

# The Living Church

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TWO YOUNG MISSIONARIES

DR. IDA KAHN AND DR. MARY STONE.

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# The Living Church

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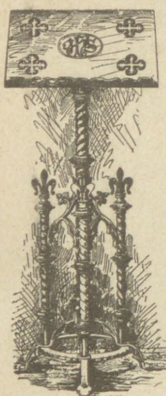
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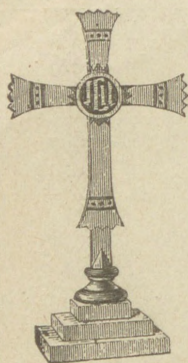
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# The Living Church

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

CHICAGO, MARCH 27, 1897

## News and Notes

FINLAND pursues the even tenor of its way in such quiet fashion that the progress it is making in certain directions has not attracted much attention. In many ways this advance is notable. The higher education of women is by no means neglected; more than two hundred women are now attending the lectures at the University of Helsingfoes, and it is fifteen years since the degree of M.A. was first conferred upon a woman. Artistic tendencies are not lacking among them, for at the art exhibition at Helsingfoes last spring, more than forty per cent. of the exhibitors were women. For business they show particular adaptation, at least three thousand women being engaged in banking and commercial houses, and more than one-third of these are either part owners or independent managers of the business in which they are engaged. The women vote in local and communal affairs, and are eligible as members of school boards and directors of charitable institutions; in the postoffices, railroad and telegraph offices more than a thousand are employed. Evidently there is a more wide-awake, energetic spirit in this little country than most of us have hitherto realized.

THE vigorous letter of Mr. Gladstone on the Cretan question is worthy of the "Grand Old Man." It is a trumpet call to England, and to Christian people everywhere, to rise above the petty jealousies which just now obstruct the progress of civilization, and break through the trammels of a childish diplomacy, which is making England the tool of capricious despotism. Party spirit in England may try to break the force of this appeal to enlightened humanity, but the principles to which he calls attention, and the facts which he cites, are too true to admit of much dispute. The Christian world in general responds at once to such words, and the situation seems more than ever intolerable. The simple fact cannot be explained away or glossed over. That fact is that the Christian governments of Europe, after contemplating with cool indifference the slaughter of a hundred thousand Armenians, have done what they could to compel the Cretans to submit to a similar extermination. But for the intervention of Greece, this policy would have succeeded. Now it remains to be seen whether the last crowning disgrace will be added in the forcible suppression of the Greek movement, that the triumph of the assassin may be complete.

A SOCIETY has been formed by a number of representative Presbyterians, and called the Church Service Society of the Presbyterian Church. Its aim is "to consider the modes of worship which have been in use in the different branches of the Church, and to do such work in the preparation of forms of service as may help to guard against the contrary evils of confusion and ritualism, and promote reverence and beauty

in the worship of God in His holy house." This would appear to be a movement in the direction of liturgical enrichment of denominational forms of worship.

THE orthodox Greek patriarch of Jerusalem, Gerassimos, died on Sexagesima Sunday, after a long illness. His body was removed to the chapel at St. Constantine's convent, and was seated in the patriarch's chair, facing the altar, vested in white, and with a mitre on his head. Crowds of his people, Greeks, Arabs, and Russians, flocked to kiss his hand. Prayers had been offered for him on the fifth Sunday after Epiphany in the chapel by Bishop Blyth, of the Anglican Church, and a letter of sympathy was sent to the Archimandrite Photius, secretary of the Patriarch, by Bishop Blyth's commissary, on behalf of his lordship and of the Anglican Church, with the request that it be conveyed to the holy synod of the patriarchate. The relations between the prelates were of a very friendly character.

ACCORDING to *The Irish Ecclesiastical Gazette* the Pope's Encyclical may be called "kindly," since it has done so much to develop a taste for historical research. It is bearing good fruit in this way in Ireland no less than in England. The Society for Promoting Christian Knowledge has instituted a series of lectures by distinguished Irish scholars on the early history of the Church of Ireland. Dr. Healy took St. Patrick, and Mr. Olden, St. Columba. The lectures have been well attended and must be extremely useful. We suppose there is nothing more needed in the Irish Church than a sounder knowledge of its own early history. Such knowledge alone can lift it out of the ruts of a narrow Protestantism and bring about a better appreciation of its true character and claims. The Church in Ireland possesses some very eminent men and sound scholars whose services would be of great value in bringing about a better tone.

"CHURCH BELLS" defends the Colonial Clergy Act as guarding the English Church from a possible invasion of men ordained in the Colonies with insufficient preparation. It is assumed that there is a sufficiently large class of men who, having failed in their examinations at home, go out to a missionary bishop, obtain ordination, and then, after a year or two, rush back again, "demanding a benefice," to justify a law which affixes a stigma to all priests and bishops of the Anglican Church who have not been ordained in England. This paper would, however, make an exception in favor of bishops of the American Church. The whole thing, however, is simply an instance of insular narrowness. The same *Church Bells* advocates the erection of the see of Canterbury into a patriarchate, in order that the Colonial and English churches may form "one homogeneous whole," instead of being composed of a number of autonomous bodies. But there can be no such homogeneity without common rights. As to ex-

aminations for orders, there is no lack of men in English orders who have been admitted on very slim preparation.

THE sixth annual Welsh festival took place on St. David's Eve, in St. Paul's, London. The service was Evensong, in the Welsh language, and was attended by a great congregation. The office was sung by the Rev. E. Killin Roberts, the lessons were read by Sir John Puleston. The sermon was preached by the Rev. G. Hartwell Jones, rector of Nutfield, Surrey. The preacher spoke of the influence of the Welsh character when brought into contact with the world, outside the principality. He referred to the Welsh worthies who lay buried in St. Paul's cathedral, such as Sir William Jones, the Orientalist; Sir Thomas Picton, of military fame; and John Owen, the epigrammatist, who would, he said, arise and reproach them if they did not do honor to the patron saint of Wales. A number of Welsh hymns were sung with great effect.

ADVICES from Washington report that the government has had official notification of the commencement of a blockade of the Cretan ports against vessels flying the Greek flag. It is further stated that neutral ships must not bring in merchandise for the use of the Greeks, and that they will be subject to search by the warships of the Powers. It is perhaps well that the United States is so far from the scene of action as to leave little possibility for any actual case to arise. Unquestionably this country would not submit to be made, even indirectly, a party to the outrage which this blockade involves. It is intended, first, to compel the troops which came from Greece to aid their Cretan brethren to leave the island; and second, to force the Cretans to submit to what is, with diplomatic irony, called "autonomy," or self-government; a self-government which is to be prefaced by the Christians laying down their arms, and by the establishment of a Turkish *gendarmerie*, or armed force, to keep order. The impudence of such a proposal is only exceeded by its atrocity, and, greater than all, is the fatuousness of imagining that by such methods any lasting peace can be secured.

THE Indiana Legislature has passed a compulsory education law; a factory law, prohibiting the employment of children under fourteen; an act classifying criminals, and providing for indeterminate sentences; a law forbidding the sale of cigarettes to minors, and a bill requiring the reduction of street-car fares in Indianapolis to three cents.—The recent prize-fight and its degrading influences emphasize afresh the quality of nineteenth century civilization. Amid the gubernatorial, Legislature, and press exhibition of barbaric coarseness, it is noteworthy that the managers of the C. B. & Q. railroad refused to emulate other railway corporations in making money out of it.—Miss Ellen Hinsdale, daughter of Professor Hinsdale, of Michigan University,



has just received the degree of Ph.D. from the Göttingen University, the first woman to receive the degree in philology at Göttingen.

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### The Board of Missions

At its meeting held March 9th, the Rt. Rev. Dr. Doane, vice-president, in the chair, there were present six bishops and six presbyters, and six laymen.

A letter was submitted from the Presiding Bishop conveying the information that he has made arrangements with the Rt. Rev. Dr. Morrison to perform any episcopal service in North Dakota that may be needed.

The treasurer informed the Board that he had received a legacy from the estate of the late Miss Alice B. Howe, of Pittsburgh, Pa., and also a legacy from the estate of the late Miss Cornelia King, of Jamaica, N. Y., and stated that notwithstanding certain invalidities in the respective wills, by which the legacies were forfeited, the heirs, waiving their legal rights, had caused the legacies to be paid. Thereupon it was

*Resolved:* That the Board place upon record its grateful recognition of the generosity of the heirs to the estate of the late Miss Howe, and also of the heirs of the estate of the late Miss King, in paying to this society legacies to which it had no legal claim.

The secretary of the Commission on Work among the Colored People forwarded a copy of the minutes of the meeting of the commission held Feb. 3rd. The fact was noted that by a resolution of the commission the original grant of \$1,000 was restored for special education at St. Augustine's School, Raleigh, N. C., for the present financial year, in place of \$750 to which it had been temporarily reduced.

Letters were presented from nine of the bishops in the domestic field, concerning the appointments, stations, and stipends of the missionaries within their respective jurisdictions, and suitable action was taken where required. The following resolution was adopted:

*Resolved:* That, while the Board of Managers, acting under the instructions of the Board of Missions, cannot make appropriations for the work in Mexico, yet it desires to express its sense of the importance of that work as at present conducted, and of the duty of the Church to sustain it, as well as the sincere hope that special contributions will be made for its support.

The auditing committee reported that they had caused the accounts of the treasurer to be examined to March 1st, and had certified the same to be correct.

### New York City

During the past three months Trinity Hospital has been constantly full, the beds frequently changing occupants.

At Ascension memorial church, the Rev. John F. Steen, rector, Bishop Worthington has just confirmed a large class, acting for the Bishop of the diocese.

Mr. Alfred M. Collett, of the University of Oxford, on March 20th repeated his illustrated lecture on "Westminster Abbey," at the school of the Sisters of the Church, in East 53rd st.

The Church Army has started a periodical of its own, called *The Bugle Call*, giving information of the movement and its aims, and reports of the progress reached in this city and elsewhere.

At St. Michael's church, the Rev. Dr. John P. Peters, rector, a special effort is making to secure \$10,000 for the new parish house before April 1st. Of this, about \$4,000 is now in hand, and a conditional offer has been made of \$2,500.

Col. H. H. Hadley, with his headquarter's staff of the Church Army, opened a series of services at St. John's church, Yonkers, on the 2nd Sunday in Lent. The services were continued during the week, and were in charge of Mr. H. E. Probert.

At St. Chrysostom's chapel, the Rev. Thomas Henry Sill, vicar, a series of instructions and conferences will be held from Passion Sunday, April 4th, to Friday before Palm Sunday, by the

Rev. Father Sargent, superior of the Order of the Holy Cross.

At Columbia University about 175 applications for fellowships have been received from all over the country. Almost every State in the Union is represented. The names of the successful applicants will be announced on the third Sunday in April.

At St. Andrew's memorial church, Yonkers, Bishop Potter confirmed a class of 33 candidates on the evening of March 16th, presented by the rector, the Rev. James E. Freeman. The Rev. Dr. A. B. Carver and the Rev. Ellis Lyon assisted in the services.

The New York local assembly of the Brotherhood of St. Andrew met March 12th and discussed the theme, "Don't." Some 14 city parishes were represented. Among the speakers were Charity Commissioner Faure, and Messrs. G. F. Fisher and J. M. Mortford.

At the recent meeting of the Church Club, Mr. J. Bleecker Miller made an unusually interesting address upon "Leo XIII. and modern civilization." Mr. Miller gave a careful analysis of the present Pope's political career, and a severe criticism of its empty results.

St. Christopher's House, the new mission house given to St. James' church by Miss Serena Rhinelander, will be used hereafter as a place of amusement and instruction for young people of its vicinity. The house and adjoining ten lots are valued at \$300,000.

The new altar and reredos in the church of the Ascension, Mt. Vernon, the dedication of which was mentioned in our issue of March 20th, was designed by Henry M. Congdon, the architect of the church, and executed from his working drawings by the firm of J. & R. Lamb.

The New York Free Circulating Library for the Blind, at St. Agnes' chapel, has just received from John P. Faure, Commissioner of Charities, a gift of nearly 200 books, printed in raised letters, in behalf of his mother, Mrs. Catherine Faure, who will make another donation soon, it is announced.

An episcopal visitation took place at Grace-Emmanuel church, on the evening of March 17; at St. James' church, on the evening of March 19th; at Christ church, the church of the Heavenly Rest, and St. Mark's church, on the 3rd Sunday in Lent; at the church of the Beloved Disciple, on March 23rd, and at Calvary chapel, on March 24th.

At St. Paul's chapel, the Rev. Wm. M. Montague Geer, vicar, the guild of St. John the Evangelist for boys and youths is making decided progress. An exhibition drill is to be a feature of the fourth annual entertainment after Lent. Mr. Wm. Watson, of the 22nd Regiment, N. Y. N. G., is commandant.

A service has just been held at the church of the Heavenly Rest for the St. Barnabas' Guild for Nurses, when five new members were admitted by the Rev. Dr. Henry Mottet, chaplain of the diocesan branch of the guild. After the service, the Rev. Dr. and Mrs. Morgan opened the rectory for a social re-union for the guild and its friends.

The Ladies' Parish Guild of St. Stephen's church is active in good works. It is a regular contributor to the Church Periodical Club, the House of the Good Shepherd, and the Sheltering Arms; the guild has also endowed a scholarship in one of Bishop Talbot's Indian schools. In order to raise funds for carrying on their work, a reading was given March 24th by Miss Katherine E. Oliver. The programme was an attractive one, being an interpretation of Ian Maclaren.

In connection with the bi-centennial of Trinity parish, Thursday evening, May 6th, has been assigned for the service in which the Sunday schools and guilds of the parish are to take distinctive part in the celebration. This service will be held in St. Paul's chapel. Every school and guild represented will carry its own banner, and the service is planned to be one that will leave a lasting impression on the minds of the young people of this historic parish.

At Calvary chapel, the Rev. W. F. Emery, vicar, an unusually interesting service in the interests of the Church Association for the Advancement of the Interests of Labor was held March 9th. The Rev. Joseph Reynolds presided. Reports full of practical suggestions were presented by the committees on the sweating system and tenement houses. Mr. Edward King, of the Greater New York Union Label League Committee, made an address on the union label movement.

The New York Association of Sewing Schools held an exhibition of the work of sewing schools, at the American art galleries, from March 24th to the end of the week. The exhibition included exhibits of Indian industry carried on by Indian women under Miss Sybil Carter, and of sewing from the schools of the church of the Ascension, the church of the Holy Communion, the pro-cathedral, St. Andrew's, St. Bartholomew's, St. James', St. Michael's, St. Thomas', the church of the Holy Trinity, and others.

The Parochial Missions Society has re-elected as permanent chairman the Rev. Edward A. Bradley, D.D., of St. Agnes' chapel. The Church Army commission was re-appointed. The Rev. A. B. Carter, D.D., the Rev. Wm. Whiting Davis, and the Rev. John T. Patey, Ph.D., were made members of the executive committee. The Rev. Paul Sterling, of Melrose, Mass., was elected an assistant missionary. Reports were received of a favorable character from Missions held in several parts of the country. Arrangements were made for other Missions, and for a Quiet Day, to be held at Westport, Conn.

GENERAL THEOLOGICAL SEMINARY.—The newly elected professor of dogmatic theology, the Rev. J. C. Roper, is a graduate of Keble College, University of Oxford, where he took his first degree in 1881. In 1884, he took his degree of master of arts, at Brasenose College. For a brief time he was curate of Hurstmonceaux, Sussex, and chaplain to Bishop Wordsworth, of Salisbury. In 1886, he became lecturer in divinity at Brasenose College, and three years later was recommended by the late Archbishop Benson, of Canterbury, to the professorship of divinity in the university of Trinity College, Toronto, which he accepted. In 1889, he resigned the professorship to accept an election as rector of St. Thomas' church, Toronto. He comes to the General Theological Seminary with the advantage of parochial experience, as well as skilled training of an English university "don."

### Philadelphia

On Wednesday evening, 17th inst., Bishop Whitaker administered the rite of Confirmation to a class of 29, presented by the Rev. E. J. Perot, rector of St. Stephen's church, Wissahickon.

Plans have been prepared by Mr. Edwin Salter, architect, for a new church edifice which is to be erected at Torresdale, 35th ward. The structure will be of brick and stone, and will have a seating capacity for 500 people.

The Lenten services for business people at old St. Paul's and St. Stephen's continue to be crowded. Especially was this the case at the last-named church, when the former rector, the Rev. Dr. S. D. McConnell, delivered addresses on the 8th and 9th inst.

What is practically a new organ has been in course of construction for several weeks at the church of St. Martin-in-the-fields, the Rev. Jacob LeRoy, rector. The instrument, which is nearly ready for use, is remodeled from the old organ which was placed in the church when first opened for service.

The fourth of a series of entertainments, for the benefit of St. Timothy's Hospital and House of Mercy, was given on the 18th inst., under the auspices of St. Timothy's Workingmen's Club, in Institute Hall, Wissahickon, when Mr. Alford T. Watch, a native of Finland, delivered a lecture on "A trip through Northern Russia and Finland," illustrated with stereopticon views.

The Rev. J. C. Ambler who has spent several years as a missionary in Japan and has recently returned for a short vacation, delivered an il-



illustrated address on the 18th inst. in the parish building of St. Matthew's church, the Rev. R. W. Forsyth, rector, in which he described the life of the inhabitants both in the cities and the rural districts, and his experiences during his sojourn there.

The eight-day Mission held by Archdeacon Brady in the church of the Crucifixion, has had an attendance remarkable from beginning to end. Hard-working people, after a day's labor, came night after night to listen to the discussion of such subjects as "The Incarnation," "The Resurrection," and "The Atonement." There is every reason to believe that the spiritual impression made is deep and will be lasting.

During Lent special services are being held in St. David's church, Manayunk, on Monday, Wednesday, and Friday evenings, and on the alternate week-day afternoons. The rector, the Rev. F. A. D. Launt, is preaching a course of six expository studies on the Book of Exodus. Seven of the city and suburban rectors are assisting him in the week-day services.

The treasury of the Sheltering Arms has received much-needed funds from an entertainment given at the New Century Drawing room, on the 16th inst., when the well-known Shakespearean scholar, Dr. Horace Howard Furness, read the comedy of "As You Like It," to a large and interested audience. Twelve well-known and prominent Churchwomen were the lady patronesses.

Although nearly nine years have elapsed since the late Rev. B. W. Maturin left this country for England, he had never severed his connection with the diocese of Pennsylvania, until the 4th inst., when he was formally received into the body styled by the late Archbishop Benson the "Italian Mission." The Rev. Dr. A. G. Mortimer, rector of St. Mark's church, who is a warm friend of the late "Father," received from him on the 15th inst. a letter in which the fact was announced. During the last ten years Mr. Maturin has been in poor health, and, when overworked, suffered from a collapse or breakdown, during which he had spells of despondency.

The 5th annual report of the mortuary guild of St. Vincent, of St. Clement's church, states that during the year ending Jan. 21, 1897 (Eve of St. Vincent's Day), Christian burial has been given to 12 persons (nine men and three women) at the entire expense of the guild. The total number of interments since the organization began their merciful and charitable work is 40. During the past two years this work has greatly increased, insomuch that the funds collected are not only exhausted, but a debt has unavoidably been contracted. The guild appeals to the charitably inclined to enable them to pursue their special corporal work of mercy. The treasurer's report shows receipts, including balance of \$68.02 from last year, \$276.02; present balance \$1.12, with a bill for \$19 unpaid for want of funds.

The new parish house of St. Mark's church, Frankford, was dedicated on Thursday evening, 18th inst. The ceremonies were held in the large auditorium on the second floor, the clergy, headed by Bishop Whitaker, vestrymen, and choir, marching to the platform singing the processional hymn. Mr. Robert Tilling, one of the vestrymen, made a statement concerning the financial affairs of the parish: \$25,889.51 had been gathered through different sources, of which \$25,348.90 had been paid out; and \$5,000 is still needed to free the parish from debt. The congregation expect to greatly reduce the amount by the Easter offering. After appropriate prayers had been offered, the rector, the Rev. John B. Harding, introduced the Bishop who delivered a very interesting sermon.

The Rev. Henry Tullidge, D.D., a retired priest of the diocese of Delaware, entered life eternal at his residence in West Philadelphia, on Thursday evening, 18th inst., in the 85th year of his age. He was born in Portsmouth, England, in 1812, came to this country with his parents at an early age, and settled in Albany, N. H. He graduated from Union College, Schenectady, in

1880, and soon afterwards commenced his studies for the ministry. His first charge was in Galena, Ill., but the most active part of his life was spent in Pennsylvania, and later on in Smyrna, Del. He was prominently identified with the Evangelical school of thought. Dr. Tullidge leaves a wife and three children, one of whom is the Rev. E. K. Tullidge, rector of old St. Paul's, this city. The Burial Office was said at his late residence, on Monday, 22nd inst., and the interment was at Smyrna, Del.

As a loving remembrance of the late Mrs. J. Dundas Lippincott whose decease was noted in these columns some years since, the Board of Education has given the name of the "Alice Lippincott School" to a recently rebuilt edifice devoted to educational purposes. The ceremony of dedication occurred on the 13th inst., under the auspices of the Civic Club, Mrs. Cornelius Stevenson (a Churchwoman), president, and was participated in by the Mayor (a Churchman), the Superintendent of Public Instruction, and members of the Board of Education. Mrs. Stevenson stated what the Civic Club had done in decorating the various school rooms in the building with works of art and pieces of statuary. She said that Mrs. Lippincott was the first individual to subscribe \$50 for the very first photographs for school purposes, in 1894. This little school house had been selected because it was in the ward where Mrs. Lippincott had resided. Mayor Warwick, in receiving the keys, made a happy response, and was succeeded by Horace Howard Furness, LL.D., Mrs. Hallowell, of the Board of Education, and others. Bishop Whitaker, in his address to the diocesan convention of 1895, said that in Mrs. Lippincott's death "the Church lost one of its most faithful workers and liberal givers. Her sympathies took a wide range, and she was equally interested in the culture of art and in caring for destitute children. Her beneficent life answers the oft-asked question, How can a woman be a Christian in society? and furnishes an example worthy to be followed by her sisters." It may be added that Mrs. Lippincott erected the elegant parish building for Trinity church, Princeton, N. J.

### Chicago

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

LA GRANGE.—Since January, Emmanuel church, the Rev. C. Scadding, rector, has had a volunteer choir, not a boy or man being paid for his services. A system of marking has been instituted by the choir-master, by which boys receiving 75 per cent. will be entitled to go to the choir camp next summer. The special privileges of the camp will be awarded to those having the highest percentages. The choir, which now numbers more than the chancel will hold, is doing excellent work, and many men are in attendance. St. Mary's Guild now numbers 78 members. The sum of \$5,901.87 has been paid towards the indebtedness incurred in the erection of the parish building. The net receipts of the sale and supper amounted to \$227.84.

### Long Island

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

BROOKLYN.—Christ church, Bedford ave., the Rev. Dr. J. H. Darlington, rector, held a special service with addresses in behalf of the work of the American Church Building Fund Commission, on the evening of the 2nd Sunday in Lent. There were present the Missionary Bishop of Wyoming and Idaho, the Rt. Rev. Dr. Talbot; the Rev. J. N. Perkins, corresponding secretary of the Commission, and Mr. Wm. G. Low of its charter membership and its present board of trustees. Following Evensong, Mr. Low said that since General Convention established the Commission, on Oct. 25, 1880, the sum of \$291,000 had been received, and \$358,000 loaned to aid in building more than 500 churches; \$13,000 have been disbursed in gifts to aid 83 churches. Bishop Talbot attested the usefulness of the society by illustrating its helpfulness in enabling about one-half the churches in his jurisdiction to erect their buildings.

At St. James' church, the Rev. C. W. Homer,

rector, on Sunday evening, March 14th, Choral Evensong was enriched by selections from the religious works of Gounod, Stainer, Sullivan, Goss, Roberts, and others, with excellent effect. Organist W. A. Thayer directed the work, which was further aided by a quartet of stringed instruments.

### New Jersey

John Scarborough, D.D., Bishop  
BISHOP'S APPOINTMENTS

#### APRIL

4. Burlington: A. M., St. Mary's; P. M., Holy Innocent's; evening, St. Stephen's, Beverly.
11. A. M., St. John's, Elizabeth; Rahway: P. M., Holy Comforter; evening, St. Paul's.
14. St. Peter's, Freehold.
15. Trinity, Princeton.
18. A. M., Trinity, Fairview; P. M., St. Peter's, Ranocas; evening, St. Stephen's, Riverside.
19. Trinity, Asbury Park.
20. St. James', Long Branch.
21. Evening, St. Andrew's, Lambertville.
25. Trenton: A. M., St. Michael's; P. M., St. Paul's, evening, Trinity.

Through the efforts of Miss R. K. Shoemaker, there have been presented to St. Mary's-by-the-Sea, Point Pleasant, a beautiful silver ciborium and pair of cruets, altar hangings in all the different colors, chalice veils and burses, stoles and Eucharistic vestments. Miss Shoemaker's work has been a labor of love extending over many months.

At Trinity church, Matawan, the Sunday school children have presented a pair of Eucharistic candlesticks, and will give the money for the purchase of chalice veils and burses.

A new lectern, the gift of Mrs. Parkman, of Elizabeth, has been placed in the mission chapel of Christ church, Trenton. Mrs. Parkman has also presented to the Bishop a Communion set owned by her husband, the late Rev. Dr. Parkman, which will be given to the mission at Cadwalader place.

At Monmouth Junction a lot has been purchased, and later in the spring the people will begin the erection of a chapel, to be in charge of the clergy of the Associate Mission. The Cumberland Presbyterians have heretofore had the only building at Monmouth Junction, but the growth of the Church has recently been quite rapid. Services are now held Sunday evenings at the residence of Mr. Eugene McCarty.

### Minnesota

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

Bishop Gilbert's visitations: Cokato, 8; Mazepa, 2 in private, 3 in the church; Zumbrota, 2

CASS LAKE.—Mr. George Johnson (native), missionary and catechist in charge of the Indian work, was frozen to death Feb. 27th, leaving a wife and three children. Bishop Gilbert says he was a good man and successful.

MINNEAPOLIS.—Over 50 boys of Gethsemane parish have been formed into a military company which drills weekly. A junior chapter of the Brotherhood of St. Andrew has been organized. The boys earned, through an entertainment given under their own management, \$32.70; with this money they intend to buy a printing press and do all the church printing. The men's chapters take turns in holding services at Minnetonka Lake every Sunday. During his eight year's rectorship the Rev. J. J. Faude has baptized 446, confirmed 317, married 137, and buried 194 persons.

At St. Mark's church, the Rev. Gustav Tuckerman, of St. Louis, has delivered a series of addresses at the noon hour, for busy people during Lent. The addresses were of a profitable and spiritually uplifting character. They were brought to a close March 13th. The Rev. E. M. Duff, of Hastings, Minn., will deliver a similar series March 15th, 16th, and 17th, followed by the Rev. J. J. Faude, 18th, 19th, and 20th.

The first series of Church Club lectures on the Prayer Book was delivered by the Rev. Dr. Rhodes, of St. Paul.

At Gethsemane church there was a rally of the Brotherhood of St. Andrew, March 11th. The Rev. G. Tuckerman addressed the members.



ST. PAUL.—During Lent the Holy Eucharist is celebrated at St. Paul's every Sunday at 8 and 11 A. M., week days, 7 and 9:30 A. M., except Saturday, when it is at 7 A. M. only. Stainer's "Crucifixion" will be rendered by the vested choir on Good Friday evening; also at Christ church.

The mission Sunday school begun a few months ago in St. Peter's parish, under the charge of the deaconess, has grown so large that more commodious quarters are needed; over 40 children have been gathered in off the street. Miss Boreland, the deaconess, and Miss Peabody, her assistant, devote one day each week in a house-to-house visitation in this part of the parish.

Word has been received of the death of Mrs. Eaton, of New York, through whose munificence St. Clement's pro-cathedral has been built.

ROCHESTER.—The Woman's Auxiliary of Calvary church invited Mrs. Hector Baxter to visit the parish in the interest of the auxiliary. A profitable and pleasant time was the result. Both rector and people are prosecuting effective work in this parish.

### Central New York

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

The Brotherhood of St. Andrew in Utica, has arranged the following series of Lenten services, to be held at 7:45 P. M., on Thursdays:

March 4th, Grace church, Rev. J. Lewis Parks, D. D.  
March 11th, Trinity church, Rev. P. N. Meade.  
March 18th, Calvary church, Rev. E. T. Carroll.  
March 25th, Church of the Holy Cross, Rev. W. H. Bown.

April 1st, St. Luke's church, Rev. R. G. Quennell.  
April 8th, St. George's church, Rev. Geo. H. Trickett.

SYRACUSE.—A successful Mission was conducted Feb. 19-26, in four of the parishes. The Rev. A. S. Crapsey had charge of the services in St. James' church; the Rev. H. M. Torbert, of Boston, in Grace church; the Rev. C. F. J. Wrigley in Trinity church, and the Rev. W. F. Faber in St. Mark's church. The attendance varied somewhat, but was generally good. Noon-day services were also held in St. Paul's church. The result of the Mission is already seen in a general strengthening of the Church life.

During Lent, services are conducted in St. Paul's church each noon by the city clergy.

The new parish of All Saints', the Rev. John A. Staunton, rector, has purchased a desirable lot in one of the main streets, and proposes to erect a parish house immediately, in which services will be held until funds are secured for a church.

### Fond du Lac

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

The Rev. W. R. Gardner, D. D., of Ahnapee, and Mr. James B. Perry, of Fond du Lac, have resigned from the executive committee of Nashotah House. This committee is composed of but three members.

The Bishop is doing an unusual amount of work this Lent. In addition to his custom of celebrating the Holy Eucharist daily, he is giving in his cathedral a series of addresses on Thursday mornings, Bible instruction on Wednesday afternoons, and meditations on Friday afternoons. His spring visitation begins on the Eve of the Annunciation of the B. V. M.

The cathedral is being lighted by electricity, a much-needed improvement, and St. Andrew's Hall in the cathedral close is being entirely refitted for Sunday school purposes.

### Michigan

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

The annual meeting of the Church Club of Detroit was held on the evening of Thursday March 18th. The Bishop was present, and there was an encouraging attendance. The president, the Hon. Otto Kirschner, took the chair. The treasurer's report showed all bills paid and \$340 on hand, besides other assets, making the total avails of the club, \$512. There was a discussion upon the policy and work of the club in the ensuing year, and it was decided to call a meeting of the club before long to consider "The Church's missions in Detroit." Mr. R. E. Jami-

son, president of the Missionary League, brought up the subject of the league's work, its present condition and prospects, and he was followed by the superintendent of the league, Mr. John W. Ashlee, who read a comprehensive and carefully-written report on the encouraging and discouraging features of the work put in his charge. Words earnestly commendatory of the league's work were spoken by the Bishop, by the dean of the Detroit convocation, and a number of others in the circle, clerical and lay.

### Pittsburgh

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

St. Thomas' mission, Canonsburg, after having lain dormant for several years, has been revived, and is now under the pastoral care of the Rev. C. M. Young, of Washington. Services are held frequently, with a very encouraging attendance. March 11th the Bishop visited the mission, in company with the Rev. Mr. Young who presented six candidates to receive the laying on of hands.

The Rev. Mr. Mann, missionary to the deaf-mutes, visited St. Peter's church, Blairsville, March 1st. In the afternoon he preached in the sign language, and in the evening a combined service was held, Evening Prayer being read and sermon preached by the Rev. H. M. Clarke, rector of the parish, and interpreted by the Rev. Mr. Mann. One deaf-mute came 30 miles in order to participate in the service and receive instruction pertaining to the Church.

The parish of Christ church, Brownsville, has sustained a great loss in the sudden death, on March 4th, of Mr. James L. Bowman, for many years a vestryman of that parish.

The programme of the Lenten services at Trinity church, New Castle, is this year an unusually full one. There are services for all classes of people, every week-day, and on the Sunday evenings the rector is giving a series of sermons on the general subject, "The world at the Cross of Jesus." On the Friday evenings there are sermons by visiting clergymen.

### Pennsylvania

**Ozi W. Whitaker, D. D., Bishop**

A Church league for work among colored people of this diocese has been organized, with the following officers: Archdeacon C. T. Brady, president; the Hon. Moses Veale, treasurer; the Rev. Henry L. Phillips, secretary. The object of the league is to "assist with money and personal service the work among colored people of the diocese, and to circulate information concerning the same." The league has the hearty approval of the Bishop of the diocese.

JENKINTOWN.—Extensive alterations are being made at the church of the Saviour, the Rev. Roberts Coles, rector, to admit of the placing of the new \$7,000 organ, which is being erected therein.

### Missouri

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

ST. LOUIS.—At the meeting of the Clericus, on Monday, March 15th, the Rev. Dr. Ingraham announced the death of the Rev. O. H. Staples, on March 11th. Mr. Staples was born in Stockholm, St. Lawrence Co., N. Y., in 1811; graduated at Middletown, Vt.; married in 1852. He was ordained by Bishop DeLancy, and served as missionary several years at Ross Point and Champlain, N. Y. He then removed to Grand Rapids, Mich., and assisted the Rev. Dr. Cummings for some years. He next went to Wisconsin, and did faithful missionary work under Bishop Kemper from Waukesha west to Watertown. In 1865 he went to Missouri and was appointed along the line of the I. M. R. R. He gave faithful service at Ironton, where also he built a church, at Cape Girardeau, at De Soto, and at Carondelet. Everywhere, through all his ministrations, he was greatly beloved for his faithfulness and his devotion, never hesitating if necessary to walk great distances in all weathers to meet his appointments. Of late years, being too much enfeebled from age, he has done but little work, residing with Mrs. Staples and their daughter, Mrs. Wilmer C. Stith, in St. Louis.

Dr. Ingraham offered the following resolution, which was at once adopted by a rising vote:

*Resolved*, By the clergy of the city and county of St. Louis in clericus assembled, that we hereby express and put on record, our high appreciation of the ministerial character, and of the arduous and faithful labors covering threescore years, of our lately deceased brother, the Rev. Oliver H. Staples, of this city. And we convey to the widow and family of our brother, the assurance of our deep sympathy in their loss, while for him our hearts cannot but chant the apostolic anthem, "Thanks be to God who giveth us the victory through our Lord Jesus Christ."

### Ohio

**Wm. Andrew Leonard, D. D., Bishop**

The Rev. Albert C. Jones, of the Methodist Episcopal Church, of the Michigan Conference, was confirmed by Bishop Leonard at the cathedral house, Cleveland, March 16th, and will become a candidate for Holy Orders in the Church. Mr. Jones is a graduate of the Ohio Wesleyan University, class of '81, a graduate of Boston University School of Theology, and has held several important charges in the Methodist Church. He was presented by Canon Watson of the cathedral, who was his roommate in college.

The marriage of the Rev. William John Hawthorne and Miss Carrie Eva Kimball took place in St. Paul's church, Medina, O., March 2d. Mr. Hawthorne has resigned the charge of St. Paul's church, Medina, and has accepted a call to Trinity church, Wheaton, Ill.

### Milwaukee

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

Daily during Lent there are at least two Low Celebrations of the Holy Eucharist at All Saints cathedral, Milwaukee. On Sunday there are at least four, two of which are fully choral, one being specially for the children.

### Massachusetts

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

BOSTON.—The second of the series of Lenten talks, under the auspices of the Church Social Union, was given March 19th at the residence of Mrs. Alexander Cochrane, by the Rev. George Hodges, D. D. His subject was, "Social righteousness." He thought "if every privileged family should minister in a definite, friendly way to every unprivileged family, the problem would be tremendously lessened."

The free organ recital at Trinity church, March 16th, was one of the most interesting in the series. The organists were Mr. S. B. Whitney and Mr. Henry E. Wry. Mr. Whitney played works of Rink and Ford, and he and Mr. Wry rendered Hesse's introduction and fugue for two performers. Mr. Wry played from the works of Parker, Krebs, Merkel, Guilman, and Whitney.

The Rev. T. W. Nickerson, rector of the church of the Messiah, has been ill, and his duties have been taken by the Rev. Father Fields and the Rev. Dr. Frisby.

EAST BOSTON.—Over \$6,000 have been raised for the new St. John's church. The lot is on Lexington st.—75 feet in width and 100 feet in depth.

### Washington, D. C.

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

On Tuesday evening, March 16th, the second lecture of the Churchman's League course was delivered by the Rev. Dr. R. H. McKim, in St. Paul's church. The subject was "The Bible unique among the literatures of the world;" its wonderful features, considered merely in its literary aspect, were clearly and beautifully set forth, and the comparison with all other literature so drawn as to show that it must indeed be the Word of God. The church was filled with representatives from the different city parishes, and the short service preceding the lecture was very hearty, especially the hymns, led by the vested choir.

A Quiet Day for women will be conducted by the Bishop, at St. Mark's, on the 1st of April. The services will begin with an early Celebration, and continue at various hours throughout the day, the last address being after the daily Evening Prayer, at 4:30.



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

ROSENDALE.—From Feb. 14 to 21 an eight days' Mission was held in All Saints' parish, conducted by the Rev. Francis J. Clay Moran. On the two Sundays there were the usual morning and evening services, with Holy Communion at mid-day, and in the afternoons special services for children and for men. On the week days there were short noon services for men, afternoon Bible readings, and evening Mission services with after meetings, and also special morning services on Wednesday and Friday. The attendance of men at the evening services was most remarkable and encouraging. On Ash-Wednesday, March 3rd, Bishop Potter visited the parish and confirmed a class of 10, with two added from Ripton Glen mission, which is served by the rector.

**Colorado****John Franklin Spalding, D.D., Bishop****MAY**

2. A. M., Boulder; Evening, Longmont.
7. St. Stephen's, Denver.
9. Leadville. 10. Buena Vista.
16. P. M., Victor; Evening, Cripple Creek.
23. West Plum; Evening, Littleton.
30. Denver: Cathedral; Evening, Baccalaureate Sermon.

**JUNE**

- 1, 2, 3. Council Week, cathedral.
  1. Woman's Auxiliary.
  2. Council, evening, great missionary meeting.
  3. Council; evening, Bishop's reception.
- Holy Communion at all morning services.

**Maryland****William Paret, D.D., LL. D., Bishop**

BALTIMORE.—The Rev. C. Ernest Smith observed his fifth anniversary as rector of the church of St. Michael and All Angels', on Sunday, March 14th. In his anniversary sermon he stated that in the past five years there have been 160 Baptisms, 216 Confirmations, and 52 marriages; the communicants have risen in number from 471 to 948: the Sunday school teachers have increased from 20 to 51, and the Sunday school children from 200 to 431: there are now 416 families and 1,706 souls; 2,807 public services have been held, and \$63,000 has been subscribed. During Dr. Smith's rectorship many important improvements have been made to the church. He entered upon his duties as rector of the church on Sunday, March 13, 1892, and under his charge it is active in all good works.

Bishop William F. Adams, of Easton, on Sunday, March 14th, preached at a special service before St. Luke's chapter of the Brotherhood of St. Andrew, at St. Luke's church. A full choral programme was sung by the vested choir.

The Rev. C. George Currie, rector of Christ church, is spending a few weeks' vacation at Atlantic City, N. J., for the benefit of his health.

Dr. Gerrit Smith, of New York, gave an organ recital at the church of St. Michael and All Angels', March 16th, for the benefit of the choir fund of the church, which was attended by a large number of persons.

The Rev. Carroll E. Harding, rector of the church of Our Saviour, recently completed the fourth anniversary of his rectorship. In his sermon he reviewed the work of his rectorship, which has been successful. About 100 persons have been confirmed, almost half of whom were converts to the Church, and 84 were baptized. There have been 34 weddings in the parish, and 56 funerals, and the church membership has been further increased by the addition of 21 communicants from other parishes. The debt on the church has been reduced by \$2,500. Many improvements have been made to the church property during the four years. Dr. Harding is chaplain to the Church Home, and also finds much work to do among the patients at Johns Hopkins Hospital.

The Rev. Walter A. Baker, D.D., assistant rector of St. Paul's church, and rector in charge of the mission church of St. John the Baptist, died suddenly Friday morning, March 19th, of paralysis of the heart. He had had several attacks of

heart trouble during the past six months. The Rev. Dr. Baker was born at Medford, Mass., Aug. 12, 1849, and was a son of the Rev. Abijah R. Baker, a well-known Congregational minister and religious writer. His mother was Mrs. Harriette Newell Woods Baker who, under the pen names of "Mrs. Madeline Leslie," and "Aunt Hattie," wrote more than 200 Sunday school books and tales. Dr. Baker received his elementary education at Phillip's Academy, Exeter, N. H., from which he graduated in 1870. He then became a student at Harvard, graduating in the class of '74 with distinguished honors. Three years later he was graduated from St. John's Theological School, Cambridge, Mass., where he completed his ecclesiastical education. The degree of doctor of divinity was conferred upon him some years later by Austin University, Texas, in recognition of ability displayed in a devotional work of which he was the author. He was ordained to the priesthood in St. Luke's church, New York, in 1875, where he became assistant, his brother, the Rev. George S. Baker, being rector. In 1881, he assumed charge of the church of St. Johnland, L. I. His health failing, he spent some time abroad; but he did not grow stronger, and for nearly four years served as assistant to his brother, the Rev. Frederick W. Baker, rector of St. Paul's church, Cincinnati, Ohio. In October, 1894, he went to Baltimore, and became assistant to the Rev. J. S. B. Hodges, S.T.D., rector of old St. Paul's church, and in April, 1895, was made minister-in-charge of the church of St. John the Baptist, which was then transferred from the missions committee of the diocese to St. Paul's parish. While traveling in England, Dr. Baker married Miss Margaret Tinney, daughter of William U. Tinney, Mayor of Winchester. Four brothers survive him also—the Rev. George S. Baker, D.D., rector and superintendent of St. Luke's Hospital, New York; Charles R. Baker, rector of the church of the Messiah, Brooklyn, N. Y.; Frank W. Baker, rector of St. Paul's church, Cincinnati, Ohio; and Dr. William H. Baker, professor of gynecology, in the Harvard medical school.

**The Choir Comrades' Club**

An organization was recently effected by Mr. P. C. Edwards, Jr., formerly organist and choir-master of Christ church, New York, and latterly of Trinity church, Bayonne, N. J., under the name of the Choir Comrades' Club. Mr. Edwards' idea was to link together in club membership the boys who had been members of his choir during the past ten years in New York. Some 60 of his choir members met in social reunion at a dinner at the Marlborough Hotel, New York City, and organized the club. Men, youths, and little boys were there, some of them fathers of families, but all looking back to the time when they were his pupils, and wishing to know one another, and to establish an organization which should forge the links of choir comradeship for all time to come. A delightful and enjoyable meeting ensued. The rector of Trinity church, Bayonne, himself an old Trinity chapel choir boy, remarked afterwards on the joyousness of all manifested in this meeting, and the abounding enthusiasm which prevailed among them. The organization of the club was completed, in the attendance of its members at a special Choral Evensong on Quinquagesima Sunday, at Trinity church, Bayonne. The Trinity church choir of Bayonne, Mr. Edward's present charge, rendered a special service, and the old members of his former choirs entered the church together. The hymns rendered at this service were all of Mr. Edward's own composition, most of them known to the Church through their publication in the hymnals. The choir sang with great precision and did great credit to themselves and their teacher. The choral responses, for the first time given by this choir, were sung with all the skill and expression this choir-master gives his class, and brought back memories of his old choir at Christ church, New York, who were not excelled by any choir of their time in that city. The Rev. F. M. Kirkus, the rector, preached an admirable and telling

sermon, suitable to the occasion, and his words must have reached the hearts of the youngest and oldest choir members present. The service was intoned by the Rev. J. W. Hill, precentor of Trinity church, New York, and that meant perfection of intoning. It is to be hoped that many church choirs will follow this splendid example, and organize under their choirmasters in similar clubs.

**A New Field of Work for Women**

One who studies Church work in England is at once impressed with the large number of women giving their whole time to it, both as paid and unpaid workers, and the increasing stress which is laid upon the value of special training. Several attempts to give such training are now being made in London.

Believing that American clergy would be as glad to avail themselves of more efficient service from women as the English, it is proposed, with the approval of several eminent clergymen, to open in the fall a training school in New York City for that purpose, the course of instruction to cover one year, at an expense of \$225. It is obvious that a year is a very limited time to attain fitness for any line of work, but when there already exists some preparation of mind and heart, a year may be sufficient to arouse a deeper love and loyalty toward the Church and her poorer children, an intelligent appreciation of the many ways in which the latter may be helped, and a conviction of the importance of well-considered method in all such work.

The training will be both theoretical and practical, and will extend along two lines, the religious and the social. There will be a pleasant settlement-home in the upper part of New York City, in a tenement section. The mornings will be spent in study, the afternoons and evenings in the practical management of clubs and classes. The privilege of attendance upon lectures on the Old and New Testament delivered before the school for the training of Deaconesses, has been extended by the warden. There will also be lectures upon social topics and sacred art. One day of every week will be spent in visiting among the poor, under the direction of the Charity Organization Society, giving the students an opportunity to learn something of the spirit and method of scientific investigation into the causes and permanent relief of poverty.

What may be expected of the young woman at the end of the year by the individual or by the association of women who have, perhaps, helped her to take the course, or by the clergyman who may accept her services for the future? First, help in the raising of the standard of Sunday school teaching. Having been herself well taught, she will bring to the study of the Bible intelligent enthusiasm, and some idea of methods which may be used to advantage with younger and older scholars. Second, the ability to assist efficiently in the organization and management of parish activities; she will have an intelligent idea of the ends to be attained in the mothers' club, the clubs of boys and girls and little children, and of the methods by which they may be reached. Third, some power of intelligent and sympathetic visiting among the poor, and a realization of the fact that we do not help people by giving them money, but by showing them how to meet with greater courage and competence the hard facts of life.

What sort of young women is it hoped to reach by this little article? Those of more than average intelligence and devotion, who have already made themselves noticeably useful in parish work. Among these, young women of leisure who are seeking a purpose in their lives, and who are willing to work earnestly; more especially those who must labor for self-support, but who have a great longing to do good work not only for themselves, but for God and the world about them. The writer would be glad to hear from those to whom the spirit of this work appeals, and who feel that they have it in their power to meet the necessary requirements of the training.

A. B. KING,

Care of Brown, Shipley &amp; Co., 2 Founders Court, London, England.



# The Living Church

Chicago.

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

IT will be remembered that one of the unhappy measures in which the State was allowed to triumph over the Church during the primacy of Archbishop Tait, was the famous "Burials Bill." According to this piece of legislation, the Dissenting minister was allowed to come into the churchyard and have such a service as he pleased. There was a great outcry on the theme of the unfortunate Dissenter not being allowed to be buried by his own chosen minister and by rites which his conscience approved. The grievance was an unreal one, and since the Act was passed it has seldom been brought into actual effect, from the fact that most English people, whether Dissenters or Churchmen, prefer to be buried with the service of the Church and by the vicar of the parish. But a principle was at stake. The churchyard was, equally with the church itself, ecclesiastical property. If, therefore, the State has a right to hand over the use of the churchyard to those who are not of the Church, it has the same right in regard to the edifice, also. The Bill was an "entering wedge." It was part of the programme of disendowment by piecemeal which those who have eyes to see are well aware is the settled policy of the enemies of the Church of England. A new Burials Bill has now been introduced into Parliament which would deprive the clergymen of the last remnant of control over the churchyard. And further than this, it goes so far as to prohibit corporate bodies from parting with their land for the purpose of enlarging a churchyard, lest a parish might acquire hereafter any ground which shall be free from outside invasion. The Dissenters, on the other hand, are free to have burial grounds of their own, if they so desire, and to exclude all others. Wonderful are the advantages of an "Established Church!"

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## The Christian Name and the Unitarians

THE *Christian Register*, the Unitarian paper of Boston, takes up the question whether Unitarians are entitled to the name of Christians. It says that if this question is to be decided by the doctrines held by Jesus himself, as reported in the Gospels, then none would have a better right to the name than those who hold Unitarian tenets; but "if the matter is to be decided by the doctrines of the Apostolic Church and the Church fathers," etc., then "Unitarians would have little right to the name Christian, except as it stood for an earlier purity of faith." If we did not choose to take issue with *The Register* upon the question, What were the doctrines held by Christ in the Gospels? it would be sufficient to say that certainly He did not call His disciples "Christians" or say that they are to assume that name. The name does not occur in the Gospels. We believe it was at one time a favorite contention of Unitarians that terms ought not to be used which are not used in the Gospels. *The Register* admits that if the matter is to be decided by a reference to the Apostolic Church the Unitarians would have little right to the name Christian. But it appears that it *must* be decided by refer-

ence to the Apostolic Church. The name "Christian" came into existence as a name for the members of the Apostolic Church. To designate the society which the Apostles had founded, that and nothing else was the meaning and object of the term. "The disciples were called Christians first in Antioch," a number of years after the Crucifixion and the Resurrection.

*The Christian Register* says it was in the "doctrines of the Apostolic Church and the Church Fathers when Trinitarianism began to be developed and the deification of Jesus took place." It follows, then, that the name "Christian" belongs to those who accept Trinitarianism and "the deification of Jesus," for it was undeniably given in the first place to those who held the doctrines of the Apostolic Church. And from that age until these recent times, it was never used of any others.

Of course we should take issue with *The Register* as to our Lord's teachings about His own Person, but to pursue that subject at length would involve the entire quotation of the Bampton Lectures of Liddon, that noblest of the later monuments of Anglican theology. We shall content ourselves with proposing one point for the consideration of our contemporary. He seems to grant that the Divinity of Christ or, as he prefers to term it, "The deification of Jesus," was among the doctrines "developed" in the Apostolic Church; which means, if it means anything, that it was held and taught by the Apostles, for it is certain that the doctrines of that Church were nothing else than the doctrines of the Apostles. But the Gospels were written by these same Apostles and their intimate companions, and it is commonly considered that they were the latest literary monuments of the Apostolic Age, committed to writing long after they had delivered their whole teaching. How strange it would be if no trace of their belief in the paramount doctrine of all could be found in these matured writings! Does not this constitute a powerful presumption in favor of the orthodox view of the teachings of the Gospels in regard to the Person of Christ? The presumption only becomes stronger the later the date set for the Gospels in an age which confessedly acknowledged the Divinity of Christ.

In fact, the testimony of the Gospels on this point is so strong that no resource is left except to take the course which many who class themselves as Unitarians do in fact take, and by a process of criticism and elimination, reject out of the Gospels everything which supports the Catholic teaching on the Person of Christ, as being the product of the pre-conceived ideas of the writers.

We may restate here a question which we have propounded before. If the acceptance of what may be allowed to be a genuine portion of the words of Christ is sufficient to entitle any one to the name of Christian, exactly where is the line to be drawn between Christian and non-Christian? It is commonly claimed that the Mohammedans do as much, that they accept Jesus of Nazareth as a prophet. Sundry fluent speakers at the Parliament of Religions, representing the cults of India, assured their hearers that they fully accepted the teachings of Christ on "the Fatherhood of God and the brotherhood of man." Are Brahmans, Buddhists, and Mohammedans therefore Christians? Have we so misconceived the gentle Sultan? Is he our Christian brother after all?

It is apparent that there are Unitarians who recognize the true state of the case. We had occasion some months ago to mention the instance of a Mr. Voysey who applied to the English Unitarian body to be admitted as a minister among them. He stated candidly that he was "not a Christian, and in the ministry would not preach Christianity." The significant thing is that the committee of the general body to whom the application was referred were in no way surprised or shocked, but granted a certificate to the effect that Mr. Voysey was "well qualified to do good work as a minister." At a subsequent meeting of the Unitarian Association, at Brighton, it appeared that a considerable number of those present did not regard it as necessary, or especially desirable, that a minister among them should be a Christian or preach Christianity. In this country, at least in the West, there are many Unitarians who, with their ministers, hardly care to claim the name of a system of which they have long ago relinquished the substance. But we do not hear that these very liberal gentleman are disowned by their more conservative brethren to the Eastward.

Altogether, we hardly comprehend why the Unitarians should care to lay claim to a name which is admitted to have had its origin in a society holding the doctrines the Unitarians particularly repudiate, and which was devised for the express purpose of describing such a society. Still less easy is it to understand why this name should be insisted upon by a body whose members and whose authorized teachers may reject it at pleasure without detriment to their membership or their leadership.

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## Irreverent Preaching

WE have not had much to say on the subject of Dr. Lyman Abbott's deliverances on the Book of Jonah and other portions of Holy Scripture. In the first place, there is nothing new in such utterances. The miracles of the Old Testament were made an object of ridicule as early as the second century by the pagan writers. Ingersoll has made such attacks familiar to the popular mind at the present day. A great part of the sensation which Dr. Abbott's views have caused seems to be due to the preacher's position as minister of a congregation of Christians. Protestantism has hitherto planted itself upon the Bible only, and has sometimes been accused of exalting the sacred volume to such a position as to give rise to the charge of "bibliolatry." The spectacle then, of a Christian teacher "making fun" of a part of the inspired volume and comparing its contents to modern productions which carry no lofty or uplifting associations, but are rather of the nature of broad comedy or even farce, does at first sight appear somewhat startling. People realize that such treatment completely destroys the spiritual element, or rather makes the mind incapable of apprehending or appreciating it. But to those who are acquainted with the trend of Dr. Abbott's writings of late years, it cannot be any matter of surprise that he should indulge in this secularized method of dealing with sacred things or should make use of the unworthy analogies attributed to him.

It is characteristic of the superficial methods of interpretation which have been largely associated with modern criticism, that men should, in treating of a book re-



plete with really wonderful spiritual and typical truth, like the Book of Jonah, ignore the real purpose of the composition, and concentrate attention upon the miracle of the great fish in its merely physical aspects. The Book really gives us three typical incidents in a prophet's life. Our Lord has taught us the meaning of one of the three. He has declared it to be a type of His own precious death and glorious Resurrection. The meaning of the forty days' suspense of judgment while Nineveh was called to repentance is indicated by the same Divine Teacher when He says, "The men of Nineveh shall rise in judgment with this generation and shall condemn it: because they repented at the preaching of Jonas and, behold, a greater than Jonas is here." Nineveh had a respite of forty days, and by repentance it was saved. "This generation," Jerusalem in the time of Christ, had a respite of forty years, a year for a day, during which the Gospel was preached, and it repented not and was destroyed. Nor is it difficult to see in the gourd and its miraculous growth, the history of the chosen people. The gourd under which the prophet had found shelter withers away, while the great Gentile city remains. So Jerusalem fell and the nation was destroyed. The Law under which the Jew had hoped to shelter himself was done away; while on the other hand, the Church of the Gentile world was preserved. These are the enduring lessons of the Book of Jonah, in the presence of which such discussions as those to which we have referred are trivial and profane.

A Christian preacher takes a tremendous responsibility upon himself when he turns aside from the lessons of eternal truth which make any exhibition of the power of God seem plain matter of course, and undertakes to amuse himself and his followers with flippant criticisms of miraculous details. The case is still worse when, as in this instance, the most remarkable miracle which the narrative contains has been embodied by our Lord in His own teaching and shown to be a type of the most stupendous event in the world's history—His Resurrection, when He conquered death and became the first fruits of them that slept. The Catholic Christian, at least, feels that this is holy ground, and that there is here no room for doubtful disputations. It is distressing to think how many minds have been strengthened in unbelief, and how many more have been turned aside from supernatural truth, by the frivolous and vulgar treatment of sacred things with which the press has teemed in the wake of this preacher's utterances. It passes belief how a sincere man can suppose that he is doing service to the cause of truth by such an exhibition and by encouraging the wagging of irreverent tongues.

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### Very Short Sermons

BY CLINTON LOCKE

III.

Judges v: 23. "They came not to the help of the Lord."

THERE is no space in these little sermons to explain the circumstances under which the text was written. We have to go directly to the lessons it implies. You may ask: "Does God need help? Is He not all-sufficient for what He wishes to do?" Of course He is. He is not like Jupiter, who had to have Vulcan forge his thunder bolts, and Ganymede pour out his wine. He does not

need the aid of any arm, or the support of any authority. If He had chosen, He could have managed the whole universe without calling in one other being. For many obvious reasons, however, and for many hidden reasons, God has chosen an entirely different way of acting.

He has submitted Himself to certain conditions, and He deals with the whole universe through a vast system of secondary causes. He has called to His help a tremendous army gathered from all things animate and inanimate, winds, lakes, mountains, birds, beasts, men, angels. He uses them every moment; He works through them; He allows Himself to be bound by the laws of their being, and His work to be retarded or advanced by the quick or the slow way in which they work. He made great laws, and then He works through those laws. Some people think He ought to do otherwise. I know a man (and no fool either) who will not come to church or serve God, because, he says, God does not protect His own. His idea is that if bolts of lightning fall, they ought to skip a church. God ought to see to it, he says, that the lightning strikes north of it, or south of it; and because the lightning, following the great laws of its being, shatters a church to atoms, he calls God heartless, indifferent. He thinks that if God be true, when a ship full of missionaries goes out, it ought, whether or no, to come safe to land. We know that God's laws of wind and storm will act on that ship as on any other, and if it be not staunch enough to weather the tempest, or if its captain lose his head, or if the storm be too strong for any ship to live in, why, it and all the missionaries in it will go to the bottom. God expects from the help He calls in only natural action, and with wondrous condescension He submits Himself to all the conditions of each worker; when it is lightning, to the laws of lightning; when man, to the physical, mental, and moral constitution of man, and that is the reason He is helped so imperfectly by us. The lightning follows its course straight to the end. It has no opinion; it is not subject to caprice, but we hesitate, draw back, falter, argue, think this way a better way, do not see the necessity of acting; but God bears with us and uses us, and gets along with all our ways, and permits us to help Him, and rewards us for good service. Also, and do not forget it, for it is often forgotten in this gushing age, punishes us for refusing our help, declining our reasonable service, and acting in a way directly contrary to the one which would best advance the cause of God.

Now I have not space to dilate on all the vast army of helpers God employs. I have to confine myself to one class, men, you and me, and all other men. It is a very uplifting thought that we can help God. We can absolutely assist the Great Head of the universe to carry on His work. Is it not wonderfully good in God to let us do it? When we were children, our mothers often let us help them about work they could easily and better do alone, but they did it to gratify us. God acts just like that; He could do without us, but He stoops down from His great throne in heaven and says, "My children, you can help me, I have work I want you to do." How proud and glad we ought to be, but are we? Let me ask each one separately: Are you making use of your privilege of helping God? Do you ask, How can I? What can one man do for the omnipresent, omnipotent God? Let me tell you one way. The Church of

God in the world is one of God's greatest instruments for drawing men from a lower to a higher life. He set it up through Christ and gave it human ministers, and made it a great company of people having the high purpose of benefiting humanity; so, necessarily, any one who does his part in the Church helps God. I do not speak now of the help the man gets himself, but any one who helps a cause must help the leader of the cause, so every one who helps the Church, helps Christ, the Head of the Church, God incarnate. So then whenever you give money or time to extend the Church of God, to afford her wondrous privileges to men who have been denied them, when you join in any of the great spiritual or philanthropic enterprises the Church is ever carrying in her bosom, you help God; you help Him by every true word you speak and every unselfish act you do, by every temptation resisted, by every heart battle gained.

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### Learn of Jesus Christ to Die

BY THE REV. CAMERON MANN, D.D.

V.

HE DIED IN DEPENDENCE ON GOD

THE historian, Gibbon, has a characteristic sneer upon the fourth saying from the Cross, in which he hints a disadvantageous contrast between the last hours of Jesus and those of Socrates, and says, "not a word of impatience or despair escaped from the mouth of the dying philosopher." A most unjust remark; for in that solemn cry, full as it is of a mysterious agony, there is neither impatience nor despair. It does witness to an awful conflict in the very depths of our Lord's human soul, but it proclaims that the battle is over and the victory won.

There is, however, a great contrast in the two death scenes. Socrates, an old man of seventy, unscourged, unwounded, sits upon a couch, surrounded by a group of affectionate disciples, discussing pleasantly the immortality of the soul. Not a harsh word is addressed to him. His hearers listen with reverence, by turns weeping and smiling as he speaks. His family have been permitted to take a tender and undisturbed farewell. In high and gracious converse the hours glide by. He passes into the adjoining room and enjoys a refreshing bath. When he returns, the very jailer who is to give him the cup of poison, begs his forgiveness and bursts into tears. As the sun is softly setting over the western hills, he puts the cup to his lips; for a space he walks about while the drug quietly and painlessly does its work. Then he lies down, his friends bending solicitously over him, and without a single pang, he dies.

But Jesus, bruised and lacerated and strained, with thirst and fever raging, encompassed by a deriding crowd, labelled as a crazy fanatic, and crucified as criminal slave, is leaving the world in the very flower of manhood.

Yes, there is a contrast between the two; between a death whose attendant circumstances were all that could be desired, and a death whose tortures of both body and mind were incapable of addition.

And yet, for the most part, the courage and composure on the Cross are quite equal to those in the Athenian chamber. And while there is a break in the serenity of Jesus, a time of terrible soul-writhing and anguish, yet there is no complaint nor murmuring. There is no impatience in Him



who spoke the first and the sixth of "the Seven Words;" and no despair in Him who spoke the second and the seventh.

But most intense suffering there is, and it is frankly confessed; suffering of body most tersely yet amply avowed in "I thirst," and suffering of soul in "*Eli, Eli, lama sabach-thani!*" For three long hours Jesus has been wrestling with an awful sense of desertion and loneliness. In all previous crises of His life—in the struggle with the tempter, in the bloody sweat of Gethsemane, in the earlier part of His sojourn on the Cross—He has been sustained and consoled by the vision of God, the consciousness of the Father's love, the perfect certainty that He is not alone. For awhile that vision was obscured. How, it is beyond our power to comprehend; we can form no theory as to the process whereby the Sinless Man could be shut out from the assured presence of God, the Divine Son from communion with the Father. But that so it was, His own words are proof. As the seismic darkness gathered outside, a horror of great spiritual darkness gathered within. His human soul was left to itself, prayer brought no reply, meditation no encouragement. What first assault was then made by the powers of evil, we can only conjecture. But this much is certain: that Jesus for a time faced all human woe and human sin in the conscious strength only of His perfect humanity. This is the "dereliction" of the Cross, and all that had gone before was as nothing in comparison.

The cry in which His anguish found vent is the most appalling utterance ever sent from human lips, for it testifies of an absolutely perfect soul expending itself to the utmost in unselfish sacrifice, that it was deserted by all the powers of good, men and angels and Deity Himself. Alone, all alone, Jesus had to suffer and fight. He did so without sign or sound. The fearful ordeal was passed in silence. But when it ended, when doubts and fears and misgivings and pain and woe had all been put to flight by that solitary and abandoned soul, then came the words which reveal both the horrors of the conflict and the greatness of the victory at last achieved: "My God, my God, why didst Thou forsake Me?"—"didst forsake," not as our English Bible less accurately renders it, "hast forsaken." It is all over, that bitterest trial whereof His incarnation made Him susceptible; it is all over when the mention of it issues from His dying lips. From the sixth hour to the ninth hour went on the struggle, and then he emerged, weary and worn, but triumphant; and then broke forth the shuddering retrospect, and the intense relief, and the glad return to a clear consciousness of the Father's love, all together, in the one cry: "My God, My God, why didst Thou forsake Me?"

Jesus Christ died in dependence upon God. No better evidence of this could be supplied than the utter woe of His existence when He lost His hold upon God. So long as He could feel His Father's hand and hear His Father's voice, naught could disconcert or depress Him. He faced all pains and sorrows with a steady composure, a brave alacrity. But the secret of His human courage was His deep-felt need of God and His assurance that God was with Him. Dependence is the source of His independence, and all the huge icy horrors of death melt into nothing for Him, because He brings them into the sunshine of the Divine love.

In dependence on God He lived; in dependence on God He died.

Shall we thus die? Shall we feel the need of God in our last hours? A hasty thinker will reply: "Of course! However it may have been with us before, however little attention we may have paid to religion, yet when we get to the close of life we shall think and act differently." Well, many of us may, to some extent. In place of our jaunty unconcern may be a trembling cowardice; the eyes now fixed on the small surroundings of earth may peer desperately into the future; we may ask for prayers and sacraments and priestly counsel. And yet it may all be a dying in dependence on men, not on God. The longing which brings its fulfillment, the reaching out to the Divine Love which really lays hold upon it, the knocking which opens the door, and the prayer which assures its answer—these great and blessed forces are not to be created in a moment. A true dependence on God is no slight and easy thing. The sober recognition of our need is by no means an invariable accompaniment of that need. And too many deathbeds of indifference have been seen for us to assume that because only God can help us at the last, we shall really crave His help then.

"Abide with me when night is nigh,  
For without Thee I dare not die."

That is the dying sentiment only of such as said long before:

"Abide with me from morn till eve,  
For without Thee I cannot live."

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### Present-Day Hindrances in the Work of the Ministry

BY THE REV. GEORGE T. LINSLEY

A PAPER READ BEFORE THE FAIRFIELD COUNTY CLERICUS ASSOCIATION

#### I.

EVERY age having its own distinguishing characteristics, and every country certain peculiar conditions, it follows of necessity that the living Church of Jesus Christ must be constantly meeting new dangers, facing new problems, and contending with new difficulties in her great mission to men. And the influence of any particular age or country must be reflected in corresponding advantages or imperfections to be traced in the Church itself.

Thus the first three centuries of the life of the Christian Church, characterized as an age of unity and comparative purity, were succeeded by twelve centuries of increasing error in doctrine and corruption in life, while since the Reformation and all the political and social changes contemporary with it, the conditions have been unprecedented in the history of the Church.

Life in the East in the first century, in England in the sixteenth, and in America at the close of the nineteenth, is widely different.

The revival of learning, the invention of printing, the discovery of new worlds, marked not only an epoch, but a crisis both to civilization and to religion; and, more recently, an entirely new departure in national government in this favored land, the development of the factory system, the mode of life in tenement houses, the startling rapidity and marvelous nature of inventions in the industrial world, the wider diffusion of intelligence, the power of the press, the progress of science, the changing attitude of unbelief, the more clearly defined inequalities of life—all these elements, plainly

characteristic of the age and the land in which we are now living, could not fail to impose conditions upon us which must constitute serious hindrances in the work of the Christian ministry.

To deal with all of these would be vastly beyond the limits of this essay; perhaps to treat exhaustively any one of them would be enough.

My purpose, however, is only to touch upon a few of these present-day hindrances which we are constantly meeting in our work, and to present a few suggestive thoughts describing things as they are. I cannot presume even to propose a remedy, for most of the points which I shall mention are in regard to conditions or forces which are wholly beyond our control.

It is, however, often helpful to us even to be told plainly what we know already, and to have things described to us with which we are perfectly familiar.

There is one possible practical benefit that may be derived by us in considering together these well-known things, and that is, that by having dangers pointed out to us, and being made conscious of existing obstacles, we may summon all our powers with renewed energy to overcome some of the present-day hindrances in the work of the ministry.

I. First, I mention the present method of appointment to parishes. This has been of late a well-worn subject, but I believe it must be kept before the Church until some remedy is applied, or some partial relief is found.

Usually this hindrance is called lack of episcopal authority, but the difficulty is that some among us actually fear the increase of the episcopal authority in the matter of appointment to parishes more than they deplore the present order of things. At any rate, we are all agreed that the present system is practically bad and thoroughly out of joint in this Catholic and Apostolic Church. As a consequence, it very often happens that a thoroughly good man, capable of doing good and efficient work for Christ and His Church, is in the wrong place. It is a misfit. A square man is in a round hole. It is a case of maladjustment. It may not be the fault either of the man or of the parish, but it happens that the man is not adapted to work successfully in the particular circumstances in which he is placed. And let it be remembered that it is no detriment to any man to say that he is not adapted for a certain kind of ministerial work. There are men peculiarly fitted for slum work; other men would fail there. Some men are specially adapted for country places; others still, for the average city parish.

Somewhere in the Church there should be an authority possessing the power of making adaptations in case of need, and so overseeing the church or diocese that the men in the ministry are laboring in the one common work for Christ in conditions for which they are best adapted.

As it now is, often a man finds himself in a chronic state of uneasiness or discontent, not through any unworthy spirit of ambition or seeking for worldly advancement, but because he is faithful, yet finds inexorable circumstance against him.

In this way it often happens that the clergy are summoned to a life of sacrifice and self-abnegation, assured only of one thing—that there shall be no care on the part of the Church to provide for their necessary support, or to defend them from a servile sub-



jection to worldly-minded laymen, or to blind chance. Usually it is now the case that a man is ordered deacon, perhaps appointed to some position for one year, and then left to shift for himself.

It would be easy enough to shift for himself if he were a Congregational parson with the Congregational theory of the ministry, and the idea that every congregation is a Church unto itself. It is perfectly consistent for a Congregational minister to candidate, but a priest of the Holy Catholic Church, holding the ideal that he is an appointed ambassador of the great Head of the Church, sent by Him with a mission, and sworn to submit to the authority of the bishop set over him, suddenly finds that practically there is no real bishop over him at all, and his ideal of faith meets with a rude shock, and he must now wait for a call from a parish, instead of being sent by his superior officers.

The man is in what is called "Holy Orders," but he finds no instructions, no orders, to obey.

Holding this high ideal of the sacred ministry, many a young clergyman of this Church has set out upon his great work resolved never to seek a parish, determined never to preach as a candidate in any case of a vacancy. I, myself, had that dream of early years, and I have been able to act up to it, through the favoring circumstances of my life, and still mean to hold to the good resolution which so many have made. But I have already observed the practical working of things during several years, and I am not disposed to judge too hastily or too severely those who, possessing the same high ideal of the ministry which I possess, and having no more unworthy ambition for worldly position than I have, yet have found their purpose changed by stern experience to an enforced seeking after a parish, or candidating for a desired place, or even necessary begging for a new appointment.

There often come in questions, such as family support, the proper education of children, and similar claims, often much ridiculed as only sham reasons for a change, but these and others are often serious considerations which have much to do with a man's lack of contentment where he is and the felt necessity for removal.

We learn in case of vacancies that there are sometimes over a hundred applications, direct or indirect, from men who wish another field of work in the ministry. And I, who have never made any such application and never mean to, who have no pressing difficulty of family support, nor desire any greater facilities for the education of children, may be permitted to remark that, much as the habit of candidating is to be deplored, much as the wire-pulling for vacant parishes is to be discouraged, I believe that the clergy are not wholly to blame. It is not so much their fault as their extremity. There are many cases where they are actually driven to this as a last resort. They are forced to it, I believe, by stern necessity. We are the victims of a practical state of things far below the ideal which we hold. And holding our high ideal of the ministry, we are often nothing less than martyrs to the cause of Jesus Christ and His Holy Church.

If I had any personal grievance, I would not venture to write thus, for fear of being easily misunderstood. But personal grievances I have none, and I am content and

happy in my appointed field of work, and expect to remain so.

There is another side to this question of the appointment to parishes as at present habitual. It is the layman's point of view. Worldly attractiveness in a clergyman is often preferred to spiritual gifts. The people in the pews seek numbers and a man to draw, more than real religion.

Outward support and financial success are more desired than the things which are above.

As things are, a premium is set upon criticism. A clergyman is largely at the mercy of the vestry. And, unfortunately, in that vestry the most influential man probably is not the most godly man, but the shrewd ecclesiastical politician, perhaps even unprincipled. Consequently, a clergyman's reputation outside of his own parish may be estimated from the adverse opinion or the derogatory remarks of those whose opinions should have no weight at all, though often accepted as infallible. It may even be a man's lot, call it his fortune or misfortune, to be in charge of a parish where there is constantly a thorn in his side. Some men grow restive, like some animals, from a constant prodding in the flank, especially if from one who needs the goad more than themselves.

The writer believes he could endure a thorn in his side with much patience, and live comfortably, too, but he has never had to endure a very sharp one, and does not care to.

But, viewed on both sides, the present method of appointment to parishes, as it affects the priest and in its influence upon the laity, is a serious hindrance to us in our sacred work.

(To be continued.)



## Letters to the Editor

### INFORMATION FOR THE BLIND

To the Editor of *The Living Church*:

I belong to an association having members in 13 States, and which devotes all its energy towards obtaining facilities for "The higher education of the blind." Our chief difficulty, just now, is in reaching the intelligent blind with information of the movement. May I ask, through your columns, that any clergyman reading this, who may have one or more blind persons in his parish, kindly aid our work by sending the names and addresses of such persons to our corresponding secretary, Miss L. A. Owen, Jacksonville, Mo.? The third annual convention of "The Missouri" (National College Association for the Blind) will begin, D. V., Oct. 6th, 1897, in St. Louis, Mo., and it is greatly desired to have representatives from every State.

G. A. H. T.

[The above is forwarded by the rector of the parish of which the writer, totally blind, is a member.—Ed. L. C.]

### HONORARY DEGREES

To the Editor of *The Living Church*:

I follow with great interest the discussions in your valuable paper, relative to degrees. I have made this subject a careful study for 25 years, and have corresponded with many of the universities in Germany, Canada, and the States, to say nothing of a thorough examination of the requirements for degrees at all the British universities. I cannot agree with the letter from the Rev. E. C. Paget, M. A. Oxon, in this week's issue. The sectarian propensity (if any) for degree hunting in England is no let or hindrance to "apt men" seeking a degree in divinity in the legitimate way. Most of the doctor's degrees among sectarian preachers in England are gained in an honorable manner, by examination or merit from London, Glasgow, and Edinburgh. The

M. A. from Oxford, Cambridge, Durham, and Dublin is a good degree in general scholarship for the parish priest, but it is not an exponent that the priest is a proficient in theology. Too many priests are destitute of a knowledge of theology, and do not keep up the work of Bible study, and few comparatively can speak authoritatively on the Articles, Prayer Book, and dogmatic theology. The day of "goody goody" preaching is done.

It is generally considered that a man who can satisfy the examiners in the divinity school of Oxford, Cambridge, Durham, or Dublin, by a thesis for the degree of B. D. or D. D., knows something of theology. The composition of such a dissertation involves a great deal of more than ordinary reading. I speak from experience. I fancy that many do not take a B. D. or D. D. because the work is too great. This is the true reason why some are satisfied with the M. A. There is no examination for M. A. at Oxford, Cambridge, or Dublin. At Durham the M. A. is gained by writing a thesis, three years after obtaining B. A., except when the candidate has gained honors in the B. A. examination. The degree in divinity, from one and all of the above-mentioned universities, gained by examination or granted *honoris causa* is a sign of a fair knowledge of divinity.

I am anxious to see degrees and hoods in this country have their true value as they have in the British Isles and Canada. I am glad your excellent paper from time to time refreshes our consciences in these important matters. We must not wear a "rough garment to deceive." British hoods tell us where we have been and what we have got, so far as the universities are concerned. Some hoods (?) or rather tippets in this country merely tell us where we have been.

Again, such insignia as the F. C. C. G. have no right to be made. They do not denote any theological or scholastic work. They imply to an observer what they are not. In preaching and administering the sacrament we should not wear anything which might make us seem to be "sailing under false colors."

Some things are worn as hoods which have no more business on a priest's dress than the regalia in church of some secret order. We are to "provide things honest in the sight of all men," but I cannot say that any possible harm may come to us, if some more, aye, many more, priests would set to work and read hard for a degree in divinity.

W. P. N. J. WHARTON, M. A.,  
Essayist for degree of B. D., Durham, ordained at Ripon, 1888.  
Fairmont, Neb.

### GOOD FRIDAY OFFERINGS.—A PROTEST

To the Editor of *The Living Church*:

For more than fifty years the Church in the United States has been appealed to for offerings on Good Friday to promote the work of Christianizing the Jews dwelling in this country. The offerings made on that day have been almost the sole reliance to sustain this work.

For years the Church Society for Promoting Christianity amongst the Jews has striven to rouse the Church from the general apathy towards this important work. One offering a year has been asked, and that on a day when the congregations are seldom large. But now, Dr. Blythe, the Anglican Bishop of Jerusalem, has seen fit to send circular letters to the clergy in this country, asking them to appropriate their Good Friday offering to his work among the Jews in Jerusalem.

Most respectfully do we protest against this attempt to divert funds usually given to this important missionary work in the American Church, to support a mission in a foreign field under the jurisdiction of the Church of England. No clergyman in this Church is pledged to give his Good Friday offering to us, and, therefore, the saving clause, "if you are not already pledged to some other society," while it recognizes the fact that there is an American society receiving Good Friday offerings, does not modify the character of Bishop Blythe's appeal.

While we hope and pray that the work of



evangelizing the Jews may prospered in every country, we are sure that American Churchmen will feel that the responsibility laid upon them is to sustain the work here, and that it is not incumbent upon them to divert funds of our own to carry on the work in a foreign land, and for which a foreign Church is responsible.

WM. A. MATSON,  
General Secretary.

#### A CORRECTION

To the Editor of *The Living Church*:

In Bishop Kendrick's account of his recent visit to the Mexican Episcopal Church, he mentions the recitation of the students in the Greek class. He has made two errors which I would like corrected. The work was not accomplished in six months, but occupied nearly eleven; and the Gospel read was not St. Matthew, but a portion of St. Mark. The fact remains the same, however, that these young men have done exceedingly well, and deserve great credit.

B. NOEL BRANCH,  
Prof. of Languages in Seminary  
of Mexican Episcopal Church.

#### CHURCH OFFERINGS

To the Editor of *The Living Church*:

I am surprised to read in the letter of Mr. Wm. S. Barrows, in *THE LIVING CHURCH* of March 20th, concerning the "Clergy Relief Fund," that the consent of the vestry is anywhere considered necessary before a collection can be taken up in the church.

I have been a churchwarden for over thirty years, under four rectors who have appointed collections as they thought best, without in any case asking for the consent of the vestry.

In early days the church was mainly supported by pew rents; now we have the envelope system. Ordinarily the amounts given for the special object are put into the plates loose, and all the money in the plates outside the pledge envelopes goes to that object. In especial cases, envelopes are sent out in advance with a statement of what is desired printed thereon, and such envelopes are put into the plate on the appointed day in addition to the pledge envelopes. This plan works well in a parish of nearly 500 communicants, most of whom are of very moderate means. I wish that I might hear from others about the custom of asking the consent of the vestry, if such custom is at all general.

E. R. C.

Cambridge, Mass.

#### Personal Mention

The Rev. Allen E. Beeman has accepted the rectorship of St. Paul's church, Fairfield, Conn., and entered upon his duties.

The Rev. Robert Bell, of Calvary church, Pittsburgh, Pa., has been appointed assistant to the Rev. John B. Harding, rector of St. Mark's church, Frankford, Pa.

The Rev. Thomas Boone has resigned his charge of Round Lake, Jonesville, and East Line, N. Y., and accepted an appointment by Bishop Doane to the rectorship of Christ church, West Burlington, and to missionary work in Edmeston, in Otsego Co., New York.

The Rev. E. S. Barkdull, curate of Trinity cathedral, Cleveland, Ohio, and editor of *Church Life*, has sent his resignation to the dean and vestry of the cathedral to take effect at Easter, and has accepted a call to Trinity church, Findlay, Ohio, and will take charge there on Easter Sunday.

The Rev. T. P. Hutchinson will temporarily officiate in the parish of the Transfiguration, New York.

The Rev. W. S. Holmes has resigned the rectorship of St. John's church, Florence, S. C.

The address of the Rev. J. M. McGrath, during the early spring months, will be Leesburg, Fla.

The address of the Rev. Dr. I. L. Townsend is 607 Decatur st., Brooklyn, N. Y., and will so continue until further advice.

The Rev. Isaac Van Winkle has left New York City, with his family, for Paris, France, where he will take charge of St. Luke's chapel, Holy Trinity church. Address, until further notice, Morgan, Hayes & Co.

#### To Correspondents

G. C. L.—The most convenient of recent books on the Thirty one Article is the "Introduction to the Thirty-nine Articles of the Church of England," by

Maclear and Williams, (Macmillan & Co). Forbes on the Articles, though not new, still remains the best for the explanation of difficult points.

M.—(1) Leviticus 1:2. The sacrifice was always slain in the priest's court north of the altar. (2) The English rubric directs that "the table shall stand in the body of the church, or in the chancel, where Morning and Evening Prayer are appointed to be said." This dates back to the time of disorder when the altar was frequently placed in the body of the church before the chancel. The American rubric says: "And the minister standing at the right side of the table, or where Morning and Evening Prayer are appointed to be said." The meaning of the English is clear, but our own is obscure, especially as there is no place appointed in the Prayer Book (see rubrics at the beginning of Morning and Evening Prayer), where those offices are to be said. It is thought that the words signify that the minister may read what is called the ante-Communion in the choir stalls when no Celebration is to follow. (3) It is a Jewish tradition that the Law was given fifty days after the Passover. (4) Lev. x: 16 to 20. The eating of the sin-offering signified, as Moses says, that the priests were appointed to bear the sins of the people. Aaron's apology is that the anger of God having fallen upon his house that day in the destruction of Nadab and Abihu, he did not feel that he and his sons could be acceptable instruments in taking away the iniquity of the congregation. He had, therefore treated the sin-offering after the manner of the great sin-offering of the Day of Atonement, which was entirely burned, and only its blood was used to sanctify the Holy Place and the Holy of Holies.

#### Died

PROUT.—Entered into rest eternal, January 29th, 1897, at Hartford, Conn., Ellen Sophia Ellsworth, widow of Mr. George W. Strong, and of the Hon. John Prout, both of Rutland, Vt., and granddaughter of the late Chief Justice Ellsworth, of the United States Supreme Court.

"Precious in the sight of the Lord is the death of His saints."

COBEY.—Entered into the rest of Paradise, on Wednesday, Jan. 26th, 1897, at Efton Hills, Durham parish, Charles Co., Md., Mrs. Catherine E. Cobey, aged 79 years.

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

WOOD.—Entered into life eternal, William Halsey Wood, March 13th, at the residence of his father-in-law in Philadelphia, aged 42 years.

LEHMAN.—At his home, "The Lehman," Atlantic City, N. J., on Wednesday, March 17, 1897, Hon. Henry Lehman, formerly of Wooster, Ohio, in the 88th year of his age.

"Father, in Thy gracious keeping,

Leave we now Thy servant sleeping." □ □

TULLIDGE.—At his residence, 1544 North 54th st. Philadelphia, on the 18th inst., the Rev. Henry Tullidge, D.D., in the 85th year of his age.

HARRIS.—At Houston, Halifax Co., Va., Margaret Van Benthuyzen, wife of the Rev. Normand B. Harris, and daughter of Jefferson Davis Van Benthuyzen and Cornelia Cosby, his wife, on her birthday, March 18th, 1897, at the close of her 26th year, in the early morning.

"Blessed are the pure in heart, for they shall see God."

FARRAR.—On Friday morning, March 5, 1897, Chas. Herbert, son of the Rev. J. A. and Mary King Farrar in the 25th year of his age.

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

CUSHING.—Entered into rest, at Hammondsport, N. Y., on Friday, March 12, 1897, Hannah Curtis widow of the late Rev. John Turner Cushing, in the 75th year of her age.

"Eternal rest grant unto her, O Lord, and let light perpetual shine upon her."

DUNN.—Entered into the rest of Paradise, at the Pierrepont House, Brooklyn, N. Y., on March 6, 1897, the Rev. Ballard S. Dunn.

Thou wert "as the shadow of a great rock in a weary land."

KIRKUS.—At Trinity church rectory, Bayonne, N. J., Alice Isabel, infant child of the Rev. Frederick Maurice and Isabella Clark Kirkus, aged seven months and five days.

STUBBS.—Suddenly in New York City, Jan. 25, 1897, Ella V., wife of the Rev. Alfred H. Stubbs. Interment at New Brunswick, N. J.

EATON.—Entered into life eternal, at 130 West 13th st., New York City, Elizabeth Dorothea Eaton, widow of the late Rev. Theodore Augustus Eaton, D. D.

"God of the living, in whose eyes

Unveiled Thy whole creation lies,

All souls are Thine; we must not say

That those are dead who pass away  
From this vain world of flesh set free;  
We know them living unto Thee."

#### Ordinations

March 1st, in St. Peter's church, Denver, Colo., the Rev. Joseph Wallace Gunn was advanced to the priesthood. The ordination sermon was preached by the Rev. Chas. Y. Grimes; the Rev. Frederick F. Kramer, Ph.D., presented the candidate, and the Rev. Percival H. Hickman assisted the Bishop in the celebration of the Holy Communion.

On the 2nd Sunday in Lent, at St. Mark's church, Beaver Dam, Wis., the Rt. Rev. Dr. Nicholson, Bishop of Milwaukee, ordained to the sacred priesthood the Rev. Seth Morell Wilcox, B.D., who is now settled as rector of that parish. The sermon was preached by the Rev. Canon St. George, B.A., who also presented the candidate. Mr. Wilcox was formerly a minister of the Congregational denomination, and was received in the Church by the Bishop of Chicago at Waukegan, Ill., and ordained to the diaconate by him in 1895.

On Feb. 27th, in the church of the Holy Cross, Jersey City, N. J., by the Bishop of Delaware, John Foster Kirk, Jr., was ordained to the diaconate.

On Wednesday, March 10th, the first of the Lenten Ember Days, at 8 o'clock A. M., an ordination was held in the chapel of the Western Theological Seminary, Chicago, when Mr. John Adams Linn was ordered deacon by the Bishop of Springfield. An able and eloquent sermon was preached by the Rev. F. W. Taylor, D.D., of the pro-cathedral at Springfield, who also presented the candidate. The service was choral, and was admirably rendered by the choir of students. Mr. Linn is a graduate of the Lake Forest University, and a member of the senior class at the seminary. The ordination took place thus early on account of the expected departure of Bishop Seymour, later in the spring, to attend the Lambeth Conference.

In Trinity church, Detroit, on March 19th, Bishop Davis ordained to the diaconate Mr. Herbert Edgely Ryerson. The sermon was preached by the Rev. S. W. Frisbie, and the candidate was presented by the Rev. Dr. McCarroll, dean of the convocation of Detroit. Mr. Ryerson was for ten years in the ministry of the Methodist body. During the term of his candidacy he has served Grace church, Lapeer, as lay reader, and he is to continue as deacon, in charge of the same church.

#### 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.

#### GOOD FRIDAY APPEAL

It is estimated that there are now about 750,000 Jews in the United States. The number is yearly increasing. Can we conscientiously suffer them to remain estranged from Christ without zealous efforts for their conversion.

There is unquestionably an obligation resting upon the Church in the United States to bring the Gospel to the Jews in this country; a duty which it cannot rightfully neglect in order to sustain missions for which the Church in other lands is responsible.

The Church Society for Promoting Christianity Amongst the Jews, as in former years, earnestly appeals to the churches for their Good Friday offerings. A largely increased income is needed, as the call upon the society to extend its work is far greater than its present resources can meet.

Please remit directly to Wm. G. Davies, Esq., treasurer, Church Missions House, 281-3 Fourth ave., New York City.

WM. A. MATSON,  
General Secretary.

#### Church and Paris

PRIEST.—At present assistant minister in large city parish (500 communicants) desires rectorship. For particulars, address A. M., this office.

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



## The Editor's Table

### Kalendar for March, 1897

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

### In the Wilderness

BY MRS. R. N. TURNER

Forty days and forty nights,  
In the shadows deep,  
Doth the weeping Bride of Christ  
Faithful vigils keep;  
All for love of Him who walked  
In the deeper gloom,  
Through the agony and woe,  
To His cross and tomb!

Forty days and forty nights  
Mourning doth She go,  
Through her children's grievous sin,  
Through their shame and woe;  
All for love of Him who went  
Fasting for their sake,  
Through the weary wilderness,  
And the lonely brake!

Forty days and forty nights,  
Calling to Her own:  
"Come, My children, from the world,  
Weep with Me alone!"  
All for love of Him who walked  
In a darker road,  
Leading to a lonely hill  
Never man had trod!

Bristol, R. I.

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THE death of Professor Henry Drummond removes one whose works have been widely read and discussed. Though he never formally entered the ministry, preferring to devote himself to the study of natural science, he was noted as a preacher and lecturer, and also as an assistant in evangelistic work. He had traveled widely. His first work, which attracted much attention, was "Natural Law in the Spiritual World;" it has passed through several editions and been translated into French, German, Dutch, and Norwegian. "The Ascent of Man" has also excited much interest, and the booklet, "The Greatest Thing in the World," is largely read and prized.

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WILLIAM HALSEY WOOD, a well-known Church architect, of Newark, N. J., died in Philadelphia, March 13th. He came conspicuously before the public in 1889, when his was one of the four plans selected for elaboration in the international competition for the design of the cathedral of St. John the Divine. Fully one hundred architects had taken part in the competition. Mr. Wood's plan, with others, was exhibited in the see house, New York City, and elsewhere in this country, and won him great celebrity. It was not chosen, however, that of Hains & La Farge being finally selected by the cathedral trustees. Among his other prominent works are the chancel of the church of All Angels', in New York, an adaptation of the Angel choir of Lincoln cathedral, England; the cathedral of St. Matthew, in Laramie, Wyo.; St. Michael and All Angels', Anniston, Ala.; St. Mary's, Kansas City; St. Matthew's, the Redeemer, Zion, and St. Timothy, New York; St. Paul's, Chattanooga, Tenn.; St. John's, Passaic, N. J.; St. Paul's, Paterson, N. J.; St. Paul's, East Orange, N. J.; St. Alban's, Newark, N. J.; St. Luke's, Smethport, Pa.;

St. John's, Cohoes, N. Y.; the Ascension, Pittsburgh; and churches at Wellsboro, Pa., and Youngstown, Ohio.

Mr. Wood was an active and devoted member of the House of Prayer, Newark, having been connected with the church since boyhood, when he served at the altar as an acolyte. He was for 25 years its choirmaster, and it was under his leadership that the choir of the House of Prayer attained a very high reputation for the excellence of its music. Not only was he a very successful trainer of boys, but he took a warm interest in their welfare, and was exceedingly liberal and kind to them, as well as most generous in his gifts to his parish church, to which he was always deeply attached. One of his last works was the designing of the beautiful memorial altar in the House of Prayer. Personally, Mr. Wood was one of the gentlest and most lovable of men, an enthusiastic lover of his profession, with a very high standard of art, which he persistently refused to lower for mere ends of gain.

The burial services were unusually elaborate, and consisted of vespers for the dead, at St. Clement's, Philadelphia, on Tuesday evening, March 16th, followed by a requiem Celebration at an early hour, Wednesday morning, in the same place, and requiem Celebration and the Burial Office at the church of St. James the Less.

Mr. Wood was about forty-two years old, and leaves a wife, who was Miss Hemsley, of Philadelphia, and three children.

D. Smith Wood, of Newark, and the Rev. A. L. Wood, formerly rector of St. John's church, Woodside, are his brothers. He has another brother, Theodore, in Lexington, Ky.

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THE photograph of two young women from the Flowery Kingdom (p. 1) is interesting for several reasons. They are the only Chinese girls who ever took a college course, and they return to their native land as missionaries—medical missionaries. Meiyi Shie, or Mary Stone, as it is Anglicized, and Ida Kahn came to this country four years ago, to Ann Arbor University, Michigan; they entered the department of medicine and surgery, from which they were graduated last June, and in September returned to their home in the far East. They were born in Kinkiang, on the Yangtse river. Miss Charlotte Howe, a missionary at that port, became much interested in these young girls, who came under her instruction and influence while in China, and when she returned to this country about four years ago they accompanied her. They had become imbued with the missionary spirit, and, young as they were then, the noblest career seemed that of being able to minister to those of their own sex who were physically afflicted. In time their services will be required, without doubt, by high-caste ladies, and those in the zanana and harem. But their particular desire is to become medical missionaries.

Both girls were great favorites with their class, and highly esteemed by the faculty. One was made secretary of the class, which, by the way, numbered fifty-eight, of whom fourteen were girls. The pretty Oriental garb in which Drs. Ida Kahn and Meiyi Shie appear in the illustration was donned only upon holidays, class-day, and other festive occasions, and on commencement day when they took their degrees. At all other times both dressed in "American" style.

To quote President Angell, of the Ann Arbor University—"The future career of these young women will be watched with every expectation of their eminent success."

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### An Apostle of the Wilderness

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

VI.

THE ASSOCIATE MISSION IN ST. PAUL.—CONTINUED

AS soon as we were fairly in the new house Dr. Breck set in motion the machinery of the new Nashotah. The faculty was organized with himself as president and the Rev. John A. Merricke secretary and professor of all branches. I, as the only student, constituted the college. The household, except Prof. Merrick, retired at ten o'clock, and all rose at five A. M. and answered to our names. The first roll call was made from the region of Dr. Breck's corner, and was answered readily, as we each had a cot in the same Gothic roofed chamber, and so were within easy hearing distance. The second call was at six o'clock to Morning Prayer, a full service, then breakfast according to Wilcoxon, which, because of his inexperience, was not always a success. The faculty met once a month, or as the exigencies of the occasion might require. As a hen scratches as diligently for one chick as for ten, so one student will sometimes try a faculty more than a full contingent. What with the washing and the running of errands and going for the mail, and other things, such as the frequent absence of both the president and secretary on missionary duty, it was a wonder how the institution kept on its feet. The laws of the college were honored more often in the breach than in the observance. Sometimes from untoward conditions there was a temporary suspension of every function in the institution, but when the clergy returned, and a quorum could be secured, there was held a lengthy and solemn session of the faculty, and I would be summoned to hear the result. A new order would be posted, hours of study and recitation designated, and then the college would resume its course. The intention was serious, but the doctrine of impenetrability was against success, for no student could possibly be a general factotum and a whole college at one and the same time. No man but Dr. Breck would have attempted to realize an ideal under such unhappy conditions.

Afterwards, in 1851, another young man joined us, Stephen Green Haywood, the younger brother of the one mentioned in a former chapter, and with his assistance the college assumed double proportions. His coming was a great relief to my rather lonely life and heavy responsibilities.

A small church edifice was soon erected in St. Paul, where Sunday services and one week-day night service were regularly held. The mission was poorly equipped in a musical way, as not one of the clergy could turn a tune, and there were no singers among our eight communicants, which was the strength of the parish of Christ church at its organization. This defect led me to attend a singing school twice a week during the winter of 1850. I learned some long, common, and short metre tunes, the *Gloria in Excelsis*, and two or three Gregorian and double chants. We had not even a melodeon to help us. George Nichols and myself constituted the first choir in Minnesota. On the occasion of Bishop Kemper's first visit, I recall it well, we attempted great things, but signally



failed through panic and the sudden collapse of our soprano. We had secured the assistance of the "Halstead Brothers," carpenters and instrumental amateurs, and two ladies. The violin, flute, and bass viol were all in tune, but in the middle of the duet we went to pieces. The instruments, however, had come to stay, and afterward did good service in the sanctuary, to my infinite relief and delight. Of course I held all the minor offices in those days. I was chorister, Sunday school superintendent, sexton, lay-reader, and student. Also at the house, errand boy, washerman, and general factotum.

At this time regular or occasional services had been commenced at several points: as St. Anthony, nine miles; Stillwater, fifteen miles; Willow River and Hudson, eighteen miles; Point Douglas and Hastings, thirty miles, and Cottage Grove, twelve miles. Visits were made to Sauk Rapids, fifty miles up the Mississippi, and to Taylor's Falls, on the St. Croix, about the same distance. The expense of transportation to these points would have been a large item in the cash accounts, but this difficulty was avoided neatly by deciding to itinerate. This saved our bank account by a large sum. So enamored were they of this short cut to opulence that even free rides were at a discount. These men endured hardship cheerfully, as good soldiers of Jesus Christ. The Church in Minnesota was founded in self-denial, which accounts in part, certainly, for its sturdy strength to-day. There were no railroads or bicycles then, but Dr. Breck could tackle forty miles a day on foot and win every time. Brother Wilcoxon was good for thirty, but eighteen or twenty satisfied John A. Merrick and myself. Sometimes I was obliged to meet an emergency in the capacity of lay-reader.

The associate mission came to a close in June, 1852, after a very successful struggle of two years. The Rev. Mr. Wilcoxon succeeded Dr. Breck as rector of Christ church, St. Paul, Mr. Merrick went East, and Dr. Breck organized his missions to the Indians at Crow Wing and Gull Lake. Why Dr. Breck sought a new field for his energies is told in a few words: Bishop Kemper refused his consent to the establishment of another theological school in the sparsely populated Northwest. He thought it premature, and that it might greatly weaken Nashotah by diverting the interest of its friends. It was doubtless a wise decision for all concerned, at that time.

Before closing this chapter on life at the mission, I wish to add a few facts which may interest the practical mind of to-day. First, as to the real estate. Dr. Breck, within a week of our landing at Fort Snelling, had purchased two acres of ground on the first range of hills back of St. Paul, from a Frenchman, Vitel Guerin by name, for which he paid fifty dollars an acre. This was shortly afterwards increased by two back acres at forty dollars each. To these first four acres three acres more were added in a little time; altogether, seven acres in the present centre of the city, for the meagre sum of a few hundred dollars. If it had remained intact until now its value would have been easily half a million. The small part still unsold belongs to the Church, and is valued at \$100,000. The cheapness of this property in 1850 indicates clearly how very new and crude and wild the Northwest was at that early day. The first building erected was 16x12 feet, with pointed roof. An

addition twelve feet square, a few months later was added for the kitchen and dining room. In the summer of 1851 another building was put up, in style and size a counterpart of the first, facing north. At this time, also, a parish schoolhouse was built near by, and a teacher secured in a Capt. Craig, a Scotch seaman. This school was in very good form, as I recall it, but how it was that the teacher did not notice the absence of a rosy-cheeked miss one day for the space of an hour, I never could quite understand.

A few words about the first families of Christ church, St. Paul, may not be amiss before closing this section of our story. History says there were eight communicants. I remember well there were two principal families and some others. There was Judge Lambert, his wife and mother, and three children. They lived opposite the little church, corner of Third and Cedar streets. These appeared all to be staunch Churchmen and unusually intelligent people, with a large streak of sentiment, however, especially in the wife. A Roman Catholic Sister stepped in, then a priest, then books were furnished. Mrs. L. caught the infection. Then all fell in line and went to Rome together, a great loss to our small flock, as one might infer. Then there was the family of John Irvine. I shall never forget the hospitality of this family or their friendship for the homesick boy who lived with three clergymen at the mission on the hill. There were five daughters and one son who broke his mother's heart by dying early. Three of the girls were old enough to be in the Sunday school, and these, with the three children of Judge Lambert, constituted the first Sunday school of our Church in Minnesota. The Lambert defection took away half the original school, but still the school prospered, and at the end of the year was more than twenty strong. A day of small things, indeed, but not to be despised. Mrs. Irvine was always a staunch Churchwoman, and died at a good age. All her five daughters are married, and several of them are well known in the best society of St. Paul.

Our next chapter will treat of the new mission, our first mission to the Indians west of the Mississippi River.

(To be continued.)

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### Book Notices

**The Conditions of our Lord's Life on Earth.** Being five Lectures delivered on the Bishop Paddock Foundation, in the General Seminary, in New York, 1896. By Arthur James Mason D.D., Lady Margaret Professor of Divinity at Cambridge and Canon of Canterbury. New York: Longmans, Green & Co. Pp. 194. Price, \$1.50.

We have found the reading of this book a painful task. It is a sad thing to see a man of high standing in the Church make a misstep. That the delivery of these lectures before a body of half-trained students of theology was a serious mistake, many of Canon Mason's greatest admirers (of whom the writer was one) have felt forced to confess. The Paddock Lectureship was established for the "defense of the religion of Jesus Christ, as revealed in the Bible and illustrated in the Book of Common Prayer, against the varying errors of the day." To make use of it for the propagation of crude and novel theories, which have not heretofore found credence in the Catholic Church, was an error which the American Church will find it difficult to overlook. As the author acknowledges, his lectures gave rise to "serious misgivings" amongst the seminary authorities. On reading them in print we do not see how they can be regarded with complacency by the bishops whose

candidates for Holy Orders were amongst their auditors. They are marked by all the high literary qualities which have made the author's previous works so popular, but on doctrinal grounds they are open to the gravest censure. They consist of an attempt to establish upon Scriptural grounds the Kenotic theory broached by Canon Gore in his Bampton Lectures and more recent works. The position taken is briefly this: When God the Son became incarnate He "emptied Himself" not only of his external glories, but also of His interior divine attributes. Laying aside His moral perfections, He passed through a process of "moral growth which was of the same kind as ours at its best." He ceased to exercise His omnipotent powers, and wrought His miracles not in His own strength, but in that of the Holy Ghost. "God did Christ's miracles by means of Him." "Other men might, in some sense, share them or even outstrip them." He ceased, also, to be omniscient. "All Christ's knowledge was, in its form, human knowledge, not divine." "He continued to live and learn, as other men do, even in His later days, beginning with less and advancing to more, by observation and reflection and by information received from others, as well as by other means." In our judgment, the examination of Scripture by which he claims to arrive at these results is a very one-sided affair. His interpretation is at almost all points contrary to that of the best commentators, both ancient and modern, and forms an entirely insufficient basis for the erection of a theory of such magnitude. To say that God the Son could and did temporarily lay aside His divine omniscience and omnipotence, is to deal a death blow to those great doctrines of the Trinity which the general councils of the Church have defined as the landmarks of the Catholic Faith. Jesus Christ during the time of His earthly ministry was God the Son. If He was not then in the exercise of omnipotence and omniscience, the whole being of God was deranged. God the Son could not lay aside the attributes which belonged to Him through all eternity without ceasing to be God and destroying the Holy Trinity. Thus this theory runs contrary to the fundamental verities of the being of God and leads to consequences of the utmost seriousness. We do not see how it can be held and taught in the Catholic Church.

**The Larger Life.** Sermons and an Essay. By the Rev. Edgar Gardner Murphy. With an Introduction by the Bishop-Coadjutor of Southern Ohio. New York: Longmans, Green & Co. Pp. 238. Price, \$1.25.

Mr. Murphy is a very clever sermonizer, and writes in a clear and polished style. His sermons are short, unconventional in form, and bear the stamp of originality. They deal chiefly with what are commonly spoken of as the religious problems of the present day. The preacher's purpose seems to be, not so much to inculcate the principles of the historic Faith, or to give instruction in morals, as to answer the questions of inquiring minds, and prepare the way for more solid teaching later on. They do not go deep enough to satisfy the student, but they are for that reason the more likely to meet the needs of the ordinary lay-mind. The essay with which the volume concludes is entitled, "The New Religion and the Modern Mind." By "The New Religion" is meant that soaring form of Unitarianism which Mrs. Humphry Ward has evolved out of the writings of German rationalistic savants and "higher critics," and exhibited to the world in "Robert Elsmere" and "David Grieve." This pretty bubble our author deftly pricks with a keen and trenchant pen.

**Christ's Temptation and Ours.** The Baldwin Lectures, 1896. By the Rt. Rev. A. C. A. Hall, Bishop of Vermont. New York: Longmans, Green & Co. Pp. 155. Price, \$1.

These lectures are marked by the well-known characteristics of Bishop Hall's style, which is essentially didactic. As a preacher and writer, he is, before all things else, a teacher, and a very effective teacher, of religious doctrine. He has presented this great subject in a direct and practical way, and has packed the pages of this book full of valuable and instructive mate-



rials for the understanding of Christ's temptation and ours. We regret, however, to find that he has embraced the Kenotic theories which Canons Gore and Mason have borrowed from the German rationalists. Those theories are as yet undefined and unproved. We are convinced from a careful study of them that they are contrary to the Catholic Faith as defined in the General Councils of the undivided Church.

**Magazines and Reviews**

The current issue of *The Church Eclectic* has a fine portrait of Bishop Seymour. Original contributions rightly occupy a prominent place. *The Eclectic* is now the only American Church publication in which the most important contributions to ecclesiastical discussions can find place. "Worship," "The Parochial System," and "The Mission of the Church in America," are papers that should be read by all our clergy and thoughtful laity. The selections from English periodicals are of general interest and value. "St. Catherine of Siena," "Evolution," "The Marriage Law of the English Church," are most helpful. Every issue contains an able editorial on some subject of world-wide interest, and the "Notes from the Library" and "Summaries" are full of interest and information.

Many of the leading magazines for March have devoted space to the lately retired Executive. Perhaps the most important contribution to this subject is the article in *The Atlantic*, by Professor Woodrow Wilson, of Princeton, on "Mr. Cleveland as President." We are too near, in time, to know what place in history will be finally assigned to Mr. Cleveland, but it is unlikely that the verdict here given as to his "individual force and separateness," will be set aside, however posterity may estimate the value of his services to the country. "The Arbitration Treaty" is another contribution that will attract the notice of thoughtful readers who value its writer, John Fiske, as a calm, serious, unbiassed judge and historian of the times.

The March number of *The International* has a new and original feature—the publication of an international register, by which the movements of well-known citizens may be followed. There will be care exercised to keep clear of "society news," so called, and to give merely a statement of facts that are of general interest.

Some noteworthy names are to be found in *The Forum's* table of contents for March. The late Professor John Stuart Blackie, on "Modern Greece;" E. V. Smalley's discussion of "What are Normal Times?" the Hon. Perry Belmont, on "Taxation: its Aim, Justification, and Methods," will attract attention for their intrinsic value, as well as for the prominence of the writers. *The Forum's* concession to the inaugural month is a description, by James Schouler, of "that sturdy and striking figure in American politics," Mr. Cleveland, in his relation, as President, to the Senate.

A new quarterly of large and comprehensive aims and professions has been undertaken under the auspices of the University of Chicago. It is styled *The American Journal of Theology*. The first number is before us. Like everything connected with this remarkable institution, this theological review knows no "day of small things." It bursts upon us full-grown. The number before us is a large volume, handsomely printed, with ample margins, embracing 288 pages. The prospectus contains the names of about 130 contributors, including a large number of American scholars, some well-known names from England and Scotland, others from Germany and Holland, and even one from far-off New Zealand. Only articles exhibiting "the application of thorough scientific methods" are to be admitted. One ought to know, perhaps, what is meant by "scientific" in this connection. The present number indicates that it is not intended altogether to exclude as "unscientific" believers in supernatural religion. There are six articles of some length, contributed by Professors Bruce, Gregory (of Leipsig), Briggs, Menzies, Sanday, and Strong. Next we have a number

of "Critical Notes," some of which are of considerable interest and value. We may instance particularly the discussion of Professor Gould on St. Paul's use of the verb "to justify." In this article Professor Gould takes issue with the well-nigh unanimous agreement of the critical commentators of the day, against the shallow, forensic interpretation of this word, and shows that they have simply followed, like a flock of sheep, a Calvinistic tradition. Though he does not say so, his own conclusions are in harmony with the Catholic interpretation from the beginning. There is also an interesting note by Professor McGiffert on "Peter's Sojourn in Rome." He is inclined to believe that the received chronology is at fault, and that both St. Paul and St. Peter were in Rome some years earlier than is commonly supposed. This quarterly will undoubtedly have to be included among the periodicals which the scholar who wishes to know the trend of things in the theological world, orthodox and heterodox (perhaps more especially the latter), cannot afford to be without.

**Alone in the Wilderness**

BY HENRY DICK

Alone in this great desert world I stand,  
And grapple with that hideous foe, Despair.  
Alone I struggle, while no helping hand  
Is stretched to aid me. While upon the air  
Is borne the mocking laughter, scoffs, and jeers,  
With which the scornful world receives my tears.  
Deign'st Thou, O Christ, the lonely soul to bless?  
Is this the Lesson of the Wilderness?

**Books Received**

LONGMANS, GREEN & CO.

Footprints of the Apostles as Traced by St. Luke. By Herbert M. Luckock, Dean of Litchfield. 2 vols. Cloth. \$3.50.  
Practical Studies on the Parables of our Lord. By B. W. Maturin. Cloth. \$1.50.

CHAS. SCRIBNER'S SONS

Louis Napoleon and Mademoiselle De Montijo. By Imbert De Saint-Amand. Translated by Elizabeth Gilbert Martin. With Portraits. \$1.50.  
The Middle Period. 1817-1858. (The American History Series). By John W. Burgess, Ph. D., LL. D. With maps. \$1.75.  
An Essay on Comedy and the Uses of the Comic Spirit. By George Meredith. \$1.25.  
The Man Who Wins. By Robert Herrick. 75c.  
Jesus Christ during his Ministry. By Edmond Stapfer. Translated by Louise Seymour Houghton. \$1.25.

HARPER & BROS.

Book and Heart. Essays on Literature and Life. By Thomas Wentworth Higginson.  
Literary Landmarks of Florence. Illustrated. By Laurence Hutton.  
In the Old Herrick House and other Stories. Illustrated. By Ellen Douglas Deland.  
Literary Landmarks of Rome. Illustrated. By Laurence Hutton.

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Bound in Shallows. A Novel. Illustrated. By Eva Wilder Brodhead.  
The Green Book or Freedom under the Snow. A Novel. By Maurus Jokai. Translated by Mrs. Waugh.  
The Last Recruit of Clare's. By S. R. Keightley. Illustrated.

**Pamphlets Received**

Journal of the 113th Convention of the diocese of New York.  
The Place of Progressive Euchre. By Josiah W. Leeds.  
Thirty-Seventh Annual Report of the American Church Missionary Society.  
Year Book, Church of the Advent, East Oakland Cal.  
Light on the Story of Jonah. By H. Clay Trumbull. (John D. Wattles & Co.) 20c.  
Catalogue of the Theological Seminary in the diocese of Virginia.  
Memorial of the Two Hundredth Anniversary of the Founding of Christ church, Philadelphia.  
Eighth Biennial Report of the State House of Correction and Reformatory at Ionia, Mich.  
Catalogue of Kemper Hall, Davenport, Iowa.  
Unleavened Bread for the Holy Communion. Church Publishing Co., New York.  
Manual and Directory of the Church of the Advent, Oakland, Cal.  
Address in Memoriam the Rev. Prof. Leroy Jones Halsey, D.D., LL.D. McCormick Theological Seminary Press, Chicago.  
The Altar Chapter. Articles of organization and by-laws. Church Publishing Co., New York.  
Tenth Annual Report of the Society for the Home Study of Holy Scripture and Church History.  
Church Series No. 1. The Kingdom of God. Rev. Wemyss Smith, Oxford.  
Proceedings of the Fourteenth Annual Meeting of the Lake Mohonk Conference of Friends of the Indian.  
The Theatre. By Josiah W. Leeds. (E. L. Hastings, Boston.)

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For some who, one brief hour, a cross may bear,  
Fainting would fall 'neath ever-pressing care;  
To feel God's will is best, and then obey,  
This is to wear an angel's bright array.

In every lowly sphere, the way to find  
Service to give, with heart, and soul, and mind;  
To drink Christ's cup, e'en though it overflow,  
This is the way true blessedness to know.

### Doctor Preston

BY ANNIE L. HANNAH

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#### CHAPTER IX.

OLIVER PRESTON had been in a peculiar frame of mind during those first weeks of Margaret Lea's presence among them. He had wondered very much before they met what manner of woman she would prove to be, and though, after that first keen scrutiny of her face, the question was in a way set to rest, he watched with intense interest, then with growing satisfaction, the quiet, unostentatious fashion in which she took her place and began her work. He told Paul Raymond one day, with an amused smile, that he felt like a departed spirit who, from some other state, looked on at his estate being administered.

"Well," said his friend, smiling in his turn at the fancy, "and what do you think of the methods of your executrix?"

"Beyond criticism," Oliver had replied, with a laughing shake of his head.

He had been thinking this, and more than this, as he walked along after leaving little Robin that morning. He felt that keen gratitude to the girl for the help that she had given him which one must ever feel toward the person who had saved his work from a failure, and he was wishing for the opportunity of telling her so, when he looked up and saw her standing there with the morning sun falling on her beautiful face.

The child had returned to her chair and was talking to her cat when they entered the room, and glanced up questioningly at them.

"Aggie, dear," said the mother, in a manner almost timid, "this is a kind doctor who thinks that perhaps he may be able to cure your poor back. You will let him see what he can do, like a good girl, will you not?"

The great soft eyes grew dark with fear, and the child opened her mouth to refuse vehemently, Margaret saw from the corner where she had seated herself. But something in the face into which she looked held her gaze for an instant, and then she slipped painfully from her chair and crossed to where Oliver had seated himself, and, never removing her eyes from his face, stood there, with her hands clasped behind her back, regarding him fixedly.

Margaret watched the two with breathless interest—the frail, beautiful little creature and the powerful man—as, seemingly forgetful of all save one another, they gave and returned that earnest, searching glance. But presently Oliver, smiling, put out his hand and drew her to his side, and would have put his arm about her, as is one's impulse with a little child, but she pulled her-

self away, and he, with quick tact, did not repeat the attempt, but sat waiting.

"Will you hurt me if I let you?" she asked finally, after what seemed a long time, leaning slightly toward him in her eagerness.

He did not try to touch her again, but instantly replied:

"I do not think that I shall hurt you today, but I cannot be sure; I cannot promise not to."

"When we came away from Nashville and Dr. Blake, I said that no one should ever, ever touch me again," she said, slowly and deliberately, her glance never wavering; "but—yes, you may, if you want to"

Oliver made the examination of the poor little back and hip as quickly and gently as possible.

"You hurt me some," she said, when it was over, "but then you did not promise not to. Dr. Blake always promised not to, and he always did, dreadfully. She said," nodding to where Margaret sat, though not turning her head, "that you couldn't not tell the truth.

"This is Miss Lea," said Oliver, and smiled brightly over at the girl, into whose cheeks the color had rushed at thus hearing her words repeated so unexpectedly.

But the child did not notice his remark. She had gotten down from the sofa where he had placed her, and, coming to his side, laid her hand confidently on his knee, and looked up with that direct glance of her's into his face.

"Will you—will you hurt me the next time?" she asked.

She made no resistance now, even though he lifted her to his knee, and she let him brush back the soft rings of her golden brown hair, as he answered gently, though with no attempt at evading the question.

"I am afraid that I shall be obliged to hurt you."



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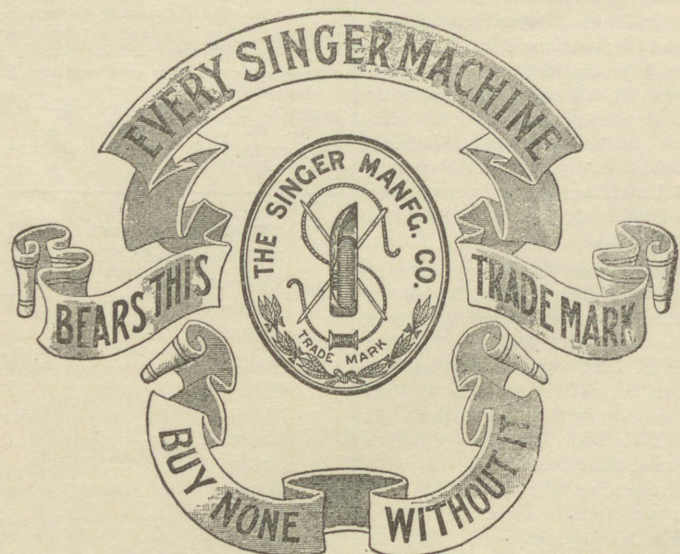


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"Very much?"

"Sometimes very much; at other times but little."

She gave a quick-drawn breath, as was her habit when excited.

"Will—will it do me any good? Will I ever be—not lame?"

Margaret's eyes filled up with sudden tears. There was something so infinitely pathetic in the scene. But she brushed them quickly away that they might not blind her. Oliver had taken the little head between his hands, and kissed the lips at which the white teeth were biting nervously.

"I shall be obliged to hurt you sometimes," he repeated; "but if you are patient and do exactly as I tell you, wearing the things which I shall bring when I come again, I think—I am almost sure that by and by you will be—not lame. But remember, I may be mistaken; I may not, after all the pain, be able to cure you quite, though I can certainly promise that you will be much better and stronger than you are now."

"And straighter?"

"Yes, and straighter. And now, are you willing to let me try what I can do to help you?"

"Yes," she said, after a moment's thought. "Yes, I am willing; and," setting her teeth hard for an instant, "you may hurt me all—you must, and I will not even cry."

That Oliver was deeply touched by the wording of that sentence, which showed a wonderful appreciation for a child of her age, Margaret could see, even before he cast a quick glance in her direction, as though looking for sympathy in his surprise.

"No," he said, turning up the lovely little face to his, "I will not let you promise that; sometimes it makes the pain easier to bear if we can cry about it a little. But you may be very sure that I shall only hurt you what I must. I will be very, very careful."

It was a strange conversation to hold with a child of eight; but she was a strange child, and old, in some ways, before her time; for one learns many things in the school of suffering.

But that she was only a child, with all a child's frankness, they discovered, much to their amusement, the next moment; for suddenly slipping her arm about Oliver's neck, she said, with that irrelevancy which is often so startling in children:

"I think that she is a beautiful lady, don't you? and I love her! but I love you most!"

The child's mother was profuse in her gratitude. She followed them to the door when they left, thanking them over and over—Margaret for insisting upon calling him, and Oliver for the promise he had made of at least helping the child.

"Imagine," said Margaret to him as they walked down the path side by side, "a mother allowing herself to be thus influenced by a tiny child! and a child, by the way," she added, with a laughing little shake of her head, "who evidently can be controlled. Though I cannot help telling you, Doctor Preston, how wonderfully I think you understood the little thing. I was certain simply that you would manage it, and told her mother so, but I was very curious to see how you were going to get her consent to treat her, for she has without doubt a very mighty will!"

Oliver turned to her with a quick, pleased glance.

"And I cannot help telling you, Miss Lea, how much I thank you for what you did for

me, last night. Oh, you did not mean it for me, that I know quite well," in response to the question in her eyes as she lifted them to his face; "but I reaped the benefit, nevertheless, and feel myself under vast obligations to you."

They had reached the street now, and as Margaret had declared her intention of walking back to Crafton, the morning was so fine and the roads in such good condition, they passed on between the houses, Oliver with one arm flung across his horse's neck; for as he was going her way he might as well, he said, see her started safely on her journey up the hills.

But as they left the town behind them and began to mount the hill, he said, looking down upon her suddenly, with an audacious glance: "'The beautiful new lady,' pardon me, Miss Lea, I am quoting Robin, ought to know that she may have saved that bright little life. You may not understand," at Margaret's exclamation of surprise, "the immense value of such care and attention as you gave to him last night, but any physician would appreciate it and my gratitude. You do not know what it means," a little impetuously, "to come to a case dreading the results of carelessness or ignorance, and finding what I found this morning. I think that the boy will pull through nicely now, and live to be your devoted slave. And I certainly shall go about my work with a lighter heart to-day with the memory of that neat

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little room, with its posies, as Robin calls them, to take with me."

The girl's face had flushed beautifully with pleasure at his words, and once or twice he had turned and let his glance rest upon it for an instant as he walked along by her side; and once, during a silence which followed, Margaret caught the sound of a stifled sigh, at which she wondered, coming as it did upon that assurance of his lightness of heart.

But Oliver had turned to her and was speaking again:

"Miss Lea, did you ever recall your own words as though they had been spoken by another, and question yourself as to whether you really had been quite honest in their utterance? It had just occurred to me to question if it really does make pain easier to bear if one allows oneself to cry about it a little."

"I suppose it may be 'nobler, to suffer the slings and arrows of outrageous fortune,' Doctor Preston," she replied, "but I must confess to a feeling of decided pleasure and deep satisfaction at your words to little Agnes. 'Perhaps,' with a deprecating glance, 'your throat never ached and ached from trying to swallow a tremendous lump which you knew would comfortably disappear if you allowed yourself the luxury of that 'little cry?' 'But,' hastily, 'you must not think me so foolish as to have taken your question, just now, literally, for I understand perfectly what you mean. But I do not know, I do not think that I can answer it. I think that I have cried out in my pain quite often, but I cannot surely say that it helped me much, or that there was not a certain satisfaction when I was able to bear it without crying out. You know, or no, of course you do not know, that I have had a rather lonely life, Doctor Preston.' And then she went on to tell him in a few words that story which he already knew so well, but which sounded even more pathetic as it fell from her lips. It seemed so strange, so very strange, for him to be listening to this from her; and in spite of himself he gave a little start when presently she mentioned his cousin's name. 'I was very fond of him,' she said, 'and he was good and kind to me in his way, particularly during the last few weeks of his life, but I was often very, very sad and lonely. I used to think sometimes that if I could only see my mother for a single moment, that I could bear it better. You see,' she continued after a moment's pause, during which she had turned her head as though to watch the movements of a fox which had bounded across the road some distance before them, and, startled at their approach, had sprung into the woods beyond, 'you see I had so little to do. I was always afraid to be long away from my cousin, never knowing when—just what did—might happen, and so I could not do as I have so much enjoyed doing here. I think that I have never been so happy in my life as since I came here. Everybody has been so kind to me; I love so dearly to be with Aunt Hester, and—everything is so beautiful!' But then, as he made no reply whatever, only tramped on quietly by her side, with his head slightly bent, she became suddenly conscious that she had been talking very freely of herself and her affairs, unasked, and she flushed painfully as she said quickly: 'But I beg your pardon, Dr. Preston. I have been forgetting myself. You must think me egregiously egotistical.'

"Miss Lea!" he exclaimed, turning and

looking with surprise into her troubled, downcast face, "how can you think such a thing of me! I do not know how to thank you for your confidence! I cannot (must not, is what he wished to say) tell you what pleasure it is for me to hear that you have been happy among us; and when you spoke just now I was thinking how well I understood that longing for your mother." It was his eagerness to make her understand, to drive away that embarrassment from her face, and set her at ease again, that almost forced these words from Oliver Preston's lips, and which, after an instant's hesitation, influenced him to take from his breast pocket and lay in her hands his mother's miniature.

"She had your name," he said.

Margaret had heard the story of his mother's death, and the terrible blow which it had been to him. Fanny Raymond had pointed out her grave as they were walking together through the churchyard one day, and standing beside it had told her how she herself had loved the sweet, gentle woman. "Oliver fairly worshiped her," she had said, dashing the tears from her eyes as she stooped to brush a dry leaf from the little cross, "and no hands but his ever touch her grave. He looks very like her in some ways; his eyes are her very own."

And so, standing there looking down at that bewitching, girlish face, Margaret was in no doubt as to whom it had belonged. The likeness there was stronger to Oliver than it had been in later years; and there, as Fanny Raymond had said, were his very eyes. They had reached the brow of the hill, and after placing the case in her hands Oliver had turned away and now stood, with folded arms, looking out over the beautiful, snow-covered landscape spread at their feet, though of not a single feature of it all was he conscious. Why had he done this thing? Why, to this girl, of whose very existence he had been in ignorance three short months ago, had he shown his innermost heart? But it was not a question to which the answer was long in coming. Whatever he had thought, whatever he had feared before, he knew now, once and forever, that he loved with all the strength of his manhood this girl who had come so strangely into his life—loved her utterly and entirely, and would love her thus forever; and knew, as well, that whatever else might come to pass, his life would be nobler and purer for having known and loved her.

A slight touch on his arm recalled him to himself, and turning quickly he found her standing before him holding out to him the closed case. But when, for an instant, she raised her eyes to his, as she said gently, unconsciously using his own words: "Dr. Preston, I do not know how to thank you," he saw that they were full of tears.

(To be continued.)

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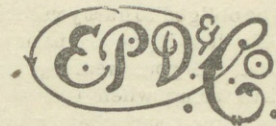
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**Too Busy**

A MOTHER'S CONFESSION

"MOTHER, mother," cried little Willie, coming in upon me as I sat busily at work, "I have lost my arrow in the grass and can't find it." He was ready to burst into tears at his mishap.

"I am sorry, dear," I said, as I went on with my work.

"Won't you go and find it for me mother?" he asked, with a quivering lip, as he laid hold of my arm.

"I am too busy, dear," I replied. "Go tell Jane to find it for you."

"Jane can't find it," said the little fellow, in a choking voice.

"Tell her to look again."

"She has looked all over. Won't you come, mother, and find it for me?"

The tears were rolling down his face, but I was too busy embroidering a little linen sacque I was making for him, and that seemed of more importance than the happiness of my child.

"There, there! Don't be so foolish as to cry at the loss of an arrow I am ashamed of you. Go look for it yourself."

Willie went crying down stairs, and I heard him in the yard until my patience gave out. "Ellen," I heard him say, "won't you make me an arrow? Here is a stick."

"No indeed; I have something else to do besides making arrows," said cook.

I felt vexed at Ellen. She might have done it. If I were not so busy I would make it myself, I thought; and I sewed on as before. Willie's heart was almost broken, but I was not in a mood to sympathize with him. The loss of an arrow seemed a very trifling thing to me. "Willie," I called out of the window, "you must stop crying."

"I can't find my arrow, and nobody will make me one."

"Go find something else to play with. Come, sir, you must stop this crying. I won't have the noise."

"I can't find my arrow," he said, with quivering lip.

"Well, crying won't find it. Come up stairs."

Willie ascended to my room. "Now, don't let me hear one word more of this. Take better care of your arrow next time."

There was no sympathy in my tones; for I felt none. I did not think of his loss, but of the annoyance of his crying. The little fellow stifled his grief as best he could, and throwing himself on the floor, sighed and sobbed for some minutes. Before long he fell asleep. How instantly do our feelings change towards a child when we find it is asleep. Tenderness comes in place of sterner emotions. I laid aside my work, and taking Willie in my arms, laid him on my bed. Another deep sigh came from him as his head touched the pillow, and was echoed in my heart. Poor child! the loss of the arrow was a great thing to him. I wish now that I had put away my work for a few minutes and made him a new one. What is a little time taken from my work to the happiness of my child? I wish I could learn to think right at the right time. Dear little fellow, I stood for nearly five minutes over my sleeping child. When I turned away I did not resume my work, for I had no heart to work on the little garment. I went down to the garden, and the first thing that met my eye was the arrow, partly hidden by a rose bush. So easily found! How much would a minute have saved given at the right time! We learn too late, and repent when repentance

does not avail. The first notice I had of his being awake was his gratified exclamation at finding his lost arrow beside him. His grief was forgotten. In a few minutes he was out shooting his arrow again. But I could not forget it. I was serious for many hours afterwards, for the consciousness of having done wrong, as well as having been the occasion of grief to my child, lay with a heavy pressure upon my feelings.—*The Church Evangelist.*

**Opinions of the Press**

*The Congregationalist*

THE FRUITS OF LENT.—Lenten experiences may be expected at any season by those who seek God with all their hearts. But the present is a specially favorable time for self-examination, devout meditation on Christ's sacrifice for us, and solemn re-consecration of ourselves to His service, because many find greater impulses toward God in the associations and suggestions of Lent than at any other time. The fruits of these experiences in holier living will depend much on the definiteness of purpose with which we seek to set ourselves right before God. If we sincerely repent of sins which we know have held us down; if we honestly seek to give and receive forgiveness wherever it is necessary in order to live in peace with neighbors and friends; if we renew habits of private prayer and public worship which have been too much neglected; if we frankly confess our unworthiness, and unite with our brethren in the common effort of our Church to gain greater gifts of the Holy Spirit; if we come to the Lord's table with earnest longing to receive Him into all our lives, and wholly to do his will, then His temptation in the wilderness will make Him seem more than ever a high priest who can be touched with the feeling of our infirmities; His Passion and Resurrection will, more profoundly than ever before, reveal Him to us as our all-sufficient Saviour and our living Intercessor. May these days bring us all into closer union with God through Jesus Christ, our Lord.

*The Interior (Presb.)*

PLYMOUTH PULPIT.—The Congregational ministers of New York, and largely the religious press, are stirred up by Dr. Abbott's exegesis of the book of Jonah. That is only a twig of the upas. They fail to perceive that he wields a much more dangerous influence on his popular platform of agnostic evolution. He is only one exponent of a great and all-pervading system of philosophy which is winning its way in the secular and scientific press, in literature generally, and in pulpits and churches; and which spiritually paralyzes every man and every Church into which it finds entrance. We confess to surprise that they should rise up in excitement over the question whether the book of Jonah is an allegory or a history, while they look on in silence, or with approval, while he attacks the heart of all religion, the existence of the supernatural. Destroy faith in God, and we need not trouble ourselves about the fate of the details of that faith. They are gone, one and all, from the least to the greatest.

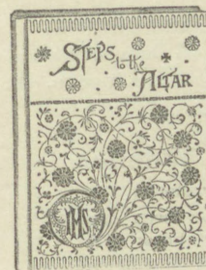
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Between the dark and the daylight,  
When the night is beginning to lower,  
Comes a pause in the day's occupations,  
That is known as the Children's Hour

### Lenten Work

Children, are you trying to find a way to make some money this Lent, so that you may have an offering at Easter? We can tell you just how to do it. Show some one a copy of THE LIVING CHURCH and ask him or her to subscribe for the paper for one year, and give you the subscription price, TWO DOLLARS. You may then send us the name and address of the person and one of the dollars. The other dollar which you have earned as commission you may keep for your Easter offering. Address

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### Dorothy's Wonder

BY MABEL TURNER

Sweet little Dot, now seven years old,  
Sat on her father's knee;  
Silence had been for minutes past  
Their only company.  
Then that dear, wondering, little girl,  
With wistful eyes so blue,  
Looked up and said: "I would love God  
Much better if I knew  
What He is like."

"Dear child, 'No angel in the sky  
Can fully bear that sight!'  
No one could live and look upon  
That holy, wondrous light.  
The saints of old, and thousands since,  
Have wondered, one by one;  
But God has not thought best to tell,  
Except His own dear Son,  
'What He is like.'"

"But if you follow Jesus' steps,  
And try His works to do,  
Then there will come a glorious day  
To make the earth anew.  
For God, in wondrous beauty, shall  
To those who serve below,  
Reward our patient love for Him,  
And make us all to know  
'What He is like.'"

### Chezqua

BY SHARLOT M. HALL

WE are Indians, Chezqua and I, of the Apache people, and we live on a tract of land called the San Carlos Indian Reservation, in southeastern Arizona. Our homes were in a little village five miles from the agency. They were just small rooms with low, round roofs, built of little poles thatched with bear-grass and we called them "hogans."

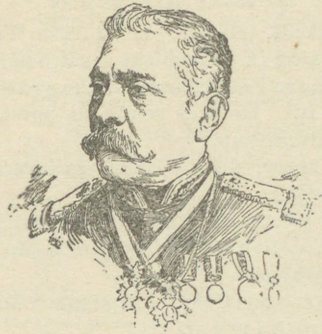
Below the village is a little creek where we played in summer, and across the creek is a valley where we herded our ponies. We used to herd the ponies every day, and once my father gave us two baby colts for our own. When the colts grew big we taught them many cute tricks.

My colt would come to me when I called it, and trot or run or stop when I told it to, but Chezqua's colt learned to lie down for her to get on its back, and mine never would.

We gathered dry sticks for fire-wood too, and learned to dry slender strips of deer and antelope meat which the soldiers call "jerkey," and to dig all the wild roots that are good to eat. Sometimes we did not have much food, and we children had to go hungry; but in early summer came mescal time and there was plenty for all. Mescal grows

## PRESIDENT DIAZ SOLDIER AND STATESMAN

By CHARLES F. LUMMIS



This article gives a graphic account of the career of the distinguished President of Mexico, whose patriotism and grasp of affairs have made such a vivid impression upon the recent history and fortunes of that Republic. With many illustrations.

## WASHINGTON AND THE FRENCH CRAZE OF '93

Professor JOHN BACH MCMASTER describes the enthusiasm for ostentatious republicanism aroused by the first successes of the French Republic, and especially by "Citizen" Genet, the French ambassador. The illustrations, including the frontispiece in color, are by HOWARD PYLE.

## Paleontological Progress of the Century

By HENRY SMITH WILLIAMS, M.D. Illustrated.

## White Man's Africa, By POULTNEY BIGELOW

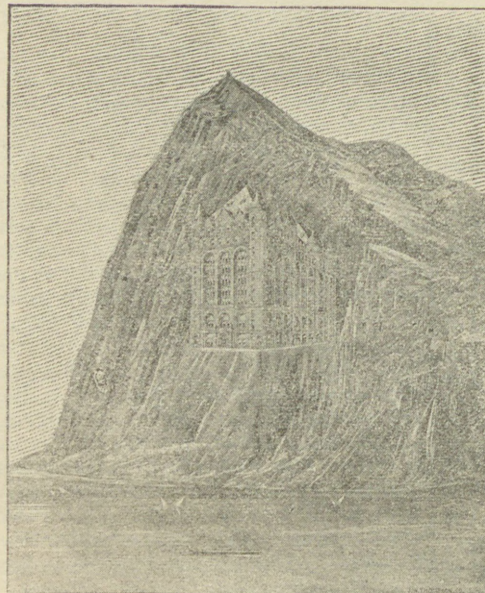
Illustrated by R. CATON WOODVILLE

The fiction of the number is especially noteworthy, including "The Martian," by George du Maurier, and short stories by Brander Matthews and Margaret Deland.

APRIL ISSUE

# HARPER'S MAGAZINE

# THE PRUDENTIAL



... HAS ...

Assets,  
**\$19,541,827**  
Income,  
**\$14,158,445**  
Surplus,  
**\$4,034,116**  
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Assets, .. . . .	\$6,889,674	\$19,541,827	\$12,652,153
Surplus, .. . . .	1,449,057	4,034,116	2,585,059
Income, .. . . .	6,703,631	14,158,445	7,454,813
Insurance in force, .. . . .	157,560,342	320,453,483	162,893,141
Interest Earnings, .. . . .	290,348	825,801	535,452

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wild everywhere in the hills—the Mexicans call it Agave. It has thick leaves with little thorns along the edges, and the juice stings your hands like nettles. Just before it blossoms the leaves form a solid head in the middle of the plant. We cut this head out and cook it, and it is very good, sweet like molasses. The way we cook it is this: we dig a big hole in the ground and build a fire in it out of oak brush. When it all burns down to coals we lay the mescal in a big pile and cover it with flat stones. Then we build a fire on top and let it bake two or three days. The baked mescal is dried in the sun and keeps good a long time, and we eat it like crackers.

In the fall when the acorns are ripe we make acorn bread. The women and children gather big piles of nuts and take the shells off, and then put the nuts on a big flat stone and pound them with a little stone till they are like meal. This meal makes good bread when it is mixed with water and baked. It was all the bread we ever had till the soldiers came to our country, for our people were hunters and warriors, and did not raise corn like the Pimos and Navajos.

So Chezqua and I herded the ponies and learned to do the women's work; but one day a white woman came to our village with an officer from the agency, and told us that we must come to the agency so she could teach us many things that the white people know. We did not want to go, and when the other children were ready we ran and hid, and struggled and kicked when they found us out. Then because my father was a medicine man and a chief, the officer said we could stay and come in to the school every morning on our ponies and go home at night.

The next morning we got up very early and went to school. I cannot begin to tell you how odd it all was, and how very stupid it seemed to us. We went into a big room all full of benches, where there were lots of Indian children sitting still and looking at some cards with pictures on them.

The white woman came to us and said "good morning," and showed us a bench to sit on and gave us some cards. The was a bird on my card, but Chezqua's had a horse, and we liked that best.

Some funny marks were at the bottom of the cards, and the white woman said they meant "bird" and "horse."

We laughed at this, for it did not seem true that some little black marks could mean anything alive.

We could not speak any English at first, so for a long time the white woman just gave us cards with pictures on them, and told us the names in English. She learned some of our language, too, and one day she gave us each a card with a great many black marks on it all standing in rows like soldiers. She told us the name of every mark, and said that when we learned them well we would soon be able to read books like white children, and to put our thoughts on paper so that people far away could read them.

I yawned and thought that it was all very stupid, and that I would like much better to play in the creek or herd the ponies; but Chezqua was bewitched by the card and studied it all the time, so that before I could think she new all the marks and their names. Then I woke up and studied too, for Chezqua was my dearest friend, and we could not live away from each other. Chezqua's mother and my mother were sisters, and our fathers were brothers, and we

had played together every day since we were babies.

So we learned to read and spell and write a little, and one day teacher (the white woman said we must call her teacher) told us a very strange story, which we never forgot. It was about a white man who lived a very long time ago, in a country far to the east and across a big water. He was very poor, she said; so poor that He was born in a stable not as good as our hogans, and in all His life He never had a home of His own. He went all over the country helping people, and making the sick ones well, and telling them all how to be good to each other, and to love each other, and the Great Father who made them. He told them of a beautiful country where all the good people would live with the Great Father, and He blessed the little children and took them in His arms. Teacher read out of a book about Him and the things He said, and how the rich people that hated Him had Him nailed to a Cross of wood till He died; but He was not angry with them, and asked the Great Father to forgive them.

When she read that Chezqua cried, and teacher gave us a card, and we went home. On the card it said: "Love your enemy as yourself; do good to them that hate you."

Chezqua read that card till she knew the words, and she woke me up in the middle of the night and asked me if I thought it was true about the man. I was too sleepy to know, but next day she asked teacher, and teacher told us lots more about Him, and promised Chezqua one of the little books very soon.

She said He lived in a beautiful country, way up beyond the stars, and He wanted us all to come and live with Him; and it was never cold there, and no one was ever hungry.

She said the little books told what He wanted us to do, and that He loved us more than our parents did, and when we were bad he was very sorry.

I asked teacher if He would mind about our being Indians, because, may be, that place was just for white people, but she said "No;" it was for everybody that was good, and Jesus—that was the man's name—would love us just as much as any one, and would

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help us so much that it wouldn't be hard to be good.

Then she gave us a card that said: "Little children, love one another. Let us not love in word, but in deed and truth."

We went home then, and once Chezqua said to me: "I'm glad Jesus is going to help us be good, for, if he didn't, I don't believe I could ever love that agent's boy, who calls us names and put that sand-burr under my saddle to see my pony jump."

The agent's boy liked to play tricks on us and call us names, and he said swear words and slapped the little children. I just hated him, but Chezqua said I mustn't, for he was our enemy, and Jesus said, "Love your enemies."

Teacher gave Chezqua the book about Jesus, and we learned to sing some pretty songs.

One day the agent's little girl was sick, and we went to see her, and took her a cute little doll made of buckskin.

A little while after that I woke up in the night with a pain in my throat, and when morning came I was too sick to go to school. Chezqua cried and said she would stay with me, but I begged her to go and tell teacher why I didn't come, and that I would be well to-morrow.

After noon that day we had a sand-storm—the worst I ever saw. First I saw a line of blue haze, like a cloud, far away in the south, then the wind blew hot, hot, so it burned your face.

Clouds of sand came rolling in and drifted all over my bed, and the pebbles rattled on the house like hail. We put out all the fires and huddled in the house, and the wind howled up the valley and through the village like a pack of coyotes.

When this wind was worst I heard something bang against the house, and Chezqua's pony whined at the door. They opened the door, and there was the pony with a boy on his back, tied tight with the lariat rope, and Chezqua's blanket fastened over his head. My father took him off and lifted him in, and it was the agent's boy. There was a bottle in his pocket, and he was very drunk.

My father shook him and asked him where Chezqua was, but he did not know, and went to sleep.

Then we had just to sit down and wait, for the storm was so bad a man could not walk in it, nor see ten feet away.

When the sun went down the wind went too, and my father and Chezqua's father made the boy wake up, and they started to the Agency.

They came back at midnight and said Chezqua wasn't there and the boy didn't remember anything, only that he went out aunting and got drunk on some whiskey he stole from a soldier.

They laid down to wait for daylight, but I heard Chezqua's pony whinnying down by the creek, and when they didn't see me I skipped out and found him and crawled up on his back. My throat hurt me and I was dizzy, but I heard Chezqua calling me all the time, and I couldn't wait.

I told the pony to find Chezqua, and turned him on the trail we went to school. I looked and looked everywhere, and called as loud as my throat would let me, but nobody answered. The pony seemed to know, too, for he kept turning off the trail and looking and smelling the sand, and at last he stopped so quick I nearly fell off.

There was a little mound of sand at his

feet, and in one place I saw a black spot and then Chezqua's face.

The sun was just coming up, and the light lay right across her lips, and they were smiling just like they did when we were little and used to play together in the creek.

I climbed off and lay down by her, and fathers found us both, because the pony stood still there till morning.

I was so sick I didn't know any one and Chezqua was dead.

Teacher told me about it. Chezqua had started home to see me, and she found that boy drunk so he couldn't walk. She knew he would die in the storm so she made her pony lie down till she tied the boy on his back, and then she told the pony to go home.

They found her buried up in the sand, only where the wind had blown it away from her face, and her hands were shut tight on the little book teacher gave her.

Chezqua had loved her enemy and Jesus had taken her away to his own country to wait for me.

I was sick a long time and teacher came and nursed me. When I got well I couldn't bear to stay at the village, for everything made me think of Chezqua. When our ponies whined I cried and cried, and at last teacher said I must come back to the school and live with her. She let me help her teach the littlest children, and tell them about Jesus.

I studied every day too, and one day I told her what I wanted to do. She wrote to some people and when I get money enough I am going away to a school where I can learn many good things. Then I will come back and go among my people in their own homes and tell them about Jesus and loving each other.

I hope Chezqua will know because it is what she wanted to do, and she knew how better than I do—but may be she will ask Jesus to help me.

ONE fine Sunday morning a tourist arrived at a kirk in Argyleshire, intending to enter for the English service as soon as the Gaelic was over. "Is the Gaelic service over?" he inquired of the beadle.

"No, but it will not be fery long."

So the tourist strolled on into the churchyard, where the tombstones lay deep in the long grass. By and by he was recalled by the shouts of the beadle, who stood at the door waving to him.

"But is the Gaelic service over?" he asked, once more.

"Oh, ay! it will be over."

"But I have not seen the congregation; which way did it go?"

The beadle directed his attention to a solitary figure slowly wending his way up the hill, and said, "That's him."—*Tid-Bits.*

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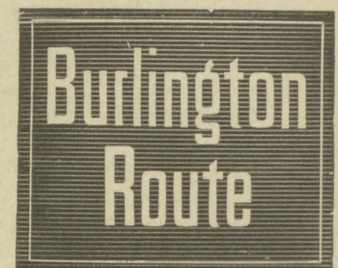
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**In the Sick Room**

The most trying time for a sick person is between the hours of one and four in the morning. Vitality becomes diminished, and the strength should therefore be fortified as far as possible with some strong food, either soup or egg or milk, about midnight. The nurse should always make the meals look as tempting as possible, with snowy serviettes, sparkling glass, and always a flower or two in a dainty vase. Even a spray of mignonette will often work wonders in interesting or pleasing the patient. These small details are too often omitted by the nurse, on the plea of not having time to see to them, but they ought to be considered as essential to the progress of the patient as the punctual administration of the medicine itself. Often they are more potent than this last. It is very certain, too, that the nurse who would find such details of her service irksome is no true nurse, and ought not to be intrusted with the care of a sick person. Further, it is a mistake to leave untouched food by a person's bedside in the hope that it will be eaten later on. The patient will simply be disgusted with food altogether.

It is a fact not generally taken into account, because but imperfectly understood, that pure, fresh, cold water, is one of the most valuable disinfectants, inasmuch as it is a powerful absorbent. Every sickroom should have a large vessel of clear water, frequently renewed, placed near the bed, or even beneath it. This not only absorbs much of the hurtful vapor, but by its evaporation it softens and tempers the atmosphere, doing away with the dryness which is so trying and depressing to an invalid, or even to persons in health, for that matter. It has frequently been shown by actual experiment, that troubled sleep and threatened insomnia are corrected by so simple a thing as the placing of an open bowl of water near the sufferer's bed.—*Good Housekeeping.*

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Water that is left standing in the kitchen or bed-room, and, above all, in the sickroom, over night is liable to contamination by the absorption of impurities afloat in the air in such rooms, and to be rendered wholly unfit for use. No matter that the water is cold even to near freezing; it is so much the more liable to absorb and hold in solution the foul gases and organic particles to which it has been exposed. It is dangerous to use such water. Water should not be so left; but if it should by chance so to be, it should be thrown away. Freshly drawn water only should always be used for culinary purposes, as well as for drinking, whenever practicable. Moreover, the faucets over sinks and wash-basins are always more or less liable to contamination, hence the first water that flows on opening them after they have been left all night without use should always be let flow away; it is dangerous to drink and unfit for the teakettle or for cooking water; even boiled diseased germs are unwholesome.—*The Sanitarian.*

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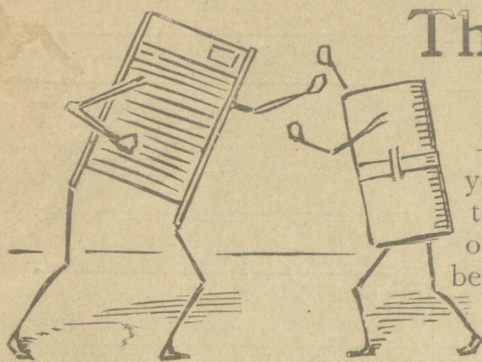
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