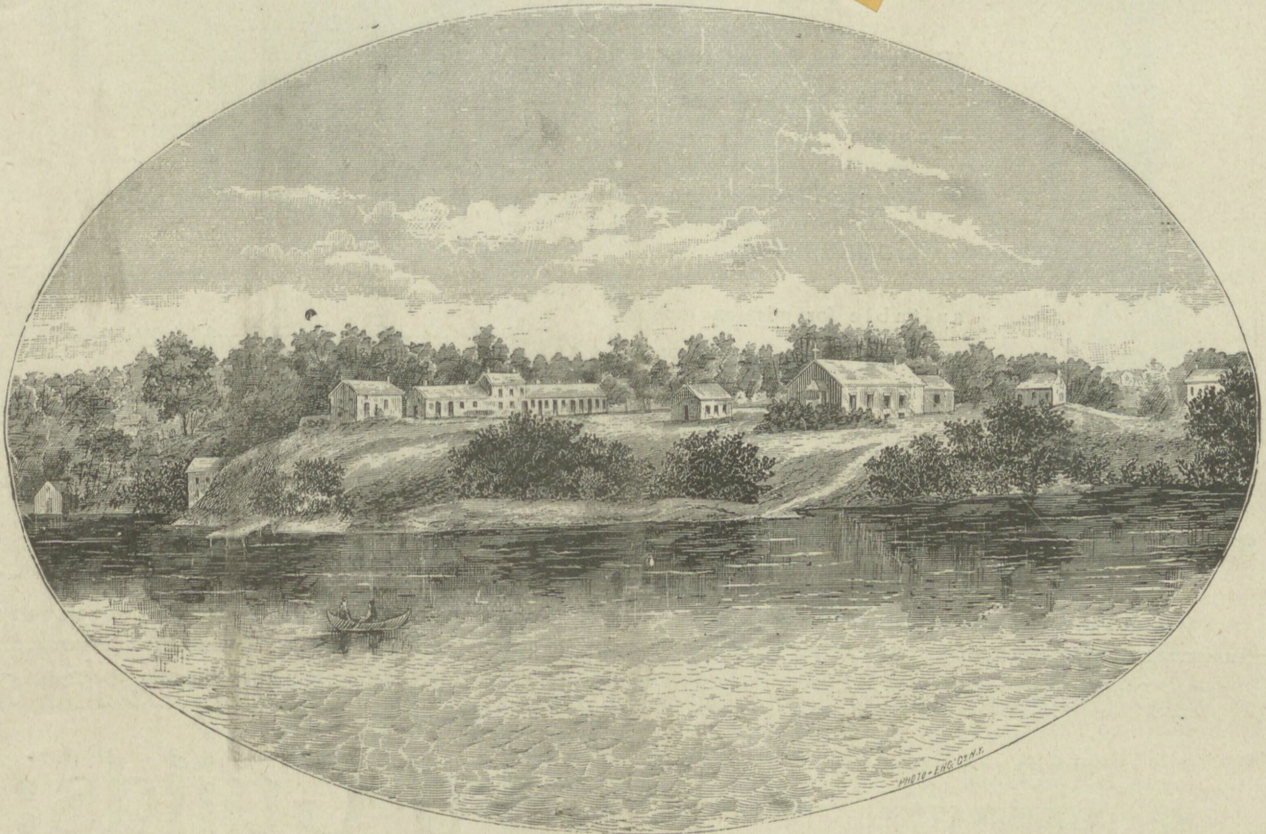


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EARLY DAYS AT NASHOTAH

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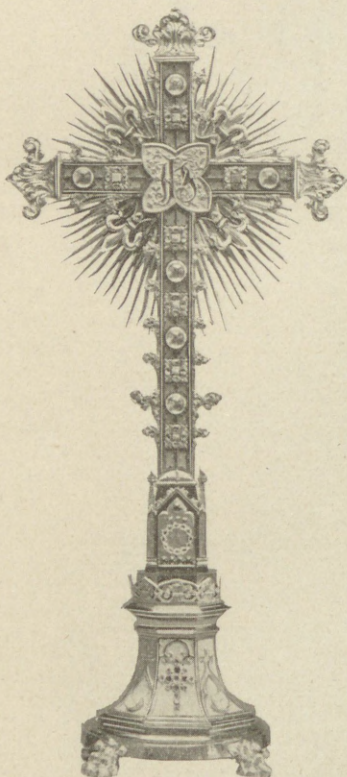
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The Living Church

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

News and Notes

REFERRING to the latest display of Unitarian Episcopalianism in Boston, a bishop writes to the editor of this journal: "There must be an end. Men who spurn their vows, oaths, and honor, with the Prayer Book behind them, showing that they are false, must go under. It can't be that the decent public will tolerate such absolute disloyalty. What would be said in the army if inferior officers called their superiors 'forgers and frauds,' and cast contempt upon their colonels and generals?"

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OF those engaged in the service of the public, few work harder or more faithfully than the letter carriers. Interests of great value are committed to them, and honesty, as well as intelligence, is required in the performance of their duties. Through storm and sunshine, heat and cold, they carry heavy loads, and their readiness to oblige and to give information, is a valuable aid in both business and private life. So accustomed are we to this free and ready service that we do not always recognize and appreciate it as we should. There is a Bill now pending before Congress which, as a practical measure, deserves our support. These men grow old fast in the service, the exposure to all kinds of weather rapidly breaking down their constitutions. There is no promotion to expect, and no pension for old age or sickness. This Bill provides that pay in cities of more than 75,000, shall be, for the first year, \$600; second year, \$800; third year, \$1,000; fourth, and thereafter, \$1,200. In cities under 75,000, first year, \$600; second, \$800; third, and thereafter, \$1,000. While we disclaim any intention or desire to interfere with party politics, we believe our legislators may be helped to wise conclusions, by an expression of opinion from those in a position to observe facts, etc., and from that standpoint we are heartily in favor of such provision for the carriers.

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SOME idea may be formed of the area of poverty and distress in Chicago this winter, from the report of the Chief of Police on the subject, covering the two weeks ending Feb. 6th. According to this statement, there have been about three times as many unemployed heads of families as there were in the hard winter of 1893-94. During the last week of January, food supplies were distributed to 15,493 families, and coal to 9,519. The first week in February, food was furnished to 11,662 families, and coal to about 6,000. In addition to this, shelter was given at the various police stations to 2,000 people per night, and 3,000 individuals per day were fed. It has not been found possible to require labor to be performed for the relief granted. It would be hard to devise work for no other purpose than to serve as pay for the supplies given, and, moreover, the lowest possible wages, say 50 cents per day, would soon exhaust the funds. As it is, Mr. Badenoch reports that a family of four persons can be kept alive and in health at

an expense of 15 cents per day for food and fuel. This would seem hardly credible, but the exact figures and the amount of each commodity are given in the report. The bill of fare includes beef, beans, peas, corn meal, and bread. The supplies were purchased in large quantities, and given out in portions sufficient to keep a family for five days. Mr. Badenoch thought it would be necessary to continue this system of relief for at least six weeks. The police force has been employed to investigate by personal visitation every individual case, and it is believed that there has been very little room for unworthy persons to take advantage of the situation. The report reveals an appalling amount of destitution, and by its unvarnished statement of the simple facts makes the strongest possible appeal to all charitable hearts.

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OUR cities are unfortunately full of unemployed and homeless men. Many of them are worthy young men willing to work if a chance is given them, and many are in ill-health from exposure and starvation; all are dirty and ill-clad. Thousands are compelled, for want of anything better, to lodge in police station basements, and lie on bare cement floors, in the foulest atmosphere, or stand all night in saloons; 500 were found in one cellar in Chicago. Of the money recently contributed in this city for relief of the poor, very little went to help the homeless men. Most of them are as deserving and worthy as the men with residence and family. The Working Men's Home and Medical Mission, at 42 Custom Place, is endeavoring to help these men. Over a thousand a day use their free lavatories, and for several days they have fed over fifteen hundred per day. For every dollar they receive they can take ten men out of police station cellars, wash them and their clothing, give them a clean bed and a new start in life. Many get work after being cleaned up and encouraged. There is also a free medical dispensary where the sick are cared for, and frost bites and sores dressed. In the spring a large number of these men will be put on a mission farm and given mental and mechanical training. This is a worthy charity endorsed by men of reputation. Contributions may be sent to C. M. Walworth, cashier Hide & Leather Bank, 151 La Salle st.

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A MEASURE for the relief of Church or voluntary schools was the foremost item in the Queen's speech at the opening of Parliament, and our daily papers have announced that a bill for that purpose has already passed its "first reading." Of the details of the bill we are not yet fully informed, but it appears to be much simpler than the measure which the government brought forward at the last session, which, endeavoring to conciliate all sides, pleased nobody, and was so clumsily managed by its supporters that it was ultimately withdrawn and laid upon the shelf. The present proposal does not attempt too much. A new Benefices Bill is also to be brought in, an important part of which will be the provis-

ions for the removal of incumbents for misconduct. This, it will be remembered, has hitherto been opposed by the liberal Non-conformists, who do not wish to see abuses in the Church reformed. There is a growing feeling, however, that the Church is as likely to obtain justice, in the long run, from the Liberal party as from the Conservatives, who have generally been regarded as the party of the Church. This feeling has been strengthened by the utterances of some of the Liberal leaders, and by the appeal, recently published, of some of the Liberal clergy to their chiefs to make honest and straightforward dealing with the Church a part of the party programme.

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THE first public meeting presided over by the new Bishop of London after his translation, was a meeting of the Brotherhood of St. Andrew held at the Church House. Mr. G. A. Spottiswoode, the president of the Brotherhood in England, said that there were already thirty chapters at work and fifteen probationary ones. A chapter was being formed at St. Paul's cathedral. The Bishop thought the organization was one well fitted to absorb some of the existing societies. It would be easy and useful, in addition to the general rules of the society, for individual sections or chapters to adopt more definite rules adapted to their own needs and circumstances. He thought the Brotherhood furnished an answer to the question: "What are we to do with our young men after Confirmation?" One of the speakers, a priest from Birmingham, who had a chapter of the society in his parish, showed from his own experience that it also answered the question, "How shall we get our young men to Confirmation?" With the help of the new organization he had been able to present more than three times as many young men as before. It is a pleasure to remember that this society now becoming world-wide in its extension, was founded in Chicago by Chicago Churchmen.

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A REVOLUTION in Crete has suddenly precipitated a condition of things which may lead at any moment to a general European war. The "Powers" have been playing their diplomatic game, regardless of the cost of their delay in human suffering and merciless massacre. But there are forces stronger than diplomacy. The subject races under Turkish rule have been expected to await with patience the pleasure of the European governments and, meanwhile, to submit abjectly to every kind of outrage, pillage, torture, and wholesale murder. Their indignant and agonized cries for relief have been met with cold indifference or arrogant rebuke. The Cretans seem to have concluded that they will not wait to be crushed out and have, therefore, become the aggressors. Whatever may be said of the morality of their action it cannot be denied that it is very human. They have taken a course which, in other times and countries, has met with general applause. They have rebelled against the savage government of Constantinople, and

declaring their independence, have sought the aid of Greece. That country has responded with a burst of rare enthusiasm, and has warned the Sultan that he will not be permitted to land troops in the island. The Sultan appeals to the "Powers" to aid him. Europe finds itself again confronted with a disagreeable dilemma. It seems certain that in England, at least, public opinion will never permit the government to take the position of forcing a Christian population to submit to the Turkish yoke. European newspapers are already predicting the dismemberment of Turkey and the division of the spoils. It is conjectured that Russia will take Armenia, France will get possession of Syria, and England will retain Egypt. It is devoutly to be desired that some such settlement might be made by an amicable agreement between those chiefly concerned, without waiting for a general war with all its inevitable horrors and its uncertain chances.

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AT last accounts the famine fund, which is being collected in England for the sufferers in India, amounted to \$1,375,000, and was increasing at the rate of \$50,000 daily. Even this is hardly adequate to meet the awful emergency.—When the great Russian railway across Siberia to the Chinese coast is completed, which will be in about two years, it will be possible to travel from St. Petersburg to Peking in five days, and from London to the same city in two days more. The time from London to Nagasaki, Japan, would be covered in sixteen days. The shortest time at present by ocean steamer is over a month.

The Church Abroad

At a meeting of clergy at Sion College, early in January, the subject of the self-government of the Church was discussed. Many influential persons were present, among the rest the Bishops of Winchester and Lichfield, Bishop Barry and Bishop Anson. Bishop Anson, as vice-president of the Church Reform League, made the principal speech. He traced the history of the present anomalous and burdensome relation of the Church to the State, the Church being gradually deprived of her liberties by changes in the constitution of the State without any corresponding re-adjustment of civil and ecclesiastical relations. He thought that if Church leaders would decide upon the necessary measures and urge them as persistently as the enemies of the Church were accustomed to urge their various demands, there would be no doubt of final success. The Rev. J. J. Lias showed that the Established Kirk of Scotland enjoyed all those liberties which it was just the Church of England should possess, and that such a state of things was not found incompatible with the idea of an "Establishment." The point principally insisted upon by the speakers was the reform of the convocations and the restoration of their ancient rights.

The statistics of the "Bishop of London's Fund," recently given out, afford some facts of interest relative to Church extension in London during Bishop Temple's episcopate. The total amount received was \$1,375,000. Of this \$380,000 was expended on mission rooms and rent of temporary premises. The number of churches promoted by the fund was 44. Thirty-seven new parishes have been formed, each with its permanent priest. Additional clergy, missionaries, and curates have been provided, at an expenditure of over \$200,000. Over 100 clergy have been added, altogether, to the staff of the diocese. A sum of \$170,000 was expended for lay-helpers, and fifty-one grants have been made for the erection of vicarages, besides a large amount for the enlargement of schools. It is no matter of surprise, however, to learn that, in

view of the great and constant increase of population in that immense city, even the large sums thus expended are inadequate to meet the growing needs of the work.

In connection with the proposal to divide the diocese of London, attention has been drawn to a fact not generally known; namely, that such a division was for a time effected more than three centuries ago. In the year 1540 Henry VIII. endowed the bishopric of Westminster out of property of the dissolved monastery to which the abbey had belonged. A bishop, dean, and 12 prebendal stalls constituted the equipment of the new see. In 1550, however, the first and only Bishop of Westminster vacated the office on account of its lack of income, the original engagements not having been fully carried out, and the next year, 1551, the see was suppressed. A diocese of St. Peter, therefore, as now proposed, would not be entirely a new thing, but the revival of a plan which was thought necessary when the population was insignificant as compared with its present numbers.

New York City

At the church of the Epiphany a monthly musical service is rendered by the choir, under the leadership of Mr. H. De Koven Rider, organist and choirmaster. The next rendition will be Gounod's "Galla."

At Calvary church, the Rev. Dr. J. Lewis Parks, rector, Sterndale Bennett's "Woman of Samaria" was finely rendered, under the direction of Mr. Clement R. Gale, Tuesday evening, Feb. 16th.

In the Church Club series of discussions on practical topics of interest, the second paper was read by the Rev. G. Woolsey Hodge, on Wednesday evening, Feb. 10th, the subject being "The effect of the Renaissance on Christian architecture and art."

At Grace chapel the first anniversary of the consecration of the new buildings was celebrated by a service on the morning of Friday, Feb. 12th, and by an entertainment in the evening in the great hall.

At the church of the Incarnation, the Rev. Wm. M. Grosvenor, rector, Bishop Potter conducted a special service and preached on the morning of Septuagesima Sunday, Feb. 14th.

At the church of St. John the Evangelist, the Rev. B. F. De Costa, D.D., rector, a special service in the interests of the Church Association for the Advancement of the Interests of Labor was held on Tuesday evening of last week. An interesting discussion took place.

The pupils of Wadleigh school celebrated the 41st anniversary of founder's day, in honor of Lydia F. Wadleigh, on Saturday, Feb. 6th. Bishop Potter made an address, paying a high tribute to the character of Miss Wadleigh. Several papers were read and addresses delivered.

At the Pro-cathedral, the Rev. H. R. Hulse, vicar, the Sunday school is in a more flourishing condition than ever before. The Rev. Dr. Nelson, the Bishop's secretary, will give a lecture, illustrated with stereopticon views, for the benefit of the Fresh Air Fund, on the evening of Feb. 24th. The Bishop has appointed Confirmation for the evening of Quinquagesima, Feb. 28th.

The quarterly meeting of the branch secretaries of the Girls' Friendly Society of the diocese of New York took place Feb. 8th, at Calvary mission house. Reports of the last quarterly meeting of the vacation house committee were read. Work of the literary associates was reported upon. A day of conference for members of the G. F. S. was appointed for April 27th.

A proposal is before the Legislature to extend the Riverside Drive, upon which is located Gen. Grant's tomb, in such a manner as to cut into Trinity cemetery. The extension is regarded as an important one in the interests of the city, and the vestry of Trinity church has under consideration a plan which will require a removal of some of the graves if the city should decide to make the improvement.

The new Missionary Bishop of Duluth and Mrs. Morrison were given a missionary tea and reception at the Church Missions House on Friday of last week. The ladies of the Woman's Auxiliary assisted. Among those present were the Bishops of New York and Missouri, the Ven. Archdeacon Tiffany, D.D., the Rev. Drs. Gallaudet, Bunn, and Krans, the Rev. Messrs. Kinsolving, Treat, Emery, Howden, Lewis, Sill, and other clergy of the city and vicinity.

At Calvary church, the Rev. Dr. F. Lewis Parks, rector, a charitable work known as the "parish woodyard" is being pushed, with a view to supplying poor men in this crowded part of the city with a chance to earn their own living. The compensation is given not in money, but in permits to lodge in the Olive Tree Inn of the parish, or to obtain meals at its Galilee restaurant. The capacity of the yard is about 40 men daily, but enlarged funds are required for its maintenance. None are admitted to its privileges who are not known to be deserving of such assistance.

At St. Augustine's chapel of Trinity parish, the Rev. Arthur C. Kimber, D.D., vicar, four classes, each composed of about 16 communicants, are being instructed on two week-day evenings each month by the clergy, in the distinctive doctrines of the Church and in the practical duties of the Christian life. Two classes of similar kind, one of young men and the other of young women, are meeting every Sunday for Church instruction, under the care of the Rev. G. A. M. Dyess and the Rev. C. H. Beers, curates. The members of the latter class act as substitute teachers in the Sunday school.

The Church Club held its 10th annual banquet on Thursday of last week, Mr. Wm. Bispham presiding. Addresses were made by Bishop Potter, Mr. Geo. C. Thomas, treasurer of the Board of Missions and president of the Philadelphia Church Club; Mr. Chas. E. Graves, president of the Connecticut Church Club; the Ven. Archdeacons Van Kleeck and Thomas; Mr. Peabody, of the Church Club of the diocese of Long Island; Bishop Hare; the Rev. Dr. J. Lewis Parks, of St. Peter's church; the Rev. Dr. David H. Greer, of St. Bartholomew's church; Gen. Swayne, and Messrs. J. Alexander Beal and J. Bleecker Miller. A demonstration took place in favor of international arbitration. Bishop Hare brought the proceedings to a close by pronouncing the apostolic benediction.

The Church Parochial Missions Society held its annual breakfast on Tuesday, Feb. 16th, at the new Hotel Manhattan; Bishop Potter presided. Among the guests of the society on the occasion were the Lord Bishop of Nova Scotia, the Rev. Arthur Cocks, vicar of St. Bartholomew's, Brighton, England; the Rev. Frederick Pearkes, of All Hallow's, Southwark, London, England; the Rev. Drs. Wm. B. Bodine and Alfred G. Mortimer, of Philadelphia; the Rev. A. S. Crapsey, of Rochester, N. Y.; Hon. A. E. Richards, chancellor of the diocese of Kentucky, and the Rev. Drs. David H. Greer and Mr. R. Fulton Cutting, of this city. Brief addresses were made. A considerable number of clergy were in attendance, as well as many of the laity. The Blessed Sacrament was celebrated in the morning at Calvary church, the church of the Heavenly Rest, and St. Agnes' chapel of Trinity parish. The society held its annual business meeting at noon in the rooms of the Transportation Club.

Saturday morning, Feb. 6th, at the rooms of the Church Club, Mr. Alfred M. Collet lectured on the cathedral of Wells and the abbey of Glastonbury. The lecturer spoke first of Glastonbury as being the eldest Church foundation in England, and dating so far back as to be obscured in the mists of romance which had made beautiful the great mediæval legend of the Holy Grail. He referred to the fact that the site was so inclosed by winding streams as to form practically an island, known in the legends of King Arthur as the Isle of Avalon. Wells, while laying no such claims to antiquity, was as old as A. D. 704, when King Ina founded it near a sacred spring, whence its name. The bishopric dated from the

10th century, the see subsequently becoming united with Bath. The present cathedral was mainly the work of Bishop Jocelyn, in 1206. The lecturer illustrated the characteristics of the two sacred fanes with a profuse use of especially fine lantern slides.

At the New York Clericus, on Feb. 9th, the Rev. Dr. Krans presiding, the Rev. H. T. Scudder, of Brooklyn, read an admirable paper on "Clerical support," in which he advocated the need of a proper Sustentation Fund, which will assure the clergy a decent living, and one independent of the whim and caprice of congregations, and also protect him against the removal of the wealthy members, leaving only those who cannot well support a parish; a proper Sick Fund, to enable those clergy whom ill health forces to rest, to live properly, until again ready for duty; a Pension Fund, which will be large enough to ensure to all clergymen of 65 an income sufficient to live on decently; this income to be given at this age to those who have done faithful service for at least five years, and as their right, not as a charity. Archdeacon Van Kleeck, Dr. Dunnell, Dr. Harris, Dr. Thomas P. Hughes, the Rev. Messrs. Reynolds, Cole, and other clergymen took part in the discussion.

The Church Temperance Society has ordered a night van for the supply of coffee and refreshments, to be driven about nightly to places of public amusement in this city, with the object of providing for coachmen who congregate at such places in large numbers, a healthy antidote to the temptations of the liquor saloons, during their weary hours of exposure to all weathers. The cart will be sufficiently light to be pushed by hand for short distances to places near each other, and a pair of movable shafts will provide for its being drawn by pony to longer distances. It will be 7 feet high, 5 feet wide, and 6 feet long. Within will be receptacles for coffee and for supplies of food, with a place for the man in charge. By an ingenious arrangement, one of the sides will admit of being converted into a temporary shelter for customers in inclement weather, and it will also form the counter for the sale of food. Meal tickets, at ten cents each, will be furnished, and may be purchased by the charitable; and the cart will be sent at request to private houses, where night entertainments are being given, calling together a great number of carriages. The Church Temperance Society has always recognized the advantages of counteraction, and if the present new venture proves successful, it will be followed by enlarged effort in the same direction. It is to be hoped that a society claiming to be national will not limit its temperance work of this practical nature to this city alone, but see the way to extend it elsewhere.

Philadelphia

In the will of Lucy T. Field, probated 11th inst., is a bequest of \$200 to the "Episcopal church of Lawrence, Kansas" (Trinity church).

On Sunday, 7th inst., the Rev. W. F. C. Morsell assumed charge of the church of the Holy Comforter, West Philadelphia, and preached at the morning service a practical sermon on "The real presence of Christ, a means of strengthening character."

At the church of the Holy Apostles, the Rev. Henry S. Getz, rector, on Sunday evening, 7th inst., the first part of the oratorio of "Elijah" was excellently rendered by the Choral Society, numbering some 70 voices, under the leadership of George F. Bishop, choirmaster of the parish; organist, Miss Mary Porter.

The 24th annual report of the Church Dispensary of Southwark shows that during the year, the total number of patients treated was 11,383; prescriptions compounded, 17,475; money expended, \$1,633.66; present balance, \$21.95. To properly carry on the work, an appeal for \$2,000 yearly has been issued.

A rescue mission, known as the "Galilee mission," under the auspices of the Northeast convocation, was opened on Saturday evening, 13th inst., at 326 North 9th st. Services are to be

held there every evening, and a more permanent work will be organized with children's meetings, mothers' meetings, men's clubs, etc.

A very large congregation was in attendance at the church of the Saviour, on Sunday evening, 7th inst., when the 21st choir festival was given. The programme was a very pleasing one and rendered better than any former service of a similar character by this efficient choir. The festival was under the direction of the Rev. Julius G. Bierck who presided at the organ. The sermon was preached by the rector, the Rev. Dr. W. B. Bodine.

The Lenten service committee of the local council of the Brotherhood of St. Andrew has arranged for noonday services for business people during the Lenten season. The meetings will be held in St. Stephen's church, the Rev. Dr. E. Worcester, rector. Bishop Thompson, of Mississippi, is to give ten addresses under the title, "Plain and practical talks on repentance and life;" and the late rector, the Rev. Dr. S. D. McConnell, will make at least two addresses.

The newly beautified and enlarged edifice of St. James' church, Hestonville, was opened for service on Sunday, 7th inst., and the rector, the Rev. H. B. Martin, M. D., at the same time observed the 3rd anniversary of his incumbency. In his sermon in the forenoon, he said the parish had reason to go forward and take fresh courage. The work commenced in 1895 is now complete, at a cost of \$7,000. The nave has been lengthened, the chancel rebuilt, and transepts added. Besides these additions, a debt, previously incurred, has been paid off.

To commemorate the 10th anniversary of St. Stephen's church, Wissahickon, the rector, the Rev. E. J. Perot, arranged a week of special services, which were commenced on Sunday evening, 7th inst., when the sermon was preached by the Rev. J. Clayton Mitchell, followed on successive evenings by the Rev. Messrs. F. A. D. Launt, T. S. Rumney, D.D., Archdeacon Brady, Edgar Cope, R. E. Dennison, and F. H. Bushnell, and closed on Sunday, 14th inst., by the Rev. Dr. C. S. Olmstead. There was also special music sung by the choirs of St. Stephen's and other churches.

Old St. Peter's church has a guild for working girls, which is for recreation and improvement. It is open every evening except Tuesday, Thursday, and Sunday, and on Wednesday and Sunday afternoons. There is a junior branch for girls under 16 and over 12 years of age. Dues are 50 cents a year. Classes in plain sewing, dress-making, crocheting, reading, writing, drawing, painting, American history, musical drill, foreign art talks, and studies in Shakespeare, are all free to the members. Classes in cooking, millinery, embroidery, and German are taught by professionals at 25 cents per month. There is a penny savings bank; and for the recreation of the girls, entertainments and summer outings. The members of the guild have also the use of the house and library. On Sunday afternoon there is a special Bible class for them, which is largely attended.

The Rev. Dr. John P. Peters, of New York City, delivered a lecture under the auspices of the Church Club, in Horticultural Hall, on the 11th inst, his subject being "Discoveries at Nippur and their bearing on the Bible." Mr. Peters related the work done by the University of Pennsylvania's expedition to Babylonia, of which he was the first director, and which was afterward carried on under the leadership of Mr. J. H. Haynes. The expedition found at Nippur an antiquity that surpassed all expectations; it was his opinion that the date of 6,000 B. C. for the founding of Nippur is a decidedly conservative one. He described the character of the temple at Nippur, and its various reconstructions, as revealed by the spade, and gave a history of the country, following which he considered the relations of Babylonian and Hebrew civilization, and what light the excavations, made at Nippur, have thrown on Bible history.

The 49th annual report of the Churchmen's Missionary Association for seamen states that during the year 69 have been confirmed, of whom 27 were seamen. This is an increase over the preceding year, and is the largest number ever confirmed at one time in this mission. The work of the Woman's Auxiliary has been most faithfully carried on. The receipts from all sources were \$3,171.35. The Church services were attended by 6,486 sailors, and 28,652 seamen have visited the reading room. The temperance pledge was signed by 201 seamen. There were distributed at the mission: New Testaments, 402; Church cards, 10,995; pages of papers, 763,200; magazines, 1,134. Visits to seamen's boarding houses, 1,839; to ships, brigs, schooners, and canal boats at Port Richmond, 232; along Delaware ave., 510; at Point Breeze, 175. Pages of papers distributed at Port Richmond, 106,100; at Pt. Breeze, 105,000. Baptisms, 21; marriages, 8; burials, 12.

The 25th, or silver, anniversary of the organization of the French church of St. Sauveur, was celebrated on Sunday afternoon, 7th inst., at Holy Trinity church, where the first steps towards the establishment of the church for French-speaking people were taken 25 years ago. It was also the 25th anniversary of the Rev. Dr. C. Mielas rector of the church. Bishop Whitaker who presided, made the first address, and said he thanked God for Dr. Miel's discernment of the truth, which led him to take a stand for the Gospel, taking his teaching from Jesus Christ and the New Testament, and not from any ecclesiastical leadership. The Bishop spoke of the French church, which was a beacon light and a power among the many French-speaking people of this city, and hoped it would prosper in the future as it had in the past. The Rev. Dr. Joseph N. Blanchard paid a warm tribute to Dr. Miel and his work, saying that the social instinct of the French people is satisfied in this church. Dr. Miel, in giving the history of his church, spoke of his withdrawal from the Roman Catholic Church, and of what led him to take that step. In discussing the work of his parish, he spoke of its reading room, employment bureau, and other features, and said the church register contained the names of 1,900 foreigners. He closed by making an appeal for the further prosecution of his work. The Rev. Dr. McVickar made the closing address. He read letters of regret at their inability to be present, and of sympathy for the work, from Bishops Potter, of New York; Kinsolving, of Texas, and Hare, of South Dakota. It may be stated that of the 1,900 names on the parish register, a large majority—about 1,150—are *ci-devant* Romanists, and the remainder are from the several sects of Lutherans, Calvinists, and other Protestants, all of whom are safely anchored in the haven of the true Catholic Church.

Chicago

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

The Bishop of Chicago left the city on Saturday evening, Feb. 13th, for Phoenix, Arizona, to rest and recuperate before undertaking his spring visitations.

The winter convocation of the Southern deanery was held in St. Paul's church, Kankakee, Feb. 9th and 10th. At the opening service on Tuesday evening, the Rev. William B. Walker, rector of Christ church, Joliet, preached an earnest sermon on "The necessity of deeper spiritual life." The Rt. Rev. John Hazen White, D.D., Bishop of Indiana, formerly a priest in this deanery, expressed his gratification at the opportunity for seeing so many familiar faces, and referred to the pleasant recollections which he still entertained of his last visit, nine years ago. At the early Communion service on Wednesday morning, the Rev. Dr. Rushton officiated. The business meeting was held at 9 o'clock, after which Morning Prayer and Litany were said, and the sermon upon "The truth" was preached by the Rev. S. W. Wilson, of Pontiac. Evening Prayer was said at 3 p. m., followed by a paper by Dean Phillips upon "Our present relations to Rome," in response to which Bishop White made an address. In the evening

after a short service, addresses on the subject of "Helps to the religious life of the communicant," were made by Bishop White, the Rev. J. H. Edwards, of Chicago, the Rev. W. E. Toll, of Waukegan, and H. L. Cawthorne, of Ottawa. Regret was expressed that two of the older clergy of the deanery, the Rev. W. M. Steele and the Rev. H. T. Heister, were prevented by illness from being present.

CITY.—The third conference of members of the Girls' Friendly Society took place Friday evening, Jan. 29th, at St. James' parish house. An abundant supper was provided, social intercourse following for a time. The evening exercises included hymns heartily sung, the prayers by Dr. Stone, and a hearty address of welcome to the visiting North Side G. F. S. branches. The vice-president, Miss Wood, presided during the reading of the papers, the literature associates serving as judges and assisting. Miss Groesbeck was represented in the very appropriate prizes sent by her. The meeting was a large one, and the papers written by members most creditable. The first prize was awarded to the Ascension branch, the second to St. Mark's, Evanston, and the third to St. James'. The members have expressed decided approval of these gatherings.

A meeting of local Sunday school workers was held in Handel Hall on Friday evening, Feb. 12th, under the direction of the Church Extension Committee of the Church Club, and was the outcome of a resolution passed at the last regular meeting of the club, as recorded in our columns at that time. The attendance exceeded in size and character the expectations of even the most enthusiastic of those who promoted the undertaking. Handel Hall, with a seating capacity of over 600, was literally packed, and the gallery and foyer were also filled. After an opening hymn, and prayers by the Rev. John Rouse, the Rev. Dr. Rushton, on behalf of the president, Mr. George S. McReynolds, who was unexpectedly called out of the city, made a few remarks and introduced Mr. David B. Lyman, as chairman of the meeting. Mr. Lyman made the opening address, and referred feelingly to the disappointment felt by reason of the inability of Bishop McLaren, on account of illness, to preside, as had been expected. The next speaker was the Rev. T. N. Morrison, D.D., the subject of whose address was "Why the Church should encourage the Sunday school." He called attention to the oneness of purpose of the clergy and laity in Sunday school work, saying that the layman was ordained at his Confirmation, and that to him belonged certain duties and responsibilities; that the Sunday school must be now what sponsors were in the early days of the Church, the responsible, accountable guides of our young. The Rev. E. A. Larrabee followed in a very earnest discussion of the subject, "What the Sunday school can do for the Church," in which he said that the Sunday school should never take the place of the Church of God; too much stress was laid upon intellectual work, we should not attempt to make good theologians of the children; the instruction of the young should be accomplished by appealing to the affections and imaginations, rather than to the intellect. At the beginning of his address Father Larrabee said that he believed the large audience present marked an important epoch in Church work. The next address was by Mr. Edward P. Bailey, a well-known layman of Grace church, and ex-president of the Church Club. His subject was "The object and limitations of the Sunday school." He believed that effective Sunday school work consisted of more than keeping a record of standing in classes; instruction in Sunday school could not take the place of instruction at home; Sunday school should not be a place for the teaching of abstract truths, but that Christian conduct should be taught, and each teacher should strive to be an example to the children, kind, firm, and acting under well regulated discipline, and that there should be uniformity of method. The closing address was by the Rev. Jas. S. Stone, D.D., whose subject was, "The needs of the Sunday school." Dr. Stone said that he wanted every

man in this diocese to know that his responsibility did not end with attendance upon Matins and passing opinions upon a Sunday morning sermon; that there are better things to consider than the rental of pews to men who give only of their gold. "Let their gold perish as it must, and save the living souls." We should not seek to make of our Sunday school children embryo theologians, capable of arguing with the parish priest; we should not raise up critics, but should direct the little ones in the simple truths of Christianity, the secret of right living; the Church of God knows no classes, it is the only purely democratic organization on earth. He urged the great need for earnest men and women to carry on the work, and the necessity for intercourse between the teachers, and some sort of diocesan teachers' institute where experiences could be exchanged and plans for work discussed. The audience was much moved by the eloquent earnestness of Dr. Stone, and at the conclusion of his address, the Rev. William J. De Witt presented resolutions which were promptly seconded and unanimously passed, to the effect that a committee be appointed, and immediate steps taken to organize a Sunday school association in this diocese. The Rev. A. L. Williams asked for the prayers of those present for the safe recovery of the beloved Bishop of the diocese, whose illness prevented his attendance at this meeting, the object of which had received his most hearty approval. After the benediction, pronounced by the Rev. S. C. Edsall, and the singing of the hymn, "Work, for the night is coming," the meeting was adjourned.

California

William F. Nichols, D.D., Bishop

OAKLAND.—The second year of the rectorate of the Rev. V. Marshall Law in the church of the Advent has just closed, and the present prosperous condition of things in the face of the financial stress is a source of surprise to those who knew it two years ago, when, discouraged and at a low spiritual ebb, it called the present rector. The resources of the parish are now more than equal to its expenses, and all salaries are paid up to date. Pews are nearly all occupied by regular holders, and numerous stated pledges tell the story of individual obligations. The rector is his own choirmaster, and since his arrival has had many more applications for choir membership than could be accommodated. The choir numbers over 40, and oftentimes room is made for about 50. It is composed of men, women, boys, and girls, all being vested, the girls and women being vested differently and wearing the Oxford cap. All are volunteers, and all are communicants of the Church except two, and these will be added to the list at the next Confirmation, about Easter. The rector does not encourage and does not wish the help of choristers who are not communicants, if old enough. The distinctive vestment for female choristers was introduced by the rector, and the choir organized by him. There have been 67 Baptisms and 90 Confirmations in two years, and another class of at least 20 is assured for the Easter Confirmation, and the rector confidently expects twice that number. There has been an increase of 300 names to the parish list in a little over a year. The number coming each month to the Holy Communion is just three times that of two years ago. The Sunday school chapel, which seats 125, is more than filled, and the 150 children are taught by 12 teachers. At least 150 pupils are on the roll of active membership in the Sunday school. Two of the vestrymen, Mr. Richard Burr and Mr. C. B. Foot, are lay-readers, and, in addition, there are three others, Mr. Arthur Petty, Mr. James Larue, and Mr. Alfred C. Read, the two former being postulants for orders—the first ever coming from this parish. The parish parlors have been entirely re-modeled, re-fitted, and carpeted with Brussels, and "it is paid for." The rectory has been furnished by the Chancel Guild, and the same society provides a part of its rental each month, besides caring for the vestments of the clergy and choir. The rector has had two Mis-

sions, each conducted by the Ven. Archdeacon Webber, of Boston, and the regular organist (the rector's wife), together with a good choir of volunteers, furnished the music for each of the three services per day during each Mission.

Pittsburgh

Cortlandt Whitehead, D.D., Bishop

CITY.—The Rev. T. J. Danner celebrated the fifth anniversary of his rectorship at St. John's church, on the 5th Sunday after the Epiphany. Among the statistics given were the following: Number of Baptisms during the five years, 225; confirmed, 158; burials, 128; marriages, 46.

The February meeting of the Clerical union was held at the Church rooms, on the 8th inst. The paper and subject for discussion was the "Christian distribution of property." The paper was read by the Rev. C. L. Bates. The Union had as its guest the Rev. Dr. E. A. Bradley, of New York City.

The annual meeting of the local assembly of the Daughters of the King took place on Sunday and Monday, Feb. 7th and 8th, at Trinity church. On Sunday evening, the Rev. Dr. Arundel, rector of Trinity parish, preached a sermon in behalf of the organization. On Monday afternoon, the Rev. Dr. E. A. Bradley delivered an address that set forth what the work of the order was intended to be, the need for it in the Church, and the incentives to its faithful performance. The annual election took place, with the following result: President, Mrs. W. W. McCandless, Bellevue; vice-president, Mrs. H. H. Barber, McKeesport; recording secretary, Miss Druitt, Mount Oliver; corresponding secretary, Miss Oliver, Allegheny; treasurer, Miss McCandless, Allegheny. On Monday evening, Bishop Whitehead presided, and the sermon was by Dr. Bradley, on the words of our Lord, "She hath done what she could." The meeting was the most successful one held in the history of the local assembly, and it is hoped the helpful and inspiring words of Dr. Bradley will do much to further the interests of the order throughout the diocese.

Connecticut

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

HARTFORD.—The rector of St. Thomas' church, the Rev. Geo. Russell Warner, has arranged for a Pre-Lent Mission, to be held in his parish from Saturday, Feb. 13th, to Sunday, Feb. 21st, inclusive. The missionary is the Rev. Lindsay Parker, Ph.D., rector of St. Peter's church, Brooklyn.

MIDDLETOWN.—Under the auspices of Holy Trinity church, a most successful carnival was conducted by the ladies of the parish last week. The proceeds amount to between \$500 and \$600, and will be applied toward the payment of the debt on the new St. Andrew's Guild house at Pamecha, a promising mission of Holy Trinity.

An interesting and helpful course of sermons is being given this year in St. Luke's chapel, Berkeley Divinity School. There is a special preacher every week. Among those who have already been heard are the Rev. Messrs. F. D. Bulkley, of Trinity, Waterbury; E. de F. Miel, of Trinity, Hartford; J. Lewis Parks, D.D., of Calvary, New York; H. Lilienthal, Trinity, Wethersfield; and W. M. Grosvenor, of the Incarnation, New York.

Southern Florida

Wm. Crane Gray, D.D., Bishop

The missionary work done in Volusia Co. last fall by Father Huntington and Brother Paul, of the Order of the Holy Cross, has borne abundant fruit in greater Church interest and activity in many places. The Rev. Henry W. Little, lately of the diocese of New Brunswick, has entered on his duties as priest in charge of Deland and the surrounding missions. Five of the six points of ritual are in use in the churches of St. Barnabas', Deland, St. Timothy's, Orange City, and All Saints', Enterprise. Chapters of the Brotherhood of St. Andrew, Confraternity of the Blessed Sacrament, Daughters of the King, and Guild of All Souls, are being formed in St. Barnabas' parish.

Pennsylvania

Ozi W. Whitaker, D.D., Bishop

BALA.—On Sunday morning, 7th inst., the Rev. Dr. C. S. Olmstead, rector of St. Asaph's church, preached a sermon in memory of the late George B. Roberts, from the text, "Them that honor Me, I will honor," I Samuel ii: 30.

NORRISTOWN.—On Tuesday, 9th inst., the will of the late George B. Roberts, of Pencoyd Farms, was admitted to probate. St. Asaph's church, at Bala, is to receive \$10,000; the Episcopal hospital, the Children's hospital, and the Pennsylvania Society to protect children from cruelty, all of Philadelphia, will each receive \$5,000.

WYNCOTE.—On Sunday morning, 7th inst., the Rev. A. J. P. McClure preached the closing sermon in the chapel of All Hallows' church, it also being the fourth anniversary of his pastorate. After speaking of the remarkable growth of the congregation from a humble beginning, especially in the large Confirmation classes, he gave some particulars of the new church, now ready for consecration. Without mentioning any names, he said that the church building, in part, is the gift of a generous layman (Mr. W. W. Frazier, rector's warden of the church of the Saviour, Jenkintown) of the diocese, whose benefactions in this same line reach out into many quarters. Other gifts are: a noble organ of great compass and power, from Mr. Curtis, of *The Ladies' Home Journal*, costing \$10,000, and built by the Farrand & Votey Company, it has an unusual variety and richness of tone, combination stops, and electric action; a beautiful altar, built entirely of white stone, having the whole front inlaid with mosaics of glass set in beautiful colored ecclesiastical designs; a handsome oak and mosaic pulpit of unique and substantial character; a lectern; an altar rail of much beauty and simplicity; a corona, or sanctuary lamp, novel and exquisite in color; a pulpit light, set of alms basins, large Bible, set of Prayer Books, kneeling stools, bishop's chair, prayer desk and sedilia, the furniture for the vestry room, and in a great measure the carpets and cushions; many of these are memorials of some loved ones. Standing out distinct from all these as a part of the edifice, is the truly beautiful memorial window, having for its subject Von Defregger's "Madonna." The church is built of a light gray stone, heavily lined with black pointing. The roof is of gray green slate. The structure as a whole is in the best style of rural church architecture—simple, effective, and harmonious. It has been so designed that it can be enlarged without great cost. In the west front is a large rose window of handsome design, beneath which is an enclosed church porch with carriage hood. The roof of the church is surmounted, at its various angles, by three crosses, one of which is a large Celtic stone cross with base. Within the building the walls are finished in naked (*sic*) stone, and the roof with open beams of natural wood. The windows are Gothic in design and lighted with amber glass in the ancient fish scale pattern. The pews are of dark quartered oak, as are also the choir stalls in the chancel. The architects of the chapel are Messrs. Furness & Evans, of Philadelphia; and the chancel furnishings were designed and made by the Tiffany Glass and Decorating Co., of New York. In the vestry room is a speaking tube, which communicates with the choir room on the opposite side of the chancel. The latter apartment is large and well lighted, and has a music cabinet and closets with interlocking doors for the vestments of the choir. The cellar of the building is heavily cemented, and contains two furnaces, which can be used separately or together, if necessary.

All Hallows' is the offspring of the church of Our Saviour, Jenkintown, the Rev. Robert Coles, rector. In the spring of 1891, the Rev. Mr. Coles, with Messrs. W. W. Frazier, Clement B. Newbold, John W. Pepper, and a committee from Wyncote, started a Sunday school and services in a private house in that village. These services were continued by various lay-readers, students from the Philadelphia Divinity School, and clergymen, until 1893, when the Rev. Mr.

McClure was called to take charge of the mission. Bishop Whitaker had appointed Friday, 12th inst. for the consecration of All Hallows', and despite the terrible storm which raged all day, a large congregation was present. The altar was beautifully decorated with lilies and ferns. After the processional hymn, "Ancient of Days," by the vested choir, the Bishop was met at the entrance of the church by a committee of the vestry of the church of Our Saviour, Jenkintown. Mr. Charlds Hewitt read the instrument of donation, and the Rev. A. J. P. McClure, priest in charge, the sentence of consecration. The sermon was preached by the Rev. Wm. M. Grosvenor, of New York City. Bishop Whitaker read the office of Holy Communion. There were over 50 priests in attendance, mainly from Philadelphia.

Texas

Geo. Herbert Kinsolving, S.T.D., Bishop

BELTON.—Bishop Kinsolving confirmed a class of 12, Feb. 7th, and promised to return in April for another class. The number communicating was the largest in the history of the parish. The Rev. Thos. J. Crosby, rector of this parish, is also in charge of the mission at Temple. Bishop Kinsolving preached on the unity of the race.

New Jersey

John Scarborough, D.D., Bishop

The Bishop's appointments during February are as follows:

7. A. M., St. John's, Somerville; P. M., Holy Innocents' Dunellen; evening, St. Paul's, Bound Brook.
14. A. M., Heavenly Rest, Plainfield; P. M., All Saints', Scotch Plains; evening, St. Stephen's, Plainfield.
21. A. M., St. Paul's, Westfield; P. M., St. Luke's, Roselle; evening, Trinity church, Cranford.
28. A. M., St. Thomas', Glassboro; evening, Grace church, Merchantville.

Work is progressing on a handsome stone chapel at Cadwalader Place, in the suburban district of Trinity parish, Trenton. The building is to cost \$6,000, and is to be finished in the spring. The work at Cadwalader is in charge of the Associate Mission. A considerable congregation has been gathered together, and plans have been drawn for the erection of a church, rectory, etc. The chapel is the only building to be erected at present. With the help of the mission clergy, the Bishop has succeeded in extending the Church in every direction in Trenton and vicinity. Instead of but three central parishes, there are now four parishes and five chapels, which make a complete circuit of the city.

A handsome new altar and reredos, of white tile, is in course of erection at Trinity church, Trenton. The work will be finished in a few weeks, and the altar will be a beautiful addition to the church. It is the gift of one of the parishioners.

At Freehold, the parish church, one of the oldest in the State, has been re-decorated, and a guild room, choir room, and enlargement to the chancel have been built. The parish is growing under the care of the Rev. W. E. Wright. There has been placed in St. James' church a handsome brass lectern, a memorial of the late rector. An addition to the choir room has been built, and the church shingled.

The clergy of the Associate Mission at Trenton, who have charge of almost all the missionary work of the convocation of New Brunswick, have begun an effort to raise money for the erection of a house for the headquarters of the mission staff. Several generous subscriptions have already been received.

The rector of Christ church, Trenton, has recently occupied a new rectory, built for the use of the church by Mr. Samuel K. Wilson.

At Cramer Hill, Camden Co., the stone church, the foundation of which was laid last autumn, is now under roof. The work of building will be completed in the spring.

A fund for the enlarging of Trinity church, Matawan, has now reached within \$300 of the

amount required. The church is a mission chapel, the only one in the vicinity, and is not now large enough for the usual congregation. The parish is poor, and subscriptions to the fund will be gratefully received.

South Carolina

Ellison Capers, D.D., Bishop

The Pee Dee convocation met in the church of the Holy Comforter, Sumter, Jan. 20th and 21st. It was opened by Morning Prayer and the Holy Communion, the Rev. W. H. Barnwell being the preacher. January and September were chosen as the months for the semi-annual meetings. After Evening Prayer, the Rev. T. P. Baker preached on the character of Nicodemus. Jan. 21st the Rev. J. M. Magruder read an essay on "How shall the Church commend her holy missions to all sorts and conditions of men, especially by the methods as set forth by the Church in the Prayer Book?" The essay was followed by an animated and interesting discussion of the subject. The afternoon session was mainly occupied in missionary reports from the clerical members. By request, the archdeacon, the Ven. L. F. Guerry, appointed himself preacher, and the Rev. W. H. Barnwell essayist for the next convocation. St. David's, Cheraw, was selected for the next meeting. A resolution of sympathy and good wishes was extended to the Bishop in his sickness. Evening prayer was said, the Rev. W. S. Holmes preaching, after which the convocation adjourned.

The committee on episcopal residence appointed by the diocesan council has secured pledges for \$1,800 in Columbia, of which \$900 has been paid in. Columbia will be the see city.

Maryland

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

In our last issue mention was made of the death and funeral service of Mrs. Maria G. Paret, wife of Bishop Paret, who died Feb. 1st, after an illness of 15 months. She was a sufferer from asthma. Mrs. Paret was a daughter of Mr. Isaac Peck, of Flushing, L. I., and was born at that place in 1826. She was married to Bishop Paret in 1849. For a long time she resided in Brooklyn, N. Y., and devoted much time to Church and Sunday school work. Since her removal to this city, she lived a life of retirement on account of her illness, and was unable to take any active interest in the work of the diocese. Several years ago she wrote a "Catechism for children," which bore the inscription, "By the wife of a clergyman," without disclosing her name. Mrs. Paret was the founder of the "Bond of Mercy," organized at Towson, Baltimore County, a few years ago, for the protection of dumb animals.

Bishop Paret accompanied by his daughter, Miss Della Paret, sailed Feb. 18th from New York by the steamer "Allegany," of the Atlas Line, for the Island of Jamaica, and, it is expected, will be absent until April 1st.

The Bishop has issued the following letter to the clergymen of the diocese:

I find it my duty to be absent from this country for some six weeks or more. I must, therefore, withdraw all appointments up to and including April 3d, hoping to renew them for May or June. I will be beyond the reach of regular mails, and I therefore request that there be no correspondence until my return. Matters of great and immediate necessity may be presented to the Standing Committee, who will act as the ecclesiastical authority during my absence. I ask your prayers for persons at sea from Feb. 18th to Feb. 20th. Accept my heartfelt thanks for the many assurances and acts of love and sympathy in my time of sorrow, and prayers for fullest blessing to you.

KINGSVILLE.—Miss Anna Gittings, daughter of the late Mr. and Mrs. Richard J. Gittings, has placed a handsome solid brass lectern in St. John's church, the Rev. J. W. Larmour, rector, in memory of her father and mother. The lectern was made by W. H. Colston & Co., of New York, and is a fine piece of workmanship.

COCKEYSVILLE.—The Rev. Adolphus T. Pindell entered Feb. 5th, upon his 22nd year as rector of Sherwood church, which under his administration is active in all good works and has become one of the best rural parishes of the diocese.

Long Island

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

BROOKLYN.—A day of service for women was observed on Feb. 9th, in St. Luke's church, Clinton st., under the auspices of the Daughters of the King. At 11 A. M., the rector, the Rev. Dr. H. C. Swentzel, celebrated the Holy Eucharist and made an address on its meaning and sanctity. The Rev. T. J. Lacey, assistant minister, conducted service in the afternoon, the Rev. G. C. Groves, Jr., giving an instruction. A conference on "Woman's work for Christ" followed. Many of the clergy were present and made helpful remarks. Interesting letters were read from Bishops Littlejohn, Williams, Potter, Seymour, Perry, Burton, and others. At 4:30 Evening Prayer was read by the Rev. Messrs. R. B. Snowden and W. T. Fitch, and an address was delivered by the Rev. T. G. Losee. In the evening a mass meeting of Church-workers was held in St. Michael's church. The service was choral throughout, and the choir of the parish rendered the music. The Rt. Rev. Dr. Coleman, Bishop of Delaware, presided and introduced the speakers, viz, on "Missionary work in Dakota," Bishop Hare; "Woman's work in the Church," the Rev. T. J. Lacey; "What some women did in Kansas," Bishop Millsbaugh; "The Daughters of the King," the Rev. Dr. E. A. Bradley. The rector of the parish, the Rev. W. T. Fitch, spoke a word of greeting and welcome to the large congregation in attendance, and the Bishop of Delaware pronounced the benediction.

The 25th anniversary of the Bishop's founding of the Sisterhood of St. John the Evangelist, was observed at St. John's Hospital, on Feb. 11th. A memorial tablet to the Rev. Dr. William Augustus Muhlenberg was unveiled on the same occasion. There was an early Celebration in the Sisters' oratory, followed by a public service at 10:30, in the hospital chapel, which was elaborately decorated with flowers. The processional hymn was Dr. Muhlenberg's "I would not live away." At the close of this service a procession was formed of the clergy, choristers, and Sisters, headed by the cross-bearer. Singing the *Magnificat*, they proceeded to the men's ward, which adjoins the chapel, where the tablet was unveiled and where a bed in memory of Dr. Muhlenberg was also dedicated. The Rev. Dr. H. C. Swentzel, chaplain of the Sisterhood, made the address. The inscription reads:

To the glory of God and in loving memory of William A. Muhlenberg, D.D., founder of the first Church hospital in America. February 11, 1897. "Their works do follow them."

The Superior of the Order, Sister Julia, was a life-long friend of Dr. Muhlenberg, and assisted him in founding St. Luke's Hospital, New York. From there, at the earnest desire of Bishop Littlejohn, she came to Brooklyn to begin the great and enduring work of the Church Charity Foundation, of which St. John's Hospital is the largest department. The Sister who now has charge of the Home for the Aged has been associated with Sister Julia from the beginning.

The Rt. Rev. Dr. Adams, Bishop of Easton, delivered the fifth lecture in the Church Club course in St. Luke's, Brooklyn, on "The Church, in America; its Catholicity." In course of the lecture the Bishop said: The Church founded by our Lord was distinguished from the Church of the Jews, which was a Church of a people confined to one place. The Church he founded was and is a common and universal Church to all men, for all men. We must try to show what greater claim to the name Catholic and to the fullness of the term, catholicity, we have over other Churches, and what our Church offers, more than they, to her members. The attitude of the Church toward other Churches is not only peculiar; it is unique. We hold that in order to prove the claim of any National Church to Catholicity it must have come from God and have a real and vital connection with the ancient Church. Our belief is the one which has been ours for 1,500 years. It is not a personal question.

The concert for the benefit of the Church

Charity Foundation, given by the Oratorio Society and conducted by Mr. Walter Henry Hall, on Feb. 8th, at the Brooklyn Academy of Music, was entirely successful. Mr. George Riddle read "The Midsummer Night's Dream," the ladies of the society giving the choruses, and Miss Cartzdafner and Mrs. McIlvaine the incidental solos. An orchestra of 50 pieces, led by Mr. Hall, rendered Mendelssohn's setting of the work. Arthur Somervell's new musical rendering of Tennyson's "Charge of the Light Brigade" was sung by the men of the society, for the first time in America.

St. Clement's church, Brooklyn, the Rev. R. E. Pendleton, rector, has received a pair of handsome hymn tablets from members of the society, "The Chimes of St. Clement." The vesper lights have been inscribed as memorials of Orlinda de Birto, and a handsome cross in memory of the late Mrs. Susannah Proud has been placed on the Pennsylvania ave. tower.

The successful fair in aid of St. Augustine's church, the Rev. G. F. Miller, rector, has just been brought to its close.

A musical and dramatic entertainment was given, Feb. 10th, by the young people of St. Mary's church, the Rev. W. W. Bellinger, rector, before a large audience in the parish hall, in aid of the charitable objects of the church.

The Woman's Guild of St. Peter's church, Bay Shore, the Rev. J. C. Stephenson, rector, gave a delightful musical on Feb. 4th, at the rectory. During the evening a handsome souvenir bouquet of cut flowers was presented to Mrs. Stephenson.

Fond du Lac

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

ONEIDA.—The many friends and benefactors of this mission will be glad to know that on the 5th Sunday after Epiphany it was publicly and formally announced that on the following day the Oneida Hospital would be opened for the care of the sick. During the serious illness of the missionary, the Rev. S. S. Burleson, the work of the hospital is under the direction of his wife, and in the immediate charge of the Indian nurse, Lavinia Cornelius. The missionary proposes to publish from month to month a full account of the receipts and expenditures. While the work begins with a very little money it has a very great faith, and feels sure that it will find ample support.

Minnesota

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

ST. PAUL.—The Rev. Dean Butler, warden of Seabury, Faribault, conducted a Quiet Day for women at Christ church on the Feast of the Purification. The service began with a celebration of the Holy Eucharist; at noon a luncheon was served in the guild room. The subject of meditation was "How to become a Christian." The service was very impressive.

Thursday evening, the celebrated vested choir connected with Gethsemane church, Minneapolis, rendered in St. Paul's church, "The Messiah" before a crowded congregation. The rendition was very fine, the solo work especially.

On the 3rd Sunday after Epiphany the Rev. A. T. Gesner tendered his resignation as rector of St. Peter's, to the vestry, as he has accepted the rectorship of St. Paul's church, Grand Forks, N. Dak., and will enter upon his charge on Quinquagesima Sunday. The resignation was accepted by the vestry with regrets, and the vacancy placed in the hands of Bishop Gilbert. In addition to his parochial duties at St. Peter's, Mr. Gesner gave the parishioners at St. John's, White Bear Lake, an afternoon service every Sunday, and was lecturer on "Ecclesiastical History" at the Deaconess Home. His brief incumbency at St. Peter's was characterized by deep zeal and activity. The bonded debt upon the church was reduced from \$3,800 to \$2,500, and the semi-annual interest from 7 to 6 per cent. The church is well equipped with various guilds, a well trained vested choir, a chapter of the Brotherhood of St. Andrew, jun-

ior and senior Woman's Auxiliary, Children's Ministering League, Men's Beneficial and Social Club; two well equipped mission schools. The parish is financially poor, yet it offers a large field for usefulness, and is destined to become one of the strongest in the city.

South Dakota

Wm. Hobart Hare, D.D., Bishop

Bishop Hare writes under date of Feb. 10th: "St. Elizabeth's Boarding School for Indian boys and girls, on the Standing Rock Reserve, has been in operation for about 10 years. Its whole history has been marked by self-denial heroic enterprise, and patient conquest of difficulties. The Indians have found in it inspiration and hope. It has been their pride and their joy. They crowded it with children and we never could keep the number within its capacity. Alas, that I have to tell the story that it took fire from a stove in one of the dormitories about 6:30 o'clock on the morning of Jan. 26th, just after the children had left the dormitories and had assembled at their breakfast table. Every precaution had been taken to guard against fire, the principal, Miss Francis, being noted for her solicitude in that regard. I had been careful to provide the school with a Babcock Fire Extinguisher, and it was in good order and ready for service, and, though the hired man, the only adult male connected with the school, had gone to a town 45 miles away for supplies, the ladies managed to get the extinguisher in operation and had nearly succeeded in conquering the flames when the charge was exhausted and it was necessary to recharge it. In doing so an accident occurred and the acid was thrown over the lower part of Miss Francis' face and on her wrists, inflicting painful, but, I trust, not gravely serious burns. In the delay of recharging, the fire gained such headway that it soon swept everything before it. A strong wind from the northwest at a temperature of 17 below zero, helped the conflagration, hindered the workers, and intensified the disaster. The children, with such of their belongings as they could seize, were gotten out of danger and behaved very well, but the residence part of the school and the school house adjoining, with all their contents, were entirely swept out of existence.

"The insurance on the building, \$5,000 will be almost sufficient to re-erect the dwelling part—but \$1,000, or thereabouts, will be needed to rebuild the hall used as a chapel and recitation and study room, and, besides, we shall have to look to our friends to supply us with funds to buy household furniture and utensils, and with boxes containing all kinds of towels, pillow slips, sheets, blankets, comfortables, etc. Lists of needed articles will be soon prepared and sent out to the branches of the Woman's Auxiliary by Miss Emery. Meanwhile, our friends cannot go astray if in their goodness they begin the preparation of any of the articles which are useful in an industrial boarding school in which work, eat, and sleep 40 or more boys and girls, ranging from 10 to 16 years of age. Boxes will be safely stored under my direction and kept till needed, if sent, by *fast freight*, not by express, to Miss M. B. Peabody, Sioux Falls, S. Dak. Boxes should always bear on the outside some mark by which they can be identified, and should be preceded by a letter giving the mark and a list of the contents.

"I return to South Dakota Feb. 18th, where my address is Sioux Falls, but I shall be absent a good deal on my visitations, and letters of inquiry should be sent to Miss M. B. Peabody, who will be in constant communication with me."

North Carolina

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

The Rev. Aldrid A. Pruden, rector of St. Philip's church, Durham, was married to Miss Minnie O. Happer of that city by Bishop Cheshire, assisted by the Rev. C. O. Pruden and the Rev. T. E. Winecoff. The church was profusely decorated with white hyacinths and smilax, and the new pipe organ that had just been erected was used for the first time.

Washington, D. C.**Henry Yates Satterlee, D.D., Bishop.**

The following course of lectures has been arranged by the Churchman's League for the Tuesday evenings in Lent: I. The Bible and the Church, the Rt. Rev. H. Y. Satterlee, D.D., at the church of the Epiphany, March 9th; II. The Bible and other Literatures, the Rev. R. H. McKim, D.D., at St. Paul's church, March 16th; III. The Bible and Civilization, the Rev. A. Mackay-Smith, D.D., at the church of the Ascension, March 23d; IV. The Bible and Archæology, the Rev. Professor Angus Crawford, D.D., at St. Andrew's church, March 30th; V. The Bible and Science, the Rev. John H. Elliott, S. T. D., at Trinity church, April 9th.

An arrangement has been made by which the church of St. Michael and All Angels returns to very much the same position that it formerly occupied as a chapel of St. John's parish. It was originally established for the special purpose of work among the poorer population in its vicinity, and under the charge of one of the assistants of St. John's did much good, with its free sittings, parochial and Sunday schools, and other agencies. Since its formation into a separate parish, it has met with many difficulties, financial and otherwise. St. John's vestry has now assumed its liabilities and part of its support, and the rector of St. John's is to have some supervision of services, nominating to the vestry of St. Michael's, the rector to be confirmed by them. The Rev. W. R. Turner, first assistant of the Epiphany, has thus been selected. He has accepted the position, and will take charge about the 1st of March.

The Rev. Wm. T. Snyder, rector of the church of the Incarnation, met with a serious accident on the morning of the Feast of the Purification. He had just left the church after the early Celebration, when he slipped on the icy pavement and fractured his right leg. Great sympathy is felt both for him personally, and for the interruption to his earnest work in the parish, where he has undertaken, single handed, an unusually full round of services. The Bishop has kindly undertaken to provide for these, and himself took the whole service and preached on the Sunday following the accident. Mr. Snyder is reported to be doing well.

Southern Virginia**Alfred Magill Randolph, D.D., LL.D., Bishop**

The third of a course of six lectures on the Old Testament that Bishop Randolph is delivering in St. Luke's church, Norfolk, weekly, was delivered Jan. 27th. The attendance at these lectures is remarkably good. The Bishop's eloquence and thorough knowledge of his subject are well known in Norfolk, and the mere announcement of an address by him is an assurance of a large gathering. Bishop Randolph delivered the fourth lecture Feb. 3rd, and took for his subject, "Cain."

Jan. 25th, Bishop Randolph consecrated All Saints' church at Cumberland C. H., assisted by the Rev. B. R. Lee, Jr.

Sunday, Jan. 24th, the Bishop visited St. John's Memorial church, Farmville, and confirmed a class of 12 persons.

The Rev. Virginius Wrenn, rector of St. Andrew's church, Huntersville, who broke his leg some weeks ago in Norfolk, is out of the hospital and able to get about on crutches. He has gone to his former home in the Isle of Wight to stay till warm weather.

The congregation of St. John's Petersburg, are planning for a new church. Some Northern friends of the rector, the Rev. W. A. R. Goodwin, have promised him material assistance, and Mrs. D. B. Tennant, of Richmond, has given the brick smoke stack of the tobacco factory of D. B. Tennant & Co., in Petersburg, the factory having been destroyed by fire several years ago. The brick will be used in the new church, which will occupy the same site as the old one.

The Rev. Dr. McKim, rector of the church of the Ascension, Washington, D. C., is holding a Mission in St. Paul's, Lynchburg, commencing Feb. 13th, and continuing 10 days.

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

The January meeting of the Southern convocation was held Jan. 29th in St. Andrew's church, Ann Arbor. Dean Tatlock presided, and there was a fair attendance of the clergy. After the celebration of Communion at 10:30, the business of the day began. At the afternoon session the Rev. Jos. F. Ewing read an interesting paper upon the subject, "The relation of the Church to the sects." The writer clearly showed that the Church has more to offer than the denominations which are built up on fragments of truth. Discussion upon the paper revealed a general agreement upon the main points advanced, the difference of opinion being upon the ways and times of putting the Church's claims before the public. In the evening a missionary meeting was held, when addresses were given by the Rev. W. R. Blachford and the Rev. Wm. G. Stonex.

TECUMSEH.—Mr. David Van Tine, one of the original members of St. Peter's church, died on Jan. 24th. Mr. Van Tine has been for over 60 years a member of this congregation, a vestryman for many years and warden for over 40. He helped build the old church, and has been most constant in his attendance and support. Mrs. Van Tine died but a few months before her husband.

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

The third of the series of the Reinecker lectures at the Theological Seminary of Virginia was delivered recently by the Rev. John H. Elliott, D.D., rector of the church of the Ascension, Washington, D. C. A review and criticism of the letter of Leo XIII. on Anglican Orders formed part of the lecture.

The missionary to the deaf mutes in the Southern dioceses, the Rev. Job Turner, was in Richmond Sunday, Feb. 7th, holding a service at St. James' church for such deaf mutes as could attend. He is on his way through the Southern dioceses, intending to hold services wherever feasible until he reaches Texas, going from thence to California, and occupying some three months in the trip. For a man of his age, this is an unusual undertaking. Mr. Turner must be past 75 years of age.

Maine**Henry Adams Neely, D.D., Bishop**

In our account of the presentation of a pastoral staff to Bishop Neely, we stated that it was made by Tiffany. We are now informed that it was manufactured by the Gorham Co., and the materials are of silver, ivory, and ebony.

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

BOSTON.—The new catalogue of the Cambridge Theological School shows 38 students are pursuing their studies there. Five are graduate students, 14 seniors, 11 middlemen, 6 juniors, and 2 special. The junior class is the smallest in ten years.

Bishop Lawrence recently confirmed 30 persons at St. Stephen's, Boston, and eight at St. John's, Winthrop.

The third conference of Churchwomen with the clergymen of the diocese took place in Trinity chapel, Feb. 11th. After the singing of the hymn, "The Church's one foundation," and the saying of the Creed with prayers, Bishop Lawrence made the address of welcome. He referred to the opportunities and privileges for Church work that are presented to the women in the diocese, and how much they have done in the way of responsibility and leadership. Mrs. H. B. Mackintosh read the introductory paper on "Church work." "No field," she said, "of the Master's work is too small to be considered. The power of prayer should not be forgotten in these days of hurry and rush." The Rev. George A. Strong read a paper on the opportunities and limits of women's work in church and parish. The actual and ideal conditions as well as steps

in progress were considered. Miss Susan T. Knapp, of the New York Training School for Deaconesses, read an excellent paper on "A plea for trained workers." Three things are necessary to be of service to the poor: religious knowledge, practical work, and devout life. The Bible is not absolutely the only study, but Christian history must be made attractive to children. Workers must adapt themselves to environment of the poor. Special training in housekeeping, cookery, and nursing was essential. Her paper was afterwards discussed by the clergy. The Rev. Robert Codman dealt with the work of women for boys and men. He did not approve of college settlements avoiding reference to Church or Creed in order to offend no one. "This teaches dangerous classes," said he, "a more dangerous thing, for the divorcing of morality from religion is the worst thing that can come to society." At the afternoon session, after an address by the Bishop, Miss Heloise Hersey took up the matter of "Sunday observance." The Lord's day cannot be a code of laws or of social customs. It must be something within us—a temper of mind that dominates all this day. Miss Morgan, of Hartford, Conn., treated the subject of Sunday recreation, and thought a sense of duty, as well as obligation, should compel those who live at ease to make Sunday as little of a burden as possible to those who work for them. She advocated the opening of art galleries, and small Sunday excursions within certain limitations. The Rev. Dr. Frisby advocated earnestly the Saturday half holiday, and Miss Turner pleaded that servant girls should be allowed greater liberties in attending divine worship on Sundays. The concluding address, on "Personal influence and personal example," was by Clarence J. Blake. He showed the expansion of woman's work, and her greater usefulness in the Church.

The Rev. C. W. Duane, of Christ church, has been appointed by Judge Grant one of the trustees of the Benjamin Franklin fund, belonging to this city.

The free organ recital at St. Paul's church on Feb. 7th, attracted a large audience. Mr. Warren A. Locke presided. These recitals will be given at intervals in all the large churches.

ATTLEBOROUGH.—All Saints' mission is in a critical condition, and is making a noble effort to clear away its indebtedness.

ROCKPORT.—St. Mary's church is a small but tasteful edifice. The services have been maintained for years mostly by a lay-reader. The ministrations of a priest are had from time to time, but not for the year round, as there are not means sufficient. There is no vestry. In winter the attendance is small, as there are but few residents who continue in the Apostles' doctrine and fellowship. In summer the addition of sojourners makes a considerable increase in the congregation. There is a debt, small, but still a burden, which, it is hoped, will in time be worked off.

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

TARRYTOWN.—For the first time in three months services were held in Christ church, on Sunday, Feb. 14th. The more formal opening is deferred till spring, when Bishop Potter will conduct a service of re-consecration.

THE CHURCH STUDENTS' MISSIONARY ASSOCIATION.—This association has decided to meet next year at the University of Trinity College, Toronto, Canada. The following officers were elected at the annual meeting, recorded in our last issue, for the coming year: President, J. H. Warren, of Trinity College, Toronto; first vice-president, Mr. Taylor, of the Episcopal Theological School, Cambridge, Mass.; second vice-president, F. A. Wright, of the Philadelphia Divinity School; third vice-president, F. M. Ambler, of the University of the South; secretary, J. N. Boyd, of Trinity College, Toronto; treasurer, W. J. Lockton, of Seabury Divinity School, Faribault, Minn.

The Living Church

Rev. C. W. Leffingwell, Editor and Proprietor.

IF any pastor has not yet arranged to take an offering on Quinquagesima, or some other Sunday in the near future, for the Clergy Relief Fund, we hope he will take order at once to comply with the request of the General Convention as expressed by the action of both Houses in 1895. The bishops said in their Pastoral Letter: "Merely to name this fund ought to be enough to command for it the sympathy and help of all whom our words will reach. . . . The unfilled treasury of this hallowed fund puts forth through us not only a pathetic appeal, but a righteous demand for large and constant gifts." Provision for disabled clergymen, and for the widows and orphans of those deceased, is not, as the Pastoral says, a charity; "it is a debt of honor." Some scattering work has already been done in this direction, in some dioceses, but we have now a wise and practicable plan of relief without diocesan limitations. Let us carry it out by a great increase of offerings. Remittances should be made to Mr. Wm. Alexander Smith, No. 70 Broadway, New York. Further information may be had from Mr. Albert E. Neely, financial agent, 7039 Union ave., Chicago.

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FROM Rome we learn that it has been fully determined to make Archbishop Corrigan of New York a cardinal. It is further represented that this appointment has been warmly urged by Satolli since his return to Italy. Of course such an appointment cannot be regarded as certain until it has been officially announced by the Pope himself, but all the signs have pointed in that direction for some time past. Archbishop Corrigan, as is well known, was the chief opponent of Archbishop Ireland and of the policy advocated by the latter prelate and his friends. This policy was at first favored by the Vatican, and Archbishop Corrigan found himself under suspicion at headquarters and was obliged to accept some rather severe blows, which he endured with commendable patience. He has not changed his attitude, so far as is known, upon the questions at issue, but infallibility has swung around to his side. It is very evident that it is now Archbishop Ireland and his party who are destined to experience the cooling blasts of disfavor. The Roman Catholic papers no longer feel it necessary to deny the significance of Bishop Keene's enforced resignation as president of the University at Washington. Even the Paulist Fathers, a peculiarly American order, are meeting with hard knocks from their brethren. It is said there was never any need of such an order, which might be interpreted as a reflection upon the wisdom of Pius IX. who sanctioned it. Evidently the Roman atmosphere in America is far from serene. With all the rest, the expected crop of converts counted upon as sure to follow the papal condemnation of the orders of the Anglo-Catholic Church has failed to materialize, though it is hard to understand why it should be supposed that the papal opinion on that subject should affect any thinking man. None of us has ever held the validity of our orders subject to the judgment of the Vatican.

Rationalistic Christianity

A TRANSLATION of a lecture by Professor Adolf Harnack, entitled "Christianity and History," which has attracted considerable attention, has recently been published.* It sounds strange to the ears of orthodox Christians in this part of the world to be told that this is what passes in Protestant Germany for a defense of Christianity. It is certainly interesting as a specimen of what kind of results are achieved when one who has spent his life in the work of critical disintegration and destruction sits down to review his work, to examine what is left, and to see what he can build upon the few remaining fragments. The translator, in his preface, says that the belief that the Christian religion has been undermined by the work of the so-called "historical criticism" "is largely due to ignorance, or at least to a radical diversity of opinion, in regard to the nature of its foundation." He evidently hopes that the publication of this lecture will tend to allay the suspicions of Christian men and dispel the ignorance of which he complains.

Professor Harnack's thesis may be defined as a vindication of the influence of personality or of individual persons, from time to time, in promoting the progress or "evolution" of mankind, as in other spheres, so especially in religion. Christ stands out conspicuously as one of the "persons" in the upward development of religion. "In the history of intellectual and moral ideas, the rough-and-ready way of explaining cause by environment alone breaks down altogether." "Without the strength and deed of an individual, of a personality, nothing great, nothing that will bring us farther on our way, can be accomplished."

Three objections immediately present themselves, to which Dr. Harnack undertakes to furnish answers. First, what room is there for attaching peculiar significance to the Founder of the Christian religion, if He is simply one of a class, one among many prophets and great ones, each of whom has contributed his share? To this the reply is made that these "prophets and founders of religions" cannot be classified. Each is a power for himself and must be judged by himself. Among them Christ stands upon the loftiest pedestal. He was unique in character, unique in His claims, and unique in the minds of His followers. He stands alone in history.

But a second difficulty arises at this point: Acknowledging all this, granting that Christ was an incomparable man, yet He lived and died ages ago, and it is impossible to regard Him as the rock on which our religious life now is built. His doctrine is all that can concern us. Moreover, religion is wholly a matter of God and the soul, the soul and God. Nothing can be allowed to intrude upon this relation. Dr. Harnack replies to this by alleging the simple fact that "one Christian educates another; heart kindles heart," and there are few who can hear or understand the voice of God, without human help and intervention. "One life awakens another, and at the end of the series of messengers and agents stands Jesus Christ." From Him has sprung the river of life which they bear in themselves as their own. But it would seem that a personality from which such perennial power proceeds must be ever-living. We are hardly conscious of our in-

*Christianity and History. By Adolf Harnack, translated by Thos. Bailey Saunders. London: Charles and Adam Black.

debtedness for the impulses which most strongly dominate our lives, to those who have long passed away, whom we have never seen or known. We have an intellectual apprehension of such indebtedness, but hardly such as to draw out a feeling of entire devotion, of continual dependence, and the warmth of an intense personal attachment. Dr. Harnack sees this difficulty, but he meets it vaguely. He says that whoso dies as Christ died, dies well: "He dies not, but lives." It is a beautiful sentiment, applicable to the deaths of many, saints and heroes. But it is not sufficient for the weight it is made to bear. If this is the only sense in which Christ is ever living, ever present, it is incredible that Christianity could have survived as a constant and all-powerful influence—an influence felt at all times to proceed from a present Saviour.

But it is in his dealing with the third objection that we are enabled to determine how far the belief is ill-grounded that the Christian religion has been undermined by the work of Harnack and his school; whether, in short, that belief is "due to ignorance." That it is connected with a radical disagreement in regard to the nature of the Christian religion and its foundations, we have no inclination to deny.

The objection with which the writer is now confronted is founded upon his own work of criticism in the past. The results of that criticism, it may be said, overthrow the idea of any unique character as attaching to the person of Christ. We have such a character in the Gospels, but criticism has destroyed the picture presented there, or where it has not destroyed, has introduced doubt and uncertainty, and at the best, history is too untrustworthy to entitle us to make its alleged facts the foundation of religious belief and life. This difficulty goes to the root of things. If our author could answer it convincingly, he might inspire confidence that there is still left in his system a strong and positive force. But how does he answer it? By little short of complete surrender. He gives up the supernatural Birth, acknowledges that much of the Gospel narrative is unworthy of credit, and that the rest is not what it seems to be, and, finally, dismisses the Resurrection.

After thus giving up the four Gospels, our author appeals to a fifth; namely, "the united testimony of the first Christian community." But this does not mean testimony to facts, but simply to an "impression." Apparently that first community is not to be considered competent to testify truly to facts, but it could not help testifying to "the prevailing impression made by this personality, and in what sense His disciples understood His words and the testimony He gave to Himself."

What is left of the foundations of Christianity if this comprehends its entire historical basis? What is the definite, tangible, convincing fact, or round of facts, upon which we are supposed to rest as an impregnable rock, and which have in them an ever-living strength and force to be found nowhere else, supplying us with an ever ready help in time of need, a personality upon whom we can always repose, calling forth all our strength of devotion and the utmost capacity of affection?

The answer seems to be this: That a community of people arose eighteen centuries ago, which had been strongly impressed by the personality of One whom they believed to be unique among men. Of the

details of His life, we know little or nothing, the narratives which have been transmitted being unworthy of credence, except in the most general sense. But we may assert with confidence that He united the deepest humility and a purity of will with the claim that He was more than all the prophets who were before him; that so extraordinary was the force which dwelt in Him that those who became most intimate with Him were impressed with the conviction that He was their Teacher, Prophet, and King, and even the Redeemer and Judge of the world. Further than this, it seems certain that the simple truths He came to preach, the personal sacrifice which He made, and His victory in death were what formed the new life of this community. What we know as a fact is this impression, the facts which produced it we cannot ascertain.

This is the historical Gospel according to Harnack. The question is: Is it sufficient? Is this enough to explain the immense power the Gospel of Christ has exercised in the world? Could such an impression not backed up by positive facts have been so intense as to have perpetuated itself with all its original strength through so many centuries? Consider what the result must have been if that "first Christian community" had possessed and had the power to perpetuate only the "impression" they had received, with no details, no solid facts, by which to justify it.

There is something almost pathetic in the struggles of this learned scholar to save something out of this sad ruin, to which the human heart can cling, and to justify himself in continuing to use terms and expressions which have always, among Christians, meant so much more than he can grant to them. But all the sentiment with which he surrounds the cold residuum of Christianity which his scholarship would leave to us, must, we fear, be insufficient to convince one who has not been bred in a Christian atmosphere that there is in this religion anything unique and essential.

The attentive reader can scarcely escape the conviction that the author feels in his heart the weakness of his position. He would "let the plain Bible-reader continue to read his Gospels as he has hitherto read them." He is loath to deprive the simple-minded of the only stay of their lives. Is the "fifth Gospel," after all, not enough for the majority? Again, he cries: "If God would but rend the heavens and come down!" and then dismisses the thought as betraying lack of faith. In the same vein is the hint, no more than a hint—or misgiving, shall we call it?—that the details of the Gospels may be "actually true after all." Much, he admits, which was formerly rejected by men like himself has been re-established. Even the miracles can no longer be so airily waved aside as was the custom in this circle formerly.

Let us as plain Christian people heed the lesson which these admissions convey. When we are told that we must accept the conclusions of the latest criticism, let us remember that, on the authority of the leader of historical critics, the facts which have been denied "may be true after all;" that critics have already been led to accept some things which they formerly rejected; and that even the miracles of the Gospel are no longer so easily disposed of as used to be the case.

The fact, moreover, is patent to every thoughtful student that even Professor Har-

nack's criticism is not purely "historical" any more than that of Strauss before him; that it is, in reality, based upon a certain philosophy by which all things are measured. This is no new thing in the history of Christianity. But the philosophy of a former age is overthrown by that which comes after, even as Harnack himself has clearly shown the emptiness of the philosophy of the last century, and the failure of its attack upon the Gospel history.

With these reflections, we may turn to the ancient way of faith, and with unmoved confidence take our author's advice to "continue to read our Gospels as we have hitherto read them," convinced, though in a sense different from his, that "in the end the critic cannot read them otherwise."

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Five-Minute Talks

BY CLINTON LOCKE

CIV.

AS I said at the close of the last paper, there are many who say that they acknowledge the absolute need in the world of the Christian religion, but that it is not plain to them that they ought to accept a Church, an organization, a creed. "Let us each worship God in individual liberty. Let us not be fettered by any articles of religion," etc. Their objection to a Church is what they call its cramping effect upon the mind. It obliges, they say, a man to give up so much of his own personality and sink himself in the fortunes of a corporation. They prefer to worship God entirely as their own conscience dictates. There are so-called Christian ministers who pander to this individuality, and who, like the man sawing off the branch between himself and the tree, will one day wake to the consciousness that they are assisting in their own ruin. Now, without at present entering upon the divine commands about this Church and the Scriptural plan of it which Christ its founder has laid down, let us see whether some reasons which we may call common-sense reasons, may not be found for the necessity of a Christian Church and the organization of believers in God into a society with the functions which ordinarily belong to societies.

And first, there is the same necessity for a church that there is for any organization for social, civil, or political purposes. Why do we organize into a government? Why not proclaim the principle, "All men are free and equal," and let each man carry it out according to his conscience? Because ages ago men found out that it was not sufficient to throw a good principle upon the world, that men have to band together, to adopt certain rules of action, have order, have law, or else the abstract principle amounts to nothing. Now God has enunciated certain principles as necessary for the well-being of the soul of man, and it will no more answer to trust those principles to the good intention of the public, than it would answer to trust any abstract principle of government in that way, and imagine that of itself it would bring about that peace and security we see around us. For that there must be societies, parliaments, executive officers, constitutions, etc. And so to get the law of God into the hearts of men there must be organization, there must be outward observances, there must be creeds, there must be parishes and modes of belonging to them. Do you say this interferes with your freedom of action? So does government. It will not let you "cut up" as

you please. There can be no such thing as boundless liberty, and men knowing that willingly surrender a great deal of their individual liberty for the good of the whole body, and the Church asks the same thing, a surrender of private judgment that greater liberty of soul and spirit and body may be obtained by the vast majority.

Another plea for the Church rests on the fact that a man trying to be a better man, struggling against the evil desires of his heart and the evil habits of his life, is immensely strengthened by the sense of companionship. Just as fighting is a very different thing to a man on picket duty in the middle of the night, and to the same man in the ranks with a comrade on each side, and the drums beating and the colors flying, so is it a very different thing for a man to start out alone on a crusade against the evil in himself, and the same man to find himself a member of a vast body of people all banded together for the same fight, praying for each other and holding up each other. It is a great strength to a man fighting for his soul to feel that a vast body is behind him, ready to come to his aid when the evil thing presses him hard.

Then another argument for Church organization is the weakness of the greater part of mankind (of course I do not mean you, my brother; we all know how strong you are). People must be led. They need to cling to some powerful hand, and take shelter under some established authority. They show this in all the affairs of life, and they cannot be left without it in the affairs of the soul. They crave a definite law, an exact system, and the Church furnishes it.

I know these arguments will be thought very low by some of my brethren, and I have much higher ones to bring out, but I wished to appeal now only to common-sense. Granted the necessity of the Christian religion, there follows, as a matter of course, the necessity for an organization. This organization furnishes that sense of companionship which is so helpful, and appeals to the great fact of the dependence of the great mass of men, which must be considered. Now it seems to me that these arguments by themselves are potent enough to induce any one longing to set his life on a higher plane to cast in his lot with the Christian Church, gain strength and impart strength, and yielding his own crude notions, faithfully accept the tried ways of centuries in which so many millions have found peace. Next week we will bring out the Scriptural reasons for the Church's being certainly of vast moment to a man who believes in the Bible.

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Uniformity in Sunday School Work

A PAPER READ BEFORE THE BUFFALO CHURCH SUNDAY SCHOOL LEAGUE, JAN. 19TH, 1897, BY MILLARD S. BURNS, SUPERINTENDENT OF THE SUNDAY SCHOOL OF THE CHURCH OF THE ASCENSION, BUFFALO, N. Y.

THE question of uniformity in Sunday school work is one regarding which there exist strong differences of judgment; differences so great that some are of the opinion that they never can be, and ought not to be, reconciled, while others claim that uniformity is an absolute necessity for thorough and enduring work in the Sunday school; I therefore feel keenly the difficulty of treating the subject so as to bring forth full discussion, and also result in some tan-

gible good to the cause of uniformity. I ask of you the greatest forbearance in considering this paper, because I do not claim to be a student of the various educational schemes now used in our Sunday schools, some of which doubtless possess many striking points of excellence. I believe, however, with many others, in uniformity in Sunday school work, and, in the end, the adoption of some one general system, but we are not at present advocates of any particular system or scheme of lessons or special method of instruction, nor would I, in this paper, discuss the merits or mention the faults of any of these schemes of study, even were I qualified to do so. I partly agree with one recent writer that uniformity in lessons will best be secured by the triumph of the fittest, and as yet, even the fit has not appeared.

The question of uniformity ought to be considered on its own merits, and, if it is ever deemed advisable to adopt it, then it will be time to agree upon a suitable course of study, and when we reach the important work of laying out a uniform course of instruction for use in our Sunday schools in general, it seems to me that one of the foundation principles in it must be the complete recognition of the Church's Year, which prompts us to special daily, weekly, and monthly acts of devotion, and to deeds of self-denial and courageous Christianity, and also fastens our minds more firmly upon every important truth of Scripture and of Church history; and another essential point in such a course ought to be, that there shall be such unity of subject and instruction in the entire school that the catechising following such instruction shall bear upon every scholar present. To obtain this, I would advocate the grading of the Sunday school so that within a given period the same general subjects shall be studied by all; but this grading will be hard without uniformity, owing to the difficulty of properly placing the new scholars coming from schools which adopt different systems of lessons.

In the first place, let us consider what is meant by uniformity. I understand it to be a unity of opinion and action on the part of all in regard to the Sunday school, and the position it should occupy in relation to the Church, which position is to be studied by, and fully explained to, every pupil who enters the Sunday school. I also understand that the essential points in a real and positive uniformity are as Bishop Littlejohn gives them; viz.: "The same historic facts as are set forth in the Christian Year; the same principles of morality; the same doctrinal truths; the same principles of worship and ritual, and, in all material respects, the same general methods of teaching these things." Such a uniformity has never existed, so far as I know. The closest approach to it came, if ever, when only the simple Catechism of the Prayer Book was taught in our Sunday schools. Such general uniformity, when secured, ought to lead better our scholars to Confirmation and to Holy Communion, and it would certainly hold many of them after Confirmation as teachers in the Sunday school who now leave it, not being able to learn a new system of Sunday school instruction every time they are obliged to change their parish, or to remove from one diocese to another, as they would now be obliged to do. It is not claimed that the same doctrinal truths are not taught in these various systems, but the many differences between them, growing out of the peculiar ideas of their different authors, make

a careful study of any system necessary for those who would teach it understandingly.

Do we want uniformity such as I have outlined? We can all see this is a most important question, and I firmly believe that much of the future usefulness of our Sunday schools depends upon the answer they make to it. None of us will claim that the Church Sunday school to-day is all we should like to have it, and it never will be much better until we all agree upon some general plan for its improvement. It has been mercilessly criticised, largely, I think, by those who have no taste for, and who have not prepared for, the work, and consequently, in many instances, have made a failure of it; also by others who readily see it requires considerable time and study and work to make it successful, and who are not willing to give it these necessities.

I do not now recall the names of any persons in this diocese who can claim to have taken a full modern course of study in the science of religious pedagogy, and yet, no doubt, there are many who feel themselves qualified to plan and set forth a system and course of study which would be desirable for use in all of our Church Sunday schools. This is the great trouble, as near as I can learn, with most of the schemes thus far presented. Those who have compiled them have not had the practical training as teachers, which, it seems, is almost a necessity for the proper submission in the form of questions and answers of the truths of religion to the tender, expanding, and inquiring minds of our scholars. I would not have you infer from this that I would recommend that all individual effort at improvement in our present condition should cease. I simply wish to endorse the old truism that "in the multitude of counsellors there is safety," and also to encourage individual effort, no matter how practical or intelligent, to unite itself with the efforts of others, and in that way make its influence felt throughout the whole Church rather than in a certain section, as it does too often at present, where such co-operation is not sought or followed.

One rector who has given the subject attention claims that the fault lies partly in our failure to introduce systematic and uniform training in our divinity schools, and also maintains that it would help vastly the success of all Sunday school work if this subject was made a special department of study in every theological seminary. He says also, that had he the vote, he would vote out every professor who lacked faith in Sunday schools, and who knew not how to teach a class of children. Many of our younger priests and divinity students would do well to ponder these words. There is a great field opening up in Church work for the professional religious pedagogue; perhaps the institution of chairs of religious pedagogy in our seminaries will prepare the way for a truer method of primary teaching in the parishes. Some of our denominational friends have already taken advantage of the first opportunity offered them here in Buffalo on this line, and they have engaged the services of the professor of pedagogy in the University of Buffalo in their Sunday school work.

Others have criticised the Sunday school, claiming that it has taken the place of the home instruction formerly given to the children, and that the Sunday school teaching, for lack of the assistance of those better qualified to teach, often devolves upon young and incompetent teachers. They

will not see that the absence of general uniformity in the work of instruction in the Sunday school in the past is responsible for these very results, hence, without proper reflection they stigmatize the Sunday school as a failure, and in some cases advocate its abandonment. On the same line of reasoning we could move for the abolition of the Church services themselves; as they have, in a great measure, supplanted family worship, and as thousands belonging to our Church families do not attend them, would it not be just as reasonable for us to declare the services also a failure, and move to abolish them? But would it not be much more sensible for us all to recognize the absolute necessity of the Sunday school as the nursery of the Church, and then to work in unity with all our hearts and minds and souls and strength so to organize and conduct it that the most finished work of which it is capable shall result, and then let the Church, in the most marked way possible, recognize the Sunday school by an amendment to the canon now in force, or by the adoption of an entirely new canon on Sunday school work, so that thereafter bishops and ministers and all others would be obliged to follow uniform lines, which would insure to the Sunday school in time a full supply of competent teachers which it certainly lacks to-day.

When a child is presented for Baptism its sponsors are solemnly charged to see that it is brought to the bishop to be confirmed as soon as it can say the Creed, the Lord's Prayer, and the Ten Commandments, and is sufficiently instructed in the other part of the Church catechism set forth for that purpose. The charge is exactly alike to all sponsors; here then we certainly have a lesson in uniformity offered us. Why could it not be extended until a course of study was laid down and enforced upon sponsors and children which would not only lead the child up to Confirmation, but far beyond it, finally fitting him to take his place as a well-informed, competent teacher and loyal assistant to his rector in the Sunday school? Does our Church take the position that after the Creed, the Lord's Prayer the Ten Commandments, and the catechism are committed to memory, which is often well done by scholars under twelve years of age, there is no wider field of study and work for them? I think not, nor do I believe she expects them to follow the bent of their own minds in so vital a matter as their higher religious training, and yet we have no authoritative word from her as to what course shall be followed, hence both the sponsors and the children are unable to decide what course to pursue. I know many of you will recall the exhortation to sponsors in the Baptismal service, but after all I think you will admit that any instructions of such a general and indefinite nature are not likely to be followed in a systematic and uniform way. One rector will recommend this catechism or series of lessons, and another one will favor some other catechism and a different series of lessons, and neither rector feels disposed to adopt the other's favorite course, hence, all over the land we have numerous systems and text books in use, nearly all of which, in the opinion of those who will not adopt them, have some serious defects.

(To be continued.)

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Choose rather to leave your children well instructed than rich; for the hopes of the wise are better than the riches of the ignorant.

Letters to the Editor

WORK FOR RETIRED MISSIONARIES

To the Editor of The Living Church:

Will you allow me, as a member of the Woman's Auxiliary, to say a few words in respect to the work? To those having the cause of missions at heart, the difficulty of arousing a general interest in that great cause is sad and strange. The fact of indifference to missions is incontestable, and great as are the results of the work of the Woman's Auxiliary, yet when we consider the vast size of this country and the growth of the Church within the last fifty years, we must own that the Auxiliary falls far short of what it might be and accomplish were there a more general interest in missions.

In thinking of ways to interest people in this great work, it has forcibly suggested itself to me that what we want is the living voice of the missionary himself to arouse and stimulate us. If it were possible to send a "live" missionary now and again to tell people face to face of those far-off brothers and sisters among whom he or she has labored, to speak of the difficulties encountered, and the triumphs won under the banner of the Cross, of hopeless and degraded lives cleansed and brightened by the knowledge of Christ; of the strange habits and customs of those distant races of whom we read in a haphazard sort of way, but whose existence we rarely fully realize; if we could look into the face of one who knows all this by personal experience, we could not fail to be touched, as no written description can touch us.

It is true that "live" missionaries are not often to be found away from their work, but yet every now and then we hear of one returning either for a necessary rest or for the purpose of urging the claims of their work. I think they might be more largely utilized than they are in stirring people up to a loving interest in missions.

A few years ago the late Rev. Charles Cook, a devoted missionary to the Sioux Indians, himself a half-breed, visited friends in our town, herein Southern California. His presence among us, his touching and simple appeal for his people, and a lecture which he gave us, on Indian folklore, did more to interest us in them than a hundred written accounts could have done. Are there not some "returned" missionaries who might be sent up and down this great country to awaken careless souls to their responsibility to Him who said, "Go ye into all the world, teaching all nations?"

Among other bodies of Christians this plan seems more largely adopted than among ourselves. Every little while we see a missionary from some distant land advertised to speak. The Baptists, Presbyterians, Congregationalists, Methodists, have crowded houses on these occasions. Why should not we?

MRS. J. D. H. BROWNE.

Pomona, California.

CHURCH CHOIRS

To the Editor of The Living Church:

I wish to make a protest against some of the opinions set forth in the Rev. H. Martyn Hart's communication of Jan. 5th, 1897.

He says, "The larger portion of choir singers do render only lip service," and that in a certain New York choir "the basso is a Jew, and the organist a drunkard and libertine."

I would like to ask, right here, how about the rector who could suffer and endure such a state of things as that? If certain choirs are godless, are not the rectors to blame? Is he there to bring everybody else to Christ, save the members of the choir? If things are as bad as Dean Hart would have us believe, then what must we think of our clergy? But if it is true that it is so difficult to secure the services of godly adult singers, then why not dispense with adult singers altogether, and employ boys only? There is no other kind of singing at all comparable to that of well-trained boys' voices. In my opinion, it is to be the vocal music of the future. If any

one doubts this let him attend a score or more of our Church services conducted by such boys' choirs as that of the Advent, Boston, Gethsemane, Minneapolis, and be convinced. What sight more inspiring, more uplifting, more helpful to devotional worship on the part of the congregation, than to see a long line of boys, with their white surplices, sweet, cheerful, bright, happy faces and earnest angelic voices, proceed through the aisles of the church to the chancel! No unwelcome thoughts of godlessness or bad lives can loom up to mar one's devotions, for such singers are too young to have made much headway in wickedness. All the worshipers instinctively feel it is good for those boys to be there. The very presence of so many boys taking part in the services of the Church has a beneficial effect on the minds of both the worshipers and the onlookers. It puts them into a worshipful mood. It has no effect on one whatever in that way when the singing is conducted by a quartette. There may be some bad boys in the choir, but we console ourselves with the thought, it is good for them to be there for the sake of the good influences environing them. I will say no more, except to add that since writing this I have read with deep interest Frederick S. Jewell's communication, and endorse every word of it.

JAMES EGRALS.

St. Paul, Minn., Feb. 5th, 1897.

THE BEST 100 BOOKS

To the Editor of The Living Church:

In last week's issue of THE LIVING CHURCH "S" wants to know what are the best one hundred books for a Sunday school library. I reply, books of missionary literature, such as Miss Yonge's "Life of Bishop Patterson," Bishop Bompas' "Diocese of Mackenzie River," "The Life of Bishop Hannington," and others. I never saw a child yet that was not interested in these. They are of untold benefit in the homes to which they are taken, and certainly no one can object to them as being of the "goody goody" style. They create and stimulate the interest in mission work, and altogether give the children an education and insight into matters which they are not likely to get otherwise. By all means have your Sunday School library one of missionary literature.

GEO. H. MUELLER.

Moorehead, Minn., Jan. 29, 1897.

Personal Mention

The Rev. F. M. Clendenin, D.D., has sailed for a brief tour of Europe for rest. During his absence his parish will be in the care of the Rev. J. McC. Bellows.

The Rev. Edward Green, of North Carolina, has accepted a call to the rectorship of Trinity church, Fredericksburg, Va.

The Rev. W. H. Morrison, late rector of Grace church, Stafford Springs, Conn., has resigned his parish and accepted a call to the rectorship of St. Andrew's church, Cripple Creek, Col.

The Rev. James D. Warren has changed his residence from Myers, Fla., to Punta Gorda, Fla. He is still in charge of missions at Punta Gorda, Myers, and Sanibel Island, Fla.

Ordinations

At St. Mary's church, Mott Haven, in the upper end of New York City, a special ordination was held by Bishop Potter on the last Sunday after Epiphany. The preacher was Bishop Tuttle, of Missouri. Bishop Potter celebrated the Blessed Sacrament. The candidates were presented by the Rev. Mr. Reynolds, and were ordained to the diaconate. They were Mr. Richard W. E. Merrington, connected with St. James church, and Mr. Wm. L. Evans who becomes curate of St. Mary's.

Official

HOBART COLLEGE

In consequence of the recent resignation of Dr. E. N. Potter from the presidency, Prof. William P. Duffee, dean of the faculty, has been intrusted, *ad interim*, with the details of administration and the usual executive duties of the college.

For catalogues and for information concerning courses of instruction, scholarship, etc., all communications should be addressed to

PROFESSOR W. P. DUFFEE,
Dean of the Faculty,
Geneva, N. Y.

Appeal

APPEAL TO THE BISHOPS, CLERGY, AND MEMBERS OF THE EPISCOPAL CHURCH OF AMERICA

The history of Pohick, the parish church of Mount Vernon, was so thoroughly presented last year on the approach of Washington's birthday, that it seems unnecessary to add anything to Bishop Whittle's letter which we again publish. We therefore simply appeal to the bishops, clergy, and members of the American Church, asking them to lend their aid in securing an offering in the churches for the restoration and partial endowment of this interesting old church, of which Washington was vestryman, warden, and builder, on the 21st of February—the Sunday next before Washington's birthday. This subject will surely arouse religious and patriotic enthusiasm, and another generation will surely hold us responsible if we permitted Old Pohick church to decline.

Contributions can be sent to any one of the three trustees whose names and addresses are given.

RICHMOND, VA., April 2d, 1890.

Pohick, the Mount Vernon parish church, erected upward of one hundred years ago, under the leadership of Washington, on a site chosen by himself, and where he worshiped and served as warden and vestryman for more than twenty years, is still in good condition and attended by a flourishing Sunday school and congregation, with a faithful pastor. But the people are too poor to raise an adequate support for their minister. To enable them to do so and keep the venerable and sacred edifice in repair, it is proposed to raise a sum sufficient for a small endowment of the church. This Christian and patriotic object I cordially approve and commend to the liberality of all who desire to impress the life and character of the Father of His Country on the minds of coming generations.

FRANCIS M. WHITTLE,

Bishop Protestant Episcopal Church in Virginia.

THE TRUSTEES OF THE ENDOWMENT FUND

REV. MR. WALLIS, Professor of Hebrew, Theological Seminary of Virginia. Address, Fairfax Co., Va.

MRS. ELIZABETH B. A. RATHBONE, vice-regent for Michigan of the Mount Vernon Association, Detroit, Mich.

MR. HARRISON H. DODGE, superintendent Mount Vernon. Address, Mount Vernon-on-Potomac, Va.

Died

DE WOLF.—Fell asleep in Jesus, at Providence, R. I. on the 5th inst., H. Lucy DeWolf, daughter of the Rev. E. DeWolf. God grant her eternal rest and peace, and may light perpetual shine upon her.

BLODGETT.—At the home of his parents, Pawtucket R. I., Tuesday, Jan. 26, 1897, the Rev. Lloyd M. Blodgett, rector of St. John's church, Wilkinstonville, Mass.

BRYANT.—Entered into eternal rest, at Hartford, Conn., on Monday, Feb. 1, 1897, Melissa Stone, widow of the Rev. Hilliard Bryant. Interment at Wallingford, Conn.

"Blessed are the dead who die in the Lord."

PECK.—At Pomfret, Conn., on Sunday, Feb. 7, 1897, William E. Peck, headmaster of Pomfret school.

WEIR.—Entered into life eternal, from his home in Pittsburgh, Pa., on the evening of the fifth Sunday after the Epiphany, Feb. 7th, John Weir, in the 91st year of his age; for many years a devout communicant of St. John's church.

"Blessed are the dead who die in the Lord."

HELMER.—Entered into rest, at the home of her niece, Miss Jenny M. Waite, in Middleville, N. Y., on Thursday, Feb. 4th, Miss Abigail Catharine Helmer, aged 77 years.

STEEL.—Fell asleep, Feb. 9th, 1897, at Newton, N. J., John Riddell, youngest child of the Rev. Charles L. and Florence L. Steel, aged 13 months. "Without fault before the throne of God."

HOPSON.—At Mt. Minturn, N. Y., Feb. 7th, 1897, Caroline Hopson, widow of the Rev. Oliver Hopson, in the 88th year of her age.

Church and Parish

WANTED.—Orders for an invalid for beautiful handmade Honiton lace handkerchiefs and collarettes, at \$10 each. CHURCHWOMAN, Meridian, Miss., 8th st., No. 3921.

A COPY OF THE LIVING CHURCH for Aug. 1st, 1896, desired for the completion of the files at the General Theological Seminary. Send same to CHAS. BULL, Assistant Librarian.

ORGANIST and choirmaster. English cathedral training, seeks post in live parish. Young, Churchman; references. Small salary accepted. Address Lock Box 107, Detroit, Mich.

A YOUNG lady who has had special training in doing Church work would like to obtain work in a parish, or to take charge of a small Church Home. Address YOUNG LADY, care THE LIVING CHURCH.

The Editor's Table

Kalendar for February, 1897

2. PURIFICATION B. V. M.	White.
7. 5th Sunday after Epiphany.	Green.
14. Septuagesima.	Violet.
21. Sexagesima.	Violet.
24. ST. MATTHIAS.	Red.
28. Quinquagesima.	Violet.

In Memoriam

A. M. MACKAY, M.D. (Aged 32 years)

From *The Church in China*

"Go home content, the evening falls.
Day's tired sinews are unbent;
No more the thrush or linnet calls,
The twilight fades, go home content."

"Father, the field is but half-turned,
And yet the Spring is well-nigh spent."
"My son, the hour of rest is earned,
The day's work done, go home content."

"Father, the field is rough and bare,
Its sullen surface scarcely rent;
I'll plough but one more furrow there."
"Not now, my son, go home content."

"Father, the wheat will never root,
The sun has sunk the hills anent.
My weary labor will not boot;
With work half-done, how be content?"

"My child, the sun hath seen thee toil
With sturdy back and brown arms bent;
Thy other hands should till this soil,
Thy work is done, go home content."

"Lord, I have worked a little day
On the long task that Thou has sent;
The evening falls, my homeward way
I go to Thee; I am content."

Wuchang, China.

—L. F. W.

IN the library of the University of the South, at Sewanee, Tenn., are many rare and valuable books of ancient and modern date; but two books in the library of Bishop Quintard are particularly interesting. The first bears date, 1525. The Latin title may be thus translated:

Defense of the Royal Declaration against the Babylonian Captivity, by the Rev. Father and Doctor of Divinity, John, Bishop of Rochester. In which, in behalf of the most illustrious, and likewise the most learned king of England, Henry VIII. Defender of the Faith, he replies to the most slanderous work of Martin Luther written against the same king with much impudence.

The other volume is an old black-letter book "imprinted at London by Thomas Dawson, dwelling at the three cranes in the vinetree—1598." The title reads as follows:

The Bee-hive of the Romish Church; a work of all good Catholics to be read and most necessary to be understood. Wherein both the Catholic religion is substantially confirmed and the Heretikes finely fetched over the coales.

Translated out of Dutch into English by George Gilpin the Elder. 1 Thess v: 21.

HERE is "non-communicating attendance" cropping out in an unexpected quarter. A Baptist magazine speaks of the great Communion service at the Baptist meeting-house, Leicester, England. The elders announce that, instead of having the monthly Communion service after the evening service, it will, hereafter, be combined with it. "There will be sermon as usual, but the remainder of the service will be adjusted to the observance of this eloquent ordinance. Those who join in the Communion will, as far as possible, seat themselves in the body of the hall at the beginning, while spectators of the solemn feast will gather in the gallery." It is further hoped that "all who

come will remain to the end." This Baptist church is in St. Peter's parish, which has two chapels and is worked by five priests. At Christmas there were seventeen hundred communicants in these three churches. The Sunday schools contain between sixteen and seventeen hundred children. Among the last official acts of Bishop Creighton as Bishop of Peterborough, was the laying of the foundation stones of two new churches in Leicester.

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THE Dean of Norwich, Dr. Lefroy, in the course of some amusing reminiscences of his curate days, says his vicar's arrangements were, like matrimony, "an excellent mystery." He adds: "I never received earlier notice than eight or nine o'clock on Saturday evening, when the vicar's servant would bring a brief note requiring me 'to take the pulpit on Sunday morning.' On one occasion, during the reading of the litany, I felt a pull at my surplice. It was the vicar, who said, 'You'll please take the pulpit this morning.' I at once turned to the Gospel for the previous Sunday, selected a text, and spoke for some fifteen minutes. I regarded the demand as cruel, unreasonable, and capricious. The vicar had heard me say that Archbishop Whateley advised all curates never to be in church without a sermon in their pockets, and I thought he was testing my respect for the great logician's counsel. But after I preached the tug sermon, I was never in church without a sermon in my pocket."

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OF the German telephone newspaper, *The Electrical World* speaks as follows: "News is distributed continuously by telephone during the whole day, including some entertaining matter in the evenings, among which is always the overture at the opera house, whenever there is a performance; it appears from the programme that stock quotations are given for fifteen to twenty minutes about every hour or two; every few hours there is a review of the principal news items that have been transmitted before. The number of subscriptions has at present reached 6,000, including a length of wire amounting to 330 miles; it is stated that it is now possible with the apparatus in use to transmit simultaneously to 20,000 subscribers with sufficient loudness."

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FROM a private letter from the Rev. Wm. H. Stoy, Marysville, Cal., we quote the following:

"I have been much interested in your paper, and value it, especially because it gives more fully than any other, facts about Nashotah and the older Northwest, which was so familiar to me thirty-four years ago. I am a Nashotah man of the class of '58, and was ordained deacon by Bishop Upfold in the old wooden Nashotah chapel, St. Sylvanus, with nine others, the largest class up to that time ever ordained on Trinity Sunday. The venerable and ever to be revered Bishop Kemper ordained eight, and Bishop Upfold, also of venerable and beloved memory, ordained two—Thomas E. Patterson, for many years of Syracuse, Cent. N. Y., and now of Baltimore, Md., and myself. Theodore I. Holcombe, who I see by your announcement in Jan. 23rd issue, is to write a serial on the apostolic Breck, was one of the class. I have only lately been in correspondence with him. I should like much to see what he will write about Dr. Breck, as I remember well he had

been with him at Nashotah, St. Paul, and Gull Lake, and came back to Nashotah from Minnesota in 1852, when he was entered in the same class with our ten, who were six years together, three in the collegiate and three in the theological department. Our beloved professors and tutors are now all gone to their great reward excepting Dr. Sebastian Hodges and the Rev. E. S. Peake. They were Drs. Cole, Adams, Kemper, DeKoven, Hodges, and Peake. The last was with Dr. Breck in Minnesota, and was also in California for a part of my long period here as rector of St. Luke's, San Francisco. During Dr. Breck's residence here, where he founded at Benicia St. Augustine's College, and 'St. Mary's of the Pacific' for girls, both now no more, I often met him, and we had many delightful communings together."

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AS announced in the columns of THE LIVING CHURCH some time since, the artists of the National Academy of Design have for some time been contemplating removal from the site of the present building to one near the cathedral of St. John the Divine. The decisive vote was taken last week, and the trustees of the Academy closed a contract, Feb. 6th, by which they became possessed of 16 lots, with a frontage of 171 ft. on Amsterdam Ave., and 200 ft. in each of the adjoining streets. The old building has been sold for \$605,000, and after payment for the new site, \$275,000 will remain towards the erection of a palace of art. The location is directly opposite the cathedral, and close to the new buildings of St. Luke's Hospital and Columbia University. The importance of the transaction to Churchmen is twofold. In the first place, it will add a new and splendid edifice to the cluster which is rapidly making the surroundings of the cathedral the most dignified in the city, from an architectural point of view. In the second place, the location of this popular centre of art study, and of fashionable art exhibitions, at this place, must draw around the cathedral more and more the best elements of life of the city, and materially aid in turning the now undeveloped region into one of desirable residence, with the result of creating a self-supporting congregation for the cathedral services.

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IN "General Notes" in *The Church Review* (London), a statement is made which strikingly illustrates the change which has taken place in the literary culture of English public men in the last thirty or forty years. Time was when parliamentary leaders used to garnish their speeches with classical Latin quotations, and a mistake in quantity was met with derision on all hands. The statement in *The Review* is that during the past year there was not a single classical quotation in any speech by a first-class orator, and only a few classical allusions. One speaker used the expression *Naviget Anticyram*, but acknowledged afterwards that he did not know where it came from, or just what it meant. He had borrowed it from Burke. Other members who were appealed to were unable to explain the phrase, and it took a trip to a master of Westminster School to discover that Anticyra was the place where hellebore grew, which was supposed to induce madness. Horace tells some fool, if he is not mad enough already, to go to Anticyra and get worse. Lord Beaconsfield and Robert Lowe were the last great quoters of the classics in Parliament.

The Place of Music in Divine Worship

I.

IT will help to set matters right in regard to the use of music in divine worship, if we first set ourselves right as to what that use really is.

The primary use of music in the church is to secure the full and correct utterance of the words used in divine worship. We see this exemplified in the customs and traditions of the Jewish people, as well in the synagogue worship as in the temple service. The ordinary voice of common speech was never used in the solemn reading of the Law, the Prophets, or the Psalms. This custom has come down to our own day, and in any orthodox Israelitish congregation one may hear the cantor give utterance to the Holy Scriptures and prayers in a voice full, rounded, carefully modulated, and adhering strictly to the laws of vocal art, every word pronounced and every syllable uttered with its due quantity and emphasis.

Thus sound and tone guard true utterance, and help also to preserve the received meaning of the sacred text. This custom passed over in the most natural way into the Christian Church. The earliest worship, as noted by the heathen, was that they sang hymns to Christ as God. Doubtless these hymns were the Psalms of old, sung to their traditional melodies, and understood by the Christians then in their true Gospel sense, precisely as we now understand and use them.

This ancient liturgic use of the Jewish Church was further developed among Christians, and the symbols of the Faith and the principal prayers and hymns all had their appropriate melodies, which served both as an aid to memory and a safeguard against verbal corruption.

The primary use of music in the church was thus to secure a correct and clear utterance of the words used, free from the imperfections of individual speech and the inroads of vulgar corruptions.

But music had a further use, and that was to ensure the consentaneous utterance of the congregation. By its means, every word could be uttered by all, "in decency and in order." No confusion, no babel of words, no uncertain sound, but all in a compact mass of tone, whether amen, response, Lord's Prayer, Creed, Psalm, or hymn. The image of all this we have yet among ourselves, when in our worship a multitude joins in "Old Hundred" or *Gloria in Excelsis* to the traditional chant.

All these ancient aids have been preserved for us in the use of our own Church, but we ourselves have corrupted these aids, and turned them from their original intention. They all exist for us in the choral service of the Church. But what should have been for our help, has become to us an occasion of falling. The moment we hear the words "choral service" we at once think of it as a professional affair, something solely for the choir, something to be listened to and not joined with.

Yet, if we would only get back to first principles we should find that the choral service is devised for the correct utterance of the words used in worship, and also for securing the orderly and consentaneous utterance of the great congregation.

Look at any old service book, or at their modern reproductions, such as Helmore's "Psalter, Noted," or "The Hymnal, Noted,"

and you will find the utmost nicety of pronunciation clearly indicated, not a syllable neglected, not a vulgarism possible. But the old ideas have been forgotten by us, and the choral service has become almost altogether a swash of mere music, and not what it should be, the clearest and most reverent utterance of the sacred text, under the guiding and governing rule of pure and correct sound.

The priest's part has become too often a stilted and confused gabble, every rule of good reading violated. The part of the choir has become a series of condensed vulgarisms which it would be painfully blasphemous to put in phonetic form in type, and the poor people in the pews have become silent, thinking that the rubbish they hear is the choral service. It is enough to drive a sensitive person out of church to hear the ordinary choir draw out the Creed or Lord's Prayer. There is a rush over the most important utterances, and a dwelling upon final and unemphatic syllables, until it is neither true English, true sense, nor true worship, but a mere rush of sounds, not often even musical.

One cause of this deplorable condition of things is the widespread desire to have surpliced choirs and choral service, as if all were gained when choirmasters render ambitious musical services with untrained choirs, while priest and music committee both imagine that all this resultant imperfection is the correct thing, and, perhaps, conscious of their own inability to criticise, they meekly acquiesce in all, and the poor, silent, starving people are alike bewildered with the show.

But the most unmusical priest has in his hands two infallible canons of criticism for all music used in divine worship. They are the ancient rules which define the use of music in the church. They are these: First, it must ensure the correct, exact, and true pronunciation of every word used; second, it must be a help to the consentaneous utterance of such words by the entire congregation. To these simple rules we may add yet further canons to govern the use of music in its artistic relations during divine worship.

(To be continued.)

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An Apostle of the Wilderness

JAMES LLOYD BRECK AND HIS MISSIONS

BY THE REV. THEO. I. HOLCOMBE, B.D.

III.

EARLY DAYS AT NASHOTAH

(continued)

Copyright: Application filed Jan. 20, 1897

THERE were no snap shots or photograph fiends in the early days of Nashotah, and it is only by a kindly providence that a sketch, made by one of the students, Eugene C. Pattison, was preserved. We are happy to be able to give this to our friends on the first page of the current issue of THE LIVING CHURCH.

It is an excellent representation of old Nashotah in the last days of Dr. Breck's presidency, 1849. We are looking from the lake side, and thus secure the water-front view, which every alumnus will recognize, especially men of the fifties and sixties.

Beginning on the left, at the water's edge, we have the wash-house and laundry, very indistinct; next, the ice-house, then on the hill the blue house, so named from its color.

This was headquarters where the young men lined up for the march to chapel, morning and evening, at 6 o'clock. Next, and to the right a little, is the kitchen and dining-room, then the store house, and beyond, still, was a long building of one story containing eight single rooms, four on either side, each opening on to a porch which protected the entrance from storms. This was really the aristocratic part of the institution, where the seniors and a favored, pampered few found shelter, and was most appropriately named "St. Lazarus' Row;" and, come to think of it, I suppose this poor saint must have been Nashotah's patron saint in all those days of struggle when every man paid for his privileges by the sweat of his brow.

In the centre of the picture, we have a small frame building, known then as the library, from the door of which, in the bleak winter mornings at 5 o'clock, Dr. Breck, with a lantern under his arm, called the roll, a very trying ordeal for young fellows who were enjoying the best nap of the night; but I seldom heard any complaint "that thus it must be." There were other small buildings where students were housed, as the carpenter shop and the hen house, so called, while four found shelter under the chapel, the building on the right and directly in our front.

As I recall it, these seem indeed the happiest, if they were among the hardest, days of Nashotah's history. Common trials develop brotherly feeling. Except that our quarters were small, we were well off. We had always a comfortable table under Dr. Breck's administration, and the store room was well supplied by friends in the East with warm clothing, even if the fit of things was not always to the form of the wearer.

One cannot form a correct idea of those days at Nashotah without taking into consideration the fact that Nashotah chapel was the parish church of St. Sylvanus parish. The president of Nashotah House was rector of this parish, which had an important constituency outside the institution in the surrounding country. The following names of families will be readily recalled by the alumni of those days: There were Mr. and Mrs. Slingerland and their daughter, Hettie, who became the wife of the Rev. N. Rue High; there were the Douglasses, the Barnards, the Jessups, the Guerneses, the Castlemans, the Seymours, the Frislys, and the family of the Bishop; and last, but not least in importance, was the large household of Samuel Breck, the half-brother of the president. It was, in fact, quite an aristocratic congregation, for all these were what might be called gentlemen farmers or men of the legal or medical profession. In those times it is evident that each Sunday was a high day for the students. Some of these families were exceedingly hospitable, and Saturday, between 1 and 6 o'clock, being a half holiday, excellent use was made of it in calling on these friends and neighbors who lived anywhere from two to five miles distant.

At first, and for several years, Mr. Samuel Breck's home was a comfortable house at the head of the lake, half a mile away. This family consisted of Mr. Breck and wife and six children, beside the housekeeper who came with them from the East. Five of these children were daughters, and three of them of a very interesting age; although at that time quite young, yet they were dainty flowers, and gave promise of a grace and

beauty which after years fully justified. The entrance of this family at the chapel on Sunday morning was always attended with something of a sensation. One, the third daughter, was very fair and rather delicate, and had a way of fainting now and then in the services from long kneeling and the close air, and then her father and one of the older students would remove her to a convenient room until she recovered. Only once were my poor quarters favored with her presence, being very conveniently situated under the chapel itself. It may seem a trifling circumstance to the reader, but had he lived in those days, and stood in my shoes, he would not be skeptical of the effect produced by such an incident in the life of a modest Nashotah student who could only admire and worship such divinities from afar.

It can well be imagined that Sunday was a veritable oasis in the desert of our social life, and especially of female society. I may add that but one of these young ladies became the wife of a clergyman.

There was no such vexing question then as now about "Labor and Capital." Then it was only labor, and hard labor at that, for men professing to lead the life of students. I have heard it said that labor is dignified or degraded by the spirit of the laborer. I certainly have always been proud of my part in assisting to lay foundations in the West, and very grateful for the experience gained at Nashotah.

In the early days at Nashotah they turned their hand to any service. They farmed and gardened. They wrought in the kitchen and wash-house. They chopped down great oaks in the forest, and sawed and split them fine for fuel, and whatsoever "their hand found to do they did it with their might." There was no football then, nor baseball, nor any sort of gymnasium for athletic exercises, and none were needed. A stern necessity compelled them to do their own work, and in this they wrought diligently and "endured hardness as good soldiers of Jesus Christ."

(To be continued.)

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The Exercise of Ignorance

FROM *The Church in China*

ONE of the boys at St. John's College is the unconscious author of an epigram. He recently contributed an article to the college magazine, *The St. John's Echo*, treating of the state of government in China at the present time. In the course of the article he had occasion to speak of the probable evils that would result from a too premature introduction of the republican form of government, and of how unsuited the people of China are, by reason of ignorance and superstition, to be entrusted with the task of governing themselves. If China were to become a republic, he said, everyone would want to "exercise his ignorance."

Was ever the thing more happily characterized? The very unconsciousness of the young writer that he has said a good thing makes it all the more delicious. Who that has read the papers during a hot political campaign and noted the wild plans for a new finance and extravagant theories of government with which they are filled, or has taken the trouble to glance at the correspondence columns of religious papers, but must be struck with the appropriateness of the phrase. The child tries to fall into the water or to handle the fire, and we restrain

him from exercising his ignorance on dangerous material. The anarchist in the State, the heretic in the Church, are alike violently bent on exercising their ignorance. Indeed, good government, civil or ecclesiastical, largely consists in the task of restraining the unwise—men like the Scotch shoemaker, with no stake but his hammer and lapstone, who, when remonstrated with for the dangerous theories of government he was advocating, and told that they would ruin the kingdom, sagely put his head on one side, considered a moment, and sagely said, "I'll risk it."

China offers a free field for the man who wishes to explain what he does not know. The mistakes that are made in books of travel, and even in journals of the first class at home, in regard to China, are simply incredible. A reporter once spent some time trying to convince me that I must have known all about the battle of the Yalu because I was a resident of Shanghai. Only yesterday I read a paragraph in a home paper about the bamboo, which was utterly wrong in every statement but the last. Think of a man gravely writing down that a strip of bamboo is as good a tool for wood-working in building houses as the best Sheffield steel; and yet that is only a shade less amusing than much that is written about things Chinese. The recent visit of Li Hung Chang to foreign countries has afforded an excellent opportunity for the exercise of this art of ignorance. So little is the nature of the Chinese mandarin understood abroad that people take his statements at face value, with no suspicion that any discount on the ground of heathenism is required. A company of gentlemen listen respectfully to Li's secretary reading an address in which His Excellency pronounces most liberal sentiments toward Christianity and missions, and feel mightily pleased therewith. It is true Li's sentiments may have changed recently, but on the only instance I know of when a missionary obtained an audience with the great viceroy, Li ended the interview, after pronouncing that China had no need of Christianity, by saying: "You are leaving China, you say, in two weeks? Well, you need not trouble to return." One cannot but wonder whether the "venerable pagan," as the American newspapers call him, did not wink once or twice while the delegates from the missionary societies listened to the secretary's paper.

But the fairest field for the exercise of ignorance is on the subject of foreign missions. The author, the globe-trotter, the commercial traveler, having drunk their fill at those springs of authentic information which freely flow on every steamer and in every hotel in the East, is fully qualified for the task of enlightening the minds of the home public on the subject of missions, and directing the missionaries what to do. An able second is found in the person who writes to the Church papers and begins his letter, "If the missionaries would only," and goes on to advise them to adopt plans of work which are either actually in operation already, or have been condemned by the test of experience.

But the most wearisome is the man who discourses to us about ethnic religions, having acquired his knowledge of the same from books, and come to the conclusion that Christianity must "complete itself" by adopting various elements from the systems by which it is surrounded. He will tell you to a nicety the precise proportions of Buddh-

ism, Taoism, and Confucianism that will constitute the ideal religion, and lament the exclusiveness of Christianity. To argue with such a man is hopeless, but a perfect cure can be guaranteed by a residence of only four weeks in a native city in China, in daily contact with the sons of Han. We will close with an instance of the exercise of ignorance which appeared in the papers received by last mail. During the visit of Li Hung Chang, a minister in New York preached a sermon on the great Chinese statesman, and after much eulogy delivered himself of words to this effect: "Whatever, my friends, may be the attitude of the Emperor of China, we know that under that yellow jacket and that peacock's feather beats the heart of a right royal friend of humanity."

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Reform the Sunday School Hymns

FOR downright foolishness and misrepresentation of well-known facts and generally accepted theories, the songs sung in Sunday schools hold the palm. In many of these songs, sense is made subservient to sound and an almost irreverent jingle and jumble is constituted a part of religious worship. This is especially true of much of the music used in the Sunday school, the place where, above all others, greatest care should be exercised. The children enter more earnestly and vigorously into the musical than into any other part of the service. They will learn a verse of an attractive song much more quickly than a verse from the Bible, unless it be that shortest one in all the New Testament, consisting only of two words.

Misrepresentation therein contained make an impression upon the youthful mind, the influence and extent of which is not always appreciated. Some very remarkable statements of practical impossibility are boldly placed in Sunday school song books, to be rehearsed week after week by the little folks and treasured up in their minds as the beginning of a theological education. Some of these alleged religious ditties are nothing less than irreverent, if thoughtfully considered. Music properly conducted is one of the most inspiring and solemn features of religious worship, and it ought not to be shorn of its dignity or its impressiveness by a descent into that which is but one removed from being silly. It must be a very difficult task to select a collection of songs for use in Sunday schools and like religious gatherings, which has in it absolutely no objectionable numbers. Attention may very properly be directed to this subject.—*The Utica Free Press*.

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Book Notices

The Cure of Souls. By John Watson, D.D. New York: Dodd, Mead & Company. Price, \$1.50.

This book contains nine lectures delivered at Yale on the Lyman Beecher foundation by Dr. Watson, popularly known as Ian Maclaren. The title of the volume is familiar to Churchmen, but our readers must not expect to find the writer of these lectures, who is a Presbyterian, treating the pastoral office from the standpoint of the priesthood of the Catholic Church. Taking the book, however, as an aid towards the making and delivery of sermons, and the efficient care and edification of the congregation in its corporate capacity, we deem it worthy of high commendation. It can hardly fail to exercise an immense influence on the minds of the

denominational preachers who, in large numbers, will doubtless read it. The first lecture, on "The Genesis of a Sermon," is full of valuable suggestion, and in it Dr. Watson is evidently letting us into the secret of his own method of sermon-making. Should his advice be followed in the preparation of the Sunday's discourse, it is difficult to see how a man would accomplish much more than "get" his sermons. "The Technique of a Sermon" is the title of the second lecture. The following are set down as canons of the art of public speech: Unity, lucidity, beauty, humanity, charity, delivery, intensity. Under each head are excellent remarks. By the unity of a sermon is meant that it shall contain one leading, master idea, around which all else is grouped. To accomplish this the preacher "must learn the secret of artistic repetition, by which the same thing is said over and over a ain, but cast into a new dress on each re-appearance." Much of the inefficiency of modern preaching, and especially of extemporaneous discourse, is doubtless owing to the lack of this unity. "Theology the Theory of Religion," "The New Dogma," are titles of lectures which all who hold theological study and doctrinal preaching in disesteem will do well to read. The next lecture, "The Public Worship of God," is beautiful and reverent, and must have surprised, if not startled, some of Dr. Watson's hearers. A Churchman could not have spoken more strongly for a Prayer Book and the decencies of public worship and the reverential care of and behavior in places of worship. We would like to quote many beautiful passages, but the following must suffice to indicate the reverent tone of the author: "Than reverence and godly fear nothing is more urgently needed in this day which knows how to doubt and jest, but is forgetting how to revere and adore, when the great function of worship has become pleasing and amusing, a performance and a comedy." "Worship culminates in the administration of the sacraments; . . . one is to be administered with great solemnity, with a holy table set apart for this end and guarded from every other use." The closing lecture contains wholesome advice to the preacher himself regarding his physical, intellectual, and spiritual nature, which, if followed, would hinder much of the degeneration and decline we see among those exercising the ministry of the Word, both among ourselves and the sects. We hope our clergy will manage in some way to read this book. The experience and working habits of eminent preachers are worth more, in some ways, than formal treatises of preaching, and Dr. Watson's methods and words are worthy of attention.

The Thirty-nine Articles and the Age of the Reformation. By the Rev. E. Tyrrell Green, M. A. London: Wells, Gardner, Darton & Co. Importers: A. C. McClurg & Co., Chicago. Price, \$4.

One's first thought on taking up this book is, surely there is no place for another commentary on the Thirty-nine Articles after that of Forbes, Harold Brown, and the recent works of Maclear and Gibson, but on examination we find that Mr. Green has undertaken to cover somewhat different ground in his treatment of the book of Articles. His purpose is to supply a clear analysis of each Article, and a short comment thereon, and to indicate how far the wording is traceable to continental sources. Great care has been taken to present under various heads of doctrine and practice the agreement or difference between statements in the Articles and the wording of (a) the decrees of Trent as representing the Roman Church, (b) formularies exhibiting the theology of the Lutheran or Protestant reformers, (c) confessions or symbolic writings embodying the teaching of the Swiss or Reformed theologians. The book may be said to be a short handbook of symbolic theology of the sixteenth century. There is an abundance of excerpts in the original from the various formularies of faith and other important theological documents of the Reformation period. In fact these take up the larger part of the work, which the author in the sub-title designates as "an historical and doctrinal exposition of the Articles in the light of contemporary docu-

ments." This describes the scope of the work admirably, and it will be readily seen how it differs from the writings named above. These excerpts are translated into the vulgar tongue, in an appendix. There is also a short sketch of formularies issued during the course of the English Reformation, and appendices giving Table of Confessions of Faith; a Comparison of the Bishops' Book and the Kings' Book; extracts from contemporary letters, showing the change in Cranmer's opinions; text of Art. I—XV as revised by Westminster Assembly's Text of Bishop Geste's letter on Art. XXVIII; text of the Irish Articles of 1615. There is a very complete index to the whole. Theological students and the clergy who wish to do some solid and historical study of the Thirty-nine Articles cannot do better than get this book and go through it carefully, not for the comments on the text—these are designedly meagre—but for the mass of theological and documentary extracts which are put in the hands of the reader. As a supplement to the standard works on the Articles we hope this volume will find a place in the priest's library.

The Principles of Ecclesiastical Unity. Four Lectures delivered in St. Asaph's Cathedral. By Arthur James Mason, D.D., Lady Margaret Professor of Divinity at Cambridge and Canon of Canterbury. London and New York: Longmans, Green & Co. Pp. 142. Price, \$1.

Canon Mason's lectures on the reunion of Christendom were very timely, coming as they did just between the Pope's letter *Ad Anglos* and his Encyclical *Satis cognitum*. They must have been listened to with profound interest. Read in the light of Leo XIII's more recent utterances denying the validity of Anglican Orders, some of his statements seem out of date. We think the time has gone by for picturing Leo XIII as a benevolent and liberal-minded old man who is struggling in spite of ultramontane opposition to establish kindly relations with the Anglican Church. He is the cunningest old fox that ever sat on the papal throne, as an intelligent reader of character may satisfy himself by a single glance into his face. His whole career has been governed by motives of policy. It is difficult to understand how reasonable beings can indulge in so much silly twaddle as we have had of late about the *bonus et pacificus pontifex* who now rules at Rome. We regret to see that Canon Mason, though holding in the main very solid and sensible ideas in regard to our relations with Rome, falls in, to some extent, with this mistaken line of thought. His lectures deal with the duty of unity, the internal and external principles of unity, and the application of these principles. This important subject is handled with high ability, and the principles which the author lays down are, in our judgment, sound and sensible. The tone in which he speaks to Roman and Protestant alike is kind but firm. His main appeal is for a manly recognition of differences and acknowledgment of faults, and an honest effort to unite Christendom upon the fundamental truths of Christianity. His definition of our position in view of the papal inquiry into the validity of Anglican Orders is, as it seems to us, a very perfect forecast of the state of mind which ought to prevail. "What may be the decision of that commission is, of course, of no consequence to the English Church within itself. We have never had the slightest misgiving about our Orders. We do not consider the see or court of Rome to have any judicial authority in the matter. Opinion for opinion, the judgment of the Abbe Duchesne, or of the Abbe Gasparri, men of trained critical ability and of full and exact knowledge, is of greater importance than that of a whole college of cardinals who have not studied the subject, and with whom, therefore, expediency must necessarily go far more than truth."

Opals from a Mexican Mine. By George de Valiere. New York: New Amsterdam Book Co. 1896. Price, \$1.25.

The opals are stories of Mexican life, each tinged with the sentiment which the opal itself is supposed to portend. The Mexican superstition is that white opals, though veined with

red when held to the light, portend for the wearer love and death; those that have a shimmer of blue in them speak of love; others that are of the hue of gold tell of passion, while those that are yellow with a changeable tint turning to gray portend strange dreams in sleep. On this fanciful theory, strangely coincident, however, with the general notions about opals, the five stories in the book are based. The local color is wonderfully well done; one feels both the fire and languor of that strange land, and if one likes the company of such people as are introduced, not always of the irreproachable kind, one will be amused.

A Text Book of the History of Sculpture. By Allan Marquand, Ph.D., L.H.D., and Arthur L. Frothingham, Jr., Ph.D. With Frontispiece and 113 Illustrations in the Text. New York: Longmans, Green & Co.

The series, "College Histories of Art," of which this is the third volume, furnishes probably the most complete, condensed, and satisfactory treatment of painting, architecture, and sculpture in the English language. It is more than a historical summary. Style, method, technique, motive, principles, are not obscured, but elucidated by historical and biographical facts. This element of proportion is notably wanting in most works on art. In the volume before us, Greek and Gothic sculpture, and that of our own century, are treated with fine discrimination. The half-tone illustrations are numerous and excellent. There is a good index, and a list of dealers is given from whom photographs and casts of famous works may be obtained.

Faith and Self-Surrender. By James Martineau, D.D. New York: The Macmillan Co. Price, 50c.

A beautiful little book full of the beautiful thought and spiritual philosophy of the venerable Unitarian divine, James Martineau. One cannot read the book without being charmed by the beauty of thought and language. The work contains four addresses—"Faith, the Root of Knowledge and Love," "The Lapse of Time and the Law of Obligation," "Thou Art My Strength," "The Claims of Christian Enterprise."

Green's Greek-English Lexicon to the New Testament. Boston: H. L. Hastings.

Greenfield's Manual Lexicon, originally published about 1830, was afterwards revised by T. S. Green, and has been long in use among New Testament students. To the present edition a supplement has been added by Prof. Thayer, containing all the new words and forms to be found in the several critical texts, such as Lachmann, Tregelles, Tischendorf, Westcott, and Hort, and the revisers of 1881. This will perpetuate the usefulness of this convenient little manual.

The Marriage Question. A Manual of Notes for Parson and People. By A. M. O. T. C. M. London: Simpkin, Marshall & Co.

This little book presents in such clear and simple form that he who runs may read, the whole array of facts and arguments relating to the subject of marriage and divorce. The English price is but one shilling, though it contains no less than 140 pages. We heartily recommend it to the clergy and laity everywhere. Its careful perusal cannot but be conducive to correct views and the clearing up of the common misapprehensions which beset this most serious subject.

Tommy-Anne and the Three Hearts. By Mabel Osgood Wright. With Illustrations by Albert O. Blashfield. New York: The Macmillan Company. Price, \$1.50.

Tommy-Anne was not a pair of twins, but a little girl whose real name, Diana, has been shortened to Anne; then, as she could climb trees, and preferred boys' games to dolls, her father, in fun, called her Tommy-Anne. All little girls and boys who "want to know why" will be interested in Tommy-Anne and the magic spectacles which gave her such wonderful sight and hearing, that all the whats and whys and because became clear to her. If we hint at the answer to the riddle of the spectacles—that the

glasses are made of Truth, and the settings of that "strange and precious metal called Imagination—perhaps elder folk will realize what stores of information are accessible to those young readers who may be given a peep through them.

Outdoor Games for All Seasons. The American Boy's Book of Sport. By D. C. Beard. New York: Charles Scribner's Sons. Price, \$2.50.

Mr. Beard, who was evidently very much of a boy himself in his time, and perhaps has not yet gotten quite over it, makes it his purpose to deal with subjects whose novelty or practical character meets the especial need of the up-to-date American boy. Such games as baseball, tennis, and cricket, which possess a literature of their own, have not been described, while other subjects, heretofore thought worthy of little or no attention on the part of authors who write for boys, are treated of at some length. The articles on fishing and kite making and flying contain much that is new, and that will prove of interest and benefit to the wide-awake boy.

Under the Liberty Tree. A Story of the "Boston Massacre." By James Otis. Illustrated. Boston: Estes & Lauriat.

A spirited and interesting tale of the active part played by the boys of Boston at the time when the spirit of liberty began to stir the hearts of the colonials against English oppression and the hated "bloody backs." The story is not a long one, but it is well told, and, even in this present flood of juvenile Revolutionary literature, the book will find a warm welcome among boy readers.

The story which comes through Berlin and Vienna papers, that the Russian government will ere long banish Count Tolstoi, the peasants' best friend, gives special interest to the announcement of a book entitled "In the Land of Tolstoi," written by Jonas Stadling and Will Reason, a Swede and a Londoner, who journeyed to the home of the Count and made a careful study of the man and his environment. The volume will be profusely illustrated and will be ready early in February by Mr. Thomas Whitaker.

Magazines and Reviews

The principal features in *The Review of Reviews* for February are two articles on General Francis A. Walker, president of the Massachusetts Institute of Technology, a man of great achievement; a sketch of Rudyard Kipling, by Chas. D. Lanier, and "Browning and the Larger Public:" I. "The Significance of Browning's Message," by the Dean of Canterbury; II. "Browning as a Poet of the Plain People," by the warden of Browning Hall, the Rev. F. Herbert Stead. Current topics by the editor in "The Progress of the World" are, as usual, well handled.

To the nature lover the books and pictures of William Hamilton Gibson are ever a fascination and a delight, and his death is recognized as a distinct loss to art, science, and letters. The sketch of his life, beautifully illustrated, which appears in the February number of *The New England Magazine*, is appreciative and well written. Litchfield, Conn., is the historic town treated this month, and the article will attract readers by the beauty and charm of the many illustrations representing its objects of interest. A valuable account of the Perkins' Institution for the Blind, where Laura Bridgman was educated, is also worthy of notice.

St. Nicholas for February is a very interesting issue. George Kennan tells of a "Siberian Scare"—a ghost that disturbed his nightly slumbers, and yet was not a ghost! "The Birthplace of President Lincoln" is described by George Yenowine who incidentally tells how a schoolmate saved the future president from drowning. In simple but attractive story-telling fashion Mrs. Bayne tells of the boyhood pranks and pastimes of "Willie and Tad Lincoln," her brothers being their most intimate playmates. "Ah Gan's New Year's Celebration" is a sketch of child life in Chinatown, San Francisco.

A full description of the system regulating "An Alarm of Fire by Telegraph," has many stirring pictures in illustration. "Katie's Forest Friends" and "The Tale of the Discontented Weathercock" will charm the fairy-tale lovers, while the serials are all very interesting.

Christian Literature for January contains a number of interesting articles, selected of course for the most part. The eleventh article on St. Augustine by Professor Warfield is concerned with the theology of grace. We observe that Professor Warfield pays his respects to Dr. Allen's misrepresentation of St. Augustine's doctrine of God, which was exposed by Aubrey Moore long ago. The articles from *The Nineteenth Century* and *Contemporary Review* are valuable. Harnack's address on Modern Protestantism which, for some unknown reason, has produced a remarkable flutter, is treated of in a selection from *The Independent*. The address certainly contained nothing new to those who have followed Harnack's tendencies of late years. There is a judicious review of Ramsay's St. Paul, by Professor Burton. Altogether, this number is an exceptionally good one.

In *Blackwood's* for January, Mr. Simpson's account of "The Great Siberian Iron Road" will attract the student of Russian history as well as those who are interested in great engineering achievements. It appears that it is destined to extend 4,741 miles and is estimated to cost \$175,000,000. Professor Sainsbury presents some reflections upon "Twenty Years of Reviewing." "Halcyon Days" is a delightful sketch of a Highland brother and sister in pursuit of knowledge under difficulties at the University of Glasgow. "A Soldier's Chronicle" introduces the reader to the "Scalacronica" of Sir Thomas Gray, an English knight of the fourteenth century, who was driven to study to while away the tedium of a two years' imprisonment in Edinburgh castle. Blackmore's serial reaches the fifteenth chapter. Articles solid and slight alternate, and amid discussions about the "Registration of Women Teachers," "The Psychology of Feminism," "The Taxation of Ireland," and the political situation, we discover a short sketch of Bishop Atterbury's questionable career as a Jacobite conspirator, "A Hungarian Love Story," and "A Story of the Seen and Unseen," dealing with the mysteries of the Intermediate State.

Opinions of the Press

The Church Times

CHRISTMAS ON FRIDAY.—"Days of Fasting or Abstinence. . . . All the Fridays in the Year except Christmas Day." There is a profound meaning in this simple and plain direction, a meaning on which history has thrown a most bright and instructive light. The rule means, first that we, in this transitory life, need to be reminded with steady regularity that our attitude towards God is one of repentance. And the solitary exception speaks with the most telling emphasis of one side and aspect of the manifestation of God in the flesh, how it reverses the whole order of the dying world by introducing a new creation, making the wilderness and the solitary place glad, and the desert to rejoice and blossom as the rose. As we kept Christmas Day on Friday this year, the Church was bearing witness to us that the thought of sorrow should give full place to the fullness of joy because the Incarnation, as on this day at Bethlehem, has brought in the salvation of the world, and death is swallowed up forever.

Providence Journal

ANOTHER POINT OF VIEW.—That there is no small need of a presentation of the Cavalier side in English history is demonstrated by the bitterly prejudiced comments which the recent celebration in memory of Charles I. has aroused. As we pointed out the other day, Americans have so long drawn their knowledge of the Puritan movement from Puritan historians that the very conception of another side has become almost impossible; so that whoever ventures to

condemn the execution of Charles or to say that Cromwell was other than a mild-mannered philanthropist, is accused of attacking democratic institutions, or something equally absurd. Even so well informed a journal as *The Springfield Republican* has been indulging in foolish exaggerations on this point. From *The Independent*, of course, nothing better can be expected. It declares vehemently that no lover of national freedom and popular rights should worship in a church where Charles' picture is set up, and asserts that Charles was only constant in his "falsehood and tyranny." These be hard words, especially when they come from an admirer of Cromwell, who put to the sword helpless women and children at Drogheda, and of William of Orange, who connived at the massacre of Glencoe. Charles had his faults, but cruelty was not among them; and it was tyranny—the tyranny of a party in Parliament—which he opposed, and opposing lost his crown and his life. We are far enough away from the event to be impartial.

New York Examiner (Baptist)

RECOGNITION OF THE SUPERNATURAL.—A distinguished college president said lately, with approval, that there is a tendency quietly to drop out of sight the miraculous element in the Scriptures. There is not the denial of a supernatural element in them, but the quiet ignoring of the miraculous. One generation ignoring the miraculous will beget another generation that will deny it. But religion cannot live unless there be at foundation and summit a distinct recognition of the supernatural. If it be denied or ignored, there will speedily arise an agnosticism, a naturalism in religion that will, in time, find no place for a personal God or an ardent piety. It is, without doubt, true that less stress is laid upon miracles as evidential witnesses of Christianity than a century ago. More stress is placed upon the moral character of Christ and Christianity, the uplifting power of Christianity, its adaptation to the wants of human nature, than formerly. But the Christ presented to men as the one great nineteenth-century witness for Christianity will not be effective if He be not regarded as something far different from the highest of men. Only a supernatural Christ can be a convincing witness for our faith.

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.

LONGMANS, GREEN & CO

Striving for the Mastery. Daily Lessons for Lent. By the Rev. Wyllys Rede, D.D. \$1.
The Red Scour. A Novel of Manners. By P. Anderson Graham. \$1.25.
Wearied with the Burden. A Book of Daily Readings for Lent. By the Rev. A. H. Browne, LL.D., canon of Newfoundland Cathedral and rector of St. John's. \$1.25.

THOMAS WHITTAKER

The Land of Tolstoi. Experience of Famine and Misrule in Russia. By Jonas Stadling and Will Reason. Illustrations. \$2.
Papers and Speeches at the Seventeenth Church Congress in the United States held in Norfolk. \$1.

Pamphlets Received

Such pamphlets as seem to be of general interest and permanent value will be noted under this head as received. No further notice is to be expected.

Sewanee Calendar, 1896-'97.
The Parochial Charities of St. Paul's, Baltimore.
What is Christian Science? By P. C. Wolcott, B. D. The Fleming H. Revell Company.
William Penn's Plan for the Peace of Europe. (Old South Leaflets, Boston.)
Report of America's Relief Expedition to Asia Minor, under the Red Cross.
An Outline of Teaching Preparatory to Confirmation. By the Rt. Rev. William Crosswell Doane, D.D., LL.D., Bishop of Albany.
Peace With the Sword. A sermon delivered at St. Clement's church, Philadelphia, by the Rev. Arthur Ritchie, rector of St. Ignatius' church, New York.
Does Science Need Secrecy? By Albert Leffingwell, M.D. Cambridge, Mass.
The Attitude of the Church to some of the Problems of Town Life. By the Rev. W. Moore Ede, M.A. C. J. Clay & Sons, London.
Publications of the Church Social Union, Boston: The Work of the Prospect Union, by the Rev. Robert E. Ely; Is There a Social Question? by Prof. Henry S. Nash, D.D.

The Household

Doctor Preston

BY ANNIE L. HANNAH

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CHAPTER IV.

Oliver went, as he had promised, to the hotel the next morning, and finding the old gentleman ready to continue his journey, took him in his carriage, which he himself seldom or never used, over to the Mill's station, and saw him comfortably started on his homeward way. He seemed very loath to part with Oliver, and asked him at the last moment if he would come and see him if he sent for him, to which he had of course replied that he would gladly do so. Two or three times during the course of the drive over the hills his companion had half turned to him and opened his mouth as though to speak, then turned away again, evidently having reconsidered the matter or not feeling sure of his own purpose. Whatever it was remained unspoken, and only as Oliver was leaving the train did he put that question of seeing him again to him. The incident could not, of course, but leave a deep and lasting impression upon the mind of such a man as Oliver Preston, and his friends, to whom he related as much as he could bring himself to repeat of the sad little story, could see that he was profoundly touched by this constancy to his mother's memory, and deeply interested in his "new-found relative," as he smilingly called his patient. For several weeks after the strange interview Oliver expected at almost any moment to receive a summons to his side, and thought of him constantly, but as the days and weeks passed by, and no word came, little by little, owing to pressing professional duties and that ever-present burden of debt, the circumstance was driven far to the background of his mind, and began to assume a dreamy, unreal appearance, and he forgot to wonder; and it was not, till at Christmas, when the desire to send some little token was strong upon him, that he realized that Mr. Wayland had left him no address or slightest clew to his place of residence, his ticket having been taken to New York, in which city, however, he had remarked that he did not live. The ferns and grasses along the brookside had hardly been touched by frost when the meeting took place, but they were nipped and blackened, and the first snow had fallen upon them and been followed by the second and third storm, and still no word had come.

One bleak January afternoon, Oliver, in response to a call, had gone to see Miss Hester Lowell who, always an invalid, had what she termed her "bad days." This had been one of them, and Oliver, after doing what he could to make her more comfortable, having an hour at his disposal, had remained, at her request, to keep her company, and the time had been spent between reading to her and talking quietly of subjects literary and political, for Miss Hester's was a mind well stored and rich from wide reading. But presently one of those silences fell which are only possible between good comrades, and Miss Hester, on her couch, lay watching the flickering firelight, her attention divided between it and the fine face, now illuminated, now cast into shadow, upon which it shone.

I cannot say whither Oliver Preston's thoughts had wandered, as he sat musing

there beside Miss Hester's fire, the shadows within deepening and the corners of the room growing dusky, while without the wind had risen and was moaning about the house with that peculiar, sifting sound which at times precedes a storm, but certainly far enough from his surroundings, for he came back with a very perceptible start when Miss Hester's voice broke in upon his reverie.

"I beg your pardon," he said, rising and coming to her side. "Was I asleep? and did I dream that you said you were going to have a companion?"

"You were not asleep, only building castles, I presume," smiling up at him. "And I am going to have a young friend with me for the next six months at least. I knew that it would suit you," with a little laugh at his quick exclamation of satisfaction.

"It does, exactly. Tell me all about her." And he drew a chair to the side of the couch and sat down.

This question of a companion for Miss Hester was one of deep interest to Oliver.

"Have you no young relative who could come to you?" he had once asked her, when he was convinced that, faithful as she was, she needed other companionship and care than kind-hearted, bungling Nanny, her maid of all work, could give her.

"No," she had replied, shaking her head, "I believe there never was a person with fewer relatives, and I have none who could come to me—none such as you describe."

"Please except me; I have none at all," he returned with a smile.

"But I do wish"—The sentence, however, remained unfinished. Miss Hester, he knew, had no money to employ, even could there be found a companion whose company she could enjoy. And so this information came to him, as she knew that it would, almost as a personal gratification.

"There is not very much to tell," she said. This girl is the daughter of my dearest friend, but since her mother died, some ten years ago, I have seen very little of her, with the exception of a day or two; not at all during the past three years. But those days were enough to show me that Margaret Lea is her mother's own child, and will give me all, and more than all that you could hope or desire. She has been living for some years past with a distant relative of

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her mother's who has, within the past few weeks, died, leaving a small property to Margaret. But now that the dear child is quite alone in the world, she has written to ask me to let her come here, and it is hardly necessary to say how gladly I shall welcome her. She will only come to me on condition that I accept what she terms 'a proper compensation,' so you see that I shall be rich in more ways than one. Yes, I am willing to confess now that I have been lonely at times during these years since I have had so much 'waiting' service to do, and am as delighted as you could wish at the thought that I shall have a bright young life with me for some time to come, at least. I only hope that I shall not impose upon her dear child!"

"I'll promise to interfere when that time comes," said the doctor dryly, as he rose and held out his hand. "You are sending me away with a burden lifted; you don't know how heavily you have lain on my heart many a time, Miss Hester."

"Don't be too sure of that," she said; "I know more than you suppose. Will you ask Mrs. Raymond to stop in to-morrow morning when she is out, if she can? I want to get her to meet Margaret when she comes. I know that they will be great friends. Yes, she will be here on the evening train to-morrow. She did not mean to come till next week, but her plans have been changed suddenly, as the housekeeper who has been remaining

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of importance, and thinking that he might prefer to be alone with her husband, Fanny Raymond was slipping quietly from the room, when Oliver went after her and brought her back.

"No, you dear little woman, I have nothing to say to my father confessor to-night that you may not hear. I want you to hear, for you have always been so kind to me—I never shall forget how kind!—that I know you will rejoice with me now."

"Fanny, read it!" cried her husband at that moment. Then, turning to Oliver grasped both his hands. "Dear old fellow, how can I tell you how glad I am!" he said. "To think that this will set you free!"

"Yes, I knew that that would be your first thought, as it was mine"—but then Oliver paused suddenly, finding that he had not himself quite under control even yet. "Do you know, Paul," he went on presently, "that heavy as the burden has been, I think that I never realized till it was removed what a weight it was to carry. Why, it seems to me that since I read that letter an hour ago, I have drawn the first long, free breath in years! Ah! little woman, I knew you would be glad," as Fanny tossed aside the letter and turned to him, both hands held out and her eyes brimming with great tears. And then he bent his tall head and kissed her, as, looking up into his face she cried: "O, Oliver, I am glad! so very, very glad and thankful!"

The following is that letter which had bowed Oliver Preston's head upon his folded arms, and filled the hearts of his friends with rejoicing:

OLIVER PRESTON, M. D.,

Dear Sir:—It becomes my duty to inform you that the entire property of your kinsman, Mr. Roger Wayland, amounting to some \$10,000, has, by his last will and testament, been left to you. Mr. Wayland died some weeks ago, but not until to-day was this will, and the accompanying package, discovered. As it is utterly impossible for me to leave the city, I shall be glad to see you at my office at your earliest convenience.

Then followed the name and address of the lawyer, and the hours at which he might be seen.

"I will speak to Doctor Simpson about taking my patients for awhile," Oliver was saying, "for I may be gone several days. You know, Paul, that of course I shall settle up that other business the first thing. To think," he cried, "that I shall come back free, free! owing no man anything! with no white faces to haunt me! Parson," laying his hand on his friend's shoulder, and giving him a little shake, "if ever you have cause to think that I am forgetting this night—ceasing to be grateful as I am at this moment for my release—for the knowledge that justice is done to those who were so unjustly treated—I command you to remind me! And yet," he added, "I feel almost hard-hearted to be rejoicing. Poor old man! how gladly I would have served him if he had only let me. I wonder very much, Paul, that he never sent for me as he intimated that he intended doing. Well, I must go, as I have half a night's work before me. And God bless you both." But as they stood watching him cross the churchyard he turned suddenly and came back. "Fanny," he said, standing with one foot on the bottom step, "Miss Hester wants to know if you will come in and see her to-morrow morning. She has had some good news, too; she is going to have some one stay with her; what I have been wishing for years, you know. No, I must not stop another minute;

she will tell you everything; and you must tell her my news, for I shall not be able to see her again before I leave, and I know she will be glad."

Then, lifting his hat, he was gone.

(To be continued)

A NOVEL feature was introduced with the ringing of the new chime at St. Peter's church, Troy, N. Y., at Christmas time. Not only were the bells agreeably rung prior to each of the services, but Professor Durr, through knowledge that the chime and organ were in perfect attunement with each other, had arranged, for both morning and afternoon that the chime should play one verse of the popular Christmas tune, *Adeste Fideles*, followed by a second verse on the organ, this, in turn, followed by the bells and organ playing together, and this, still further, by the bells, organ, and Döring's orchestra, in concert. The effect on the worshipers in the church was very inspiring. Mr. Meneely of the Meneely Bell Company, maker of the new chime, says that they have no knowledge of anything of the kind, in the way of chime bells, organ, and orchestra, in concert of music, ever having been attempted, much less accomplished, in this pleasing manner.

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Children's Hour

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

A Boy Who Recommended Himself

JOHN BRENT was trimming his hedge, and the "snip, snip," of his shears was a pleasing sound to his ears. In the rear of him stretched a wide, smoothly-kept lawn, in the centre of which stood his residence, a handsome, massive, modern structure, which had cost him not less than ninety thousand dollars.

The owner of it was the man who, in shabby attire, was trimming his hedge. "A close, stingy, old skinflint, I'll warrant," some boy is ready to remark.

No, he wasn't. He trimmed his own hedge for recreation, as he was a man of sedentary habits. His shabby clothes were his working clothes, while those which he wore on other occasions were both neat and expensive; indeed, he was very particular even about what are known as the minor appointments of dress.

Instead of being stingy, he was exceedingly liberal. He was always contributing to benevolent enterprises and helping deserving people, often when they had not asked his help.

Just beyond the hedge was the public sidewalk, and two boys stopped opposite to where he was at work, he on one side of the hedge and they on the other.

"Halloa, Fred! That's a very handsome tennis racquet," one of them said. "You paid about seven dollars for it, didn't you?"

"Only six, Charlie," was the reply.

"Your old one is in prime order yet. What will you take for it?"

"I sold it to Willie Robbins for one dollar and a half," replied Fred.

"Well, now, that was silly," declared Charlie, "I'd have given you three dollars for it."

"You are too late," replied Fred. "I have promised it to Willie."

"Oh! you only promised it to him, eh? And he's simply promised to pay for it, I suppose? I'll give you three dollars cash for it."

"I can't do it, Charlie."

"You can if you want to. A dollar and a half more isn't to be sneezed at."

"Of course not," admitted Fred; "and I'd like to have it, only I promised the racquet to Willie."

"But you are not bound to keep your promise. You are at liberty to take more for it. Tell him that I offered you another time as much, and that will settle it."

"No, Charlie," gravely replied the other boy, "that will not settle it—neither with Willie nor with me. I cannot disappoint him. A bargain is a bargain. The racquet is his, even if it hasn't been delivered."

"Oh, let him have it!" retorted Charlie, angrily. "Fred Fenton, I will not say that

you are a chump, but I'll predict that you'll never make a successful business man. You are too punctilious."

John Brent overheard the conversation, and he stepped to a gap in the hedge in order to get a look at the boy who had such a high regard for his word.

"The lad has a good face, and is made of the right sort of stuff," was the millionaire's mental comment. "He places the proper value upon his integrity, and he will succeed in business because he is punctilious."

The next day, while he was again working on his hedge, John Brent overheard another conversation. Fred Fenton was again a participant in it.

"Fred, let us go over to the circus lot," the other boy said. "The men are putting up the tents for the afternoon performance."

"No, Joe; I'd rather not," Fred said.

"But why?"

"On account of the profanity. One never hears anything good on such occasions, and I would advise you not to go. My mother would not want me to go."

"Did she say you shouldn't?"

"No, Joe."

"Then let's go. You will not be disobeying her orders."

"But I will be disobeying her wishes," insisted Fred. "No, I'll not go."

"That is another good point in that boy," thought John Brent. "A boy who respects his mother's wishes very rarely goes wrong."

Two months later, John Brent advertised for a clerk in his factory, and there were at least a dozen applicants.

"I can simply take your names and residences this morning," he said. "I'll make inquiries about you, and notify the one whom I conclude to select."

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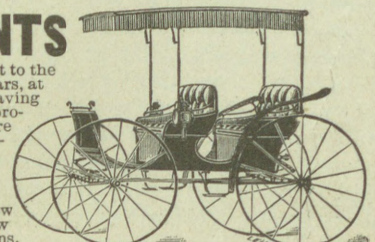
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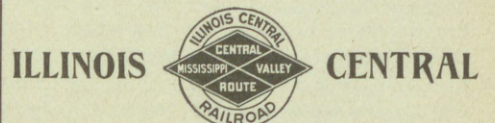
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Three of the boys gave their names and residences.

"What is your name?" he asked as he glanced at the fourth boy.

"Fred Fenton, sir," was the reply.

John Brent remembered the name and the boy. He looked at him keenly, a pleased smile crossing his face.

"You can stay," he said. "I've been suited sooner than I expected to be," he added, looking at the other boys and dismissing them with a wave of his hand.

"Why did you take me?" asked Fred, in surprise. "Why were inquiries not necessary in my case? You do not know me."

"I know you better than you think I do," John Brent said, with a significant smile.

"But I offered you no recommendations," suggested Fred.

"My boy, it wasn't necessary," replied John Brent. "I overheard you recommend yourself."

But as he felt disposed to enlighten Fred, he told him about the two conversations he had overheard.

Now, boys, this is a true story, and there is a moral in it. You are more frequently observed, and heard and overheard, than you are aware of. Your elders have a habit of making an estimate of your mental and moral worth. You cannot keep late hours, lounge on the corners, visit low places of amusement, smoke cigarettes, and chaff boys who are better than you are, without older people's making a note of your bad habits.

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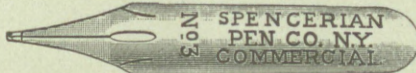
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