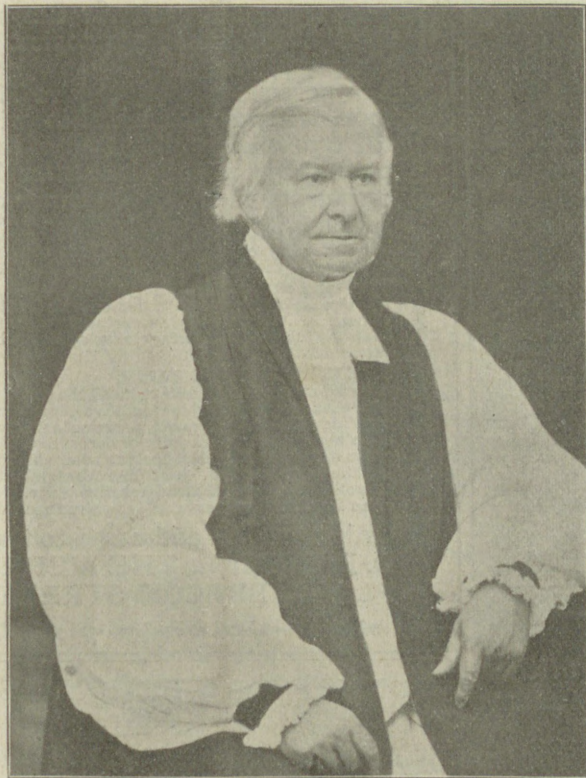


# The Living Church

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**BISHOP JACKSON KEMPER,**  
First Bishop of the Northwest.

# The Living Church

C. W. LEFFINGWELL, Proprietor

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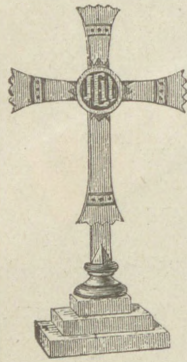
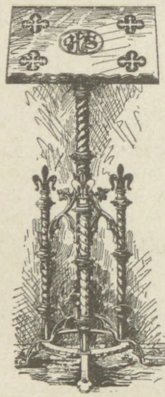
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# The Living Church

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

CHICAGO, MARCH 13, 1897

## In Memoriam

CHARLES FREDERICK HOFFMAN, D.D., LL.D., D.C.L.,  
Died March 4, 1897

From far-off southern everglades a sound  
Of woe is wafted on our wintry gales;  
While, echoing back, Sewanee's mount bewails  
Her benefactor's loss with grief profound.  
O friend, O father! as we upward trace  
Thy fiery chariot, sorrowing Israel's loss,  
Grant us thy mantle, that we bear our cross,  
And meekly follow in our humble place.

On our Redeemer's feet the precious balm  
Was poured, and filled with fragrance all the room;  
So thy good deeds, thy patient suffering's charm,  
Rise, like sweet incense, through our clouded skies  
To Him whose gentle voice shall bid us rise,  
And meet Him on the dreadful Day of Doom.

—JOHN ANKETELL, A.M.  
St. Andrew's, Walden, N. Y., March 5, 1897.

CANON OWEN, principal of St. David's College, Lampeter, has been nominated to the see of St. David's, to succeed the late Dr. Basil Jones. The appointment, though opposed, it is said, by some English Churchmen, appears to be very popular in Wales. Principal Owen is a sound Churchman, and has fought many battles for the Church in the press and on the platform, while, at the same time, he has made few personal enemies. He is in the prime of life, and has also the great advantage of a thorough knowledge of the conditions and needs of the diocese, and of personal acquaintance with most of the clergy. It is a curious fact that the Queen is "Senior Cursal Canon" of the cathedral of St. David's, and that in directing the *conge d'elire* to the dean and chapter she will be addressing herself as one of them. *The Church Review* enquires whether, if the greater chapter is summoned for the election, a notice will be sent to her majesty at Windsor, and if not, whether Dr. Wickham Legg will say that the election is invalid?

DR. GEORGE SCOVILL MALLORY, late editor of *The Churchman*, who died at his apartments in the Hotel St. Andrew, Tuesday, March 2nd, was born at Watertown, Conn., June 5th, 1838. In 1854 he entered Trinity College, and was the valedictorian of his class. The year he left Trinity College he entered Berkeley Divinity School, and graduated there in 1862. On June 4th of the same year he was ordained deacon. From 1862 to 1864 he was adjunct professor of Latin in Trinity College; subsequently becoming Brownell professor of English, which position he held for eight years. In 1872 he was elected a trustee of the college, and from that year till 1876 was its treasurer. He maintained his interest in the institution till the last, and liberally contributed to its funds. For some thirty years he was editor of *The Churchman*. After that journal was removed from Hartford, Conn., to New York, he made his residence in the metropolis. In 1874 he received the doctorate of divinity from Hobart College, and in 1891 the honorary degree of doctor of laws from the University of the South. The burial service was held at St. John's church, Bridgeport, Conn., Thursday afternoon, March 4th. In the death of Dr. Mallory the Church press has lost its most

distinguished editor. For more than a quarter of a century he has stood at the head of the most influential journal in the American Church, guiding with a firm, consistent, and conservative policy. His aim was, as he once said to the writer of this, to establish his journal upon a paying basis, not so much for the profit that might accrue to himself, but that it might be self-supporting and go on after his death to be a permanent influence for good in the Church. This he has done, whatever opportunities for aggressive and defensive work he may have missed. *The Churchman* has the sympathy of THE LIVING CHURCH in its bereavement.

THE Lord Mayor's Fund for the famine sufferers in India, has reached the sum of \$1,500,000, and yet, large as it is, it is very far from sufficient to meet the awful exigency. The Bishop of Newcastle who has had much experience in India, writes that the peculiarity of the present famine is the unprecedented area over which it extends. Much as relief is needed now, it will be far more necessary later on. As the famine increases, the number of orphans grows, on account of the death of the bread winner of the family. It is at the end of the famine, also, that much help will be needed to enable the poor people to take a fresh start in life. Steady, constant support is, therefore, necessary.

THE ancient church of St. Saviour's, Southwark, South London, was, after a long period of renovation and restoration, solemnly re-opened Feb. 16th. At 8:30 A. M., the installation of the chapter took place, followed by the celebration of the Holy Communion. At 3 P. M., the re-opening service was held, beginning with the *Te Deum*. A great congregation filled the church, and the Prince of Wales, the Lord Mayor, and other distinguished persons were present. The sermon was preached by the Bishop of Winchester. St. Saviour's is to be the cathedral of South London, which is in the diocese of Rochester. It is a very large edifice, ancient, and of great architectural merit. It has, in past times, fared very ill at the hands of its custodians. In 1831 a large part of the nave was dismantled, the roof removed, and the walls, pillars, and family vaults were left open to the weather. A few years later a modern monstrosity was erected over this part of the nave, with galleries and a "three-decker." The late Bishop Thorold determined upon the restoration of the church, with a view to the needs of that part of London which came within his diocese. It has been re-constituted as a collegiate or cathedral church, but differentiated in several ways from the ordinary cathedral, in order to adapt it to the practical needs of a great city. It will become, in fact, a great centre of missionary and educational work. The Holy Eucharist is to be celebrated daily, and there will be daily choral services as soon as the necessary means can be obtained. The sum of \$250,000 has been expended upon the fabric

since 1891. The old endowment has been left to the parish of the district, which will occupy the Lady chapel as a parish church, and the new cathedral organization will, at present, be supported by voluntary subscriptions. Ten thousand dollars per annum, for five years, has already been pledged,

THE Standing Committee of the diocese of Massachusetts have caused to be published the following statement:

The Standing Committee having received canonical "information" of the publication in a paper called *The Church*, under date of January last, of an editorial article in which appeared language, the use of which was alleged to constitute conduct unbecoming a clergyman of this Church; and, further, that the Rev. J. W. Suter and the Rev. C. M. Addison, and others unknown to the informants, presbyters of the Church, were editors of said paper; and, still further, that the Rev. J. W. Suter, over his own signature, had acknowledged himself to be the author of the language in question; the committee proceeded to a preliminary consideration of the case as the canons of the diocese direct. After such consideration it was voted that the Rev. Mr. Suter having published a full and unqualified apology for, and retraction of, the language complained of, no further action be taken by the committee.

SOME notice has been taken of the fact that the Bishop of London, at his enthronement in St. Paul's cathedral, did not wear the cope and mitre as had been his custom at Peterborough. These were the "Romish trinkets" of Mr. Kensit's protest, though the cope at least is required by English law, when a bishop appears in his cathedral. It is now explained that the Bishop does not possess those adjuncts, those he formerly wore being the property of the See of Peterborough. If any one sees fit to present him or the See of London with those vestments, he will doubtless wear them. It is noted that in celebrating he adopted the "Eastern position"—that is, he stood before the altar as the rubrics direct—the first time, it is said, a bishop has done so in St. Paul's cathedral for 300 years. This has, however, been the usage of the dean and canons of St. Paul's for a long time past.

IT must be gratifying to every true American, and, most of all, to those who wish to see this country taking the lead in Christian enlightenment, that the new President should have spoken in such clear and unflinching tones of the pending arbitration treaty. The obstructive attitude of the Senate upon this matter has occasioned a wide-spread apprehension that this beneficent measure may be brought to nought, a result not only deplorable in itself, as interposing a check to enlightened progress, but humiliating to this country. As the President has said in his inaugural address, this treaty is clearly the result of our own initiative, and embodies the leading feature of our foreign policy throughout our entire national history; namely, "the settlement of difficulties by judicial methods rather than by force of arms." It presents also "the

glorious example of reason and peace, not passion and war, controlling the relations between two of the greatest nations of the world." What, then, could be more humiliating than the defeat of such a measure in the very country which has urged it from the beginning? And what could be more discouraging to every friend of humanity? The frank and straightforward utterances of the new President have added greatly to the strength of the cause. They have found an echo among the intelligent people of the country everywhere. It is hardly possible the Senate can much longer hold out against the popular will.



A NEW President has taken his seat. The inauguration ceremonies and their accompaniments passed off to the satisfaction of all concerned. It is certain the head of the nation has the best wishes of his countrymen. With the coming in of a new administration are always associated hopes of renewed or enhanced prosperity—hopes more than usually eager in this period of business embarrassment. Such hopes contribute toward their own fulfilment, since it is certain that sentiment has hardly less to do with general prosperity than actual and tangible conditions. But the problems which confront us in the business world and in the social system are increasingly difficult, and more than human wisdom is required to guide the State through the troubles and dangers of the times. The Christian citizen who believes that America still has a great mission to fulfil among the nations of the earth, while he trusts in God, will not forget his own responsibility, and while he leaves no civic duty unperformed, will recognize the duty of unflinching prayer that He who has brought us thus far will be with us to the end.



#### A Centennial Anniversary

The centennial of Trinity church, Seymour, Conn., the Rev. R. B. Kimber, rector, was observed Feb. 20th and 21st. At 9:30 A. M. on Saturday two adults were baptized and 15 candidates received the laying on of hands. The Bishop addressed them briefly. The principal service of the day was at 11 A. M., at which a large number of the clergy were present, and the Bishops of Delaware and Wyoming and Idaho. Morning Prayer was read by the Rev. Geo. H. Buck, rector of the mother parish, St. James', Derby, and the Rev. Jas. H. Van Buren, sometime rector of this parish. Bishop Coleman was celebrant. The office was fully choral, Garrett's service in A being used. The sermon was preached by the Bishop of Delaware.

At the close of the service dinner was served the visiting clergy at the Seymour House. Bishop Coleman acted as toast-master, and congratulatory speeches were made by Bishop Talbot and the Rev. Messrs. Van Buren, Perkins, Woodcock, Buck, and Dr. Bunn, which were responded to by the rector and Mr. Sperry, on behalf of the parish. In the evening a reception was given the Bishop of Delaware and the Rev. Mr. Van Buren at the rectory, which was very largely attended.

On Sunday morning Bishop Coleman confirmed one candidate, who was absent the previous day from necessity. At the Low Celebration the Rev. Mr. Van Buren was celebrant, the Bishop pronouncing the absolution and benediction. The new chancel was consecrated at the 10:30 service, the choir and clergy being met at the church door by a delegation from the vestry who proceeded with them up the nave, reciting Psalm xxiv. alternately with the Bishop. The rector read the request to consecrate, and the

Bishop said the service, the sentence of consecration being read by the Rev. Mr. Van Buren. The service was choral. The Bishop was celebrant, and the preacher was the Rev. James H. Van Buren.

In the evening choral Evensong was sung by the Rev. Mr. Van Buren, and the rector preached an historical sermon from Psalm cxlvii: 12. The anthem at the offertory was West's "The Lord is Exalted."

In 1737 the mother parish, St. James', or as it was then known, Christ church, Derby, was organized, and within its parochial limits were included the present towns of Ansonia, Oxford, and Seymour. Its first rector, who afterwards became the first rector of Trinity parish as well, was Richard Mansfield who, having obtained permission from the Society for the Propagation of the Gospel in Foreign Parts, in 1746 sailed for England to receive Holy Orders. In 1748 he returned to this country and began his work in Derby, which he continued for 72 years. His pastorate is the longest in the American Church, and with but few exceptions in the Anglican communion. Upon the organization of Trinity parish, in 1797, Dr. Mansfield became the first rector, devoting a specified portion of his time to its interests.

When it became evident that if the Church so carefully planted in this country was to be kept alive an American Episcopate must be obtained, Dr. Mansfield, together with nine of the 14 priests resident in this State at the time, met in the new historic little house at Woodbury, and the result of their deliberations was the election of Samuel Seabury as the first bishop of the American Church. Four years later, it was thought expedient to have a bishop-coadjutor to Seabury. To this office Dr. Mansfield was elected, but not feeling rugged enough to undertake the voyage to Scotland to be consecrated, he declined the honor. By virtue of his position as the senior priest of the diocese, he was president of the convention assembled in his own church at Derby in 1797, which elected Abraham Jarvis as the second bishop of Connecticut; 22 years later, when he was in the 95th year of his age, he served, in the same capacity, the convention which chose Thomas Church Brownell as the third episcopal head. At the beginning of Dr. Mansfield's ministry, New England was under the jurisdiction of the Bishop of London, and all who were desirous to be confirmed had to brave the perils of a voyage across the sea. At the close of his ministry there were 19 bishops in charge of dioceses in America.

Immediately upon the organization of Trinity parish, steps were taken toward the erection of a suitable church building, and on Sept. 2nd, 1817, the first church was consecrated by Bishop Hobart, of New York, the bishopric of the diocese being vacant.

The Rev. Stephen Jewett became rector in 1822. During the 11 years of his rectorship many improvements and changes for the better were made. A bell was purchased for the tower, an organ was procured, the church was heated, and the Sunday school was organized to provide for the spiritual welfare of the children. At the parish meeting of 1857, the need of enlarging and improving the church building was decided upon, and it was completed, substantially in its present form with the exception of the chancel, in 1858, and was consecrated by Bishop Williams on May 11th of that year. The Rev. O. Evans Shannon resigned the rectorship in 1866, after a term of 13 years. Owing to the loss of the parish-records, it is impossible to give statistics since the beginning of parish life. From 1851 the records are perfectly complete and well preserved, and before that date only fragments, aggregating 22 years in all, can be found. These show that during the 68 years which they cover there have been 770 Baptisms, 443 Confirmations, 332 marriages, and 847 burials. During the century just closed the parish has been ministered to by 23 rectors, of whom seven are alive at the present time. The little band of 45 communicants found upon the list of 1818 has been increased to 300.

#### Canada

An interesting account has just been given of the cathedral, Quebec, which shows that the first stone of the old building was laid in 1800, and the last four years later, when the whole property presented the appearance it does to-day, surrounded by the stone wall and iron railing. The church itself, however, has been greatly improved in the interior within the last two years. There are 27 marble monuments and five brass plates on the walls, and nine of the windows are memorials to departed members of the congregation. Dr. Jacob Mountain, first Bishop of Quebec, was buried beneath the chancel, as well as the Duke of Richmond, governor-in-chief of North America. The canonry vacant in Quebec cathedral by the consecration of Dr. Thornloe to the see of Algoma has been filled by the appointment of Principal Adams, of Bishop's College, Lennoxville. Plans for a new parsonage have been prepared for St. George's mission, Beauce, which it is hoped will be completed in the year. The Quebec Clerical Library has received grants and donations recently to the amount of \$150. A very interesting service in the Swedish tongue was held recently in St. John's church, Waterville. The last report of the Church Society was a favorable one. The returns from the city of Quebec were slightly in excess of the previous year, the deanery of Megantic has done well, and the deanery of Gaspé more than well, in view of the poor harvest from land and sea.

A great deal of good work was shown to have been done during the year, by the report read at the annual meeting of the Church of England Institute, St. John, diocese of Fredericton. Amongst other items were 12 boxes of useful Christmas presents sent to country parishes, Testaments given to the Seamen's mission; and Prayer Books to the Boys' Reformatory. Archdeacon Brigstocke, the president, was in the chair, and after the reading of the reports, made a short address, advocating that something should be done to commemorate the 60th year of her Majesty's reign, and suggesting the laying of a corner-stone of a building for the Church of England Institute. The Brotherhood of St. Andrew, of St. John, have decided to form themselves into a local assembly. The Bishop presided at the annual meeting of the Colonial and Continental Church Society held Feb. 3rd.

Christ church, Dartmouth, diocese of Nova Scotia, has lately received a bequest of \$250 from the estate of the late Mrs. Mott.

The last meeting of the rural deanery of Lisgar, diocese of Rupert's Land, was held in the parish of St. Andrew's. Several matters were discussed, including the "Prayer Book in relation to our modern needs." The next quarterly meeting is to be held in the town of West Selkirk. The chapter of St. Andrew's Brotherhood, in connection with Holy Trinity church, Winnipeg, have made arrangements to open a Brotherhood House, near the church, probably, May 1st, to accommodate eight or ten men. A pastoral letter was read from the Archbishop of the diocese, on the 4th Sunday in January, placing before the people the special need for giving to the fund for Indian missions, on account of the action of the parent societies in England who are gradually withdrawing their support in order to place it in other fields. A new church is to be built at Woodlands shortly.

Bishop Courtney, of Nova Scotia, sailed for Genoa, Saturday, Feb. 27th, intending to remain abroad until the Lambeth Conference.

#### New York City

At Grace chapel a service will be held for children every Friday afternoon of Lent, after school hours.

At Trinity church, New Rochelle, the choir guild held its third annual dinner. Addresses were made by the rector, the Rev. Dr. Canedy, and Mr. G. M. Davenport. The choir rendered music for the occasion.

At St. Agnes' chapel, Church house, Miss Smiley, of the Society for the Home Study of the

Holy Scripture, is giving a course of talks on Tuesday afternoons during Lent, on the "Epistle to the Hebrews."

The rite of Confirmation was administered March 9th, in Ascension memorial church; and the following night, March 10th, at St. Peter's church. On Thursday, the rite was conferred at St. Mary's church, Mott Haven, in the upper part of the city.

At the New York Free Circulating Library for the Blind, located at St. Agnes' chapel, nearly 5,000 volumes were used during the past two months, by 1,606 readers—the new library proving a surprising success in the appreciation shown by the blind.

The fine new parish house being erected by Miss Serena Rhineland for St. James' church, is nearing completion, and it is hoped it will be finished by Easter. The property, including ten adjacent lots of land, is valued at over a quarter of a million dollars.

The Church Association for Advancement of the Interests of Labor, held a session at Calvary church, March 9th, and discussed the theme, "The union label and its importance to the community." Mr. Edward King, of the Greater New York Union Label League committee, was the appointed speaker of the evening.

Mrs. E. A. Stevens, of the distinguished Church family of "Castle Point," opposite the city—founders of Stevens' Institute and the church of the Holy Innocents', Hoboken, has just given to the trustees of Stevens' Institute two large lots and houses adjacent to the institution grounds, valued at \$30,000.

At the meeting of the foreign branch of the Woman's Auxiliary of the Board of Missions held March 1st, at St. Bartholomew's church, an address of special interest was delivered by a Chinese convert, Mr. C. S. Bok, who spoke in English. He stated that of the 9,000 or 10,000 Chinese residents in Greater New York, only about 130 were Christians.

The monthly meeting of the Niobrara League was held on the morning of March 4th, at the Church Missions House. Mrs. Geo. Cabot Ward presided. The treasurer's report showed that the sum of \$2,599.95 had been disbursed by the league during the past month. Additional sums were offered for extending mission work among the Indians. At the next monthly meeting, Bishop Talbot will make an address.

At the church of the Holy Sepulchre, the rector, the Rev. Dr. Thomas P. Hughes, at a special missionary service just held, gave details of the growth of modern missions, referring to the apostolic labors of William Carey, Henry Martyn, Bishop Heber, and Robert Morrison. In the afternoon Bishop Talbot, of Wyoming, gave a missionary address for children. Mr. James Lewis Lasher has been licensed by the Bishop to officiate in the parish as a lay-reader. He is a student of the General Theological Seminary, and a candidate for Holy Orders of the diocese of Albany.

At the meeting of the Church Club, on Wednesday evening of last week, the Rev. Dr. Wm. R. Huntington made an address on social discontent. Other addresses followed from Messrs. Herbert B. Turner, Silas McBee, O. Egerton Schmidt, John Sabin Smith, and John W. Wood, general secretary of the Brotherhood of St. Andrew. The discussion aroused so much interest that it will be continued at the next meeting of the club, when the leading address will be made by the Rev. John P. Peters, D.D., Ph.D.

The annual meeting of the Woman's Auxiliary of the Board of Missions of this diocese met in Calvary church, March 4th, the opening service being a celebration of the Blessed Sacrament. At 10:30 o'clock there was a service of prayer with an address by Bishop Potter. Subsequent sessions were held in the United Charities Building, the Bishop presiding. Miss E. D. Taylor presented a report of the Domestic mission work, showing remarkable increase in activities. Mrs. F. H. Cabot reported on Foreign

work. Mrs. Chapin of the Church Periodical Club made an address. Addresses were made by the Rev. Dr. Wm. R. Huntington, the Rev. Dr. D. Parker Morgan, and the Rev. Milnor Jones.

Bishop Potter has about completed his earnest efforts to increase the funds in the hands of the trustee of the cathedral of St. John the Divine. His plans have involved the getting of successive classes of givers, with subscriptions payable in installments over a period of five years. One generous person has offered to be one of ten to give \$100,000 each, making \$1,000,000. Other subscriptions run all the way down to \$1 each; so as to make the cathedral fund a really popular one. The legacies from the Coles and Edson estates have been devoted to endowment which is quite as essential as the erection of the cathedral edifice. As already detailed in the columns of THE LIVING CHURCH, the endowment is to be added to dollar by dollar, as funds are given to the building, except as they are especially designated. The maximum of this cathedral endowment, as contemplated, is fixed at at least \$3,000,000. Such a sum will not only maintain the great edifice, and sustain its worship, but will make the cathedral a force for good among the neglected classes of the metropolis.

In the parlors of Mrs. Effingham H. Nichols, No. 620 5th ave., a large number of ladies gathered on the morning of Feb. 24th, in the interest of the New York Home for Convalescents and the Sunday kindergarten. The gathering was arranged by the Rev. C. W. De Lynn Nichols, chairman of the Advisory Board of the Home for Convalescents. Among those present were the Rev. Canon Knowles, the Rev. Olin Scott Roche, and others of the clergy. A musical setting from the *Stabat Mater* was rendered with a variety of musical selections. The Rev. Mr. Nichols made an address. Among the attractions of the occasion was a loan collection in water color, by Miss Katherine Chipman. The Home for Convalescents gives temporary shelter to convalescent women discharged from the hospitals of the city, as well as to worn-out seamstresses and shopgirls. It has cared for more than 2,000 women during the 15 years since its founding. The Sunday kindergarten is a new venture to be begun by the Rev. Mr. Nichols in Lent. It will be located on the East Side, and its object will be to impart religious ideas to very young children by means of art and symbolism. One of the features will be the celebration of all the feasts of the Church in as elaborate and beautiful a manner as possible.

### Philadelphia

The will of Anne J. Morris, probated 1st inst., contains a bequest of \$100 to Grace church, Pemberton, N. J.

Mr. Thomas Robins, a son of the Rev. Jas. W. Robins, D.D., who was for many years headmaster of the Episcopal Academy, was on the 2nd inst. elected treasurer of the University of Pennsylvania; he was a graduate, class of '77, and earned his master's degree in 1879.

On the evening of Ash Wednesday, Bishop Whitaker visited St. Timothy's church, Reed st., and administered Confirmation to a large class presented by the rector, the Rev. W. W. Mix. During the present incumbency, over 50 persons have been enrolled as communicant members.

The Sheltering Arms, which was founded by the late Bishop Stevens, cares for, in extremity, any mother with a young child—whether a young girl who has gone astray through temptation or neglect, or a deserted wife, and it also receives motherless babes or foundlings. It is announced that Mrs. Horace Howard Furness, Jr.'s, large Thursday morning sewing class in Lent is to work for the Sheltering Arms.

The Southeast battalion of the 1st Pennsylvania Regiment, United Boys' Brigade of America, under Capt. James G. Pratt, attended divine service on Thursday morning, 3rd inst., in All Saints' church, the Rev. Dr. R. McKay, rector. Addresses were made by the Ven. Arch-

deacon Brady and Professor E. J. Houston, president of the 1st regiment. The battalion, composed of eight companies, numbering 300 boys, is working earnestly in the southeastern section of the city.

The usual services for business people are to be held every week-day during the Lenten season at old St. Paul's church, the Rev. E. K. Tullidge, rector, commencing at 12:30 p. m., and lasting 20 minutes. Bishop Coleman, of Delaware, made the address on Ash Wednesday.

The pre-Lenten service, under the direction of the Clerical Brotherhood, was held in the assembly room of the Church House on Monday morning, 1st inst. There was a numerous body of the clergy present; Bishop Whitaker was the celebrant of the Holy Communion and also made an address *ad clerum*.

The building used by the Sunday school of St. Mary's church, West Philadelphia, the Rev. Dr. T. C. Yarnall, rector, was badly damaged by fire on the evening of Ash Wednesday. This building is situated directly back of the church edifice and west of the rectory. The entire second floor of the structure was destroyed. There had been no fire in the building since the previous Sunday, and its origin is enveloped in mystery. The loss is estimated at \$2,000; most of the movable property being saved by the early discovery of the fire. The building was fully insured.

The fourth of a series of conferences of charitable workers was held at Association Hall, on the 3rd inst., the subject being "Methods of dealing with the unemployed in our great cities, and with the worthy poor in their homes." William Waterall, a prominent Churchman, presided. Addresses were made by the Rev. H. L. Duhring, superintendent of the City Mission; the Rev. Henry L. Phillips, rector of the church of the Crucifixion; Miss E. W. Kelly, and Miss Edith Ellicott, of the Episcopal Hospital mission, and Mr. George Chance, president of Typographical Union, No. 2.

A double silver anniversary was observed on Monday evening, 1st inst., by the parishioners of the church of the Good Shepherd, Kensington, who tendered a reception to the Rev. John A. and Mrs. Goodfellow, at the new rectory, 2353 East Cumberland st., which was artistically decorated with trailing vines, palms, ferns, and cut flowers. The occasion was not only the 25th anniversary of their marriage, but also the completion of the 25th year of Mr. Goodfellow's rectorship of the church. Bishop Whitaker was the first to offer his congratulations, as he headed the long line of parishioners. After the reception a luncheon was served. How he has succeeded in this parish may be seen in the change from the small hall over a market house, which sufficed for a meeting place for the incipient parish, when the present rector assumed charge 25 years ago, to the beautiful stone church, parish building and its annex recently dedicated, and now the new rectory, which is a memorial of the present quarter-century, and was purchased for \$5,000. The present value of the church property is \$60,000, with an indebtedness of \$1,300.

### Chicago

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

A boys' department of the Brotherhood of St. Andrew has been organized in Emmanuel church, Rockford, and on March 4th, a special service for men is to be held for the purpose of organizing a regular chapter of the Brotherhood.

On Saturday, Feb. 27, Anna H. Chattin, wife of Joseph A. Chattin, and mother of the Rev. John M. Chattin, city missionary of Chicago, died at the home of her son in Austin. During Saturday night students from the Western Theological Seminary kept watch with her body in the chapel of the Boys' Home, in which she has always been deeply interested, and which has been the home of herself and her son since its organization. On Sunday morning a Requiem Celebration was held at 7:30. The funeral services were on Ash Wednesday in St. Andrew's, church, Bridgton, N. J., Bishop Scarborough officiating. The Rev. Mr. Chattin took the serv-

ices at the grave and read the committal, the Rev. Mr. Hannah, deacon in charge of St. Andrew's, saying the closing prayers.

**CITY.**—The attendance at the noonday Lenten services for business men and women has been unusually large. The Rev. Joseph Rushton officiated on Ash Wednesday, and the Rev. Dr. Stone during the remainder of the week. During the present week the Rev. W. C. DeWitt is officiating.

The Rev. Theodore N. Morrison, D.D., rector of the church of the Epiphany, has been compelled to go South for the benefit of his health. He is a hard-working and energetic man, and the care of one of the largest parishes in the city has overtaxed his strength. Lately he has been threatened with pneumonia, and his physician ordered this trip to San Antonio, Texas, where he must remain for some weeks, when, it is hoped, he will be able to resume his work.

The annual St. David's Day service for the Welsh people of Chicago was held in the cathedral, Sunday afternoon, March 7th. The Rev. J. Wynne-Jones officiated, assisted by the Rev. Geo. D. Wright. The sermon was preached by the Rev. Mr. Jones, and hymns were sung in the Welsh language by the congregation. The church was well filled.

The 18th branch of the Girls' Friendly Society in Chicago was organized at St. Chrysostom's, by a service of admission on the evening of Feb. 28th, the diocesan president, Miss Groesbeck, presenting the working associates and members to the Rev. Mr. Snively for admission immediately following the evening service.

### Nevada and Utah

**Abiel Leonard, S. T. D., Bishop**

**SALT LAKE CITY.**—The new Hamilton wing of St. Mark's Hospital was formally opened Feb. 10th, by a reception given by the trustees to the friends and patrons of the institution. Fully 500 people were present. After inspection of the new building, the guests assembled in the ward on the second floor, out of which opens the hospital chapel. Bishop Leonard who is president of the institution, made an address of welcome, and stated that this was the 25th anniversary of the founding of the hospital by Dr. J. F. Hamilton. He sketched its history and referred to its various benefactors and the gratuitous work of the staff and the nurses. The Rev. D. D. Wallace, the superintendent, read congratulatory letters and telegrams; addresses were also made by Dr. F. S. Bascom, Major Edmund Wicks, Drs. Iliff and Hawkes, of the Methodist and Congregational societies, and Dean Halsey, of the cathedral. Bishop Leonard announced that a dedicatory service would be held in the chapel on the following Sunday afternoon. The west wing of St. Mark's Hospital is to cost, when complete, in the neighborhood of \$12,000, and the greater part of this was made up of Utah subscriptions, only about \$1,000 coming from the East. It is an imposing structure, directly in the rear of the main building and connecting with it by doors in the centre rear. It is built entirely of brick, and stands four full stories in the clear. The first floor of the new wing is entirely devoted to the use of St. Mark's training school department. Here are the quarters of the nurses, 15 in number. Dormitories, sitting and class rooms, and a commodious kitchen and dining room occupy the floor. The second floor is the medical ward for men only. It is reached from the front building by a large arched entrance, directly in front of the main entrance, which opens into a sunny corridor designed as a promenade for convalescent patients. These corridors are on all the floors, and in addition to them there is to be a large balcony on the east side of the second story for a like purpose. The second floor will be large enough to accommodate 20 patients easily, and twice as many if need be. It is arranged with first-class facilities for light and ventilation. There are also operating and surgical rooms, a diet kitchen, and large well-appointed lavatories. In the north end of this floor is the hos-

pital chapel. The third floor is the woman's department, and is to be called the Bascom ward, in honor of Dr. F. S. Bascom, medical director of the institution. It is for women exclusively, and is fitted up with the most modern equipment. The fourth and top story is to be called the Walker ward, in honor of Mr. M. H. Walker. It is the surgical ward proper, and will be for the accommodation of cases from the railroads, and mines, and emergency cases. The interior finish of all the floors is of the finest. The floors are of white maple, oiled and polished. No pains have been spared to make the whole building perfect in every detail. As soon as the wing is ready for occupancy, all the patients in the old building are to be moved to the new wards, and what has been the hospital for all-comers, will simply be used for the accommodation of private patients. The present officers of the hospital are the Rt. Rev. Abiel Leonard, D.D., president; the Rev. L. B. Ridgely, secretary and treasurer; the Rev. D. Douglas Wallace, superintendent. The training school is under the supervision of Sister Mary, a graduate of St. Thomas Hospital, in London. Dr. F. S. Bascom is medical director, and Dr. A. C. Behle is resident physician.

### Duluth

**J. D. Morrison, D.D. LL.D., Bishop**

The Rt. Rev. Dr. Morrison and Mrs. Morrison were met at the depot on their arrival by a large number of Church people, and escorted to the residence of the Rev. Dr. Ryan, rector of St. Paul's. The Bishop preached his initial sermon at St. Paul's on Sexagesima Sunday morning, and on the following Tuesday a reception was tendered him and Mrs. Morrison. He begins his work by visiting the Iron Ranges, after which, in company with the Ven. Archdeacon Gilfillan, he will visit the Indian field.

An effort will be made by the parishioners of St. John's, Lakeside, to build a church shortly. The Lakeside Land Company offer a lot for this purpose, and stone for the foundation has been promised, plans for a commodious structure, costing from \$1,200 to \$1,500 have been donated, but the one thing needful is lacking; viz., money. At present St. John's is only a suburban mission with 50 or 60 Church families in the neighborhood.

### Washington, D. C.

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

Feb. 25th, Sir John Stainer's cantata, "The Daughter of Jairus" was sung at the church of the Epiphany by the vested choir of men and women, assisted by members of the choir of the pro-cathedral and by well-known soloists. It was preceded by a short service conducted by the rector, the Rev. Dr. McKim, which included the account of the miracle in St. Mark's gospel. The offertory was for the free kindergarten connected with the Epiphany mission chapel.

Work has again been stopped on the handsome new church in process of building for St. Thomas' parish, as the wise plan is adopted of only going on as funds are provided. It is hoped that the Easter offerings will amount to a sum sufficient to complete the building.

The Bishop recently made an address at a meeting in the interests of the Washington Sanitary Improvement Company, formed to provide sanitary and economical homes for the poor, who in some parts of the city are now crowded into miserable alley hovels. The company intend to build a number of houses of six rooms each, which will provide for over 3,000 tenants, and can be rented for less than what is now paid in the alley houses.

Lent has begun in Washington, amid such festive sights and sounds, that Church people most earnestly wish that the change of time for the Inauguration, so often advocated on other grounds, might be accomplished. In spite of all distractions, though, the Ash Wednesday services were remarkably well attended.

A general meeting of the Brotherhood of St. Andrew was held at the pro-cathedral of St. Mark, on the afternoon of March 1st. It was in the nature of a Quiet Day, the services beginning

at five, and continuing till 9 P. M., with a short intermission for a light repast in the parish hall. The services were conducted by Bishop Satterlee, and there were 150 men present.

At the regular monthly meeting of the Woman's Auxiliary, March 2nd, it was decided to undertake for united Lenten work, the supply of articles needed for the new Church hospital, about to be opened for the treatment of diseases of the eye, ear, and throat.

### Missouri

**Daniel S. Tuttle, D.D., Bishop**

**JEFFERSON CITY.**—On Sunday, Feb. 14th, the Bishop, after a morning service in Grace church, by special invitation of the chaplain of the House of Representatives, who is a Methodist, preached in the State capitol, the service being conducted by the Rev. Mr. Neide, rector of Grace church. The present rector is guiding the work in this important parish excellently well.

**ST. LOUIS.**—On Sunday, Feb. 21st, the Rev. A. W. Mann, general missionary to deaf mutes, having exchanged duty with the Rev. Mr. Cloud, the priest-in-charge, conducted the services of St. Thomas' mission, St. Louis, which he himself had established in the summer of 1877. St. Thomas' mission has now 60 silent communicants, and its services, which are held in a chapel connected with the cathedral, are always well attended by an attentive congregation of deaf-mutes.

**ST. LOUIS.**—In connection with the 50th anniversary of the Rev. Dr. Ingraham, recorded in our last issue, a bound volume was presented to the venerable rector of Grace church, containing the signatures of the teachers and scholars of the Sunday school, and over 100 letters of congratulation from laymen and clergy in all parts of the country. These he placed upon the altar at the commemoration service. An exquisitely worked stole was made for him by the women of Grace church. His friends and parishioners also presented him with a purse of gold, stating that the givers bore for him a wealth of love and affection which could not be expressed in gold or silver. During Dr. Ingraham's 50 years of service he has celebrated 825 marriages, performed 3,000 burials, baptized 2,200 children and adults, presented 1,200 for Confirmation, held 7,754 Sunday services, 2,116 Lenten services, and 1,900 week-day services, making a total of 11,770 services, and 1,708 celebrations of the Holy Communion.

### Massachusetts

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

#### APRIL

2. Evening, St. Peter's, Boston (Jamaica Plain).
4. A. M., Grace church, Salem; P. M., St. Michael's, Marblehead; Evening, St. Peter's, Salem.
7. Evening, Grace church, Everett.
11. A. M., St. Paul's, Newton Highlands; P. M., St. Paul's, Boston; evening, Grace church, Newton.
12. Evening, church of the Messiah, Boston.
14. Evening, All Saints', Brookline.
15. Evening, Grace church, Medford.
17. A. M., Trinity church, Boston.

**BOSTON.**—An organ recital was given in the church of the Advent, Feb. 23rd. Mr. S. B. Whitney played from the works of Beethoven, Tours, Bungert, Lefebure-Wely, and Handel.

**HOPKINTON.**—It is proposed to erect a church building in this town, where the first church edifice was built in 1736. The second building was put up in 1745, and was blown down in 1815. In 1818, Bishop Griswold consecrated a new church building, which was used till 1865, when it was burnt to the ground.

**WALTHAM.**—Bishop Lawrence confirmed on Feb. 28th, in Christ church, 17 persons, and in the church of the Ascension 14.

**BOSTON.**—The following-named are the lecturers, with their subjects, for the noon services at St. Paul's church during Lent: Mondays, Bishop Lawrence, subject, "Five tests of Christian life;" Tuesdays, the Rev. Edward T. Sullivan, subject, "Stumbles over stepping stones;" Wednesdays, the Rev. Robert Codman, Jr., subject, "The Crucifixion;" Thursdays, the

Rev. John S. Lindsay, subject, "Danger signals;" Fridays, the Rev. Morton Stone, subject, "The Holy Week;" Saturdays, the Rev. Charles J. Ketchum, subject, "Steps to the altar."

SPRINGFIELD.—The annual meeting of the Connecticut Valley Woman's Auxiliary to the Board of Missions, was recently held in Christ church. Miss Sybil Carter made an address on the Indian work. Other addresses were made by Mrs. Scudder, the Rev. Milnor Jones, of Valle Crucis, North Carolina, Mrs. S. V. R. Thayer, the Rev. L. L. Kinsolving, and Bishop Talbot.

PITTSFIELD.—The Rev. C. H. Brent, of Boston, held a two-days' Mission Feb. 26-27, in St. Stephen's church. On the latter day, the Holy Communion was celebrated at 7:30 A. M., and at 10 a meditation upon the compassion of our Saviour was given. The Litany followed at noon, with an address upon the study of the Bible; other meditations occurred at 3 and 5, and at 7 Evensong closed one of the most helpful Missions held in this parish.

BELMONT.—All Saints' church will be ready for service by Easter Day.

**Pittsburgh**  
**Cortlandt Whitehead, D.D., Bishop**  
BISHOP'S APPOINTMENTS

APRIL

2. Evening, Christ church, Short Hills.
4. Newark: Morning, Trinity; evening, House of Prayer.
7. Evening, church of the Redeemer, Morristown.
8. Evening, St. John's church, Dover.
11. Orange: Morning, St. Mark's church; evening, Grace church.
13. Evening, church of the Holy Communion, South Orange.
14. Evening, St. John's church, Jersey City.
17. Evening, St. Paul's church, East Orange.
18. Evening, St. Stephen's church, Newark.
20. Evening, church of the Holy Communion, Paterson.
22. Evening, Grace church, Nutley.
25. Morning, Christ church Hackensack; evening, St. Paul's church, Englewood.
26. Evening, church of the Holy Communion, Norwood.
27. Afternoon, St. Paul's mission church, Montvale; evening, Holy Trinity mission, Hillsdale.
30. Evening, St. Mary's church, Jersey City.

CITY.—This year the noon-day Lenten services will be under the charge of the local assembly of the Brotherhood of St. Andrew, and will be held in Trinity church, from 12:30 to 12:50. The services will consist of hymns, Scripture reading, and prayers, with a short address. The appointed speakers are as follows:

- March 3-6, the Bishop.
- March 8-13, the Rev. Robert E. Campbell.
- March 15-20, the Rev. A. W. Arundel, D.D.
- March 22-27, the Rev. A. D. Heffern.
- March 29-April 3, the Rev. Edward H. Ward, D.D.
- April 5-10, the Rev. H. H. Barber.
- April 12-17, the Rev. Howard E. Thompson.

During the Thursday afternoons in Lent, there will be given in Trinity chapel, at 4 o'clock, a series of Bible readings, conducted by the deaconess of the diocese, Miss Ruth E. Byllesby, which, it is hoped, will be largely attended by persons from all the parishes.

The March meeting of the Pittsburgh branch of the Woman's Auxiliary was held March 4th, at the Church rooms, Mrs. Whitehead presiding. There was an unusually large attendance. Interesting letters were read from the president of the branch, Mrs. Phillips, who is at present in California, from a teacher in one of Miss Carter's Indian schools in the West, and from Bishop Gray, of Southern Florida. The various parishes reported sundry boxes sent and in process of preparation, and much work being accomplished for hospitals and the Church Home. An appeal was made in behalf of the work of the Church Army in Pittsburgh, by Mrs. Hammond, who is engaged actively in advancing the interests of that organization.

On the afternoon of Tuesday, March 2nd, between the hours of four and six, the Bishop and Mrs. Whitehead gave a tea for the clergy of the city and vicinity and their wives, which was well attended, and was a delightful occasion.

The Rev. A. W. Mann officiated twice at St. Margaret's Deaf-Mute Mission on Quinquagesima Sunday. On the following Monday, at 3 P. M., he met the deaf-mutes of Blairville and vicinity at St. Peter's church, read the service and preached. In the evening he interpreted for the Rev. Dr. Clarke, the rector, many of the regular congregation and others being present with the deaf-mutes.

**Central Pennsylvania**  
**Nelson S. Rulison, D.D., Bishop**

Quinquagesima was a day of happy memory at St. Luke's, Lebanon. Bishop Rulison came to the parish to institute the new rector, the Rev. John Mitchell Page. The church was full to the doors when the procession entered at 10 o'clock, singing "Hail to the Lord's anointed." Morning Prayer, with the deeply significant lessons proper to the ceremony of institution, was read by the Rev. A. M. Abel, founder of St. Luke's parish, after which he presented three candidates for Confirmation from St. Mark's, Jonestown, and the rector, 17 from St. Luke's. At the proper moment the wardens, Oliver C. Boyd, Esq., and the Hon. Thomas H. Capp, took their places on either side of the sanctuary gate, the keys were delivered to the rector, and the Bishop received him by the right hand into the sanctuary. Here the new rector concluded the service with the touching supplications for himself and the parish. The Bishop's sermon was a masterly declaration of the sanctity and dignity of the Christian priesthood, followed by some plainly expressed counsel to both rector and people as to their respective rights and obligations. Celebration of the Holy Eucharist by the rector followed, assisted by the Bishop and the Rev. Mr. Abel. Such parts of the service as were sung were rendered by 52 male voices, with richness of effect and delicacy of execution surpassing the usual excellence achieved by the choir, under its able choirmaster, Mr. George Bowman.

WILKES-BARRE.—The plans for the new St. Stephen's church which have thus far been agreed upon, will add 16 feet in width, 11 feet in length, 19 feet in height, and increase its available seating capacity over 200. The front of the church will run up in line with the face of the tower, having a porch without and vestibule within. The entrance to the tower will be on the upper side. The chancel will be increased in width, depth, and height, and the aisles widened. Beyond the side aisles, and against either wall pews, each accommodating four persons, will extend the whole length of the church. To carry on the work in a satisfactory and thorough manner will probably require at least \$75,000. The full amount thus far contributed is \$43,408.85. This, with the amount received from insurance; namely \$24,000, makes the sum of \$67,400.

**Milwaukee**

**Isaac L. Nicholson, S. F. D., Bishop**

The Bishop of Milwaukee was elected to serve as president and treasurer of Nashotah House, until the next annual meeting of the Board.

MAZOMANIE.—The new guild hall of St. Luke's church, which has just been completed, was opened and blessed by the Bishop on the evening of Jan. 27th. Much of the mechanical work on this building was done by the priest in charge, the Rev. Thomas Beesom, and some of his laymen, laboring diligently with their own hands. The prospects for the Church's future in this town are exceeding bright and full of promise.

SHARON.—St. Mary's mission was visited by the Bishop on the evening of Jan. 29th. On the following morning, after a celebration of the Holy Eucharist, the Bishop, assisted by the Rev. G. F. Brigham, blessed and dedicated a large lot in the public cemetery, purchased and held for the sole use of members of the Church. The Rev. Mr. Brigham having completed in a large measure his work of many years in building St. Mary's church, is now collecting funds for the erection of a rectory on the church lot.

At Calvary church, Prescott, a pair of altar lights, a memorial gift, was blessed by the Bishop at the time of his recent pastoral visitation.

The Rev. Charles B. Fosbroke, in charge of this church, is now resident in Prescott, and is doing an excellent work all through that neighborhood. Mr. Fosbroke has been transferred to this jurisdiction from the diocese of Minnesota, and is preparing for Priests' Orders, after a long and faithful service in the diaconate.

Grace church, Rice Lake, has paid off \$200 of its mortgage indebtedness. Only \$200 more now remains. Five years ago it was \$800, and the outlook was hopeless. Both Rice Lake and Baron missions are now doing exceedingly well.

The Standing Committee at a recent meeting gave consent to the sale of a portion of the rear lot on the rectory grounds, at St. Paul's, Beloit; also to a mortgage for \$1,000 on the new rectory, at Beloit, in order to pay off all outstanding indebtedness for building. Consent was also given to the sale of the old building and the lot of the present St. Peter's church, North La Crosse, in order to purchase and build on a better site in that portion of La Crosse City.

The Bishop has recently administered Confirmation in the diocese, as follows: St. John's, Sparta, 7; Christ church, Milwaukee, 7; Holy Innocents', Pine Lake, 1; Calvary, Prescott, 1; Trinity, River Falls, 3; St. Paul's, Hudson, 11; St. Cornelius, National Home, D. V. S. (special), 2; St. Matthias', Waukesha, 13; St. John's, Mauston, 3.

The 48th meeting of the Milwaukee convocation at St. James' church, Milwaukee, Feb. 10th and 11th, opened with choral Evensong and a sermon by the Very Rev. Christopher S. Sargent. On Thursday, after early celebration of the Holy Eucharist and Matins, the day was devoted to a most interesting series of papers, speeches, and discussions. The morning topics were: "The evening service," "What and how to preach," and "The best books for clergymen to read." The afternoon was devoted to Sunday school subjects, under a rule which makes the Sunday school institute a part of the convocation. "The Sunday school and church attendance," "The rector and the Sunday school," "The music of the Sunday school," and "The best methods of teaching." The evening session was the most interesting and instructive of the whole meeting, the subjects being "Why we use the Prayer Book," "Why our clergy wear vestments," and "Why we think so much of Holy Communion." The closing address was delivered by the Bishop. There were 33 clergy present. The next meeting will be in October, at Watertown.

**Georgia**

**Cleland Kinlock Nelson, D.D., Bishop**

BISHOP'S APPOINTMENTS

MARCH

7. Darien: Consecration St. Cyprian's church; Confirmation, St. Andrew's church.
8. Consecration chapel at Inwood.
14. Columbus: Trinity and St. Mary the Virgin.
15. P. M., Fort Valley.
16. A. M., Talbotton.
21. St. Peter's, Rome.
22. A. M., Kingston; P. M., Calhoun.
25. P. M., Incarnation, Atlanta.
26. P. M., St. Michael's, Waynesboro.
27. Heavenly Rest, Grovetown.
28. Augusta: A. M., St. Paul's; P. M., Atonement; evening, St. Mary's.

**Western New York**

**Wm. D. Walker, S.T.D., LL.D., D.C.L., Bishop**

ROCHESTER.—The Rev. Dr. Bodine, of Philadelphia, has been holding a Mission in Christ church, from Feb. 20th to March 1st. Services were held each day at 10:30 A. M. and 7:30 P. M., with a special service for men only at 4:30 P. M., on Sundays.

The Bishop visited the mission at Franklinville, Jan. 24th, and held services morning and afternoon. At the latter service the general missionary, the Rev. T. W. Farrar, administered Holy Baptism to three persons. From Franklinville the Bishop proceeded to Hinsdale where four persons were presented for Confirmation by the general missionary.

Bishop Walker visited Trinity church, Lan-

caster, Sunday, Feb. 7th, and confirmed 12 persons presented by the rector, the Rev. H. A. Harvey. On the evening previous a reception was given by the Bishop at the residence of Senator George A. Davis.

Bishop Walker visited Grace church, Scottsville, on the evening of Feb. 5th. This parish has a very beautiful church and a comfortable rectory. It has been without a rector for some time.

BUFFALO.—The year-book of St. Paul's church has just been published, and shows what may be accomplished in a decidedly down-town parish surrounded by large business blocks and far from the residence portion of the city. The activities of St. Paul's are many and earnest, as evidenced by the number of workers engaged, the amount of money raised, and the work done. The rector, the Rev. Dr. J. A. Regester, makes an urgent plea for endowment. During Lent there will be daily services for business men at St. Paul's at noon, conducted by the city clergy.

### Colorado

John Franklin Spalding, D.D., Bishop

#### BISHOP'S APPOINTMENTS

##### APRIL

- |   |                       |
|---|-----------------------|
| 2. Silver Cliff.  | 4. Canon City.        |
| 5. Florence.  | 9. Trinidad.          |
| 11. Pueblo.   |                       |
| 13. St. Luke's, Montclair, Denver.                              |                       |
| 14. St. Paul's.   | "                     |
| 15. St. Peter's.  | "                     |
| 16. Cathedral.  | "                     |
| 17. St. Barnabas'.  | "                     |
| 18. Denver: 7:30 cathedral; 11 Emmanuel; 7:30 Trinity Memorial. |                       |
| 19. All Saints', Denver.  |                       |
| 20. Fort Collins, "   |                       |
| 23. Colorado City.  |                       |
| 24. Manitou.  |                       |
| 25. Colorado Springs.   |                       |
| 26. St. Mark's, Denver.   |                       |
| 28. Greeley.  | 30. Epiphany, Denver. |

### Maryland

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

BALTIMORE.—The congregation of the church of the Holy Innocents, the Rev. Robert A. Tuftt, rector, has decided to build a parish house and rectory, to cost about \$5,000. The buildings will be erected on the vacant lot adjoining the church, which is owned by the vestry. The parish house will be built next to the church, a short distance back from the building line, and the rectory up to the building line and to the north of the parish house. Both buildings will be built of Port Deposit granite, and will be Gothic in style, to harmonize with the church. The parish house will be one and one-half stories in height, and the rectory three stories. The parish house will have a seating capacity of about 200, and will be connected with the church by a closed passage. Work on the erection of the buildings will begin shortly, and they are expected to be completed about Aug. 1st.

The annual re-union of the congregation of St. James' church, colored, was held Feb. 15th, together with the celebration of the fifth anniversary of the Rev. George F. Bragg, Jr.'s service as rector. A supper was served by St. Anne's chapter of the church guild, and addresses were made by the rector, the senior warden of the church, and others.

### Mississippi

Hugh Miller Thompson, S.T.D., LL.D., Bishop

The statement that the Rev. E. Valentine Jones, of Virginia, has accepted a call to St. Paul's church, Columbus, Miss., is a mistake. The Rev. W. R. Dye is rector of St. Paul's church, Columbus, Miss., and has been for the past five years.

PORT GIBSON.—On the Festival of St. Matthias, the beautiful brick church of St. James' was consecrated to the worship of Almighty God. The procession of clergy formed in the rectory and was met at the door of the church by the vestrymen; Psalm xxiv was recited antiphonally as the procession advanced to the chancel. The request for Consecration was read by the rector, the Rev. C. D. Brown, and the deeds for

the church property were presented to the Bishop and placed upon the altar. The Act of Consecration was read by the Rev. Dr. Morris, and also presented upon the altar. Morning Prayer was said and the Holy Communion was celebrated by the Bishop, and an appropriate sermon preached by the Rev. Dr. Logan. Two young ladies were presented by the rector for Confirmation, who had been prevented from attending the Bishop's visitation in November last, when a large class was confirmed. The presence of the Rev. Dr. Logan and the Rev. A. H. Noll, both former rectors of St. James' parish, added much to the interest of the occasion as did the fact that the day was the 14th anniversary of the consecration of Bishop Thompson

### New York

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

The lich gate of the parish church has been beautified by two handsome marble and brass clocks, presented by Mrs. W. L. Bull. One of the clocks faces the church, and the other the street. They are a foot in height, and cost \$250.

Haverstraw.—Bishop Potter preached and confirmed in the afternoon of Septuagesima, in Trinity church, the Rev. John W. H. Weibel, rector, a class of 42 persons, 16 of whom were women and 26 men. This is the largest class in the history of this parish.

Pleasant Valley.—The Rev. F. Thompson, rector of St. Paul's church, has held special Sunday evening services recently, which have been the means of attracting large congregations. Shortened Evensong was said at 7:30, and an address given on the Parables of our Lord, illustrated with stereopticon views; two hymns in large type were shown on the screen, and sung heartily by the whole congregation. The behavior of the congregation was everything that could be desired, and there are those who attended the services that have not been in a place of worship for years. There is a good, growing Sunday school at this place, and an excellent organization for boys, the Knights of Temperance, over 30 boys having joined the company. At Salt Point Mr. Thompson has started a Sunday afternoon service and Sunday school the room is well filled at every service.

### Newark

Thomas Alfred Starkey, D.D., Bishop

The semi-annual meeting of the local assembly of the Daughters of the King was held Feb. 25th, at St. Stephen's church, Newark. About 50 women, representing 16 chapters, assembled. A number of clergymen were present. The Bishop had expected to be present and conduct the "Quiet Hour," but was prevented by sickness. He is at Lakewood, N. J. The Rev. Walker Gwynne took his place and delivered an address, taking as his theme the characters of Mary and Martha, Luke x: 41 and 42. The rector of the church, the Rev. R. M. Sherman, Jr., also made an address. Holy Communion followed, and at noon the women of the church served lunch to the delegates. At the afternoon business session various reports were submitted. The president, Mrs. Charles E. Betticher, referred to the inspiration to be gained from the work of the Daughters of the King. The officers of the assembly are as follows: President, Mrs. Chas. Betticher; vice-president, Miss Alice MacIntosh, Elizabeth; secretary, Mrs. Harry Camp-ton, Newark; treasurer, Miss Sadie Flavell, Newark.

JERSEY CITY.—On Sunday, Feb. 28th, the Rev. George S. Bennitt completed 10 years as rector of Grace church, Van Voort. The services were also a thanksgiving for the paying off of all the mortgages on the church, and a giving of the church to God. Grace church, Van Voort, had been consecrated in 1853, but it was not fully paid for; at that time the canon forbidding consecration of a church or chapel until paid for, had not been enacted. The vested choir with the clergy and wardens, headed by the cross-bearer, proceeded up the main aisle, the rector and congregation reading Psalm xxiv. The rector laid the cancelled mortgages on the altar,

and presented the church entirely to God, using some of the prayers in the service for the consecration of a church. The senior warden presented the original deed of the consecration of Grace church, Van Voort, signed and bearing the seal of G. W. Doane, Bishop of New Jersey, which the rector read while all the congregation stood. The morning service was rendered chorally, after which the rector preached his anniversary sermon. During the 10 years the rector has preached about 1,500 sermons and addresses. There have been 811 Baptisms, 334 Confirmations, 308 marriages, and 509 burials. One-third of all the Baptisms and burials in the 50 years of the parish have been performed in the 10 years of the present rectorship. There are now 526 communicants, 368 families, and about 1,500 souls. The church has raised in the 10 years over \$85,000, for all purposes, and given more than one-tenth to outside objects, missions, and charities. Mr. Bennitt stated that, beside his duties as rector of Grace church, there came upon him much care and labor as president of Christ Hospital, in Jersey City. During the 10 years Christ Hospital had accumulated \$90,000 worth of property and endowments, and raised and expended \$120,000 for its current expenses. The service ended with a solemn *Te Deum* of thanksgiving for freeing the church from debt. On Monday evening, the parish tendered a reception to the rector and Mrs. Bennitt, when a large gathering of the congregation extended their greetings and congratulations.

TOWN OF UNION.—The special preaching during Lent, in Grace church, the Rev. Horatio W. P. Hodson, rector, includes a series of Sunday morning sermons by the rector on "Immortality," and of Sunday evening sermons on "The Holy Catholic Church." On the Tuesday evenings, sermons will be preached by the archdeacon, the Rev. Messrs. Carter and Warren, Chaplain Shipman, of West Point, U. S. M. A., and by Dr. Bradley and the Rev. Percy S. Grant, of New York. The Bishop will visit the parish March 31st, and administer the rite of Confirmation, for which there is an unusually large class, mostly adult.

EAST ORANGE.—Special preaching for Thursday evenings in Lent, upon special subjects assigned by the rector, the Rev. John W. Williams, is announced for St. Paul's church. The Rev. Geo. M. Christian, D.D., preaches March 4th on "The Church," March 11th, on "The ministry," and March 18th, on "The sacramental life." The Rev. Horatio W. P. Hodson preaches March 25th on "Conversion," April 1st, on "The Bible," and April 8th, on "The human will." The Rev. Wm. S. Bishop, of New York, preaches April 15th on "The Holy Eucharist." Bishop Starkey visits the parish Easter Eve for Confirmation.

### Southern Florida

Wm. Crane Gray, D.D., Bishop

Christ church, Immokalee, is about finished. The chancel furniture will be given by the Junior Auxiliary. The Rev. Mr. Gibbs is deacon in charge of this mission and of the work among the Seminole Indians, of the Everglades. He and his wife spend several months every winter at "Everglade Lodge," which is an open "shack"—only upright posts with a roof and floor. There has been much rain and very cold weather. Mr. Gibbs writes: "The Lodge is situated in the centre of what appears to be a large lake, so much water has fallen." The mission has sustained a great loss in the death of "Shorty," one of the "missionary ponies," bought by the Junior Auxiliary of Southern Florida. Mrs. Gibbs' pony was put in harness to work with the other horse, but it was not strong enough for such hard work, and it, too, died. They are trusting to Providence to get back to Immokalee. At the same time they are doing all they can to help themselves. What they need is two strong mules or a yoke of oxen, there is so much hauling to be done over the heavy roads, either through deep sand or water. Perhaps it would interest some of our readers to hear of the spirit in which the Junior Auxiliary worked to raise the money to buy these missionary ponies. The branches are all very



weak, so one branch said it would buy the head, another branch a leg, another the tail, and so on. But by the time all the members of the horse were bought, there was no branch left to furnish food to keep the "missionary pony" alive, and we fear the rations were sometimes short. Perhaps this is one reason why "Shorty" and Mrs. Gibbs' pony died in their tracks.

**Virginia**

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

Workmen are now engaged in putting a bronze and marble fountain on the green, a few yards south of the door of Christ church, Alexandria. The fountain is intended as a memorial of the Rev. Dr. Suter, and upon the brim of the capacious bowl into which the waters will fall after they have been thrown into the air, is carved in raised letters, "To the memory of the Rev. Henderson Suter, rector of Christ church, 1878-1895."

The chapter of the Brotherhood of St. Andrew of the church of the Epiphany, Barton Heights, a suburb of Richmond, is arranging a series of week-night services to be held during Lent. Certain subjects will be selected for addresses, which will be made each night by two speakers, one a clergyman and the other a layman. Mr. A. S. Groser, of this church, has recently presented a Prayer Book and a Hymnal for the altar, both books being beautifully bound.

The chapter of the Brotherhood of St. Andrew of All Saints' church, Richmond, is successfully carrying on a work that might well be imitated in all large towns where similar conditions exist. There are two large markets in Richmond, one down town in the old city, and a "new" one further up town. To these markets there come, from 20 miles back in the adjacent country, hundreds of hucksters who back their two-wheel carts against the curb and await customers, and on a Saturday night it is one of the sights peculiar to a Southern town. The All Saints' chapter found that most of the men sleep in their carts or frequent the liquor saloons, dance houses, and a low theatre in the vicinity, as well as houses of ill repute. The chapter hired three rooms close to the market, and made them cosy and comfortable. One is a reading room supplied with good reading matter and games. Here the men can pass the evening at no charge whatever. Two rooms are fitted up with cots, for the use of which 10 cents is charged. The fact that during the past year 1,868 persons used the reading room, and 782 occupied cots, is abundant evidence that something has been accomplished.

**South Carolina**

**Ellison Capers, D.D., Bishop**

The school house, which the mission of St. Simon, at Peake, has been using for a number of years, has been remodeled by adding a vestry room, and it can now be used as a chapel. It has also been ceiled, adding greatly to the comfort of the worshippers. The purchase of lumber and brick from a house which had been torn down made this work feasible, and the Southern Railway Company helped by charging but half freight rates on the material.

**Southern Virginia**

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

Of the difficulties and discouragements in Church work during these hard times, which have been especially so in Florida, a pastor writes: "I should be very glad indeed to see the paper in every family within my ministrations. My parishioners are all poor, and it takes all they can grasp to live—not luxuriously but very plainly. I take *The Churchman*, and for the last year it has been supplying three families beside my own. My *LIVING CHURCH* supplies two more families. As a sample of what my people can do: I visit a mission over 80 miles from here by rail once a month. I receive from the offertory from 50 cents to \$1. My traveling and hotel expenses are about \$3.40. The closing of the works at that place caused

the removal of the greater part of our communicants. For similar reasons, most of our communicants have left here, so that I only have five at present—two young girls and two elderly women whose husbands will not have anything to do with religious matters. I have a stipend of \$300 a year, out of which I have to pay expenses the offertory does not meet. My people are so situated that they cannot board me, so I have to lodge at a hotel when away from home. In spite of these discouragements I have built a small church, which is now ready for seating and painting. I have enough subscribed to complete the church so that we could use it, but subscriptions failed to come in according to promise, and we are in debt about \$5,000 to the contractor. I have only written this to give you a little idea of the field. For this place, that expected to ship about 30,000 crates of tomatoes this season, the last "blizzard" has wiped out the greater part. Oranges are not bearing enough since the great freeze of '95 to be a source of profit."

**Iowa**

**Wm. Stevens Perry, D.D., LL. D., Bishop**

In the evening of Quinquagesima Sunday, Bishop Burgess preached and confirmed a class of 20 in St. James' church, Oskaloosa, the Rev. C. H. Bohn, rector. This makes 124 presented for Confirmation by the rector since his advent to the parish, three years ago. Another class has already been organized, and will be ready at the visitation of Bishop Perry who is expected later in the spring. The congregations at both services were very large, and the day will remain a memorable one in the history of this parish.

**Kansas**

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

**APRIL**

- 1. St. John's school, Salina.
- 2. Ellsworth.
- 3. A. M., Abelen; P. M., Minneapolis.
- 4. Concordia.
- 5. Clifton, or Clyde.
- 6. Blue Rapids.
- 7. P. M., Reedville; evening, Marysville.
- 8. Topeka.
- 9. Lawrence.
- 10. Coffeyville.
- 11. Chetopa.
- 12. Sedan.
- 13. Arkansas City.
- 14. A. M., Winfield.
- 15. Cathedral, Topeka.
- 16. Horton.
- 17. Strong.
- 18. Severance.
- 19. Seneca.
- 20. Hiawatha.
- 21. Trinity, Atchinson.
- 22. Divinity School, Topeka.
- 23. P. M., St. Simon's, Topeka.
- 24. P. M., Holton.

Since the death of Bishop Thomas, several loving offerings have been placed in different churches of the diocese in his memory, but none more beautiful and costly than the lectern made by the Gorham Mfg Co., which on Quinquagesima Sunday was erected in the church of St. Paul, Leavenworth, as a gift of the altar chapter of that parish. Bishop Millsbaugh, assisted by the rector, the Rev. N. S. Thomas, conducted the service, which was begun by the dedication of the lectern. The Bishop preached. He considered this lectern an especially appropriate memorial, because Bishop Thomas believed so strongly in the priesthood of the laity and was himself a devoted student of the Scriptures.

**Minnesota**

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

The annual council of the diocese next June will meet in St. John the Evangelist church, St. Paul, instead of Faribault as previously arranged. Delegates will please note the change.

A farewell reception was tendered to the Rev. A. T. Gesner, late rector of St. Peter's, in St. Paul, and Mrs. Gesner, at the residence of the junior warden, Mr. A. J. Kearney. Bishop Gilbert has appointed the Rev. Geo. A. Mueller, of St. John's church, Moorhead, to succeed Mr. Gesner at St. Peter's. Mr. Mueller will take charge the 2nd Sunday in Lent. His resignation at Moorhead was accepted with deep sorrow and regret by the vestry and parishioners.

The mid-winter meeting of the Central Convo-

cation of the diocese was held in the church of the Good Shepherd, St. Paul, beginning with a celebration of the Holy Eucharist. Several very instructive papers were read.

The Rev. S. B. Purves delivered a strong and carefully prepared paper on the subject of marriage and divorce.

The Rev. E. R. Bennett read a paper on "The work and needs among the colored people of the city." He contended, and with some degree of reason, that the Church treats the African race with indifference—few have been the hands stretched out towards them. St. Philip's was the only Episcopal mission among his race west of Chicago. A church was needed and a little more brotherly recognition and financial support from their white brethren; the subject was handled in a forcible manner. The Rev. J. H. Ten Broeck gave a paper on "The duty of the Church towards her boys." He dwelt strongly on the necessity of the Church's reaching the boys and surrounding them with good influences. The Rev. C. E. Haupt read the concluding paper on "Do we need deaconesses? If so how can they be secured." He made a strong plea for women to come forward and consecrate themselves to this work of self-sacrifice and love, more noble, more womanly, than many of the avenues now opening upon every hand to the so-called "new woman."

**North Carolina**

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

**APRIL**

- 4. Raleigh: Christ church; P. M., St. Augustine's.
- 5. Cunningham's.
- 6. Milton.
- 7. Leaksville.
- 8. Reidsville.
- 9. High Point.
- 10. Winston.
- 11. Lexington.
- 12. Concord.
- 13. Durham.
- 14. Pittsboro.
- 15. Sanford.
- 16. Laurel Hill; P. M., Rockingham.
- 17. Monroe.
- 18. Thompson Orphanage.

**Nashotah**

From the report of the retiring president of Nashotah House, the Rev. Dr. Gardner, we learn that during the six years of his administration, over \$100,000 has been received or assured by legacies. The domain, consisting of 455 acres, is unincumbered. Two new buildings have been added to those on the grounds of the institution—Lewis Hall, for the use of the professors, and Alice Sabine Memorial Hall, for students. The chapel has been improved by the construction of rood screen and choir stalls, and the substitution of a dignified altar for that which has been in use for many years. The farm is in good condition, the barns and stables are in good repair, the machinery and tools have been replaced, so that nearly all the furniture of the farm is practically new and in good order. In 1890 there was no supply of water upon the farm. This defect has been remedied by the construction of a well 80 feet deep, lined from top to bottom with solid concrete, and a pumping mill. Since 1890 six classes have been graduated from the seminary, varying in numbers from five to 11, the largest class being that of the year 1896.

**Texas**

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

The vestry of the church of the Epiphany, Calvert, are expending several hundred dollars in repairing and beautifying their church. The foundation is being strengthened, a new floor laid, a porch built, place for the choir in the church, and a new ceiling of stamped steel put in. In the new porch a large stained glass window is to be placed.

Holy Cross mission, Harrisburg, has been presented with a chalice and paten of solid silver, given conditionally upon the donor's name not being revealed. Funds have also been provided wherewith to purchase altar linen.

Last Thanksgiving, the King's Daughters of St. Paul's, Waco, got permission to place barrels at the public schools, asking the children to bring what they could. The result was surprising—groceries, clothing, fowls, etc. Over 40 needy families were helped by this happy thought.

At a recent meeting of the vestry of Trinity church, Galveston, it was unanimously concluded to expend the sum of \$2,500, or as much thereof as is necessary, for engaging the services of a choirmaster for Trinity church, and making necessary improvements in the rectory yard and Eaton chapel. The changes that will be made will add greatly to the appearance of the church yard and surroundings, and much to the comfort of the children of the Sunday school. A choirmaster has been secured, who began his duties Feb. 1st.

St. Peter's church, Brenham, has instituted a vested choir. The cassocks and cottas were made by the ladies, and a layman presented the processional cross. The Very Rev. Dean Stuck, of the cathedral, Dallas, held a 10 days' Mission at St. Mary's church, Houston, commencing Feb. 8th. Among other addresses, he spoke on "The Church," "Her claims," "Her authority," "Her ministry," and "Her sacraments." Every morning there was a celebration of the Holy Communion, and services each afternoon. At night the services were held in the Knights of Pythias' Hall, that being the largest room in that part of the city. All the priests of the diocese were invited, and at the Quiet Day an address was made on "Ordination vows." Twenty candidates are now ready for Confirmation at the next visit of the Bishop.

### Louisiana

Davis Sessums, D.D., Bishop

The Church Club gave its first dinner on Feb. 26th. There were about 75 invited guests present. The Hon. Judge W. W. Howe presided at one end of the table, and the Hon. H. D. Forsyth at the other. Speeches were made by Bishop Sessums, Judge Howe, Judge Monroe, and others. At the business session the following officers were elected: President, Prof. J. H. Dillard; vice-presidents, Judge Howe and General Wm. Porcher Miles; secretary, Mr. H. D. Forsyth; treasurer, Mr. C. M. Whitney; council, Messrs. W. H. Rogers, J. B. Elliott, Jr., E. Belknap, W. Kearney, F. N. Butler, E. S. Maunsell.

NEW ORLEANS.—Dr. Warner who has been quite ill, has entirely recovered and officiated on Sunday, Feb. 28th, at Trinity church. Bishop Sessums delivers the five o'clock Sunday addresses at Trinity this Lent.

The Rev. E. W. Hunter delivers a series of interesting lectures at St. Anna's this Lent on the Oxford Movement.

### West Virginia

Geo. Wm. Peterkin, D.D., LL. D., Bishop

The mission stations about Charleston, in the working of which the Rev. Dr. Roller, rector of St. Matthew's church, has had much valuable assistance from the chapters of the Brotherhood of St. Andrew, in Charleston, are to be organized into two district missions. Dr. Roller has secured an able assistant in the Rev. Mr. Card, of Toronto, Can.

The brick church which was recently purchased from the Adventists, in Mason City, has been named the church of our Saviour, and was formally opened on Sunday, Feb. 7th. The Bishop preached in the afternoon. This church will serve for the scattered communicants of Mason Co., and under such a man as the Rev. A. G. Grinnan who has it in his charge, will no doubt grow strong.

Feb. 14th, Trinity church, Parkersburg, celebrated the 50th anniversary of the founding of the parish. At the morning service, the Rev. R. A. Gibson, of Cincinnati, preached, and the Rev. John Boyd, of Marietta, in the evening. Mr. Gibson was the rector who preceded the present rector, Dr. Moore, and while he was in charge the present church was erected. He took for his text, "The Lord hath done great things for us whereof we are glad." At its close, Bishop Peterkin made a short address. Mr. Boyd, at night, preached on "Ye are the salt of the earth," and was followed by the rector, the Rev. Dr. Moore, who gave an historical sketch of the parish. The music by the vested choir was of a high order at both services.

### Western Michigan

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

Those who failed to avail themselves of the privilege of attendance upon the Quiet Day at St. Paul's, Muskegon, suffered loss. The meditations for the clergy by the Rt. Rev. John Hazen White, D.D., were most helpful to those seeking spiritual guidance. The chief thought was the importance of personal holiness and faithful service. The Quiet Day for women followed that for the clergy, and the meditations were highly appreciated by those attending.

The interest taken in the Advent Mission held by the Rev. Woodford P. Law at Pentwater, has led him to arrange for the holding of two more during the Lenten season, at Newaygo and Luther, mission stations under his charge.

The Rev. J. N. Rippey, M.D., is reviving interest in the work of the Church at Greenville, and the general missionary of the Grand Rapids convocation has organized the mission at Hart, Oceana Co., under the name of St. Andrew's mission.

The Rev. W. W. Taylor, having been appointed by Bishop Whitaker chaplain of St. Luke's hospital, Philadelphia, has severed his connection with *The Church Helper* and resigned Emmanuel parish, Hastings.

BATTLE CREEK.—A few Sundays ago the rector of St. Thomas' parish, the Rev. Lewis Brown, preached an anniversary sermon. The statistics given showed a gratifying increase in the membership of the church and in the general efficiency of the various departments. During the three years that Mr. Brown has been rector the communicants have more than doubled; 114 persons have received Confirmation, 143 persons, including a large number of adults, have been baptized, 42 persons have been buried, and 23 married. The handsome church has been renovated and beautified, both outside and within; a fine vested choir of men and women has been successfully introduced, and the church attendance has been largely augmented. Perfect harmony prevails in the parish, and amongst the societies that are in active operation we may mention the Parish Aid Society, Sanctuary Guild, the Daughters of the King, and the Brotherhood of St. Andrew.

### New Jersey

John Scarborough, D.D., Bishop

THE BISHOP'S APPOINTMENTS

#### MARCH

3. Bridgeton.
7. Mt. Holly and Lumberton.
14. Riverton, Delair, and Palmyra.
21. Salem and Penn's Neck.
28. Camden.
31. Lakewood.

An application has been made for the formation of a new parish at Bernardsville, Somerset Co. The Rev. Joseph C. Hall who has been stationed at St. Mark's mission, Basking Ridge, has been holding services occasionally at Bernardsville, and it is hoped now to make the latter place the centre of an extensive Church work, with the church at Basking Ridge as a chapel and with other missions at Millington and neighboring villages, as the work grows. Plans have been accepted for a handsome stone church and a rectory to be built at Bernardsville, and to cost \$15,000, N. LeBrun & Sons, of New York, being the architects. The work of building will commence in the spring as soon as weather permits.

Trinity church, Ocean City, is nearing completion, and will be ready for the formal opening, when the summer season begins. It will be in charge of the Rev. Mr. Aigner, rector of Trinity church, Mt. Holly. Mr. Aigner has recently opened another new church, St. Martin's-in-the-Fields, Lumberton. It was started as a mission of Trinity. The church, a handsome stone building, was recently opened with a dedicatory service, a small indebtedness delaying the consecration for a time.

Within the past year the Associate Mission has begun services at the following mission stations: Bay Head, Birmingham, Branchport, Browntown, Cateret, Cedar Grove, Edinburg, Frenchtown, Little Rocky Hill, Manasquan, Pattemburg, and Windsor. Most of the places are

villages, where the Church services have rarely, if ever, been held. The lack of funds prevents the holding of frequent services, but the occasional ones now held are well attended and thoroughly appreciated.

On St. Matthias' Day, a general meeting for Sunday school teachers was held in Christ church, Trenton. There was a large gathering of Church people interested in Sunday school work. Addresses were made by the Rev. H. L. Duhring, of Philadelphia, on methods of Sunday school organization, and by the Rev. H. H. Oberly on the Sulpician method of catechetical instruction.

At Cadwalader Place, one of the suburbs of Trenton, a public library has been formed, and the trustees of All Saints' parish have been asked to give the use of the parish building for the purposes of the library. In return, the trustees or vestry of the parish will have the right of nominating half the members of the library board. The parish building at Cadwalader is now nearing completion. It will be used for Church purposes until money is secured for the erection of a stone church, for which plans have already been accepted. At present services are held in the Cadwalader mansion, with a growing attendance.

A memorial sketch of the history of Christ church, New Brunswick, has been published by the parish. It was written by Mr. C. D. Dresher, and reviews the history of the church from its organization, in 1742, with interesting details of early events in connection with the organization of the Church in America.

The new church at Somerville, St. John's parish, the Rev. H. B. Wright, rector, is one of the handsomest in the State. It is of light granite, in architecture of the early English school, from plans by Mr. Horace Trumbauer, of Philadelphia. The church, which is a memorial of the late Rev. John Rowland, for many years priest in charge of the parish, was erected at a cost of \$16,000. The interior decorations, which are now completed, are most beautiful. The ceiling and wainscoting will be of Georgia pine, the altar, choir stalls, pulpit, and pews, of quartered oak. The side walls are tinted, and the windows of cathedral glass, leaded. There is a vestry, a choir room, and the entrance is through a tower with driveway.

### Long Island

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

#### APRIL

1. 8 P. M., church of the Redeemer.
2. " church of the Incarnation.
4. A. M., church of the Messiah; P. M., Christ church, Clinton st.
7. 8 P. M., St. Andrew's.
8. " All Saints.
9. " Christ chapel, Red Hook.
11. A. M., Grace church, Brooklyn Heights; P. M., St. Peter's.
12. 8 P. M., St. Mark's, Brooklyn, E. D.
13. " St. Luke's.
14. " St. Mary's.
15. " Holy Trinity.
16. St. Ann's, Clinton st.
18. The cathedral.
21. 8 P. M., St. George's.
22. " St. Michael's, High st.
23. 8 P. M., church of the Atonement.
25. A. M., St. James'; P. M., St. John's.
28. 8 P. M., St. Stephen's.
29. 8 P. M., St. Matthew's.
30. 8 P. M., St. Paul's.

#### MAY

2. A. M., St. Mark's; P. M., Christ church, Bedford ave.
5. 8 P. M., St. Clement's.
7. " Trinity.
9. A. M., St. George's, Flushing; P. M., church of the Redeemer, Astoria.
10. St. George's, Astoria.
11. St. Thomas', Ravenswood.
11. St. Matthew's, Steinway.
12. 4 P. M., Church Charity Foundation.
14. 8 " St. John's, Long Island City.
16. A. M., St. Paul's, Flatbush; P. M., Grace church, Brooklyn, E. D.
- 18-19. Diocesan Convention, the cathedral.

Quinquagesima Sunday afternoon the Bishop officiated at the annual service of the Church

Charity Foundation in Grace church, Brooklyn Heights. The Rev. A. C. Bunn, M.D., is rector of the Foundation. Superintendents of the seven different departments made their reports, which showed that some \$100,000 have been expended during the year in institutional improvement and in caring for about 750 patients received in St. John's Hospital. Mr. A. A. Low has given All Angels' cottage, fully furnished, since the last annual service. The new Training School for Nurses is successful, and the Home for the Blind, at Maspeth, L. I., forms a new and important feature of the work.

The church of the Holy Apostles, Windsor Terrace, the Rev. G. F. G. Hoyt, rector, held its 5th anniversary on Quinquagesima. The rector's evening sermon outlined the parish history; the Rev. T. G. Jackson, rector of St. Paul's church, Flatbush, also made an address. A special musical service was rendered, under the direction of the choir leader, Mr. John Whistler. In the autumn of 1890, the rector of St. Paul's presided at a meeting at which it was decided to begin the new work. The first service was held on the third Sunday in November, 12 persons attending. Two rooms of the house, 70 Prospect ave., were afterwards rented, and in April, 1891, three lots on Greenwood ave. were bought for the church site. On Sunday, Feb. 28, 1892, the Rev. T. G. Jackson formally opened the new edifice. The Rev. G. F. G. Hoyt took charge June 18, 1893. The church at this season reports: communicants, 150; individuals, 600; Sunday school teachers, 21, pupils, 280; value of property, \$6,000. The chief improvement under consideration is the raising of the building to afford a basement for Sunday school and social use. Three beautiful windows further enriched the interior of the church for the first time on this anniversary. The parish Daughters of the Temple provided the central one, which illustrates the Ascension; the other two were given by Mr. and Mrs. John Noble. In additional celebration of the anniversary, the Daughters of the Temple, St. Agnes' Guild, and the Dorcas Chapter united in an entertainment and reception on the evening of March 1st, in Irvington Hall.

An enjoyable stereopticon exhibition and bazar was held in the Sunday school rooms of St. Michael's church, North 5th st., the Rev. F. E. West, rector, on the evenings of Feb. 24th, 25th, 26th, and 27th. This church has received a number of valued gifts, and both the interior of the building and its exterior surroundings have been altered and beautified, during the present incumbency.

The pre-Lenten season was closed in St. Jude's parish, Blythebourne, the Rev. R. B. Snowden, rector, by a successful entertainment in the parish hall, of which the chief features were the exhibition drill by the St. Jude's cadet corps and the presentation of a dramatic sketch, entitled "Our candidate;" the rector and Dr. J. C. Ager rendered individual co-operation, and the social and financial success was gratifying.

As the Rev. Dr. J. Carpenter Smith will celebrate (D. V.) the 50th anniversary of his rectorship of St. George's parish, Flushing, next November, a memorial window, of the value of \$4,000, is in preparation for the church, to commemorate the golden jubilee.

A series of Mission conferences for non-churchgoers, has just been conducted in St. Timothy's church, the Rev. W. I. Stecher, rector, by the Rev. Joseph Reynolds, of New York City. The attendance was large, many non-Church-members were instructed and enlightened, and positive good has been accomplished by the work.

Grace church, Brooklyn Heights, the Rev. C. B. Brewster, rector, will complete next May its 50th year of incorporation. The parish is free of debt.

The ladies of St. George's church, Hempstead, the Rev. Creighton Spencer, rector, gave a colonial tea on Feb. 22nd. The mansion thrown open for the occasion was 103 years old, and afforded a most appropriate environment for the enjoyable social gathering.

Grace church, Jamaica, the Rev. H. O. Ladd, rector, has met with a social and financial success in behalf of parochial objects, in the "Triangular entertainment"—musical, literary, and bazar—given Feb. 19th, by the Silver Cross circle of the King's Daughters.

### Ohio

Wm. Andrew Leonard, D.D., Bishop

Christ church, Cleveland, the Rev. R. E. Grueber, rector, has a beautiful new reredos, said to be the finest in this part of the country.

ASHTABULA.—"Old St. Peter's," with its four-score years, is the oldest parish in the diocese. During the past year, under the rectorship of the Rev. John W. Hyslop, there have been many signs of material and spiritual vigor and growth. The church has been the recipient of many memorial and other gifts, among which are a stained glass window, presented by the "Achievement" circle of the King's Daughters; a private Communion service for the Communion of the sick, of solid silver and gold, given by the communicants of the parish; and a pair of oxidized silver alms basons, in memory of Clyde Redhead. The Altar Guild has made and presented to the church some silk embroidered chalice veils, and completed the linen for the altar. A handsome green dossal curtain has been added to the hangings. The Sunday school has been nearly doubled in numbers, and is being trained in singing by Mrs. Hyslop, who spends one afternoon each week during Advent and Lent in teaching the children. The choir numbers 14 voices, and is doing efficient work.

### Delaware

Leighton Coleman, S.T.D., LL.D., Bishop

The damage by fire to the rectory of St. Philip's church, Laurel, has been entirely repaired. The inner sacristy of the church has been transformed into a chapel, the altar formerly in the church being placed at the end of the room and raised one step. The mid-week Celebrations are held there. There has been presented to the church a paten of solid silver.

A bronze chandelier has been placed in the chapel of St. Paul's church, Camden; a much-needed addition.

At a recent meeting of the Delaware branch of the Woman's Auxiliary in Wilmington, a presentation was made by the branch of St. Andrew's, Wilmington, of a gavel, the head of which was made of wood from the old button-wood tree which overshadowed the "Old Crane Hook church," the first church on the Delaware river. A cross on the lid of the box was from the chancel rail of the chapel in Aberdeen, where Bishop Seabury was consecrated, and on the head of the gavel was carved a representation of Old Swedes' church.

During the first week in February a meeting of the Clerical Brotherhood was held at the Bishop's home in Wilmington. After service in the chapel, the subject of the arbitration treaty was brought before the brotherhood, and a resolution adopted that a petition urging its ratification should be presented to the Senate of the United States, through Senator Gray. A paper on "Clerical work in a city parish" was read by the Rev. A. R. Walker.

The Brotherhood of St. Andrew, of Wilmington, has arranged for a course of sermons at St. Andrew's church, at noon on Fridays during Lent, and has been fortunate in securing able and well-known preachers.

On April 1st, there will be a Quiet Day for women in St. Andrew's, Wilmington. The Rev. Dr. Christian, of Grace church, Newark, N. J., is to conduct it.

### Indian Work in Utah

Last June Archdeacon Crook went out to Holy Spirit mission on the Uncompaghe Reservation in Utah, and opened the neat and commodious little chapel erected by funds given by friends of Indian work, East. Accompanying him was the Rev. George S. Vest, from the diocese of Virginia, who remained as permanent missionary among this tribe, a branch of the

Utes, and another branch of the same some ten miles distant, at White Rock agency. The chapel stands about a mile and a half from the government Indian schools, and its cross-crowned little spire can be seen for many miles away.

The mission was commenced by the archdeacon some three years ago, but permanent work was not prosecuted until Mr. Vest came to live and labor in the midst of the Indian cottages and camps. With a tribe for whom absolutely nothing religious had been done until our Church reached out to them, and very little really helpful moral and domestic progress made until the present agent, Col. Jas. F. Randlett, put his whole soul and interest into their betterment some three years ago, progress must be almost imperceptible.

In October last, two consecrated women went from the South to this far-away mission to do practically the work of Sisters of Mercy. They go out daily among the little cottages of the Indians and teach them the common decencies of civilized life, and while so ministering, they tell the good news of Him who came to redeem both body and soul in His eternal and everlasting kingdom. To those accustomed to the "blanket" Indian, the scenes daily encountered are not new. The black slums of our darkest city hovels present no such squalor as that inbred by so many generations of destitution, coupled with the grossest heathen superstitions. The present state of our Indians near this mission leaves them far behind many of the more fortunate tribes, but the progress they have attained in the last four years gives guarantee that they are capable of, and susceptible to, as great advancement as can reasonably be hoped for in any of the dusky children of the plains.

One thing which is a decided advance in the way of Christianizing these Indians is the gradual institution of Christian marriage among the few who have so far received Holy Baptism. For it is a noteworthy fact that so far each couple who have been joined by Holy Church in wedlock, have been made to realize that that bond means, as God intended, the complete indissolubility of the relationship, and also it enjoined on them a greater degree of effort to conform to the clean and orderly habits shown them by the mission house home. In fact, the enthusiastic Indian worker at the East would feel no cool wave come over his enthusiasm could he drop in on a few of these little three and four-roomed cottages, and behold the care the people take to improve their conditions. These instances, so far, are not many. Before any seed can be even planted the ground must be prepared, and this preparation in the Indian heart is chiefly what this devoted young priest and his faithful fellow-workers are doing.

The missionary box containing plain, but simple, gifts for the children was delayed on the road, so did not arrive in time for the Feast of Holy Innocents. This, however, had its recompense, because it gave the children time for greater proficiency in the sweet carols. Friends would be amused to hear the children Sunday afternoons, after Evening Prayer, learning to sing. At times the tones would peal out quite heartily; then, when a difficult note or an unusual word met them, the children would almost suddenly recede into the oft-observed Indian reticence. At last the box came and was unpacked. What treasures! The church was packed to the door. Indians clad in all the bright colors of Navajo blankets, and all the dull, unlovely lack of color of government cheap garments. The tiny papoose board, with its stolid little occupant, was there, and "Granny," the centenarian—the one in the cradle, the other near the grave—to behold the symbols of good news for all men.

The ladies are teaching the Indian women knitting, crocheting, and sewing. The quarters there are exceedingly cramped, but it is hoped that as needs increase—as increase they will—some other hearts will be attuned to love and helpfulness. Worsteds, cottons, and needles, with a good, strong sewing machine, are articles sadly missing and much needed.

## The Living Church

Chicago

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

RICHARD BAXTER, though a Non-conformist, according to the meaning attached to that word in his day, was not a Separatist. During Cromwell's protectorate he held possession of the parish of Kidderminster, but in 1660 he was obliged to give way to the former vicar, who had been uncanonically excluded. He then went to London, and was appointed one of the king's chaplains and offered a bishopric. He was also licensed as lecturer by the Bishop of London. Re-visiting Kidderminster, he was allowed by the restored vicar to preach three or four times in the parish church. It was in 1662, according to his own statement, that he wrote to all his friends urging them not to separate from the Church. A group of Separatists in Kidderminster were very angry at this, and would in no way accept his advice, but persisted in their schism. Now the descendants of these Separatists are being told that their society was founded by Richard Baxter in 1662, and the Independent chapel has come to be called the "Baxter church." It is a sample of the strange perversions of history constantly to be met with. After a similar fashion, Methodists in general imagine that Wesley separated from the Church of England.

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### Parochial Missions and Lent

AT the meeting of the Parochial Missions Society in New York, the statement was made that parochial Missions came to us from the mother country in 1884, which means, no doubt, that this society dates from that year. Parochial Missions had been held in various parishes long before that time. Bishop Courtney said that the movement originated in England with a clergyman named Kelly, about thirty-five years ago. His plan was that men should be found to go from place to place, stopping only for a night in each parish and preaching but one sermon. This was, no doubt, one of the first attempts to do something to stir up the sluggish life of congregations.

The regular Mission, however, with its series of appeals, its instructions, and its careful work with individuals, had other prototypes. On the one hand was the revival system, on which the Methodists have so greatly relied, and on the other, the Missions so well known in the Roman Church. The form of our Missions and the system pursued owe much to these models. The aim is not only to arouse the indifferent and careless, and to bring sinners to penitence, but to quicken the spiritual life of the Christian. Nor can the work stop there, if real and permanent good is to be accomplished. There must be a basis of sound instruction in faith and conduct for the guidance of the future life of awakened souls. An able missionary can do much in this way which will make the work of the rector easier afterwards. As one of the speakers on this occasion said, it is extraordinary how a new voice, a new way of putting thing, brings out an old truth.

Parochial Missions have sometimes proved failures. They have borne no apparent fruit, or have even left behind new troubles and dissensions. This has led some to doubt the wisdom or utility of the system itself.

It is certain that not every parish is ripe for this method of work. It is also almost inevitable that a Mission will be a failure where there has been no proper preparation for it. An atmosphere must be formed in advance, by prayer and faith. Likewise, must the Mission be followed by faithful and painstaking labor on the part of the rector; otherwise there is danger that the sad results so often observed after a revival of the common type will be seen here also—a speedy reaction from a condition too purely emotional, a new indifference worse than the old, and hearts hardened against future appeals.

At the meeting to which we have referred, Dr. Mortimer made some helpful remarks on the usefulness of the "conference" in distinction from the "Mission." A conference is not a sermon, and it differs from an instruction in the narrower sense. Great fundamental truths of the Gospel are taken up and expounded in a way to make them clear to the people, and to meet popular objections. Every one has heard of the celebrated conferences of Lacordaire which did so much to turn the tide of infidelity in France. It is a kind of preaching for which there is much room at this period among ourselves. Not only are the ignorant instructed in the truth, but devout Christian people have their faith confirmed by profounder knowledge, and perceiving in the truths of the Creed they have always believed a fullness of meaning they had not appreciated before, they are inspired with a larger measure of love and zeal.

But whatever may be said of Missions, in general or in particular, there can be no doubt in the minds of true Churchmen of the utility and blessedness of the season of Lent. Even when, as in many parishes, it is spent very quietly, following simply the indications of the Church Calendar, thousands are able to testify to its beneficent fruits in imparting to their spiritual life greater intensity and strength of purpose. If the call of the Church is heeded, faithful Churchmen will adopt the Prayer Book rule of abstinence, and as the accompaniment of this, will take up a special course of spiritual discipline in the form of "extraordinary acts and exercises of devotion." They will abstain from public amusements and entertainments of all descriptions, however innocent in themselves; they will add something to their private devotions, and will make their attendance at church more frequent. It is a time for thorough self-examination and for a new regulation and adjustment of the whole life.

It is at this time the clergy have a special opportunity of which they are not slow to avail themselves. It is possible in most cases to get their people together more frequently than at other seasons, on week days, especially in the evenings. The influence of the time, the lessons from Holy Scripture, the penitential character of the services, all lead up to and prepare the way for spiritual instruction. Temptation and its safe-guards, sin and its remedies, the requisites of a true penitence, prayer, a rule of life, good resolutions, are subjects which naturally occur to the faithful pastor, and the work of redemption, crowned by the Atoning Sacrifice, through which alone we have acceptance, must be the basis of it all. For instruction in the faith and the doctrines of the Church, Lent has also been found a very convenient time, and many Confirmation classes are formed at this season.

Thus, in a quiet way, the observance of Lent covers the ground of a Mission, up to a certain point, and a well-kept Lent cannot but have permanent results in many souls. This is the regular provision the Church has made, and it is good for all parishes, for priests, and for people everywhere. The Mission, on the other hand, with its partly novel accompaniments, its new voices, its concentration, and its intensity, is not a thing for every year or for every parish. It is, in its nature, extraordinary. In some cases it may be desirable and beneficial, in some, almost necessary in order to make "dry bones live." In any case it must be undertaken after much thought and prayer, and with a single eye to the salvation of souls. In undertaking a Mission in his parish, the faithful priest will proceed with fear and trembling, conscious of his responsibility. But he enters upon Lent with an assured heart, because it is not a question of choice but of obedience and faithfulness.

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### The Christians of Crete

FROM the time of the Turkish conquest of Crete, in the middle of the seventeenth century, to the outbreak of the present insurrection, there has been a blight on the prosperity of that interesting and historic island. It had flourished under the rule of the Cordova caliphs, it had developed all its resources as a province of the great Byzantine Empire, and it had continued its prosperity under the vigorous rule of the Venetian Republic. When, in 1666, the Venetians yielded the island to the conquering army of the Turkish Sultan, it is said that there were at least a million of people on the island. Now, after more than two centuries of misrule, there are less than a quarter of a million of inhabitants, 70,000 of whom are Turkish conquerors. In the tenth century, there were stately castles, beautiful villas, and well-cultivated fields, where now there are heaps of ruins, half-peopled villages, and an impoverished country. The Cretans, whether they have been compelled to embrace Islam, or have remained true to the Christian Faith, which they embraced in apostolic times, have been loyal in their hearts to Greece. The Greek cry for liberty in 1821 found an echo in the mountains of Crete; but after the battle of Navarina, when the allied powers gave independence to Greece, they left the poor little island of Crete in the hands of the Turkish tyrant. During the last seventy years whole districts in Crete have been forcibly compelled to embrace Islam. But still, there are at the present time about one-third of the population who are firm adherents to Christianity, and who are determined to remain true to their religious convictions under any circumstances. The converts to Mohammedanism are Greeks at heart, and would welcome the re-incorporation of Crete as a province of the kingdom of Greece. In the face of such a condition of things, it seems both unfair and unjust for the Christian governments of Europe to arrest the protecting arm of King George of Greece. If it was considered of some importance that the Island of Cyprus should be released from Turkish rule, and if it was deemed expedient, in 1864, to transfer the Ionian Islands from the protectorate of Great Britain to that of the Hellenic Kingdom, surely it must be in complete harmony with this policy to annex the island of Crete to the kingdom of Greece. The cry for liberty on the part of

these Cretan Christians must reach the very heart of Christianity, and the voice of Christendom will be unanimous in rescuing Crete from political intrigues.

It is true that the island occupies a position of great strategical importance which cannot be overestimated, standing midway between the British garrison of Malta and that of Cyprus, and lying directly on the route of the British mail from Brindisi to Suez and India. Seafaring mariners who command the great steamers of the "Peninsular and Oriental Steam Company" no longer dread "a tempestuous wind, called Euroclydon," but they often sail closely "under a certain island which is called Clauda," and view from the distance the "Fair Havens" which gladdened the heart of the ship's captain in the days of St. Paul. It is undoubtedly the peculiar position of Crete which renders it of such importance at the present time, and which has called forth a protest on the part of some of the European powers against what is regarded as a premature interference on the part of the King of Greece. Mr. Gladstone has very fully expressed the feelings of English-speaking peoples on both sides of the Atlantic, when he declared that public opinion would never sanction an armed protectorate of Turkey in a war with Greece. A repetition of the egregious blunder of the Crimean War can never be made. Forty years have very greatly changed the feelings of Englishmen towards Russia. They have been forced to modify very materially their conception of Russian barbarism, and they have learned to form a better measure of Russia's strength. It cost England alone eighty millions of money, and more than fifty thousand lives, to learn a lesson which will in future avert the possibility of any attempt to bolster up the Mohammedan conqueror in Christian lands. The Turkish Empire is doomed by the united voice of Christendom, and there can be but one result of the Cretan's struggle for independence. Both by historic traditions and by geographical position, the island belongs to Greece, and its union with that remnant of the old Byzantine Empire can only be a matter of time. The proposal of the Prime Minister of England for the autonomy of Crete can only be regarded as a temporary arrangement. The Christians of Crete are determined upon again becoming part of the kingdom of Greece, and this determination must commend itself in the course of time to the Christian powers of Europe. The British occupation of Egypt renders it impossible for Great Britain to take any step which may seem inimical to Turkey.

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### Learn of Jesus Christ to Die

BY THE REV. CAMERON MANN, D.D.

III.

HE DIED IN BENEFACTION

OUR Lord not only prays upon the Cross, but he works there. Those spiked feet can no more hasten on errands of mercy along the roads of Palestine: those nailed hands can no more rest in healing and blessing upon the lepers or the blind. But still those radiant eyes can look, and that revealing and inspiring voice can sound. Still can human beings approach Him in their suffering and their sin, to find not only pity but relief. He is not at the end of His mortal ministry yet. Though fettered, His shackles cannot weigh Him down. Life is not reduced to feeling and contemplation;

but a virtue still goes forth from Him. And so, to his infinite comfort and delight, one man found it.

At one end of the little semi-circle made by three crosses hung a man, who had probably been there some time before Jesus came. This man and his comrade had been crucified long enough for the effect of the stupefying potion, such as our Lord refused, to wear away. Therefore, when the soldiers arrive with Him, these two are able to observe all which occurs. They hear the thud of mallet on nail, they watch the lifting up and planting of the tree of shame, they listen to the sarcasms and revilings and curses of the crowd. And they know—at least one of them does—who this new arrival is. He who could declare, "this man hath done nothing amiss," must have seen Jesus more than once in Galilee or Jerusalem, must have hearkened to some of His public teaching, must have picked up from voluble gossips or enthusiastic disciples some details of His life, and must have known—what, indeed, Pilate's inscription would of itself have told him—that Jesus claimed to be the Messiah, the long-promised King and Saviour.

For this man is a Jew, and he is not, in the ordinary sense, a "thief." He is a bandit, one of the followers of Barabbas, a patriot who drew his sword against the Roman rule. His robberies and other crimes arose naturally out of his wandering, lawless life, or, perhaps, were the cause of his entering upon it. But the lessons of childhood have not been obliterated, and he still recognizes a law of righteousness which he has broken, and still has some idea of that Messianic royalty which the Jews expected. And so he watches our Lord; at first with a sort of bitter curiosity, joining his comrade in casting insults and reproaches. Little by little, however, his mood changes. The memory of the past and the observation of the present combine to develop a mysterious reverence. The patience under pain and contempt are wonderful. So are the unshaken dignity and self-composure. More wonderful still, the pity and forgiveness. Most wonderful of all, the absolute confidence and sense of power, the Messianic claim steadily maintained, the evident sense of oneness with the Father. That prayer, "Father, forgive them," testifies to a unique consciousness of divinity. The solemn self-assertion in Galilee and Jerusalem is even more distinct upon the Cross. And with it goes such boundless love. On himself those gentle eyes have looked, as, in excuse for his taunts, the words were uttered, "they know not what they do."

Ah! at last the robber does know what he has been doing; he has been contemning and reviling the Messiah, the King of righteousness and love. He sees now what Jesus is; sees not with the precision and fullness of the great Christian saints, with their Bible telling all the story and their Church commenting upon it in theologic treatise and holy rite, but sees, as many a sinful soul has since, a great glory of goodness and a mighty saving grace. And the more truly he sees Jesus the more truly does he see himself. Clearer and clearer grows his vision of his own sinfulness. Jesus is going out of the world with just serenity to meet His Father. But for himself what hope can this robber have? There is but one, to cast himself upon the mercy of the Man he so lately despised. Yes, though alone out of the multitude there, though jeered at by soldier and

priest, he will swear allegiance to this dying King, will utter his confession of sin, and beg whatever grace it may please Christ to bestow. The robber makes no conditions, suggests no particulars. He simply acknowledges Jesus as Lord, and places himself in Jesus' hands. "Lord, remember me when Thou comest in Thy kingdom"—"when," not "if." He is sure Christ will so come in majesty and power. "Remember," with the pity disclosed already in the first saying from His Cross.

And then, in magnificent certitude, in sweetest condescension, in amplest benefaction, sounds forth the second saying: "Verily, I say unto thee, to-day shalt thou be with Me in Paradise." Never was such a boon conferred before. Holy men of old, after long lives of faithful service, had gone down to the grave with trust and hope. But for this man, justly crucified, the door of the other world is opened wider than it had ever been, and the golden light of Paradise streams out, to fall on earth through all the coming ages in perpetual benediction.

Jesus Christ died in benefaction. He gave to that tortured body swift surcease of its pain; He gave to that mournful heart assurance of the forgiveness of its sins; He gave to that ignorant and perplexed soul, shivering at the dark into which it was plunging, a vision of peace and joy beyond.

We hear no more from the robber's lips. It may be that with our Lord's reply there came over him, as the first fruits of that "remembrance," a kindly stoppage of his bodily suffering in quiet stupor. And, if not, the grace which enabled the Christian martyrs to endure their torments was surely his. With paradise a few hours off, it is not strange he had no more words for earth. Humility would forbid him to address the Lord again; and to whom else can he now care to speak? But of this we are certified, that what Jesus did for him was to confirm his faith, perfect his penitence, kindle his hope, to give him courage and gladdening hope. The brief remainder of his life was infinitely better for having been with the dying Jesus.

Shall we thus die? Shall any such benefaction be our legacy to those who watch our departure? Will our friends and acquaintances live on stronger and brighter, more penitent for their sins, more warranted of righteousness, more convinced of the future life, and more hopeful of paradise, because of the way we endured suffering and confronted death? Shall we, as we pass into the other world, open some door wherethrough a celestial vision may gleam? Will our last conscious words be treasured up as happy proofs of how a Christian can die?

And will there be any benefactions to relieve the bodily pain of the world, as our Lord did that of the robber? When our wills are opened will some provisions be found there accordant with the Church's direction that "the minister shall not omit earnestly to exhort such sick persons as are of ability, to be liberal to the poor?"

Well, again, as we live, so generally we must die. And if in our sufferings now we evince no patience, in our vexations no tranquillity, in our injuries no forgivingness, in our creeds and professions no sincere assurance, in our business and expenditures no mercy and almsgiving, we need not think to reverse it all on our death bed. The people who knew us will leave our death chamber or attend our funerals, and

return to their usual life with no greater faith, hope, or love than before. There will be no benefaction to witness that we died, in the smallest degree, as Jesus Christ died.

(To be continued.)

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## Very Short Sermons

BY CLINTON LOCKE

I.

[NOTE.—The editor and the writer have thought it best, from Lent until Trinity, to substitute for the rather discursive Five-Minute Talks, some more pointed and earnest religious counsel and advice, in the shape of very short sermons.]

Ezekiel xxxiii: 5. He heard the sound of the trumpet, and took not warning. His blood shall be upon him.

NEVER mind about the circumstances under which the text was spoken. There is no time to tell them, and the meaning of the words is plain. When a warning is given and you hear it, but do not heed it, and yet could heed it, the consequences are upon your own head. I want you to think about this as we stand in the opening of the great Fast. It is very true that a loud, clear, distinct warning must be given, and that it is the preacher's duty to give it, and that if the fear of offending rich men or self-righteous women, or if running counter to some popular opinion seals his lips from plain speaking and denunciation of sin, God will punish him for it. He is just as responsible as you are. But let us leave all that with him now. We will assume that he blows the trumpet, and that you hear the sound. In that case, if you take not warning, "Your blood shall be upon you"—an old Jew phrase, which means, "You must take the consequences."

A city may provide a beautiful park, sprinkle it with fountains, and broder it with flowers; set long avenues of graceful trees to shade the passer; but the enjoyment of all this is a matter of individual decision. The people of the city may choose to stagnate in close and unhealthy streets; may prefer to swelter in the hot atmosphere of cramped rooms; may despise every effort the municipality makes for their health and their comfort—that is their affair. So the Church. She provides this holy time of refreshment for the soul. She multiplies her services. She blows the loudest calls. In symbol, in ritual, in spoken word, in the lessons of the past, she calls you to enter on the work of toning up your souls and freshening your spiritual state, but she cannot force you to do it. That depends upon you.

As far as your worldly condition goes, it will not make one jot of difference. If you never think of Lent from this day until Easter, nobody will think any less of you. You will be just as respectable, and you will probably have more money. But you have souls, and to them it will make an awful difference what you do this Lent. Just as it would make a difference to your body, if you threw away every bit of nourishing food and every rag of warm clothing offered you, so will it make a difference to your soul, if you throw away all these opportunities of making it a healthier and a purer soul. Souls are more important than bodies, for they go away to another world. They are the things which bind us fast to God, and make us belong to the world of the unseen. You remember the little school girl whom the King of Prussia asked: "Do I belong to the animal, the vegetable, or the mineral king-

dom?" and who replied: "Your majesty and all of us belong to the kingdom of heaven." Yes, you belong to the kingdom of heaven, and Lent is to help you to realize that you do, and to make use of your glorious privileges.

Lent is a chance to know God better, and, above all, it is a chance to bring you near to God incarnate—God in a man's body, and with a human heart and feelings, for only man can draw very near to a man. The world of brutes is separated from me by a vast chasm. I can, in a certain way, love a dog, but I cannot counsel with him or pour out my heart to him. I could reverence an angel, but I could not understand him, because his nature is entirely different from my nature; but I can fully sympathize with a man, and feel that he can sympathize with me, and, therefore, the God Man is one to whom I can be brought near, because between us there does not rise the wall of radically different nature. Lent is to bring you near to this Man by fixing your attention on Him, and making you think about Him. For forty days this glorious theme will be in every possible way urged upon you and kept before you, and unless you oppose all this, how can it help making you know and love Christ more? But (and this brings me back to the text) only so far as each individual determines to improve it, God, through the Church, provides the machinery for the fixing our thoughts on the Cross; but we have got to reach forth a willing hand and put it in motion. Wives cannot keep Lent for husbands, nor husbands for wives, except by making it a time for more earnest intercessory prayer. Each one for himself must enter into it, or, as far as he is concerned, it becomes only one more opportunity lost, one more advantage neglected. The trumpet has given its note of warning, the hearers must either escape, or the raiders will take them.

Here, then, this matter rests. The Church through her priests, and here in these words, offers you a peculiar time of devotion, a season when she beseeches you to give up, as far as you can, other thoughts and themes, and think of your soul, and your soul's need, and your soul's future, and your soul's Lord, and your soul's state. The Church will ever keep her offer open, but you pass on. Accept, then, the only offer of which you are sure. Make this Lent yours—down with tomorrow; grasp at the offer of to-day. How can you play with this great duty of obeying God?

— a —

## The Mosaic Cosmogony

BY THE REV. GEO. H. MCKNIGHT, D.D.

I.

ONE of the most surprising things in regard to the "higher critics," so-called, is the cool assurance with which they reject the "traditional view" of the Old Testament Scriptures, relegating a large portion of them to the region of legend and fable. The account given of the creation, in the first chapter of Genesis, is considered by a recent writer in *The Church Standard*, as neither revelation nor history, but as a compilation from existing documents, embodying fable and legend and folk-lore, "common to all the great nations of Western Asia, with some variations." In the same line of thought and expression we find Dr. Lyman Abbott indulging in a recent lecture in Brooklyn. In a lively and flippant style he says, in closing his lecture: "This is the book of Genesis.

Not a treatise on geology or astronomy or any such thing, not a factual history, but a gathering together of the legends of ancient time." And upon what ground are such statements made? Is it because of clear and conclusive evidence? Not at all. But upon mere conjecture or hypothesis, without one particle of objective proof. Surely, in view of such a condition of things, for this is generally the position of the modern critics, the occupation of Robert J. Ingersoll is gone; it is a waste of breath for him to go about the country to prove the "Mistakes of Moses," when men claiming to be ministers and professors of theology, occupying conspicuous positions in pulpits and seminaries—when men among our own selves, have arisen to speak such "perverse things."

What is the "traditional view" which these men reject, and which some of them treat with disrespect, if not scorn and contempt? It is the view held by the Church in all ages, that "the canonical Scriptures both of the Old and New Testament are the Word of God." This is the Catholic Faith, *semper, ubique, ab omnibus*, testified to by men of the most eminent piety and learning, by Apostles and prophets, by confessors and martyrs; nay, by the most illustrious of all witnesses, the Lord Jesus Christ Himself, so far as the Old Testament is concerned, which is especially the portion that comes under the fire of modern criticism; and this testimony has recently been reiterated by our own House of Bishops in the Pastoral Letter of 1895.

I will venture to say that in no court of justice on earth a judge or jury of intelligent and honest men would even entertain a motion to set aside such testimony as this, upon hypothetical propositions or assumptions of mistakes and errors. In such a court the conjectures and speculations that are now arrayed against the authenticity and inspiration of the Old Testament, especially the Pentateuch or Hexateuch, would not have the slightest weight.

It is not my purpose at this time to discuss the general question, but to call attention to the cosmogony of Moses, recorded in the first chapter of Genesis, as a revelation of Almighty God, and not a legend or a compilation full of mistakes and errors, as claimed by the writers referred to. From a scientific point of view, from the wonderful harmony of this record with all well-authenticated facts of modern science, and the freedom from all the puerilities and absurdities of the pagan world, I believe that the "traditional theory" is fully vindicated.

The first postulate of the first chapter of the Mosaic account is that "in the beginning God created the heavens and the earth." Science up to date now teaches that there was a "beginning," that matter is not eternal.

Secondly, a state of chaos is declared. How long this continued we are not told, it may have been for millions of years. This is also in strict accord with science. Then God said, "Let there be light and there was light;" or, in the sententious language of the Hebrew, "Light was." Light therefore existed before the "light bearers," spoken of in the fourteenth verse. Then the light was separated from the darkness. Then follows the order and succession of creation from the plant to the animal, from the invertebrate to the vertebrate, from the lowest to the highest, until man, the crowning work, is reached. Now all of this is in the same order as rep-

represented by geological science. Hugh Miller, though not a recent writer, yet as a practical geologist without a superior, claims the same order of succession, and in summing up in his admirable work on the "Testimony of the Rocks" uses these significant words, speaking of this record: "Rightly understood, I know not a single scientific truth that militates against even the minutest or least prominent of its details." More recent writers, as Professor Dana, President Hitchcock, of Amherst College, Hon. Wm. E. Gladstone, and Dr. Dawson, of Montreal, in his very able work, "The Origin of the World," take the same ground. The last-named writer who is as competent to speak on this subject as any man living, gives his views of the harmony of Genesis with geology, in the following language:

1st. "Scripture and science both testify to the great fact that there was a beginning."

2d. "Both records exhibit the progressive character of creation."

3d. "Both agree in affirming that since the beginning there has been but one great system of nature."

4th. "The periods into which geology divides the history of the earth are different from those of Scripture, yet when properly understood there is a marked correspondence."

5th. "In both records the ocean gives birth to the first dry land, and it is the sea that is first inhabited, yet both lead at least to the suspicion that a state of igneous fluidity preceded the primitive ocean."

5th. "Both records concur in maintaining what is usually termed the doctrine of existing causes in geology."

7th. "Both records agree in assuring us that death prevailed in the world ever since animals were introduced."

8th. "In the department of final causes, as they have been termed, Scripture and geology unite in affording large and interesting views. They illustrate the procedure of the Almighty Creator during a long succession of ages, and thus enable us to see the effects of any laws, not only at one time but in far distant periods."

Lastly. "Both records represent man as the last of God's works, and the culminating point of the whole creation."

Recently this eminent author and scientist said in reply to the following question: "Is there any real discrepancy between science and Genesis?" "In my judgment, none. To my mind, the first chapter of Genesis, in the way in which it has anticipated discovery and still holds the ground as something that cannot be cavilled at, is itself a remarkable proof of the inspiration of the Bible. Those who attack Genesis either do not understand it, or wilfully misrepresent it."

Mr. Gladstone, though not claiming to be an expert in geological science, yet is conceded to be one of the most accomplished scholars and profound thinkers of the age, speaking of the account of creation as given by Moses, says in his recent work entitled "The Impregnable Rock of Holy Scripture:" "Apart altogether from the general evidences of revelation, a new witness has come into court in the shape of natural science. She builds up her system on the observation of facts, and upon the inferences from them, which at length attain to a completeness and security such as, if not presenting us with a demonstration in the strictest sense, yet constrain us, as intelligent beings, to belief."

Again, referring to the first and second

portions of the first chapter, the cosmological and geological, he says: "In regard to both, it is held on the affirmative side that the statements of Genesis have a certain relation both to the ascertained facts and to the best accepted reasonings; and that this relation is of such a nature as to require us, in the character of rational investigators, to acknowledge in the written record the presence of elements which must be referred to a superhuman origin. If this be so, then be it observed that natural science is now rendering a new and enormous service to the great cause of belief in the unseen; and is underpinning, so to speak, the structure of that divine revelation which was contained in the Book of Genesis, by a new and solid pillar, built up on a foundation of its own from beneath."

Again, on another page in this admirable work, we read: "Perhaps we have been too readily satisfied with assuming to regard in this narrative a defensive position; whereas it may be found to contain within its own brief compass, when rightly considered, the guarantee of a *divine* communication to man, strictly corresponding with what in familiar speech is termed *revelation*." Now, I presume that many of your readers will regard these words of Mr. Gladstone fully as weighty on this all-important subject as those of Professor Driver or Doctors Abbott or Briggs or any other of the modern critics. It is not claimed by any one of the writers quoted, that Genesis is a "treatise on geology or astronomy," but that it is a record of the creation, inspired of God, and not a myth or legend, and this is perfectly consistent with the theory that the days are demiurgic or creative; for the word day is indefinite in Scripture; it sometimes stands for a year, and again for a thousand years. The all-important point to be observed is that there is no real conflict here between Revelation and science, but a wonderful harmony, that what God has written upon the rocks, upon the atmosphere, and upon the heavens, is in entire harmony with what He has written in His Word, so, as an able writer says, "If one should try to give a sketch in the very fewest words, of the celestial mechanism of Laplace, the cosmos of Humboldt, and the geology of the latest and best authorities, he would do so in the very language of Moses."

(To be continued.)

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## Letters to the Editor

### ROMAN CONFIRMATION

To the Editor of *The Living Church*:

I do not propose to draw THE LIVING CHURCH into any controversy on the question, but simply wish to call the attention of those interested in knowing facts that bear conclusively upon it, to an authoritative expression of the mind of the Church of England as to the validity of Roman Confirmation. I have, through the kindness of a valued friend, obtained a copy of "A Form for Admitting Converts from the Church of Rome and Such Others as Shall Renounce Their Errors," "Prepared by the Upper House of Convocation, A. D. 1714, and Amended by the Same A. D. 1890;" published by the Society for Promoting Christian Knowledge. Among the other parts of the ceremony, there are here provided three forms for the renunciation of error; for laypersons coming from the Church of Rome, for persons in Orders coming from the same, and for persons coming from separation; each differing from the other, according to the nature of the case. In the closing injunction given to such converts, those coming from the Church of Rome

are recognized as "already confirmed" and enjoined to receive the Holy Communion, while those coming from among Separatists are specially required to "seek for Confirmation at the next opportunity." Coming, as this form does, from the Anglican bishops in convocation, it very nearly approaches conciliar authority as to the mind of the Mother Church: that Roman Confirmation is valid; that sectarian converts must be confirmed before coming to the Holy Communion; and, inferentially, in opposition to the practice of inviting and admitting such to the Communion as have not been confirmed.

FRED'K. S. JEWELL.

### SUNDAY SCHOOL HYMNS

To the Editor of *The Living Church*:

In THE LIVING CHURCH of Feb. 20th, there was an article taken from the *Utica Free Press*, entitled, "Reform the Sunday School Hymns."

Permit me to say that if Church Sunday schools would use "The Children's Hymnal," compiled by the late Dr. J. I. Tucker, former pastor of the church of the Holy Cross, Troy, assisted by the late Wm. W. Rousseau, former organist of the same parish, they would find in it hymns (not songs) adapted to all occasions, and for all classes of children.

HELLEN F. ROUSSEAU.

### THE NAME QUESTION

To the Editor of *The Living Church*:

The recent quotation in these columns from a leading Church magazine as "to the insolent attitude of the Ultramontanists who have throttled the better instincts of Leo and forced his decision," awakens a responsive throb in the heart of the entire Anglican communion, all schools of which must now recognize, as never before, the need of discarding every hindrance to her divine mission in leading (as the Presbyterian, Prof. Briggs, says she is entitled to) the forward movement for the re-union of Christendom. No time need be spent in proving our present civil title, in the words of a late eminent American jurist—a hindrance to the growth of the Church, and hence to the salvation of souls. Perhaps the main reason why the movement for the change has not been more successful has been the general ignoring of the Scriptural basis outlined in I Cor. iii: 3-5, where Christians are forbidden to take as party watchwords the names even of the Apostles who had accompanied with the Lord. How much more reprehensible then the sectarian titles of the past four centuries, some perpetuating the fame of a fallible human founder, others emphasizing at best but a part of the truth.

But while the argument from expediency must be subordinated to the argument from revelation in these evil days of rationalistic criticism, the appeal must be to the testimony as well as to the law. Reprobate sectarianism as we may, it cannot be gainsaid that the leading denominations have broken with the historic Church to assert some one part of the truth, in emphasizing which she has not in the past been sufficiently aggressive. About sixty years ago, a good and learned man, Alexander Campbell, convinced from a careful study of the Scriptures that denominations were sinful, set forth to remedy the situation, but his conscientious endeavor to return to New Testament principles only resulted in the formation of a new one, taking a title, however, in accord. His followers, the Disciples or Christ, continued faithful to his teachings, antagonizing at all times the un-Scriptural practice condemned by St. Paul as carnal and divisive, in I Cor. iii: 3-5. A marked illustration of this, pertinent to the present discussion, may be seen from the following in Appendix XI. to the journal of the last General Convention, being the response of the General Christian Missionary Convention to the Episcopal overtures on re-union. "Disciples of Christ, Christians, Church of God, Churches of Christ, these are Catholic, while Episcopalian, Presbyterian, Baptists, Methodists, etc., are party names which can never be universally approved. Here, then, we stand on

unsectarian ground, where, it seems to us, if anywhere, we find the essential principles of Christian unity which cannot be compromised or surrendered."

This should dispose of the objection to the change, on the ground of "disrespect to other Churches," being testimony from a non-Episcopal source to the more excellent way in adopting a designation based on the warrant of the Word of God and the custom of the primitive Church.

It goes without saying, then, in the light of the pronounced conservatism of all legislation of the Church for the past hundred years, that the name which will best stand the Scriptural and primitive test is the one more likely to be adopted, than one which she may have reason to regard rather as the shibboleth of a school within her pale.

While the disciples were first called Christians at Antioch, that same principle of evolution, the watchword of our age of progress, could be noted in the apostolic era. As the Church expanded, names designating national Churches may be recognized, as the church of Ephesus, of Corinth, etc. In the Roman obedience, this national Church idea has been systematically expressed, yet the very name, "the Church of Rome," is a standing witness to what is Scriptural, primitive, and thus far right. The continuity of this principle may be seen in the names of the Church of England (the best constituted national Church in the world, as John Wesley called her), of Scotland, of France, of Sweden, etc.—hence the true Scriptural, primitive, national name for this Church of ours is the Church of the United States, thus best emphasizing our corporate identity with the Church of England, from which "this Church is far from intending to depart in any essential point of doctrine, discipline, or worship, or further than local circumstances require."

It is hardly necessary to assert this as the true American name, as all national Church designations aim to symbolize the analogy between the religious and civil institutions of the respective countries. It is not only Evangelical, but broad and comprehensive in a sense that the present or any other denominational title cannot ever be. In the best sense, it is also Protestant, appealing to the true Protestant principle of fidelity to God's Word written, rather than to the *dicta* of mere human tradition or prejudice.

In this connection, we quote without comment the following from a gifted religious teacher not of our communion: "Bodies of Christian folks have also ignored Jesus' warnings against Rabbinism, and have surrendered their birthright by allowing themselves to be called by the names of men, and so we have Socinians, Wesleyans, Cameronians, Morrisonians, and what not." (Ian Maclaren in "The Mind of the Master.") The Episcopal declaration on re-union was called forth by a memorial, and a memorial praying for its consummation in a union in name, in mission, and in jurisdiction, will, without doubt, go before the next General Convention as the most practical offset to the Bull *Apostolicae curae*. In the meantime, enabling acts from Congress and the several legislatures can be secured to prevent the sequestration of Church property in the wake of the change. Eminent lawyers as Judge Prince and Chancellor Judd have been quoted to the effect that there was no danger in this direction.

T. A. WATERMAN.

#### AN EXPLANATION

To the Editor of *The Living Church*:

In your issue of Jan. 23rd, you publish a letter from a priest of the diocese of New Westminster, which is liable to give rise to misconception, as it is not strictly accurate, and states one view, and one only, of a rather complicated question. May I, in view of the urgency of the matter (to us, at any rate), trespass upon your space for a few words in reply?

1. It is not true that "the Indian missionary was made archdeacon subject to this," or any, "agreement."

2. Nor is it true "that a great injustice has been inflicted on the Indian mission." The priest-in-charge of that mission has, by the present arrangement, more money to work with than (I believe) at any previous time.

3. The S. P. G. were acting entirely within their rights, in transferring what was only an *annual grant* from the priest, who no longer needed it for his work, to the Bishop—whose income had entirely failed, and who is, after all, the chief Indian missionary of the diocese.

4. The enclosed letter from the secretary of the S. P. G. tells what a large majority of the clergy, and many of the most influential of the laity, think and feel about the matter.

5. The failure of the Episcopal Endowment Fund had placed the affairs of the diocese in such serious difficulty, that it was only after various expedients had been proposed and found impracticable, that the present arrangements were entered into. They are felt by most of us to be the wisest thing that could have been done under the circumstances; but it is also recognized that they are only temporary, and in order to meet the present distress. And I am sure that, from the Bishop downwards, we shall, one and all, rejoice when things can be restored to their normal footing.

HAROLD UNDERHILL.

Rector of St. Paul's, Vancouver, B. C.

(Copy)

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS

167 Delahay St., Westminster, S. W.,

Oct. 13, 1896.

MY DEAR LORD:—I have read your letters of July 3 and August 5 to the Standing Committee, who bid me inform you of the satisfaction which they feel at the carrying out of the arrangement, proposed by themselves in June last, with reference to the improvement of your Episcopal Income. Their satisfaction is enhanced by the receipt of a letter from the large majority of your clergy warmly approving what has been done. The opinions of the number of influential laymen are equally satisfactory and valued. I am, my dear Lord,

Yours very faithfully,

HENRY W. TUCKER, Sec'y.

The Lord Bishop of New Westminster.

#### ROMAN DUPLICITY

To the Editor of *The Living Church*:

Editorially Feb. 6th you say: "After the Vatican Council in 1870 adopted this 'Protestant invention' as a dogma of Faith this question and answer were dropped from the *next* edition of Keenan's Catechism." A perusal of Gladstone's "Vatican Decrees" discloses the fact that these questions and answers were not dropped from the *next* edition but from the same edition. In fact, he says: "I can speak from two gravely differing copies, both professedly of the same edition, now lying before me. At page 112 of one of my copies of the 'New Edition, Corrected by the Author; 24th Thousand,' are the following: 'Q. Must not Catholics believe the Pope himself to be infallible? A. This is a Protestant invention; it is no article of the faith, etc.'" "

Mr. Gladstone asks the Catholic Publishing and Bookselling Company to explain the omission, without giving any intimation that this vital alteration was made in the remainder of the edition. The title-pages of both copies alike profess that it is the "new edition, corrected by the author" (who was in his grave before the Vatican Council was dreamed of); he goes on to say: "I have very often placed both copies in the hands of friends, and they failed to detect any difference. even the booksellers were unaware of the imposition imposed upon them until he called their attention to it. The omission was made by widening of the spaces between the questions and answers on page 112 and the beginning of page 113—so skillfully managed that nobody would be at all likely to notice the difference in these pages, of the two copies." If the *Sacred Heart* has never before heard of this "Protestant invention" being transubstantiated into an article of the Roman Catholic faith, perhaps they remem-

ber that Roman Catholic declaration which helped to bring about the passing of the great English Relief Act of 1791, wherein these words occur: "It is not an article of the Catholic faith, neither am I thereby required to believe or profess that the Pope is infallible;" or the pastoral address to the clergy and laity of the Roman Catholic Church in Ireland, Jan. 25th, 1826, in Article II.: "They declare on oath their belief that it is not an article of the Catholic faith; neither are they thereby required to believe that the Pope is infallible." P. 32, V. D. Prior to 1870 it was an open question. A Romanist could believe, or disbelieve, as he saw fit, the personal infallibility of the Pope without endangering his salvation, but the Vatican decrees elevated this so-called "Protestant invention" into an article of faith, making a belief in it necessary to salvation.

One of his predecessors, Pope Martin V., confirmed a decree which declares the judgment and proceedings of the Pope on matters of faith, without exception, to be reformable and therefore fallible. Pope Pius IX. reverses all this, and declares certain judgments of the Pope, in matters of faith and morals, to be infallible. Whichever horn of the dilemma you choose it is fatal to the theory. It will not suffice for Romanists to tell us, as they do, that it is only when the Pope speaks *ex-cathedra* that he is infallible. How do we know when he speaks *ex-cathedra*? Is it labeled as such?

This is not the first time that Romans have appropriated other people's inventions. Behold Gregory the Great rebuking a Greek patriarch for styling himself bishop of bishops. The "Grand Old Man" is quite right when he says in his "Vatican Decrees" that the Roman Church has broken with history in contradicting itself.

Protestants should in the future secure their inventions of faith by patent, then Romanists cannot infringe upon it, and American Catholic Churchmen should see to it in future that no contributions from them should go into the coffers of a Church whose chief article of faith rests upon a "Protestant invention." Facts are stubborn things, especially well-authenticated ones.

W. L. CULLEN.

#### NASHOTAH HOUSE

To the Editor of *The Living Church*:

In a recent catalogue of Nashotah House, we notice that Professor W. W. Webb is entered as "acting president during vacancy." As this might involve the corporation in legal obligations for his actions, it seems only right that this should be corrected. At their recent meeting held in Milwaukee, the trustees elected not Prof. Webb but the Rt. Rev. Dr. Nicholson, Bishop of Milwaukee, "as acting president during the vacancy." TRUSTEE.

#### HONORARY DEGREES

To the Editor of *The Living Church*:

I have received a letter from the Rev. Thos. E. Green, S.T.D., rector of Grace church, Cedar Rapids, Iowa, in which he states that I have been misinformed as to the jocularity of the transaction referred to in my open letter printed in your last issue.

Dr. Green makes the following statement, which by his permission I quote:

"I was the trustee who proposed the names for the degree of D.D. For years, since I have been in the diocese, Griswold College has been yearly decorating gentlemen 'at the East,' both lay and cleric, with degrees, which, I am informed, are very much prized, and are recognized in 'The Living Church Annual.' These have been S.T.D., LL.D., D.C.L., and Ph.D., in a wide and abounding variety. This year the Bishop has been away for many months, owing to sickness, but quite a list was ready both for original degrees, and for *nunc pro tunc* on degrees already promised or conferred. They were quite largely Eastern men, and mostly men of whom none of us had ever heard. Personally, I hold exactly as you do, not only as regards Griswold College, but as concerns many another "college," large and small. I even go



further: I think all scholastic and divinity degrees should be given for merit, and in direct response to theses or published volumes of recognized merit. But I have a half-dozen brethren who are rectors of Iowa parishes, who are earnest, devoted men, staying constantly in their places, and laboring to hold up the banner of the Church in this unfortunately feeble diocese. If there was any problematical glory in an honorary degree of this sort, I thought it belonged by virtue of merit to these men, and so I added their names to the Bishop's nominations, and moved the action that was taken. The only other degree was one in music, richly deserved by actual achievement and talent in sacred composition."

I am very glad to be permitted to reproduce this letter, for it seems to me to be the best possible comment upon my open letter of last week. Have we not had enough of the honorary degree business? P. C. WOLCOTT.

Highland Park, Ill., March 5, 1897.

To the Editor of *The Living Church*:

Let me thank Mr. Wolcott for his manly and timely protest on this subject, and you for publishing it. Shams are always bad, much more when they come under the guise of academic authority as divinity decorations! The curious craving for the D.D. degree by the rank and file of the clergy has probably favored the random supply of the article. This was the case also in the Mother Church in the age of Dr. Syntax and Dr. Primrose, but when all the dissenting ministers procured and paraded the title, the clergy of the Church preferred to remain content with the ordinary M.A. A "Rev. Doctor" is now rare among the clergy of the Mother Church, save among the really learned professors of universities, the bishops, and a very few other dignitaries. It is, in fact, regarded as having a sort of sectarian flavor when "sporting" by an ordinary parish priest, unless he be a man exceptionally distinguished in some branch of theology. E. C. PAGET.

Muscatine, Iowa.

To the Editor of *The Living Church*:

Give me space for a few words in reply to the "open letter" in your current number touching bogus degrees.

That the writer is for the most part just in his contention few will deny. But when he calls on the editor of "The Living Church Quarterly" to refuse publication to degrees conferred by the institution in question, he is clearly going too far. And this for several reasons. If a college is duly and legally authorized to confer degrees, and is so recognized by the bishop and convention of the diocese in which it is, on what ground may the editor of *The Quarterly* declare its degrees worthless and refuse them a place in his clergy list? Has the Church appointed him sole judge in this matter?

Again, the institution in question is, and has been for ten years and more, practically unchanged in its position and methods. If its degrees are worthless now, they have been worthless all along. Where, then, will the editor of *The Quarterly* draw the line? Will he reject the degrees conferred this year, and yet continue to recognize those granted in other years? Or will he make a clean sweep, undoing all the work of the college in this regard since it became, to use your correspondent's phrase, "a defunct institution?" In either event, I shall admire his audacity, but question his sense.

Now I am not defending the methods of this college, nor of any other. I am simply trying to make the point that the editor of *The Living Church Quarterly* has no right whatever to pass judgment in the matter referred to him by your correspondent. If the evil complained of exists, there are other and better ways of meeting it.

Chicago, March 7.

S. EDWIN BAILEY.

FROM NEW YORK: "Pardon me for having overlooked to send my subscription before. I enclose it now, and would congratulate you once more upon the excellent paper, so bright, lively, and interesting; that you are giving us. Go on and prosper!"

## Opinions of the Press

*The Church Times*

THE NINETY-THIRD.—Some of the newspapers were much puzzled the other day by the question whether Dr. Temple is the ninety-third or the ninety-fourth Archbishop of Canterbury, the lists in various volumes differing. The whole matter is a simple one when stated: Archbishop Stratford died in 1348. At that time the brightest ornament of the Church was Thomas Bradwardine, learned, wise, holy. His great influence with Edward the Third, whose chaplain and constant companion he was, many a time prevailed to save the king from cruelty and wrong-doing. The monks of Christ church, Canterbury, thinking to anticipate the king's wishes, elected Bradwardine as Primate without waiting for the *conge d'elire*. Edward resented this infringement of royal prerogative, and, in order to punish the monks, was so foolish in his petulance as to beg the Pope to do what the Statute of Provisors was soon afterwards passed to forbid; namely, to appoint another by his own authority. Pope Clement VI. (it was during the Avignon exile) thereupon appointed John Ufford, dean of Lincoln, a man who in his time had rendered the king good service by his wise statesmanship, but was now old and paralyzed. The king certainly meant to advance Bradwardine, but resented being anticipated. Ufford received the temporalities (Dec. 14, 1348), but before he could be consecrated he died of the black death. Bradwardine was then appointed. It is clear that in no ecclesiastical sense can Ufford be reckoned as an archbishop, and Dr. Temple is the ninety-third Primate of All England.

*The Outlook*

PLEASURE-GROUNDS.—No American village ought to be allowed to extend rapidly without retaining some place for a pleasure-ground. Beautiful views in this country are often to be seen only from private property; the places from which they are obtainable are inaccessible by proper paths, and when one reaches them there are no seats or other provision for comfort. In Germany there is always a well-worn path leading to any beautiful view, and there is generally provision for enjoying the view when one reaches the point. We need in this country a national endeavor to protect our fine scenery and to open it up. We need countless footpaths running from the main roads to points of outlook, and we need provision for rest at these points. All this involves very little expense; it is distinctly educational, and it would go far to ease the pressure of hard conditions on the host of people who now feel that they are cut off from the common enjoyments of life. Beautiful views ought to be public property, for no man owns the landscape, however the fields may be divided among individuals. American communities everywhere could not do better for their citizens, and for the future, than to cast about for places which, by dedication for public use, may become the pleasure-grounds of the people.

## Personal Mention

The Bishop of Alabama has become convalescent after his severe illness.

The Rev. Charles H. H. Bloor has been transferred from Christ church, Milwaukee, to the church of St. John the Divine, at Burlington, Wis. Address accordingly.

The Rev. Joseph L. Berne, late of Memphis, Tenn., has accepted charge of Shell Lake and Cumberland, diocese of Milwaukee, residing at Shell Lake.

The Ven. Joseph Carey, D.D., LL.D., Archdeacon of Troy, has returned from abroad, and resumed his parochial work at Saratoga Springs, N. Y.

The Rev. George W. Dunbar, a retired U. S. A. chaplain, has been transferred from the diocese of California to that of Milwaukee, and is now settled at Janesville, Wis.

The Rev. Joseph Albert Foster, of the diocese of Milwaukee, has entered on his duties as rector of St. Thomas' church, Methuen, Mass.

The Rev. John Ulric Graf, B.D., has been transferred from the diocese of Texas, and is serving temporarily at Trinity church, Prairie du Chien, Wis.

The Rev. Walter Hughson has accepted the rectorship of Trinity church, Detroit, Mich.

The Rev. Isaac Houlgate, late of North La Crosse, has been transferred to the diocese of Minnesota, and is settled as an assistant at Gethsemane church, Minneapolis.

The Rev. Robert W. Hewitt has changed his address from Kewanee, Ill., to 616 18th st., Moline, Ill.

The Rev. Henry Kingham who has been of late officiating in Newark, N. J., has been transferred to the diocese of Alabama, and is settled in charge of Trinity church, Florence, Ala.

## Ordinations

On Quinquagesima Sunday, at St. James' church, Oskaloosa, the Rev. Felix H. Pickworth was advanced to the priesthood by the Rt. Rev. Alexander Burgess, Bishop of Quincy, acting for Bishop Perry. The candidate was presented by the Rev. C. H. Bohn, rural dean, who, with the Rev. Dr. Hoyt, archdeacon of the diocese, joined in the imposition of hands. The sermon was preached by Bishop Burgess. Mr. Pickworth was formerly a Methodist minister and entered the Church through the influence and under the guidance of Mr. Bohn. His diaconate has been spent at St. Paul's, Durant, where, for the present he will continue to officiate. He has pursued his canonical studies in connection with Griswold College, Davenport.

## Official

At a meeting of the Standing Committee of the diocese of Massachusetts held this day, the canonical testimonials were signed, recommending Mr. Malcolm Taylor and Mr. George Stanley Fiske to the Bishop as candidates for Holy Orders. Applications were received from Mr. Richard Henry Wolfenden and the Rev. James Yeames, deacon, respectively, to be recommended to the Bishop for ordination to the diaconate and to the priesthood, and the same were laid over, under the rules, for one month.

EDWARD ABBOTT,

Secretary of the Committee.

Cambridge, Mass., March 2, 1897.

## Died

HOFFMAN.—At Jekyl Island, Georgia, on Thursday, March 4th, 1897, the Rev. Charles Frederick Hoffman, D.D., LL.D., D.C.L., rector of All Angels' church, New York City, and vice-chancellor of Hobart College, Geneva, N. Y., in the 67th year of his age.

At rest: in the communion of the Catholic Church; in the confidence of a certain Faith; in the comfort of a reasonable, religious, and holy hope.

KILMORE.—On March 4th, at his home in Delafield, Wis., in his 81st year, John Kilmore. He was senior warden of St. John Chrysostom's parish over 30 years.

NICOL.—Fell asleep, at Ennis, Texas, Rebecca Nicol, widow of the Rev. Walter Nicol, M.A., rector of Newton St. Petrock, N. Devon, England.

"May she dwell in the region of light . . . where is no weeping, sorrow, or heaviness."

POWERS.—Entered into rest, on Feb. 20th, the Rev. Pike Powers, D.D., rector of St. Andrew's church, Richmond, Va., in his 84th year.

## Acknowledgment

FOR the General Clergy Relief Fund, from "Virginia," St. Paul, ten dollars.

WM. ALEX. SMITH,

Treasurer.

## Appeal

(Legal title [for use in making wills]: The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.)

Domestic missions in nineteen missionary jurisdictions and thirty-five dioceses.

Missions among the Colored People.

Missions among the Indians.

Foreign missions in China, Japan, Africa, Greece, and Haiti.

Provision must be made for the salaries and traveling expenses of twenty-two bishops, and stipends of 1,368 missionaries, besides the support of schools, orphanages, and hospitals.

Remittances should be made to MR. GEO. C. THOMAS, treasurer, 281 Fourth Avenue, New York. Communications to the REV. WM. S. LANGFORD, D.D., General Secretary.

*Spirit of Missions*, official monthly magazine \$1.00 a year.

Send for samples of Lenten offering boxes.

## Church and Parish

CHURCHWOMAN desires position as companion, housekeeper, or to take care of motherless children. Address, "R," THE LIVING CHURCH office.

FOR SALE.—At a great bargain, a three-manual pipe organ, in good condition. Can be seen and heard. For particulars, apply to George S. Hutchings, organ builder, 23 and 37 Irvington st., Boston, Mass.

## The Editor's Table

### Kalendar for March, 1897

3. ASH WEDNESDAY.	Violet.
7. 1st Sunday in Lent.	Violet.
10. EMBER DAY.	Violet.
12. EMBER DAY.	Violet.
13. EMBER DAY.	Violet.
14. 2nd Sunday in Lent.	Violet.
21. 3rd Sunday in Lent.	Violet.
25. ANNUNCIATION B. V. M.	White.
28. 4th Sunday (Mid-Lent) in Lent.	Violet.

MISS JULIA COOPER, whose will was filed in the Surrogate's Court, Thursday, Feb. 25th, has left to Cooper Union of Science and Art, \$100,000; to the Adirondack sanitarium, \$25,000; and to the New York Infirmary for Women and Children, \$25,000. Miss Cooper was a niece of Peter Cooper, the founder of Cooper Union.

THE Rev. Charles Frederick Hoffman, D.D., LL. D., D. C. L., rector of the church of All Angels, New York City, died March 4th, at Jekyl Island, near Brunswick, Ga., from heart disease. Dr. Hoffman had been in ill-health for some time, but his death was entirely unexpected, and came as a great shock to his many friends. He went South for his health about ten days ago, accompanied by his wife and daughter and his physician, Dr. A. H. Smith. He was able to be about till Sunday evening, Feb. 28th, when he was obliged to take to his bed. His son, Chas. F. Hoffman, Jr., reached him before his death. His last sermon was preached at the church of All Angels on Sexagesima Sunday, and in its course he took occasion to remark that it was probably the last time he would ever address his congregation. Dr. Hoffman was born in New York in 1830, and was accordingly 67 years of age. He was a son of Samuel Verplanck Hoffman, who left him a large fortune, and a brother of the Very Rev. Dr. E. A. Hoffman, Dean of the General Theological Seminary. He was educated at Rutgers and Trinity Colleges, and received his theological training at the hands of the first Bishop Doane. His first two rectorships were St. Mary's church, Burlington, N. J., and St. Philip's-in-the-Highlands, Garrison, N. Y. In the year 1873 he was elected rector of the church of All Angels, New York City. Dr. Hoffman has always been most liberal in his benefactions, particularly where they would best serve the interests of the Church. He built the present church of All Angels, and presented it to the parish, while all of the many charitable activities of the Church received much pecuniary aid from him. He enlarged and added to the "plant" of the parish in ways that have been reported from time to time in the columns of THE LIVING CHURCH. He was a member of the board of trustees of St. Stephen's College, Annandale, N. Y., and gave it at one time \$100,000, besides many other benefactions, including the building of its handsome library. He was also a liberal benefactor of educational institutions throughout the land. Of late years he founded the Association for Furthering the Interests of Church Schools, Colleges, and Seminaries, and was its first president. He was vice-chancellor of Hobart College, which conferred upon him the honorary degree of LL. D. The degree of D.D., was given him by his alma mater, Rutgers College. The same honor was conferred by St. Stephen's College, which institution and the

University of the South awarded him the honorary degree of Doctor of Civil Law. He wrote much for Church publications, and especially in the interests of Church education. He leaves a widow, two sons, and two married daughters. His estate, including his handsome city house, and his country residence at Elberon, N. J., is estimated at \$6,000,000.

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### Schubert's Melodies

IT is one hundred years since Schubert first saw the light, and music lovers everywhere are keeping the centenary of his birth. If one asks what is the secret of Schubert's fame, the reply must be that he had pre-eminently the gift of song; and then the memory will dwell on his immortal "Serenade," and on his matchless "Ave Maria," and on the hundred other gems of song, like "Who is Sylvia?" and "The Lark," which flowed like magic from his prolific pen. But if one further asks, "What is the secret of this undying quality in melody?" the answer is not so easy. We all recognize a true melody, and absorb it into our musical being; it becomes part of us, an undying possession, which we assimilate as we do the sweet influences of light and air and sunshine; but, when we try to formulate the process by which a certain succession of rhythmical sounds thus impresses us, and sweetly haunts our memory, we are baffled. There may be mathematical reasons why such progressions of tone affect our senses; but, for the most of us, we can only accept the fact that such melodies influence our emotions, and resting content with that fact, and happy in the known result, permit the existence of the music which we love to remain as it is, in the mystery of its power.

There is something truly wonderful in this undying quality of melody. We are in the midst of the crowded street, when suddenly we are arrested by the sound of a well-known song. It trolls forth from some source we know not, every note is whistled clear and true, and musical; it takes us back to years that are gone, and transports us a thousand leagues beyond the sea. Where and how did that melody reach those unknown, and it may be, thoughtless lips, and how is it that form of sounds took root and flourished into being in that young heart, from which it floats, clear and telling, as when we first heard it? It is the result of that mysterious living power of true melody. Such experiences come often to us in the most unexpected manner, and in remotest places, and wherever such melodies reach us, whether at home or in the mountains, or far away, they come like living things to renew our emotions and give us fresh delight.

Such was the power of Schubert, and it is for this melodic faculty he is most remembered. The story of his life is somewhat sad. He knew poverty and pinching want, and died in these sad conditions May 15th, 1828. Forty years after a monument was erected to his memory in Vienna, and on the evening of the same day a concert was given, made up solely of his compositions, which netted twenty thousand florins. Since then the power of his melodies has extended, in ever-widening circles, over the civilized globe. He wrote symphonies, sonatas, operas, and Masses, the delight and wonder of music lovers, but his true fame rests upon his unrivalled songs, which will ever show the mysterious and undying quality of melody.

This melodic quality has place also in his Masses, but the form is more extended of course than in the restricted limits of his songs. These Masses have been arranged to the English words of our Communion service, and well repay the study of good choirs. They cannot be performed by ordinary singers; they call for vocal ability of the best order, and solo voices of some power. The simplest is the Communion service in G. The *Agnus Dei* of this service is short, very pleasing, and is, in Church music, as attractive and inspiring as his best songs in the secular vein.

It will occur to many that some of our own hymn tunes have also this undying quality which ever inheres in true melody. Where this exists such hymn tunes are priceless. A sure test of the presence of this vital principle in a tune is this—if the congregation, on first hearing it, join in heartily at the third verse, if not before. Tunes that cannot thus arouse the people have not that mysterious undying quality of true melody. K.

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### An Apostle of the Wilderness

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

V

THE JOURNEY TO ST. PAUL.

EARLY in June, 1850, Dr. Breck returned from the East, accompanied by two clergymen, the Rev. Timothy Wilcoxson and the Rev. John A. Merrick, a deacon just in orders. These clergymen, with Dr. Breck, remained a week at Nashotah recuperating from the long and tedious journey from New York. On Dr. Breck's resignation of the presidency, all the preparatory students left for their several homes. Twelve theological students remained. Meanwhile, the Rev. Azel D. Cole, a classmate of Dr. Breck's, and formerly rector of St. Luke's church, Racine, had become president of Nashotah House.

I immediately called on Dr. Breck upon his arrival, and begged him to let me go with him to St. Paul, where I understood a new Nashotah was to be started. After considerable hesitation he consented, and so on the 14th of June, 1850, the journey began. It was by stage to Milwaukee and then by railroad, sixty miles, to Janesville, Wis., and then by stage again, one hundred and twenty miles, to Galena, Ill., where we embarked on the good steamer "Nominee" for St. Paul, four hundred miles up the Mississippi. Saturday afternoon found us up as far as Prairie La Crosse, then a hamlet of three or four houses, where we landed and remained until the following Tuesday, because Dr. Breck would not travel on Sunday. The next day being Sunday, and no place for a service ready, it was determined to go out to the bluff, about a mile distant as it looked, but which we found to be nearer two miles than one. Then a climb to the top of the bluff, three hundred feet high, where we held our service, which consisted of Morning Prayer and the Holy Communion. Brother Wilcoxson preached a sermon; the other three, sitting on the rocks around, constituted the audience. The following day, Monday, no steamer being due before Tuesday, an expedition was organized to cross the river and take possession of Minnesota in the name of Holy Church.

I have often since that time tried, in passing, to locate the place of our landing, and have wondered how these men, totally inexperienced, could have ventured to encounter

the strong current of the broad river, especially in a common dug out, or log canoe. As a boy I had experience with this sort of craft and easily managed my small vessel, but the three brethren who took passage together in a large clumsy affair, stemmed the current with difficulty and got over only after a prolonged struggle. I do not believe they quite realized the danger and difficulty of the undertaking. Having fastened our canoes to the bank and found a place suitable for the purpose, Brother Merrick chopped down a small tree, about four inches in diameter, and cutting off a piece five feet long, he bound it with twigs to another tree, into which he had cut a notch about five feet, I should say, from the ground, thus forming a cross, at the foot of which the Holy Communion was celebrated. I was personally much interested in this service, as I was filled with great fear lest Indians might appear out of the dark forests and disturb our devotions and perhaps carry away our scalps as trophies. There was full Morning Prayer and Holy Communion, but no sermon this time. I withdrew from the service at this point and stood at the water's edge with one foot on my canoe and a small, weak-minded pistol in my hand, ready for any emergency. I flattered myself that I was a sentinel on guard, but the service seemed to be interminable, and it was with great thankfulness I echoed the last amen on that occasion.

We returned as we came, having formally taken possession of Minnesota in the name of God and Holy Church. To my boyish mind it seemed a lucky escape from the savages, but to Dr. Breck and the two brethren it was a most real and sacred act of consecration of the soil which they intended to occupy; while to the savages, if ever they saw it, that lone and neglected cross must have been an object of wonder, an outpost of civilization from which its defenders had retreated.

On the afternoon of the Sunday a service was held in the house of a Mr. Levi and the Baptism of his infant child was celebrated.

Tuesday afternoon, the 25th of June, we took passage on the stern-wheel steamer "Yankee" for St. Paul, where we arrived in the forenoon of June 27th, 1850. In the afternoon we steamed up to Fort Snelling, four miles, reaching there about sunset. The Rev. E. G. Geer, D.D., then chaplain of the post, was at the wharf to welcome us. I presume to say that our coming was the happiest day of his ministerial life. It was the day he had prayed and waited for; the realization of his dreams for the future of the Church in that new territory.

The missionaries were received with every expression of gladness and a large-hearted hospitality I shall never forget. We were escorted in triumph to his quarters in the fort, and for nearly a week were bountifully entertained. The day following our arrival, our party was driven up to Minnehaha Falls and from there on to St. Anthony Falls, passing over the ground where the beautiful city of Minneapolis now stands, but which, at that time, had not a single house to bless itself withal, or one thing to indicate or prophesy its present greatness. There were in the Territory at that time three important towns: St. Anthony, Stillwater, and St. Paul, the largest, with about twelve hundred inhabitants. The first two were settled by lumbermen from Maine. The population of St. Paul at this time was made up of three classes: French, half breeds from Canada, the American Fur Company, and a good

many young men who had come out to seek their fortunes, mostly single men.

There was on the bluff fronting the river a Roman Catholic church built of logs; there were also two small school houses and two hotels of some pretensions, and in the upper town a Presbyterian church, presided over by E. D. Neil, a man of intelligence and enterprise, and to whom St. Paul is much indebted in many ways. Dr. Greer had visited and held occasional services in one of the school houses for several years, as he was able, and it was in this school house that services were arranged for by Dr. Breck, on Sunday the 30th of June, 1850.

There were no marked incidents on the voyage up the river which throw light upon the character of Dr. Breck, except that the regular full Morning Prayer was said each day in one of our staterooms, including the "dearly beloved brethren," greatly to my discomfort of mind and body. A Mississippi steamer stateroom is not a large affair at the best; about seven feet in length by six feet in width, one-half of which is occupied by the berths; three feet by six was therefore the size of our chapel. The two clergymen, not including Dr. Breck, who stood at the east end when he could, sat upon the side of the lower berth, while I, perched on the upper berth, solemnly overlooked the proceedings below. I should have been very well content, only that I was in mortal terror lest there should be listeners who would wonder and smile, perhaps, at our concentrated and almost secret rites. I never could quite understand the motive Dr. Breck had in seeming to be continually on the hunt to find a spreading tree or suitable place for the full Morning Prayer, unless it was that in this way we were spreading the Nashotah idea out over all the Northwest, "from the rising of the sun to the going down of the same."

Thirty miles above La Crosse we passed the site of Winona, now a beautiful city of near 25,000 inhabitants, then, I remember, a prairie about seven miles long by one in breadth, backed by a rocky bluff, three hundred feet high, and at the centre, on the river bank, the tents of Wabasha and his small band. Forty miles further up we came to the foot of Lake Pepin, a beautiful sheet of water, thirty miles in length and an average of perhaps three miles in width. Four miles above the lake, in a sharp bend of the river, we saw the place which was to be the future city of Red Wing, with its picturesque surroundings; at that time an Indian encampment held quiet possession. Fifteen miles further up we came to the junction of the St. Croix river with the Mississippi. The St. Croix comes in from the north, and appears to be the continuation of the Mississippi, and this appearance is strengthened by the width of the stream, which is really Lake St. Croix, at the upper end of which the city of Stillwater is situated. It is from this place, Point Prescott, that the great river, not so great here, deflects to the northwest for thirty miles, where in going up it strikes a bluff which turns the course of the stream to the southwest; a mile from this turn, on the right and on a level plateau, a hundred feet above the water, stands St. Paul, in a circumvallation of bluffs, which, starting high from the river, like an arm encircle the city. On the west side it passes on up to Fort Snelling, four miles, not touching the river-front within half a mile, until it reaches the fort. In the centre of the circle, in the elbow of the hills, where they dip lowest, half a mile

back from the edge of the first bluff, was located the new mission. To the right and left as you faced the south, a commanding view of the upper and lower towns could be obtained. It was upon this vantage ground that I spent many hours of every week watching for the signs of a coming steamer round the bend, for this was our only means of correspondence with the outside world in 1850, and only twice a week did we hear the whistle or catch a sight of the steamer as it appeared far away beyond the intervening forest. About three miles below St. Paul there was a very shallow place known as "Pig's Eye Bar," on which steamers in low water were detained often for twenty-four hours, a very tantalizing thing to business men. It is needless to say that half of the inhabitants of the town turned out to greet every fresh arrival. I remember that there came to live with us from somewhere, a colored boy about eleven years of age who had a very shrill and remarkably piercing voice; he could imitate a steamer's whistle so exactly that it was often mistaken for it, to the discomfort of many who rushed out expecting a letter by that very boat. He was voted a nuisance, generally, but still he shrieked, to the vexation of the credulous, but to his own intense delight.

(To be continued.)

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### A Noble Missionary

THE death of the Rev. Solomon Burleson, missionary to the Oneida Indians in Northern Wisconsin, recorded in our last issue, brings to a close the life-work of another of those remarkable men and indomitable soldiers of the Cross who have adorned the annals of the Church in the Northwest since the days of Kemper and Breck. Mr. Burleson was born Jan. 31, 1833, in Courtland, N. Y., but most of his early life was spent in Vermont, where he studied medicine under his father who was a physician, taught school, and finally adopted the profession of the law, being admitted to the bar in 1855. The same year he married Abigail Pomeroy, of Franklin, Vt., the faithful and devoted partner of his heroic labors in the years to come. Mrs. Burleson still survives, honored and loved by all who have come within the sphere of her influence or have known the history of her life. In 1858 Mr. Burleson removed to Wabasha, Minn., and was soon prominent as an editor and successful lawyer. In a short time he became district attorney and saw a career opening before him in law and politics which would have insured his future. The first visitation of Bishop Whipple, after his consecration in 1859, was a turning point in the life of the young frontier lawyer. Up to this time he had not been a member of any religious body. Aug. 7th, 1862, he was baptized in a deserted saloon which served as a church, and, with his wife, was confirmed the same day. He immediately surrendered his profession, with its assured prospects, and became a candidate for Holy Orders. After conducting for a time the parish school in Red Wing, under the Rev. E. R. Welles, afterwards Bishop of Milwaukee, he removed to Faribault in 1863 to complete his preparation. Here he was ordered deacon and began his missionary career. His studies were directed by the Rev. Solon Manney, D.D., one of the most learned theologians in the Church at that time. He also came under the inspiring influence of Dr. James Lloyd Breck who was conducting an effective missionary work in

all the new settlements within a radius of thirty miles.

Mr. Burleson upon his ordination to the priesthood was settled at Northfield, assuming charge at the same time of Dundas and Cannon Falls. At the end of seven years he had built churches at each of these places, those at Cannon Falls and Dundas being of stone. Removing to another part of the diocese, in the course of the next five years he built a church and rectory in Blue Earth City and a church at Wells. In 1875 he followed Bishop Welles to Wisconsin and took charge of Lancaster, where he built a rectory. Leaving Lancaster in 1880, he spent the next eleven years at Beaver Dam and Sussex, doing at the same time a large amount of missionary work in other places, such as Columbus, Juneau, and Fox Lake. At Sussex he again built a rectory. Thus in every scene of his labors he left behind some permanent monument of his untiring energy and zeal.

In 1891, he was appointed by the Bishop of Fond du Lac to the Oneida mission. His knowledge of medicine, as well as his legal training, together with his varied practical experience, gave him peculiar fitness for this work. He was able to minister to the needs of his people in many material ways, as well as in the line of his priestly vocation. The extreme hardships to which the poor members of his flock were subjected in sickness prompted him to undertake the building of a hospital. With much toil, this work, so near his heart, was at last accomplished, and he had the great satisfaction of seeing the building completed and ready for its proper use, before he passed away.

Mr. Burleson was peculiarly qualified for the pioneer and missionary work to which he devoted his life. He was a man of strong physique, great activity, and a determination which knew nothing about obstacles. His unvarying cheerfulness under all circumstances was a marvel to his friends. His wide knowledge of practical affairs, and his readiness in adapting himself to the conditions and to the people among whom his lot was cast, always insured his success. Like St. Paul, he was "in labors more abundant"—labors for the upbuilding of the Church in both the spiritual and the material spheres, and labors with his own hands not to be chargeable to his flock beyond their ability. Among a hard-working people he worked harder than any. To every building he erected, he contributed not only his intelligence in the planning, but his own manual labor; and in the earlier days, to supply his family with bread, he ploughed the soil of the prairie with his own hands, or went into the forest and wrought as hard as his neighbors to provide against the cold of a Northwestern winter. In the meanwhile, there was no remission of his missionary efforts, involving long drives through the woods or over the broad prairie, covered in winter with endless fields of snow. In every place, he left not only material memorials of his work, but spiritual monuments of an enduring character, the fruits of faithful instruction, and an example of self-sacrifice.

Generous to a fault, he thought no more of money than a multi-millionaire, but had perfect faith that those near and dear to him would never be forsaken. Of his family of five sons and three daughters, all were able to obtain an excellent education. Three of his sons are already in Holy Orders, and the other two are preparing for that sacred vo-

cation. It was a fond hope of his later years that he might live to see the day when, with his five sons all priests, he might join in a glad service of thanksgiving. It was a hope not destined to be realized in the letter, yet in a higher sense, it doubtless may be. In an age when material ends shape the lives of so many, it is hoped that the example of such a life may not be lost upon some of those who read these lines. They are the record of one who endured hardness as a good soldier of Christ, and has assuredly entered into his reward. "May he rest in peace and light perpetual shine upon him!"

### Book Notices

**The Mystery of Sleep.** By John Bigelow. New York: Harper & Bros.

A charming essay in eight chapters upon this world-old puzzle. The author has evidently thought much and read much, but we think a little more accurate observation of facts of nature under his eyes would have saved him from making such a statement as this: "The heart and the lungs never rest," or this, "The process of inspiration and of expiration goes on with unrelenting vigor." But not content with this false statement, he goes on to add, "The same is true of our stomach, our glands, our kidneys, and all our mysterious digestive apparatus."—all of which any physician would tell him is not true. It is true that they never cease working, but that their vigor is unrelenting, a few minutes' observation of one at sleep would have shown him, that in spite of his theory, the whole body in all its parts works less vigorously in sleeping than in waking hours. Mr. Bigelow's idea is that sleep is not simply or primarily a time of rest for the tired body, but a period for the development of the spiritual side of our nature. The quotation on his title page embodies his thought: "The night time of the body is the day time of the soul." Whether the author unfolds any more clearly the mysteries of sleep, or not, at least he writes in an extremely interesting way, and evidently with a *con amore* spirit.

**Catholic Faith and Practice; a Manual of Theological Instruction for Confirmation and First Communion.** By the Rev. A. G. Mortimer, D.D., rector of St. Mark's, Philadelphia. New York: Longmans, Green & Co. Pp. 340. Price, \$2.

Viewed in any light, this is a notable book. It is the fullest and most ambitious manual for Confirmation issued thus far in the Anglican Communion. It is also the fullest and most perfect statement which has yet been made of the beliefs and practices of the most "advanced" teachers in our American Church. It purports to be written for the use of the clergy in the instruction of children for Confirmation, and for the edification of adults. The gifted author has, therefore, attempted to write in a style more free than generally belongs to dogmatic theology. To such of the clergy as accept its teachings, it will prove an invaluable work. We know of no book in the English language which will be of equal value to them. It is evidently the fruit of a thorough study of the chief Anglican and Roman divines. Not every one has the time or the linguistic ability to make such a study for himself, and it is a great convenience to have at hand such a scholarly compendium as this, for study and reference. We think the author is altogether too much influenced, both in his beliefs and in his expression of them, by Roman scholastic theology, and should seriously deprecate a return to the methods of the schoolmen. We wish that the author had kept himself more free from them in this book, while we gladly and fully recognize the high merits of his work. It is a very full and, at the same time, a very compact treatment of the points upon which all Christians ought to be well informed; well balanced and well arranged, laying emphasis upon exactly the right points. The sacraments, especially the Holy Eucharist, occupy a large space. The subject of Penitence is treated with

great skill, and many practical directions given for the conduct of the Christian life. Whenever the author shakes his scholastic fetters off, he writes with rare force and beauty, as in the chapter upon "The Church," which we regard as one of the ablest presentations of that subject which we have ever found. From time to time, also, he works in very happy illustrative and descriptive paragraphs. Though there are many of his statements which we cannot accept as Catholic, we heartily commend the book to the judicious and discriminating use of the clergy as an interesting and valuable collection of not easily accessible materials.

**The Love of God.** Addresses on the Seven Last Words, together with a Sermon for Palm Sunday and one for Easter Day. By Henry B. Restarick, rector of St. Paul's, San Diego, Cal. New York: Thomas Whittaker. Pp. 163.

Both for private reading in the Holy Week, and for helpful preparation towards, or direct use in, the Three Hours' prayers and meditations of Good Friday, Mr. Restarick's little book, by reason of its deep thoughtfulness and most spiritual tone, will be found a meet companion at the approaching season.

**A Layman's Lent.** By Archibald Campbell Knowles. With a Preface Commendatory by Dr. Nicholson, Bishop of Milwaukee. Philadelphia: George W. Jacobs & Co. Pp. 138, violet cloth, gilt. Price, 60c., net.

One of the most thoroughly apt books we have met for companionship in the season. Mr. Knowles has a rare gift for making his subject so winningly clear that we doubt if any can take this little book in hand for the present Lent but he shall end it with a consentient understanding of the Church's observance, and a heart thankful for the meet instruction and spiritual help obtained by means of it. The appendix of short forms of prayer for morning and evening use, and in preparation for the Holy Communion, is very valuable.

### Books Received

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

#### THOMAS WHITTAKER

**How to Read the Bible: Hints for Sunday school Teachers and other Bible Students.** By Walter F. Adeny, M. A., Professor of New Testament Exegesis, etc. New College, London. 50 cts.

**The Love of God; Addresses on the Last Seven Words; Together with a Sermon for Palm Sunday and one for Easter Day.** By Henry B. Restarick, rector of St. Paul's church, San Diego, Cal. 60c.

#### THE MACMILLAN COMPANY

**Isaiah (The Modern Readers Bible).** Edited with Introduction and Notes by Richard G. Moulton, M. A., Ph. D. 50 cents.

S. P. C. K., London. E. & J. B. YOUNG, Importers  
**The Sympathy of the Passion.** By the Rev. F. W. Isaacs.

#### J. J. McVEY, Philadelphia

Purcell's "Manning" Refuted. Life of Cardinal Manning. With a Critical Examination of E. S. Purcell's Mistakes. By Francis DePressense. Translated by Francis T. Furey, A. M. \$1.

**Three Dialogues on Pulpit Eloquence.** By Mgr. Francois de Salignac de Lamoignon Fenelon. Translated and illustrated by quotations from modern writers, with an introductory essay by the late Samuel J. Eales, M. A., D. C. L. \$1.

**The Church under Queen Elizabeth.** By Frederick George Lee, D.D. \$1.20.

#### JAMES POTT & Co.

**New Testament Hours.** By Cunningham Geikie, D.D., LL. D. Vol. IV. St. Peter to Revelation. \$1.50  
**Words for the Church.** By the Rev. Edgar Gardner Murphy. With an Introduction by the Rt. Rev. Thos. F. Gallor.

**The Divine Library; Suggestions how to Read the Bible.** By J. Paterson Smyth, B. D., LL. D. 50 cents.

**Thoughts for the Lenten Season.** By Mrs. C. H. Smith. 75 cents.

#### LONGMANS, GREEN & Co.

**Christ's Temptation and Ours.** By the Rt. Rev. A. C. A. Hall, D.D., Bishop of Vermont. \$1.

**The Larger Life.** Sermons and an Essay. By the Rev. Edgar G. Murphy. \$1.25.

#### UNION QUOIN Co., Chicago

**A Liturgical Sunday School Service Set to Ancient Church Music.** By A. T. H. Brower.

# The Household

## Doctor Preston

BY ANNIE L. HANNAH

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CHAPTER VII.

WEEKS had passed since that bright winter morning when, for the first time, Oliver Preston had looked into the face of the girl in whose favor he had just resigned a fortune. He had gone quickly down the path to meet them when he saw that they had paused at his gate, as Mrs. Raymond had done in her surprise at seeing him. He had recognized Miss Lea at once when he saw her standing beneath the snowy arch of the trees. Strangers were too rare in little Crafton for him to have doubted her identity, even had she not been in Mrs. Raymond's company. How strange a thing it seemed, he thought, as presently, hat in hand, he found himself being presented to "Miss Lea," and casting upon that young lady a quick, exploring glance, that she should be standing there so unconsciously—this girl with whom his life had become so suddenly and unexpectedly associated—her beautiful eyes raised frankly to his face as she returned his salutation. She was very pleased to meet Doctor Preston, she said; already she had heard his friends speak of him. How little she imagined, flashed through Oliver's mind as, with a quiet smile, he listened to her few graceful words, what he had already heard of her; how intimately he was acquainted with her affairs! She had offered him a hand in friendly greeting, and he had taken and unconsciously retained it in his own, while, with his eyes fixed on her face, these thoughts had passed quickly through his mind; and he was only recalled to himself and his surroundings by her gently withdrawing it. He turned then to Mrs. Raymond, and answered, as he shook hands with her, to the question in her eyes: "My business did not keep me as long as I expected, you see. I am on my way to let Dr. Simpson know that I am at home, but I am coming in this afternoon to tell you all about my day in New York. You see, Miss Lea," glancing down at her with laughing eyes, "that when we country people go to town, we are expected to return primed with interesting information on every possible subject."

"Then I suppose that it would be useless to invite you to come on with us to the church?" said Fanny Raymond, changing the subject, as she saw that he wished. "I am going to take Miss Lea to see the organ; she has promised to play for us and take charge of the music. Is not that kind? and so soon, too!"

"Why, how delighted the old parson will be! Miss Lea, you may ask anything of him if you are going to help him out with his music. I wish that I might go and enjoy the treat, but I must catch the doctor before he starts out. Well, youngster," stooping to pinch his godson's glowing cheek, "you're not looking very delicate!" Then, with a bow, he replaced his hat and went quickly on up the street, leaving little Mrs. Raymond, though she could not have explained why, full of anxious forebodings.

It was well for Margaret Lea that, without having at all anticipated such a thing, she ended by spending the entire morning with her new friend; for, though neither prejudiced or unreasonable, Fanny Raymond

would have found it hard to greet, with the frank simplicity which characterized that interview, the person who had, as she was pleased to express it, "deprived Oliver of his fortune;" though he laughingly pointed out to her the fact that it was he who had been in danger of doing that for Miss Lea. But after those hours spent in her company she would have found it as impossible to harden her heart against the bright, generous nature which so strongly appealed to her own. They had gone first to the church, where they had found Paul, and together the two listened entranced to the glorious harmonies which, beneath Margaret's touch, rose and swelled till they filled all the place, then sank and died away. The girl was pleased and happy over their appreciative and intelligent delight, and grateful to them for this opportunity to make herself of use; and when, later, Fanny carried her off to show her their pretty little home, which her own ingenious hands had beautified and made cosy and comfortable—in their tastes and sympathies they found so much in common that they were drawn closer, and became better acquainted than would have been possible in weeks of ordinary social intercourse.

"I cannot quite hate her, as I would like to do, Oliver," the little woman had said, when, as simply and briefly as he could, he had told them the story (over which they were so distressed and disappointed that he found himself, to his own amusement, enacting the role of comforter), "because I have come so near to loving her already. And now to think of her turning out to be your enemy!"

"Poor little enemy!" said Oliver Preston, an odd, little smile flitting across his face; "poor, unconscious little enemy!"

He had pondered long, that evening of his return, over the possibility of withholding Miss Lea's name from the account that he would be obliged to give his friends of the result of his interview with the lawyer. It had been his first impulse so to do, but he realized almost immediately that the story of his short and romantic meeting with her cousin might very naturally be mentioned in her presence, which would result, at least, in awkward questions. And so he had deemed it wiser to let them know all.

"Of course there was nothing else for him to do; nothing else that would have been

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possible for him to do," said Paul Raymond to his wife that night after Oliver had gone; "but how many men would have done it in just that way, and have been so anxious to keep all knowledge of it from the girl? But Oliver always was the very soul of chivalry!"

His wife was standing before him as he made this remark, with a hand on either shoulder, and as he finished speaking she looked up at him quizzically, with her head inclined a little to one side.

"I don't know how many other men would have done it," she said, "but I know one, and that's you, Paul Raymond!"

"Sweetheart," he said; and taking her face between his hands, stooped and kissed her, with a soft little laugh.

For a long time after his return home that same evening, Oliver Preston stood gazing down into his fire, his elbow resting on the mantel, his sleek head slightly bent, and that same smile playing about his lips; for from the flames there seemed to rise before him a vision—a tall, slender girl, standing beneath the snowy arch of the trees, a bright color glowing in the soft brown of her skin, her eyes raised, with that frank, friendly look, to his.

"Poor little enemy!" he murmured; "poor, unconscious little enemy!" And the room looked very empty, and very, very dreary when he turned from the fire to take up his work.

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Oliver was very constantly occupied during those weeks which followed his return from the city, and his friends complained that they saw little or nothing of him; which, indeed, was the truth, for that fleeting glimpse of freedom, before the cup was dashed from his lips, had made it doubly hard for him to return to his bondage, and the craving to do justice to those who had been wronged was, if possible, stronger than ever. And so every moment that he could spare from his professional duties, and they were not many during the daylight hours, for his patients lay for miles away in all directions, was devoted to the writing of those medical articles for which he could always find a ready market, and the proceeds of which were a very material assistance towards the fulfillment of his one great object in life. Poor old Martha who had been for years in the family and who was devotedly attached to him, worried and fretted, insisting that he would kill himself sitting up "to all hours," working as he did. And when he only laughed at her fears, assuring her that the fresh air, her excellent food, and his cold baths would keep him in trim for anything, she refused to be comforted or convinced, and begged the minister to remonstrate with him; which Paul Raymond did, most seriously. But Oliver's reply was always the same.

"Just wait," he would say, "till I have rid myself of this Old Man of the Sea, and then you shall see how idle I can be. I should not be in the least surprised if you lost sight of me for several months when that happy day arrives when I shake the old bore forever from my shoulders. It's of no use, Paul," he went on more gravely, "I cannot rest till these debts are paid. Why, those hours during which I thought I would be able to wipe them out were like a glimpse of paradise! But the good time will come again," he would add, hopefully; though sometimes stifling a sigh as he realized how remote that prospect was.

Because of this, and the added fact that Miss Hester had needed him much less frequently since she had been surrounded by such tender, watchful care as Margaret Lea lavished upon her, he had not been thrown as much with the latter as would otherwise have been the case, for though she quite often spent an evening with the Raymonds, Oliver was now there so little that he seldom happened in at the same time. But he heard of her everywhere, for Margaret had not been satisfied with taking charge of the music at Crafton, but had extended her labors to Dexter Mills, going thither with her friends to the Sunday service, and presently finding her way over on week days, when she would call upon any whose names the minister gave her as needing specially such attentions. "I am so glad that you feel that you care to do this, Miss Lea," he said to her one day when he had been giving her a list; "it has long been my wife's desire to go more among the people here, but the distance is so great that she can seldom find the time, with all her duties at Crafton.

To Margaret, next to her music, this was her greatest pleasure. She had gotten herself a little horse which she could ride when the weather became suitable, which she drove now in a sleigh or low phaeton, and almost any day she might be seen on the roads in or about Crafton, or climbing the hills, either alone, or with some one whom she thought needed the air or change. Two or three times she had taken Miss Hester out,

having obtained the doctor's consent, and the trial had proved most successful.

On that first Sunday that she had taken charge of the music at the Mills, Oliver happened to be visiting there, as he frequently was at that hour of the day, and having finished his calls slipped in late to the service and took a seat near the door. He had not heard that Miss Lea was to be there, but as the first notes from the little organ fell upon his ear he leaned forward eagerly to where he could see the musician, though he had little doubt as to whom it would prove to be. He was feeling somewhat weary and depressed that afternoon, having sat up half the night and started out early in the morning, so resting his head on his hand, sat there listening dreamily, soothed and quieted by the sweet strains; and when later on in the service she sang alone Mendelssohn's exquisite, "O, rest in the Lord, wait patiently for Him," Oliver, in his dusky corner, felt as though the message and the promise were for him alone, and went away refreshed and strengthened; and after that seldom or never missed being present during at least a part of the simple service.

Continually, as he went his rounds, he came upon fresh evidences of her presence. Little dainties to tempt delicate appetites, fresh flowers and cooling drinks began to appear, and many a little child showed him with pride the picture-book or game that the "pretty new lady," as they soon came to call her, had brought to them.

Nor did Margaret's efforts end with the children. She begged Paul Raymond to tell her of something that she could do for the men. They seemed such hopeless, dreary creatures, as they hung about the saloons with which the little town was most abundantly supplied, that she longed to bring some brightness into their lives.

"I know how much you and Mrs. Raymond have already done," she said, half pleadingly, a soft little color creeping into her cheeks, for she hardly knew how to express her desire, "but there must be something left that I can do—some way in which I can help, in which I can use some of this money."

"Indeed there is, Miss Lea," the minister had said, coming to her relief as he guessed what it was that she wished him to understand. "We have been simply longing for

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a room where they could meet at night to read the papers; a sort of opposition to the saloons, you know, have we not, Fanny? But we have not been able to manage it, and if you would like to give them this it would be an untold blessing."

"A reading room! what a delightful idea!" cried Margaret, her eyes shining with happy excitement. "And we must have books, and games, and the current magazines."

"Why, I had no thought of such magnificence as this, Miss Lea, I can assure you, and I do not think that I can allow you to be so generous."

But Margaret had stopped him. "Mr. Raymond," she said, earnestly, "I am sure that you would be the last one to want to hinder me, or who would need to be reminded that more than half the pleasure of having money lies in the power that it gives one of doing just such things as this. I cannot explain to you my feeling in regard to this that has of late come into my hands, I only know that it seems to me a solemn trust. I have had so little to use in such ways as this," she continued, simply, "that it is a positive luxury to do so now."

And after that, of course, he had nothing more to say, and very soon the reading room became a blessed reality. To the original plan Margaret had added a little place in connection with it where they could get tea and coffee and light refreshments for less than they were obliged to pay for "a drink" at any of the saloons; and this had proved a splendid success. She wanted this to be quite free, but Mr. Raymond had discouraged that idea, and so she had consented to make a slight charge, on condition that the proceeds of such sales should go towards establishing a loan fund on which the men could draw in illness or lack of work.

During the afternoons the rooms were devoted to the use of the women, and there were held cooking and sewing classes, in both of which arts the poor creatures were sadly lacking, many of them having gone straight from mills and factories to the care of home and children, without the smallest experience to help them, and it was little wonder that the men found the brightly lighted saloons a pleasant change from their cheerless homes. She established, also, a loan closet, and stocked it with bed linen and other articles needed in illness, which could be borrowed and returned when the necessity was past. In all this work Fanny Raymond could often aid her much by her broader experience, and though she could never have undertaken such a work alone, she was often able to spend an afternoon with Margaret. Miss Hester, too, found ways in which she could be of very material assistance. She prepared samples of every variety of stitch, and the beautiful models acted as an incentive to the girls and women, some of whom were very eager to learn.

And as for Margaret herself, never in her life had she been so happy, so content.

(To be continued.)

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**A**DOLPHUS HAENSLE and Augustus Noll, two Black Forest, Germany, clock-makers, have just finished what the St. Louis Republic calls the most wonderful of all clocks, an astronomical and horological oddity that throws all previous efforts "in the shade." It shows the seconds and strikes the hours, quarters, and minutes, besides giving a calendar of days, weeks, months, and years up

to the year 10000. It also shows the solar system, the phases of the moon, the revolutions of the earth and the zodiac, besides giving on its seventeen faces the correct time for Berlin, Prague, Riga, Vienna, Cairo, Tiflis, Trieste, Rome, Munich, Berne, New York, Geneva, Boston, Paris, Metz, London, and on the large face in the centre, the time at the place where the clock is located.

At the right of the principal works there is a calendarium, at the left a music box, and at the front a globe with its various movements correctly imparted by a simple piece of mechanism attached to the clock. Above the movement the second and minute hands are placed. At the expiration of each minute an angel strikes a bell, whereupon the hands on each of the seventeen faces simultaneously move forward one minute. The expiration of the quarter hour is indicated by the angel striking twice. In the course of each hour the ages of man are represented. At the end of the first quarter a child appears, at the second a youth, at the third a man in the prime of life, and at the fourth an aged grandsire. The hour is struck by a figure of death, by whose side stands an angel, who nods at death not to strike at the appearance of the first three figures, but suffers him to hit the bell when the old man appears on the scene. At the left of the clock, on a shelf by its side, stands Christ surrounded by the twelve apostles. At the time when death strikes the hour, the twelve bow before the master, who goes through the act of blessing them by bowing his head and raising his hands.

At 6 o'clock, both morning and evening, a sexton rings a bell and the figures of three monks appear and go into the church for prayer; as they disappear through the door choral music is played. At 10 in the evening a night watchman appears and blows his horn hourly for the next four hours, or until 2 a. m.; at 3 a cock crows from a window in the upper left-hand corner of the clock. At 12 o'clock both noon and midnight, the music box plays for five minutes, and at 12, midnight, the calendar changes, the following day and date appearing, and at the end of the month, whether it is one of thirty or thirty-one days, the name of the next month appears in the slot. Not even the leap years are forgotten. At the upper left-hand corner, near the crowing cock's window, is a representation of the revolution of the sun around the earth and a correct calendar of the seasons. On the other side the moon is represented going through her various phases.

Each season is represented symbolically. March 21 spring appears as a maiden with wreaths of flowers, a child accompanying her; June 21 she appears with a sheaf of wheat, the child carrying the sickle; Sept. 21 both carrying fruits; Dec 21 the maiden is sitting at a spinning-wheel and the child is playing with a spindle. Dec. 25 a lovely Christmas scene in the chapel is presented, the music box playing appropriate tunes. Dec. 31, at 12 o'clock, a trumpeter appears, and plays a solo, accompanied by an invisible orchestra. This indicates the beginning of the new year, and during the musical treat all the numbers change, so that everything is ready for the beginning of another cycle of time.

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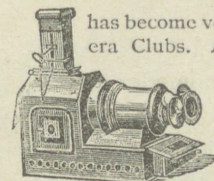
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When the night is  
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day's occupations  
That is known as  
the Children's Hour.

**Bearing the Consequences**

EMMA M. ROBISON

"I DECLARE Walter, you grow more careless every day," said Mabel Dewey in a tone of vexation. Two hours previously she had sent a note to one of her friends, and the faithless messenger had just returned without bringing the zepher she wanted.

"Well, I couldn't help it," said the offender. "I went to see Clarence's pigeons first, any when I thought about the note Miss Nannie had gone driving, and Mrs. Forbes couldn't find the stuff you wanted."

Walter threw himself into the hammock with an air of careless indifference that was very exasperating under the circumstances.

"You might have remembered if you had tried," said his sister, reprovingly. "It is so provoking."

"I can't help forgetting things any more than you can help remembering them," said Walter, tartly. "I heard you say this very morning that you were sorry you remembered where father's gloves were," he concluded triumphantly.

Mabel smiled in spite of her vexation. "Those shabby old things that father will persist in wearing! I was sorry that I remembered about them."

"And I'm sorry when I forget things, but I can't help it all the same," said Walter positively.

"What have you forgotten now?" asked his mother, stepping out on the verandah at that moment.

"Oh, only a note of Mabel's," replied Walter.

Mrs. Dewey looked inquiringly at her daughter, who explained at more length, saying in conclusion, "Now, I can't finish this strip for the afghan as I hoped to do."

"Ho, that thing!" said Walter, with a boyish contempt for fancy work. "I'm sure that's no great matter."

"The work may not be of great importance, but it is of great importance that you should realize how your fault is increasing, and make an effort to overcome it," said his mother gravely.

"Why, I don't think it is a fault, mother. I really can't help it," said Walter.

"You would try to help it, I fancy, if you had to depend on yourself for awhile," said Mabel severely; "but from the time you are called in the morning until you go to bed it's 'Walter don't forget this,' and 'Walter, be sure to remember that,' from every member of the family."

Walter flushed angrily. "Nothing very serious has come of it yet, anyway. And I could remember my own affairs if I didn't have so much else to attend to," he said importantly.

Mabel laughed at this, while his mother

asked quietly, "What do you call your own affairs?"

"Why—why, taking care of my coat and hat, and getting up at the first call, and so forth and so forth," answered Walter vaguely.

"You may try it for a fortnight. It will be good training for your treacherous memory, from which the whole family suffer more or less."

"Except Walter himself," said Mabel.

"I don't understand exactly," said Walter blankly.

"It is very simple," his mother explained, "for the next two weeks you are not to be called upon to do any errands." Walter looked relieved. "Neither are you to be reminded of a forgotten duty or engagement. Furthermore you are to bear the consequences without grumbling; for if you are not to blame for forgetting what concerns you alone surely no one else can be."

Walter looked rather doubtful about this, but catching sight of a smile on Mabel's face, he promptly agreed to the plan; secretly determining to "show her" that he could get along all right. He shouldn't forget anything of importance.

"You better tie a string around your finger to remind you not to forget," said Nellie, when the plan was made known to the assembled family at dinner that day.

But Walter scorned all such aids and when the fortnight began next morning, he surprised Dick by springing out of bed at the first call. Breakfast over, he set about performing his various little duties before any thing occurred to distract his attention, and the day passed without any serious lapses, at least he thought so at bed-time, and boasted of the fact.

"It's only one of the fourteen. Don't brag too soon," said Dick warningly. The next morning when his hat was missing, Walter felt that he had boasted too soon.

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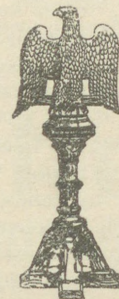
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"Try to think where you had it last," suggested Mabel, kindly; and after a minutes' thought, Walter dashed out into the side yard remembering all too late, that one of last evening's callers had been Jack Gray's collie puppy, a most mischievous creature with a particular fondness for destroying hats and handkerchiefs, or in fact anything else left within his reach.

"That horrid dog," exclaimed Walter, picking up the remains of his brown straw from the grass where he remembered throwing it when Jack challenged him to a race around the block.

That he had been the victor in the contest was small comfort when Dick said teasingly, "if hats are valuable, it would be well for you to borrow a hat pin of Mabel and fasten yours to your curls; then you wouldn't forget it so often."

"Forgetfulness is somewhat expensive," said his mother, when Walter returned to the house.

"I had to buy a new racquet when you forgot to put the others away," said Mabel, meaningly.

"You don't mean that I must buy a new hat myself, do you?" asked Walter in dismay.

"You agreed to bear the consequences whatever they were;" was his mother's reply, and Walter sadly took enough from his precious "camera fund" to replace the hat.

That was a hard lesson, and he usually remembered to take care of his property after that, and he made no more boasts.

On Thursday morning, when his mother called, he was so sleepy that he snuggled down for another nap, forgetting that there was any special reason for rising at once. A half hour later, he was awakened by the whir—whir—whir of the lawn mower, and though he hurried down as quickly as possible, Dick had already done the greater part of the work, and so was entitled to the lion's share of the pay, the brothers having agreed to an arrangement of that kind early in the summer. "I'll not get that camera at this rate," he said despairingly. "I think Dick might have called me," he added, forgetting that he had agreed to depend upon himself alone.

His mother's reproving glance recalled the latter part of his agreement to his mind, and he said no more.

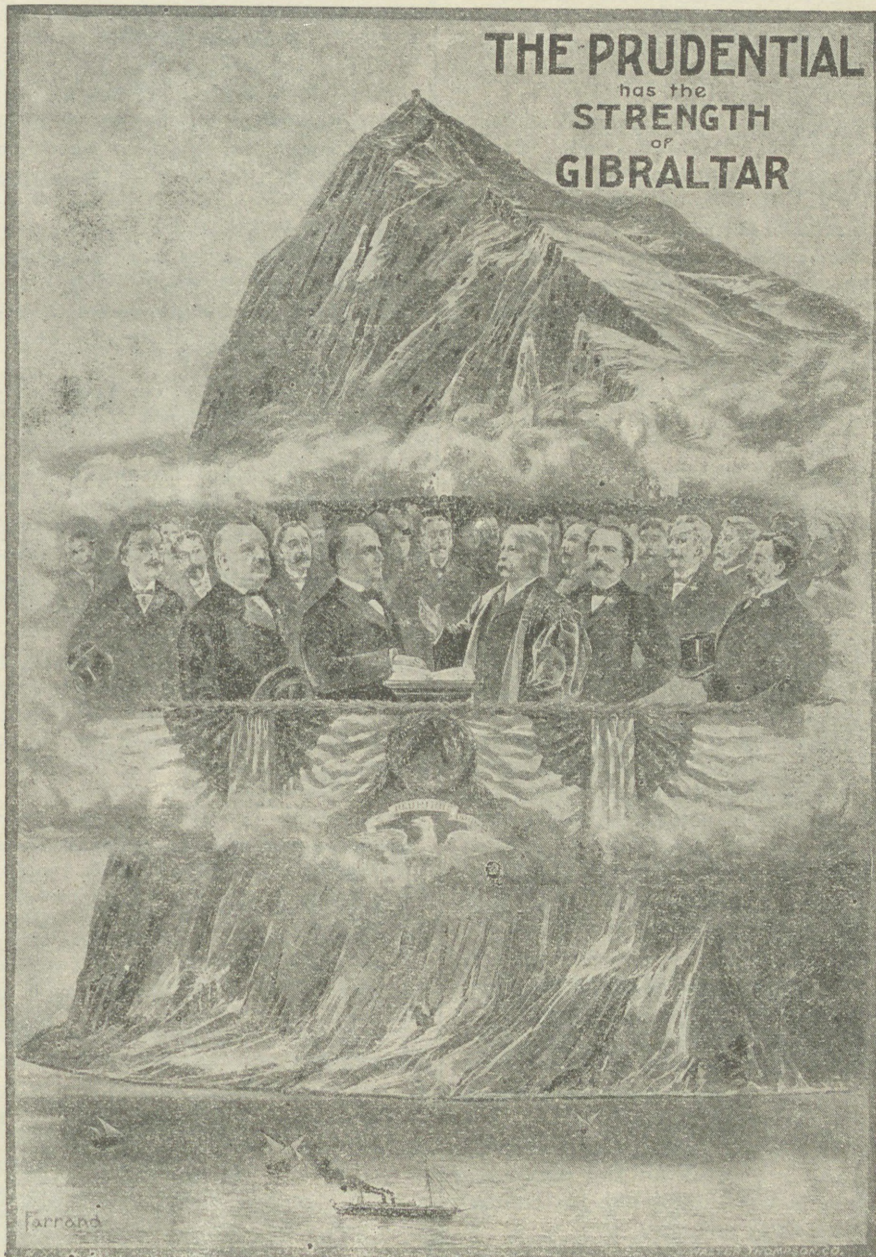
He was beginning to understand the trouble caused by his forgetfulness and why no one showed any sympathy for him in his various trials, whether great or small.

His worst disappointment during that eventful fortnight, was one Saturday afternoon when he forgot to mention a note his father sent to his mother.

Walter and Dick "took turns" in getting the mail, and that day Walter stopped at his father's office to leave a package. While there the telephone rang, but he paid no attention to the one-sided conversation which followed, nor observed that when it was ended, his father hesitated a moment as though half inclined to call up some one else; but, after a glance at Walter, he turned away and going to his desk, he wrote rapidly for a few minutes.

"There's a note for your mother, Walter," said he, placing the missive with the home mail as he spoke.

He said nothing about any haste in the delivery thereof, and Walter thought the little time spent in admiring Joe Windom's new wheel could not matter. But even that short interval was sufficient for him to forget all about the note when he reached home.



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"Here's the mail," he called, throwing letters, papers, and all upon the hall table, and rushing out to join his play-fellows who were waiting for him.

Coming in at tea-time, he found Mabel presiding in her mother's stead. "Father, mother, and Nellie have driven over to Hutton's Mills," she explained, as Walter took his place at the table.

"Oh, I wish I had been here," he exclaimed; "I wanted to go over there and see that new coffer-dam they're putting in where last spring's freshet swept the old one out."

"Father would have taken you to-day, but you didn't give the note to mother, and were off again before he came up," said Mabel quietly.

"I forgot," said Walter, mournfully.

"Oh, well, it's not important; you never forget anything important, you know," said Dick, with a mocking laugh.

Mabel shook her head reprovingly at the speaker, then launched forth into an animated description of a game of tennis in which she had taken part that day, and Dick quite forgot Walter's woes, just as his sister intended he should.

"I'll remember your errands after this; see if I don't," whispered Walter, gratefully, when that teasing Dick was not looking.

The very last day of the fortnight came at last, and Walter meant to be extremely careful, though he made no boasts.

And he was thankful that he had not when, soon after breakfast, he saw his mother carrying a heavy load of wood into the laundry. "Oh, mother, why didn't you tell me that it was wash-day and my turn to bring the wood?" he exclaimed, rushing forward to relieve her.

"You were not to be reminded of your duties," she replied.

Walter said no more, but that wood-box was filled in short order, and then a very shame-faced boy slipped into his mother's room for a little talk.

"I've found out how much trouble it makes for all of us, and I'm going to do better," he said, determinedly; and his mother's loving smile promised wise help and counsel in the struggle.

### Benno's Orange-Rolling

"MAMMA," said Benno, eagerly, "I want a penny out of my bank."

"Very well, dear," returned mamma, taking the bank down off the shelf. "But what for?"

"Patsy, the peddler's, down the street with a wagon-load of oranges, for a penny apiece, and all of us fellows are going to buy one."

"But mamma has oranges in the house, Benno."

"Yes, mamma, I know, but we all want to buy 'em with our own money. We're going to have some fun."

"Fun with whom, Benno?" asked mamma.

"Old Aunt Tilda," he said, dimpling; "Uncle Marcus is going there to tea. He told us so when we stopped to talk with him at the wood-yard. Aunt Tilda's so poor and Uncle Marcus is so poor, we thought we'd give them an orange-rolling. Don't you think, yourself, that will be fun, mamma?"

"Yes, I do," said mamma, candidly.

So Patsy found quite a retail demand for his oranges in the crowd of merry-faced small boys who surrounded his cart, and then away

they scampered up Winchester Lane to Aunt Tilda's little cottage, with its broad sign, "Washing and Ironing Done."

Aunt Tilda's brother, Marcus, sat by her tiny stove, and she was busy preparing their poor little meal. Both old people were a little deaf. They did not hear the door-latch softly lifted, nor notice the widening crack until suddenly a half-dozen golden oranges came rolling across the floor, beautiful, sun-browned, smooth-skinned, early Floridas. Uncle Marcus forgot his rheumatism, and scrambled for them as eagerly as a boy would.

Then half a dozen more came rolling in.

"Surprise!" called out a chorus of boys' voices.

"Cut 'm up for tea," advised Benno, with his mouth at the window crack.

Uncle Marcus broke the skin of an orange, and the fresh, delicious odor filled the room.

"I declare, I think this town has some of the blessedest boys in it," said Aunt Tilda, wiping her spectacles.

When Benno sat down to his own dish of sugared Floridas that night he looked up at mamma.

"Orange-rolings are lots of fun," he said. —Lillian L. Price.

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**Plants for the Window-Garden**

A few especially attractive and easy to grow are the following:

Infanta Eulalie should be placed well at the head of the abutilon family. The plant is a dwarf, of compact growth, a free bloomer, and the flowers are charming; in color they are a delicate, glossy pink, and are very large.

*Souv. de Bonn* abutilon is also lovely. Its leaves are broadly edged with white. The flowers are of good size and a bright orange-red in color.

The ivy geranium, *Souv. de Chas. Turner*, is the best among this class of geraniums, and is almost equal to and somewhat resembles a Lady Washington geranium in beauty, while it is much easier to grow. The flowers are a bright, rich pink, with a blotch of dark crimson in the centre of the upper petals. For contrast, *Jeanne d'Arc* should be grown with the above variety; the flowers are double and a pure white.

For an ornamental plant, and one that will give good results in the least time, I think *Cyperus alternifolius*, or umbrella-plant, is one of the best. It grows quickly if watered freely, and is very graceful. The leaves attain a large size, supported by tall, reed-like stems, and remain in good condition a long time. It will do well in a somewhat shady position.

Grand Duke jasmine is a lovely plant, a good grower, blossoming when very small, and is more satisfactory as a window-plant than other varieties of the jasmine family. The flowers are very double, cream white, and exceedingly fragrant.

Carnations should be in every collection of window-plants. They require good, rich soil, and tobacco leaves or stems should be strewn on the surface of the soil around the plants, to keep away aphids. *Lizzie McGaren* is one of the best white varieties, and among the pinks there is none more desirable than *Daybreak*. Both are good growers, bloomers, and deliciously fragrant.

There are many good varieties among the flowering begonias, and nearly all them are satisfactory, but *Rubra* and *Argentea Guttata* should never be omitted from the list. They are lovely, even when not in bloom, the latter variety especially, owing to the color and silvery markings of the leaves.

Vines are an essential part of the window-garden. German, or parlor, ivy is good where a quick-growing vine is wanted. It is graceful and pretty when trained to grow around the window.

Smilax is also very dainty and always desirable. Plants can be easily grown from seeds, if fresh; otherwise some time is required for germination.—*Woman's Home Companion*.

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of year .. .. when men .. and women .. become weakened by .. the weather .. er, and run ..

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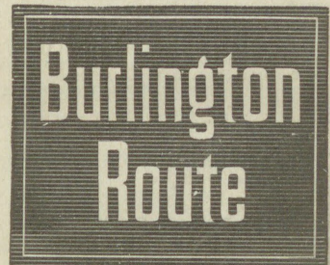
known to medical men for promptly checking troubles of the kidneys and restoring these great organs to health and strength, and that is by the use of



down generally. .. The first parts that the weather affects are the kidneys. The urea is not thrown off, but is forced back upon the lungs, and disease results—caused by weakness of the kidneys.

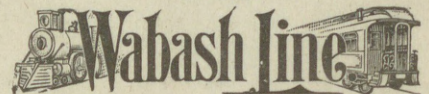
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