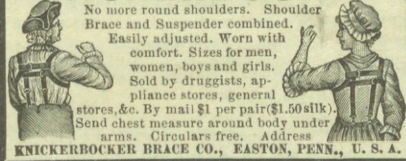


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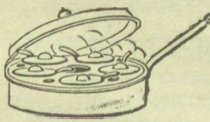
No more round shoulders. Shoulder Brace and Suspender combined. Easily adjusted. Worn with comfort. Sizes for men, women, boys and girls. Sold by druggists, appliance stores, general stores, &c. By mail \$1 per pair (\$1.50 silk). Send chest measure around body under arms. Circulars free. Address: **KNICKERBOCKER BRACE CO., EASTON, PENN., U. S. A.**

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Cures Corns, Warts, Bunions, etc. So easy to apply—it sticks fast. Ask for Dent's; take no other. Sold everywhere, or by mail 10 cents. C. S. DENT & CO. DETROIT, MICH.  
Try Dent's Toothache Gum.

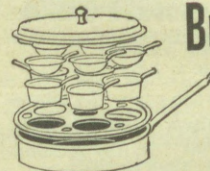
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## THE ECC

poached in water is flat in taste, ragged in appearance, but the egg poached in the



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—that is another story. They are tempting, come out of the mould unbroken and retain their delicious flavor. Poacher is made in single set of cups for eggs, price 50c., charges prepaid; and with double set for eggs and puddings (made deeper), price 75c., charges prepaid.

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the matter, and he kept thinking about those poor heathen. Their dusky faces seemed to be peering up at him from the depths of his bag of chocolates; the tale of their distress rang in his ears as he munched his peanut candy, and, altogether, they made it very uncomfortable for him.

And as he thought of them, and as he looked at his rapidly diminishing supply of sweets, another question began to perplex and trouble him; what would his mother say? He should have to tell her all about it; he had to tell her everything; he could not help it. He was afraid she would not quite appreciate the heathen not wanting to have him deny himself for them; it did not seem as convincing an argument to him as it had at first, and he wished, under the circumstances, that he had not said quite so much about Ted. "Though its different, because he has more money than I do."

By-and-by, he began to feel rather badly; indeed he felt quite sick, and was inclined to think that he might die. He wanted his mother dreadfully, and yet it seemed to him that he could not bear to have her look at him; she would know all about it, just how horrid he had been; she always knew, and she would look so sorry. Somebody was coming down the road whistling. Bob remembered that he used to whistle before he heard about the heathen and had money of his own. It was Nick Turner coming. A bright idea occurred to Bob. There were three or four chocolates, three caramels, half a stick of peanut candy and a piece of taffy left; he never should eat them; it made him sick to look at them; why not sell out to Nick? "Maybe he will give me as much as six or eight cents for it; and I'll give every cent to those horrid old heathen; I will," vowed Bob, vehemently.

But alas for Bob's hopes! Nick proved sharp at a bargain.

"Your stock in trade is, so to speak, rather the wus for wear; but ef its any accommodation to yer, I dunno but I'd give yer a—cent fer it."

Poor Bob; it was just a little better than nothing, and he sold out.

He crept up the back stairs in his own room, and his mother found him there. "I'm dying, I guess," he sobbed, breaking down completely; "and you can put this cent in the box for me. I'm a great deal worse than Ted White. I feel meaner than anybody I ever saw. Oh, you don't know anything about it."

But mamma did know. Mothers always do; and she took her poor, miserable laddie up in her arms, and soothed and comforted him as only a mother can.

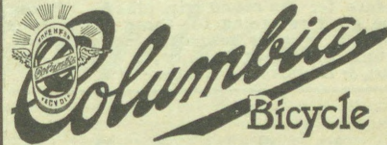
Contrary to his expectations, Bob did not die, and, in course of time, he was just as fond of sweet things as ever; but he had learned a lesson that he never forgot.

"A feller can't really tell what he would do until he's there himself; and," he remarked confidently to his mother, "I don't believe I'd be any better than anybody else, even if I was in their place." *The Standard.*

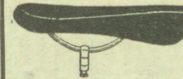
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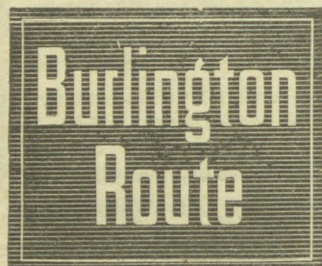
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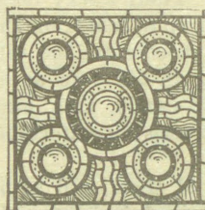
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It is surely not necessary to leave a host of small details to trip up one's busy days when larger affairs are in hand. Suppose you clean the window shades, upon which flyspecks and dust have gathered, by rubbing with ammonia and warm water. The scratches on varnished furniture can be treated with camphor, the grease spots removed from carpet and wall-paper with chloroform, the entire batch of brasses dropped into the water in which beans were parboiled, then rubbed with flannel and some good polish, and dried in the oven; the carpets, if Brussels, may be cleaned while still on the floors, with oxgall soap; if in-grain, with ammonia water to freshen; if of rags (and very dirty) they can be washed clean. Curtains, chenille, Madras, and lace, can be cleaned; the chenille, also those of plush, silk, or wool, may be cleaned by gasoline; the Madras with bran water; the lace, with warm, soapy water. Cretonne draperies may be first soaked in sugar of lead water to set the color, then washed with oxgall soap (never any other kind), rinsed in salt water, and dried in a dark room.

The chimneys and stoves can be cleaned inside and polished outside. The so-called nickel (really burnished steel) can be cleaned some sunny day, when there is no fire, and when windows are open, with naphtha and flannel, and plenty of elbow grease. New isinglass may be put in, and the stove be ready for emergency use some frosty day.

Pictures can be taken down and carpets taken up the day that the painter or kalsominer is let loose in some room. The carpets can be "hired out," and if beaten in your own yard be satisfactorily done.

Closets, drawers, cupboards, and the like, can be wholly cleaned before heavier matters overtake one. The attic and cellar can be overhauled.

The beds can be given an unusually good airing, sunning and washing.

Clothing not needed can be stowed away in proper coverings, boxes, or bags. Old rags or papers can be sold or burned.

In the falling and rising thermometer read a warning, and consider how many sudden colds arise in these days when one is "too busy to be careful." A little fire to dry the room would save a doctor's bill.

If painting is done, set open pails of water about to absorb the smell, and you may thus prevent an acute attack of "painters' colic."

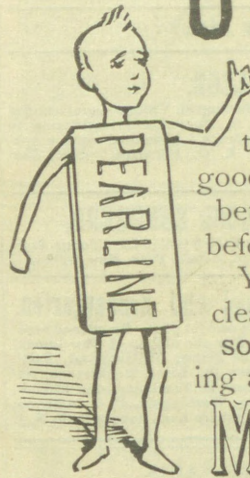
You will naturally desire to hurry, but there is an old proverb which says: "The more haste the less speed." Housecleaning is too often allowed to be the cause of a long illness, because women will persist in doing a week's work in a day.—*The Housekeeper.*

Try rubbing out grease on a carpet with corn meal; whitening and benzine, mixed together, to clean marble; wiping colored matting with salt water; chlorinated soda for ink stains; cleaning brass with hot water, rubbing, then, with a soft cloth, and lemon juice, rinsing in hot water, and polishing with a chamois; cleaning willow with salt water; shutting a boiler of boiling water in a room from which the paper is to be removed; weak lye, or saleratus water, for cleaning paint; this grease eradicator: Two ounces of ammonia, one ounce of soap shavings, one quart of soft water, and one teaspoonful of saltpetre.—*Good Housekeeping.*

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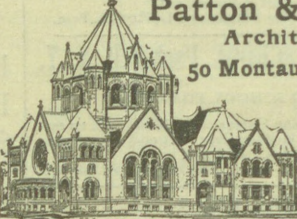
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