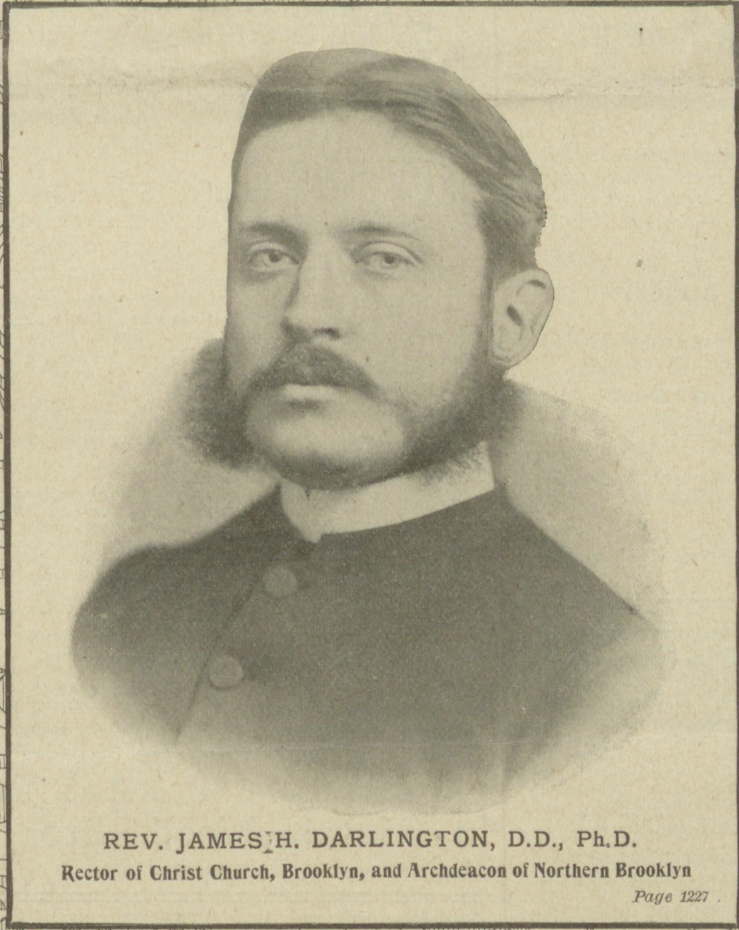


The Living Church.

Miss B. F. Stanley 1896
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Rector of Christ Church, Brooklyn, and Archdeacon of Northern Brooklyn
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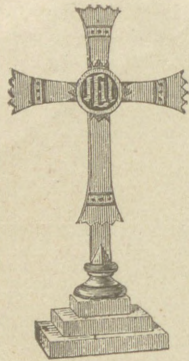
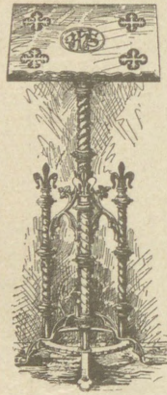
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The Living Church

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

CHICAGO, MARCH 20, 1897

News and Notes

AN earnest and sincere, if somewhat unsophisticated, member of the Kansas Legislature has introduced a Bill to enact the Ten Commandments into a series of laws, with penalties attached for their violation. We have not seen the full text of this novel proposal, and it is not clear how its promoter would enforce the first, or even the second, precept of the Decalogue in a country where religious liberty is a fundamental principle. The tenth would also present some difficulties, since it relates to offences not necessarily known to any one but the subject himself. The third and fourth have already been dealt with in the legislation of several States, but with only limited success. As to the others which govern the relations of man to man, and provide for the protection of individual and family life and the life of society, they have formed the basis of the greater part of the legislation of all Christian States, and are embodied in multitudinous laws administered constantly in the courts of justice. As for the deeper interpretation of the Decalogue given by our Lord in the Sermon on the Mount, it is hardly within the power of human legislation to make it effective. What relates to the state of the heart and the action of the will can only be touched by moral methods. It belongs to the sphere of the Church and not the State.

THE peculiar treatment meted out by the English ecclesiastical authorities to clergymen ordained in the colonies continues to call forth indignant protests. A correspondent of *Church Bells* gives examples which certainly warrant the indignation he expresses. A priest from the colonies, though he may have received his entire education in England, have attained high ecclesiastical position in his chosen field, and present all proper testimonials, is, it appears, liable to be treated as an inferior being. It is proposed to bring this matter before the Lambeth Conference. One colonial bishop is represented as saying that, unless the Church in England changes her attitude in this matter, the Pan-Anglican Conference will soon become a thing of the past.

WE have not heard much of the Church of England Workingmen's Society of late years, but it has manifested the fact of its continued existence by sending the Archbishop of Canterbury the other day a letter of congratulation upon his accession to the primacy. In reply, the Archbishop sent an autograph letter expressing his gratitude, and remarking that their words were a great encouragement. The Bishop of London has also expressed his warm sympathy with the society. Times have changed since an archbishop refused even to receive a deputation of this Workingmen's Society. It is stated that the society is very heartily enlisted in the battle for definite religious teaching in the schools.

THE Rev. Lyman Abbott concluded his notorious lecture on the Scriptures the other day. In his last discourse he seems to have given a list of supposed mistakes, discrepancies, and contradictions, such as might be collected out of the works of Tom Paine or other infidel writers. He has been encouraged by the receipt of many letters, the drift of which is that, notwithstanding his lectures, the writers have not lost their faith. One noteworthy point he is reported to have insisted upon with force and emphasis, namely, that the Bible proceeded from the Church and not the Church from the Bible. This is the position of the Catholic Church, and a plain, historic fact; but it is radically opposed to the Protestant position.

WE read in *The Family Churchman* that "the programme for the Pan-Anglican gathering of bishops is assuming form. It is now known that there are coming to England from all parts of the Empire no fewer than one hundred and eighty-six bishops, apart altogether from the seventy-six members of the episcopate holding office in England, Scotland, and Ireland. [Query. Does this include the United States as a part of "the Empire?"] The arrangement is that a journey shall be made to Ebbsfleet and Richborough Castle on July 2nd, and that they (?) reach Canterbury the same evening. On July 3rd there will be a great service at the cathedral, at which the Archbishop will address the bishops from the patriarchal chair of St. Augustine. Luncheon will be taken at St. Augustine's College, and a reception held in the afternoon."

THE Roman Catholic Bishop of Crete, in Crete, is Dr. Nicholas Donnelly, coadjutor to the Irish Archbishop Walsh. It is probable Dr. Donnelly has never seen his diocese, and that he never expects to see it. He is unable to exercise any jurisdiction in Crete, and would be subject to the severest penalties should he attempt to do so. He might as well have taken his title from the mountains of the moon. At present Dr. Donnelly is acting as the Roman Catholic parish priest of Bray.

AS a contribution to the discussion about the attendance of men at church, a recent letter in the *London Standard* is worthy of consideration. It relates to the old parish church at Eastbourne. Within the last few months a special afternoon service for men has been initiated. At first the attendance was but a handful, but as the preacher, the Rev. H. T. Sortwell, became known, hundreds of men flocked to the church, often many more than could gain admission. Men now attend regularly and eagerly who have not been inside a church for years. The sermon is the attraction, there being no service beyond a few prayers and some familiar hymns. It is evident that the sermons must have a power a little out of the common. They are described as "always vigorous and eloquent and dealing with the ordinary in

terests and duties of daily life in a thoroughly practical spirit." A congregation of twelve hundred men is of common occurrence. It is impossible to set any limit to the power for good such a preacher has in his hands, if he takes advantage of his magnificent opportunities to bring his hearers to realize their duty towards God, and to lead them on to seek divine grace to the salvation of their souls.

WE have been glad to note that the Civic Federation of Chicago is making an effort to get the State legislature to authorize the incorporation of loan companies which shall loan money in small sums on personal property. This is on the same plan as that so successfully in operation in New York City under the auspices of St. Bartholomew's church, and of which we have from time to time made mention in our columns. It is a practical measure of relief for those in adversity, worthy of aid and support. Under the present pawnshop system, the interest paid on loans often exceeds 100 per cent per annum, an extortion from which the poor ought to be rescued. The Rev. Dr. David Greer and others in New York have been indefatigable in their efforts to remedy this abuse, and it is to be hoped that Churchmen in this city will likewise exert themselves to promote the establishment of a loan association where the interest demanded will not exceed two per cent per month. It has been proved that this can be done on a self-supporting basis.

ACCORDING to all accounts, the Queen, with all the old obstinacy of her Protestant ancestry, has interposed objections to every plan proposed for a fitting religious observance of the anniversary of her coronation. The last arrangement, to which she is supposed to have given her assent, is "an open air service" on the steps of St. Paul's, to consist of a prayer or prayers, an anthem, and the benediction; the Queen, of course, from her state carriage will be the central figure in this "religious performance" (to use an old Prayer Book expression, now happily eliminated). There will be no danger that she will have to divide attention with the altar of God. The multitude will understand that she is the object of the function. If it were inside the church this would not be possible. The Queen will have it so, and the unfortunate clergy have no choice but to make the best of it. An "open air service" forsooth! It smacks of the most elementary Protestantism.

THE *Charity Record* (English) states that it has announced during the past year \$5,000,000 in legacies, besides \$2,500,000 in donations for charitable purposes, making \$7,500,000 in all. This does not include the large sums contributed to the Hospital and Saturday Funds, the annual subscriptions and small donations to the charities, and the amounts subscribed anonymously or at the festivals and other events. It would be interesting to have an estimate of the entire

amount from all sources contributed to charitable purposes during the year by the English people.

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It is gratifying to Churchmen, says *The Church Eclectic*, that along with the improvement of the typographical appearance of THE LIVING CHURCH, there has been a marked strengthening of the tone of this popular Church weekly, and an enrichment of its contents. — The Rev. A. E. George, rector of St. Matthew's, South Boston, who recently figured in THE LIVING CHURCH as a defender of Broad Churchism, says *The Church Eclectic*, has been having a revival at his church conducted by Methodists, Baptist, and Congregational preachers.

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The Church Abroad

Mr. Hamar Bass, M.P., has offered to provide a church and vicarage for the new parish of All Saints, Burton-on-Trent, at a cost of \$75,000, on condition that an endowment be raised yielding \$1,500 per annum. Of this endowment, \$25,000 has already been subscribed. In the same borough, Mr. Gretton is erecting a church in the district of Stretton at a cost of \$100,000; and in the suburb of Horninglow, Lord Burton has offered \$50,000 for a church, provided the same sum be raised for an endowment. Truly, Burton-on-Trent is unusually blessed with wealthy and liberal Churchmen.

A recent number of *The Guardian* gives some valuable statistics of Church work. The number of communicants in England in 1896 was 1,840,351, a number which is certainly far short of what it ought to be. Of this number, 157,583 belong to London, north of the Thames. South London is embraced in the diocese of Rochester, which returns 97,000 communicants. The statistics of choirs, given in this article, show that there were 40,224 paid choristers (including 1,652 women and girls), and 290,983 who were unpaid or voluntary. In this latter list were 81,151 women. The great predominance of male voices shows the large employment of vested choirs.

At a recent meeting of the general committee of the Archbishop Benson Fund, it was announced that £4,492 had been collected, of which £1,326 was specially given for the Truro memorial. It was resolved that a sum not exceeding £2,500 should be set apart for the monument in Canterbury cathedral, and the balance of the sum collected be devoted to some definite portion of Truro cathedral.

The annual festival service of the Association of Lay-Helpers for the diocese of London, which has a roll of some 6,000 members, was held in St. Paul's cathedral, and the sermon was preached by the new Bishop of London.

It has been decided to hold a double commemoration service in Salisbury cathedral, early in June, to celebrate the 1,300th anniversary of the Baptism of King Ethelbert, and the completion of the 60th year of the reign of the Queen. The Diocesan Choral Association is undertaking the musical arrangements, and choirs from all parts of the diocese will assist.

On the morning of St. Matthias' Day, the Archbishop of Canterbury, assisted by the Bishops of London, Winchester, Chichester, Exeter, Ely, Bath and Wells, and Stepney, consecrated at St. Paul's cathedral, the Rev. the Hon. E. Carr-Glynn as Bishop of Peterborough, and the Rev. Canon R. E. Trefusis as Bishop Suffragan of Crediton, in the diocese of Exeter. The Archbishop was celebrant, assisted by the Bishop of London and the dean of St. Paul's. The sermon preached by the Hon. and Rev. F. Pelham, dealt largely with Mr. Glyn's Doncaster and Beverly experiences, and at the close a touching letter was read from the dean of Llandaff, who said he was watching from his sick chamber with interest the consecration of his old pupil and curate to be the Bishop of the diocese in the chief town of which he himself was born. On the same day the new Bishop of Peter-

borough was presented, at a large gathering of his old colleagues assembled in Kensington, with an episcopal ring—a beautiful sapphire set in gold. The enthronement of Dr. Glyn as Bishop of Peterborough took place on March 2nd, in Peterborough cathedral. He was inducted by the dean of the cathedral, in the absence of the archdeacon of Canterbury.

New York City

A strike is in progress among the 1,000 mechanics engaged in the work of erecting the new buildings of Columbia University, due to a dispute between two trade organizations. It is hoped to have seven of the new buildings ready for use by the students in October. Two will be of only temporary utility. The new south court and the gymnasium are expected to be completed by the same time.

Recent Confirmations in this city and vicinity have included Ascension memorial church and St. Peter's, New York; St. Mary's, Mott Haven; St. George's, the church of the Good Shepherd, and St. Paul's, Newburgh, and St. Andrew's, Yonkers.

At the pro-cathedral, the Rev. H. R. Hulse, vicar, the dispensary work has become especially vigorous, somewhat taking the place of the former Church Infirmary and Dispensary, which in the autumn was removed from that vicinity for the lack of financial support.

At the visitation of Bishop Potter to All Saints' church, Rosendale, already referred to in the columns of THE LIVING CHURCH, 12 persons were confirmed, two of whom were from an adjoining congregation. A very successful Mission of a week's duration has just been held in this parish by the Rev. Francis J. Clay Moran.

At a public meeting in the interest of international arbitration held at Cooper Union, on the evening of March 11th, earnest addresses in favor of arbitration were made by Bishop Potter, President Seth Low, LL. D., of Columbia University, and other prominent Churchmen.

The observance of the 50th anniversary of the rectorship of the Rev. C. Winter Bolton in the church of the Redeemer, Pelham, in the suburbs, will be held on Monday, March 22nd, in the church, and Bishop Potter has consented to take part. There will be a social reunion in the afternoon, and addresses will be made by visiting clergy.

At the church of the Holy Apostles, the Rev. Dr. B. E. Backus, rector, a feature of Lent is a series of practical sermons on "The Christian life," especially adapted to workingmen and business men, by the Rev. Messrs. Wm. N. Dunnell, D.D., John T. Patey, Ph.D., Canon Knowles, Chas. R. Treat, Chas. J. Adams, and Brockholst Morgan.

The Rev. Dr. Thomas P. Hughes, of the church of the Holy Sepulchre, who was long a missionary in India, will deliver by request a special lecture on the afternoon of Monday, March 29th, at the Hotel Waldorf, before an audience of Churchmen interested in missions, on the subject, "The great empire of India."

In the church of the Good Shepherd, Blackwell's Island, a tablet has just been unveiled in memory of the late Rev. Wm. Glenny French, long missionary of the City Missionary Society of the Church. For nearly a quarter of a century he labored among the unfortunates committed to the various public institutions on the island. At the unveiling, an address was delivered by the Ven. Archdeacon Mackay-Smith, D.D., formerly of this archdeaconry, and under whose auspices the chapel was erected.

The marble altar and reteros given by Mr. E. B. Wesley, a well-known business man of this city, to the church of the Ascension, Mt. Vernon, have just arrived from Italy and been placed in position. The altar is in memory of Mrs. Elizabeth Wesley, wife of the donor. With the altar is also given a mosaic floor for the chancel, the seven stone steps of approach, and two sculptured figures of angels for the reteros. The gifts represent a cost of about \$10,-

000. They were dedicated on the 2nd Sunday in Lent by Bishop Talbot, of Wyoming, assisted by the rector, the Rev. F. M. S. Taylor.

The annual report of the treasurer of Columbia University, which has been submitted to the trustees, has just been published, along with those of President Seth Low, LL. D., and the deans of the various departments. It shows that the expenditures exceeded the receipts by \$42,260.56. This, of course, is exclusive of all sums expended in the erection of the new buildings. The receipts for the year are as follows: \$379,179; fees from students, \$283,824.48; supplies to students, \$7,898.53; Barnard College for salaries, \$12,000; interest and sundries, \$49,225.76; funds provided by gifts for current uses \$4,093; gifts to the library, \$25,705.13; total \$761,925.93. The total expenditures were \$810,186.45.

St. Stephen's church, the Rev. Chas. R. Treat, rector, has long been convinced that its location at 46th st. is unsatisfactory. Some while since an effort was made to unite it with the church of the Holy Trinity, Harlem, resulting in complicated law suits, of which account was given at the time in the columns of THE LIVING CHURCH. This effort came to naught, and the parish has since gone on its quiet way. But an important step has now been taken, by which the vestry has become possessed by purchase, of the property of the chapel of the Transfiguration, at 79th st., long a mission of the church of the Transfiguration. The new site will not be so remote as to prevent attendance at worship of old parishioners of St. Stephen's. It is, however, in a much better surrounding for parochial growth and healthy life. The chapel of the Transfiguration will become St. Stephen's church on June 1st, and the present chapel building will be utilized until a better one can be put up. It is understood that the present site of St. Stephen's, which is very valuable, will be sold. The parishioners appear generally to approve this move, by which this honorable old parish will enter upon new possibilities of usefulness.

The will of the late Rev. Charles Frederick Hoffman, D.D., LL.D., D.C.L., was filed in the office of the surrogate, March 12th. The estate is known to be enormous, but no valuation is placed upon it in the petition for probate. The widow is amply provided for, and has for life the use of the splendid city residence of the deceased priest. The four children inherit the bulk of the property, but a clause of the will says: "I would suggest that my children devote at least one-tenth of their incomes at all times to charity." The family servants who have been in service for at least five years are given \$500 each; the private secretary, Mr. Edwin H. Rogers, receives \$5,000. The sum of \$5,000 is also given to the Rev. S. De Lancy Townsend, Ph.D., and the Rev. Benjamin Webb, the two priests who have been especially associated with Dr. Hoffman in the work of the church of All Angels. The testator leaves the books in the summer house, at Elberon, N. J., to his widow and children, but provides, that with the exception of 50 books to be selected by them, the library in his city residence shall go to St. Stephen's College, of which he was a trustee, and the splendid library edifice, of which he built at a cost of some \$80,000. This library occupied in his life time a large hall two stories in height, in his city house, and was of exceptional size and value for a private collection. It will make a magnificent addition to the college library, and together with the present collection there, will very nearly fill up the shelf space already provided in the new building, for 30,000 volumes. Besides this gift of books, Dr. Hoffman leaves St. Stephen's College his private Communion service, and the sum of \$50,000, thus making the entire amount of his benefactions to that institution nearly a third of a million dollars, in money and buildings—mostly given during his life time. To the trustees of the Parochial Fund of the diocese of New York, are left the four lots of land, and buildings thereon, adjoining the church of All Angels, in 80th and 81st sts., the income to be used for the clerical support and maintenance of that parish.

At the church of All Angels the burial services of the late rector, the Rev. Charles F. Hoffman, D.D., LL. D., D. C. L., began with an early Celebration on the morning of Monday, March 8th. At 11 a. m., the principal service was conducted by Bishop Doane, assisted by the Rev. Drs. R. B. Fairbairn, of St. Stephen's College, and E. N. Potter, of Hobart College, and a number of other clergymen. The pall-bearers were the vestrymen of the parish. The service was choral, and was rendered by the parish choir. The musical features were the processional hymn, "The strife is o'er," and recessional, "Saviour, Blessed Saviour;" the introit "No shadows yonder," Gounod's *Sanctus*, and Tours' *Gloria in Excelsis*. The hymn, "I heard the voice of Jesus say," was sung by the tenor, Evan Williams. The service terminated with a second celebration of the Eucharist. The church was crowded with parishioners and friends. There were also present the faculty and students of the General Theological Seminary; and deputations from the Church Association for the Advancement of the Interests of Church Schools, Colleges, and Seminaries, of which Dr. Hoffman was the founder and first president; Hobart College, of which he was vice-chancellor; the University of the South, of which he was a trustee, and the various parochial organizations of the church of All Angels. The body was placed in the family vault in Trinity cemetery, the service at the grave being conducted by the associate rector, the Rev. DeLancey Townsend, Ph. D.

GENERAL THEOLOGICAL SEMINARY.—At a meeting of the trustees on the afternoon of Tuesday, March 9th, the Rev. J. C. Roper, M.A., of Toronto, was elected to fill the vacant professorship of dogmatic theology, recently held by the Rev. Dr. Walpole.

Philadelphia

Bids are being received for the erection of a three story administration building at the Home for Consumptives, under the charge of the City Mission, at Chestnut Hill.

A two-story stone-front parish building, 26x46 feet, is to be built for Calvary Monumental church, West Philadelphia, from plans prepared by Thomas P. Lansdale, architect.

The Rev. Dr. Henry Anstice preached on the evening of Ash Wednesday, at the church of St. Matthias, and on the evening of the 1st Sunday in Lent formally took charge of that parish.

A special service for men, under the auspices of the Brotherhood of St. Andrew, was held in the church of the Nativity, on Sunday evening, 7th inst. The sermon was preached by the Rev. Dr. O. A. Glazebrook.

The united Lenten services of the several Germantown churches began on Friday evening, 5th inst., in Calvary church, when the Rev. S. C. Hill preached the sermon. They will be continued every Friday evening.

It is announced that 139 Sunday schools have received and distributed 24,557 Lenten missionary (mite) boxes among the children of the Church in the diocese. This is the largest number ever heretofore given out in any Lenten season.

Archdeacon Brady, a member of the Parochial Mission Society, who has conducted a number of Missions in the West, opened a Mission at the church of the Crucifixion, on Sunday morning, 7th inst., this being his first work of the kind in the East. The congregation is nearly all colored people. He preached three times on Sunday, and was assisted in the services by the Rev. Henry L. Phillips, rector of the church.

A quiet day for Churchwomen was observed on Thursday, 11th inst., at St. Luke's church, the Rev. L. Bradley, rector. The services were conducted by the Rev. Dr. George T. Dowling, of Toledo, Ohio, and consisted of a celebration of the Holy Communion at 9:30 a. m., followed, an hour later, by a meditation on "Life's silent forces," and by another meditation on "The possible glory of obscure lives." In the afternoon the church was open for the purpose of private prayer, and Evensong was said at 5 o'clock.

There was also a night service for both men and women at 8 a. m., when an address was made on "The shadow of the Rock."

The Rev. Dr. Samuel E. Appleton, on Sunday evening, 7th inst., celebrated the 37th anniversary of his rectorship of the church of the Mediator. Referring to his incumbency, he said that of the 12 vestrymen holding office when he took charge of the parish, in 1860, but two remain; of the four rectors who preceded him, one only survives. During his rectorship, there have been Baptisms, 2,201; confirmed (including 265 men), 792; marriages, 696; burials, 1,202. The societies of the church are all in a flourishing condition. Referring to the Sunday school, he expressed his gratitude to the faithful men and women who have carried it on, and spoke of the loyalty of his curate, who has long rendered him most efficient help.

One of the most successful agencies connected with St. James' church, the Rev. Dr. Joseph N. Blanchard, rector, is the industrial school, which has been successfully operated for 22 years. On Thursday evening, 25th ult., there was held a reunion of the old scholars. It had long been the desire of the managers to bring together, as far as possible, the former pupils, in order to renew with them the memories of their childhood at the school, and make them feel that a kindly interest is still felt in their welfare. The school room was adorned with potted plants, and crowded with old-time members. It was a splendid testimony to the good work done by the school. The rector, though unable to attend, sent a kindly letter of greeting and welcome, which was read by the Rev. H. A. Walton, 1st assistant priest, and afterwards the Lord's Prayer, a collect, and the lesser benediction were said. Refreshments were served by the Band of Helpful Workers, who also gave much pleasure by their sweet singing.

With a congregation of over 500, which includes a communicant list of at least 300, St. Elizabeth's church possesses only a chapel in the second story of the parish building, with a seating capacity of 150. The congregation is composed mainly of working people, who are aiding the clergy to the full extent of their means. A church edifice is greatly needed, and the ground whereon to erect it was secured seven years ago; the parishioners have so far contributed \$1,600 towards the building fund, but very much more is needed before the church can be commenced. The Sunday school is also cramped for room; there are nearly 450 children enrolled, while there are accommodations for about half that number on the first floor. The services for the year ending May 1, 1896, were (including 257 on the Lord's Day) 889, which also includes 628 celebrations of the Holy Eucharist, there being a daily offering of the blessed Sacrament, and sometimes more. The Rev. Wm. McGarvey is the rector, the Rev. M. L. Cowl, curate, and there are also six other clergy accredited to the church, members of the "Companions of the Congregation of the Holy Saviour," of which order the rector is Father Superior.

A conference of Churchwomen was held on the 12th inst., in Holy Trinity parish house, which was opened with prayer by Bishop Whitaker, who also addressed the assemblage on the subjects of the papers which were subsequently presented: "What shall we read?" and "Systematic giving." On the former he said it was a waste of energy to attempt to keep up with the mass of new books. This is especially true, not only of works of fiction, but Church literature as well. In religious, as well as in general reading, there is a tendency to cover too much ground. "Systematic giving" takes into consideration one's means, and how much one can honestly give, which has a much better effect upon the giver and the beneficiary than the spontaneous or impulsive method in which gifts, large or small, are called forth through the sympathies having been touched. At the conclusion of the Bishop's address, Miss Margaret Newlin's paper, "What shall we read?" gave rise to a

lively discussion, in which Miss Schott, Mesdames E. L. Perot, Roberts, Blanchard, Potts, and Rumney participated. The paper on "Systematic giving" was presented by Mrs. A. L. Sioussatt. The only topic suggested for consideration, "Amusement or recreation," was referred to a committee.

Chicago

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

On Sunday morning, March 14th, the Bishop of Indiana visited St. Peter's, Chicago, and confirmed a class of 45.

The Church Home for Aged Persons has recently received a generous gift from interested friends, the amount being nearly \$1,400.

The Rev. Henry G. Perry, who has been suffering from an attack of *la grippe* since the middle of February, is now convalescent.

The noon-day services in Handel Hall have been uniformly well attended. During the present week the Rev. P. C. Wolcott of Highland Park is officiating.

The regular monthly meeting of the Church Club was held in its rooms, 510 Masonic Temple, on the evening of Thursday, March 11th. The meeting was in charge of the Literary and Historical Committee, of which the Rev. Dr. Rush-ton is chairman. The papers read were exceptionally interesting and instructive, but owing to the severe storm the attendance was small. The first paper of the evening was that of the Rev. A. W. Little, L. H. D., rector of St. Mark's, Evanston, upon "The Church of England in the 18th century." He was followed by the Rev. P. C. Wolcott, rector of Trinity church, Highland Park, the subject of whose paper was "The American Church in the 19th century." The Rev. C. P. Anderson, rector of Grace church, Oak Park, read an interesting paper on "The Canadian Church," and the concluding paper of the evening on "The Church in Chicago," by the Rev. Dr. Locke, was read by the Rev. S. C. Edsall. It was the unanimous opinion of those present that it would be advisable to have these papers read before a larger gathering at some future time.

Southern Florida

Wm. Crane Gray, D.D., Bishop

EPISCOPAL APPOINTMENTS

MARCH

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| 18. Jupiter. | 19. West Palm Beach. |
| 21. Lake Worth. | 22. Jensen. |
| 23. Eden. | 24. Ft. Pierce. |
| 25. Georgiana. | 27. Banyan. |
| 28. Melbourne and Eau Gallie. | |
| 29. Cocoa. | 30. Merritt. |
| 31. Courtney. | |

There is now a "Missionary Launch" on Lake Harris, so the Rev. J. H. Davet missionary in charge, can reach several of his missions with much more ease than formerly. On Feb. 11th, the Bishop made his first trip on the launch, accompanied by the Rev. J. J. Davet. They spent the afternoon in visiting the Church people at Yelaha. At 7:30 p. m., service was held in the little church. The Bishop preached and confirmed one. Friday, Feb. 12th, they took launch for Lane Park, where service was held, and notwithstanding the pouring rain a "faithful few" were present. The missions of Norcoossee and Kissimee are in charge of the Rev. H. B. Stuart Martin. The Bishop visited both of these points on Septuagesima Sunday. At Kissimee they hope soon to have new seats and other improvements in the church. The Bishop visited this mission again March 1st. He preached on "The laying on of hands," and confirmed two.

The mission at Haines City is in charge of the Rev. S. C. Hodgman. The Bishop held two services there Feb. 14th. Some improvements have been made in the church. The Rev. Stuart Martin has charge of the missions at Ocoee and Oakland. The Bishop, accompanied by him, visited both missions on Sexagesima Sunday. At 10:30 services were held at Grace (memorial), Ocoee. The Bishop preached and celebrated Holy Communion. In the afternoon they drove to Oakland and held service in an upstairs room, a forlorn-looking place. The Bishop looked at lots suit-

able for a church, and it is hoped we will some day have a church here.

The mission at Bowling Green is under the charge of Archdeacon Weddell. The Bishop visited it Feb. 23d. At 6:30 A. M., he celebrated the Holy Communion. At 7:30 P. M., he said Evening Prayer and preached. There was a large congregation, people coming from miles around. The Bishop visited the mission at Avon Park, the Rev. J. D. Porter, deacon in charge, Feb. 24th. At 7:30 Evening Prayer was said by the Rev. Messrs. Richardson and Porter. The Bishop baptized several adults and children and preached on Confirmation. His sermon made a deep impression. Feb. 25th, 9 A. M., the Holy Communion was celebrated, after which the Bishop met the officers of the church to discuss financial matters. At 7:30 the Bishop baptized two persons and preached; eight were confirmed at this visitation.

Ft. Meade and Bartow are in charge of the Rev. Kinney Hall. On Feb. 27th a large reception was given the Bishop, which enabled him to meet most of the people of this section of the country. Quinquagesima Sunday the Bishop preached to a large congregation, after which he confirmed a class of six. In the afternoon the Bishop and Mr. Hall drove to Ft. Meade, where a service was held, the Bishop preaching.

Georgia

Cleland Kinloch Nelson, D.D., Bishop

BISHOP'S APPOINTMENTS

APRIL

4. A. M., Christ church, Macon; P. M., St. Barnabas'; evening, St. John's.
5. St. Luke's, Hawkinsville.
6. St. George's, Griffin.
11. Savannah: A. M., St. John's; P. M., St. Michael's; evening, St. Stephen's.
12. Pineora. 13. Pooler.
14. Evening, St. Luke's, Atlanta.
15. Maundy Thursday, evening, Cathedral.
16. Good Friday, the Cathedral.
18. Easter Day, A. M., the Cathedral; P. M., St. Paul's; evening, St. Luke's.
25. Savannah: A. M., Christ church; P. M., St. Augustine's; evening, St. Paul's.
26. Consecration St. Mark's, Burroughs.

MAY

2. Macon: A. M., St. Paul's; P. M., Good Shepherd.
- 5, 6, 7. Annual convention of diocese.
9. St. James', Marietta.
16. Augusta: A. M., Good Shepherd; P. M., Bayvale; evening, Christ church.

ATLANTA.—A special noon-day service for men during Lent has been arranged. The Rev. Messrs. Barnwell, Hoke, Knight, McCormick, Rede, and Walton will each conduct it for a week. The place and time are as last year, the Y. M. C. A. Railroad rooms, from 12:10 to 12:30 p. m.

For the past two months the Bishop has been traveling almost constantly on his official duties, yet has but twice missed his appointments on the weekly roster of services in the cathedral.

BRUNSWICK.—The foundations of the new St. Athanasius' church are laid, and the building, which is to be constructed of tabby, is progressing as fast as the nature of the work will admit. The Rev. Mr. Perry has returned from his trip East, where he met with much encouragement in his efforts to secure the means to rebuild. It will be recalled that both the schoolhouse and church were destroyed by the cyclone of Sept. 29th.

CORDELE.—On Septuagesima the Bishop visited this point in company with the Rev. W. Woodson Walker, rector of Calvary church, Americus, who is priest in charge, and consecrated the new church named for Christ church, Savannah, the Sunday school of which church contributed large part of the means to build it. One man was confirmed and 14 communicants received. In 1891 or 1892 the Rev. H. K. Rees, diocesan missionary, visited Cordele and found a number of Church people there. The same year Archdeacon Ticknor paid regular visits to the mission, secured a lot (afterwards exchanged), obtained some pledges, and baptized several children. On June 25th, 1893, the Rev. Mr. Walker took formal charge of the mission, which was

visited each year by the Bishop. The difficulty of building immediately was greatly increased by the general business depression which seriously affected this town. But, encouraged by the persevering energy of their missionary, the little band has at last realized the object of their earnest hopes and sacrifices. The building is a very neat and attractive cruciform structure, well appointed, with spacious chancel, organ chamber, and vestry. Just before the consecration, by special effort, the chancel and alley were carpeted by the Woman's Guild.

Western New York

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

BUFFALO.—The Bishop made his annual visitation to St. Andrew's parish, the Rev. Harvey S. Fisher, rector, on the evening of the Sunday before Septuagesima. After the usual choral Evensong, he confirmed a class of 83. The Bishop made an interesting and pathetic address to the candidates. He mentioned a touching incident that happened in a church in England, where, at a flower service a poor cripple crawled up to the altar and presented a beautiful rose, the one bloom she had been able to raise in the wretched tenement attic where she lived. "She," said the Bishop, "gave all that she had, but you have done more, you have given yourselves." The Bishop afterwards preached a sermon on "Contentment." The character of the class will give an idea of the nature of the work in this part of the city. Of the candidates the previous Church affiliations were: Church, 16; Lutheran, 6; Methodist, 3, Presbyterian, 3; Roman Catholic, 1; none, 4. The average age of the class was 23. St. Andrew's needs enlargement, as it is often overcrowded.

Dallas

Rt. Rev. A. C. Garrett, D.D., LL.D., Bishop

CORSICANA.—The beloved Bishop made his visitation to St. John's church on the 1st Sunday in Lent, confirming a large class and preaching to a crowded congregation. Steady growth has been made along various Church lines since the recovery and return of the rector, the Rev. J. M. V. King, who is popular as much with outsiders as Church people. The parish is now voluntarily independent of any support from the Mission Board, a vested choir is in training, and the attendance at the early Celebrations and Lenten services is above the average. The Eucharistic vestments, as well as the lights, are now in use, a set having been kindly donated by the Sisters of the Holy Nativity, Providence, R. I., and the parish is also indebted to the New York Prayer Book Society for a grant of books and hymnals.

Colorado

John Franklin Spalding, D.D., Bishop

The spring convocation of the Denver deanery was held in St. Peter's church, Denver, March 1st and 2nd. At the opening service the Rev. Joseph Wallace Gunn was advanced to the priesthood, after which the clergy were entertained by Miss Wolcott at Wolfe Hall. After luncheon a conference was held to interest the clergy more thoroughly in the work of the school. An interesting report was given by Miss Wolcott, showing the high grade of work done and the sterling character of the girls who were attracted to the institution. In spite of the great business depression through which we have passed, the school had still been able to add some much-needed improvements, and to provide an excellent home and board for the students. Among the teachers there had been the most encouraging spirit of unity and zeal both the fostering of a deep spiritual life and in strengthening the intellectual work of the school. The number of students, however, has not been large enough to keep the interest paid on loans and to defray the running expenses. In the evening the Sunday School Association of the deanery held its regular meeting. Courses of instruction were discussed with the hope of gaining more uniformity of work among the schools of the deanery. A resolution was passed recommending the schools of the various

parishes to send delegates to the interdenominational Sunday school conventions of the counties represented in the deanery. The business session of the deanery was held the following day. There were also papers read and discussions upon various phases of Lenten observance. The convocation closed with an enthusiastic missionary meeting in the evening.

In Denver, through the forty days of Lent, there is being held a business men's meeting each day at noon, lasting 30 minutes. The Very Rev. Dean Hart, of the cathedral, has charge of these services during the first week, and will be followed by the Rev. Frederick W. Oakes the second week. Other clergymen of the city will take the succeeding services. The attendance thus far has been large and the meetings very helpful.

The Rev. Chas. W. Douglas, minor canon of the cathedral, Denver, has been compelled to resign on account of failing health. He has gone into the mountains above Morrison, Colo., and expects, after regaining strength, to become missionary in all the mountain towns surrounding his retreat.

Duluth

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

VISITATIONS OF THE BISHOP

MARCH

5. Richwood.
6. A. M., White Earth; P. M., Gull Lake.
7. A. M., Twin Lakes; P. M., Wild Rice River.
8. Bend of River. 9-10. Red Lake.
11. Bemidgi. 12. Cass Lake.
- 13-14. Leech Lake: P. M., Lothrop.
16. Pine Point; P. M., Park Rapids.
17. P. M., Wadena. 18. P. M., St. Vincent.
19. P. M., Hallock.
21. Crookston; Mentor.
22. P. M., Moorhead. 23. P. M., Detroit.
24. P. M., Perham. 25. P. M., Staples.
26. P. M., Fergus Falls. 27. P. M., Alexandria.
28. A. M., Sauk Centre; afternoon, Ashley; evening, Melrose.
29. Afternoon, Reno; evening, Glenwood.
30. P. M., Morris.
31. P. M., Brown's Valley.

APRIL

2. P. M., New Paynesville.
4. A. M., St. Cloud; P. M., Sauk Rapids.
18. Brainerd.
25. Duluth: A. M., St. Paul's; P. M., St. Luke's.

Maryland

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

BALTIMORE.—The usual mid-day services during Lent, for business men, began March 4th, at the church of the Messiah, the Rev. Peregrine Wroth, rector. The Rev. J. Houston Eccleston, D.D., made the opening address. The services will be held daily, except Saturday, and begin promptly at 12:30 P. M., and end at 12:50 P. M. Prominent clergy of the city and vicinity will officiate. The music is by the St. Cecilia Guild.

The vestry of St. Andrew's church desire to state that the church is not closed, and there is no intention to close it. There has been no meeting of the congregation to consider the closing of it, nor has the question of closing been before the vestry at any time. The resignation of the rector, the Rev. Robert G. Osborne, has been accepted, to take effect April 5th, and plans for the future are now being considered, under the advice and direction of the Bishop.

The will of the Rev. Richard Clarence Hall, formerly rector of St. John's church, who died Feb. 23rd, directs that \$5,000 shall be held in trust, and interest on the same paid to Mrs. Priscilla Gibson and her daughter, Miss Angelica Gibson, during their lives. After their death, the principal is to be used in the interest of beneficent work at St. John's church. He also directs that the income from \$1,000 shall be used for the purpose of keeping the cemetery attached to the above church in good order.

Work has been begun upon the re-inforcement of the iron columns upon which rest the trusses which support the roof of Emmanuel church. The removal of the columns is not contemplated, but it is intended to incase them in another covering of iron, which will add materially to their solidity.

Bishop Paret's resignation as a member of the commission for Church work among colored people, was accepted at a recent meeting of the commission at Washington.

PORT REPUBLIC.—At Middleham chapel a new marble font has been secured, and is designated "In memoriam of all those buried in the church-yard." The congregations of St. Peter's and Middleham chapels have lately secured a well-improved house and lot on Solomon's Island, which will be used as the residence of the rector, the Rev. Mr. Randall.

Indiana

John Hazen White, D.D., Bishop

About 50 graduates of the State School for Deaf-Mutes have their homes in Indianapolis; over one-half are members of St. Alban's mission. On the 1st Sunday in Lent, the founder, the Rev. A. W. Mann, held two services in the guild room of Christ church. At the last one an infant child of one of the instructors was baptized. Mr. Mann held a third service on that day at the school. He was the guest of Superintendent Johnson who takes a deep interest in this work of the Church among the graduates. His uncle, the Rev. Samuel Johnson, was one of the early missionaries of the diocese.

Long Island

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

In the Sunday school of All Saints' church, Great Neck, the Rev. Kirkland Huske, rector, special effort has been made to impress upon the children the missionary character of the Church, with gratifying results. Each class has been placed under the patronage of a missionary bishop, to whom its offerings are sent, and a bishop visits the parish quarterly to address the children about the western mission field, its various needs and opportunities.

BROOKLYN.—The present year marks the semi-centennial of Holy Trinity parish, the Rev. Dr. S. D. McConnell, rector. It is proposed that a parish building be reared in memory of the late rector, the Rev. Dr. Wm. R. Hall. The estimated outlay is \$25,000, and the plan is to remove the ceiling of the present chapel, building upon it three additional stories; the first and second stories will contain the rector's new study, and additional Sunday school and guild rooms. The third story is to contain apartments for the residence of the assistant clergy. It is hoped that next autumn will witness the completion of the memorial building.

Ohio

Wm. Andrew Leonard, D.D., Bishop

The first of the series of united Lenten services was held in Trinity cathedral, on the evening of Ash-Wednesday. The Bishop and a large number of the clergy of the city were in the chancel, and took part in the service. The music by the choir of men and boys was particularly sweet and beautiful. The preacher of the evening was the Rev. Geo. Thomas Dowling, D.D., rector of Trinity church, Toledo. His subject was, "The testimony of a good conscience."

Pittsburgh

Cortlandt Whitehead, D.D., Bishop

MAY

- 2. Jersey City: Morning, Grace church; evening, St. Matthew's church.
- 9. Morning, St. Luke's church, Montclair; afternoon, St. James' church, Upper Montclair.
- 16. Morning, Calvary church, Summit; evening, St. Andrew's church, South Orange.
- 18. Diocesan convention (first day).
- 19. Diocesan convention (second day).
- 26. St. Mark's church, Jersey City.
- 27. Evening, church of the Ascension, Jersey City.

The new St. Paul's church, corner Center ave. and Watt st., which is a memorial to the late Bishop Kerfoot and the Rev. Dr. Crumpton, was opened March 5th with a service of Benediction, by the Bishop, assisted by the Rev. W. B. Beach, curate (the Bishop himself being the rector), the Rev. Messrs. George Gunnell, R. J. Coster, and T. J. Danner. The new vested choir of boys and men was present for the first time, and their

singing added much to the attractiveness of the occasion. Addresses of congratulation were made by the Bishop and the Rev. Mr. Beach, and the Rev. Mr. Coster delivered a beautiful and touching discourse commemorative of the lives and characters of Bishop Kerfoot and Dr. Crumpton. The church is of Cleveland sandstone, Gothic in design, 70 by 75 feet. There are, in addition to the church itself, a vestry room and choir room, a Sunday school room separated from the body of the church by sliding doors, and a kitchen and wash room. The building is lighted by handsome chandeliers, by means of which both gas and electric light are supplied. The furniture is of oak, and is handsome in design. The altar is a memorial gift, provided by Mr. and Mrs. J. E. North, the Bishop's chair, by Miss Clark, the altar cross, by Miss Barnett, as a memorial of her mother, and the vases, by Miss Crumpton. The children of the Sunday school gave the font, the Bible for the lectern, and the altar and Prayer Book and Hymnal for the chancel. Purple hangings were donated by the Altar Society of Christ church, Allegheny, and the altar linen by the associates of the Pittsburgh branch of the guild of St. Barnabas. A Communion service of sterling silver, consisting of chalice, paten, and ciborium, was presented by the Geegan family, as a memorial. The parish of St. Paul's is among the oldest in the city. The church formerly stood on Robert st., but has now been removed further out from the heart of the city, and placed in a neighborhood where there have heretofore been no Church services held.

On Saturday evening, March 6th, at the church of the Ascension, there was held a conference for Church workers. There was shortened Evensong, with a lesson read by the Rev. Ralph H. Baldwin, and an address by the Rt. Rev. H. C. Potter, D.D., Bishop of New York.

On the 1st Sunday in Lent, the Bishop of New York preached at Calvary church, in the interests of the Laymen's League of the city; and in the evening, at Trinity church, the anniversary service of the League took place, Bishop Whitehead presiding. The service was rendered by the clergy of the parish. The chaplain of the League, the Rev. Mr. Brown, read the 8th annual report, which shows there are now engaged in the active work of the League 21 lay-readers and evangelists. During the year the chaplain has baptized 30, and has celebrated Holy Communion 47 times. The report concluded with a memorial minute concerning the late Mr. John C. Shaler, a member of the executive committee of the League. At its conclusion, the lay-readers were publicly licensed by the Bishop. Bishop Potter delivered the anniversary sermon, choosing for his text the words of St. Paul: "I am a man, which am a Jew of Tarsus, a city in Cilicia, a citizen of no mean city." A very large congregation filled all the available space in the church. Offerings in behalf of the work of the League were received at Calvary church in the morning, and at Trinity in the evening.

GREENSBURG.—Bishop Potter honored Christ church, his first charge, with a visit on March 6th, after an absence of almost 40 years. He celebrated the Holy Communion, and made an address which was rich in good advice and beautiful thoughts. The service was very helpful and inspiring, the vested choir rendering the music in a sweet and reverent manner.

Massachusetts

William Lawrence, S. T. D., Bishop

The Rev. Charles Arey, D.D., died March 6th at his residence, 6 Church st., Salem. He was born in Wellfleet, Aug. 22nd, 1822, and at an early age attended the academy in Orleans, and afterward at North Yarmouth, Me. He pursued studies at Dartmouth and Harvard Colleges, and obtained his theological training at Kenyon College, where he was graduated in 1846. In that same year he took charge of Trinity church, Toledo, Ohio, and subsequently held the following parishes: St. Paul's, Erie, Pa.; Christ church, Ballston Spa, N. Y.; Grace church, Jersey City, N. J.; Trinity church, Fredonia, N. Y.; St. John's, Buffalo, and St. Peter's, Salem,

Mass., where he began his work Sept. 26th, 1875, and resigned it Sept. 1st, 1890. In 1874, he received the degree of doctor of divinity from Hobart College. He was a deeply spiritual man, a genial companion, and a loyal priest of the Church, and will be greatly missed in the diocese. His funeral was held on March 9th, in St. Peter's church, Salem. Bishop Lawrence officiated, assisted by the Rev. Henry Bedinger, rector of the church.

BOSTON.—The first in the series of Lenten talks, under the auspices of the Church Social Union, was given March 11th at Miss Mason's, on Walnut st. The speaker, the Rev. Professor Nash, of Cambridge, dealt with the topic, "The reality of the social problem."

At the Price Lecture in Trinity church, the Rev. Percy Browne spoke upon the subject, "A defense of the divinity of Christ." "If we assume," he said, "there is no Incarnation, what do we find? That the Word of God is only a resumé of all our poor confused ideas of divinity. If we take refuge in philosophy, we find that our philosophical terms are only frail, human attempts to cope with the idea of God. The mystery of God has never been solved outside of the Incarnation."

Services are now held every first Sunday in the month at Fort Warren, Boston Harbor, by clergy of this city.

The funeral of Mrs. Robert Treat Paine, a prominent Churchwoman, took place on Friday, March 12th, from Trinity church. The Rev. E. Winchester Donald, D.D., officiated.

LANCASTER.—The will of Mrs. Nathaniel Thayer leaves \$5,000 to St. Luke's Home for Convalescents; \$5,000 to the Church Home for Orphans; \$5,000 to Trinity church societies (Boston); \$25,000 to the Domestic and Foreign Missionary Society; \$1,000 to the Rev. E. Winchester Donald, D.D., rector of Trinity church, Boston

Quincy

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

A meeting of the Diocesan Board of Missions was held in Trinity church, Monmouth, Feb. 23rd. The religious services on the occasion were: Evening Prayer on the 22nd, with address by the Very Rev. Dr. Sweet, on "The Church ministry and pastorate," and by the Rev. Dr. Rudd, on "The Church's worship of praise and prayer." The Holy Communion was administered on Wednesday morning, 23rd, and at Evening Prayer addresses were made by the Rev. Mr. Mayo, on "Our relation to God as our Father," Heb. xii: 9, and by the Rev. Mr. Benham, on "Mutilation of the written Word of God," Jer. xxxvi: 23. The interest roused was positive. The Rev. Mr. Mayo untiringly carries on his work as missionary at large, and the most remote and thinly settled parts of the diocese are regularly and richly visited.

On Quinquagesima Sunday, at St. Luke's church, Oskaloosa, Iowa, on the request of the ecclesiastical authority, the Bishop ordained to the priesthood, Felix Henry Pickworth, deacon, and confirmed 20. The Bishop preached at both services. A thankful welcome awaits Bishop Perry.

MEYER.—A Mission was begun Feb. 24th, by Archdeacon W. F. Mayo, in charge of the missionary work of the diocese, and the Rev. T. A. Waterman. Services were begun in the schoolhouse, but the bitter opposition of the denominations necessitated the use of an upper room over the postoffice. The Eucharist was offered daily by the Mission priests, the archdeacon preaching each evening sermons bearing on the personal religious life, with an instruction at the close, on "The Church and her ways." The question box was in charge of the Rev. Mr. Waterman who also conducted the praise services each evening, and preached Sunday morning, the 28th ult. It was in the effort to start services here that a zealous young Churchman, Mr. H. I. Harrison, of Mendon, lost his life by drowning last summer. A lot has been given by a resident of the place for a church building, which, it is hoped, will be shortly erected, with the assistance of the faithful in the surrounding

towns. A number have expressed desire for Baptism and Confirmation, an opportunity for the renewing of baptismal vows being given at the closing service, on the evening of March 5th. The Rev. Russell Todd, of Canton, Mo., the nearest parish, delivered a sermon on the opening night of the Mission, and helped materially during its progress.

Missouri

Daniel S. Tuttle, D.D., Bishop

On Tuesday, March 9th, Bishop Tuttle went to Keokuk, Iowa, to deliver an address before the very active and efficient chapter of the Brotherhood of St. Andrew of that city. This afforded the Bishop an opportunity to make some return for the good work done by that chapter within his own diocese, in so long maintaining services at Canton, and he was most happy to avail himself of it.

St. Louis.—March 11th, Bishop Gailor, of Tennessee, conducted a Quiet Day for women in Christ church cathedral, which was largely attended and highly appreciated. It opened with a celebration of Holy Communion at 10 o'clock, when his sermon was upon St. John xxi: 5. It was a strong plea for earnest faith, but as strong a caution against accounting our faith the ground and cause of that of which it is merely the assurance. This was followed at 12 m. by intercessions and an instruction upon Deut. xxxii: 47, showing that religion was not to be accounted a vain and useless thing, seeing that it is really man's life. At 1 o'clock a simple luncheon was served, while Bishop Tuttle read a portion of one of the Bishop of Peterborough's sermons upon the forgiveness of sins. At 2 p.m., the subject of instruction, based upon Heb ii: 1, was an earnest warning against religious indifference. At 3, the Bishop urged a wise economy of spiritual privileges and in the use of religious opportunities, drawing his instruction from St. John vi: 12. At 4 o'clock he summed up the whole in an instruction upon I St. John iii: 2, when Evening Prayer, read by Bishop Tuttle, concluded the series of meditations.

All Saints' church, which is the colored congregation of the city, has provided for a series of sermons on the Wednesday nights during Lent, on "The kingdom of God, its characteristics, laws, citizenship, responsibilities, duties, privileges, and rewards." The Bishop will begin the course, to be followed by six of the city clergy, in successive weeks.

Mr. John W. Wood, general secretary of the Brotherhood of St. Andrew, spoke on March 4, 5, and 6, at the noon-day Lenten services for business men, and on Sunday at the church of the Redeemer and the church of the Holy Communion. An open reception was given him at Schuyler memorial house on Saturday evening, the 6th inst.

FERGUSON.—This is a suburb of St. Louis, 12 miles from the city, and is mostly composed of the families of business men and others engaged in the city. On Quinquagesima Sunday, the Bishop made a visitation to St. Stephen's church, spending the entire day, preaching twice and confirming four persons, all males of mature age, presented by the rector, the Rev. C. G. Davis.

Springfield

Geo. Franklin Seymour, S. T. D., LL. D., Bishop
Chas. Reuben Hale, D.D., Bishop Coadjutor

The Bishop writes:

On the 18th of Feb. last, the earthly life of the Rev. W. M. Steel was closed amid circumstances inspiring the greatest comfort to all who knew him. And all who knew him were his friends. Fourscore years wore out the bodily frame, which sank to rest from exhaustion in loyal service. All the members of the family who could be present were about his bed, and his only son, a priest in the Church of God, knelt by his father's side and said the commendatory prayer, and with a smile of recognition the aged pilgrim closed his eyes upon earth and friends here to open them, as we firmly believe, upon the wonders of Paradise. All was peace and calm and holy sorrow. I write these lines as giving a faithful account of what occurred in the chamber of death. They are meant to suggest more than they express.

Since 1878 I have known the Rev. Mr. Steel, and it is a sacred duty and a comfort for me to bear my tribute to his great worth as a man and his consistent course as a priest of the Church of God. He was a man of excellent ability, of well-digested learning and extensive reading. He was very humble in the estimate of himself, and of a meek and chastened spirit. He won my warm affection, and has held it since our acquaintance began, and though I dare not wish him back to endure the hardships of his lot, yet, still I can truly say that our priesthood is made poorer here on earth by his departure. It was a privilege for me to make a special journey to St. Matthew's church, Bloomington, from which his body was borne to burial, and to re-resent our Saviour in His house as welcoming what was mortal of the Rev. William M. Steel to its hospitalities, with the words which only He can say, "I am the Resurrection and the Life. He that believeth in Me, though he were dead, yet shall he live, and whosoever liveth and believeth in Me shall never die."

GEORGE F. SEYMOUR,
Bishop of Springfield.

Fond du Lac

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

APRIL

11. Trinity church, Oshkosh.
18. The cathedral, Fond du Lac.
20. St. Paul's, Plymouth.
21. Grace church, Chilton.
22. St. Peter's, Sheboygan Falls.
23. Grace church, Sheboygan.
25. St. James', Manitowoc; St. Paul's, Two Rivers.
27. St. Joseph's, Antigo.
28. St. Augustine's, Rhinelander.
29. St. John's, Washburn.
30. Christ church, Bayfield.

MAY

2. St. Andrew's, Ashland.
4. St. Mary's, Medford.
5. Marshfield.
6. St. John's, Centralia.
7. St. James', Mosinee.
9. St. John's, Wausau.
11. Church of the Ascension, Merrill.
12. St. Barnabas', Tomahawk.
13. Church of the Intercession, Stevens Point.
14. St. Olaf's, Amherst.
16. St. Mark's, Waupaca.
18. St. Stephen's, Menasha.
19. St. Paul's, Oshkosh.
21. Grace church, Appleton.
23. St. Paul's, Marinette.
25. St. Mark's, Oconto.
27. Morning, Hobart church, Oneida; evening, Christ church, Green Bay.

A correspondent writes:

"The Oneida Hospital is doing the work for which it was designed and built. Its care is being given to two patients whose homes are utterly unfitted for sickness. At considerable inconvenience to himself, Dr. Metcalf, a member of Christ church, Green Bay, spends two days in each week at the hospital and dispensary, carrying on the medical work of the late missionary."

Vermont

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

On Jan. 27th a very successful district meeting of the Vermont branch of the Woman's Auxiliary was held at Zion church, Manchester Centre, the Rev. Charles Smith Lewis, rector. At 10:45 there was a celebration of the Holy Communion, with sermon by the Rev. D. L. Sanford, upon the "Motives for missionary work," which gave the key-note of the day. At the afternoon session, Mrs. M. E. U. Robbins, as district manager, presided. Interesting papers on the missions aided by the Vermont branch of the Auxiliary, were read by Mrs. G. O. Woodcock, of Manchester Centre, and Mrs. E. P. Gilson, of Rutland. Mrs. P. V. Finch of Greenfield, Mass., gave a helpful paper on "How to interest children in missions," which was followed by a general discussion of the Junior work. The final paper was an able one on the history of the Church in Bennington Co., by Mrs. E. A. Treves, of Sunderland. Remarks upon its present condition and needs followed, by the Rev. Dr. Harris, general missionary of the State, and the Rev. G. L. Richardson, of Bennington. Even-song was then said. A general missionary meeting in the evening, with addresses by the Rev. Wm. F. Weeks, the Rev. Dr. Harris, and the Rev. P. V. Finch made a fitting end to an event-

ful day. The ladies of the parish served luncheon and tea to their guests at Thayer's Hotel, and the rectory was thrown open to them all day.

Ormsby Chapter, D. A. R., celebrated Washington's Birthday by giving a Colonial tea. In the evening a service was given them at Zion church by the rector, when he delivered an able address, upon "The constitutional causes of the Revolution."

A full and careful order of Lenten services has been arranged by the rector of this parish, which includes an address each Thursday evening by the Rev. T. B. Foster, of Rutland.

Central New York

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

BISHOP'S APPOINTMENTS

APRIL

7. Owego; Waverly.
8. Emmanuel, Elmira.
13. Auburn (2).
14. Moravia.
15. Oswego (2).
17. All Saints', Syracuse.
18. Syracuse.
19. Skaneateles.
21. Marcellus.
22. Greene and Norwich.
23. Guilford and New Berlin.
27. Chenango Forks.

New Jersey

John Scarborough, D.D., Bishop

At St. Paul's, Rahway, the Rev. R. P. Cobb, rector, a very successful two weeks' Mission has just been concluded. It was conducted by the Rev. Dr. Morrison, of Brooklyn, was largely attended, and has led to an increased interest in the Church, and a deepened and quickened spiritual life among the people. On the Sunday after its conclusion the rector read in church a number of letters from parishioners telling in what way they had been helped by the services and addresses. The interest among the men was particularly marked. The Bishop visits St. Paul's on Palm Sunday, and it is expected that with the work of the missionary and the influence of the succeeding Lenten season there will be a large class for Confirmation.

The staff of the Associate Mission has been increased by the arrival of the Rev. Stephen A. W. Pray who comes from Providence, R. I., to do priest's work in the missions in the vicinity of Trenton. There are now five members of the mission, besides the executive head, the Rev. E. J. Knight, rector of Christ church. These five men serve 29 missions and mission stations.

The Rev. W. W. Blatchford has accepted the charge of St. James' church, Atlantic City. Mr. Blatchford has been acting as curate at Christ church, New Brunswick, and goes to Atlantic City as missionary under the direction of the Bishop.

At St. Paul's, Westfield, the Rev. W. S. Barrows, minister in charge, the Bishop recently confirmed a class of five candidates, and received one Roman Catholic who wished to be reconciled to the American Church, but who had already been confirmed in the Roman communion. St. Paul's has been holding services in a hall in Westfield, which has been fitted up in a very neat and Churchly manner. It is expected now that the congregation will soon worship in a church building of its own. The parish is growing, and under Mr. Barrows' direction mission work has been started in outlying places where the service of the Church has not been held before.

On Wednesday, Feb. 24th, the Bishop confirmed a class of seven, and baptized four children, at Trinity church, Woodbridge, which for the past year has been in charge of R. E. Brestell, lay-reader. The church has been handsomely refitted and decorated, and its interior is very beautiful and churchly. The ladies of the parish raised the money needed for the work. It is expected that the growth of the parish will soon call for the election of a resident clergyman.

On Quinquagesima Sunday, the 14th anniversary of the rectorship of the Rev. R. G. Moses,

at Grace church, Merchantville, was fittingly celebrated. During his incumbency the parish has grown very rapidly in numbers and influence; a beautiful new church, partly of stone, has been erected, the old church building moved and remodeled as a parish building, and a rectory built. In the evening the Bishop visited the parish, addressed the people and the rector, congratulating them on the work that had been accomplished, both spiritually and materially, and confirmed a class of eight candidates, presented by Mr. Moses.

The quarterly meeting of the lower division of the Woman's Auxiliary was held in St. Paul's church, Camden, Feb. 24th, with a large attendance. After an address of welcome by the rector, the Rev. Edwin A. Penick, Bishop Talbot spoke on "Home missionary work in the West," especially of the work among the Indians. The first address of the afternoon was made by Mrs. Benj. Williamson, vice-president of the auxiliary. Mrs. Thomas Roberts reported on the Indian work, and an address followed by the Rev. A. B. Hunter, of Raleigh, N. C., on the Church's work among the colored people in the South. Mrs. Abbey reported on the work in Mexico, and called attention to the recent appeal of Bishop McLaren.

At St. Thomas', Glassborough, the Rev. C. W. Boyd, rector, a class of five candidates was presented for Confirmation on Quinquagesima Sunday. The Bishop also baptized the infant daughter of the rector.

The Bishop held a Confirmation and preached in the evening of Ash Wednesday at St. Andrew's, Bridgeton, the Rev. C. G. Gilbert, curate in charge.

Mr. John N. Carpenter, treasurer of the Episcopal fund, is spending a month in Bermuda, with his family. In most of the churches of the diocese a collection will be taken during March for the increase of the endowment for the Episcopal fund. It is hoped before the 25th anniversary of the Bishop's consecration to have the fund completed.

Washington, D. C.

Henry Yates Satterlee, D.D., Bishop.

APPOINTMENTS

MARCH

- 19. Grace church, Georgetown.
- 21. Georgetown: A. M., St. Margaret's church; P. M. St. Stephen's church.
- 25. 10 A. M., St. Mark's church, Georgetown; P. M., Emmanuel church, Anacostia.
- 26. Church of the Incarnation.
- 28. A. M., St. Paul's, Rock Creek parish; P. M., St. Paul's parish, Washington.
- 31. St. Matthew's parish, Hyattsville.

APRIL

- 2. Trinity parish, Washington.
- 4. A. M., St. Andrew's parish; P. M., Christ church, Navy Yard.
- 7. Epiphany chapel.
- 9. St. Mary's chapel, St. John's parish.
- 11. A. M., St. John's parish church; P. M., the Epiphany parish church.
- 12. P. M., St. Luke's church.
- 13. St. Michael and All Angels' parish.
- 14. St. James' church.
- 15. 7:30 P. M., Communicants' meeting, pro-cathedral.

- 16. Three Hours' service, pro-cathedral.
- 25. 11 A. M., Confirmation, pro-cathedral.
- 26. 8 P. M., church of the Ascension.
- 28. Trinity church and St. Mary's chapel, St. Mary's Co.
- 29. William and Mary parish.
- 30. Leonardtown: St. Andrew's parish, St. Andrew's church, St. Peter's chapel.

MAY

- 1. St. Mary's Co.: All Saints' church, All Saints' parish.
- 2. All Faith parish, All Faith church, Charlotte Hall chapel, St. Mary's chapel.
- 3. Trinity church, Trinity parish, Charles Co.
- 4. Port Tobacco parish, Charles Co.
- 5. William and Mary parish, Picawaxen.
- 6. Durham parish, Charles Co.
- 19-21. St. Paul's church, Washington, diocesan convention.
- 23. Prince George's parish, Rockville, Montgomery Co.; Ascension church, Gaithersburg.
- 28. Trinity church, Upper Marlboro.

The Bishop of Washington delivered the first

of the Lenten lectures under the auspices of the Churchman's League, at the church of the Epiphany, on Tuesday evening, March 9th, the subject being "The Bible and the Church." Many of the city clergy and a large congregation were present.

At St. Paul's church, there is, in addition to the daily Evening Prayer, a special Wednesday evening service during Lent, with a sermon by one of the city clergy.

At St. Andrew's church, the Rev. J. B. Perry, rector, a daily early celebration of the Holy Communion has been instituted for the Lenten season. In this parish, also, a Sunday afternoon service for children has been begun this winter. It is conducted by the Rev. Dr. Gibson, the assistant minister, and is very interesting and attractive to older persons, as well as to the children.

The new rector of Trinity church, the Rev. Richard P. Williams, officiated for the first time on Quinquagesima Sunday. A reception to give the members of the parish an opportunity of meeting him, was held on the evening of March 11th, in the parish hall.

The Rev. Louis G. Wood, of the diocese of Toronto, has been appointed temporary assistant to the rector of the Epiphany, and the Rev. H. F. Saumenig has also been appointed to temporary duty in the same parish. On the last Sunday of his charge of Grace church, South Washington, the Rev. Mr. Saumenig presented a class of 18 persons to the Bishop for Confirmation.

Easton

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

CHESTERTOWN.—The Woman's Auxiliary of Emmanuel church, the Rev. S. C. Roberts, D.D., rector, is growing in interest, and is teaching the good of systematic giving. It has now a membership of 42. Monthly meetings are held, when, after the Creed, hymn, and Auxiliary prayer, some selection from *The Spirit of Missions*, or some other missionary journal, is read. Two boxes were sent during the past year, one to a clergyman's widow, and one to a clergyman in Oregon, valued, in all, at \$97.31. The offerings in boxes and money for the year amounted to \$164.39.

EASTON.—Another memorial window has been placed in Trinity cathedral. It is in the nave just west of the south transept, and was given by loving daughters in memory of their parents. The window consists of two panels, one of which is the reproduction of the celebrated "Madonna of the chair." The other panel represents Christ at Emmaus, in which the Saviour is shown standing at a table in the act of blessing the bread, with Cleopas and the other disciple seated at the ends of the table. The inscription is as follows: "To the glory of God and in memory of Mordecai M. Dawson, Sept. 10th, 1818—Jan. 2nd, 1892; D. Cornelia Dawson, Jan. 5th, 1824—Oct. 11th, 1895." The work is by Geissler, of New York, and is one of his best productions.

PORT DEPOSIT.—The Rev. Alex. M. Rich has entered upon his duties as rector of St. James' church. He was married in Trinity church, on Feb. 17th, to Miss Ellen McRoberts, of Washington.

Sunday School Examinations

BY R. HAROLD SHREVE

At the 27th annual convention of the diocese of Albany, in All Saints' cathedral, last November, the Rev. C. C. Edmunds, Jr., introduced a set of resolutions, which, in brief, provided as follows: That the importance of the religious instruction of the young and the meagre results obtained by our ordinary Sunday school methods, warranted and necessitated the establishment of a Board of Diocesan Examiners in Religious Knowledge, to consist of seven persons; viz., the Bishop of the diocese and six others annually appointed by him.

These resolutions, embodying as they did the ideas of some of the foremost of those engaged in Sunday school work, and answering the oft-

repeated demand for some further means of interesting the scholars and advancing the standard of the work, met with hearty support, and were quickly adopted.

Bishop Doane appointed as such board with himself, the Rev. C. C. Edmunds, Jr.; the Rev. George G. Carter, S.T.D.; the Rev. Charles M. Nickerson, D.D.; the Rev. Wm. H. A. Hall, the Rev. Thomas B. Fulcher, and Mr. James Russell Parsons, Jr. The work is still in charge of these examiners, as all of them were re-appointed by the Bishop, except the Rev. Mr. Edmunds who removed to the diocese of New Jersey. His place was filled by the appointment of the Rev. William C. Rodgers, rector of St. Mark's church, Hoosick Falls.

Within a month after their appointment the members were called together to formulate some definite plans for the work laid upon them. As a result, work was actively commenced under the new system, and on Nov. 17, 1896, the Board presented its first report to the convention.

The following is a short extract: "Their instructions appeared to require them to provide for the Sunday schools of the Church some tests of proficiency in religious knowledge analogous, in their way, to those which the State, through its Board of Regents, provides for its secondary and professional schools; with this important distinction, however, that this Board should work only where it should be invited by the rector of the parish, and that it should make no attempt to exercise authority or act the part of critic.

"As the first practicable step, it was decided to prepare a certificate, which, after consideration, took the following form:

Diocesan Examiners in Religious Knowledge

Be it known that..... has satisfactorily passed at..... in the diocese of Albany an examination in.....

In witness whereof the Examiners grant this certificate No. under their seal.

WM. CROSWELL DOANE, D.D., LL.D.,

President,

Secretary,

..... Rector.

"It will be observed that this form contains a blank, to be filled in with the subject of the examination. Text books and methods of instruction vary throughout the Church; the purpose of this certificate is to bear testimony to faithfulness in work, whatever the books or methods may be. Accordingly, whatever scholar, having first learned to recite the catechism orally, can be certified to the board as having passed a satisfactory examination in any subject of sacred learning, shall be entitled to receive a certificate stating that fact. Each examination may be either conducted by one of the examiners in person, or written papers, prepared under the usual conditions, may be sent to any examiner for his judgment."

The report further stated that at that time 55 scholars, representing five parishes, had passed the necessary examination and received the certificates. Since then, the number has increased to 90, over one-half of whom have taken honors; i. e., passed with a percentage above 90.

A code of rules has just been issued by the Board, and will govern all examinations. Regular examinations will be held on the third Saturdays of March, June, and December. Several text books and subjects have been suggested as most suitable for the study of the children.

The members of the Board serve without pay, and all expenses are met by voluntary contributions. The examiners are well aware that they have entered upon a field which is nearly untried, but they hope that their work will not be wholly wasted if even the number of children already examined are stimulated to greater earnestness and definiteness in their hold upon the doctrines of the Faith, and if they learn to see in the certificate granted by the diocese at large the evidence of the loving care of a Church which reaches beyond their little world of Sunday school and parish.

The Living Church

Chicago

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

THE Rev. Mr. Suter who allowed himself to use language, in the newspaper of which he is an editor, highly disrespectful to the bishops of the Church, was arraigned before the Standing Committee of Massachusetts for conduct unbecoming a clergyman. He had already printed an explanation in the *Boston Advertiser*, which was little else than an aggravation of the original offense. The committee met on the third of March, to consider the charge against Mr. Suter, on which occasion their attention was directed to the fact that on the day before Mr. Suter had published in *The Advertiser* a sufficient apology. In this communication he said: "In justice to *The Church*" (the name of the paper in which the offensive utterances appeared), "and to all parties concerned, I desire to assert that it was the editor's intention to withdraw the language, and to offer ample apology, not only for the language, but for offence given to any by it. And I desire further, on the part of the editors, so far as I may, and for myself personally, to make again without qualification, in regard to the language of the criticised editorial, full apology and retraction." With this evidence before them of the regret of the writer of the offensive article, and his unqualified withdrawal and retraction of the language used, the committee decided that no action on their part was necessary in the premises. The matter has therefore been settled so far as the question of disrespect to the bishops is concerned. But the more important question, how far the Faith of the Church may be assailed with impunity, remains still to be considered.

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MR. JOHN FISKE says, in *The Atlantic Monthly* for March, that "few are aware of the extent to which the arbitration at Geneva, in 1872, has already served as a precedent for the peaceful solution of international difficulties." It may come to be commemorated as the herald of a new era. That event was brought about through a special treaty for the peaceful settlement of the Alabama claims. The moral effect of a permanent arrangement for the settlement of international difficulties would undoubtedly be far greater. Mr. Fiske gives a list of some sixteen cases during the last twelve years in which questions of dispute between various nations have been settled in this peaceful manner. For the most part the great powers see no other way except by maintaining enormous armies and navies, and thus, by making war as terrible as possible, each one expects to deter the other from attacking it. But this method imposes an intolerable burden upon the nations which have adopted it. Are not these instances of a readiness to try the reasonable and righteous method of arbitration, signs of the dawn of a better day? Our country can have no greater glory than that of having led the way in this enterprise of peace and good will. It is a grave mistake to imagine that all this is mere sentiment. Many indications go to prove that this country cannot much longer continue its old policy of isolation. And when the time comes that we are forced into close relations with Europe, it will be well for us, as well as for the

rest of the world, if the settlement of international questions by peaceful tribunals shall have become a fixed principle in the affairs of nations. Thus the strongest self-interest is involved in the adoption of the Arbitration Treaty, as well as the general good of humanity.

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The Holy Eastern Church

To the Editor of *The Living Church*:

1. Can you give me the name of any work, at a reasonable price, which gives a clear statement of the doctrines and usages of the Holy Eastern Church?

2. Do they teach Transubstantiation? or the "Real Presence"—as it is held in our own branch of the Church?

3. Do they administer a mutilated Sacrament, or the Body and Blood?

The *Encyclopædia Britannica* contradicts itself as to my second and third question, under the head of "The Greek Church" and the "Eucharist."

Dr. Benton's *Church Cyclopædia* makes a statement to the effect that they *always* administer in both kinds; will you kindly vouch for this, or deny it? I should be very glad to see an editorial on the subject.

TO the first question of correspondent we must answer that if there be such a work we do not know of it. It seems most desirable that such an one should be written. The greater part of the works or articles on this subject must be considered as sketchy or inaccurate. Anything, however, in regard to it from the pen of Dr. John Mason Neale may be relied upon. The *Russo-Greek Papers*, edited by the Rev. John Newman Young, D.D., afterwards Bishop of Florida, contain much valuable matter. They have long been out of print, but occasionally a copy may be picked up. "The Rights and Ceremonies of the Russo-Greek Church," by Madame Romanoff, published by Rivington about thirty years since, gives a good idea of Eastern Church customs and usages. The accomplished author is naturally more at home with these than with strictly theological questions. The encyclopædias are, for the most part, hopelessly deficient, or worse, in what they tell us of the Eastern Church.

As for our correspondent's second question, probably the best answer we could give would be to quote from a conversation between Dr. Young and Philaret, Metropolitan of Moscow, one of the most remarkable prelates and learned theologians of this century. This conversation is reported in *Russo-Greek Paper*, No III., pp. 18, 19. (This Paper, we may mention, was also printed in *The Church Review* about the year 1865.) Dr. Young having raised some question as to the word Transubstantiation, Philaret replied in substance as follows: "The use of this word was introduced into Russia through Fieff, in the 17th century, by the importation of Roman theological literature. Since then, some of our theologians have adopted its use, while others very strongly disapprove of this; and to this latter class I decidedly belong. The manner of our Lord's presence in the Blessed Eucharist is a mystery to be apprehended by faith, and not a matter to be speculated and dogmatized upon, or reasoned about. All definitions or pretended explanations, such as the use of the word Transubstantiation, are but attempts to penetrate the mystery, and in so far tend to overthrow the nature of the sacrament."

"But," said Dr. Young, "is not the word

Transubstantiation used in your *Longer Catechism*?"

"It is not," replied the Metropolitan, emphatically. "The Russian word is *Presustchestvenie*, answering to the Greek *metousiosis*."

"It is used," said Dr. Young, "repeatedly by Blackmore, in his English translation of it."

"Then the translation is incorrect," the Metropolitan replied. "We take good care that the word [meaning, of course, a word properly translated Transubstantiation] should not be in our catechism."

The *Shorter Catechism* and the *Longer Catechism*, very authoritative books of instruction in the Russian Church, are, in their present form, mainly the work of Philaret. "Not that they were altogether original to him," says Dr. Young, "but they are rather a revision, amplification, and re-arrangement of several pre-existing and generally approved catechisms."

As to the third question of our correspondent, we quote from a "Comparative Statement of Russo-Greek and Roman Catholic Doctrines," drawn up by Philaret, in 1815, when he was Professor of Divinity in the Spiritual Academy at St. Petersburg, then, as now, the leading theological institution in Russia. This statement was translated and printed as Paper No. IV. of the *Russo-Greek Committee*; on page 12 of this Paper, Philaret says: "All Christians ought to communicate in the Body and Blood of Jesus, under the elements of bread and wine. . . . If one element in this Sacrament had been sufficient, and the other unnecessary, the Saviour would not have instituted it in two kinds. The first inventors of the Communion in one kind were the Manichæans, whom Pope Gelarius, in the end of the fourth century, condemned by an interdict." And the Patriarch of Constantinople and his synod, in their reply, August, 1895, to the Encyclical of Leo XIII., of which a translation is published in *The Church Eclectic* for February, 1896, say (page 987 of *The Eclectic*): "The one Holy Catholic and Apostolic Church, following the commandment of the Lord, 'Drink ye all of this,' imparts to all of the sacred chalice [as well as of the holy bread]. All the Papal Church, from the ninth century onward, innovated in this, also, by depriving the laity of the sacred chalice, contrary to the ordinance of the Lord and the universal practice of the ancient Church, and the express prohibition of many ancient orthodox bishops of Rome."

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The Old Lesson of a New Dream*

JACOB had to sleep in order to see. The world was so much with him in his waking moments that only in a dream could he see the opening of heaven and the descending angels of God. As it was with Jacob of old, so would it seem to be with busy thinkers in the closing years of the nineteenth century. The attractions of speculation and the controversies of a period of transition in theological thought so occupy their attention that one of our latest writers calls them away to dreamland, in order to teach them a much-needed lesson. That lesson is the utter emptiness and hopelessness of life apart from the living Christ men are so apt to lose in the mazes of speculation, or in the dark-

*The Child, the Wise Man, and the Devil. By Coulson Kernahan. Dodd, Mead, & Co., New York. Price, 50 cents.

ness of skepticism. The teacher is Coulson Kernahan, an English author of exceptional literary ability and fervor of faith, and his method of teaching is a dream. He sees the nations and their rulers gathered in a great city to depose Jesus Christ, because they have discovered that His body lies in the grave where Joseph of Arimathea placed it, and that, consequently, He is a dead and buried deceiver. They pull down the Cross, breaking it into pieces, and resolve henceforth to worship only the one God. The first result of their action is that God wipes out—as a child wipes out an unfinished sum from a slate—all that the name of Jesus means and has meant, for humanity. The figure of the Saviour fades out forever from the multitude of widows, orphans, friendless, sick, and sin-bound mortals, who lift to Him hands of pitiful appeal and fix upon Him eyes of wistful hope. With the passing of the vision, darkness, unrelieved by a single ray of light, envelops humanity.

Then the dreamer sees pictures of a Christless world. The misery and mockery of life without the Saviour are shown in lurid colors. A woman who had wandered into sin, lies dying in a hospital. Once she had found peace and strength in the evangel of Christianity, but for the sake of the man she loved better than her soul, she accepted the modern message of the dead Christ, and strangled her faith. In the bitterness of death she beseeches the wise man of the day to give her something in place of the faith she had lost. But he is silent, and she passes uncomfited into the dark beyond. A father bends in agony over the deathbed of his only child. Falling upon his knees, he prays to the Christ who was the Lover of little children; but the remembrance that there is no Christ freezes speech and hope, and he can only cry aloud in the torture of soul for which there is no relief. Nothing but darkness and despair remain now that the Saviour is gone.

The dream is worked out with inimitable skill and heart-moving power. It teaches the old lesson: "To whom can we go, but unto Thee? Thou hast the words of eternal life." The life that bears the burdens, that soothes the sorrows, mitigates the woes, and lightens the cares of others, is found only in the ever-living life of Jesus Christ, Son of God and Son of Man, the Saviour of humanity. Take that away, and you take the sun out of the sky, and plunge the world into the darkness of midnight. It is good to learn such a lesson, even in a dream.

— 2 —

Very Short Sermons

BY CLINTON LOCKE

II.

Ecclesiastes x: 16. "Woe to thee, O land, when thy king is a child."

THE text is taken out of that singular book, Ecclesiastes, which we used to think, without any particular reason, had been written by Solomon, but which modern criticism shows to have been written centuries after. It is full of wise and unwise saws and reflections and counsels, and this is one. The meaning is plain, but I have not chosen the words in any political sense. In our land the chief can never be a child. He is of necessity a man in the maturity of his powers, and with all the experience of a long and varied public life. He has been either a successful general, or a brilliant statesman, or a cunning demagogue. We take no tyros.

I mean to apply the text to a different kingdom from those which cover Europe, and to a different king from the one styled "your Majesty." The kingdom I have in view is the kingdom of the heart, and the king is the one God has put over the heart, the reason. Do not say this is not a Christian statement. It is, for I mean Christian reason—a reason which prays and believes and calls for divine help. You will say, "You certainly do not advise that a heart should be governed by reason alone?" No, not reason alone, if you mean by that simply a cold, logical, precise judgment about all things, measuring them by the exact rule of three, and chopping them off at just such lengths. No, God keep me from living with, or being controlled by, any such sovereigns as that. What a time a poor clergyman would have with a vestry actuated by pure reason, looking coolly at every project of Christian risk and faith, and doing nothing that could not be ciphered out! The reason which must rule us has a God-given prime minister, Conscience, and it acts through passions and feelings, and it is just as necessary for it to use them as it is to govern them. It can be no despot, shutting up all our emotions in prison and refusing to employ their glorious powers. To do that would prove it just as much of a foolish child as if it gave up to their sway. If reason will listen to no true tale of pity, will take into consideration no human weakness, will give way to no extenuating circumstances, it is as weak and purposeless as though it never examined whether a pleader were true or false, never listened to any argument, and never took any counsel.

But while all this is true, remember you can make no advance, you can have no unity of purpose, no growth in spiritual strength, as long as powerful passions are permitted to rule and not to obey, as long as the reason acts like a child, and is terrified by threats, cajoled by flatteries, and won by glittering gifts. You must be ruled by something which has the power to look a passion in the face and catch it by the throat, and say, "Down, I am your master." I saw a man in a passion not long ago, and no tenant of an insane cell ever presented a more piteous spectacle, the spectacle of a human heart abandoned by its true ruler, and given up to the wild riot of servants, whose place was never to govern. It is foolish to talk about rooting out the passions. They are just as much gifts of God as reason, but the trouble is you let them rule. You forget that a sanctified reason must be their king. For example: There is no servant that can help you like Temper. His earnestness, his fire, his courage, will lift you over many a hard place, if you command him; but if you obey him, what a ravaging, destroying rebel he becomes! Armies of angry words, hasty expressions, wounding phrases, wicked oaths, devastate all the beautiful kingdom of the heart.

Take Love; there is no more splendid subject for the heart king, reason, than love. What a shield it is to ward off evil! What a consoler in hours of deep depression! Oh, how sweet to fly into its arms when the storm of the wind blows hard, and all outside seems cold and dreary! If you are its master, love is the dearest and blessedest gift God ever gave to man or woman; but if it master you, then it either becomes a foolish fondness which forgets all justice and all truth and all consequences, or it is transformed to Lust, a raging monster, who stops at no con-

sequences, who reckons not of God, or of honor, or of innocence. Take Pride; where he is only a servant he keeps a man from mean things, incites him to struggle always for an advance; but let him mount the throne, and then you have a purse-proud fool, or a bloody conqueror, or a mere strainer after effect, or a balloon of conceit, or a wind-bag of self-assurance. The discipline of the heart guiding your passions by King Reason, enlivened by a conscience, itself advised by the whisper of the Spirit, this is what I urge upon you. I do not say it is an easy task. It is much easier to make a big speech, or engineer a fine house or give a great donation, or to win in a game; but that a thing is hard does not weigh much with you in business affairs, why should it in this matter of supreme importance—your having the right rule over your heart, your being the master of yourself under Christ, and not the slave of any passion or feeling which pushes for the mastery and is impatient of control?

— x —

The Mosaic Cosmogony

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

II

LET us now turn to the cosmogonies of the pagan world. In doing this I quote from the "Beginnings of History," by Lenormant, upon whose authority not a few critics seem implicitly to rely. In referring to him, however, we should distinguish between his views as a noted writer and scientist and his theology; for a man may be learned and scholarly in philosophy and science and at the same time be a very poor theologian, for the spirit and training in the two cases are widely apart. Of this writer Professor Brown says, in the introduction to his work: "It is natural that so ardent and original a scholar should be sometimes incautious and hasty in his conclusions." And so we find him in his views of the Pentateuch adopting the documentary theory of the Elohist and Jehovist records, and hence he is quoted on the side of the modern critic. In regard, however, to profane history or heathen theogonies and mythologies, I do not know that we have reason to doubt his accuracy.

Turning now to the various accounts of the creation among heathen nations, we find the following, given by Lenormant, of the Chaldeans, on the authority of Berosus: In the beginning there were "men with two heads, one of man, the other of a woman, united on the same body, with both sexes together in the primitive creation, born from the womb of chaos before the production of beings who actually people the earth." Again, this account says: "There were three sexes among men, not only the two which we find at this time, male and female, but yet a third, partaking of the nature of each." This production was called Androgyn, and "its appearance was human, but its shape round, the back and flanks forming a circle. It had four arms and as many legs, two faces precisely alike, crowning a rounded neck, with four ears in the same head, and the attributes of the two sexes. It walked uprightly like an ordinary man if it so pleased, but when wishing to run rapidly, it made use of its eight members, after the fashion of acrobats who go like a wheel."

Again, "According to the ideas of the Egyptians, the fertilizing mud left by the Nile and exposed to the vivifying action of heat induced by the sun's rays, brought forth germs which sprang up as the bodies of

men." This belief translated into a mythological form, made human beings emanate from the eye of the god Ra-Har-em-akhuti, in other words, the sun."

"In the cosmogony of Perea the first man was called Alpha Camasca—animated earth." Another account speaks of "three eggs fallen from heaven, one of gold, from whence came out the curaces, or princes; the next silver, from which the nobles originated; and the third copper, out of which the people issued." Pythagoras disclosed the fact, this writer continues, that "the monad was the unbegotten principle of all things, while the dyad and all the other numbers are begotten. The monad is the father of the dyad, which in turn is the mother of innumerable generations."

The legends and fables of the Phœnicians are very similar. Of the three principles in the beginning, the third sprang from the union of the first two; "it has the form of a dragon with the head of a bull and lion joined; and between, the face of a god (anthropomorphic) with wings on his shoulders, and they call him time." Furthermore, it was claimed that the final product of these entities or principles was an egg, which the account says "contains within itself the dyad masculine and feminine natures, and virtually the multitude of germs, and as to the third personage joined to this duality of the egg, it is incorporeal, having golden wings on its shoulders, with bulls' heads issuing from its sides, and upon its head a monstrous dragon, which assumes in appearance all kinds of animals."

Again, Sanchoniatho, a noted writer, speaking of the antiquities of the Phœnicians, says "That the beginning of all things was a dark and condensed windy air, or a breeze of thick air, and a chaos dark and turbid and black as Erebus." Chaos by its embrace with the wind, generated mot or mud, and from this sprang all the seed of the creation.

The Babylonians held that in the beginning there was nothing but an abyss and darkness, the outcome of which were hideous monsters, over whom was a woman named Omeroca, but Belus came and cut her asunder, and of one-half he formed the earth and of the other half the heavens, and at the same time destroyed the animals within her." All this, he continues, was an allegorical description of nature. "For the whole universe," he says, "consisting of moisture, and animals being continually generated therein, the deity mentioned above took off his own head; upon which the other gods mixed the blood as it gushed out of the earth, and from thence were formed men."

The Persians, while they held that there were two great powers or deities, one good, Ormuzd, and Ahriman, evil, yet in their cosmogony approximated perhaps the nearest to the Mosaic record, stating indeed the successive creations in a similar manner. The first great principle, according to their ideas, was Zerwan, which meant time, who was without beginning and without end, but who, nevertheless, was the author or creator of the two principles of good and evil. Like the Chaldeans, they were originally monotheistic in their theogony, holding that the "first Cause of all things was one and absolutely ineffable."

Turning now in another direction, we find that the Greeks and Romans held that the heavens were a solid vault over the earth, studded with stars, and for nearly two thou-

sand years the Ptolemaic theory of the universe was the science of astronomy everywhere held; viz., that the earth was the centre around which not only the moon, but the sun and stars revolved. Even so great a philosopher as Plato believed that the earth was an intelligent being, and Xenophanes held that God and the world were the same thing. In the Hindoo cosmogony, says another, "The globe is represented as a flat and triangular body, composed of several stones, the whole mass being sustained upon the heads of elephants who, in turn, were supported by a huge tortoise. Their shaking of themselves was supposed to be the cause of earthquakes."

The Scandinavians believe that there was a mighty giant by the name of Ymer, the product of gelid vapors. "While he slept he fell into a sweat, and from the pit of his left arm were born a male and female." Again, from the "gelid vapors" there was produced a cow, named Oedumla. The descendants of this cow were three sons, who cast the body of the giant Ymer into an abyss; and here we have the origin of creation. "The water and sea were composed of his blood; the mountains of his bones, the rocks of his teeth; and of his hollow bones, mingled with the blood which ran from his wounds, they made the vast ocean, in the midst of which they fixed the earth. Then having formed the heavens of his skull, they made them rest on all sides upon the earth; they divided them into four quarters and placed a dwarf at each corner to sustain it. These dwarfs are called East, West, North, and South. One day Odin and his two brothers found in their road two trunks of trees, an ash and an elder. These two trunks had neither living soul nor intelligence nor a fair aspect. Odin endowed them with a living soul, Hoener with intelligence, Lodur with blood and a fair aspect; these were the first man and the first woman."

I might go on and quote pages more of such absurd and ridiculous ideas and fancies contained in ancient theogonies and cosmogonies, but enough is here given to show the immense difference between them and the Mosaic record. It is true, indeed, that in some of the most ancient there is a similarity to the first chapter of Genesis. But in all probability whatever is true in any of these was taken from Genesis, for as an able writer says: "It is a well established fact that none of the records which have come down to us are as ancient as the Bible." Or on the supposition that there were earlier records, possessed by Noah and his sons, it is most reasonable to believe that whatever is monotheistic or true in the heathen cosmogonies is traceable to them. But all are mixed with error, and much of them contain absurdities and monstrosities. Contrast any one of them with the grandeur of thought, the terseness and sublimity of expression of the Mosaic account, and the difference is as great as that between light and darkness. "In the beginning God created the heaven and the earth. And the earth was without form and void; and darkness was upon the face of the deep. And the spirit of God moved upon the face of the waters. And God said, Let there be light, and there was light."

It is now a question of the greatest significance to ask, what kept Moses from such puerilities, absurdities, and monstrosities? If there had been *one* in the first chapter of Genesis like those in the Chaldean, Scandinavian, or Babylonian records, it would have destroyed his claim to inspiration; and I

mean by inspiration that he was moved by the Holy Ghost—an inspiration that excluded all error, all myths, fables, and legends, and this is the only inspiration worth contending for. Was it indeed anything short of such an inspiration that preserved Moses from heathen myths in his account of creation? or which exempts the whole Pentateuch from the gross superstition and degrading worship of the Egyptians, in whose philosophy and religion he was trained and educated?

What kind of inspiration is that for which some of the critics contend, and of what value, which does not prevent the writer from incorporating "myths and legends, folklore stories and popular science," true or false, in his narrative or history? Who is to separate the true from the false in such a case, or fact from fiction? It would be necessary to call one of the original "redactors" from his grave to solve the difficulty. Even the modern critics, with all their assumption of superior scholarship and learning, could not do this, for they are not agreed among themselves, they have not yet settled the question whether the "documentary," fragmentary, or "supplemental" hypothesis in regard to the Pentateuch is true.

But in reference to the first chapter of Genesis we must go farther than inspiration. This is a revelation, as Mr. Gladstone says. This is more than history, for it records events entirely pre-historic. No human being saw the work of God in "the beginning," no created being was present, save "the morning stars that sang together and all the sons of God that shouted for joy," when "He spake and it was done, He commanded and it stood fast."

In conclusion, permit me to say that there is a vast deal of comfort in these days of doubt and peril, of unbelief and misbelief, in these two thoughts:

I. The Church will never abandon the "traditional view" or her faith in the Holy Scriptures, for the guesses and speculations of the higher critics, or assumptions, as Professor Green, of Princeton, says, "which have no other basis than philosophical presuppositions."

II. We have every reason to believe that the present onslaught on the Bible, like all others that have preceded it, will soon pass away and be forgotten. Archæological discoveries are constantly disproving the assertions of the critics, almost every day new facts are brought to light which confound them; voices are coming continually from the grave of the past that contradict their suppositions. From Egypt, from Assyria, Babylonia, and Arabia, the evidence is fast accumulating. The tablets and cuneiform inscriptions at Tel-el-Amarna and Pithom, and other places, are all in corroboration of the Bible history. Monuments speak and the very stones cry out in witness of the Law and the Prophets, and in rebuke of men who by their rash assumptions and audacious speculations are playing into the hands of the enemies of the Faith, and trifling with the most sacred convictions of multitudes of believers; and, what is even worse, reflecting upon the knowledge or veracity of the Lord of Life and Glory Himself. For, as I have already said, He was the most illustrious witness of all, and He over and again testified to the truth of Moses and the Prophets; upon them, indeed, He vested His own claims to be the Messiah, the King of Israel, and the Redeemer of the world

Learn of Jesus Christ to Die

BY THE REV. CAMERON MANN, D.D.

IV.

HE DIED IN DUTY TO MAN

WE are born into this world not by our own choice, but by the will of Divine Providence. On what spot of the earth we shall first see the light, under what government our citizenship shall begin, what language we shall learn in our babyhood, what traditions of the past shall overshadow our early years, what religion shall confront our dawning conscience, what kind of parents shall rule and cherish us—all these things are as much out of the control of our volition as is the movement of the stars. Yet all these things involve duties; the relations wherein we are placed demand a certain course of conduct. To a large extent we cannot choose our work and service. This has been settled for us by the Governor of the universe. Because we were born here, not there; in this home, not that, we must, if we would act rightly, act thus. We find ourselves at the centre of circles of humanity, and from the circumference of each an attraction flows in demanding a response. The State, the Church, the community, the family, all have their just claims.

As we go on in life we may shift some of these claims; we may change our citizenship, we may adopt another religion, we may move into a new neighborhood. But always we must be under similar, if not the same, obligations; while in the case of the family, we can make no alteration at all; "honor thy father and thy mother" is a law binding upon us so long as we abide in this world.

In some sense what has been said does not apply to Jesus Christ. For He, in His own Personality, did choose the time and circumstances of His Birth; He willed to become the Son of Mary. But this was only in the divine nature. As regards our Lord in His human nature, in which alone can He truly be said to have been *born*, He was born like we are, into conditions He did not select. And so duties met Him as they meet us, springing from the environment, not evoked by individual preference.

Difficult and dangerous it is to form a complete and rounded theory concerning the "self-emptying" of the Son of God; but this statement seems to me both true and reverent: "The self-sacrifice of the Incarnation appears to have lain in great measure, *so far as human words can express it*, in His refraining from the divine mode of consciousness within the sphere of His human life, that He might really enter into human experience." And so we may say that our Lord found many duties laid upon Him, not selected by Him. He did, indeed, as He passed into manhood, largely choose His tasks, He determined upon a peculiar course of conduct, He began a mission; thus He assumed duties for Himself.

And we may do the same; indeed most of us do. We pick and choose our path, and it takes us through regions where requirements are found that we might not have found elsewhere. But whichever way we turn, whatever occupation we decide on, whatever ideal we aspire to, there still remains with us some of those old responsibilities and obligations into which we were born.

This is the case with Jesus. With His infancy began certain lines of duty. The Roman emperor had a right to His tribute

money; the Jewish Church had a right to His attendance at service and conformity to rules; the Galilean neighborhood had a right to His kindly interest and helpful action; the family of Nazareth, Joseph and Mary, had a right to His filial obedience, His supporting toil, His devoted love. And all these debts He paid while He walked the earth. Rome found Him no rebel; the Temple, no schismatic; the Galileans, no repellent recluse; while as for the family, during thirty years He was an obedient Son; so soon as able He toiled as a carpenter to contribute His share of the home expenses; in all the concerns of domestic life He showed a filial loyalty and love. When He entered upon His public ministry, it is true, He had to forego the home life, to forsake many of the home tasks, to repudiate the home authority. Yet this, too, is what comes to most of us when we reach maturity. As Ruskin declares, "A *child's* duty is to obey its parents. It is never said anywhere in the Bible, and never was yet said in any good or wise book, that a man's or a woman's is."

But while obedience may and must gradually fade away in our relations to our parents, love and aidance never can. Always their hearts have the right to our affections; always their necessities to our support. On the Cross most of the natural claims of human society were abolished for Jesus. To the State which killed, the Church which excommunicated, the neighbors who forsook Him, He is under no further obligations as a man. But the family and friendship still maintain their hold. As the hours of His torment glide by, and the throng around the Cross decreases, those who, not willingly, but by constraint, stood afar off, watching Him with grieving love, make their way to His side. His Mother and St. John and the two Marys gazed up into His suffering face. Still the Blessed Virgin is His mother; still, as a man in the flesh, He owes her filial care; still it is incumbent upon Him to provide for her needs and to soothe her grief. Soon what He shall do for her will be done as her God. But what is to be done now is the office of her Son. Amid all His agony, with the awful cloud of dereliction swiftly approaching, He is not unmindful of this office. Never more can her earthly home be with Him; never more can His toil provide her food and raiment; never more can she hold sweet converse with Him in the evening twilight. But a home and a son she shall have. Houses or gold are not His to bequeath; His last scanty possessions have been allotted by the soldiers' dice. He has no brothers on whom His duty may devolve; but he has a friend, the man of all best fitted for her supporter and comforter, and to him, conferring a priceless favor on the friend, as well as making best provision for the mother, He commits her: "Woman, behold thy son!" "Behold thy mother!" "And from that hour"—at once, sparing her the straining of her eyes through the coming darkness, the fearful observance of His spiritual agony during the next three hours—"that disciple took her to his own home." And what a home! One which, in "the sweet tempers; the mutually-adjusted natures; the steps that pace to the same round of daily duties; the associated prayers; the hands raised for the same hallowed bread; the eyes wet with the same sorrows or lit with the same joys; the hills ascended in company, and, as life advances, touched with the same westering sun; the spirits that gaze

at once into the same grave, and the same golden spot in the distance," has not had its like upon the earth.

So Jesus Christ died in duty to man.

Shall we thus die? Shall we make any such legacy to our parents, our children, our wife or husband, or friend? On the very lowest plane how apt we are to neglect this duty. There is a rubric in the Visitation Office urging men to make their wills, as a matter of justice to others. Yet many people have a superstitious dread of doing so, and leave a tangled mesh for their executors to unravel. The death-bed is a poor place for the clear statement of business and disposal of possessions. And, further, making a will implies the having something to leave, to give. It means honest labor before. Those who have dependent kin are bound to try not to leave them paupers.

But family duty is by no means limited to bequeathing property. And many of us, through no great fault of our own, will have little or none to bequeath. Jesus had none. But he left something infinitely better. He left love and reverence and tender care. Shall we do that? If wealth is ours, will it pass to those whom we have trained to be just and generous? Shall the dying husband look at the young man standing by his bed with confidence that he will be a good son to his widowed mother? Shall the dying wife feel that her daughters will be sweet consolers and tender ministrants to their father? Shall we bequeath to those who so greatly need it, and who have a natural right to expect it from us, a heritage of noble affections we have fostered, of sober rectitude we have taught, of delicate sympathies we have instilled? Shall we leave, in our family, a home, and around it devoted and helpful friends? Have we educated our St. John to take our place? Shall we trustfully say: "Woman, behold thy son," or "Behold thy mother?"

Ah! again it is the present living which determines that. It cannot be done by the man too immersed in business to sedulously bring up his boys in purity and honor, by the woman too concerned with amusements to graciously fashion her daughters in strength and holiness. A few dying injunctions will not avert the consequences of a lifetime neglected.

May we so listen to the third saying from the Cross as to enable us to die, as did Jesus Christ, in duty to men!

(To be continued.)

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Letters to the Editor

THE CLERGY RELIEF FUND

To the Editor of *The Living Church*:

May I be permitted to offer a practical suggestion in regard to the Disabled Clergy, Widows, and Orphans Fund (General), for which excellent appeals appear in your editorial columns of Feb. 13th, and in a circular received from Mr. Albert E. Neely, financial agent?

Many think that if the General Convention, in recommending a time for this offering, had paid less attention to the sentiment of the Gospel for the day, and had given more heed to the actual financial limitations under which we labor, they would have suggested Ash Wednesday instead of Quinquagesima Sunday, and thereby greatly increased the income of this society, confessedly the most worthy and the most economically managed of all our benevolent institutions.

About twenty per cent. of our churches are "bepewed." These are mostly the wealthier parishes, from which the bulk of the contributions ought to come. But in them the offerings

are under the control of the vestry, and were the rector disposed to commend this request, only the initiated know what an undertaking it is to get the average vestry to vote "a collection" for an extra-parochial object. The wealthier the parish the more difficult the proceeding becomes. It is to safe to say that appeals, timely or otherwise, will not accomplish the object. The only practicable way to secure a Sunday offering would seem to be for the financial agent to ascertain the times of meeting of the principal vestries and go and present himself and his cause to them face to face. It is a heroic measure. But the unanswerable general appeals of this society have gone unanswered until personal requests, which might otherwise seem indelicate, are the very things that the situation demands. As to the eighty per cent. of our churches that are free, the situation is no better. They, as a rule, use the envelope system, and even were their vestries so disposed, I know not by what right they could divert to an outside object moneys thus designated for parochial support. Very likely if the society's envelopes were supplied to the free church parishes at the beginning of the year, many a vestry would vote to have them inserted in the several packages in place of the regular Quinquagesima envelope, and thus secure the desired Sunday offering. But this remains to be seen, and, in any case, it is too late for such a plan this year.

Some may suggest the first Lord's day in the month, when the offerings are, in accordance with the canons, alms at the disposal of the priest; if the appeal of the society goes unheeded on that day, it will be a manifest indication that the clergy are deaf to the society's appeal. But let it be remembered that the alms are seldom sufficient to relieve worthy cases of need in one's own parish, and are often appropriated to various undertakings long before received.

If then it is impracticable in many parishes to make a Sunday offering for the Clergy Fund, why should not this object be presented on Ash Wednesday? The people on that day are earnestly and liberally disposed. In nine cases out of ten the rector is at liberty (as he is not on a Sunday) to devote the proceeds of the offertory to any object he may designate. It has been my experience that, if an explanation of the Clergy Fund Society's work is made on Quinquagesima Sunday and the offering made on Ash Wednesday, the result is quite as good as would come from a Sunday's offering. But suppose it were less, is it not better for the society to try for the Ash Wednesday offerings and get them, rather than to try for the Quinquagesima offerings and fail to get them, as it did last year? It has yet to be demonstrated that either the clergy or the laity are indifferent to the claims of this fund. All that has thus far been shown is that a general appeal is not sufficient in the Protestant Episcopal Church to secure a general affirmative response for a Sunday morning offering in mid-winter. All of which any Church financier knew long ago.

So I take it upon myself to suggest that in cases where a Sunday offering is not feasible (their name is legion), an appeal be made for the Disabled Clergy Relief Fund on Quinquagesima Sunday, and the offerings therefor gathered on Ash Wednesday.

WM. S. BARROWS.

OUR UNFORTUNATE NAME

To the Editor of *The Living Church*:

"Five-Minute Talks by Clinton Locke" are always interesting and not less instructive. The question in the first sentence of CVI., "Why should we do it in the Episcopal Church rather than in any other of the thirty or forty religious bodies around us?" very naturally suggests to an Englishman the needless difficulty much increased by the qualifying adjective. Quite a large share of the real importance of the question would have been "no account," had we followed the example of the Church from which we sprung. We had an undoubted right, could easily have proved our claim to the title, "the Church in the United States," if the mere positive form, in exact agreement with our ancestry, "the

Church of the United States" had been thought inexpedient. Although with what consistency any body of Christians, at that time could have objected, or if they had, that any notice should be taken, it is very difficult to understand. The mischief has been done, however. We not only have admitted that there may be more Churches than the one which Christ founded, but that one of them is both Protestant and Episcopal.

When the time comes to drop some of this needless encumbrance, I hope and very thoroughly believe, that the simple form already alluded to, "The Church in the United States," will be adopted. I have not the very highest regard for deliberative bodies, still less for the notion that wisdom always rests with the majority; still I do not dread with any great anxiety the suggestion that has been put forth to have Protestant Episcopal magnificently superseded by "American Catholic." W. T. WEBBE.

Newark, N. J.

Personal Mention

The Rev. Edward Averill has accepted the rectorship of Trinity church, Peru, Ind.

The Rev. C. M. Addison, of Fitchburg, Mass., has accepted the rectorship of St. John's, Stamford, Conn., to take effect May 1st.

The Rev. Joseph Baker has resigned his charge at Marysville, Kan., and has accepted a call to St. James' church, Wooster, Ohio. His first services were held on 2nd Sunday in Lent.

The Rev. A. A. V. Binnington has resigned the parish of Island Road, Vt., and accepted the post of assistant priest at Grace church, Manchester, New Hampshire.

The Rev. Campbell Fair has accepted the appointment of dean of Trinity cathedral, Omaha, Nebr.

The Rev. Stewart P. Keeling of St. James' church, Bedford, Pa., has accepted the rectorship of the church of the Atonement, Morton, Pa.

The Rev. William A. Dalton, formerly of Newburgh, N. Y., has been appointed priest director of the Church Missions to Immigrants, New York City, and enters at once upon his duties.

The Rev. Charles H. Hatheway has accepted appointment as curate at the church of St. Edward the Martyr, New York City, to take effect at Easter.

The Rev. Wm. R. Mulford, sometime rector of Christ church, Danville, Pa., has accepted a curacy at St. Luke's, Brooklyn.

The Rev. Henry C. Parkman has resigned charge of All Saints', Kinsley, and adjacent missions, in the diocese of Kansas, and accepted charge of St. Paul's parish, Coffeyville, and Epiphany mission, Independence. Address Coffeyville, Kan.

The address of the Rev. S. A. W. Pray, 810 Potters' ave., Providence, R. I., is changed to 266 Hamilton ave., Trenton, N. J.

The Rev. B. B. Ramage has accepted the rectorship of St. Andrew's church, Fort Worth, Tex., and entered upon his duties.

The Rev. E. L. Sanford has accepted the rectorship of St. John's church, Ogdensburg, N. Y.

The Rev. George S. Sinclair has accepted the charge of St. Paul's church, Holyoke, Mass.

The Rev. Otto Joel Scovell has resigned his cure at Darlington, Wis., and accepted the rectorship of St. James' church, Independence, Iowa. He entered on his new duties March 1st.

The Rev. Geo. P. Torrence has taken charge of St. John's mission, Cambridge, Ohio, in the diocese of Southern Ohio, and should be so addressed.

Ordinations

In Christ church, Oswego, N. Y., on Feb. 20th, Bishop Huntington ordained to the diaconate Prof. Matthew Irving Hunt, principal of the Union School at Islip, L. I., N. Y. The Bishop celebrated the Holy Communion, assisted by the rector of the parish, the Rev. Philip Nelson Meade. The Rev. Dr. Joseph M. Clarke preached, and the candidate was presented by the Rev. Herbert G. Coddington.

On Feb. 26th, at the pro-cathedral, the Bishop of Washington ordained to the diaconate, Mr. Robert Nelson, a member of the senior class of the Virginia Theological Seminary. A large congregation was present, including the candidate's classmates, and a number of the other students from the seminary. Mr. Nelson leaves now to undertake work in the diocese of Maryland, and the ordination was at the request of Bishop Paret.

To Correspondents

I. L. S.—The pamphlet on Christian Science written by the Rev. Dr. Jewell is published by the Young Churchman Co., Milwaukee, Wis., price, 25 cts.; that by the Rev. P. C. Wolcott is published by Fleming Revell & Co., Washington st., Chicago, price, 15 cts.

Died

LULL.—Died, at Tallapoosa, Ga., March 2nd, 1897, Ann E. Lull, widow of O. R. W. Lull, of Chicago, Ill.

HALL.—Entered into rest, on Feb. 23rd, from his residence, 1315 Madison ave., Baltimore, the Rev. Richard Clarence Hall, of Baltimore, in the 76th year of his age.

"Grant him, O Lord, eternal rest!"

AREY.—Entered into the rest of Paradise, in Salem, Mass., March 6, 1897, the Rev. Charles Arey, D.D., in the 75th year of his age.

"Grant him, O Lord, eternal rest, and let light perpetual shine upon him."

FARRAR.—"Entered into life eternal" at St. James' rectory, Cleveland, March 4th, 1897, Charles Herbert Gewley Farrar, M.D., fourth son of the Rev. John Armitage Farrar, rector of St. James' parish, Cleveland, N. Y.

"We asked life for him and Thou gavest him eternal life."

Entered into the rest of Paradise, at Houston, Tex., Oct. 21st, 1896, Rose Bessie, daughter of the Rev. Herbert A. and Dr. M. Grantham, age 7 years, 1 month, and 4 days.

She came into our lives as a heaven-sent sunbeam, and, during her short, bright stay, showed us the perfect beauty of form and spirit which God sometimes gives to His little ones, whom He lends us for a brief space to show us what His saints may be, and recalls to quicken our love for the Paradise home.

"Where loyal hearts and true Stand ever in the light."

Of such it is said "A little child shall lead them."

Her brave and beautiful death, which her perfect faith in the life beyond made possible, is a further evidence to us who must yet walk life's darkened pathway, that for the brief life of pain and sorrow here comes the endless, tearless life in the home where our darling waits us.

Eternal peace grant her, O God, and may we find her again in "the rest that remaineth."

CHARLES FREDERICK HOFFMAN

At a meeting of the vestry of All Angels' church, New York City, held on March 4th, the following resolutions were unanimously adopted:

It having pleased our Heavenly Father to call from his sphere of earthly usefulness our beloved rector, the Rev. Dr. Charles Frederick Hoffman;

Resolved, that, though we recognize the fact that any words of ours would ill express the loss which has fallen not only upon us, as a congregation, but upon the numerous institutions of religion, education, and charity throughout the land, which have so long been the object of his fostering care, we still feel it our duty formally to put upon record our affectionate appreciation of the late Dr. Hoffman.

In looking back upon his long connection with our parish we shall always remember him as a patriotic and useful citizen, a devout and consistent Christian, a broad-minded, Churchly, and reverent pastor, a kind, sympathetic, and faithful friend; a wise, safe, and conservative adviser; and an unselfish, munificent benefactor, of whose filial piety and unselfish generosity the church of All Angels is a lasting memorial.

Resolved, that the clerk of the vestry be instructed to convey to the family of Dr. Hoffman the assurance of our sincerest sympathy in their bereavement.

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.

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.

The Annunciation

BY ALICE RANLETT

From God's own holy Presence,
From heavenly places bright,
The angel Gabriel came down,
Radiant with God's own light.

Unto a holy maiden
With soul most pure and true,
The fairest, whitest lily flower
That in God's garden grew.

And she, who had sought ever
With God her Lord to be,
Was greeted, "Hail, thou blessed one,
For thy Lord is with thee!"

The Hope of all the ages,
The prophets' Promised One,
Jesus, the Saviour of the world,
Shall be the Virgin's Son.

The sky is bright with day-dawn,
Darkness is overthrown,
The Word of God leaps down from heaven,
Christ comes unto His own!

To Thee be love and honor,
Jesus, the Virgin's Son,
With Father and with Holy Ghost,
Most Blessed Three in One.

Auburndale, Mass.

JAMES H. DARLINGTON, D.D., Ph.D., was born in Brooklyn, June 9, 1856, of an old Colonial family. He was graduated from the New York University in 1877, when he entered Princeton Theological Seminary, from which he was graduated in 1880. His first call was to Christ church, Bedford avenue, Brooklyn, where he served one year as assistant to the Rev. Alfred H. Partridge, upon whose death, fourteen years ago, he became rector. Dr. Darlington received the degree of Ph. D. from Princeton University, and D.D. from New York University. He is chaplain of the 47th Regiment, and also of its Veteran Association; a member of the Masonic fraternity, the Society of Colonial Wars, and the Huguenot Society of America; honorary member of the Hanover Club, and Archdeacon of Northern Brooklyn. Dr. Darlington's country place, Old Field Manor, at Old Field Point, Long Island, was once the residence of Alexander Hamilton, and the location still earlier of the Indian chief Wyandanch's encampment. Dr. Darlington was married to Miss Ella Louise Bearns, daughter of James S. Bearns, president of the Kings County Savings Institution, in July, 1886.

Years ago he collected the funds to buy the ground, and formed two mission churches in destitute parts of the city, and as archdeacon, by his addresses delivered in the various parishes, will probably raise enough to start several others. His ministry has been characterized particularly by its influence over young men, over twenty of whom have entered the ministry, most of them as missionaries. It is also shown by the fact that he has been president of, or formed, two temperance clubs for men, which at their cafes sold only "soft" drinks, but, like other clubs, had bowling, billiard, cards and smoking rooms, besides music and athletics.

Each was self-supporting, and had a membership of several hundred, and fine club houses. In his present mission work Dr. Darlington is trying to introduce modern methods such as are in use at Toynbee Hall, East London, Hull House, Chicago, and in the university settlements in New York. Several years ago he made a study of the cocoa rooms and dock missions of Liverpool, and feels that Brooklyn, with its eight miles of water front, presents much the same needs and the same opportunities for work. He is equally friendly with Father Malone, his Roman neighbor on the one side, and with the Rev. Dr. Wells, his Presbyterian neighbor on the other, both of whom spoke at his parish reception in the Knapp mansion last fall. Dr. Darlington is preparing a popular "Tune Book," giving one tune only to each hymn, and that an old and familiar one. The object is to promote congregational singing.

A CORRESPONDENT, who is a theologian and a successful pastor, writes: "Bishop McLaren's 'Practice of the Interior Life' is very fine and masterly." Another prominent clergyman writes: "The book is received; I am very much interested in it." We are offering this book at wholesale rates to our subscribers, and as a premium for new subscribers. See advertisement.

AT a meeting of the Newton (Mass.) Unitarian Club, one of the speakers, whose subject was "True Liberalism," said that he deplored greatly the so-called liberalism "which in reality is a freedom of Church life, in many cases almost sacrilegious."

SOME time since a story went the rounds of the Church papers to the effect that a certain piece of property had recently reverted to the Church of England after the expiration of a nine-hundred-and-ninety-nine year lease, thus legally demonstrating the identity of the present Church of England with that of a thousand years ago. A correspondent asks: "Can you tell me just when this property reverted, who received it for the Church, and to whom in England could I apply for a copy of the legal proceedings? In other words, can you tell me in what town or parish this land is situated?"

To this writer and to several others making similar inquiries, we must say that we have no information on the subject, and we doubt if any can be obtained.

A UNIQUE marriage was solemnized recently at St. James' church, Philadelphia, by the rector, the Rev. Dr. J. N. Blanchard, when two persons who were divorced nearly twenty years ago, were reunited. There were but a few persons to witness the ceremony, but all were visibly affected when the only son, a graduate of Yale, gave away his mother to his father. It was through this son that the couple resolved to forget the past and look forward to a happy future. There were no flowers and no music, but the wedding of itself was interesting and beautiful without any such adjuncts.

THE following denial of the Nag's Head fable, being from a Roman Catholic source, deserves notice. It is an extract from an article by S. H. Brandi, S.J., in the

American Ecclesiastical Review for January, 1897.

What the genuine "Roman teaching" has been from the very beginning of this controversy we shall have occasion to explain in the course of this article. Suffice it for the present to say that, on the evidence of trustworthy documents, which we have the good fortune to have before us, the legend of the tavern was known and discredited at Rome from 1684-1685, when for the first time the question of Anglican ordinations was subjected to the authoritative judgment of the Sacred Congregation of the Holy Office.

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An Apostle of the Wilderness

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

VI.

THE ASSOCIATE MISSION IN ST PAUL

ALTHOUGH there were three clergymen associated in this mission, there was but one ruling spirit. It was he who first promoted the enterprise and assumed all the responsibility of its success. James Lloyd Breck was a man of strong convictions and entirely self-reliant. These qualities were in the man's make up. He not only believed in God but he also believed in himself. His entire life proved it. If he was backed, financially, by any board of missions, I never heard of it. The annual expenses of Nashotah must have been from ten to fifteen thousand dollars. The cost of the new mission at St. Paul was less, but whatever that expense was, he assumed it. I was told that the expenses of the first two years of the Indian mission were not far from thirty thousand dollars. How did he raise this money and from whence did his support come? He never visited the East to beg, that is certain, unless it was the one time when he came to organize his new enterprise at St. Paul, and once in 1867, when he had with him an Indian girl. None but those who were of his household could have imagined the extent of his correspondence. In his facile hand the power of the pen was abundantly illustrated. He wrote well and he wrote continually. He wrote letters and only letters, and the object of his writing was to secure funds from churches, Sunday schools, and individual Church people. There was something about the man and his ideas that stimulated the missionary spirit as no other man has. Every mail brought remittances. His constant prayer, "Give us this day our daily bread," was daily answered. Was there ever such another instance of sublime faith and splendid achievement in all the history of the American Church? And his monuments, they remain with us to-day in the churches which he planted and in the successful institutions of learning of which he was the founder. His nature was chivalrous. He was a true knight of the Cross. It is said that "no man is a hero to his page." I lived with him, ate and drank with him; I knew his infirmities and his weaknesses, as well as his sterling qualities, and, take him all in all, I verily believe the Church will never look upon his like again. I count it a special providence that it was my fortune to have known and been admitted by his hands into the Church of Jesus Christ.

Speaking of men, I desire to say, that in the two clergymen which he selected to be with him, the Rev. Timothy Wilcoxon and John Austin Merrick, M. A., deacon, Dr. Breck made no mistake. Of the former it may be said that he was a self-denying, sincere man, and most conscientious in every

detail of duty. Of the second, John Austin Merrick, I cannot speak too strongly in the way of commendation. He was but twenty-two years of age, but he seemed thirty in maturity of mind and scholarship. He was proficient in Greek, Latin, Hebrew, and Sanscrit, and in French and Spanish also. Above all, he was a student and a strong theologian. When not on active missionary duty he was at his desk from nine in the morning until ten or eleven at night. He was a good preacher and his frequent lectures attracted attention. He was short in stature and stout, and wore a full beard, and had a solid head full of all sorts of information. One day in the year 1862 he fell in an epileptic fit, which was repeated at intervals until his mind lost its clearness. He afterward married and took a parish in Kentucky, and finally went to California, where he died sometime in the seventies. I have always felt that he would have been an ornament to Church scholarship, and that his early taking off was for the Church a real misfortune. These were the men, to say nothing of the boy, who founded the mission in St. Paul.

It was the 30th of June, 1850, that the first service was held in a schoolhouse in St. Paul. The week following, four acres of land were purchased on the first rise of ground back of the centre of the town, and about half a mile from the river. Here a Sibley tent, loaned from the fort, was pitched. Dr. Geer was one of the four of us who sought rest, but found little, in that tent the first night. As Dr. Geer was large, lame, and also an elderly man, he must have found his hard couch a strong contrast to his own comfortable bed in his snug quarters at Fort Snelling. I remember he said that "for the whole mission he would not try it again." We continued to occupy the tent for two months, until a small house, 12 x 16 feet, was enclosed, into which we moved with great thankfulness.

From the first, all domestic duties were looked after chiefly by Mr. Wilcoxon and myself. He did the cooking, and the washing fell to my lot, as I was the only experienced hand. I had learned the trade at Nashotah, having there served on the washing committee, with other distinguished men, for the better part of a year. Dr. Breck occasionally assisted at the washtub, but he could not iron a collar or shirt, to save him!

It was always a characteristic of St. Paul that everything about it was citified. It was never, even in its infancy, a village. Its buildings had an air about them which said, respect us! There was an aristocracy—a 400—clearly defined. From the beginning there was an upper and a lower town, with a strong rivalry in hotels and churches; always a struggle for commercial and social supremacy. Three large hotels were built and burned in the upper town and three in the lower town, a singular coincidence. The former was represented by such men as Gov. Ransey, Hons. Edward and Henry M. Rice, Lawyers Hollingshead and Becker, and the present Judge Nelson, also John Irvine who was rich in real estate; while the lower town was represented by the American Fur Company, including a large and rich French contingent; Borups and Oaks and Robert being prominent. Yes, St. Paul was always a city, and is to-day the richest city of its size in the United States. Its banking capital is equal to that of all the rest of the State combined, although its long-time rival, Minneapolis, leads it in population.

In 1850 Minnesota seemed to be very much nearer the Arctic Circle than it does now. It was a question whether the ordinary cereals would ripen in the short summer, and the winters were intensely cold. The river was not open for navigation before the last of April, so that for about six months of the year the frozen river was the only highway, and the sleigh for three hundred miles was the only means of communication with the outer world. Few sections of our country have been more isolated in their early history than St. Paul.

The climate of Minnesota was regarded from the first as a great tonic for consumptives, and many who sought there a restoration to health, found it in the oxygen of its dry atmosphere. But more died by reckless exposure than were relieved. As an illustration, it is said there was a cavalry company formed of twenty-five invalids from the American House, who pledged themselves to appear each day ready for a ride; this was in the winter of 1855. All these were either buried there or their remains sent home to their friends. And yet the climate of St. Paul was good for some sensible people, and is to this day.

Suggestions for Lent

LENT is a time for amending or deepening our spiritual life. Let us in this set before us a definite aim. A little reflection will tell each person of at any rate one definite point where amendment is needed, and where it might be gained by a real effort during Lent, aided by the sympathy of a common struggle that the season gives.

1. For instance, in many cases there is the need, perhaps clearly, perhaps dimly, felt, of a real repentance, in putting right some wrong, in breaking free from some evil habit, in acknowledging an injury, in humbly seeking reconciliation with God.

2. Or there may be a need of a reconciliation with man, the granting of forgiveness, the offering an explanation, the endeavor to overcome an estrangement. In our village life petty feuds are among the greatest obstacles to true religion.

3. Many who are nominally Church people are (they know it) sadly neglectful of religious duties—private prayer, attendance at church, reception of the Holy Communion, reading the Bible. Lent is a time for rousing oneself from sluggishness, for taking up such duties with real earnestness.

4. Many who attend our churches have been holding back, for one reason or another, from the sacraments—some from Baptism, more from the Holy Communion, and from Confirmation. Lent is a time in which to put away moral obstacles that keep us back, and to seek instruction and aid in preparation for means of grace which our Lord has ordained for our help, and which we can only neglect at our peril.

5. Our religion, if it is Christ's religion, cannot be selfish, nor must our Lenten self-examination and amendment concern ourselves alone. Our endeavors and our offerings for others' spiritual and temporal welfare will require consideration. Do these show a real acknowledgment of the commandment to love our neighbor as ourselves, any real attempt to fulfill the law?

Some such definite matters let us, as each knows his need, set before us for spiritual effort during the forty days of Lent. This will give point to prayers, instruction, and

self-denial. By this means Lent may mark a real step onward in our spiritual life. We shall be prepared at its close to celebrate with greater intelligence and devotion the solemnities of our Lord's Passion and Resurrection.—*Bishop Hall, Pastoral Letter, 1897.*



Book Notices

European Architecture. An Historical Study. By Russell Sturgis, A. M., Ph. D., F. A., I. A. New York: The Macmillan Company. Stamped binding. Pp. 578. Price, \$4.

In this splendid volume the publishers have given a worthy setting to the work of the distinguished writer. Cover, typography, illustrations are artistic, and the book will delight the cultivated reader as well as the expert in architecture. The author is not only an artist but also a scholar. He not only describes, he explains; he gives the reasons and principles of development in the art that he elucidates, the analysis and criticism of the beauty which he portrays with pen and picture. We know of no work on civil and monumental art so well adapted to popular use. It could hardly be expected that domestic architecture should occupy a prominent place in a work intended to be historical and fundamental. It is impossible in this brief notice to do more than set forth the general excellence and value of the book and to recommend it to all who are interested in the subject. Greek, Romanesque, Gothic, and Renaissance architecture are treated with great detail and profuse illustration. The list of illustrations in the text fills seven large pages. A complete glossary and index add to the convenience and educational value of the book.

New Starts in Life and Other Sermons. By the Rt. Rev. Phillips Brooks, D.D., late Bishop of the diocese of Massachusetts. Eighth series. New York: E. P. Dutton & Co. 1896. Price, \$1.75.

There is a fascination of style and thought in these sermons which will make them live for years to come. As fervid English, as impassioned utterance, as imaginative constructions, they have a permanent value. They show why Phillips Brooks was deemed a great preacher. To a lover of beauty, to any earnest soul, such utterances must have come with intense power. There is in them the true poetic art which breathes upon some simple flower, and it forever shines for all mankind. Theology may be defective, or there may be an absence of what are doubtless essential dogmas, but a great sweep of earnest, living thought is there, the fellowship of man with man is there, and an effort to make us know ourselves and realize that we are the children of God.

Papers and Speeches: Church Congress in the United States—1896. New York: Thomas Whittaker. Price, \$1.

This report of the seventeenth Church Congress, held in the city of Norfolk last November, is very promptly out, when one considers the amount of labor involved in the obtaining and due ordering of all its necessary material. All of the papers which led off on each appointed topic, with the addresses and discussions following them, are here set in full with remarkable accuracy, and must afford a singular pleasure in their perusal to those who had the satisfaction of listening to both writers and speakers in the course of that very successful Congress in the South. Five preliminary pages to the proceedings and speeches are occupied with an exhibit of the organization and the rules of the Church Congress. Those Churchmen who could not go so far for the last session will get all its material here, for their quiet reading at home.

The Book of the Twelve Prophets; Commonly Called the Minor. By George Adam Smith, Free Church College, Glasgow. Vol. I—Amos, Hosea, and Micah. New York: A. C. Armstrong & Son. Price, \$1.50.

This volume opens with an introduction, comprising the first four chapters, which contains a sketch of prophecy in early Israel, written with

great freshness and vigor of style. We are far from accepting all of Professor Smith's conclusions, either in this division of his work or in his treatment of the separate prophecies. The chapter, for instance, entitled "The False Place of Ritual," in which Amos is supposed to condemn not the abuses of the public worship of God, but the worship itself, as having no divine sanction, we believe to be founded on an entire misapprehension of the prophetic style of speech. It has been taken up from Wellhausen, and is in furtherance of his peculiar theories. In their anxiety to overthrow the Biblical relation between the Law and the Prophets, these gentlemen forget their pet theories of evolution, and suppose the Prophets to have escaped all the influences of "heredity" and "environment," and to have leaped at a single bound to the Quakerism of the 17th century A. D. They were twenty-four centuries ahead of their time. It will be seen that Professor Smith is pretty far gone in Higher Criticism. Nevertheless, the book is worth reading, though with caution. It belongs to the "Expositor's Bible" series.

The Practice of the Interior Life. By the Rt. Rev. Wm. E. McLaren, S.T.D., D.C.L., Bishop of Chicago. Milwaukee: The Young Churchman Co.

This admirable guide to the spiritual life is founded upon those profound principles which differentiate the Christian religion from all other religions in its relation to the soul of man. These principles as governing the interior life moulded the lives of true saints, known and unknown, throughout the Christian centuries, and have given birth to books of devotion such as "The Spiritual Combat" and "The Imitation of Christ," books which have become, to earnest souls seeking after God, a possession forever. Those who criticise the "Imitation" as inculcating selfishness in religion, will criticise the book before us. They cannot understand that the primary obligation of the soul is to strive after union with God. They seem to think that all the hard struggle which this involves, the endeavor after inward purity, the constant striving after perfection, may be set aside; that instead of penitence and faith and a pure heart, it is better to substitute work for the good of other men, labor for the relief of the poor, for the improvement of the conditions of this earthly life, for the regeneration of society, and other services for the good of humanity. The theory seems to be that if we throw ourselves into active work for the amelioration of the lives of other men, we need not sorrow for our sins, or think of them at all, or spend time in meditation upon God and the things of God. The order of the great fundamental laws of the kingdom of Christ are reversed. According to the divine teaching, the first and great commandment is to "love the Lord, thy God, with all thy heart, and with all thy soul, and with all thy mind;" and the second is to "love thy neighbor as thyself." But the humanitarian view of religion simply reverses this order. According to this view, the love of God is, for all sufficient purposes, simply the love of one's neighbor. The presumption which this involves is not considered. It is to say that God will approve the man who labors for his neighbor's salvation, while he has not thought salvation worth striving for on his own account. Furthermore, the question is proposed as if there were a necessary antithesis between the endeavor to work out the salvation of one's own soul, and labor for the good of men. It is a false antithesis. The question is concerned with the proper order of things. No one who has sought the ideal of the "Imitation," with sincerity and truth, has ever lacked charity for his fellow-men. It is nothing short of a marvel that the busy bishop of a great modern city, and a city where material views of life are predominant and all powerful, where even earnest Christians are unconsciously controlled and swept along by the current, should have been able to produce a work like this. Quietly, but surely, and pressing straight to the highest mark, the writer has laid bare the fallacies by which men deceive themselves, and pointed out the true path of holiness. The book is one for Lent and for all

time, to be studied, mused upon, prayed over, and made the soul's guide to divine perfection. The writer has drunk deep from the sacred wells of Holy Scripture, and is saturated with the spirit of Catholic devotion as it has illuminated the lives of holy men, and left its enduring record in their written pages.

The Red Scaur. A Novel of Manners. By P. Anderson Graham. New York and London: Longmans, Green & Co. Pp. 360. Price, \$1.25.

This is a story of country life in the North of England, told with rare skill and fidelity, and forming a true picture of the manner of life which it portrays. We have never seen a more accurate and life-like picture of English rustic ways. There is just the right play of sunshine and shadow in it, of humor and pathos, such as have made Barrie's stories such general favorites. The literary quality is very high.

"THOUGHTS FOR THE LENTEN SEASON," by Mrs. C. H. Smith, is a little book that should have many readers among those who desire to use well the holy season. The argument for its observance is full of "sweet reasonableness," and the suggestions of means and ways of improvement are made in a winning way, so as to encourage the timid and awaken the indifferent. [James Pott & Co., Fourth ave. and 22nd st., New York. Price, 75 cents.]

Magazines and Reviews

The topics of largest general interest in *The Cosmopolitan* for March are "Methods of Banking," by ex-Postmaster Thos. L. James, and "The First Essential for Prosperity," a review of the currency problem, by John Brisben Walker. Much useful information may be obtained from a perusal of both these articles. Other papers of interest are "Corfu and its Olive Groves," beautifully illustrated, and "Facts and Fancies About Violins."

The Century for March is styled an "Inauguration Number," and contains several features relative to the city of Washington. There are three frontispiece portraits, two of President McKinley, one in profile and one full-face, and one representing Mr. Cleveland at his desk. The opening article is on "Our Fellow Citizen of the White House." Mr. J. B. Bishop contributes an article on "Inauguration Scenes and Incidents," with stories and pictures relating to some famous inaugurations of the past. The Librarian of Congress describes the splendid building just completed for "The Nation's Library," and Mr. Wm. A. Coffin, the art critic, writes of its decorations. These articles on the new library, with the twenty-six illustrations accompanying them, form the most complete account of the subject yet printed. It is noted in an editorial on "A Good Example in Government Building" that the library building was completed within the time limit and at a saving of \$140,000 on the total appropriation. The great municipal building in Philadelphia cost \$1.60 per cubic foot, while this has cost but 63 cents a cubic foot, including decorations.

Books Received

THOMAS WHITTAKER

- The Open Secret.* By a priest. 50c.
More "Copy." A Second Series of Essays from an Editor's Drawer on Religion, Literature, and Life. By Hugh Miller Thompson, D.D., Bishop of Mississippi. \$1.
My First Duty: Twelve Short Instructions on "My Duty Towards God." By Juliet C. Smith. With an Introduction by George H. McGrew, D.D. 50c.
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Church Eclectic

TWO JONAH CRITICS.—Dr. Lyman Abbott has been deservedly scored for his treatment of the incident related in the Old Testament, of Jonah and the whale, but Dr. Worcester, of St. Stephen's, Philadelphia, who treated the same subject in the same flippant style, has escaped being called to account by his ecclesiastical superiors.

Christian Work

OBSERVANCE OF LENT.—By the circling of the Church year the overwhelming body of Christianity is brought to the Lenten season once more. . . . It is difficult to see how any one can refuse to admit the accruing advantages of this season. The chief characteristics that make the Lenten season profitable for all are its seclusion from the social dissipation and from the pursuits of mere pleasure, and the opportunities for religious worship which it offers the devout. Of course in a sense these opportunities always abound. But they are peculiarly emphasized when by general agreement society pauses, when the whirl of amusement is stopped, and people say to themselves and to others, "We will stop our pleasure hunting awhile and seek communion with God in the services of his sanctuary." Much is meant by such a movement. . . . Yes, we may have our Lenten season, although we may not feel called upon to fast. We can join our fellow-Christians in the observance of a period of religious devotion, in the agreement to seek repose from party-going, from engaging in the thousand and one forms of amusement which the inventiveness of society provides. It certainly is an impressive sight to see society turning away from the pursuit of pleasure and seeking the churches. Whether we eat flesh or fish matters not. But to devote a few weeks in the year to rest from the otherwise ceaseless flow of social dissipation, to give one's self to serious meditations over the things which concern one's eternal peace,—why shall this not be done? Let Christians, then, of whatever denomination, unite with their fellow-Christians in observing this period, whose right improvement will bring profit to every devout soul. In time, perhaps, the Lenten season will grow in the favor of all the churches as the blessed Christmas and Easter-tide have grown. Indeed, Lent is growing in favor, as its observance is increasing every year. Enter, then, the temples of your Episcopal friends, where those of your own denomination are closed, and get that measure of spiritual refreshment which comes to every devout soul in putting aside for a time the pleasures of the world and seeking communion with the Father of all mercies.

The Household

Repentance

BY LAURA E. C. BARKER

Once, in an hour of dark despair,
My soul arose, and bade me dare
To face its nakedness. But oh!
I was afraid to look—and know!

And yet my soul stood sternly there
Before my eyes, still laying bare
Each hidden, half-forgotten sin,
That Time had buried deep within.

I could not turn away, nor flee,
For this scarred soul was part of me;
And so I shudderingly gazed—
Sore terrified, and sad amazed!

When, one by one, these sins had crept
Softly within—my soul had slept:
But now, o'erburdened with the throng,
It wakened to its sense of wrong!

In vain I longed for innocence,
In vain I wept in penitence;
My wretched soul looked back, like Fate,
At me, and cried, "Too late, too late!"

Yet what is this sweet Hope that grows,
And whispers to my soul—"He knows?"
Through all the distant years, I see
The Cross, and Him who died for me!

Ah! with a surge of joy, I cry,
"My soul, such Love can never die!
Look not within, poor, wretched one,
But rest thy Faith on God's dear Son."

Cleveland, O., Lent, 1897.

Doctor Preston

BY ANNIE L. HANNAH

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CHAPTER VIII.

OLIVER PRESTON was honored with almost the entire practice of Dexter Mills, and a more trying position to a man of his nature and disposition could not well be imagined. That the work was no sinecure, and the pecuniary advantages next to none, did not trouble him. Few people perhaps realize the amount of such labor given as a free-will offering by almost every physician, or the painstaking care expended, with no hope of remuneration, often without so much as the gratitude of the patient, by this devoted, self-denying class of men. There are exceptions to every rule, but the rule in this case is that in this noble profession there is probably more of that alms-giving of which the left hand knows nothing than in any other. Certainly, in all Oliver Preston's practice none received more conscientious, scrupulous attention than the denizens of this particular district; which is saying much. No, it was neither of these causes that made the work at the Mills so trying, but the fearful odds against which he worked. The mean little hovels, which the company thought quite good enough for the "hands," were in many cases mere pest-holes. With every natural facility for perfect drainage, not the slightest care had been taken to utilize it, and the houses themselves were damp and ill-built. But to the owners, men absorbed in the amassing of wealth, the health of a few hundred human beings was a matter of little moment; and having put up these huts at the least possible expense, their attitude, if not their very words, was to this effect:

"Come and work in our mills, and live in the shanties we provide—at a usurious rent deducted from your wages—or do not come at all. Thousands stand ready to take your place."

To these poor creatures Oliver Preston had come like a ministering angel, though that

was probably not at all the light in which they looked upon the stalwart young physician who came dashing up to their doors at any hour of the day or night that their necessities might call for him. His soul rose up in righteous indignation at the condition of affairs which he found existing at the Mills when he arrived, and though he had managed to wring a few concessions from the corporation, they were so slight as to be of very little importance; so that all he could do was to urge upon the people abnormal cleanliness, and give them the very best care in his power when they succumbed to the noxious influences of the place which ought to have been most healthful. Almost constantly there was going on some battle between life and death, with the odds all on the side of the latter. Bad ventilation, improper food, and, perhaps, worst of all, incompetent nursing, were pitted against Oliver; and only the conscientious physician can realize the desperate odds of working against the latter, or the sickening sense of utter helplessness and discouragement which follows the discovery that his medicines or other remedies have been improperly administered or entirely neglected. Medical treatment is, as goes without saying, of vital importance, but the greater the physician the more ready is he to acknowledge his limitations and the well-nigh hopelessness of his task in the face of hours of neglect which may lie between his visits.

Oliver Preston was feeling all this in full force as he crossed the hills to the Mills one morning. There was a lad ill in one of the houses, a bright little fellow, to whom Oliver had taken a great fancy. His condition on the previous day had been serious, and Oliver had come there first on that account instead of waiting till the afternoon, as was his custom. He would have remained with him himself during the night, as he had done more than once before under similar circumstances, but a more serious case had called him miles in another direction; and now he was almost dreading to enter the house lest some lack of care, or some blunder, should have deprived the little fellow of his chance of recovery. But as he entered the room an exclamation of pleasure rose to his lips, and, on going to the bedside, the child looked up at him with bright, unclouded eyes, and held out his thin little hand in greeting.

"Why, Robin, how comfortable you look

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this morning! and," glancing about him, with quick, professional eyes, "what good fairy has been waving her wand over you since I went away?"

The child gave a little low laugh of pleasure at his surprise. "It wasn't a fairy," he said, in his small, weak voice; "it was the beautiful new lady; she did it, and put me to sleep with sweet-smelling stuff, and put the posies there, and sang me songs."

Margaret had been at the reading room the afternoon before, and hearing from one of the women of the serious illness of little Robin, went there immediately, arriving soon after the doctor had left. She found everything in a sad state of confusion, for the mother, by no means a tidy woman at best, had been so upset by the child's illness that things were in an even worse condition than usual.

Taking in the whole situation at a glance, and noting the child's flushed face as his little head tossed restlessly on the pillow, she came to an instant conclusion as to the course which she would pursue. It was growing toward dusk, and Margaret had been about to start for home with Mr. Raymond (with whom she had come over that day, as it was raining when she started, and his covered carriage afforded better protection than her little phaeton) when she heard of Robin's illness. She had left word at the reading-room for him to pick her up, and went to meet him when he arrived, and told him

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that she was going to remain with the child all night. "He is just where he needs constant watching and attention," she said, when he remonstrated; "and his mother, though well-meaning, is utterly incapable of giving it to him. You need have no fear for me, Mr. Raymond; I used often to sit up the entire night with my cousin when he had one of his bad attacks; and I am perfectly strong and well, you know. Yes," as, when yielding, though reluctantly, he asked if there was anything that he could do for her before he went, "I should be so much obliged if you would fetch me some sheets and pillow-slips, and some towels, from the loan closet; I see that they are sadly needed here. Aunt Hester can spare me to-night, she was feeling so bright and well to-day; so if you will stop and explain to her I think that is all that I shall need."

Poor little Robin! no wonder that he gave a sigh of relief as the cool, soft hand was laid upon his hot forehead, or that he lay watching, with a dreamy sense of well-being, the quick, quiet motions of the girl, as she moved about, setting the room in order. For she had begged the mother to leave it all to her. She was to get her husband's supper, she told her, and then to go to bed and secure a long night's rest, so that she might be bright and fresh in the morning. Fortunately, as was not often the case in the circumscribed limits of the tiny huts, they were able to give the little lad a room to himself, which, as I have said, as soon as she was left to herself, Margaret proceeded to put into as fresh, sweet order as possible. She dusted and arranged the scanty furniture, covered the little table with a clean white towel, and upon it arranged the spoons and glasses of medicines, with the doctor's written directions beside them, and in the midst, in a clear glass, set a few flowers which she chanced to be wearing. This done, she turned to the bed with a bright smile, in answer to Robin's weak, "O, I say, ain't that awful nice!" and having lighted and shaded the lamp so that it would not annoy him, she turned her attention to the little patient. With a swift, soft touch which is natural to some women, she prepared one side of the bed with the fresh, sweet-scented linen (for Miss Hester had made numbers of lavender bags for the closet), then, bringing warm water, mixed with alcohol, she bathed the hot head and limbs of the little creature with a soft, fine sponge, and lifting him tenderly to the other side of the bed, drew the clean linen over the place where he had lain. The child gave a great sigh of relief and closed his eyes almost as soon as his head touched the cool pillow; but he opened them again, as Margaret drew a chair to his side and began passing her fingers, wet with a delicate toilet water, lightly across his temples, to smile a sweet, drowsy smile up into her face before he sank into a restless sleep, from which he often started and cried out; for, though she had made him far more comfortable, the little fellow was really very ill. All through the long night the girl sat beside him, bathing the hot head and feverish limbs when the boy cried out that he was burning up, till finally towards dawn, he fell into a restless sleep, from which he had only just wakened when Oliver arrived. Very early the mother had come into the room, refreshed by her quiet rest, and full of gratitude to the girl. Then Margaret went to the little room which she had furnished for her own use, adjoining the reading room, and lying

down on the couch slept for several hours, and rose ready for whatever the day might bring forth. For when one is, as she justly claimed to be, in perfect health, one can manage nicely with the rest that she had had. The woman who managed the coffee room prepared her some breakfast while she took her bath, and then, deciding that she would call upon a new arrival of whom she had heard the day before, Margaret started out in the magnificent morning air and walked quickly down the straggling little street, stopping for an instant at the door to learn with pleasure that Robin still slept, and then continuing till she reached the house to which she had been directed. It was, as she had expected to find it, much better than the generality of the cottages, for the man was to be foreman of one of the "gangs," and his wife, when she opened the door in response to Margaret's knock, proved to be a very neat and orderly person. She welcomed Margaret very cordially and thanked her for coming, adding that she had already heard her spoken of, and then invited her into a neat little room, where a child sat curled up in a great arm chair stroking a cat. Involuntarily Margaret gave an exclamation of surprise and delight, for the little creature had, she thought, the loveliest face that she had ever seen. But when, at the sound of voices, she raised her head, Margaret saw that in the face were traces of suffering, and that the extreme delicacy detracted from a countenance which, otherwise, was almost perfect; and when the little girl slipped to the floor, her heart gave a great throb of pity, for the poor back was not straight, and the child limped as she walked.

She came straight to the girl's side as she seated herself at the request of her hostess, and stood looking with her great, beautiful eyes up into her face, and presently, seeming satisfied with what she read in the tender, pitying glance with which hers was returned, she limped a little closer and laid her head, with a caressing motion, against Margaret's arm, but without a word.

Deeply touched, Margaret passed her arm about her and stooping kissed the broad, white forehead. At that the child twisted herself about so that she could look again up into her face. "I'm lame," she said, speaking for the first time, "and crooked."

"I am very sorry," Margaret replied, kissing her again, "but perhaps some day you may be cured, you know."

"No," said the little thing, shaking her head decidedly, "I shall not; I will have no more doctors, they hurt me and do not tell the truth."

"But I know of a doctor," said Margaret, "who would not for all the world tell anything but the truth; he could not. You must let me bring him to see you some day,

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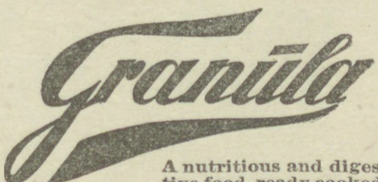
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perhaps he may be able to help you, and it would be such a beautiful thing, you know, to be straight and well, and able to run about and play, would it not?"

"Yes, but all the same I am not going to have another doctor. This," as though the subject was settled once and for all, and there was nothing more to be said upon it, "is my pussy; she is a very nice pussy, indeed, though sometimes she scratches if you pull her tail very hard." And limping across the room, she picked up the cat and, returning, laid it in Margaret's lap.

"It is a very beautiful pussy, and I do not think that you can blame her for scratching when you pull her tail."

"I do not pull her tail! I wouldn't do such a dreadful thing. But a boy did once, and she scratched him. I was not very sorry, though she made the blood come."

"I am sure that she served him quite right," said Margaret, smiling at the old-fashioned manner; "a boy who would do so cruel a thing deserved to be scratched. But now I must go. Yes, I will surely come again, for I want to bring you a knitter. Do you know what that is? No? Well, you shall see, and when I have taught you to use it, you will be able to make a beautiful present for mother."

And then, as the child held up her face to be kissed, she pressed the sweet mouth, and left the room, the mother following.

"Mrs. Lane," said Margaret when they were in the hall, "I feel almost sure that the doctor here can help your child, and you must let me send him to see her."

"Indeed, Miss," said the woman, "I would thank you kindly, but I greatly fear that it would be of no use. Aggie is that strong-willed—though affectionate, as you can see—that if she once makes up her mind to a thing there is no moving her. I suppose that I am some to blame, but my heart's been that broken seeing the suffering the little thing's been through that I've yielded to her a good bit, and now I can do nothing with her when she sets her mind to a thing. She's a good child, considering how she's been tried, and sweet tempered, too. I don't know what would happen if I tried to have another doctor see her."

"Is it possible," cried Margaret, "that you will allow a little creature like that to govern you! Why, Mrs. Lane, do you realize that if she grows up a cripple—when she might have been cured—that she will have it to say that her mother let slip her chance because she could not control her!"

"That's what her father says, Miss," said the woman, weeping, "but what am I to do! She would not keep quiet, if she set her mind against it, for a doctor to so much as look at her."

"That is all folly," said Margaret. "You must pardon me if I seem cruel, but you will thank me one day. Say that I may fetch the doctor and I am sure that he will be quite able to manage Agnes. There he comes, now may I call him in, Mrs. Lane?"

"Yes, Miss, yes," said the woman in a half-frightened voice. And waiting for no further permission, Margaret motioned to Oliver who at that moment glanced in their direction as they stood in the open door, to come to her.

He had been walking with his horse's bridle over his arm, but now tossed it over a picket of the fence and came quickly towards them, hat in hand. Margaret presented him to Mrs. Lane, and made known her request, and then would have gone and

left them, but Oliver said that he wished to see her a few moments, and asked that she would turn back into the house with him if she was not in haste. And Margaret did so, and was thankful that she did, for she never forgot the interview which followed, and learned a new side of Oliver Preston's character therefrom.

(To be continued.)

Church Newspapers

AGAIN the Bishop asks, "How many of us take a Church paper?" A weekly Church paper? If not, why not? Are we too poor? Better save on the dailies and weeklies, and monthlies that lie so thick on our tables. If we cannot afford it, cannot we club with our neighbors and pass the papers round? Do we not think it worth while? Such a paper not worth reading and paying for? Try it awhile and see. You will find it gives as much for the money as any paper you buy. You will find that the news of Christian work, missionary information, the suggestive discussion of great and important topics that are to be gotten from a good Church paper are worth more than neighborhood gossip and local "personals," even more than the account of the murders and robberies and bank failures of the civilized world, yes, and worth more than even the wholesome and needful information that comes to us through the enterprise of the daily paper. We do not undervalue the merits of the general newspaper. Men and women who do not use it are likely to be dangerously ignorant of many things they should know, although those who read it through and through are too apt to know a good many things they should be better off not to know. But all one can say about the use of secular papers only makes stronger the fact of the great need of religious information and intelligent interest in the progress of religion. So again we urge you, all who read this paper, to take a larger one also, and take time to read it. It will help you.—Bishop Brooke

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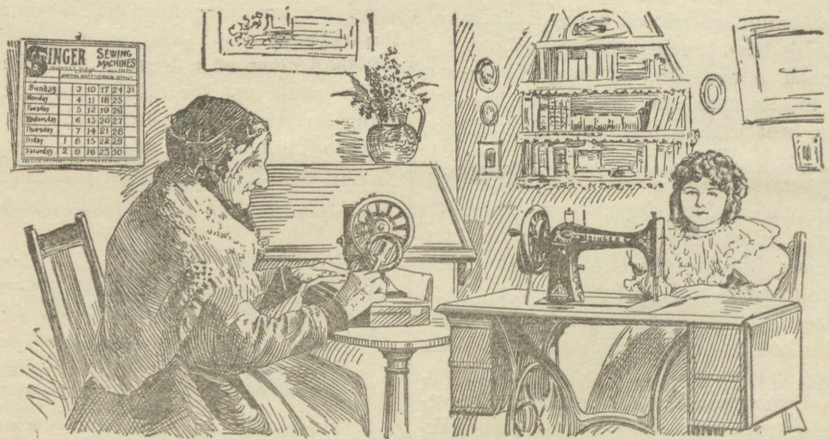
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Jenny Gordon's Spring Dress

JENNY had just returned from school on a bright February morning, rosy and full of life and fun. As she rustled into the sitting-room and saw her mother by her work-table ripping up a dress which Jenny had worn the year before, the pleasant, bright look upon her face disappeared at once, her brow was clouded, and she exclaimed in a disrespectful, cross tone of voice, "Now, mother, you need not go to work to rip up that dress and have it made over for me, for I won't wear the horrid thing!"

"Don't speak in that way and in that tone," said Mrs. Gordon.

"Yes, I will speak just so," retorted the impolite daughter. "I don't see why I can't have a new spring dress just as well as other girls! I've had made-over clothes all winter, and I think I deserve a new dress this spring."

"Sit down, Jenny," said Mrs. Gordon, "and let us talk over the matter quietly. You know your father is glad to do all he possibly can for you, and that he is continually making personal sacrifices for the sake of his children, and working almost day and night to try to meet his obligations and get through these hard times without failing. Instead of grumbling because we cannot spend as much as we used to, it would be much better every way, and much happier, if we would do all we can to make it easy for father. We ought to be thankful that we still have so many comforts, and are only deprived of a few luxuries, while so many of our friends have had to give up their homes and hardly know how they will get a support."

"Perhaps I ought," replied Jenny, in a hateful tone, utterly devoid of sympathy; "but I don't think one or two new dresses would break father or make much difference with him any way, and I won't wear that old thing again, so you need not spend any time fixing it up for me. I guess father would rather get me a new dress than to see me

unhappy and disappointed when all the girls are getting fresh spring things."

"Oh, don't talk in that heartless and unreasonable way, daughter," interrupted her mother; "it grieves me to hear you. You know that I gave up one servant, and that your father sold the horses and dismissed the coachman, because it was necessary for us to economize in every way possible, and I have cheerfully acquiesced in all this. It is so much better to accept whatever may come in a pleasant spirit, even when we are disappointed. If we are only pleasant and cheerful when we have everything we like, and nothing to vex or trouble us, I do not think we deserve much credit, for who would not be happy at such times? But if we can still be happy and cheerful when troubles come—if we can look them in the face and meet them without fretting and grumbling why, that is something to our credit."

"Well, it's easier for you than me," said Jenny. "I guess if you were a girl you would think just as I do about it. When I'm as old as you are, perhaps, I shan't care how I look; but I think young folks ought to have what they want and a good time. You can't feel very pleasant or cheerful when your friends come out in pretty new dresses and you have to appear in the same old one." With these kind and gracious (?) remarks Jenny flaunted out of the room and went upstairs.

The family soon gathered at the dinner-table. Nothing more was said of the dress or the discussion between mother and daughter.

Jenny returned to the school. Mrs. Gordon returned to her seat by the sitting-room window, and took up the dress she had been ripping. Her heart was heavy and sad. It was such a disappointment to her to see such an unloving, unsympathetic, and disrespectful spirit manifested by her oldest child. After a little she folded up the dress, taking out one width of it and some of the trimmings, which she wrapped in a little parcel. She then put on her bonnet and coat, and went down the street to her dressmaker, carrying the parcel with her. She had concluded she would get some hints from her pleasant, accommodating dressmaker, then remodel the dress, and make it when Jenny would not see it, hoping she would be pleased when it was all finished.

Miss Crafts was quite ready to assist her long-time customer, and, in response to Mrs. Gordon's statement that until times were better she should have to do considerable sewing herself, replied:

"Why, certainly, I understand that perfectly. Some people who are supposed to have good incomes no matter whether the times were adverse or prosperous, have scarcely anything coming in just now, and many are owing me large amounts who tell me they do not know when they will be able to pay their bills. Why, yes," she continued, holding up the fine French goods, and glancing at the handsome trimmings, "this will make over beautifully, and be as pretty as anything new you could get. This would be



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becoming to Jenny, she added, reaching over to a pile of fashion papers on a table near, under a collection of half-made waists and sleeves, and opening to some neat, effective style. "Two or three yards of fresh ribbon used with the dress made in this new way will set it off prettily. If you have any trouble about the trimmings," she said, in an undertone, "just come down here some evening when the girls are gone, and I will fix it for you."

Then Miss Crafts gave Mrs. Gordon a pattern which she thought might be helpful to her, and rolling it up with the goods, remarked, "If Mr. Baker's family had only tried to help him these last two years, I do not believe he would have failed. How sad and haggard he looks! The truth is, Mrs. Baker and the three girls never seemed to care at all how hard it was for their father to get money; they seemed bound to spend as much as when he had a large income. I had just finished three elegant gowns for each one of them, and they were giving elaborate lunch and evening parties just before their father went into bankruptcy. It was scandalous, and people are saying very hard things of them now."

Mrs. Gordon did not tarry to hear any more gossip, but, thanking Miss Crafts for her kindness and her suggestions, returned home. For many days when Jenny was in school, or out for a sleigh-ride, or at some evening entertainment, Mrs. Gordon worked away on the dress which she had pressed and remodeled, and she finally took the waist to Miss Crafts for a little help in the putting on of the pretty ribbons.

One afternoon she called Jenny into her room, showed her the finished dress, which was on her bed, and asked her to try it on and see how she liked it.

Jenny was surprised indeed at the beauty and the tastefulness displayed in the making, but she was too ungracious and too proud to say so. After putting it on she remarked, somewhat coldly, "Well, it looks better than I thought it would, but every one will know it's an old thing, anyhow, and I shall never take a minute's comfort in it. But I suppose I'll have to wear it, since there is no hope of getting a new one!"

Just then a caller was announced. Without one word of thankfulness to her mother for all the trouble she had had, and the time she had spent, without a kiss of gratitude or appreciation, she arranged her collars and cuffs and went down to the parlor to receive her friend, a lovely girl, the daughter of the most prominent judge in the city. After some general conversation, Miss Walters remarked, "Excuse me, Jenny, but I must tell you how sweet you look in that lovely dress. I haven't seen you wear anything so becoming in a long time, and those trimmings are so handsome and so tasteful. May I ask who made it for you?"

"Why, do you think it handsome?" Jenny replied. Mother cut it and made it. It's the same dress I had last year, and I've been real vexed that I could not have a new one and had to wear this again."

"It looks like a new one, I'm sure," said her friend. "I did not recognize it, and the ribbons and all are so pretty and becoming. I should think you would be delighted with such a handsome gown."

Mrs. Gordon heard Miss Walter's voice, and, as she was very fond of her, came down to visit with her a few moments. After the greetings Miss Walters said: "I've just been

admiring your fine handiwork, Mrs. Gordon. You have made a very stylish gown for Jenny, and one that is so becoming. It's by far the prettiest gown I have seen this spring, and it certainly shows great skill and taste in the making of it." Then, turning towards Jenny, she said, "There are not many mothers who could, if they would, make anything so strikingly pretty."

"Thank you very much," replied Mrs. Gordon. "Amateurs like myself are pleased to be appreciated. I am very glad you like it so well!"

Jenny dropped her eyes. She was too ashamed to speak. She thought of all her unkind, ungracious words, and of her ingratitude when she saw the dress finished and was really so pleased with it. Not for the world would she have her friends know how unlovely, how rude, how heartless she had been. So she sat silent for a moment, then, quickly as possible, changed the conversation.

But when Miss Walters had gone Jenny lost no time in going to the sitting room, where her mother sat in her accustomed place sewing for one or the other of her children, and, throwing her arms about her neck, said: "Dear mother, forgive me. I have been so ungrateful and rude, and unlovely to you, while you have been working away for me. I'm ashamed of myself, mother. The dress is lovely, and I liked it the minute I saw it, and I ought to have said so. Do forgive me, and I'll promise never to be so disagreeable and so heartless again! Let me help you make these dresses for the little girls to show you how truly sorry I am. And, mother, if I ever treat you again as I have treated you about this, just say, 'Jenny, remember that horrid dress!' and I think I'll be kind and good again at once."—*The Standard.*

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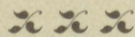


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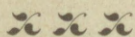
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HOT WATER.—There is nothing that so promptly cuts short congestion of the lungs, sore throat, or inflammation of any kind as hot water applied promptly and thoroughly. A strip of flannel doubled, dipped in hot water and rung out and applied around the neck of a child who has the croup, will sometimes bring relief in ten minutes. Headache almost always yields to the simultaneous application of hot water to the feet and to the back of the neck. Hot water will relieve neuralgia, and a cupful taken before retiring is very beneficial. A glass of hot water taken before breakfast has cured many cases of indigestion, and no simple remedy is more widely recommended by physicians to dyspeptics.

SLEEPING AFTER MEALS.—While rest from accustomed exercise after eating is important, it should be noted that sleep at this time is equally as bad as vigorous exercise of either mind or body. Good digestion cannot take place during sleep. While it is true that digestion is an involuntary act, it should be recollected that it is dependent upon the activity of the nervous system for its proper performance. The same nerve which secures activity of the respiratory organs—the pneumogastric—controls the muscular activity of the stomach and the intestines. During sleep, from the lessening of nervous activity, both the respiration and the circulation are greatly lessened in vigor. It is but reasonable to suppose that the activity of the digestive organs is decreased at the same time, being controlled by the same nerves. Actual experiment shows this to be true. Most people who lie down and sleep an hour or two soon after taking food, awake feeling anything but refreshed. The suspension of the process to a considerable degree during sleep causes imperfect digestion, with its numerous unpleasant symptoms. In the case of old people, it may sometime be beneficial, or at least not harmful, to secure a few minutes' sleep after eating, before digestion is well begun; but it must not be long continued.

In order to secure the best conditions for digestion after eating, an individual should take gentle exercise of some kind, as walking, or carriage or horseback riding. While violent exertion seriously interrupts the digestive process, a moderate degree of physical exercise facilitates it by increasing the activity of the glands by which the gastric juice is formed. It is probable that gentle exercise also encourages digestion by stimulating the movements of the stomach.—*Good Housekeeping.*

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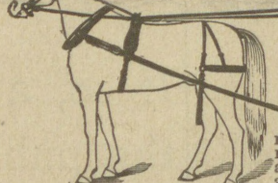
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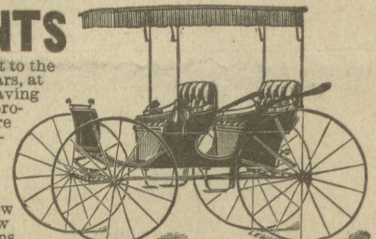
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