

The Living Church

Ms. A. P. Smith 1896
See Library
Study Section
306 W 20th St
#2



The RT. REV. ETHELBERT TALBOT, D.D., LL.D.,
Bishop of Wyoming and Idaho.

A NEW SERIAL OF GREAT VALUE SOON TO BE ISSUED BY

The Living Church.

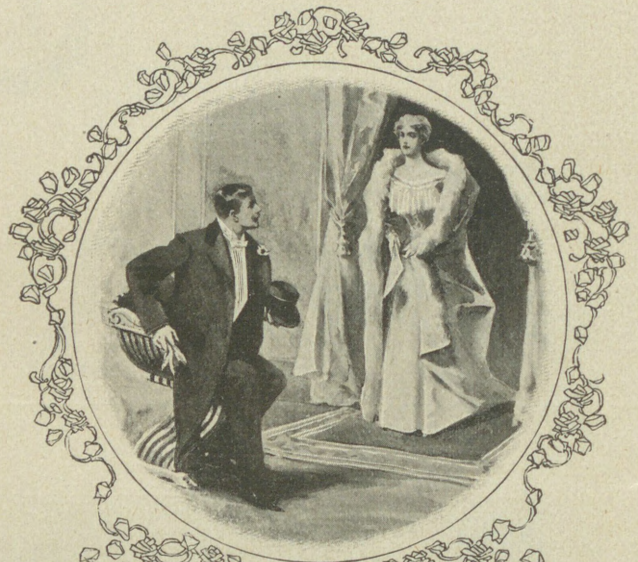
An Apostle of the Wilderness

Reminiscences of JAMES LLOYD BRECK, D.D., and his Missions at Nashotah, St. Paul, and Gull Lake, Minnesota, 1842-1852. By the

Rev. THEODORE I. HOLCOMBE, B.D.

One of the few surviving pioneers who participated with Dr. Breck in his great work in the wilderness of the Northwest. It will be a personal narrative, with several interesting illustrations. Subscribers should be prompt in sending subscriptions and renewals, as back numbers cannot in many cases be supplied. Address,

The Living Church, - Chicago.



IVORY SOAP

Copyright 1896, by The Procter & Gamble Co., Cin'tl.

Her graceful presence, everywhere Suggests the fragrance, faint and rare With which the sweetest flowers allure: To such a dainty gown and face The touch of soap seems out of place— Save Ivory, which itself is pure.

The Living Church

C. W. LEFFINGWELL, Proprietor

Publication Office, 55 Dearborn st., Chicago

\$2.00 a Year, if Paid in Advance

After 60 days, \$2.50.

(TO THE CLERGY, \$1.50).

Entered in the Chicago Post Office as second-class mail matter.

Single Copies, Five Cents, on sale at the New York Church Book-Stores of James Pott & Co., E. & J. B. Young & Co., Thomas Whittaker, E. P. Dutton & Co., and Crothers & Korth. In Chicago, at A. C. McClurg's. In Philadelphia, at John J. McVey's, 39 N. 13th st., and Geo. W. Jacobs & Co., 103 S. 15th st. In Boston, at Damrell & Upham's, 283 Washington st. In Baltimore, at E. Allen Lycett's, 9 E. Lexington st. In Brooklyn, at F. H. Johnson's, Flatbush ave. and Livingston st. In Washington, D. C., W. H. Morrison's Son, 1326 F. st., N. W.

CHANGE OF ADDRESS.—Subscribers should name not only the new address, but also the old.

REMITTANCES.—Should be by check, postal, or express order. Currency is sent at senders' risk.

EXCHANGE.—When payment is made by check, except on the banks in the great cities, ten cents must be added for exchange.

DISCONTINUANCES.—A subscriber desiring to discontinue the paper must remit the amount due for the time it has been sent.

RECEIPTS.—No written receipt is needed. If desired, stamp must be sent. Change of label should indicate within two weeks the receipt of remittance.

FOREIGN.—To subscribers in the Postal Union, the price is 12 shillings. To the clergy, 10 shillings.

ADVERTISING RATES.—Twenty-five cents a line, agate measure (14 lines to an inch), without specified position. Notices of Deaths free. Marriage Notices, one dollar, Obituary Notices, Resolutions, Appeals, and similar matter, three cents a word, prepaid.

Liberal discounts for continued insertions. No advertisement will be counted less than five lines.

THE CORONATION

is described by

RICHARD HARDING DAVIS

One of the two American correspondents who witnessed the imposing ceremonies in Moscow, and is illustrated by R. CATON WOODVILLE, who had a royal commission from Queen Victoria.

FEBRUARY ISSUE

HARPER'S MAGAZINE

ARTICLES ON MEXICO

THE AWAKENING OF A NATION

By CHARLES F. LUMMIS

The first of a series of timely papers, which are the result of a three-months' journey through Mexico undertaken for HARPER'S MAGAZINE by Mr. Lummis, and are illustrated from photographs taken by him expressly for this purpose.

Articles, Short Stories, Editorial Departments, etc.

Published by HARPER & BROTHERS, New York

LUETKE'S ART WORKS AND CHURCH FURNISHINGS

In - Metal, - Wood, - Stone, - Marble, - Glass, - Etc.

41 University Place.

New York City.

The Living Church

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

News and Notes

IT is hoped that the clergy will kindly interest themselves, especially at this season, in extending the circulation of THE LIVING CHURCH in their parishes. The cost of subscriptions by personal solicitation of salaried agents is enormous, and the income of the paper does not warrant an unlimited employment of this means. In the early days of this journal thousands of new subscriptions were sent in by the clergy, but since parish and diocesan papers have multiplied, very little help is extended in this way. In this issue will be found the publisher's offers to guilds and local agents. Nothing can be done, however, without the co-operation of the clergy. With their aid several thousand new names should be added to our list before Easter.

AT the confirmation of Dr. Creighton as Bishop of London, Jan. 15th, another scene occurred similar to that which signalized the confirmation of the Archbishop a few weeks earlier. A layman rose when the challenge was read commanding objectors to appear, and read a protest against the election on the ground of Dr. Creighton's alleged desire to undo the work of the Reformation by introducing the "trinkets of Rome" and his failure to drive out erroneous and strange doctrines by procuring the punishment of Romanizing clergy. The protest was received after the same fashion with the one against Bishop Temple. The vicar-general refused to hear it. But the layman, Mr. Kensil, was not easily silenced, and a somewhat unseemly altercation followed. This scene created a great sensation and was attended by much confusion and noise, different factions in the congregation applauding or opposing with stamping of feet and loud cries. It seems certain that these discreditable occurrences, so closely succeeding each other, must lead to some rational revision of ceremonies which the decision of civil lawyers have gradually reduced to such a farcical condition. Some provision must surely be made by which protests may be submitted and given a respectful hearing, and if this is not to take place on the occasion of the confirmation, that feature of the ceremonial which implies it ought to be abolished. In this instance, it is true that those who are acquainted with Dr. Creighton's published works need no assurance that the protest is groundless, but none the less it should have had a respectful hearing and an official answer.

THE condition of things in India grows more alarming. The famine seems to be one of the worst ever known, and the latest reports speak of thousands as dying from hunger daily. The Anglo-Indian authorities are accused of inexcusable delay in taking adequate measures to provide for such a terrible emergency. They are said to have minimized the extent of the trouble and refused to allow a public appeal to be

made in England for aid. This is chiefly laid at the door of the Secretary of State for India. Such an appeal was at last permitted, and resulted within four days in a fund being raised in London of \$300,000. Even this is a mere drop in the bucket. To add to this frightful condition in India, the plague has broken out in Bombay and appalling rumors are abroad as to its nature and extent. Much uneasiness is felt lest it should make its way westward. It is said, with truth, that it will require the generosity of the whole world to afford adequate relief to the suffering people of India. All who are aware of these dreadful circumstances will see more than usual significance in the petition of the litany: "From plague, pestilence, and famine, Good Lord deliver us."

ST. James' Gazette, commenting on the Arbitration Treaty, says: "Secretary Olney, whom it was rather in fashion to scoff at in this country as an amateur diplomat, seems likely to leave a mark upon the international system of the civilized world." It is believed that France is ready to enter into a similar agreement with this country and England. The German *Neue Freie Presse* says that the treaty will "find a joyful echo throughout the civilized world."

ASPIRITED controversy is going on, over the contemplated repairs of the west front of Peterborough cathedral, and the dean and chapter have come in for some severe criticism. It has been represented that their plan is nothing short of destruction and rebuilding, and that the result will probably be to deface and spoil the most beautiful front in England. It appears that the plan which they sanctioned is to take down certain portions and, numbering the stones, capable of being used again, to replace them in their old positions. It was assumed that it was intended to include the entire front, and the scheme was denounced as impracticable and as equivalent to complete reconstruction, and the substitution of modern for ancient work. The Society of Antiquaries and the Society for the Preservation of Ancient Buildings have taken a leading part in the attack upon the authorities of the cathedral. These societies have proposed a scheme of their own, by which, as they think, the walls could be strengthened from inside without tampering with the outside face. The chapter, however, on the advice of some of the best architects in England, decided to carry out their own plan as the only safe and feasible one under the circumstances. They explained, however, that there was no intention of taking down and rebuilding the entire front, as the critics suppose, but only of taking down and carefully resetting certain portions of the gables. They desired, above all, to preserve and hand down to future generations the structure entrusted to their care, with as little disturbance as possible of any characteristic features. The latest reports announce that, in view of the determined opposition of the most influential portion of the press, threat-

ening to prevent all possibility of raising the necessary funds, the dean and chapter have announced that the work will not be entered upon at present.

THE proposed treaty between England and the United States for the establishment of a permanent system of arbitration for the settlement of disputes which may arise between the two countries, has the approval of the best men everywhere. When the terms of the treaty are carefully examined it will, perhaps, appear that the terms are too limited to be applicable to many cases. This, however, is inevitable in connection with the first steps in such a new departure in the regulation of international affairs. The measure must necessarily be tentative. A great part of its value consists in its educating power. The existence of such an agreement must accustom the minds of people generally to peaceable methods, and tend to make the idea of war more remote, and even absurd. It is distinctly in the interest of civilization and humanity. It is a matter of sincere regret that some of our partisan papers should be using all their influence to defeat a measure which has the unanimous approval of the Christian sentiment of the country and of men of all parties who have any title to be regarded as leaders and statesmen.

A PROJECT for a cathedral at Belfast, Ireland, is being actively agitated. A cathedral guild has been formed which numbers over one hundred members, for the purpose of soliciting funds. Over \$35,000 has subscribed within a short time. Very widespread interest is exhibited in the matter. A Methodist minister wrote to one of the secretaries, stating that, though he was a poor man, he would gladly subscribe £5, and enclosed £1 as a first payment. It will be remembered that a considerable body of Methodists in Ireland have always remained in the communion of the Church.

INVESTIGATIONS made by the Board of Health of New York City recently reveal fearful sanitary conditions in connection with the bake-shops on the East Side. In some of these, in the cellars under tenement houses, men were found who were compelled to work from twelve to twenty-two hours a day. One of these slept in the bakery on a mattress black with filth; he never took his clothes off to sleep. In other shops the mattresses for the men are laid on top of the barrels of flour stored in the cellar. In almost all the tenement houses in New York, with a bake-house in the basement, the inmates are suffering from throat and lung difficulties, caused by the escape of gas into the buildings. For ten years one of these bake-shops has been located in a large East Side tenement; the people in the house were all consumptive-looking, and the percentage of deaths of little children was enormous. That shop failed within the past year, and the improvement in the appearance of the same families three months after was nota-

ble. Surely there should be public protest made against the continuance of such conditions, and made so strongly that immediate measures for relief will be taken.



The Church in England

FROM OUR CORRESPONDENT

The death of Bishop Knight-Bruce removes one who in a short life did a great work. He was a man of considerable power and devotion. As priest he had worked in the varied spheres of Cornwall, Liverpool, and East London; as bishop, he had the more or less settled see of Bloemfontein, S. Africa, and then the new missionary jurisdiction of Mashonaland, where he followed the troops throughout the Matabele war, ministering to the sick and wounded. Often he risked his life under fire. Malarial fever compelled his return to England, where he was assisting the Bishop of Exeter when he caught the chill which resulted in his death. He was only 44, and his friends confidently expected that he would soon have been chosen to fill an English see.

The noble church of St. Saviour, Southwark, is to be re-opened in February, the rebuilding of the nave being now nearly complete after five years' work. The Bishop of Rochester has wisely decided to restore its collegiate character, and to make it the recognized centre of Church work in South London, for which Rochester cathedral is of no use, being thirty miles away. A chapter of mission priests, each with the title of canon, has been nominated, and the Bishop and his suffragan, the Bishop of Southwark, will hold the offices of dean and sub-dean, respectively. An income for five years has been promised for the work of the college, and the Bishop hopes that by the time the fund has been exhausted the college will have justified an appeal for a permanent endowment. Work in the whole diocese of Rochester has taken on new life since the appointment of Bishop Talbot who proves himself to be the man of affairs no less than the philosopher and the theologian.

The *Church Times* calls attention to the fact that the late Archbishop who, for the greater part of his life had held lucrative posts, left only \$175,000, hardly more than two years' income of the see of Canterbury, but that William Morris, the Socialist poet, to whom private property was theoretically abhorrent, left \$275,000. Moreover, of the Socialist's fortune, none was bequeathed for the good of the cause, whereas, the Archbishop's will provided for numerous bequests to the Church. Of the two, the prelate was the more practical socialist. Bishops do not nowadays leave large fortunes. Their incomes look large enough on paper, but the demands upon them are so many that they are rather trustees than recipients of their official incomes. The present Bishop of Ely once said in my hearing that in the five years since his accession to the see, he had been obliged to spend over \$45,000 of his private capital, irrespective of income, to meet the almost inevitable expenses of the bishopric. And yet the income of the see of Ely is returned at \$27,500, figures upon which Mr. Morris' followers are accustomed to make caustic criticisms.

The proposed restoration of the west front of Peterborough cathedral has been the occasion of a war of words between the dean and chapter, on the one hand, backed by their architects, and the Society of Antiquaries and the Society for the Preservation of Ancient Buildings, on the other. The glorious west front, with its triple arches and gables, is absolutely unique in conception, and one of the finest examples extant of the first pointed style. But the foundations in the fenland soil have been inadequate to its support, and their subsidence has caused dangerous strains in the gables. The architects say that the gables must be rebuilt, the antiquaries contend that the surface stone may be preserved without rebuilding, either by engineering, or by a process of building up to it from the back, and that rebuilding would change the

character of the front, even if it were done on the most conservative lines. It is true that in the past much "restoration" has meant destruction of characteristic excellencies. But the preservation of the front is of the first importance, and a partially rebuilt front will at any rate be better than the picturesque ruin, which will be the inevitable result of a long debate as to the best means of treating it.

A Churchman's Noble Charity

Mr. J. Pierpont Morgan, whose philanthropy has already given him fame, has just offered New York a noble gift. The Society of the Lying-in Hospital of the city of New York sometime since secured the double stone mansion formerly occupied by Hamilton Fish, Secretary of State under President Grant. This building has been outgrown by the needs of the institution. It is surrounded by grounds and occupies a corner at 2d ave. and 17th st., very centrally located. Mr. Morgan's offer is to tear down the mansion, and put up in its place a structure to cover the entire plot of ground.

During the past week Mr. Wm. A. Duer, president of the trustees, received a letter from Mr. Morgan announcing that he had had plans for the proposed new building drawn by Mr. Robert H. Robertson, including an extensive equipment, and that they might be modified to suit the trustees. The letter went on to say: I assume that the cost of the building will be about \$1,000,000, which I am prepared to donate for that purpose. The only conditions that I make are, first, that before the building is erected it shall be apparent that the income of the hospital from endowments or other sources, renders it in all human probability sufficient to meet expenses after the new building shall be erected; second, that the plans and carrying out of the same from a medical point of view shall be satisfactory to Dr. James W. Markoe." Dr. Markoe is of the attending staff of the hospital, and last year was sent to Europe at Mr. Morgan's expense to study the best methods employed abroad by medical science in this department of work.

Mr. Morgan has been much interested in the hospital since his recent election upon the board of trustees, and has been one of its three patrons, which means that he has given \$5,000. The other two patrons, Messrs. Cornelius and Wm. K. Vanderbilt, are also Churchmen.

The trustees at once responded by appointing a committee to acquire data as to the amount necessary to meet the donor's terms, and report on the investigation. The committee is also to consider a scheme for carrying on the work of the institution while the new hospital is in process of building. Thanks were extended to Mr. Morgan for the gift. The present property of the institution is free of debt, and the trustees hold about \$300,000 in endowment. Confidence is felt that the necessary increase of endowment can be secured.

The aim of the institution is to furnish medical treatment at the homes of the poor in as far as possible—only about two per cent. of cases being cared for within the hospital itself, where however, all surgical and critical work has to be done. The need of such provision is apparent from the fact that at present over 26,000 children are born in New York annually, whose mothers are without medical care. Last year the hospital attended to 2,768. It is expected that it will be able to care for 6,000 annually.

The proposed new edifice will have a frontage on 2d ave. of 184 ft., with a length of 116 ft. in 18th st., and 83 ft. in 17th st. It will be ten stories in height, and will have a fire-proof construction of steel, brick, and stone. The lower part will be built of granite and the superstructure will be of yellow brick, with granite facings. The main entrance will be on 2d ave. A dormitory and sitting-room for students will have a place in the basement; which will also contain a large clinical hall and instruction room, a number of examining rooms, a drug room, kitchen, sewing room, and attendants' dining-room. On the cellar floor there will be

laundry, several rooms for servants and attendants, and a disinfecting department. The executive department of the hospital, with the necessary offices, will be on the first or main floor. Here also will be a museum, a lecture room, the dining-room for students, and rooms for nurses and medical attendants. The second to sixth stories will be constructed on a uniform plan. They are to be used for the wards, and will eventually contain provision for 250 patients. On the seventh floor will be the surgical operating room, with rooms for instruments and apparatus, and private rooms for nurses. Rooms for graduate students (of whom there were more than 300 at the institution last year), will be on the eighth floor. There will be a septic laundry here, and a diet kitchen, besides a large amphitheatre, which will extend through to the ninth floor. The pathological laboratory, and a laboratory for the special study of microbes, will have a place on the tenth floor. The architectural style of the exterior of the edifice will be of imposing dignity.

New York City

At the pro-cathedral Bishop Potter made a visitation, and preached on Sunday evening, Jan. 17th.

The New York Churchmen's Association held an enjoyable meeting and luncheon at Clark's, on Monday, Jan. 18th.

Bishop Grafton, of Fond du Lac, opened the course of discussions at the Church Club, on "Ecclesiology, and the worship of the Church," on Wednesday, Jan. 20th, taking for his theme, "The Christian character of Gothic art."

Mr. Alfred M. Collett, of Oxford, delivered at the Church Club, on Tuesday, Jan. 12th, the second of his lectures on English cathedrals, for the benefit of the Sisters of the order of St. Mary, taking for his subject "Ely cathedral." The lectures, which are illustrated, are of exceptional value and interest.

The will of Mrs. Emerline Dove contains legacies to St. Mary's Hospital for Children, \$500; the Society for the Relief of the Destitute Blind of the City of New York, \$500; the New York Free Dispensary for Sick Children, \$500.

Bishop Satterlee, of Washington, is to deliver in February an address at the Union Theological Seminary, in a course by selected speakers, on the general subject of "Practical religion," his theme being "Ecclesiastical righteousness." Dr. Parkhurst, the noted New York reformer, is to complete the course with a talk on "Civic righteousness."

By the will of Mrs. Emily A. Thorn, widow of Wm. K. Thorn, and daughter of the late Commodore Cornelius Vanderbilt, the following public legacies are provided for: The Woman's Hospital of the City of New York, \$2,000, the interest to be used by that institution as it deems best for the care of the sick in its free ward; the Training School for Nurses, \$2,000; the Wilson Industrial School, \$3,000; the Northern Dispensary, \$1,000.

The New York alumni of St. Paul's school, Concord, N. H., have just held their seventh annual dinner at the rooms of the Knickerbocker Athletic Club. In all, some 70 persons attended, including members of the faculty and former students. Mr. Chas. J. Nourse, Jr., presided, and received telegrams from the rector of the school, the Rev. Dr. Joseph H. Coit, and the Rev. John Hargate who for 40 years has held a mastership. An election took place for president of the alumni association for the coming year, and resulted in the choice of Mr. Edward Dale Appleton.

At the 50th anniversary of the founding of the Century Association, held Wednesday, Jan. 13th, Bishop Potter as president of the association, presided, and made an address. The occasion was notable for its literary features. Mr. Richard Henry Stoddard read a poem written for the celebration, and Mr. Daniel Huntington made an address. Mr. Edmund Clarence Stedman read another poem, written in a semi-humorous vein. An oration was delivered by Mr. Parke Godwin,

and a new poem by Mr. Wm. Allen Butler was read. An orchestra rendered Mendelssohn's "Athalia," and other musical features; and the exercises were brought to an end with the singing of "Centuria." The rooms of the association were handsomely decorated for the occasion.

The trustees of Columbia University at their last meeting decided to accept Mr. Geo. L. Rives' inscription for the tablet to be placed at the southern front of the new library building, now being erected at the expense of President Seth Low, LL.D., as a memorial of his father. It reads as follows: "King's College, founded in the Province of New York by royal charter in the reign of George II.; perpetuated as Columbia College by the people of the State of New York when they became free and independent; maintained and cherished from generation to generation for the advancement of public good and the glory of Almighty God." It is felt especially appropriate that this university, founded under auspices of the Church, and in so many ways necessarily affiliated with the Church, should place on the forefront of its new buildings dedicated to knowledge, the sacred name of God. The trustees accepted the resignation of Prof. Egleston, for many years the head of the department of mineralogy. Prof. Egleston has for some time past been too ill to attend to his lectures, and in accepting his resignation the trustees appointed him an *emeritus* professor.

The quarterly meeting of the archdeaconry of Westchester was held at Grace church, at White Plains, Jan. 14th. About 50 members were present, the Ven. Archdeacon Van Kleeck, D.D., presiding. Interesting reports on current missionary work were read. At the Eucharistic service in the morning, the Rev. Dr. Wm. R. Huntington was the preacher. In the afternoon, Dr. Huntington, who is one of the trustees of the cathedral of St. John the Divine, spoke to the archdeaconry regarding the cathedral. He announced that the archdeacons of the diocese would all be members of the cathedral chapter—a fact hitherto known only to the Bishop and the cathedral authorities. The next meeting of the archdeaconry will be held at St. Paul's church. Sing Sing, at the invitation of its rector, the Rev. Dr. Chas. M. Niles.

The City Mission Society reports for the past month 354 services held by its missionaries, with an aggregate attendance of nearly 30,000 persons. The Holy Communion has been celebrated 35 times in public and 23 times in private, to an aggregate of 789 people; 50 persons received Baptism, of whom 44 were children; 15 burials were conducted, and one marriage performed; 5,966 visits were made to public institutions of the city and country, with the distribution of 6,732 periodicals and newspapers. From libraries, 1,378 books were borrowed. At the chapel of the Messiah, the mothers' meetings have averaged an attendance of 34; at St. Ambrose, 18. The St. Ambrose kindergarten has had an attendance of 1 teacher and 30 pupils; its industrial school, 4 teachers and 75 pupils; its Sunday school, 15 teachers and 241 pupils—its work being conducted in what was at one time a self-supporting parish church, now surrounded by the slum life of the West-side, and ministrations are made possible by the City Mission Society. At Randall's Island, the Sunday school numbers 16 teachers and 44 scholars; at the chapel of the Messiah, 44 teachers and the large number of 577 scholars; at St. Barnabas' House, 2 teachers and 22 scholars from the temporary inmates of the home. At the Italian mission of San Salvatore, under the Rev. Alberto Pace, 5 teachers and 180 scholars.

Philadelphia

A Mission is announced to be held in the church of the Messiah, Port Richmond the Rev. C. L. Fulforth, rector, commencing 18th inst., and terminating on St. Paul's Day, 25th inst. The missionary will be the Rev. Dr. C. S. Olmstead, of St. Asaph's, Bala.

The annual sermon before the Young Women's Guild of the church of the Holy Apostles was delivered on Sunday evening, 10th inst., by the

Rev. Dr. Sidney Corbett, who complimented the guild on the work accomplished by them. The guild has now a membership of 483. The report of the secretary, Anna L. Warwick, was very encouraging, while that of the treasurer, Mary A. Warwick, showed a deficit of \$35.46 on the year's work.

The 63rd anniversary of the Sunday school of Emmanuel church, Kensington, was observed on the 10th inst. Addresses were made by the rector, the Rev. D. D. Smith, and the Rev. Edgar Cope. An interesting part of the exercises was the presentation by the scholars of little gifts to their teachers. Prizes for good attendance were also presented to a number of the children. There are 350 scholars on the rolls, and 22 teachers. The contributions in 1896 were \$452; expenditures, \$359.

Another of the pleasant "music half hours" which have proved so attractive, was given at St. James' church, the Rev. Dr. J. N. Blanchard, rector, on Sunday afternoon, 10th inst., under the direction of choirmaster and organist, Lacey Baker. An innovation in the programme was Mason's beautiful "Prayer," played as a solo on the French horn by Signor Rovero, with organ obligato by Mr. Baker. Other numbers included the *allegro vivace* movement from Mozart's "Jupiter Symphony"; Winchester's *Offertoire* in C minor; a song without words by Thome, and Trembath's fine "Hercules March."

The Rev. S. P. Kelly, priest in charge of St. Barnabas' church, West Philadelphia, on Sunday morning, 10th inst., preached what was practically the initial sermon for the guild of St. Barnabas, which was organized on the feast of the Epiphany, and is intended to consolidate and centralize all the parochial work. It is based on the plan of Bishop Whitehead and the rector, which was worked out over ten years ago in the diocese of Pittsburg, and resulted in the establishment of several successful parishes in that diocese, the first surpliced choir therein, and several Sunday schools and missions. The St. Barnabas' Guild was started with a membership of 26, which will be easily quadrupled within the next fortnight. This parish is the oldest in the locality, and has a large and promising field for active and energetic work.

The 41st annual meeting of the contributors to the Children's Hospital (which owes its inception and management to Churchmen, though not a distinctive Church institution) was held on the 8th inst. During the past year a new departure was inaugurated in the erection of two special wards, providing for the admission of an infant from birth, instead of requiring a child to be two years old before it could be admitted as hitherto. The expense for the erection of these two wards overbalanced the income, leaving a deficit of \$6,670. During the year 1,046 patients were admitted, being an increase of 298 over 1895. Dispensary visits were 14,884. Bequests were received, aggregating \$15,588.81. Six directors were elected for the ensuing three years, and at a subsequent meeting of the directors the following were chosen: President, Dr. F. W. Lewis; vice-president, Charles Platt; treasurer, Charles C. Cushman; secretary, Dr. T. H. Bache, all Churchmen as well as the directors.

The 10th anniversary of St. George's chapel, Port Richmond, was celebrated on Sunday evening, 10th inst. The Rev. John Totty (perpetual) deacon in charge, said that a little more than ten years ago the mission was started by himself and the dean of the Germantown convocation in a room near Bath and Victoria sts. At the end of the year, the number of scholars was 60, and the building being no longer large enough, the lot, 100 feet on Venango st. and 120 ft. on Edgemont st., was secured. It is free of debt. The present number of teachers and scholars is 242. The records show Baptisms of children, 152; presented for Confirmation, 72; marriages, 2; burials, 57. The financial condition of the chapel is very satisfactory. Last summer upwards of \$300 were expended on repairs to the sidewalk, etc. Connected with the chapel are a Girls' Friendly Society, a chapter

of the Brotherhood of St. Andrew, and a Ladies' Mite Society. There is great need of a Sunday school building, and additional teachers therein. An address was made by the Rev. S. F. Hotchkin, who very warmly commended the work accomplished by Mr. Totty.

The 27th annual meeting and teachers' institute of the Sunday School Association of the diocese was held on Monday, 11th inst., in Holy Trinity memorial chapel. Bishop Whitaker presided at all three sessions, and at the morning session was the celebrant of the Holy Communion, the Rev. Walter Lowrie delivering the address to the Sunday school teachers. This was followed by a meeting in the memorial parish house, where the topic, "Sunday school work, its defects and possibilities," was discussed by the Rev. Messrs. C. C. Walker and Henry Phillips. Mr. Walker divided the defects into three classes: 1st, substitutionary; 2nd, social; 3rd subjective teaching, and said the methods of Sunday school teaching should be modeled after those in the secular schools, and the Sunday school rooms should be the best ventilated and lighted, instead of, as is at present often the case, badly lighted and ventilated basements. The Rev. Mr. Phillips deprecated the setting aside of the Hymnal and the Prayer Book in the devotional services of the Sunday school, for any other book, no matter how good it may be. Upwards of 400 partook of a luncheon given by the Sunday school of the chapel. In the afternoon Bishop Whitaker conducted the devotional service. The report of the executive committee stated that the Days of Intercession for Sunday schools were more largely observed than ever before in the diocese. The total amount of the Lenten offering was \$9,203.88. The Junior Auxiliary is continuing to prosper under the faithful guidance of Mrs. O. W. Whitaker. The treasurer, Mrs. W. J. Peale, reported total receipts, \$166.71. The following officers were nominated and elected: President, Bishop Whitaker; vice-presidents, G. C. Thomas and Orlando Crease; corresponding secretary, the Rev. H. L. Duhring; recording secretary, E. L. Miller; treasurer, W. J. Peale; and a board of managers, consisting of six clergymen (including the Rev. Dr. Jas. S. Stone, of Chicago) and six laymen. In a conference on the topic, "Object teaching in primary classes," the Rev. W. H. Graff said the method was useful for grown-up persons as well as for infants. A child could better remember what it had seen than what it had heard. He gave the teachers advice as to the lessons they could teach from a skein of silk, a flat iron, or any other common object. The Rev. L. N. Caley followed by saying he thought the method would be of advantage to the teachers, also, and gave interesting illustrations. The Rev. Dr. J. H. Lamb addressed the assemblage on behalf of the fund for the aged and infirm clergy of the Church. The discussion of the topic, "How can we obtain a higher grade of teachers for our classes?" was opened by the Rev. J. P. Tyler, who said the clergy were responsible for the teachers who instruct the scholars; this could be accomplished in three ways—by the clergy recognizing their responsibility for the Sunday school; by following the instructions of the Church and teaching the Lord's Prayer and the Ten Commandments with consecrated purposes; and by grading the Sunday schools. Remarks were also made by Mr. William Waterall, the Rev. Messrs. Edgar Cope, W. H. Falkner, Sidney Corbett, D.D., and H. L. Duhring. A conference on the topic, "What can we do to induce a larger attendance upon the Church service on the part of our Sunday school scholars?" was opened by Mr. J. Lee Patton. The Rev. Dr. Elwood Worcester supported the idea of a Communion class, as Methodists and Lutherans do. Mr. George C. Thomas said that at the Sunday school of which he is superintendent (church of the Holy Apostles), on Sunday, 10th inst., 397 attended the Bible classes, and of this number 233 went to church; of 158 boys, 88 attended divine service; of 208 girls, 103 went to church. Children ought to be taught that if they cannot go to Sunday school and church, they ought to go to

church; as a general thing, however, the Sunday school is more interesting. Remarks were also made by James C. Sellers, Esq., and the question box was opened by Mr. Thomas. The Sunday school of Holy Trinity chapel entertained several hundred of the delegates, teachers, and clergymen, at supper. Evening Prayer was offered, and the Rev. Dr. W. S. Langford spoke on "The Lenten offering," Bishop Rulison on "Missionary enthusiasm," and the Rev. Dr. Wm. B. Bodine closed the programme with a "talk" on "A parson's outlook—Sunday school work in 1897." After saying a few collects, the Benediction was pronounced by Bishop Whitaker.

Chicago

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

On Sunday, Jan. 10th, the Rev. A. W. Mann officiated twice at All Angels' Deaf-Mute mission. In the evening, a third service was held in the chapel of Christ church, Joliet.

The monthly meeting of the Church Club will be held on the evening of Thursday, Jan. 21st. The programme for the evening is in charge of the committee on Church Extension.

At the last monthly meeting of the Woman's Auxiliary the president, Mrs. Lyman, introduced to the members Miss Lulu Higgins, who is about to leave for Cape Mount, Africa, to assist Dr. Walrath in the care of St. John's school. The Rev. Dr. Rushton spoke a few words of farewell to Miss Higgins, and closed the meeting with prayers and the benediction. The members present had the pleasure of personally meeting Miss Higgins and bidding her goodbye.

A meeting of the Associates of the Sisters of St. Mary was held at the Church Club Rooms on Saturday, Jan. 16th.

On Wednesday and Thursday, Jan. 13th and 14th, the Bishop conducted a retreat for the clergy at Grace chapel. The addresses upon the general subject of Faith were unusually instructive. Between 50 and 60 of the clergy were present. The ladies of Grace church provided luncheon on both days.

Alabama

Richard H. Wilmer, DD., LL.D., Bishop
Henry Melville Jackson, D.D., Coadjutor Bishop

The daily papers report that Bishop Wilmer is very ill at his home in Springhill, near Mobile. It was thought on Monday that he could not live through the day.

ANNISTON.—The church of St. Michael and All Angels was re-opened for regular services by the Rev. J. B. Harrison, S.T.B., who came into residence on the Sunday next before Advent. The church, which is spacious and very beautiful, the rectory, the Sunday school house, and the Sisters' house, form the plant, which is of native stone, and is surrounded by large grounds and enclosed by a stone wall. Here are the appliances for a grand work, principally among the operatives in the industries with which this city abounds. There were five services on Christmas Day, beginning with the midnight celebration of the Holy Eucharist, at which the vested choir rendered Simper's Communion Service, in G. The noon-tide bell calling to prayer for all the missions of Christ, is rung daily; the services are frequent. The Sunday schools at the church and the mission are growing in interest and attendance. The reading room is open evenings, and the guilds are busy.

Ohio

Wm. Andrew Leonard, D.D., Bishop

The North-east convocation met in Christ church, Warren, Jan. 11th and 12th. Commencing Monday evening, there were two addresses of marked ability, on the subject "Does the preaching of the day meet the wants and needs of the laity," Mr. Geo. C. S. Southworth presenting the layman view, and the Rev. Geo. W. Preston, the clergyman's. Tuesday there was a celebration of the Holy Communion, at 7 A. M.; Morning Prayer, at 8:45 A. M.; a second celebration of the Holy Communion, with a meditation by the dean of the Convocation, at 9:30 A. M.; and

a business session at 10:30 A. M. At 2 P. M., there was an informal discussion of three questions: (1) "Our missionary apportionments: shall they be made assessments?" (2) "Our parochial branches of the Woman's Auxiliary: how can they be made most effective in missionary work?" (3) "The monthly missionary service: shall we have it, and how should it be conducted?" On the question of missionary funds, the arguments were unanimous against making them assessments. At 3:15 P. M., the Rev. J. D. Herron read a paper, evidencing much thought, upon the subject, "The Quadrilateral: what is the logical and chronological order in which the 'points' should be stated?" The conclusion of the writer was that the Holy Ministry, the Historic Episcopate, should be mentioned first, followed in order by the Historic Creeds, the Holy Sacraments, and the Holy Scriptures. At 6:30, there was Evensong, and two earnest, extemporaneous addresses, delivered by the archdeacon of Pittsburgh and the Bishop of the diocese, on the subject of "Missions: do they pay?"

Easton

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

TRAPPE.—The historic old St. Peter's church, at Whitmarsh, was destroyed by fire Jan. 12th. A man was burning brush on the premises, and the fire caught the building and was soon beyond his control. The church is one of the historic spots of Talbot County, and in colonial times was the only church in that part of the country. When Trappe grew to be a town of importance, a parish church was built there, and that at Whitmarsh abandoned. Many generations of the older colonial families are buried in the old graveyard adjoining the church; but what gives the place its greatest historic interest is that the graveyard is the burial place of Robert Morris, the father of the financier of the Revolution. The slab that covers his remains is still there and on it is the legible inscription:

A salute from the cannon of a ship, the wad fracturing his arm, was the signal by which he departed, greatly lamented as he was esteemed, in the 40th year of his age, on the 12th day of July, MDCCL.

The church was last occupied on Aug. 4th, 1896, when a meeting was held to take measures for the preservation of the church and graveyard. Much interest was manifested in the matter, and the Rev. J. Gibson Gantt, who was then rector of the parish, was hopeful that his plans for preservation would succeed. The Rev. John B. Gray is the present rector of the parish.

Pittsburgh

Cortlandt Whitehead, D.D., Bishop

The feast of the Epiphany was very generally observed in the churches in Pittsburgh and Allegheny, full morning service being held in many, with a celebration of the Holy Communion. In the absence of the rector of Emmanuel church, Allegheny, Bishop Whitehead officiated there at the morning service. In the evening, a feast of lights was held at St. Matthew's mission chapel, Oakland, at which the Bishop made the address.

The regular monthly meeting of the Pittsburgh branch of the Woman's Auxiliary was held on Thursday morning, Jan. 7th, at the Church rooms. Many letters of grateful acknowledgment were read which had been received from the various recipients of Christmas boxes sent out by the auxiliary. There was a large attendance of members, and much interest and enthusiasm in the work were displayed.

At the Church rooms, Jan. 7th, occurred the quarterly meeting of the Prayer Book Society of the diocese. The report of the librarian showed that Prayer Books and Hymnals to the number of 555 had been donated to nine missions and public institutions, and over 400 copies of the same had been sold at very low rates.

Michigan

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

An event of deep significance and of lasting importance in the history of the diocese has occurred in the application to Bishop Davies a few weeks ago of Trinity church, Detroit, of the "Reformed Episcopal" body, to be received back

into the old fold. This projected movement includes the recent minister of Trinity church, who has himself now received Confirmation at the hands of Bishop Davies, and the communicants and general worshipping congregation of the church. The parish is situated in an eligible part of the residential section of Detroit. The church edifice was built about five years ago by Mr. James E. Scripps, the virtual founder of the parish, and is of stone throughout. It is one of the few modern church buildings with stone vaulting and stone window tracery, and it is considered by competent judges to be one of the very finest specimens of the "Early English" or "First Pointed" style in America. While it is not possible before the diocesan convention in June for certain final formalities to be completed, and the parish to be formally brought into union with the diocese, the Bishop of Michigan has taken the congregation as individuals under his personal care, and services are now regularly supplied by Church clergy for the worshipping congregation of Trinity church.

Maryland

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

BALTIMORE.—The Rev. Mercer P. Logan, D.D., of Wytheville, Va., a missionary of the Parochial Missions Society of the United States, conducted a mission at Henshaw memorial church, from Jan. 7 to 17th. Services were held every morning and evening, with children's services each afternoon.

The Rev. Messrs. Arthur Cocks, vicar of St. Bartholomew's church, Brighton, England, and Frederick Pearks, curate of All Hallows' church, Southwark, London, England, began a Mission at Mt. Calvary church, on Sunday, Jan. 10th, which will be continued for two weeks. The services were opened by a special sermon for men by Mr. Cocks, at 4:30 P. M. At 8 P. M. the main service was held, and Mr. Cocks preached an eloquent sermon on "Sin and its remedy." There will be a sermon each night at 8 o'clock, and during the day special addresses and instructions will be given. Each day, at 4:15 P. M., a special service for children will be held. The two English clergymen will be assisted in their work by the Rev. Robert H. Paine, rector, and the Rev. George B. Stone, assistant rector, of Mt. Calvary church.

A meeting to stir up zeal in behalf of missions was held Jan. 6th, in the church of St. Michael and All Angels, the Rev. C. Ernest Smith, rector. Addresses were made by the Rt. Rev. Lemuel H. Wells, Missionary Bishop of Spokane, Archdeacon W. H. H. Powers, and the Rev. Frederick W. Clampett.

Bishop Paret observed the 12th anniversary of his election to the bishopric, on Friday, Jan. 8th, and received many congratulations, at his residence, 1110 Madison ave.

ELLCOTT CITY.—The Rev. R. Andrewes Poole completed his 22nd year as rector of St. Peter's church, on Sunday, Jan. 10th. The church, under his charge, has flourished and grown in membership as never before. Dr. Poole was ordained at 26, and is now 61 years of age.

ANNAPOLIS.—Mr. William Munford, son of the Rev. William Munford, rector of Severn parish, died on Sunday, Jan. 10th, in the 21st year of his age, from the effects of a kick by a horse, at Richmond, Va. His funeral took place from St. Paul's church, Richmond, the rector, the Rev. Hartley Carmichael, D.D., officiating.

Virginia

Francis McN. Whittle, D.D., LL.D., Bishop
John B. Newton, M.D., Coadjutor Bishop

Sunday morning, Jan. 10th, Bishop Coadjutor Newton visited Christ church, Richmond, the Rev. Preston G. Nash, rector, preached to a large congregation, and confirmed three persons. The appointed visitation will take place in May. The Bishop also addressed the Sunday school.

The congregation of Calvary church, Front Royal, presented their rector, the Rev. E. A. Temple, with a large and very acceptable book-case on Christmas, as a testimonial of their appreciation of his faithful services.

Milwaukee

Isaac L. Nicholson, S. T. D., Bishop

Mr. William P. Merrill has given to St. John's parish, Milwaukee, the sum of \$500, to be invested in perpetuity as the beginning of an endowment fund for the parish. The principal is never to be encroached upon, and the interest is to be used for current expenses, excepting such an amount as may be needed to keep the Merrill memorial window in constant and proper repair.

The Bishop has recently administered Confirmation in the diocese as follows: Christ church, Hazel Green, 1; Holy Innocents', Belmont, 1; Trinity, Baraboo, 15; cathedral, Milwaukee (special), 1; church of the Redeemer, Superior, 28; St. Alban's, West Superior, 6; St. Stephen's, Shell Lake, 5; All Souls', Cumberland, 4; St. John's, Portage (special), 2; St. Paul's, Milwaukee (special), 1; Zion, Oconomowoc (special), 1; total, 65.

Central Pennsylvania

Nelson S. Rulison, D.D., Bishop

The winter sessions of the Archdeaconry of Reading met in St. Mark's church, Mauch Chunk, Jan. 11th and 12th, the Ven. Archdeacon, the Rev. J. B. Buxton, presiding. Choral Evensong was recited at 7:30 p. m. Monday, the Rev. W. T. Auman preaching the sermon on Phil. iii: 13, from which was developed in a sympathetic and helpful manner the subject of "Progress in the Christian life, striving after perfection." A very large congregation was present. At 9 o'clock Wednesday morning, Holy Communion was celebrated by the archdeacon. The archdeacon then came to order for business, and to hear the reports of missionaries. The Bishop was unable to be present, owing to an attack of bronchitis. At noon, as customary, prayers for missions were said, and at 1 o'clock a bountiful lunch was served by the ladies of the parish, at the rectory. At 3 p. m., the business sessions were resumed, when the Rev. Wm. R. Scott read an essay on "Jurisdiction, spiritual and temporal," being a resume of the history of the struggles of Church and State during the Middle Ages, with a consideration of the judicial aspect of the relations of the temporal and spiritual power in our day and country in reference to ecclesiastical trials and courts of appeal. The essay was followed by an interesting discussion. At 7:30 p. m., Evening Prayer was said. Addresses were made by the Rev. B. J. Davis, on "Responsibility in reference to parish work;" the Rev. Wm. P. Orrick, D.D., on "Responsibility in reference to general missionary work," and the Rev. James F. Powers, D.D., on "Responsibility in reference to charities." It is seldom that this archdeaconry has been treated to three such masterly and stirring addresses as these in one evening. The splendid work of the vested choir on Monday and Tuesday evenings will long be remembered as a special feature of this archdeaconry meeting in Mauch Chunk. The spring sessions will be held in St. Luke's church, Lebanon.

Vermont

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

In obedience to medical advice, Bishop Hall goes to Bermuda for three months' entire rest, hoping by this means to throw off the lingering effects of a severe attack of influenza last spring. The Bishop hopes to return to his diocese for Holy Week. Only more important letters will be forwarded during his absence.

Washington, D. C.

Henry Yates Satterlee, D.D., Bishop.

During Christmastide an interesting celebration was held for the Chinese Sunday school of the church of the Ascension. Many friends in the congregation attended to hear the "boys" read, sing hymns, and make addresses; all of which was very well done. The Bishop and the rector, the Rev. Dr. Elliott, were present, and spoke a few kind words, and a bountiful collation was served, the "boys" preferring this to a Christmas tree.

A meeting of delegates from the various parish branches of St. Mark's Friendly League was

held at St. John's parish hall, on Jan. 8th. The League is an organization of young people for missionary work, and its members have of late been busy making Christmas joy for mission schools and poor children in many places. The Bishop gave some earnest, helpful words, specially dwelling upon the need of prayerfulness in all the work undertaken for the Master's cause. He thanked the League for a sum of money given last spring, to be used at his discretion, which had been a great help to him. He asked all present to join in prayers for the suffering Christians in Armenia.

Fond du Lac

Charles C. Grafton, S.T.D., Bishop

Grafton Hall, the diocesan school for girls, is again in operation after the Christmas holidays. The new buildings, so thoroughly equipped with all modern appliances for comfort and work, have added much to the well-earned fame of this institution, and that these advantages are appreciated is manifested in the increased attendance.

An interesting portrait of the Bishop has just been painted by Miss A. Milo Upjohn, an artist of considerable merit. The picture is intended for Grafton Hall.

The Cathedral Choir School opened its new term on the 8th, with additional students. The boys of this school sing Matins daily in the cathedral.

A contract for the first bell of the chimes for Trinity church, Oshkosh, has been placed with a Baltimore firm for delivery about Feb. 25. It will be the largest of the set of ten bells, weighing 3,200 lbs. It is proposed to ring the bell for the first time on Feb. 28th, in honor of the 50th anniversary of the Rev. F. R. Haff's ordination to the priesthood.

Plans are being made for the building of a church at Marshfield.

Pennsylvania

Ozi W. Whitaker, D.D., Bishop

ROYERSFORD.—On Sunday morning, 10th inst., Bishop Whitaker dedicated the handsome new church of the Epiphany, in this borough; at the same time, he administered Confirmation to a large class presented by the Rev. Alfred J. Barrow, priest-in-charge, and was also the celebrant of the Holy Communion. In the afternoon, the Rev. H. J. Cook preached, and the Rev. Edgar Campbell delivered a congratulatory address. The foundation walls were constructed in the autumn of 1895, and the superstructure in 1896. Individuals and parishes in the Norristown convocation contributed nearly \$1,300; and a like sum came to the building fund from the Advent (1895) offerings of the Sunday schools of the diocese. The entire cost of the church was \$6,000. It is built of white stone, and the interior is finished in solid oak.

BALA.—On Sunday morning, 10th inst., the window described in our last issue, in memory of Mrs. Thomas Williams, Jr., mother of Mr. George B. Roberts, who had been closely identified with St. Asaph's since its foundation until her death, was dedicated by the rector, the Rev. Dr. C. S. Olmstead, who also preached a sermon appropriate to the occasion. The donor of the window is her son-in-law, Thomas Williams, a vestryman of the church.

California

William F. Nichols, D.D., Bishop

SAN FRANCISCO.—The corner-stone of the new building for the mission of the Good Samaritan, on 2nd st. near Folsom, was laid Dec. 27th by Bishop Nichols. Shortly after 3 p. m., the procession started from the rooms of the old mission building, directly opposite. The crucifer was followed by 24 young girls and 24 boys as choristers, the clergy and the Bishop. The Rev. W. I. Kip, who is in charge of the mission, read the service, assisted by the Rev. W. H. Moreland. The corner-stone of gray granite, with a cross and the date of the year upon it, was laid by the Bishop, who also made an address. "This occasion," he said, "represents a

great achievement in the history of our Church. The work of this mission, commenced in May, 1894, has had less said about it than many events of incomparably less note." The Bishop briefly reviewed the work of the mission, and expressed thanks to laymen whose generous contributions had furnished the means for the work. Major William B. Hooper delivered a short address reviewing mission work in this diocese. The mission of the Good Samaritan receives a small measure of support from the diocesan mission funds, but the major part of its income must be derived from private sources. Mr. Kip has accomplished much in this direction. The new building will have its chapel, where services will be held, and an assembly room where general work of the mission may be accomplished. An average of 45 men use the reading rooms in the old building every day.

North Carolina

Jos. Blount Cheshire, Jr., D.D., Bishop

During the second week in December the convocation of Tarboro was held in the church of the Good Shepherd, Rocky Mount. At its close a chapter of the Brotherhood of St. Andrew was organized. A comfortable rectory has been completed adjoining the church, a legacy from the late Mrs. Jordan, and a neat and substantial iron fence has been placed around the churchyard by the Ladies' Aid Society.

On the evening of Jan. 12th the wife of Bishop Cheshire died at her home in Raleigh.

On Sunday, Dec. 13th, Bishop Cheshire consecrated All Souls' church, Ansonville. The sermon was preached by the Rev. C. L. Hoffmann, after which the Bishop confirmed four persons. The Holy Communion was celebrated, Dr. M. M. Marshall being celebrant. The new church is a frame structure, and owns two acres of land and two dwellings from which it derives an income. They were the gift of Mr. W. A. Smith.

On the night of Dec. 13th, the Bishop visited Calvary church, Wadesboro, of which the Rev. Chas. Fetter has charge, and confirmed seven persons. The sermon was preached by the Rev. M. M. Marshall, D.D.

Minnesota

Henry B. Whipple, D.D., LL.D., Bishop
Mahlon N. Gilbert, D.D., Bishop Coadjutor

A local chapter of the Brotherhood of St. Andrew at All Souls' church, Sleepy Eye, starts with 12 members. Pipestone and Marshall have been placed in the charge of the Rev. T. H. J. Walton who is doing aggressive and efficient work in these two important missionary fields.

Bishop Gilbert's Confirmations: St. Philip's mission (colored), St. Paul, 2; Christ church 1; Perham, 7.

The Church Club held its Epiphany banquet at Hotel Ryan, St. Paul. After the supper a business session was held. Reports from the secretary showed the club to be in a flourishing condition. F. Osborne, of St. Paul, was re-elected secretary; E. H. Holbrook, Minneapolis, treasurer; Hon. R. R. Nelson, president; W. H. Lightner, vice-president. A discussion upon "Preaching, from the standpoint of the pulpit and pew," followed. The theme brought forward many participants, clerical and lay, and the discussion proved very enjoyable. During Lent, lectures will be delivered between the two cities, upon "The Prayer Book." The gathering was large. Hector Baxter, of Minneapolis, presided, in the absence of the president.

ST. PAUL.—The Young Christian Soldiers of St. Clement's church distributed on Christmas Eve 40 presents to as many poor children, the net results of an entertainment. Mrs. T. H. Eaton has presented the pro-cathedral with an iron fence and "lich gate."

The Sunday school children of St. Paul's church presented \$136.33 for city missions as their Advent offerings. The Altar Guild are busily engaged upon a beautiful white altar cloth, which they hope to have finished for Easter Day. The Junior branch of the Brotherhood of St. Andrew has now a membership of 45.

The Living Church

Rev. C. W. Leffingwell, Editor and Proprietor

OUR readers will remember the remarkable scene which occurred at the confirmation of the election of Archbishop Temple. Proclamation having been made calling upon objectors to appear and state their objections, a gentleman arose and attempted to present a protest involving certain charges against the candidate's orthodoxy. After this another proclamation was made to the effect that, no objections having been presented, the ceremony would be proceeded with. The Archbishop of York presided upon that occasion, and found himself compelled to sanction these absurdities. Reflection seems to have made him feel somewhat uncomfortable, and he accordingly addressed a letter to the Rev. Mr. Brownjohn, the objector on that occasion, in which he regrets that Mr. Brownjohn's protest could not have been dealt with on its merits, and declares his conviction that there should be an immediate reconsideration of this ancient procedure, etc. But *The Church Times* points out that the Archbishop of York himself missed a brilliant opportunity when he deferred to the decision of the civil lawyers. It thinks he might well have brought matters to a sharp issue by ignoring the decision of the secular officers when they were so evidently at variance with common-sense, and have proceeded as if the ecclesiastical ceremony in which he was engaged was a reality. His position would have given him a great advantage. In fact, but for the strange confusion which seems to possess the average English mind where relations between the State and the Church are concerned, so clear-sighted a man as Archbishop Maclagan would certainly have shrunk from implicating himself in a business which involved the sacrifice of simple truth and honesty, and could not but bring ridicule upon the Church. It seems to an impartial observer impossible that the establishment could long stand such strains as this.

— x —

The Arianizing Movement in the Church

ONE of our Boston correspondents claims to have invented the phrase which has come into wide circulation as expressing a certain state of things, namely, "Unitarian Episcopatism," and asks that it be withdrawn. An inventor, however, who has failed to take out a patent for his invention cannot prevent it from being taken up and used wherever it seems to meet a want. Our reverend brother may invent a happy (or unhappy) expression and put it in circulation, and afterwards he may repent and disown his handiwork, but to recall it is beyond his power.

For our own part, we are willing to admit that a cant phrase, however expressive, is not the best way of designating a state of things which requires serious consideration. What really confronts us in Massachusetts is an Arianizing movement within the Church. It is a movement by which belief in the divinity of our Blessed Lord and unbelief in that divinity are made matters of indifference, and a broader platform is constantly advocated on which Unitarian and Churchman may stand together, not simply as citizens, humanitarians, and polit-

ical and social reformers, but as representatives of a "common Christianity." The idea seems to be that up to a certain point Unitarians and the Catholic Church of Christ agree, that up to that point both are alike Christians, and that there is no reason why they should not, on every possible occasion, meet together and join in common religious acts.

This is plausible, and it deceives many. Yet the fallacy seems evident enough. What is this agreement up to a certain point? Is the basis sufficient to exhibit any such characteristics as to distinguish the Christian religion from other religions? Are there not Mohammedans and Buddhists, and many enlightened Jews who hold the same view of Christ which is held by the average Unitarian? But no one would assert that Mohammedans, Buddhists, and Jews are Christians. There is a common element between Christianity and natural religion; but natural religion is not Christianity. The Deist and the Christian both believe in a God; but that does not entitle the Deist to the Christian name.

One of the earliest marks by which the heathen world distinguished the Christians was that they were worshipers of Christ. Belief that Christ is God has been the foundation of the Christian religion from first to last. Therefore to deny it, and to inculcate this denial and build up a system of religion upon it, is to constitute a new religion. Between those who believe that Christ is God and those who deny that Christ is God, there is no common Christian ground. To those who believe this doctrine its denial is blasphemy, and to wink at it or ignore it by joining in religious acts with those who so deny it, is nearly as bad. On the other hand, to those who conscientiously deny the divinity of our Lord, to believe in Christ as God and to worship Him is idolatry, the worship of a creature. With what consistency, then, can they refrain from protesting against so great a sin?

Thus the case stands. There is, properly speaking, no common religious standing ground as between those who differ fundamentally as to what religion is. It is the moral duty of such men to labor with all faithfulness and charity for the conversion each of the other, but it is a betrayal of the truth when, with courteous words, each gives the other to understand that there is nothing essential in their differences, and that they will agree to forget them, and meet together as Christian brothers to pray to the unknown God.

We speak of both parties as implicated in his wrong, for how can the one tolerate idolatry any more than the other can condone blasphemy? But we are concerned with the integrity of the Faith of the Church, and it is as clear as day that the Faith is sacrificed in these affiliations. It is reduced to mere opinion. It cannot be that those who in sentimental moments allow themselves to become involved in these compromising alliances, do not realize, when they have time for thought, that the one result of such movements must be to obscure the truth or which the Church stands and break up in the confused minds of the many the foundations of religion. But while some, out of good nature, or under the impulse of emotion, or the embarrassment of public opinion, are suffering themselves to become parties to methods which their sober judgment would reject, and some are lulled into

tacit acquiescence through the influence of the atmosphere which surrounds them, we fear it is impossible to deny that there are also some who are consciously and aggressively fostering by every means in their power an Arianizing movement within the Church whose teachings they have sworn to defend.

Some of the correspondence which has appeared in our columns has made very clear the condition of things with which we are dealing; but, most significant of them all, is the letter of Dean Hodges, of the Cambridge Theological School. It is significant not only as regards the character of the occurrence which he describes, but for the assumption that no right-minded person could object to it. He thus not only discloses his own position, but his estimate of the tone of public opinion in the Church in his vicinity, which he counts upon without the slightest misgiving, as supporting his action.

He tells us that the Christian ministers of Cambridge were engaged in a no-license campaign, and that some one suggested that these same ministers should "come together again for a spiritual conference, for the deepening of the religious life of the ministry, etc." Dr. Hodges thereupon offered for this purpose the chapel of the Theological Seminary of which he is the head. It was a gathering of a distinctly religious character, in which all present were necessarily recognized as equally "Christian ministers." There were devotions and addresses. One of the conductors of this spiritual conference was an eminent Unitarian minister connected with Harvard College, who instructed the assembly on "The Minister's Opportunities."

Dr. Hodges is careful to say that the school, except for his own presence, had no part in the meeting. He sums up the matter thus: "A company of Christian men, charged with great moral responsibilities in this place, met privately one afternoon as brethren, to pray and confer together." But is it any less true to say that it was a company of ministers of various religious organizations, Unitarian among the rest, and that the meeting was held, by invitation, "in a church building set apart to the worship of Jesus Christ as the Son of God," and that at this meeting the strange spectacle appeared of a disciple of Arius, one who rejects the worship of Christ, instructing priests of the Church on the proper way of exercising their pastoral office? Is it quite sufficient to describe the occasion as a private meeting of Christian men, when it was, in fact, a meeting of "ministers," and the object proposed was "the deepening of the religious life of the ministry?" Men cannot divest themselves so easily of their official character, and it is clear that it was no part of the intention on this occasion to do so.

Nor can the dean put off his character as head of the Theological School. What he does in such a matter as this does not simply carry the weight and influence which attaches to the acts of a private person. It inevitably carries all the weight his office can give to it, and its effect upon the young men under his charge is direct and positive. It is impossible not to see that, so far as the dean's influence extends, the effect of his example is to shake the foundations of the Faith and promote the spread of Arianism.

Dr. Hodges likens an opponent to Balaam. Such comparisons are often dangerous. They admit of more than one application.

The last allusion in Holy Scripture to the sinful prophet is in a passage which condemns them that hold the doctrine of Balaam who taught Balak to cast a stumbling-block before the children of Israel by causing them to become participants in a false religion.



Five-Minute Talks

BY CLINTON LOCKE

C.

I have been asked what are the proper views of a Churchman toward prohibition, and I think I can best answer it by considering a very ancient case of conscience. In Corinth, in St. Paul's time, the very finest sheep and oxen were offered in the idol temples for sacrifices. Only a small portion was literally burned. The greater part went to the priests, and they, wishing to turn an honest penny, sold it to the butchers. Now, of course the Corinthian Christians dining in heathen houses were likely to have this meat set before them, or, without knowing it, might buy it in the market. The most sensible portion of them never troubled themselves about this. They held, and most properly, that their own consciences must be the judges in such things, and that their Christian liberty in this matter left them free. St. Paul was himself of this opinion. But there were others in Corinth who were more squeamish, and had very troublesome consciences. They thought it wrong to take part in any social event where anything connected with idols was likely to be brought in. St. Paul had all this business before him. He says pointedly that Christians were at liberty to act as they saw fit, that love to God and man was to be their standard, not what they ate or drank. He then adds this caution: There are weak Christians who cannot see this clearly. This eating sacrificial meat is a tremendous thing to them, and troubles their peace very much. Since this is so, is it not a Christian's part to regard their feelings? "Ought you to be a stumbling block?" And then he says: "If this sacrificial meat-eating is causing my brother to stumble in his Christian course, why, I will never touch another morsel of such meat while the world standeth." Remember, he is speaking of sacrificial meat, and of no other kind. Some good people have worried themselves with the thought that if some people were offended by our meat-eating, we ought all to be vegetarians. What St. Paul means is this: "You may do much harm by not being willing to give up what ought to be an indifferent thing to you."

Now, let me apply this to the modern question of conscience, known under the name of prohibition. It has been dragged out of the sphere of morals and made a tool of politicians, but we must consider it. There is a very large and earnest body of Christians, especially in our own Church, who think it in no wise connected with their Christian calling whether they drink or do not drink anything they choose. They read in their Bibles that their Lord made wine, and, doubtless, like every one else of His time, drank it. They smile at the silly talk that this wine did not intoxicate. If it did not, how absurd in St. Paul to warn the deacons not to be given to much wine! This party of Christian liberty in the matter of drink think the rule of total abstinence for all not only unscriptural, but unworthy of the Christian idea of true manhood. The Christian's

great duty is to learn self-control. Think what a terrible rule it would be that the use of anything must be stopped because of its abuse. Kill your horses, for horse-racing causes frightful abuses. Do not go near a photographer's, for photography is used every day by vile wretches. We are to learn as Christians to walk amid piles of money and never touch a cent that is not our own; to see the most tempting viands and let alone those which would endanger our own health; to use wine, if you wish, with as much moderation as you would use fire, or anything else that needed control; and if you cannot use it in that way, to let it as much alone as you would a tiger whom you could not manage.

But there is another party of Christians who think that no liberty should be allowed in this matter; that in view of the terrible ravages of drink, every man must join to stop the manufacture the sale the use of everything containing alcohol; that a man is not serving his Master truly who does not come out squarely in this matter. This party makes use of the most intemperate and uncharitable language, and classes men who are no more likely to become drunkards than they are to become Mormons, with the wretched victims of a depraved appetite.

Now, the Church has never made any pronouncement about this matter, as the religious bodies around her have often done. It is perfectly within the liberty of any Churchman to belong to either of these parties without its affecting in the least his Christian character or standing. Let us rejoice in this liberty, but let those who belong to the liberty party consider this point carefully: Is it not your Christian duty, if you find that your example is leading young men of your family or of your society astray, men who have not the power of self-control as you have, to abridge your liberty in this respect? Are you not often called upon, as those in Corinth were, for the sake of others to give up your liberty? I say frankly that a man who will let another soul perish, rather than give up the use of stimulants, not taken under medical advice, is not a righteous man. I need say no more, nor need I say, what is self-evident, that the poorest Christian in the world can do no less than labor in every temperate way to lessen the horrible, the unspeakable, evils of intemperance.



Christ, the King of Men

BY THE REV. C. J. SHRIMPTON

The Messiah was a new kind of king in the world, and men were slow to perceive His true quality under the disguise He wore. It was not easy to understand that if God did ever appear in the world, this was the form which, of necessity, He must assume. When Christ entered Jerusalem riding upon an ass, it was something more than the fulfillment of an ancient prophecy which led Him to appear in so humble a manner. "Behold," cried the prophet, "thy King cometh unto thee, meek, and sitting upon an ass." If humanity was to be reached, this was the way in which He must come. What an incongruity, it may be thought, there was between such an appearance and such pretensions. The incongruity, however, is in our misconception of things. We forget where true dignity lies. The customs of the world hold us in their grasp, and we find it difficult to dissociate dignity from outward grandeur. Christ solved this problem. He displayed

before all the world the fact that essential worth, essential glory, comes from within, and not from without.

If we insist that Christ's appearance and habits and associates and poverty and sorrow and labor were inconsistent with His claims, then we side with Pilate. We echo his incredulous question: "Art Thou a king, then?" We are taken in by the tinsel and the glare of wealth and outward power. We are the victims of those vicious standards which hold their own so tenaciously to this very hour, and which insist that splendor of apparel, attendance of servants, and the loftiness of proud looks, equipage, money, lands, applause, are necessary accessories of greatness.

Had Christ appeared thus the world would not now be rejoicing. It was because Christ gave the lie to all these preconceptions, because He exhibited before the eyes of men the true essentials of greatness under an aspect of modesty and poverty, that His appearance was the one event in this world which was worthy of everlasting remembrance. We are very liable to forget these things. Amid the general gladness which has associated itself with Christmastide, the true interest which humanity has in the event escapes us.

The patriarch in his dream saw a ladder resting upon the earth, the top of which reached the heavens, while upon it the angels of God ascended and descended. It was because Christ established and maintained His relation with the earth, because He was born in a manger, and lived a life of poverty, because He was exposed to the pitiless storms which assail the common lot of man, it was because of this that He proved His divinity and brought light into this dark world. The wisdom of the wise and the power of the mighty were not only not needed, but they would have been a drag upon the movement which addressed itself chiefly to the poor and the miserable and the guilty. It is the few only who are eminent; the mass of men move in solid ranks along the dusty highways of life. The typical man is neither an intellectual giant nor a physical Apollo, but the worn laborer, with the lines of care upon his countenance, and the grime of the shop or the field upon his apparel. And so, when Christ came, he took His place beside this man, the typical man, and not beside the prince or the scholar or the statesman or the noble.

Let no one suppose that Christianity would have had a better chance if it had started under what might be thought to be fairer auspices, if it could only have had more recognition from the cultivated classes, and been smiled upon by those who could have given it popularity. It had the air of a very shrewd remark when John Stewart Mill said that it was the misfortune of Christianity that it did not start under the countenance of the Emperor Marcus Aurelius. He seemed to think that it would have taken the world by storm if it could have had such patronage in its infancy. But if this had been done it would have been fatal. It would have left the heart of humanity untouched and unreclaimed. The rope that saved man must needs reach the bottom of the pit. The means of rescue must grasp both extremes. On its upper side it must be divine, and on its lower side it must be human, in the broadest, deepest sense, human. And for this we may sing and be glad. We may worship before His feet who is at once the Lord of angels and the Son of Mary.

The Sublimity of St. John's Prologue

BY THE REV. EDWARD M. DUFF

BIBLE-READERS sometimes refer to the first fourteen verses of the Fourth Gospel as abstruse, metaphysical, and out of touch with the soul's living needs. I confess I never could understand how any one could so characterize this sublime, pathetic, sadly-joyful passage of Holy Scripture. Whenever I read it, I feel as if I were standing upon some Pisgah-height looking down upon the old Jerusalem with its fading glories, and looking up at the New Jerusalem coming down from God out of heaven, with the shout of the great voice saying, "The tabernacle of God is with men." To me, that prologue, so far from being abstruse, is pregnant with the personality and ripened reflections of the aged Evangelist. As I peruse it, I can fairly see that venerable Saint, "the disciple whom Jesus loved," and can almost read his thoughts as he sits down to pen his introduction to that Gospel which crowned the closing years of the first century.

It is a deeply pathetic picture which forms itself before the reader. It is the picture of an intensely solitary man. The years of his earthly activity have closed. The companions of his early apostleship and ministry have been called home. All around him are the new faces of a new generation.

The aged Evangelist breathes the atmosphere of an earthly past and a heavenly present. In the past is that calm, sad-visaged, kindly Instructor of his youthful manhood; that Man who had confided His eternal truths to the outcast woman of Samaria; who had wept at the grave of Lazarus; on whose bosom John himself had reposed at that last sorrowful Supper; from whose agonized lips John had heard the dying words, "Woman, behold thy son! Behold thy mother!"

In the present, there stands before the Evangelist the Man of past history in His timeless and eternal significance. He perceives the Man of Nazareth as One whose goings forth are from everlasting. He sees the works and the words that were done and spoken so many years ago in that little Roman province to be the acts of a Creator—yea, of that Creator without whom "was not anything made that was made." He sees in those acts of the past the two chief things that characterize Divine creation—Life and Light. "In Him was life; and the life was the light of men."

Musing upon the past, the Evangelist sadly recalls how the world had received its Enlightener; how it had misunderstood and misapprehended Him; how it had looked for a glory that should sparkle and glisten with an outward splendor; how it had seen only humiliation. "And the Light shineth in darkness, and the darkness comprehended it not."

The grossness and the denseness of the world's misconception seem to grow upon the Evangelist as he recalls, with lightning pen-strokes, the ministry of John Baptist, sent to prepare for and bear witness of that Light. Nay, there was in the world a witness to that Light clearer and more powerful than the testimony of the Baptist. This was the witness of the in-dwelling Word—"the true Light which lighteth every man that cometh into the world." He whom the Baptist came to proclaim was already shining in the gross darkness of the hearts that were throbbing at the Baptist's proclama-

tion! Oh, miscomprehension that passeth words! "He was in the world, and the world was made by Him, and the world knew Him not!"

But more than this: As the Evangelist still reflects upon the past, the mystery of his Master's rejection grows deeper. His own nation not only miscomprehended Him, not only failed to recognize Him, but spurned and mocked Him. "He came unto His own," are John's reflections—came unto His own as a lover might come to his betrothed—"and His own received Him not."

Now suddenly the Evangelist's reflections become transformed as with a Transfiguration glory. The gloom of the past dissolves before the dazzling radiance of the present. The minor key becomes a clarion note of triumph. There were some; yes, there were some who received Him! And what of them? "To them gave He power to become the sons of God, even to them that believe on His name." Note the tense of "believe." It is in the present tense. It is a present fact that those who believe now, as well as those who believed then, are given power to become the sons of God!

And who are these? And whence comes their belief? These are they that see in human life something brighter than the cold, dead sparkle of external glory; those who see beneath life's frozen surface the verdure and the buds and the blossoms and the many-hued flowers of love and sacrifice and sincerity and consecration. These are they who are born "not of blood, nor of the will of the flesh, nor of the will of man, but of God." These are they who, being "born from above," can see the spiritual glory of God's kingdom; for, "except a man be born from above, he cannot see the kingdom of God."

Then the vision of the Man whose robe was sincerity, whose sceptre was love, whose diadem was self-sacrifice, bursts upon the Evangelist in a flood of splendor; and, penning the prologue's climax, he thus sums up his personal recollections: "And the Word was made flesh, and dwelt among us, and we beheld His glory, the glory as of the only Begotten of the Father, full of grace and truth."

St. Luke's Rectory, Hastings, Minnesota.

— x —

The Daily Service

BY THE REV. F. S. JEWELL

Nine plain reasons for maintaining it as such, wherever, and just so far, as it is not absolutely impracticable to do so.

1. The very name demands it. Unless it is to be thus maintained, the term "daily" is absurd.

2. The Prayer Book evidently contemplates nothing else. To set forth a service for both Morning and Evening Prayer, is to provide for a daily service; unless it is expressly styled "occasional," or is rubrically limited to "places where it may be convenient," which is not even implied by the Prayer Book.

3. The daily service, duly observed, is a distinctive mark of the Church's idea of holy worship, as different from the closed churches and almost exclusive "Sabbath Day" services of the denominations.

4. Its due observance serves as a constant reminder to all Christian people of the presence of the true Faith among them, and of the necessity of some systematic use of daily prayer and thanksgiving to spiritual life and progress.

5. It would always afford a timely opportunity for remembering in due season, in the Church's prayers, the sick, the dying, and the afflicted; instead of its being postponed, as is too often the case, till Sunday, and perhaps till it is too late.

6. Said at the proper hours, the daily service might supply those who are not able, of themselves, to maintain family prayers, with a most wholesome and edifying substitute for the latter.

7. Such devout attention on the part of both priest and people to the Prayer Book order for the daily service would tend to the needed restoration of the daily Sacrifice, for what is granted to the less suggests what is due to the greater.

8. Even if the attendance should not be large, the daily service is important as a constant witness to the truth that the use and value of the prayers of the Church do not depend on numbers, as if they were simply the prayers of those present, but upon their being offered to God as the prayers of the whole Church.

9. Finally, the maintaining of the daily service would be a means of brightening and strengthening each day the bond which unites all Catholic Christians throughout the world in one body of the Faithful, everywhere alike loyal and obedient.

— x —

Letters to the Editor

THE INFLUENCE OF THE WYOMING CATHEDRAL

To the Editor of The Living Church:

The prominence given by the various Church papers to the opening of the cathedral church of St. Matthew, Laramie, Wyo., has been most gratifying to all who are in any way interested in this new departure of the establishment of a cathedral in a missionary jurisdiction, and has encouraged me to give my impressions as to the success of the undertaking.

Your readers have been made aware through your paper that this cathedral was formally dedicated to the worship of God on December 17th last. Many, I know, criticise the wisdom and doubt the expediency of such a step as Bishop Talbot took when he began to build such an edifice, yet I am sure that most of these would have their views greatly modified if they could see the daily working and witness the powerful influence of the Church through this new cathedral.

I came to this place recently from one of the oldest dioceses in the country, and nearly the first question asked me was: "Have you seen the new cathedral?" I went to see it, and wondered. I wondered not only at the energy of the good Bishop, through whose untiring labors and earnest prayers the splendid structure was then nearing completion, but I also wondered if the results would ever recompense or justify the expenditure of so much toil and money.

As the time went on, I observed that the cathedral was a matter of intense interest, not only to the members of the congregation, but to the community at large. All agreed that it was to be a great thing for the city and the State, not because it was a handsome building, but because it was felt that the building was the embodiment of just such a civilizing and refining influence as is so much needed in this far western country.

After I had been here about three months, the cathedral was dedicated, and upon the day of opening was demonstrated most strongly the immense hold the Church has upon this community.

To do honor to the Church as represented by this cathedral, every fraternal order in the city marched with full ranks in the procession to the building. The Governor of the State, with his staff, made a special journey from the capital city to be present at the opening ceremonies.

Distinguished citizens from all parts of the State came to pay their tribute. Every Protestant minister in the city walked in the procession. These same ministers had, on the preceding unday, publicly requested their flocks to do honor to the occasion by their presence at the cathedral upon the opening day. Of such importance was the occasion deemed that the mayor issued a proclamation requesting the merchants to close their places of business during the hours when the dedicatory services were being held. The officials of the Union Pacific Railroad closed the repair shops, so as to give opportunity for their employes to attend. The State University suspended its work, and the president and faculty were present at the services, while the students, fully uniformed and armed, headed the procession.

When the doors were thrown open, an immense throng surged into the church, filling every seat and packing the aisles. Though the services were long, all remained until the end. At that part of the Communion Office where we are accustomed to see a greater part of the congregation file out of the church doors, no one left his place. In the evening there was another service, and again there was an immense congregation. That these throngs were not drawn by mere curiosity the substantial offertory was ample evidence.

To a layman such as I am, it seems that behind all this spontaneous demonstration there is something more than a mere interest in the dedication of a church building—that there is a recognition of a new power for good among our people, and that the cathedral is the exponent of that power. Before the opening of the cathedral, the same forces were at work, the same good men preached and prayed, but their labor was among a few. To-day the old church that we have left and that often contained at the hour of Sunday service more pews than people, would not hold the congregation that twice each Sunday gathers in its new home. The centralization or crystallization of the Church's work in the cathedral has in this short period wrought such a marked change that all doubts as to the wisdom of the movement are being rapidly dispelled, and I hope that this communication will help to demonstrate the practical wisdom of the step taken by Bishop Talbot. To those who are on the ground and can see the results there can be no doubt that the establishment of a cathedral in a missionary jurisdiction is the wisest of missionary movements. H. U. ONDERDONK.

Laramie, Wyo., Jan. 6, 1897.

THE LATE DR. ADAMS

To the Editor of The Living Church:

In addition to your welcome words in your issue of Jan. 9th, upon the Rev. Dr. Adams, of Nashotah, will you kindly allow a line by a graduate of his first class, and one who for fifty years has held him with great affection and gratitude? For Dr. Adams was a man of peculiar temperament, and both won hearts and kept them. Ever ready to impart of his great learning, he was never impatient, never severe, but genial, sympathetic, full of energy, life, and wit; always making the best of everything, and keeping every one in good heart. For his great knowledge of books, and his method of thorough instruction, he has long had the gratitude of those who have passed under his hands. Looking through the long vista of years to the earliest days of Nashotah, when Adams and Breck and, over all, the blessed Bishop Kemper, were there, what a bright vision arises to the view! Then, a glorious company of young men from the West and East, a band of brothers, hard students, uncomplainingly bearing every self-denial for the work in hand. Inspired by the example, and following the footsteps, of Adams and Breck, every Saturday or Sunday saw them, in winter or summer, storm or calm, going miles away, and entering every cluster of dwellings or lonely emigrant's hut, to give the comfort and blessing of the Church's words to her children. What a happy, satisfying life it was! Breck, Adams, and "The Brotherhood"—what a Christian family it was! Nearly all of those early ones have

gone; but two remain of the class of 1847. One, the bright, joyous, beloved "Frank Haff," now of Oshkosh, Wisconsin, in whose church will soon ring out a new and sweet-toned bell, to commemorate the 50th anniversary of his ministry; the other, the writer of these lines. The leaders of that day have now all passed on, followed thitherward, indeed, by a glorious company of later years, and all of whom have gone to meet "their hope and joy and crown of rejoicing in the presence of our Lord as His coming." J. P. T. INGRAHAM.

CHRIST'S HUMAN KNOWLEDGE

To the Editor of The Living Church:

I should like to add a few words to what Dr. Locke has said in his interesting way on the subject of our Lord's knowledge, in his "Five-Minute Talks" of Jan. 16th. He says of the mind of Christ, "It was always just as perfect as it could be in a being that far developed . . . not perfection from our standard, but the perfection of a divine nature, expressing itself through the medium of a human nature, and that of necessity can only express so much."

He has brought out in a clear manner the truth that Christ could not "translate His divine omniscience into the terms of human thought." But I am sure he will pardon me if I add another truth needed to complete our idea of His knowledge.

The thought is this: Divine omniscience and finite human knowledge were united in His Person in such wise that each preserved its integrity, although in the closest of all unions and in constant co-operation. The result is that while we observe certain real limitations and a real "increase" in His human "wisdom," we are not obliged for this reason to deny His personal omniscience.

How Christ could be omniscient and yet at the same time really be subject to the conditions of increase in wisdom, is, of course, beyond our understanding.

But two considerations help to relieve our minds of difficulty on this account. In the first place, the mystery of the co-existence of infinite and finite knowledge in Christ is but a part of the larger mystery of the co-existence of the divine and human natures in Him, each preserving its integrity, which we must believe in if we accept the Incarnation at all.

Again, our Lord's two knowledges are not the same in kind. If they were, it might seem that the more extensive knowledge would absorb the less extensive and obliterate its limitations. But they differ in mode as well as in quantity. The result is that He knew all things in a divine way, while, in quite another way, He knew such things only as a human mind endowed with the fullness of grace can know. The point to be insisted upon is that the fact that He did not know all things in a human way of knowing them is consistent with the truth that, in another and divine way, He knew all things while on earth. FRANCIS J. HALL.

Chicago, Jan. 18, 1897.

A CORRECTION

To the Editor of The Living Church:

In your paper of Dec. 26, 1896, you give an item of Church news in reference to the diocese of New Westminster, in which a misstatement is made, to which I feel sure you will be glad to have your attention directed, in order to rectify it.

You state that the S. P. G. gives a grant of £300 to the Indian work. This is not the case. The Indian work receives no grant from the S. P. G. now. This was formerly the amount, given for this work, but less than a year ago arrangements were entered into by which the Bishop of the diocese receives this grant, and the Indian missionary was made archdeacon subject to this agreement, and despite the deplorable condition of the Endowment Fund, it is felt by many Churchmen in the diocese that this transfer is far more deplorable, and they feel that a great injustice has thereby been inflicted on the Indian mission. PRIEST

New Westminster, B. C., Jan. 11, 1897.

CHURCH BOOKS

To the Editor of The Living Church:

I desire, through THE LIVING CHURCH, to thank the editors of *The Living Church Quarterly* for the list of books published in the Almanac. It is very timely indeed, in these times when much trash is published not only in secular but religious literature, to have placed before clergy and laity a list of such wholesome books, the authors of which, most of them, were indeed "fishers of men," adepts in winning souls to Christ and His Church. Bishop Randall's, "Why I am a Churchman," and Dr. Huntington's "The Church Idea," without the notes, should be especially emphasized. FRANK W. HENRY,

Greeley, Col., Jan. 8, 1897.

Rector.

A RESIGNATION

To the Editor of The Living Church:

As my connection with the Church Unity Society has been somewhat of a public matter, it seems fitting that I should publicly state the fact that I have resigned my office as secretary of the society. The position did not prove to be, as I hoped it would be, so related to my duties as secretary of the Brotherhood of Christian Unity and treasurer of the League of Catholic Unity, as to make them all work together to a common advantage. THEODORE F. SEWARD.

East Orange, N. J., Jan. 12, 1897.

Personal Mention

The Ven. Joseph Carey, D.D., has received from Griswold College the honorary degree of doctor of laws.

The Rev. J. B. Falkner, rector of Christ church, Germantown, Pa., is to make a visit to Bermuda for recovery of his health.

The Rev. Sheldon M. Griswold has not accepted the call to Ogdensburg, N. Y., as stated in our last issue.

The Rev. A. Kingsley Glover has accepted the rectorship of the Nativity, Wells, Minn., and the missions connected with the parish.

Bishop Morris' address will be Montecito, Santa Barbara Co., Cal., for the months of January, February, and March.

The postoffice address of the Rev. A. A. McAlister has been changed from Mare Island, Cal., to 19 West 38th st., New York City.

The Rev. John Anson McCausland has been transferred to the missionary jurisdiction of Duluth, and is settled at Alexandria, Minn.

The Rev. Robert G. Osborne, rector of St. Andrew's church, Baltimore, Md., has resigned to take effect April 1st.

The Rev. Robert Scott entered upon the rectorship of St. James' church, Fort Edward, N. Y., on the second Sunday after Epiphany, Jan. 17th.

Ordinations

The Rev. John W. Heal who was recently appointed rector of St. Matthew's church, Sparrow's Point, Md., was ordained to the priesthood by Bishop Paret, at old St. Paul's church, Baltimore, Md., on Sunday, Jan. 10th. The Bishop preached the sermon. He was assisted by the rector, the Rev. J. S. B. Hodges, S.T.D.

Died

BARSTOW.—Entered into the rest of Paradise, on Thursday, Jan. 14th, 1897, Mrs. Amelia Mix Barstow (aged 82 years), for 51 years a faithful and loyal communicant of Christ church, Towanda, Pa.

THOMAS.—Entered into rest, Monday evening, Jan. 4th, 1897, May, eldest daughter of Helen M. and the late Richard S. Thomas. A faithful worker in the parish of St. John's, Boonton, New Jersey.

Church and Parish

WANTED.—Self-supporting parish, only such, by musical priest, extempore preacher. WORKER, care THE LIVING CHURCH.

WANTED.—A small cure, by a pronounced Churchman, unmarried, experienced, capable, and with a little independent outside means of support. Address XXX, care of THE LIVING CHURCH.

PARISH or assistantship wanted—in the East preferred—by young rector, preacher, and worker. Recommendations from present Bishop and vestry. Address, "D.D.," care of LIVING CHURCH, Chicago.

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

The Editor's Table

Kalendar for January, 1897

1. CIRCUMCISION.	White.
3. 2nd Sunday after Christmas.	White.
6. The Epiphany.	White.
10. 1st Sunday after Epiphany.	White.
17. 2nd Sunday after Epiphany.	Green.
24. 3rd Sunday after Epiphany.	Green (White at Evensong)
25. CONVERSION OF ST. PAUL.	White.
31. 4th Sunday after Epiphany.	Green.

Sleep

BY MARGARET DOORIS

It is to lose all anxious care and strife
 Awhile, in sweet repose,
 To rest from the sore toil of daily life
 With all its bitter woes,
 A respite from each stinging pain and ache.
 A balm that gives relief
 To the dull agony of hearts that break,
 Crushed by some heavy grief—
 Neither to know nor feel the world's dark frown,
 But in a mystery deep
 All sorrows, cares, and smarting pains to drown,
 While angels vigil keep.

London, Ohio, Nov., 1896.

— x —

ETHELBERT TALBOT was born at Fayette, Mo., on Oct. 9, 1848. He graduated at Dartmouth College, Hanover, N. H., in the class of 1870, and received his degree of S.T.B. from the General Theological Seminary on his graduation thence in 1873. He was ordained deacon on St. Peter's Day, June 29, 1873, at the church of the Transfiguration, New York, by Bishop Robertson, and was advanced to the priesthood by the same bishop in St. Mary's church, at his birthplace, Fayette, Nov. 4, 1874. From 1873 to 1887 he was rector of St. James', Macon, Mo., and of the military academy in that city, of which he was the founder. He received the degree of S.T.D. from the General Theological Seminary in 1887, and in the same year the D.D. from Dartmouth and the LL.D. from the University of Missouri. He was nominated to be Missionary Bishop of Wyoming and Idaho by Bishop Seymour of Springfield, just ten years ago, and was consecrated in Christ church, St. Louis, on May 27, 1887, by Bishops Whipple, Quintard, Tuttle, Spalding, Perry, Burgess, and Seymour. He visited England to attend the missionary conference of the Anglican Communion in London, in 1894, where his eloquence and his inimitable recital of missionary incident and adventure won for him friends everywhere. Bishop Talbot has refused several opportunities for translation to eastern dioceses, and has remained with his clergy in the mission field to which the Church has sent him. The opening of St. Matthew's cathedral, Laramie, is but one of many notable achievements during his episcopate, but it is a fair sample of what the Bishop's unflagging zeal and undaunted enthusiasm can accomplish.

— x —

THE University of Chicago is to have a new university magazine on a platform described as "catholic" and "scientific." Scholars "of all shades of theological opinion," it is said, will have an opportunity to publish their investigations. There is to be no editorial department and therefore nobody in particular will be responsible for the views and course of the magazine. This ought to be lovely and satisfactory to everybody, says *The Interior*. You take the magazine and you can select the kind of doctrine you prefer, Buddhism, Darwinism, Vaticanism, or the straight old orthodox Baptist doc-

trine, if anybody cares to expound it in this up-to-date "catholic" and "scientific" magazine, the organ of a university supposedly religious as to its founders and intentions.

— x —

THE cathedral of Truro, the latest of English cathedrals, is described by "Peter Lombard" in *The Church Times*. Architecturally it consists of a choir and transepts, and no nave. The style is that called "early English." From the interior the choir is described as gloriously beautiful, every detail of stately arch, column, and clerestory being perfect. A peculiar feature is the perpendicular south aisle, which the visitor is at first at a loss to understand as forming an integral part of a building otherwise entirely in the early English style. Along the south side of the choir runs a beautiful screen of iron work, and on the other side of it a narrow ambulatory, while beyond that, down three or four steps, is the floor of this south aisle. Being entered, it is discovered to be a complete church in itself. It is, in fact, the old parish church of Truro. It has its own altar, pulpit, and seats, as well as its own clergy. The explanation is that when the site was selected, the Bishop insisted that the plans should be so drawn as to retain as much of the old church as possible to be so built into the main structure as to form an integral part of it. The effect is considered to be remarkably good. There is a daily celebration of the Holy Eucharist in this cathedral and frequent sermons on week days as well as Sundays.

— x —

A CLERGYMAN of the diocese of Maryland writes that he witnessed, not long ago, the administration of Baptism by a colored preacher, with the following formula. The place was a mill pond, and the candidates numbered ten or twelve: "By authority and power committed unto me by our Lord Jesus Christ and the State of Virginia, I baptize thee, John Smith, with the Baptism of repentance for the remission of sins."

— x —

THE *Church Times* mentions, as "among the more notable prose works of the year," Mr. Purcell's extraordinarily frank "Life of Cardinal Manning," Mr. Lecky's "Democracy and Liberty," the Duke of Argyll's "The Philosophy of Belief," and Zola's "Rome;" and of books which have a special interest for English Churchmen, the lives of Archbishop Magee and G. J. Romanes, Froude's "Lectures on the Council of Trent," Baxter's "Sanctuary and Sacrifice," Mr. Gladstone's "Studies Subsidiary to Butler's Works," Brightman's "Eastern and Western Liturgies," Wakeman's long-needed and excellent "Introduction to the History of the Church in England," and the "Memorials of Lord Selborne."

— x —

AT a meeting of Churchmen and Churchwomen held at St. James' Hall, the following resolution in relation to some writings by Church clerics was adopted: "That having learnt with the greatest alarm that certain clergy of the Church of England have proclaimed in public that the existence of a personal God can be no longer relied on as a truth divinely revealed, that the truth of almost every other article of the Christian faith is openly denied and set aside; that suggestions are made that the Creeds and other Church formularies should be repeated in a new and false sense by the

clergy and people in divine services, and further, that opinions adverse to the truth and supremacy of the Christian revelation are taught from Church of England pulpits—this meeting of English Church people calls upon the entire Anglican Episcopate assembled at Lambeth in 1897 to re-affirm as true and binding the whole Christian revelation contained in the Creeds, and to condemn such teaching as opposed to it."

— x —

St. Thomas' New Altar

In observing the splendid new altar and reredos in St. Thomas' church, of which a description was recently given in the columns of *THE LIVING CHURCH*, and noticing the apparently small effect and its contrast to the rich coloring that surrounds it, we could not help feeling that a bolder structure of stone work, such as is used in the church itself, pillars, for instance, rising up as high as the top of La Farge's pictures, and supporting a well designed baldachino extending over the altar, would have been the proper conception in such a majestic church.

It will be remembered that St. Thomas' is an attempt, and a successful one, by Upjohn, to combine the great dome space of the Romanesque and classic styles of architecture with the Gothic. The baldachino, one of the distinctive touches of the classic basilica, would be exactly the thing for the chancel which Upjohn has given to this great church.

Now it must be confessed that beautiful as the altar and reredos are in themselves, yet they are not grand enough to be the centre of such a structure. All is too gleaming white in color effect.

An easy way to obviate the difficulty now would be to ornament it with gold, thus emphasizing the preciousness of all, and suggesting a reason for the limited extent of the structure itself.

It was a difficult problem to adjust such an altar and reredos to the existing architectural relations. A notable example of how a good thing can be thus harmoniously managed is afforded in the beautiful and dignified reredos at the church of the Transfiguration, where an old altar and an old church were taken as they were, and the new fitted onto the old in the happiest and most effective manner. The work at St. Thomas' certainly does emphasize the altar, and helps wonderfully the sacramental idea. The proper ornaments, in rich designs, would help to dignify what has been already so well done. K.

— x —

Literary Progress in Japan

THE *Dial*, of Chicago, reports some very interesting facts with regard to the development of contemporary Japanese literature taken from a Japanese newspaper. Among the list of recent translations into Japanese appear Westermann's "Evolution of Marriage," Darwin's "Origin of Species," and Kant's "Critique of Pure Reason," which shows that the Japanese are taking up the same problems which are engrossing the attention of scholars and of thinking men in the West, and that the questions which are vexing us are also vexing this singularly open-minded and progressive people. It is still more surprising, when one remembers what Japanese civilization has been, to find romances and novels from Japanese sources dealing with the question of sex and with that element of romance which has long

been the staple of western novels, but of which Japan has practically had almost no consciousness. It is not so surprising to learn that the demand for novels is so great that forgotten works are being rapidly reprinted and that new novels are circulating with astonishing rapidity. Newspapers and magazines are multiplying, and the subjects with which the contributors to periodical literature are dealing are very like those which constantly come under the eye of readers in Western Europe and America. There is a general complaint that literature is being degraded by the commercial spirit; that the periodicals are devoting too much space to fiction; that the critics are too rash and positive; and that the facility with which books are published is encouraging immature writers to inflict their crude ideas upon the reading world. It is painful to note also that in Japan, as in the West, a good many have a way of advertising themselves in very undignified fashion. A good deal of this literary interest appears to be uncertain in its direction and taste; more than half the number of magazines and newspapers in any given year die, to be replaced by other publications doomed to a similar early mortality. A good deal of serious work, however, has recently been inaugurated. Under the government auspices an elaborate history of the late war with China is in preparation, and the Imperial University has undertaken the preparation of an exhaustive history of Japan, the material for which a committee of sixteen scholars is now collecting.—*The Outlook*.

Book Notices

The Church Historical Society Lectures. By the Rt. Rev. G. F. Browne, B.D., and the Rev. Dr. Mason; the Rev. F. E. Brightman, M.A.; W. E. Collins, M.A.; and W. H. Frere, M.A.

The Same, Series II. By the Rev. Dr. Robertson, and the Rev. Messrs. Ottley, Rockham, and Collins.

These two small volumes, issued under the auspices of the Society for the Promotion of Christian Knowledge, are of great value for the instruction of our people in matters connected with the history of the Church of England, from which our own is descended. Since it is accepted as an unimpeachable fact in the manuals of history in use in our public schools, that the Church of England was founded by Henry VIII., the clergy are often confronted with the duty of refuting that falsehood. We do not know how they could do better than to procure or recommend these and other volumes on the S. P. C. K. list relating to the history and character of the Anglican Communion. The first of the volumes before us deals with strictly historical questions, such as "The Changes made at the English Reformation," "The Position of the Pope in England in the Middle Ages," "The Modern Papal Claims," "The Present Position of the Roman Catholic Body in England," and "The Objections to English Orders." These are all subjects of the highest importance for a correct understanding of the claims of the Church, and the very things on which our people most need information that they may be able to meet the attacks which are commonly made upon our communion. The "Second Series" deals with the fundamental question of "Authority in Matters of Faith," and brings together under that head a number of subjects on which clear views are most necessary. The principal heads are as follows: "The Bible in the Church," "The Teaching Power of the Church," "The Voice of the Church," "The Authority of General Councils," and "Roman Claims to Supremacy." All of these subjects are dealt with by men of high scholarship and reputation, while the style is such as to be clearly intelligible to people of ordinary education. We know of no books of the kind calculated to

be so useful to the parish priest in his endeavor to train his people in sound views, and to develop an enthusiastic and intelligent devotion to the Church of their Baptism.

Recent Research in Bible Lands; its Progress and Results. Edited by Herman V. Hilprecht. Philadelphia: John D. Wattles & Co.

This work has grown out of a series of articles prepared by leading specialists for *The Sunday School Times*. Such names as Sayce, Hommel, Mahaffy, Ramsay, and Hilprecht himself, give ample assurance of the first-rate value of the collection. Of chief interest are the articles on explorations in Babylonia, Egypt, and Arabia, and that on early Greek manuscripts from Egypt. Prof. Hilprecht's narrative of the investigations of himself and his companions on the ancient site of Nippur or Nuffar in 1888 and 1889, with its remarkable results, is of surpassing interest. Some idea may be formed of the wide range of the discoveries there made when we learn that Prof. Hilprecht designs to publish the results in four series of from ten to fifteen volumes each. A wealth of fresh knowledge has been brought to light relating to the history of civilization in that wonderful region, reaching back to a period of four or five thousand years before the Christian era. Moreover, we are far from having come to the end of these discoveries. In the article on Arabia, Prof. Hommel is chiefly concerned with Dr. Edward Glaser's travels and researches during the last ten years. His discoveries give quite a new importance to the ancient history of Arabia. Hommel expresses the conviction that from Arabia will come the direct proof that the modern destructive criticism of the Pentateuch is absolutely erroneous. It only remains to say that the volume is admirably illustrated with more than forty carefully executed engravings.

The Bishops of the Church of England in Canada and Newfoundland. By the Rev. Charles H. Mockridge, M. A., D.D., Canon of St. Alban's cathedral, Toronto. Toronto: F. N. W. Brown.

These brief biographies are not only interesting in themselves, but form, taken together, a valuable contribution to the history of the Church in Canada. It is interesting to remember that Dr. Charles Inglis, first Bishop of Nova Scotia, was also the first of all the English bishops consecrated for the colonies. His name stands at the head of a long and honorable list of men who have labored in various parts of the world to extend the Anglican communion. Bishop Inglis was consecrated in 1787, and died in 1816, at the age of 82. It is well-known that he was rector of Trinity church, New York, at the close of the Revolutionary War, and was sent into exile on account of his persistent loyalty to the English Crown. At the date of his death the see of Quebec was in existence, and Dr. Mountain had been consecrated, but no further step was taken towards the distribution of dioceses until 1839, when Dr. Strachan was consecrated for Toronto. Montreal did not become a separate see till 1850. There are now two provinces in British North America, the one embracing seven bishoprics, the other ten, and besides these, four independent sees, three in British Columbia, and one in Newfoundland. The book is brought down to the recent consecration of Bishop Du Moulin in May last, and the still more recent death of Bishop Burn of Qu'Appelle, and appointment of his successor, the Rt. Rev. John Grisdale.

Religious Faith. An Essay in the Philosophy of Religion. By the Rev. Henry Hughes, M. A. London: Kegan Paul, French, Trubner & Co.

The author has divided his work into two books, the first entitled, "The Meaning of Faith;" the second, "The Philosophy of Faith." In the first, he proposes the problem to be solved; namely, what does Christianity mean initially by faith? In order to answer this question, he explores with exhaustive care the various uses of the word, first in the Gospels; then in the Epistles of St. Paul, especially, of course, the Epistle to the Romans; and finally, in the other apostolic writings. The result is a contribution of some value in exegesis, if not in

theology. So much we may say without accepting the author's distinctions in every case. For instance, we doubt the validity of his distinction between the faith of Abraham and the faith of the Christian. The argument of the fourth chapter of the Epistle to the Romans seems intended to prove that they were essentially the same. Our author seems to have overlooked the fact that God is said (Gal. iii: 8) to have preached the Gospel beforehand unto Abraham. On the other hand, we are fully agreed that St. Paul regards submission to Baptism as a necessary part of saving faith in Christ. The second book is entitled "The Philosophy of Faith." In the course of the discussion, the doctrine of Baptismal Regeneration is strongly insisted upon, and there are incidentally some excellent criticisms of Prof. Green, Huxley, Martineau, and others. The work, however, is constructive rather than controversial, and is written in a calm and philosophic style.

Primitive Buddhism. By Elizabeth A. Reed, M.A. Chicago: Scott, Foresman & Co.

This book will be found useful to students of modern Buddhism, or Theosophy, as it is designated to-day in order that the flavor of an Oriental religion may be smothered under a metaphysical savor. The haze of mysticism which hovers about Theosophy, and which furnishes its principal attraction for certain classes of investigators, is only in part dispelled by a study of the original teachings of Gautama Buddha, for all Orientals are mystics, and appear to prefer philosophical involution to clear thought, flat contradictions being so common in their articles of faith as to become almost the-rule. This was true in Gautama's time, as it is to-day; but the author shows, by liberal and frequent quotations from the Buddhist canon, that the Buddhism of primitive times was a very different doctrine from that taught by modern followers of the mendicant philosopher. This work will prove of especial value to those who have cultivated an interest in Theosophy, but who have neither the time nor opportunity to consult the translations of the original teachings of Gautama made by modern students of Oriental literature. A large class of general readers will no doubt be glad to read and possess this little work on a subject which is so much in evidence to-day.

Thanksgivings after the Communion of the Body and Blood of Christ. Compiled from Ancient Sources by a Layman of the American Church. With an Introduction by the Rev. George McClellan Fiske, D.D. New York: James Pott & Co. Price, \$1.

It was a happy thought to gather, as has been done in this beautifully printed volume, the most excellent of the forms of Eucharistic Thanksgiving from ancient sources, Eastern, Western, and Anglican. Loving and judicious care has been exercised in the selection. In Dr. Fisk's admirable introduction some explanation is given of the principle which has guided the compiler: "Great pains have been taken to avoid devotions of the sickly, sentimental type," and the prayers selected are those suitable for calmer moments, for use at home, and with the view of prolonging and deepening the effects and impressions of Communion. The book is divided into three parts, the first from ancient liturgies, the second from modern books of devotion, but largely derived from, or founded upon, ancient forms, while the third comprises a body of Psalms suitable for use as acts of thanksgiving. It is peculiarly gratifying to know that such a collection is the work of a layman, gathered together and arranged in the intervals of business cares and toils. May the Church be blessed with many such laymen!

Four Bible Studies. By John H. Osborne. New York: A. C. Armstrong & Son.

We have in this little volume an exposition on new lines of three of Our Lord's parables, "The Friend at Midnight," "The Widow and the Unjust Judge," and "The Unjust Steward," ranged respectively under the titles, "Shamelessness," "Revenge," and "Fidelity." To this is added a

chapter on prayer. The author presents with becoming diffidence what he regards as "new and better exegesis" of the parables. While we are by no means convinced of his success, as he does not seem to us by any means to have sounded the depths of parabolic teaching, the book contains much that is worth reading and many shrewd remarks and suggestions.

The Conversion of the Heptarchy. Seven Lectures given at St. Paul's by the Rt. Rev. G. F. Browne, B. D., Bishop of Stepney, Canon of St. Paul's. London: S. P. C. K.; New York: E & J. B. Young & Co. Price, \$1.

These lectures are in historical sequence to two former volumes by the Bishop of Stepney, on "The Church in the British Isles before Augustine," and on "Augustine and his Companions." The early history of the Anglican Church is presented in these three volumes in very convenient and readable form. The last is fully equal to its predecessors in interest and scholarship. The last lecture, on "The Bewcastle Cross and other Monuments," is peculiarly attractive.

DR. VAUGHAN'S sermons in three convenient volumes, boxed, are published by Mr. Wilbur B. Ketcham, 2 Cooper Union, New York; \$1.25 per volume. They are entitled, "Characteristics of Christ's Teaching," "Plain Words on Christian Living," "Christ the Light of the World."

A PRETTY booklet has been prepared and is for sale by the Rev. Harvey B. Greene, Lowell, Mass., entitled, "Pressed Flowers from the Holy Land." It contains a dozen specimens of pressed flowers gathered by the author's own hand in Palestine. The color and form of the flowers have been admirably preserved, and the descriptive text is appropriate:

"No better gift hath Palestine
Than you, O flowers fair!
Endeared to Him whose tender eyes
Looked on your beauty rare."

Such an album is a souvenir that any devout Christian would prize. Price, 50 cts.

"VESPER BELLS AND OTHER VERSES" is the attractive title of an attractive volume of poems by the Rev. H. G. Batterson, D.D., published by James Pott & Co. We wish the full name of an author could always be given on the title page. Some of these poems have been published in the columns of THE LIVING CHURCH; all have been read with delight wherever they have appeared. Most of the verses are devotional, wholesome, dignified, and helpful, while the author gives us glimpses here and there of playful humor and pathetic power. There are several stirring patriotic lyrics. The hymns for the Christian year are perhaps of most permanent value. Dr. Batterson's version of *Adeste Fideles* is one of the most popular of our authorized hymns, and is everywhere sung at Christmas-tide; but why have our compilers changed "Born for us of MARY," to "Born this happy morning?" A beautiful portrait of the author is given as a frontispiece.

Magazines and Reviews

The Architectural Record of last quarter has a paper on "Modern Hospitals in Europe," which our builders interested in such structures would do well to read. The highest praise is given to the hospitals of France recently constructed. It is noted that in these the chapels have been abolished. "Offsprings of Christianity, the hospitals of Paris have repudiated their paternity and broken, in these latter days, the tie which bound them to the source of their existence." (14 Vesey st., New York.)

The Cosmopolitan for January offers a varied programme to its readers. The opening paper is on "German Students and their Absurd Duels," causing one to wonder that higher ideals and more common sense do not exist among these young men and those who have control of them. "Some Types in Dixieland" furnish us with some picturesque illustrations. From the South we travel to France and hear of "The Famous Fete at Vaux." Then comes a story by A Conan Doyle, and "The Story of the Far-

mer's College," by Murat Halstead. Max Freeman writes of "Fin de Siecle Stage Costumes," and Alma Dalma of Mascagni and his new opera. Each of these papers is lavishly illustrated, and for light reading almost all tastes may be suited in this issue of the magazine.

The January number of *The International* has for its frontispiece a reproduction of a picture, "Gabriella," by the Spanish painter Vinea. The illustrated article on Guatemala, by Tommaso Caivano, begun in the October number, is continued; and the continued story is also from the Italian. Six chapters of a dramatic tale, "The Silent Mill," by Sudermann; and French, Swedish, Dutch, and Norwegian short stories are also included in the table of contents. This is the first number of the second volume. The publishers feel that, in this short space of time, it has been demonstrated that there is room for such a magazine as *The International* aims to be, and that no other publication covers its special field. [The Union Quoin Co., 358 Dearborn st., Chicago. \$1 a year.]

Two articles at least in *The Forum* for January assure one that the magazine aims to justify its name; for the estimate of Leo XIII., by one held in high esteem personally by the Pope, and "The Philosophy of Meliarism," by an American journalist, are at opposite poles of thought. The writer of the former, a distinguished French academician and diplomat, believes Leo XIII. to be the greatest man of his time, and likens him to Columbus in that, among dwellers at the Vatican, he is "the first to reach out to the trans-Atlantic world." Mr. Brown coins his word, "meliarism," to denote the ground between optimism and pessimism. His position may be understood from his own words in reference to man's responsibility to God. "The human being is responsible to himself and to his fellows, perhaps to his own ideals; but there the responsibility ends. Theological notions on the subject are but nebulous metaphysics, not worthy of serious consideration." The Hon. Alonzo B. Cornell, ex-Governor of New York, proposes, as a remedy for the paralysis to business consequent upon presidential elections, that the term of office be extended to six years, with the proviso that the President be ineligible to re-election for the term immediately succeeding; that the retiring President be made a life member of the Senate; and that members of the House of Representatives be elected for three years.

Opinions of the Press

The Lutheran

FORMS OF PRAYER.—When the disciples asked Jesus to teach them to pray, He had already answered their request, the spirit of prayer was already given them, only they felt the need of a suitable form through which to breathe their devotions. Herein lies the value of a form of prayer (or of a Prayer Book, if you please)—it is an aid to devotion. When our spirits are dull and sluggish, how the longings of some kindred spirit, expressed in some fitting form, are caught up within our souls and give them the voice they need! Not to know the value of a written prayer is not to have tested it. Surely our fathers knew how to pray if their children do not.

The N. Y. Evening Post.

THE ARBITRATION TREATY.—Whether ratified or not, the moral effect of the treaty cannot be lost, and it is moral effect mostly that is sought for in the effort to bring it about. It puts off the motives leading to war. It accustoms the public mind to forbearance, moderation, discussion, negotiation. It causes waiting, and waiting is almost always promotive of peace. It teaches the public to expect peace rather than war, and to exhaust peaceful methods before resorting to war. When we look back upon all the bloodshed that has smeared the pages of history, at the misery and destruction that have blocked the march of civilization and put a stigma upon religion itself, we must welcome as a priceless blessing the very smallest gain to the

cause of peace. So we are bound to consider this treaty, even if we can imagine its rejection by the Senate, as one of the greatest triumphs of the century that is now closing—a triumph which ought to immortalize every man who has had, or shall yet have, a hand in bringing it about. If it should be rejected now, the work of resuscitation would begin again at once, and the only difference would be that the honor of carrying it into effect would belong to others.

Christian Register (Unitarian)

UNITARIAN BAPTISM.—The custom of Baptism seems to be passing away among Unitarians. The beautiful rite of the consecration of children still exists, though not to the extent of former times. It is frequently annoying to Americans in Europe, who may wish to be married there, or to place children in public schools, to be compelled to produce certificates of Baptism, or to explain why they are such heathen as never to have been christened. It is inexplicable to the Lutheran, the Catholic, and the Hebrew, that infants are allowed to grow up without some religious rite which shall unite them to their parents' Church. Protestants, as a rule, baptize adults in admitting them to the Church, if the ceremony has been omitted in childhood. Baptists, of course, administer the rite to adults alone, or to children of responsible years. Unitarians are satisfied with the simpler method of inscribing the new Church-members' names in a book, or giving them the hand of fellowship. But they, perhaps, lose more than they realize in dispensing with a rite so simple, yet so full of sacred and tender associations.

The Congregationalist

OBSERVANCE OF CHRISTMAS.—It is pleasant to note that the religious observance of Christmas Day in these later years is not being confined to the Roman Catholic and Episcopalian Churches. Reports have reached us of services in Congregational churches, and we could wish that year by year we might chronicle a larger number of such gatherings. One Western Massachusetts church transferred its regular Friday night prayer-meeting to the morning of that day, and the change was altogether satisfactory. Other churches recognized the day by a special and extra service. There can be no question that many minds and hearts are in the mood for the right sort of a religious assemblage on Christmas Day. Time enough is left for the family reunion and all the festivity and merrymaking natural to the day. The average Old World Christian would think it as strange to see on Christmas Day the doors of the cathedrals and churches closed as to observe such a phenomenon on Sunday. Would not American Christianity be the gainer if the religious element in Christmas Day received more general public recognition?

Books Received

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

THOMAS WHITTAKER

Christ in the New Testament. By Thomas A. Tidball, D.D. With Introduction, by S. D. McConnell, D.D. Pp. 357. Price, paper, 50c.

Future Punishment. By the Rev. Cameron Mann. Pp. 138. Price, paper, 25c.

LONGMANS, GREEN & Co.

The Principle of the Incarnation, with especial reference to the relation between our Lord's divine omniscience and His human consciousness. By the Rev. H. C. Powell, M.A. \$4.

JOHN MURPHY & Co.

The Ambassador of Christ. By James Cardinal Gibbons, Archbishop of Baltimore.

THE MACMILLAN Co.

Christianity and Idealism. By John Watson, LL.D. \$1.25.

JOHN B. ALDEN

The Way We Did at Cooking School. By Virginia Reed. \$1.

A. C. McCLURG & Co.

On the Red Staircase. By M. Inlay Taylor. \$1.25.

CHARITY ORGANIZATION SOCIETY
New York Charities Directory.

E. B. TREAT

Ideal Young Men and Women. By David Gregg, D.D. 50c.

CARPENTER & MOREHOUSE, Amherst, Mass.

The Fat of the Land, and How to Live On It. By Ellen Goodell Smith, M.D. \$1.50.

The Household

In Tangledom

A STORY. BY CONSTANCE GRAY

"Oh, what a tangled web we weave
When first we practice to deceive."

PART IV.

GRADUALLY Mr. Lifton's manner changed from light and flirting ways into a subdued and serious tone. He assumed dejected looks, furtive sighs and plaintive inflections of voice to impress Florence with the thought that he was hopelessly in love. This courtship was tacitly assisted by Marion who contrived to help by frequent absences and multiplied engagements and slyly flattering speeches calculated to secure the prey. Florence had accepted a handsome diamond ring, and was showing it to Marion.

"That means engagement," said Marion. "Oh! no," said Florence; "'From a friend,' here it is in a motto."

"From a lover," whispered Marion.

"Then I will return it," Florence said.

"Oh!" said Marion, "I was only jesting. See, here is mine, he gave it to me at the same time," alarmed by the manner of Florence.

Mr. Lifton persisted in his attentions and flatteries, cautiously administered. She would accept them with a smile; this brother of her friend was so kind and gentlemanly, and so considerate and thoughtful. She would not believe he was really in earnest, for she would have to break off and go home, and she was enjoying herself too much to believe anything so absurd. She had gained a friend in him, and a friend he should remain, she had told herself.

Florence especially enjoyed the open-air concerts, and was enchanted with the skillfully played cornet. To escape Mr. Lifton's platitudes, she said to him playfully:

"I like to listen silently, it is so sweet to hear the 'horns of Elfland faintly blowing,'" and then her thoughts wandered off to another, whom she had more than fancied, and sadness and reproof seemed to be in the remembered words:

"Oh! love they die in yon rich sky,
They faint on hill and field and river;
Our echoes roll from soul to soul
And grow forever and forever."

She sighed deeply and unconsciously, and Mr. Lifton turning to her, inquired, "if she were at all uncomfortable?" and proposed they should go to an unoccupied part of the veranda, way from "the maddening crowd," he said.

Mr. Lifton's manner became more devoted; the tender moonlight, the subtle flatteries, the soft speeches mingled with the bewitching strains of the melody, and before she was entirely aware that he was making her an urgent proposal of marriage, she had murmured, to stop him, "I cannot marry without the consent of my mamma;" she heard him uttering thanks and protestations of fidelity, and the assurance that he would lose no time in gaining her mother's consent.

"I did not mean—oh! you misunderstand me," exclaimed Florence, but just then Marion came to join them, and the music was over.

The next morning at the breakfast table, Mr. Lifton remarked:

"You find the mornings dull here, young

ladies, suppose we run up to the city, it would be pleasant and a change; will you both come with me?"

"Certainly we will," said Marion. "I want some ribbons and flowers for the ball this evening, and you, Florence?"

"Yes, I will go, I need gloves, and then we may see mamma, perhaps she has returned."

"She has not returned, I have inquired," said Marion.

"It will be a pleasant change, and we can take lunch and be back by four o'clock."

Marion had some engagements, and would meet them, she said, but at the *rendezvous* Marion was absent, and they had to start without her, and Florence found herself alone with Mr. Lifton. His manner became more devoted if possible.

"Suppose," he whispered, "we give them a surprise. When your shopping is over, we can stop at old Trinity, some of the clergy are always about there, and get the ceremonies over."

"Oh! I cannot! I cannot! My mamma—"

"Will forgive you soon enough, dearest Florence, my own," he said, "and I shall be happy again. Now I suffer the agonies of intolerable suspense and anguish."

"Think no more of it, it cannot be," said Florence, tearfully, "and oh, where can Marion be?"

Mr. Dearing Lifton felt it would be futile to say more at the time, but after Florence had made her purchases, and they were coming out of the fashionable store on Broadway, he said to her in a loud whisper: "Now for old Trinity!"

Suddenly they met two ladies, and Florence found herself face to face with her aunt, Miss Rebecca Pennelton, and her cousin, Henrietta Trueman.

"Why, Florence, my love! Well met," exclaimed Miss Rebecca, and slipping her hand through the arm of Florence, "I have just come from your mother, we came in your carriage, it waits for us. Come dear,"

Awarded
Highest Honors—World's Fair,
Gold Medal, Midwinter Fair.

DR.
PRICE'S
CREAM
BAKING
POWDER

A Pure Grape Cream of Tartar Powder.
40 YEARS THE STANDARD.

and bowing slightly to Mr. Lifton, the ladies hurried Florence to the carriage.

"Good morning, then," said the discomfited Mr. Lifton as he raised his hat to Florence "I will call to-morrow," and went his way with the abashed air of an ill-used cur.

Florence sank back on the cushioned seat, looking so pale as Miss Rebecca called "home" to the coachman, her aunt feared she would faint, but rallying suddenly, with an air of disdainful hauteur, she said:

"My mamma seems to be acting very strangely. I am not in the habit of being dictated to by comparative strangers."

"For the time being not strangers, Florence," replied her aunt, with dignity. "When, feeling uneasy about you, we called this morning on your mother, whom we found in a state of distraction, she made us promise to bring you home if we met you. She was alarmed and uneasy about you, and has started for the Brighton, Coney Island, this morning, having, with some trouble, discovered where your friends were stopping.

Church Debts

Very likely the Dorcas Society, the King's Daughters or the Young People's Society of Christian Endeavor want funds to carry on their work this winter. Perhaps you have in contemplation a new organ or carpet for the Sunday-school, or possibly the Church debt is troubling you. We have a plan for providing money for any of these objects. Write us and we will tell you all about it.

THE CURTIS PUBLISHING COMPANY
PHILADELPHIA

You must excuse me for fulfilling my promise, and accepting her hospitality until tomorrow."

It was with a most ungracious and scornful mien that Florence arrived at home, ushered the unexpected guests into the parlor, while she made her exit to her own room, where, ringing for the maid, she took off her dress, and in her wrapper lay down dispirited and wretched. Utterly worn out by the week's dissipation, and the cross purposes and worries of the morning, and by the vision of an offended mother seeking a rebellious child, she was completely un-nerved. A fit of weeping was followed by a violent headache, and when her kind aunt, not seeing her at luncheon, went up to her room, she found Florence sick and miserable with a burning fever and the consequent unrest. She would not leave her bedside, and when the night came on, told Florence she would sleep quite comfortably on the lounge in her dressing-room.

"It is such a comfort to be able to cry in peace," she said once to Miss Rebecca, as she sat beside her bathing her forehead. She fell asleep, but moaned in her sleep, and uttered whispered words that were a revelation to Miss Rebecca Pennelton, of conscientious scruples that she had feared were extinct or played a dumb and uncertain part in her life's programme.

"Thrice blest, whose lives are faithful prayers, dear Aunt Aurelia," she murmured once—and again, "Mamma, do not be angry; I never meant to be led so far." "Leave me, Dearing; I cannot—I will not marry unless mamma approves"—here she awoke, and, starting up in bed, saw her aunt sitting beside her. "Aunt Rebecca," she said, "I was very wrong to go with those people; but indeed and truly I was not going to be persuaded into a hasty marriage. I hate elopements—tell mamma—and I hate!"

"You had best tell her, my dear niece; I shall have to return home, and a mother is nearest and dearest to a daughter—in any entanglements, her guide and best earthly consoler. Tell her all, Florence. Now lie down and try to sleep. Call me if you need anything," and Miss Rebecca very judiciously retired to the dressing-room and its lounge. In the morning, while Florence still slept the sleep of exhaustion, Miss Rebecca, from her window, saw Mrs. Angela Pennelton alight from her carriage. Then, leaving the room noiselessly, she went to the room assigned to herself and Henrietta.

"Come, Henrietta, put on your bonnet and wrap; we must go. I have done my duty—a by no means pleasant duty—and now we will not disturb mother and daughter. Their meeting will be less embarrassing without witnesses." Leaving her card, she wrote, "Good-by, thanking you for your kind hospitality, and having a pressing engagement for an early hour, I find we must leave by the next train." "I am tired, too, of keeping watch and ward over her," she said to Henrietta.

The meeting between mother and daughter was, as may be supposed, a very trying one to both, and was followed, on the part of Florence, by an attack of nervous prostration and slow fever that required careful nursing, and, after a while, a complete change of scene.

Miss Marion Lifton and her brother were never again admitted to an intimacy, or even acquaintance, with Miss Florence Pennelton. "Friendship's token," that turned out to be "love in disguise," was seized upon

by Mrs. Pennelton, and with a sufficient sum of money to reimburse Mr. Dearing Lifton for all expenses to The Brighton, forwarded to that young man without delay.

Not many months afterwards, and the marriage of Mr. Lifton to a very homely, dashing girl, with a large fortune, was announced.

"Hateful, presuming creature," cried Florence to her mother, "he is well mated."

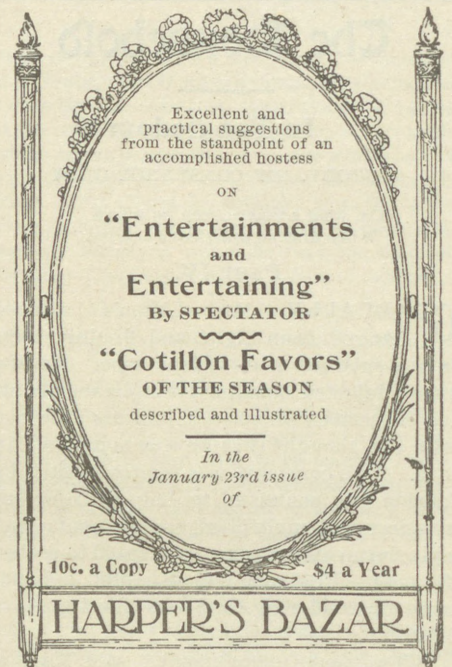
"A congenial pair," smiled Mrs. Pennelton; "may they dwell in sweet accord, and long live in their own ranks among mushroom and aggressive people."

After her complete recovery to health, Florence had the grace to pen a very sweet and affectionate letter to the kind aunt who had proved herself such a dear and timely friend. In it she mentioned her deep regret for her own trifling, thoughtless ways, and urged, in her mother's name, a visit from them, and her Cousin Henrietta—a lengthened visit they hoped, and at their earliest convenience.

"Their ways are not our ways, and we are best apart," said Miss Aurelia Pennelton; "for some time at least." The invitation, with appropriate thanks, was accordingly declined.

I believe Miss Florence Pennelton saw the picturesque home of her ancestors, called Poplar Hill, no more until about two years afterwards, when the marriage of Henrietta Trueman, at which she assisted as one of the bridesmaids, to Mr. Clinton Bodell was celebrated in that lovely old home, with some degree of pomp and ceremony, as became so fortunate an alliance.

THE END.



THE LAW ON MARRIAGE AND DIVORCE. Divine, Ecclesiastical, and Civil. Giving a Complete Summary of the States and Territories. See the American Church Almanac and Year Book, 1897. Price, 25 cents; Cloth, 50 cents.

JAMES POTT & CO.,
Fourth Avenue and 22d Street, New York.

MONASTICISM
ANCIENT AND MODERN.

Its Principles, Origin, Development, Triumphs, Decadence, and Suppression; with an inquiry as to the possibility of its revival.

By the Rev. F. C. WOODHOUSE, M.A.,
Rector of St. Mary's, Hulme. 1 vol., 12mo. cloth, pp. 410, price, \$3.00.

May be obtained from any Bookseller, or will be sent free by mail on receipt of price, by

E. & J. B. YOUNG & CO.,
Cooper Union, Fourth Avenue, New York.

Music Teachers

Send us your name and address if you wish to receive

Free of Charge

a copy of "The Musical Visitor," a magazine devoted to the interests of music and musicians; and a copy of "The Teachers Hand Book," containing a list of choice musical compositions and aids for teaching purposes. **Mention this paper.**

THE JOHN CHURCH COMPANY,
Cincinnati. New York. Chicago.
"Everything in the Music Line."

One of the brightest, most interesting numbers of the LADIES' HOME JOURNAL yet issued, is now on all news stands.
Ten cents.

For Choicest New Flowers, Vegetables, and Fruits (Seeds, Bulbs, Plants, and Trees), apply (catalogue free) to **JOHN LEWIS CHILDS,** Floral Park, New York.

RILEY BROTHERS,
16 Beekman Street New York
Are the largest makers of Stereopticons, Magic Lanterns, and Views in the world. Send for free pamphlets.

50 CENT Music Books

FOLIO OF ORGAN MUSIC	A new volume of 58 compositions for home or church use. The compiler has succeeded in gathering together in this book over fifty of the finest compositions for the organ ever issued. Postpaid.
SACRED SONG FOLIO	A new collection of nearly forty sacred songs for Soprano or Tenor voices. Within the pages of this book will be found many of the finest compositions ever written by the world's masters of melody. Postpaid.
SACRED SONG FOLIO	For Alto and Bass voices. A companion volume to Sacred Song Folio for High Voices. It contains nearly fifty of those beautiful solos which are enduring in their popularity. Postpaid.
SONG FOLIO VOL. III	This volume in the celebrated "Folio" series undoubtedly reached the climax in point of musical excellence. Nearly 90 song gems from the best writers. 15 cents extra for postage.
FOLIO OF BASS SONGS	The eighty-eight songs for Bass or Baritone voice which make up this book were written by the most talented composers of the world. Both old and new favorites are included. 15 cents extra for postage.
COLLEGE SONGS	A collection of over 100 new and popular songs of American Colleges. New and valuable additions. Indispensable for social gatherings and all places where merry song and laughter finds a place. Postpaid.

REMEMBER
That any book or sheet of music published in any part of the world can be procured of us at shortest notice.

OLIVER DITSON COMPANY
453-463 Washington Street
BOSTON

The Feasts of Love and Light

BY JULIA MORAND

CHRISTMASTIDE once again has passed by, and many thousands of the faithful sought the Spiritual Feast in the place of God's Sanctuary, beautified with "the fir tree, the pine tree, and the box, together," whence ascended the incense of praise and thanksgiving to our "Emmanuel, the everlasting Father, the Prince of Peace!" Greatest of all Christmas blessings to have entered into His Presence and offered up the triune sacrifice of body, mind, and spirit.

But there were thousands to whom the pleasure of thus keeping Christmas was not granted. Upon beds of sickness—denied the wide freedom of health and strength—how spent they the Nativity? Ah! here is brought home the Christmas lesson of LOVE: What can separate us from the love of Christ? Love can celebrate His blessed Feast anywhere.

Consider the events of the Holy Birth: "There was no room for them at the inn." In a stable—shared by the cattle—comfortless—a manger for His cradle—coarse straw to pillow His tender head—here the Blessed Virgin receives her royal Son, with not one whit less of mother-love.

It was the transcending Love of God, His Father, which then bestowed her crown of motherhood. In her love was reflected the Divine love that sent the Saviour of mankind.

Step by step along our Saviour's life love was His ruling theme and example. "God is love:" Give us therefore, O Father, of Thyself, a holy love, pure and undefiled, for Thee, and help us to practice the lesson set forth by the incarnation of Thy dear Son.

Onward we are borne, until again dawns the brightness of the Epiphany Star. Love urges us to follow—follow its glowing light of faith, steadily shining, unfalteringly leading to the throne of our King. O, blessed Star, be unto us like the fiery, cloudy pillar of the desert: Shed forth Thy radiance not alone when darkness doth obscure our vision, but alike when the glowing day dazzles with its brightness.

"We would see Jesus: sense is all too binding, And heaven appears too dim, too far away; We would see Thee, Thyself, our hearts reminding What Thou hast suffered, our great debt to pay."

May this Epiphany-tide manifest Thyself to our hearts, dear Saviour, more than ever before; and as we offer up to Thee all sickness of soul and body, that e'en the happiness of Christmas, perchance, hath scarce dispelled, receive our sorrows, we beseech Thee, in union with our prayers and praises, even as Thou did'st of old accept the myrrh,

IRRITATION OF THE THROAT AND HOARSENESS are immediately relieved by "Brown's Bronchial Troches." Have them always ready.

HONEST CURE FOR TOBACCO HABIT.

One can't tell the truth too often. Tobacco is injurious to health, disturbs the heart, causes nervousness. SURE-QUIT, an antidote chewing gum, destroys craving, restores the system to its normal condition. 25c. a box, nearly all druggists. Booklet and sample free. Eureka Chemical Co., Detroit, Mich.

Buckingham's Dye for the Whiskers is a popular preparation in one bottle, and colors evenly a brown or black. Any person can easily apply it at home.

TO SAVE YOUR DIGESTION

Use "Garland" Stoves and Ranges.

together with the gold and frankincense presented at Thy manger-throne.

Receive them, O Lord, even in union with the "one oblation of Thyself once offered" for the remission of our sins, and so lighten the darkness of our lives. Arise! Shine! for thy Light is come, and the glory of the Lord is risen upon thee! Oh, Light of light, we know Thee now by faith!

"Fountain of Goodness, Jesu, Lord and God, Cleanse us, unclean, with Thy most cleansing Blood; Increase our faith and love, that we may know The hope and peace which from Thy Presence flow.

"Oh, Christ, whom now beneath a veil we see, May what we thirst for soon our portion be, To gaze on Thee unveiled, and see Thy Face, The vision of Thy glory and Thy grace!"

SOME years ago Lord Salisbury had occasion to enter into a barber's shop in a suburb of Portsmouth. The tonsorial artist recognized his customer, for when his lordship passed the shop some two or three days after the event, he was surprised and amused to find a placard in the window bearing the following notice: "Hair cut, 3 pence. With the same scissors as I cut Lord Salisbury's hair, 6 pence."

Cold

Is dangerous. We require heat. We need pure, warm, nourishing blood to keep us warm and guard against sickness. Good blood is given by

Hood's Sarsaparilla

The best—in fact, the One True Blood Purifier.

Hood's Pills are the only pills to take with Hood's Sarsaparilla.

CHICAGO & ALTON'S GRAND MEXICAN TOUR.

In solid train of Pullman vestibuled cars, and private dining car all the way. Party to be personally conducted. Stops at principal cities, and points of interest. Two "side-trips" into the heart of the tropics; surf-bathing in the Gulf of Mexico; unique trip up the Panuco river, by steamer; arrive in New Orleans in time for the Mardi Gras. Leave Chicago, Tuesday, Feb. 2d, home again Thursday, March 4, 1897. Do not delay addressing, for full particulars, Robert Somerville, General Agent Passenger Department, 101 Adams street, Marquette Building, Chicago, Ill.

CHURCH ORGANS
Hook & Hastings Co.
Boston, Mass.

CHURCH AND CHANCEL FURNITURE
OF ALL KINDS.
PHENIX MFG CO., -- Eau Claire, Wis.

CHURCH FURNITURE,
Stained Glass Fabrics, Etc.
R. Geissler, 124 Clinton Place (W. 8th St.), NEW YORK.

A ten-cent lamp with the right chimney gives more light and less smell than a \$100 lamp with a wrong chimney.

What is the right chimney? What lamp have you got? We'll send you an Index; free.

Geo A Macbeth Co
Pittsburgh Pa

COX SONS & VINING,
70 Fifth Avenue, New York.
CASSOCKS, SURPLICES, STOLES,
CHOIR VESTMENTS,
EMBROIDERIES AND FABRICS.
SUCCESSORS TO
COX SONS, BUCKLEY & CO.

STAINED GLASS MEMORIALS
BENJAMIN SELLERS,
For 10 years with Tiffany Glass Company,
80 BIBLE HOUSE, New York, 9th st. and 4th ave.
Clergy and others visiting Bible House are invited to see memorials on exhibition.

J. M. ONDERDONK,
ECCLESIASTICAL EMBROIDERIES
AND CHURCH FURNISHINGS
106 and 108 E. 23rd Street, New York.

GEO. E. ANDROVETTE & CO.,
STAINED GLASS,
27-29 So. Clinton St., Chicago, Ill.

ST. AGNES' GUILD,

Calvary church, Chicago, solicits orders for Eucharistic Vestments, Cassocks, Cottes, Girdles, Altar Hangings, and Linens, Choir Vestments, Fringe for Stoles, etc.
Address, Rev. Wm. B. HAMILTON, Rector,
1406 Monroe St., Chicago

MENEELY BELL CO.,
CLINTON H. MENEELY, General Manager.
Troy, N. Y., and New York City.
Manufacture a Superior Quality of Bells.

BELLS

Steel Alloy Church & School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.

THE LARGEST ESTABLISHMENT MANUFACTURING
CHURCH BELLS CHIMES & PEALS
in the World.
PUREST BELL METAL (COPPER AND TIN).
Send for Price and Catalogue.
McSHANE BELL FOUNDRY, BALTIMORE, MD.

Buckeye Bell Foundry
E. W. Vanduzen Co. Cincinnati, Ohio.
Best Pure Cop- Church Bells & Chimes.
per and Tin Highest Grade, Pure Tone Westminster Bells. Founders of Largest Bell in America.



Memorials

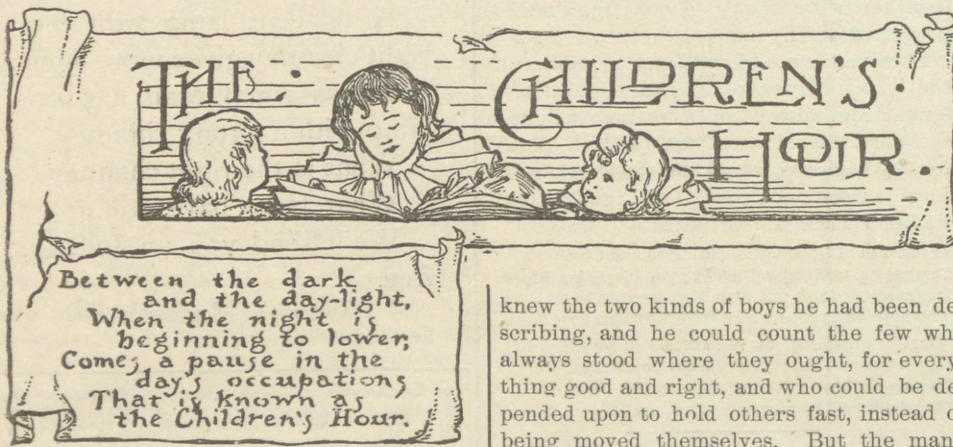
IN
Brass and Bronze

Send for photographs of new series of designs of Altar Furniture, etc., arranged for this festival season.



J. & R. LAMB,
59 Carmine St.,
NEW YORK.





Jamie's Post

"Oh! he's tip-top at starting things, but you can't tell how long he will hold out," said Ralph, doubtfully.

"He seems interested enough now," answered Rob.

"Yes; but by the time he gets the rest of us into it he may have lost his interest and have forgotten all his fine promises. He means all right, I suppose, but he doesn't do to tie to."

Both boys laughed, and little Jamie, sitting on the gate, looked soberly from one to the other. He waited until Ralph walked away, and then slowly questioned his brother.

"Wobert, what does a to-tie-to mean?"

"A—what?" asked Rob, suddenly becoming aware of the small presence.

"That boy," declared Jamie, pointing one plump finger after the retreating Ralph, "said another boy didn't be a to-tie-to."

"Oh! Jimsey, what a wretched 'little pitcher' you are!" groaned Rob, "No; he said the other boy wouldn't do to tie to—to tie to, you understand? It isn't all one word."

"What kind of a boy does it mean, Wobert?"

"Mean? Why, when you say a fellow won't do to tie to, you mean that you can't exactly trust him. He isn't—Rob hesitated, realizing that some common phrases that seem to convey to one a very clear meaning, are, after all, not easy to explain. "It's this way, Jimsey. If you were going to tie a horse somewhere, would you find a good strong post that would hold him where you wanted him to stand, or would you tie him to any loose piece of brush lying on the ground?"

"No; I wouldn't tie him to some bwush," said Jamie, scornfully. "He'd wun and dwag it off."

"That's it," answered Rob, delighted with his own clearness of exposition. "And if you were going out into the water and wanted a rope to pull yourself in by and hold you so you couldn't be swept away, you would fasten the the end of it to something strong and solid that wouldn't pull loose and let you sink. Well, the folks that do to tie to are the ones that stand fast to what they say—the ones you can always trust to do the right thing, no matter how much pulling there may be other directions."

"Yes. I tie to you, Wobert," said Jamie, admiringly. "You're that kind of a boy to tie to, ain't you?"

Was he? Rob wondered a trifle uneasily as he walked away. He had never thought of asking himself such a question before, but his attempt to explain the subject to Jamie had made it stand out very clearly. He

knew the two kinds of boys he had been describing, and he could count the few who always stood where they ought, for everything good and right, and who could be depended upon to hold others fast, instead of being moved themselves. But the many "who went with the crowd," and yielded to every influence that touched them—he could not be sure that he was wholly unlike them. He knew that he was carrying the definition farther than Ralph had thought of doing when he used the words, but the thought would not be put away, though he impatiently tried to do it. He found himself watching his companions, and noting contrasts, watching himself and making deductions not altogether comfortable; but, after all, the strange study taught him more than many of the professor's wise lectures had done.

At dinner Jamie suddenly looked up from his plate and remarked: "Papa, Wob is going to be a hitching post."

"Indeed? Well, that's a new profession for a young man, but if he is really going into it I hope he will make as good a one as those I had put in front of the house last week—sound through and through, good tough fibre, rooted deep enough to be firm, standing upright, strong, reliable, and useful."

Everybody laughed at the pretended gravity with which Jamie's funny speech was answered, but into Rob's face came a look of earnest purpose. He liked the description.

"That's the kind of man I want to be," he thought. "It's the kind I will be, God helping me."—*Selected.*

A CHINAMAN lately returned from a trip to Europe, treated his countrymen to the following description of the piano: "The Europeans keep a large four-legged beast, which they can make to sing at will. A man, or more frequently a woman, or even a feeble girl, sits down in front of the animal, and steps on its tail, while, at the same time, striking its white teeth with his or her fingers, when the creature begins to sing. The singing, though much louder than a bird's, is pleasant to listen to. The beast does not bite, nor does it move, though it is not tied up."

Pillosophy.

Of making many pills there is no end. Every pill-maker says: "Try my pill," as if he were offering you bon bons! The wise man finds a good pill and sticks to it. Also, the wise man who has once tried them never forsakes

..Ayer's Cathartic Pills..

MOST WELCOME WEDDING GIFT.

SIMPLE STRONG



SILENT SPEEDY

"Mother's Machine"

With Latest Improvements. Lightest Running, Easiest Managed.

Greatly aids domestic bliss.

The SINGER MANUFACTURING CO.

SPECIAL

COMBINATION OFFER

Our subscribers can save themselves both time, trouble, and expense by ordering through us the periodicals mentioned below. The rates on each are lower than can be obtained on each separately, and one letter and money order or cheque to us will save three or four to different publishers.

THE LIVING CHURCH (in advance) and

The Living Age.....	\$9 25
North American Review.....	6 25
The Forum.....	4 75
The Century.....	5 75
The Art Amateur.....	5 50
Harper's Weekly.....	5 50
Harper's Bazaar.....	5 50
Atlantic Monthly.....	5 25
Harper's Monthly.....	5 25
St. Nicholas.....	4 75
Scribner's Magazine.....	4 75
The Literary Digest (new subs. only).....	4 50
New England Magazine.....	4 50
The Review of Reviews.....	4 25
Good Housekeeping.....	3 75
Harper's Young People.....	3 75
Youth's Companion (new subs. only).....	3 50
English Illustrated Magazine.....	3 20
The Cosmopolitan.....	3 00
Babyhood.....	3 00
Child Garden.....	2 90

Communications concerning these periodicals, after the receipt of the first number, must be made directly to their respective office of publication. Address,

THE LIVING CHURCH,

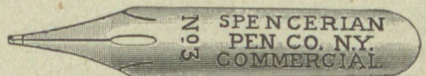
55 Dearborn St., -- Chicago, Ill.

JOSEPH GILLOTT'S STEEL PENS.

GOLD MEDAL, PARIS EXPOSITION, 1889, AND THE CHICAGO EXPOSITION AWARD.

THE MOST PERFECT OF PENS.

TO LIVE WELL AND HAPPILY Use "Garland" Stoves and Ranges.

Educational	Educational	Educational
CONNECTICUT	NEW YORK—STATE	
<p>Ingleside, A School for Girls, New Milford, Litchfield Co., Ct. Fall term opened Tuesday, October 6th, 1896. Mrs. WM. D. BLACK, Patroness</p>	<p>St. Gabriel's School, Peekskill, N. Y., A Boarding School for Girls. Under the charge of the Sisters of St. Mary. On an eminence overlooking the Hudson River. Prepares for College. Twenty-fifth year began Sept. 23, 1896. Address, THE SISTER-IN-CHARGE.</p>	<p>Ivy House, A home with private instruction for six students preparing for entrance examinations to Bryn Mawr College. Certificate admits to Vassar. For circulars, apply to Miss MARY E. STEVENS, 59 High St., Germantown, Philadelphia.</p>
ILLINOIS		WISCONSIN
<p>Waterman Hall, Scyamore, Ill. THE CHICAGO DIOCESAN SCHOOL FOR GIRLS. Opened September 18th, 1889. Bishop McLaren, D.D., D.C.L., President of the Board of Trustees. Board and tuition \$300 per school year. Address the Rev. B. F. FLEETWOOD, S.T.D., Rector, Sycamore, Ill.</p>	<p>Keble School for Girls, Syracuse, N. Y. Winter term begins February 1st. For circulars address Miss MARY J. JACKSON, Principal.</p>	<p>Kemper Hall, Kenosha, Wis. A school for girls, under the care of the Sisters of St. Mary. The twenty-seventh year began September 21, 1896. References: Rt. Rev. I. L. Nicholson, D.D., Milwaukee; Rt. Rev. W. E. McLaren, D.D., Chicago; Rt. Rev. Geo. F. Seymour, S.T.D., Springfield; General Lucius Fairchild, Madison, Wis.; David B. Lyman, Esq., Chicago; W. D. Kerfoot, Esq., Chicago. Address, THE SISTER SUPERIOR</p>
<p>St. Alban's Academy, Knoxville, Ill. A Classical and Military Boarding School, for Boys of all ages. Gymnastic training and athletic sports. A. H. NOYES, Headmaster.</p>	<p>St. John's School, (1869) Manlius, New York. A select Military Boarding School under the visitation of the War Department, and the Board of Regents of the University of the State of New York. President, BISHOP F. D. HUNTINGTON, S.T.D. Superintendent, COL. WM. VERBECK, N.G.N.Y. Chaplain, REV. A. C. CLARKE. Commandant, LIEUT. J. K. THOMPSON, U.S.A. For information apply to Superintendent.</p>	<p>Cathedral Choir School, Fond du Lac, Wisconsin. New term opens Jan. 8th, 1897. \$125 for boys having good voices. New illustrated catalogue on application. THE REV. CHAS. E. TAYLOR, S.T.B., Warden.</p>
<p>St. Mary's, Knoxville, Illinois, Now in its Twenty-Ninth Year. Prominent families in every Western State, during a quarter of a century, have been patrons of this "SCHOOL FOR GIRLS and COLLEGE FOR YOUNG WOMEN." Students are received at any time when there is a vacancy. Escort furnished from Chicago without charge. Address, The Rev. C. W. LEFFINGWELL, D.D., Rector.</p>	<p>NEW YORK CITY</p> <p>St. Mary's School, New York. Boarding and Day School for Girls. Collegiate, Preparatory and primary classes. College preparation. Special courses. Address 6 and 8 East 46th Street, New York.</p>	<p>The Standard American Brand : : : Established 1860</p> <p>SPENCERIAN</p> <p>DROP US A LINE If you wish to select a STEEL PEN suitable for your handwriting</p>  <p>Sample Card SIXTEEN PENS, different patterns, for every style of writing, including the VERTICAL SYSTEM, sent prepaid on receipt of TEN CENTS.</p>
NEW JERSEY		
<p>Burlington Academy, Burlington, N. J. Church School for Boys. Thorough preparation for college, scientific school, and business. Higher mathematics a specialty. Fifty-first year began Sept. 17, 1896. REV. C. E. O. NICHOLS, Head Master</p>	<p>PENNSYLVANIA</p> <p>A Thorough French and English Home School for 20 girls. In charge of Mme. H. Clerc and Miss M. L. Pecke. Address, 4313 Walnut st. Philadelphia, Pa.</p>	<p>SPENCERIAN PEN CO. 450 Broome Street, New York, N. Y.</p>

FOR LENTEN READING

Until further notice, the publisher of THE LIVING CHURCH offers, postpaid, for ONE NEW SUBSCRIPTION, x x x x x

THE PRACTICE OF THE INTERIOR LIFE,

By the Rt. Rev. WILLIAM E. MCLAREN, S.T.D., D.C.L.,
BISHOP OF CHICAGO

The book is deeply devotional, and on a line strikingly original, and thoroughly Catholic in doctrine and statement. It is one of the most notable books of devotional readings ever issued from the American press, and is dedicated to the Woman's Auxiliary, many members of which have heard the leading chapters on the QUIET DAYS which the Bishop has conducted in several different dioceses.



A special arrangement makes possible the offer, on similar terms, of

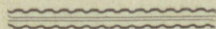
FIVE MINUTE TALKS,

By the Rev. CLINTON LOCKE, D.D.

DR. LOCKE'S articles under the above heading have been printed in THE LIVING CHURCH for nearly two years. At the request of those who appreciated them, the Doctor has gathered the earlier ones into a volume for publication. It forms a handsome volume, and contains, as a frontispiece, a fine portrait of the author, from a recent photograph.

These FIVE MINUTE TALKS are adapted for the use of the Clergy and Lay Readers, and also for the home circle.

Within a few days after the announcement of the book *Seven Hundred Copies* were ordered by individuals alone, mostly in the city of Chicago.



THE LIVING CHURCH will send either of the above books, postpaid, to any old subscriber sending a renewal of subscription, plus seventy-five cents.

THE accommodations, surroundings, cuisine, mineral waters, remedial appliances, and medical attendance at

The Alma, Alma, Michigan,

are unequalled by any resort for sick people in America. Every person should read our beautiful book, sent free to any address. It tells why sick people get well at THE ALMA. Charges moderate.

Wetmore Springs Health Resort,

48 miles north of New Orleans, on the Illinois Central R. R., the location high, in the midst of pines, the climate very beneficial to delicate lungs, throat, or rheumatic complaints. The waters have also many specific cures, equal in many respects, to the celebrated "Poland Springs." Surroundings attractive and picturesque. Good hunting and fishing. Fresh vegetables from the home farm all winter.

Address, **Mrs. M. Wetmore,**
Pouchatoula, La.

An Ideal Inn for tired people as well as invalids. Luxurious Baths if you wish them. For illustrated book address, N. F. PENNOYER, M. D., Mgr. Chicago office, 70 State-st. Tuesdays 1.30 to 4.

PENNOYER SANITARIUM,
KENOSHA, WIS.

Made in a Moment

A delicious drink instantly made from

WHITMAN'S INSTANTANEOUS CHOCOLATE.

Perfect in flavor and quality. Put up in pound and half-pound tins.

Stephen F. Whitman & Son.
Sole Mfrs., Philadelphia.

You Must Know

That the best line from Chicago to Cripple Creek, Colo., and all points shown in the

accompanying map is the Chicago & Alton R. R.

Write or call to-day, for lowest rates and full particulars. R. Somerville, General Agent Passenger Department, 101 Adams Street, Marquette Building, Chicago, Illinois.

C & A

THE EMERSON PATENT BINDER

A FILE

And Permanent Binding for Music, Periodicals, Photos of Goods, Samples of Fabrics, etc.

Showing the appearance of the Binder when quite full.

The Living Church

(COPYRIGHTED)

... Bind Your Copies of ...

THE LIVING CHURCH

By special arrangement we are able to supply the Emerson Binder, cloth, neatly lettered in gold, to our subscribers at the moderate cost of 75 cents. Address all orders to

THE LIVING CHURCH,
55 Dearborn Street, Chicago.

Hints to Housekeepers

An important lesson for the busy housewife to learn is that she can take rest amid her daily labors, and she must do this if she would preserve her health and strength as well as the ability to enjoy life. The manner in which she learns and applies it will make all the difference in the world to her and those about her. If she neglects altogether, she will grow old and haggard long before her time, find her own life devoid of pleasure and full of drudgery, and prove herself a kill-joy to all those about her. The broken-down woman, if she happens to be of the Mrs. Gradgrind type, excites more disgust than compassion.

Work never killed or hurt any one, if it was accompanied with a proper amount of recreation and relaxation. It is the habit of doing too much at a stretch without suitable intervals of rest, or overtaxing one's strength by trying to do the work of two, and fretting over the result, that kills. The art of resting after work and while one works, may not be the most important business of life, but it certainly belongs to it. Let no woman, however strong she may be, imagine that she can go on working incessantly without growing prematurely old. Constant toil makes the heart sick and wears out the body.

Suitable intervals of rest from toil, even during the daytime in the busy season of the year, are essential to the well-being and happiness of the household, and the good housewife will wisely provide for them. She arranges cozy corners where the members of the family can rest their tired bodies and recuperate their strength for renewed activity. Sofas, easy-chairs, and hammocks are so disposed about the house and lawn as to be easy of access to all who may feel the need of them. A few minutes' rest, when greatly fatigued on a hot summer day, may be of incalculable benefit to the housewife herself.

It is the great desideratum in life to know when and how to rest, and it is no safe theory of good housekeeping that ignores that fact. Good housekeeping is simply homemaking, and the ideal home is a place of rest—rest for the body and rest for the mind, from fatigue and from care. The best of homes is the most restful, and the worst is that wherein rest is impossible. It is the restfulness of the true home that makes it so ineffably sweet to its inmates. Where else, if not in the shelter of home, shall our wearied spirits seek rest from the buffetings of an unkind world? Home is only home if it is a place of rest.

A German proverb says that labor sweetens life, but its excellence is all lost to one who has not enjoyed perfect rest after labor, or the delicious restfulness of labor itself. Labor without rest makes life grievous, and rest without labor is impossible. Life's sweetness lies in proper alternations of labor and rest. Only those who have performed fatiguing labor know what rest is, and how it sweetens life.—*Good Housekeeping.*

WHEN TIRED OUT

USE HORSFORD'S ACID PHOSPHATE.
Dr. W. B. HARRISON, Columbia, Tenn., says: "I have used it in mental and physical exhaustion, and in every case with the most gratifying results."

HOME-SEEKERS EXCURSIONS.

Jan. 19, Feb. 2 and 16, March 2 and 16, the Chicago, Milwaukee & St. Paul railway will sell round trip excursion tickets from Chicago to a great many points in the Western and South-western States both on its own line and elsewhere, at greatly reduced rates. Details as to rates, routes, etc., may be obtained on application to any coupon ticket agent or by addressing F. A. Miller, Assistant General Passenger Agent, Chicago, Ill.



Blooming Health . .

secured to every woman by the use of

Warner's Safe Cure

Thousands of afflicted women have been cured by its use.

Why not You?

A Purely Vegetable Preparation.

A Remedy with a Remarkable Record.

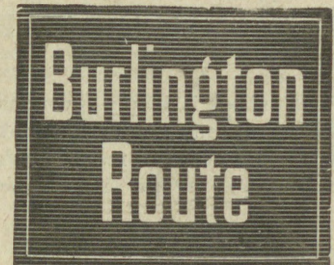
Large bottle or new style smaller one at your druggists. Write for Medical Blank free. Warner's Safe Cure Co., Rochester, N. Y.

DEAFNESS & HEAD NOISES CURED.
Our INVISIBLE TUBE cushions help when all else fails, as glasses help eyes. NO PAIN. Whispers heard. **FREE**
Send to F. Hiscor Co., 855 B'way, N. Y., for Book and Proofs

MAGEE RANGES and HEATERS
HAVE NO EQUAL
MAGEE FURNACE CO., 32-38 Union Street, Boston.

BARLOW'S INDIGO BLUE
The Family Wash Blue ALWAYS RELIABLE
For sale by Grocers
D. S. WILTBERGER, 233 N. 2d St., Philadelphia, Pa.

Enameline THE MODERN STOVE POLISH



**BEST LINE
CHICAGO AND ST. LOUIS
TO
OMAHA
TWO TRAINS DAILY**

"A FAIR FACE MAY PROVE A FOUL BARGAIN." MARRY A PLAIN GIRL IF SHE USES

SAPOLIO