



The Living Church

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The Living Church

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

CHICAGO, FEBRUARY 1, 1898

News and Notes

THE Year-book for the Episcopal Church of Scotland for 1898, which is now published, gives interesting information regarding the present state of the Church. In 1878 the number of clergy was 224, this year the number is 351; then there were 95 parsonages, now there are 135; and in 1878 there were 98 day schools, and this year the number is 78. This is the one retrograde step which the Church has made, and perhaps it was inevitable, in view of her lack of resources to meet the constantly growing demands of the Education Department. A comparison of the statistics of this year and last, works out as follows: Incumbencies and missions, 341—an increase of 11 on last year; church population, 115,072—an increase of 3,114; communicants, 42,716—an increase of 785; Baptisms, 8,025—a decrease of 476. The increases come chiefly, if not entirely, from large centres of population, as the cities of Edinburgh, Glasgow, and Dundee. In rural districts the melancholy fact must be acknowledged that no progress has been made, but rather the reverse.

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AT a period when we are being assured that Homer did not write the Iliad and Odyssey, that Isaiah did not write the book which bears his name, that the third Gospel and the Acts were not written by St. Luke, but perhaps by another of the same name, and furthermore, that Shakespeare was not the author of Shakespeare's plays, no one will be much surprised to be informed that Dante did not write the "Divine Comedy," but borrowed it from an Irish saint, hitherto unsuspected of literary genius. A "distinguished authoress" is said to have made this discovery, and is now busily engaged in prosecuting her researches on the subject among the treasures of the Vatican library. Among other things, it appears that there is some evidence that Dante studied at Oxford, which may throw light upon the poet's knowledge of certain geographical and historical facts relating to England. This statement is made in the preface of a translation into Latin of the Divine Comedy, undertaken at the request of the Bishops of Salisbury and Bath. Doubtless important "finds" of various kinds are in store in this great library, which has only recently been made accessible to historical students through the liberality of the present Pope.

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FOLLOWING the extraordinary scene in the French Parliament, in which the members indulged in a free fight, the still more extraordinary Zola trial has been occupying public attention for the last two or three weeks. The reports of this trial as contained in the daily telegrams from Paris have revealed to the world a strange method of administering justice. It seems hardly possible to secure fair results in a court room in which the judge assumes the attitude of a prosecuting attorney, the witnesses are allowed to deliver harangues, and the partisans on both sides shout applause or

disapprobation. The really important matter at stake is the Star chamber method of the Dreyfus trial out of which has grown the prosecution of Zola. It must be evident to every thinking Frenchman, that a republic cannot afford to continue the secret and one sided judicial procedure of a despotic government. Whatever may be the truth of Dreyfus's guilt or innocence, it is evident that the present intense feeling could not have existed if his trial had been an open one and the accused and his advocates had been informed of the testimony against him. If the affair does not culminate in some kind of revolution with its attendant horrors, it would seem that it must result in a reform of the judicial process. The great revolution of 1789 left the secret trials and the law of evidence untouched. They were retained in the codes of the first Republic and of the Empire, and have remained unchanged to the present time. M. Zola is unquestionably, a very sensational character, and his motives may be open to question; nevertheless his trial is the beginning of an agitation which can only logically end in a reform of an anomalous state of things.

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THE Archbishop of Canterbury has written to the Archbishop of Capetown warmly commending the proposal to build a new cathedral at Capetown. "Beautiful houses of worship," he says, "show our reverence to God and make His worship a delight. They preach the best of possible sermons to generation after generation." The cathedral which Archbishop Jones is contemplating is to cost £120,000, and is to commemorate the fiftieth anniversary of the consecration of Bishop Gray. In view of the remarkable development of Church work in South Africa, it seems hard to believe that the first Anglican prelate, Bishop Gray, of Capetown, landed there only 50 years ago, viz., in February, 1848. He was then the only Anglican bishop on the whole continent. Now the one diocese of Capetown alone is represented by ten Sees.

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THE rescue last week of the 212 souls, passengers and crew, from the Dutch ship *Veendam*, sinking in mid-ocean, by the American liner *St. Louis*, was a splendid exhibition of discipline as well as of heroic courage. The rescue was extremely hazardous; as the sea was still swollen by a storm which had raged a few hours previously, but it was accomplished without the loss of a single life. The passengers and crew were taken off in four boats, beginning with the children, a six-months old baby being the first. The women were next taken into the life boats, then the male passengers, and last of all the crew. During the entire time, which occupied three hours and ten minutes, the crew of the *Veendam* worked steadily at the pumps to keep the vessel afloat till all could be saved. The last man to leave the doomed ship was the commander Captain Stenger, who would not leave the deck until he had set his vessel on fire, in order that it might not, a derelict, become a danger to naviga-

tion. The captains of both vessels and their chief officers are worthy of all praise. It is inspiring to meet with an instance of such courage, accompanied by perfect discipline and cool judgement, amid circumstances which might easily enough shake the nerves of the strongest and most experienced men.

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AT Castleterra, Ireland, a beautiful marble cross was erected as the headstone of a grave. But local prejudice was so strong, that a party of iconoclastic Protestants entered the churchyard and destroyed the work. Not satisfied with this, the bitterness of party feeling is so strong, that the rector has been subjected to an organized boycott for permitting such a memorial to be erected. *The Ecclesiastical Gazette* remarks, that such conduct displays an extraordinary want of enlightenment and Christian charity; which is putting the matter mildly enough.

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BISHOP POTTER is widely known as a public man no less than as an eminent ecclesiastic. He has taken an influential part in reform movements in New York in both the civic and social spheres. There was, therefore, nothing surprising in his receiving and accepting an invitation to address the Marquette Club, of Chicago, on the occasion of the Lincoln celebration. The good Bishop must have been somewhat non-plussed at the nature of the subject assigned him, and it is a little difficult to understand the feeling which dictated the invitation to a Church dignitary and distinguished public reformer, to speak on "The Humor of Lincoln." It is needless to say, however, that he acquitted himself with all the grace and finish which distinguishes him as a public speaker, and made the best of a somewhat rugged subject.

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YOSHI YAMAGACHI is the name of the first Japanese woman entering Yale University. The Boston *Transcript* states that she will not take the foot-ball course. *The Observer*, in alluding to some weak hymns and tunes, says: "Even these transient melodies have helped to 'conquer sinners and comfort saints' and attract an audience; but the gain would be great if more solid and lasting music and words were taught the multitude."—Henry M. Stanley, in *The Atlantic Monthly*, thoroughly endorses Christian missions in Africa, and says: "The story of the Uganda missionary enterprise is an epic poem. I know few secular enterprises, military, or otherwise, deserving of greater praise."—St. George's church, Preston, England, has had only two vicars in 100 years—the Rev. Robert Harris, who was vicar from Jan. 6th, 1798, till 1862, and the Rev. C. H. Wood, Mr. Harris' successor, who still retains his post.——The prudential committee of the American (Congregational) Board have been obliged to send word to their missions abroad that their expenditures for the current year must be forty-five per cent less than the missionaries deemed necessary, and that the salaries of the missionaries, as

last year, must suffer a reduction of ten per cent.—A Lowell, Mass., man tells a good story on himself, illustrative of a well-known masculine weakness. He was rummaging around in the garret the other day and found the remnants of an old suit. In the pocket of it was a letter which a lady had given him to mail 32 years ago.



The Church Abroad

The Dean and Chapter of Canterbury cathedral have approved the revised design prepared by Mr. Jackson, R.A., for the tomb of the late Archbishop Benson. It will be early English in character, and has a general resemblance to the tomb of Archbishop Peckham, in the Martyrs' chapel.

A London paper of recent date says: "The appointment of a man 28 years of age to be organist of York cathedral is a circumstance almost without parallel in the history of musical appointments. This is the age of Mr Tertius Noble who has been selected to succeed Dr. Naylor from a list of 79 applicants. Mr. Noble is at present organist of Ely cathedral."

At a recent meeting of the Truro cathedral building committee, it was reported that the foundations of the nave were completed. The treasurer stated that the available funds were about £14,000. It was decided to continue the work, and to appoint Mr. F. L. Pearson to carry out his late father's designs for the completion of the nave. The west front will be the special memorial to the late Archbishop Benson. He loved the Cornish folk, and they loved him.

The Bishop of Winchester announces that the subscriptions to the fund for erecting a Dean Vaughan memorial church in London already amount to about £3,000, the bulk of which has been contributed by those who read with Dr. Vaughan in preparation for Holy Orders. The total amount required is £10,000.

Dr. Edward John Hopkins who has been organist of the Temple church for more than 54 years, has tendered his resignation to the Benchers of the Inner and Middle Temple, by whom it has been accepted. The Benchers have granted him a retiring pension, and have also decided that he shall continue to act as honorary organist of the Temple church during his lifetime. Dr. Hopkins is in his 80th year. He was as a youth in the choirs of St. Paul's cathedral and the Chapels Royal, sang at the coronation of William IV., and was included in the Diamond Jubilee choir last June. He is one of the most brilliant organists of the day, and has greatly enriched English Church music. He is, moreover, the best authority in England on organ building.

The Rt. Rev. John Martindale Speechley, D.D., late Bishop of Travancore and Cochin, died Jan. 20th at Hernhill, Faversham, Kent, where he had been vicar since 1892. His death was very sudden. He conducted a service at church on Sunday, and in the early part of the week contracted a chill which developed into pneumonia. The late Bishop was educated at St. John's College, Cambridge, and was ordained to a curacy at Peterborough in 1860. In '862 he devoted himself to foreign mission work working in South India, under the Church Missionary Society, from 1862 to 1876. He was consecrated to the missionary see of Travancore and Cochin in 1879. Nine years later he resigned this charge and returned to England, where he gave episcopal aid in the diocese of Truro until 1892, when he was appointed by the late Archbishop to the vicarage of Hernhill. The mortal remains of the late Bishop were laid to rest in the cemetery at Whittlesey, Cambs (his native town.)

FROM MARYLAND:—"I enjoy your paper very much, and think so highly of it that it has given me great pleasure to distribute the copies you mailed to me, among my friends and neighbors."

The Board of Missions

At its stated meeting on Feb. 8th, there were present 12 bishops, 11 presbyters, and 9 laymen.

A letter, in response to the Board's official communication of last month, having been submitted from the Standing Committee of the diocese of Kentucky, in which the decision was left with the Bishop alone, the Board proceeded to the election of a general secretary. Formal announcement was made of Bishop Dudley's election to the office.

In submitting his report the treasurer remarked that up to date the contributions were a little larger than last year.

A report was submitted from the Rev. H. L. Duhring who has been visiting many important points in the country, and who has created enthusiasm regarding the Children's Lenten Offering, and especially with respect to the purpose to make that offering for General Missions at Easter, \$100,000 in memory of Dr Langford. He feels confident that the desired amount will be received.

Communications were submitted from Bishop Talbot informing the Board of his acceptance of the diocese of Central Pennsylvania, and presenting a communication to him from the Presiding Bishop appointing him *ad interim* as Bishop in charge of Wyoming and Idaho. Appropriations were made to cover Bishop Talbot's expenses in such distant charge, and relieving him in some measure from the responsibilities for missionaries' stipends beyond the Board's appropriation which he had previously assumed.

Information was at hand from the Commission on Work among the Colored People that at its meeting held in the city of Washington recently, after certain adjustments, the appropriations heretofore made were continued to the close of the fiscal year.

From the foreign field, letters were at hand from the Bishops of Haiti, Cape Palmas, Tokyo, and Shanghai, and a number of the missionaries. Especial attention was called to the letter of Bishop Graves, published in the last number of *The Spirit of Missions*, which dwells upon the great advance in the work in the up river district, so much so that he himself confessed surprise at the progress he found in certain localities, and another letter in which he states that an additional village, Hoo Kang, was about to put up a place of worship; this not only having been done in some places, but additional land having been bought by the Chinese without solicitation with a view to endowing the local work. The Bishop concludes this portion of his letter with these words:

I earnestly beg the Church and the Board to remember that everything points to more rapid change than ever before has been known in China, and I am deeply desirous that we shall take advantage of it and not be left behind.

Mr. Frans Edward Lund and Mr. Carl Fredrick Lindstrom, who have already spent seven and eight years respectively in China as missionaries of another society, have been appointed by Bishop Graves. These appointments will take effect upon their ordination to the diaconate. The necessary appropriations were made. The Rev. F. L. Hawks Pott reported that he was about to sail on the 9th inst. by the "Teutonic," on his return to the field, having raised in cash and pledges \$15,000 for the new Science Hall, and its furniture and fittings, at St. John's College, Shanghai.

By advice of the Standing Committee, the Young Ladies' Institute, in Tokyo, will be temporarily closed on April 1st. The Bishop's appointments of the Rev. C. F. Sweet, of Presque Isle, Me., and the Rev. H. G. Limeric, of Fremont, Ohio, were approved, and appropriations were made.

On Cape Palmas, Bishop Ferguson has rebuilt St. Mark's Hospital, which is temporarily used as a place of shelter for the girls during the re-building of the adjacent Orphan Asylum. A single appropriation was made for the widow and children of the late Rev. Mr. Merriam, and a small grant for medical expenses of the Rev. T. C. Brownell Gabla, who was cut off by war and without salary for several years. An abso-

lutely necessary appropriation in the sum of \$5,000 was made to rebuild St. John's school-house at Cape Mount, as the former structure had become decayed and dangerous. Since then \$1,000 has been contributed. Other offerings for the purpose will be most acceptable to the Board. This institution educates at least 75 boys from the neighboring tribes. The acting superintendent writes: "The next question for the Board to decide will be: Shall Cape Mount be abandoned or a priest provided?" Cape Mount with its four noble American women workers and a staff of native assistants caring for perhaps 150 boys and girls on what is regarded as the most salubrious promontory in the Republic cannot be abandoned. For several years the Board has been calling for a suitable priest, that is to say, one who is also qualified to take the general superintendence of the whole work and manage its business affairs.

Miss Marion Muir, from Athens, acknowledges sundry small offerings from friends at home which have enabled her to give material aid to the pupils in the Greek mission school, who are in distress because of the recent war, and to help the teachers somewhat to make up for the depreciation in value of their monthly pay.

Bishop Holly had fixed March 10th as the date of his departure for the Republic of San Domingo, accompanied by two presbyters, for the purpose of advancing the Rev. B. I. Wilson to the priesthood, and consecrating the church building at San Pedro de Macoris, which has been erected under Mr. Wilson's supervision.

Attention was called to the fact that the Rt. Rev. Dr. Hare had recently completed twenty-five years of service as Missionary Bishop of South Dakota, whereupon a special committee consisting of the Bishop of New York, the Rev. Dr. Vibbert, and Mr. Thomas, was constituted to take appropriate action.

New York

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

CITY.—The Church Club held its annual dinner on the evening of Feb. 7th. Among the speakers was Bishop Potter.

At the church of All Angels, the Rev. Dr. Townsend, rector, a parishioner has provided the cost of the addition of a stringed orchestra to the choir for Sunday services.

At the church of the Holy Cross, Candlemas was observed the usual way, with blessing and procession of candles. The Rev. Prof. Riley, of the General Theological Seminary, was the preacher.

The Parochial Missions Society held its annual meeting at the Church Missions House, Feb. 8th. The meeting was preceded by a celebration of the Blessed Sacrament at the church of the Heavenly Rest.

The will of Ann Smith Young, which was filed in the Surrogate's office Feb. 8th, provides a legacy of \$1,000 for the church of the Incarnation, and \$500 for St. Mark's church in the eastern district of Brooklyn.

Members of the Italian congregation of San Salvatore, the Rev. Alberto Pace, in charge, have just presented a token of appreciation to Mrs. Geo. O. Bowdoin, president of the Ladies' Aid Association, who for 10 years has been an active supporter and friend of the mission.

At the church of the Holy Trinity, the Rev. Dr. Bridgman, rector, a very interesting meeting has just been held by the missionary society of the parish, at which an address on Oriental Christian work was made by the Rev. Yaroo M. Neesan, a graduate of the General Theological Seminary, now laboring in Assyria.

At St. Cornelius' church, the Rev. I. C. Sturgis, rector, a course of special Sunday evening addresses on economic questions by laymen of the parish invited by the rector, begun on Feb. 6th, by Mr. James C. Learned, who took for his theme, "Living in city and country, the advantages and disadvantages of each."

A wedding of special interest took place Feb. 10th, in the church of the Incarnation, when

Miss Antoinette Woerishoffer was married to Count Charles Seilerne, of Austria, by Bishop Satterlee, of Washington, assisted by the rector of the parish, the Rev. Mr. Grosvenor. Baron von Riedl, of the Austrian Legation at Washington, witnessed the ceremony.

At the church of Zion and St. Timothy, the rector, the Rev. Dr. Henry Lubeck, celebrated on Sunday, Feb. 6th, the 10th anniversary of his coming to the rectorship. He took occasion to make the gratifying announcement that the obligation of \$40,000 now resting upon the church property would soon be removed by arrangements already entered upon.

At Columbia University the work of decorating the south court of the university will soon be completed. In arranging the mosaics, fountain, steps, urns, and trees, \$60,000 has been expended. In the north grove, benches will soon be placed, and the authorities will allow a certain amount of freedom there, which will make it a favorite place for lounging for the students.

The New York local council of the Brotherhood of St. Andrew met at St. Matthew's church, on Feb. 11th. At the afternoon session the subject of "Persistence," was discussed. At night Mr. James Reynolds, head of the University Settlement, discussed "The influence of environment on character," and Bishop Hare gave an address on "The influence of character on environment."

Mr. Charles B. Elliman, an active Churchman and merchant of this city, died Feb. 8th, at St. Luke's Hospital. He was born in 1809 in Coventry, England, but had lived in this country since 1839. For many years he was a member of the St. George's Society. The funeral was conducted Feb. 10th in the chapel of the hospital by the Ven. Archdeacon Johnson, and the burial was in Trinity cemetery.

The alumni of the Episcopal Academy, Cheshire, Conn., gave a reception Feb. 16th, at the Hotel Waldorf-Astoria, to Prof. E. D. Woodbury, principal of the academy. Prof. Andrew W. Phillips, of Yale University, presided. Addresses were made by Principal Woodbury, the Rev. Edwin S. Lines, D. D., Col. Norris G. Osborne, editor of *The New Haven Register*, Mr. Wm. Ordway Partridge, and others.

At St. Thomas' church, the Rev. Dr. J. W. Brown, rector, the first meeting of the Boys' Periodical League was held in the tower room Feb. 11th. Representatives of every class in the Sunday school were present, and Mr. Frank Le Grand Gilliss presided. The league aims at sending magazines, books, and periodicals to India, Africa, and China for distribution in connection with foreign missions. A large number of books were contributed by the pupils at the first meeting.

The usual half-hour noonday services for business men, consisting of the litany, hymns, and an address, will be held in St. Paul's chapel, Broadway and Vesey st., on the Fridays in Lent. The addresses on the first three Fridays, Feb. 25th, March 4th and 11th, will be delivered by the Rev. Brockholst Morgan, and on the last three, March 18th, 25th, and April 1st, by the Rev. Edward A. Bradley, D. D. During Lent, the Litany is said every day at five minutes past 12 o'clock (noon), and Evening Prayer daily at 4:30.

The second anniversary of Grace hospital at Grace chapel was celebrated by a gathering of friends who inspected the operations, on Feb. 12th. The three principal departments of the hospital were thrown open—the House of St. Simeon, for old, infirm men; the House of St. Anna, for old women, and the House of the Holy Child, in which are temporarily cared for little ones whose mothers are sick or unable to attend them. The present number of deaconesses in the parish is eight, who form an important auxiliary to the numerous staff of clergy, numbering now eight or ten.

Barnard College has received from Mrs. Brooks, widow of the late Rev. Dr. Arthur Brooks, long the head of its board of trustees, a couple of valuable copies of the Scriptures,

formerly in his library, one dating from 1572, and the other, a Vulgate translation in two tomes, dating from 1555. The latter is from the early printing press of Gryphius. The chairmanship of the board of managers of the college has recently been filled by the election of Hon. Abram S. Hewitt who has signified his acceptance of the election. A meeting of the Barnard College Christian Association was held Tuesday. Mrs. Margaret Sangster addressed the meeting, which was thrown open to friends of the college.

Bishop Gilbert, of Minnesota, presided over the semi-centennial celebration of the Theta Delta Chi fraternity on Feb. 10th. The Rev. Dr. Cameron Mann, of Kansas city, Mo., read a poem. Addresses were made by President Capen, of Tufts College; Col. Wm. L. Stone, and Prof. Duncan Campbell Lee, of Cornell University. Bishop Gilbert also presided at the semi-centennial fraternity dinner in the evening at the Hotel Windsor. More than 350 members of the organization and their friends were present, including two of the original founders, Mr. Abel Beach, of Iowa, and Mr. Andrew H. Green, the distinguished publicist of this city. Letters of regret were read from Mr. Hay, ambassador to England, and the new Attorney General of the United States, Mr. Griggs.

The Standing Committee of this diocese has just taken action to procure legislative enactment from the State government, by which mortgage agreements affecting property of the Church, cannot be entered into legally without the previous consent of the bishop of the diocese; the object being to protect the Church against unwise action which has often in the past proved detrimental to its spiritual interests by loading parishes needlessly with debt, and at times destroying parochial existence altogether. The committee unanimously gave its consent to the consecration of the Ven. Archdeacon Brown, of Ohio, as having been duly and canonically elected Bishop-coadjutor of the diocese of Arkansas, notwithstanding opposition of certain parties after the event, his personal fitness for the episcopate being unquestioned.

The Rev. Dr. Bradley of St. Agnes' chapel, (Trinity parish), 92nd st., has just issued his annual list of Lenten services. Among its many new features we remark the following: On Monday mornings, Deaconess Patterson will lecture and give instructions on "Scientific study of sacred subjects." On Wednesday nights Mr. Miron Winslow will instruct a Bible class. On Wednesday afternoons, at 5 P. M., there will be a service with lecture especially for children. On Thursday nights, the Rev. Chas. J. Adams will deliver a course of lectures on "The greatest characters in Church history." On Fridays there will be two sets of lectures on Confirmation, one at 5 and one at 8 P. M., by the vicar. Besides these special features there is a full and complete list of Sunday and daily services and Celebrations. Addresses are to be given every day at 5 P. M.

The New York Alumni Association of Kenyon College held its annual dinner at the Metropolitan club on the evening of Feb. 8th. The Rev. David H. Greer, who is president of the association, occupied the chair. The meeting was large and unusually enthusiastic. Letters of regret were read from President Seth Low, LL. D., of Columbia University, Charles Dudley Warner, William Dean Howells, and others. Informal toasts were responded to after dinner by the Rev. Wm. Y. Peirce, president of Kenyon College, the Rev. Dr. Daniel C. Roberts, of Concord, Col. John J. McCook, Bishop Vincent, of Southern Ohio, the Rev. Dr. H. DeLancey Townsend, the Rev. Dr. Reese F. Alsop, ex-mayor Strong, the Rev. E. M. McGuffey, and Mr. Francis T. A. Junkin. The officers of the association for the ensuing year are the Rev. Dr. David H. Greer, president; Col. John J. McCook, vice-president; and Mr. Francis T. A. Junkin, secretary.

The Rev. Dr. Wm. A. Hitchcock died in this city, Feb. 10th, as a result of an accident caused by his being knocked down by a trolley car

about two years ago. Dr. Hitchcock was born in New Haven, Conn., Jan. 25th, 1834, and was educated at Trinity College, Hartford, and Berkeley Divinity School, Middletown, Conn. In 1857 he was ordained to the diaconate and in the following year to the priesthood. During the war of the Rebellion he was a chaplain in the navy, and had the honor to prepare for Confirmation the first class ever confirmed on board of a schoolship, the "Sabine." He became rector of St. John's church, Portsmouth, N. H., and subsequently held the rectorship of Grace church, Elmira, N. Y., Christ church, Binghamton, N. Y., Trinity church, Pittsburgh, Pa., and St. James' church, Batavia, N. Y. He was a member of the Standing Committee of the diocese of Pittsburgh, and repeatedly a deputy in the General Convention. In 1878 he received the honorary degree of Doctor of Divinity from his *alma mater*.

At St. George's church, the Rev. Dr. Wm. S. Rainsford, rector, a specially interesting reunion took place Feb. 22nd., of the clergy who have served during the last decade and a half as curates under the present rector, including the four now in service; 18 in all sat down to dinner. The Rev. Lindsay Parker, Ph. D., of Brooklyn, acting as toastmaster. In addition to the rector, there were present the Rev. Drs. Wilson, Parker, and Nies, and the Rev. Messrs Brydges, Scadding, Edwards, Crocker, Sedgwick, Mill, Carter, Atchison, Lewis, Nelson, Atkinson, Stein, Garth, Taft, and Crocker. They came from all parts of the country, some of them having left busy parishes and travelled long distances to be present. After the dinner, came informal speeches, and his old coadjutors presented to Dr. Rainsford a loving cup, engraved with their names. The rector's Bible class at this church has taken the form of an organ recital on Wednesdays, with a brief service and address. The novel idea seems to prove attractive in operation, and is working well.

The Woman's Auxiliary of the Church Temperance Society is justly encouraged at the successful results of their new effort to provide for coachmen and cabmen by a movable coffee van. The example of the wife of ex-Vice President Morton, already recorded in the columns of *THE LIVING CHURCH*, has been followed by Mrs. Cutting, Mrs. Astor, and other ladies in society, in providing in this manner for the men, sometimes numbering several hundred, who at late hours in the night attend upon the carriages at large social functions. The auxiliary has hit upon the easy expedient of furnishing tickets at reasonable cost to hostesses, who have them distributed on the occasion. The coffee cart is ordered to the locality, and moves in and out among the carriages so as to provide refreshments to coachmen and grooms who cannot leave their horses. The van has a movable counter which is let down, and furnishes a table of small dimensions, so that comparative comfort is assured. If the van, which is thus showing a need to exist, shall prove self-supporting, as have the larger stationary night-lunch wagons of the auxiliary, it is probable that an order will be sent to England for another coffee cart, at an early date. The income from the night wagons, arising from clear profits, has enabled a progressive enlargement of the practical work of the Church Temperance Society in this city. In view of the paying nature of this investment, it may be possible to extend the system to other cities in accordance with the recommendations made in debate at the last annual meeting.

GENERAL THEOLOGICAL SEMINARY.—The gold watch, which is the Seymour prize for extemporaneous speaking open to members of the senior and middle classes, has been awarded to Mr. Edward D. Johnson, of the senior class, a candidate for orders in the diocese of Washington. One of the most important events in the history of the seminary occurred Feb. 11th, when the Appellate Division of the Supreme Court of the State of New York, handed down a decision in the case of the Associate Alumni against the trustees of the seminary. The controversy, which has been referred to from time to time

in the columns of THE LIVING CHURCH, was submitted to the court with a statement of facts fully agreed to on each side. In this respect it was a dignified and amicable seeking for legal decision. The amount involved was \$25,476.25, formerly raised by the alumni, and transferred by the Alumni Association to the trustees in 1883, to endow the Alumni Professorship of the Evidences of Revealed Religion, the professor to be appointed for a term of three years, to lecture three months each year, and to be ineligible to re-election. After the establishment of the chair, the authorities of the seminary decided that it would be better to increase the endowment to \$50,000, and make it a regular professorship. The association did not raise the money, and the latter decided to allow the endowment to increase to \$50,000. The association asked the court to declare the seminary guilty of a breach of trust, and to direct it either to take action on a nomination now pending, or return the money. The authorities contended that under a subsequent agreement, the conditions of the endowment were changed, and that the Alumni Association, which was only recently incorporated, had no legal interest in the fund. The Supreme Court's decision was to the effect that honest and fair dealing require that when a person receives money under an agreement, he shall do as he agreed, or else return the money, and that in the present instance the trustees of the seminary be and are directed to return to the Alumni Association the original fund, with all accumulated interest. Bishop Hall, of Vermont, held a Retreat for the students in the seminary chapel during the current week. Mr. A. B. Rudd, of the senior class, read a paper at the devotional meeting Wednesday last, taking for his subject, "The Martyr-Bishop Patterson."

NEW ROCHELLE.—Last week the Choir Guild of Trinity church gave its annual dinner to the rector, the Rev. Dr. Canedy, and the vestry of the parish. The rector made an address. Mr. S. Jennings Cox, on behalf of the guild, presented him with a silver loving cup with many cordial expressions of regard.

Pennsylvania

Ozi W. Whitaker, D.D., Bishop

PHILADELPHIA.—St. Peter's church, Germantown, the Rev. Dr. T. S. Rumney, rector, has sent \$62 to the Red Cross Society for Cuban relief.

St. Luke's memorial church, Bustleton, the Rev. S. F. Hotchkiss, rector, is now lighted by electricity. The lights were used for the first time on Septuagesima Sunday.

The Rev. R. W. Micou, D. D., professor of Systematic Divinity in the Divinity School of this city, has been elected to the corresponding chair in the Theological Seminary of Virginia, at Alexandria.

At Holy Trinity church, Bishop Hare preached on Sexagesima Sunday; and it is announced that Bishop Jaggard, of Southern Ohio, and a former rector of this church, will be in charge of the services for the two following Sundays.

The second lecture of the third series under the auspices of the Church Club, was delivered in the assembly room of the Church House, on Friday evening, 11th inst., by the Rev. Dr. A. G. Mortimer, on the subject, "The influence of St. Thomas Aquinas upon Christian thought."

The Rev. Dr. H. Richard Harris was the preacher at the theatre services on Sunday evening, 13th inst. Bishop Talbot who was expected to preach on the 20th inst., has been obliged to ask for a postponement until next winter. This work has lost nothing in its public interest after the lapse of over 16 years since the first service.

Vested in the full robes of his high office, Bishop McVickar officiated at Holy Trinity church on the morning of Septuagesima Sunday, and made his final address, after a rectorship of 22 years. In the afternoon he addressed the Sunday schools of Holy Trinity memorial chapel, the Rev. R. A. Mayo, vicar, and bade them farewell.

At the church of the Sacred Heart, Rev. Dr. V. B. Bodine, rector, on the evening of Septuagesima Sunday, the 24th choral service was held, when a new evening service by S. F. Potts was rendered by the vested choir, under the direction of the Rev. J. G. Bierck, choirmaster and organist. Three anthems were also given, the composers being Sir John Stainer, J. T. Field, and Mendelssohn.

Mrs. A. G. Cowan, deaconess, who has, for some time past, been laboring in St. James' parish, the Rev. Dr. J. N. Blanchard, rector, has severed her connection with that church, and left on the 1st inst. for the missionary jurisdiction of Western Texas whither she has gone, at the urgent appeal of Bishop Johnston, to engage in the charge of educational work among the colored people. She has been most conscientious in the discharge of her duties at St. James'.

The Rev. Henry B. Martin, M. D., who has made a success of the work in St. James' church, Hestonville, celebrated his fourth anniversary on Septuagesima Sunday. In the course of his sermon, he referred to what had been accomplished during the period of his pastoral charge, including an enlargement of the church building, the erection of a new organ, furnishing, and other improvements, on all of which nearly \$8,500 have been expended; and many large debts that were pressing the work have also been fully liquidated. On Monday evening, 7th inst., the Young Women's guild gave a reception and entertainment in the parish building, when the Rev. Dr. Martin made a short historical address.

The sixth annual report of the mortuary guild of St. Vincent, whose membership is confined to the acolytes of St. Clement's church, the Rev. G. H. Moffet, rector, has just been issued. During the year, commencing on St. Vincent's Day (Jan. 22, 1897), the bodies of 12 persons, eight women and four men, members of the church, have received Christian burial in the guild's lot in Mt. Moriah cemetery, with a priest in attendance to say the Burial Office, and at least one member of the guild present; and on the same day the deceased was remembered at the altar when the Blessed Sacrament was celebrated. Since the guild has been engaged in this merciful and charitable work, 52 persons—31 men and 21 women—have been laid to rest in consecrated ground. The treasurer's report shows receipts, including balance from the year preceding, \$235.97; present balance, \$3.82, with a bill of \$12 unpaid. The officers were all re-elected, including the chaplain, the Rev. William S. Heaton.

The 21st anniversary of the rectorship of the Rev. Henry L. Phillips, of the church of the Crucifixion, was observed on Septuagesima Sunday, when he preached a sermon appropriate to the occasion. Referring to the beginning of his labors, he said: "We were worshiping in an old building that could neither be heated nor ventilated. Not infrequently the rats would make their annual spring visitations, to the discomfort of the worshipers. My predecessor had declared that the work was a failure, and that the people could not be brought into the church. To-day we have as handsome a church as anyone need have, and a congregation that is large enough. This is especially true, when it is remembered that the chapel (of St. Simon the Cyrenian), at 22nd and Reed sts., and the Sunday school at 9th and McKean sts., are only a part of this work. The parish house is commodious and convenient, and the only one of its kind in the city for a colored congregation." It may be added that for several summers past a free ice-water fountain has been in operation directly in front of the parish house. In the 21 years of Rev. Mr. Phillips' rectorship there have been: Baptisms, 961; confirmed, 458; received, 126; marriages, 173; burials, 682; communicants now enrolled, 275.

The annual meeting of the contributors to the Educational Home for boys was held on the 3rd inst., at the Lincoln Institution. Bishop Whitaker presided and offered prayer. The report of the board of managers showed how matter

have changed since the schools for Indian children were begun 14 years ago. At first it was difficult to find pupils to fill them, and some of the mission schools were abandoned; but now these same schools are overcrowded. Out of the 437 boys that have been in the Home, and the 438 girls at the Lincoln Institution, 24 have died, and 650 have returned to their homes, and made their influence felt for good among their people. The total number of boys now enrolled is 105. The U. S. government pays \$167 yearly for each pupil. With the strictest economy, justice cannot be done to them under \$210 each; the balance must be met by donations, etc. Most of the boys who have returned home have secured positions in the government school. Fifty boys have graduated and are learning trades in the city. The whole school is under thorough military discipline. The managers have secured as superintendent, Col. Samuel I. Given, whose experience has made him thoroughly competent for the position he holds. Last summer there were 26 boys employed on farms. The treasurer of the board of council reported receipts, including balance from last year, \$15,973.77; present balance, \$3,120.27. The report of the board of managers showed receipts, including balance from the year previous, \$23,290.38; present balance, \$1,290.25. Addresses were made by the Hon. Judge Ashman, and Bishop Whitaker. Thos. A. Balmer, 1st Lieut. and chaplain of the Indian battalion, presented Colonel Given with a handsome sword, a gift from Joseph Chubb, a Mohawk, and made a happy address, assuring him, if ever the time should come "when our country should need our services, we will, inspired by his (Col. Given's) past record, be ready to protect her honor and her flag." The officers of the board of council are: President, *ex officio*, Bishop Whitaker; president, G. Theo. Roberts; secretary, James W. Hazelhurst; treasurer, H. Laussat Geyelin. The board of managers has three directresses, a secretary, and treasurer, and a membership of 30 Church-women, ten of whom are elected every year.

Chicago

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

The Southern deanery met at the church of the Good Shepherd, Momence, Tuesday evening, Feb. 8th. There were present Dean Phillips, the Rev. Messrs. A. W. Higby, of Momence; Walker, of Joliet; Cawthorne, of Ottawa; Clark, of Pontiac; Moore, of Momence, and Wilson, of Indiana. At the various services, sermons were preached by the Rev. Messrs. Walker and Cawthorne, and addresses were delivered by Dean Phillips, the Rev. Messrs. Clark and Wilson. The deanery is in flourishing condition, and resolutions of thanks were sent to Christ church, Streator, for the good report presented by them, that \$1,300 had been raised to pay off their mortgage.

The people of Grace church, Oak Park, the Rev. C. P. Anderson, rector, have taken measures to build a new church. The building committee has already been appointed, and is now at work upon the design.

The Rev. Herman L. Duhring, city missionary of Philadelphia, was in the city last week on work connected with the Board of Missions. He told some interesting reminiscences before the St. James' chapter of the Brotherhood of St. Andrew, last Tuesday evening.

The Rev. E. M. Thompson, assistant rector of St. James' church, preached a sermon on "Truthfulness," before the Girls' Friendly Society of All Saints' church, Ravenswood, Sunday evening, Feb. 13th. Four postulants, three new members, and one working associate were received into the society.

The Rev. George Moore, of Momence, takes services at the unorganized mission of St. Andrew's, Valparaiso, Ind., on the second Sunday in each month. He recently placed on the altar there two Eucharistic brass candlesticks, which are over 125 years old. They were an heirloom in one of the families of the congregation, and were loaned by it to the church. A Confirma-

tion class of five, four of whom are men, was started last Sunday. Others will soon be added. A lot for a church building has been given by a citizen not connected with the Church.

The choir of Emmanuel church, La Grange, the Rev. Charles Scadding, rector, will give a concert Tuesday evening, Feb. 15th, for the benefit of the summer encampment fund. The choir has recently been furnishing music of a very high order. It consists of 38 men and boys. A great deal of the success is due to a very accomplished organist, Mr. Fritz Tschan.

The Rt. Rev. Henry C. Potter, Bishop of New York, was in Chicago Saturday and Sunday. Saturday evening he spoke at the Lincoln anniversary banquet of the Marquette Club on "The humor of Lincoln." Sunday morning, he preached at the 11 o'clock service of St. Chrysostom's church, the Rev. T. A. Snively rector, to a large and attentive congregation. Just before his sermon, the Bishop blessed the new organ which was then being used for the first time. In his sermon he drew certain lessons from the origin and evolution of organ music, and from the construction and manipulation of the great organ he had just blessed. The same subordination of parts to the whole, which produced the harmony of organ music, he said, was needed to make a civilized society. Just as the organ developed a richness and sweetness of tone with increasing age, so ought we as we grow older in the practice of Christian virtues, to adapt ourselves more perfectly to our several functions in the great Church of Christ. The organ was useless when left to itself. It needed the guiding hand of a master to bring out its infinite possibilities. So the great society of human beings could accomplish nothing worth the doing, unless it submitted itself to the great Master of the universe as an instrument for accomplishing His will. He closed with an appeal for individual self-consecration to the service of God.

In the evening Bishop Potter preached before the Church Club and a large congregation at Grace church, the Rev. E. M. Stires, rector. His subject was "The office of the laity in the Church." He began by comparing a scene at the coronation of the present Czar, in which the hungry masses made a mad rush for the viands provided at the banquet, with the scene presented by our Lord's feeding of the 5,000. He thought that the latter scene indicated what in the Eternal Mind was the purpose of Christ and His Church among men,—namely, social organization. To make the men sit down in ranks in order, was the office of the laity of the Church to-day. They must not be prevented in the discharge of that office by the cry of despair which some were moved to utter by the complex disorders of modern society, nor by the "scorn of humanitarian religion" which so often comes from a certain "party in the Church" to-day. That party had emphasized worship as the distinctive function of the Church, and had, in consequence, heaped contempt upon "soup kitchens, gymnasiums" and like features of Christian activity. He did not wish to disparage worship in the slightest degree, but did wish to insist that worship did not afford a complete definition of the duty of Christian discipleship. St. Peter, after his great confession, "Thou art the Christ" did not keep on worshipping, but actively engaged in the spreading of the Gospel. To-day, when our social problems were the greatest the world had ever known, he did not believe the place for Christian men and women was the cloister, else he would go there himself. He then proceeded to set forth the way to deal with these problems. The first sphere of the layman's activity should be the parish. He must get out of the notion that the parish was an exclusive ecclesiastical club. He must recognize that the parish did not exist for itself. Next came his duty to his diocese, and then to the whole Church. An intimate relation with the life-giving Master was the most important agency in the amelioration of the world.

CITY.—St. Ann's mission, the Rev. J. M. Ericsson, priest-in-charge, was visited by the Bishop of Springfield on Tuesday morning, Feb. 8th, at 11 o'clock. He confirmed a class of 15 persons, addressed the candidates briefly, and urged them to attend carefully to prayer, the reading of Holy Scripture, the Holy Communion, and to follow the Church Year, and to take some active part in the work of God's Church. Then followed the ordination of the Rev. John Mark Ericsson to the priesthood, recorded under the usual heading elsewhere. The Rev. Francis J. Hall preached a plain, strong sermon on the stewardship of the priesthood. He emphasized the fact that the priest did not get his authority from the people, but was the minister of Christ for them. In his ordination he was intrusted with the mysteries of God, the Faith, and the Sacraments. All the duties of his office pertained to these. In exercising them there was no room for private judgment, except in regard to subordinate details. A very large congregation was present. After the services, luncheon was served by the ladies to the visiting clergy and seminarians. The Bishop of Springfield presided at the table, and a number of short, interesting speeches were made by the Rev. T. A. Snively, Dr. Gold, the Rev. F. J. Hall, Dr. Rushton, and the Rev. J. M. Ericsson.

The united choirs of St. Peter's church, the Rev. S. C. Edsall, rector, and St. Mark's church, Evanston, the Rev. A. W. Little, rector, rendered choral Evensong at St. Peter's church, Sunday evening, Feb. 13th. The church was crowded, over 1,000 people being present. The Rev. Mr. Edsall was precentor, the Rev. H. C. Granger read the lessons, and the Rev. Dr. Little preached the sermon, which was an able setting forth of the function of music in the worship of God; he argued very strongly for the singing of the Psalter in place of the ordinary reading of it. The large choir of 80 voices sang exceedingly well, the festival procession at the beginning of the service being especially impressive.

New Jersey

John Scarborough, D.D., Bishop

The upper division of the Woman's Auxiliary of the diocese, met Feb. 9th, at Trinity church, Elizabeth. Over 30 different parishes were represented, and there was, besides, a large attendance of clergy. At the morning service, the Rev. John R. Atkinson was the celebrant at the Communion. He also made an address, and welcomed the delegates. The Rev. T. A. Conover spoke, explaining the work of the Trenton Associate Mission, and telling something about the progress of the missionary labors of the past year. At noon, luncheon was served, and the afternoon was occupied with reports and discussions of varied work. Mrs. Clark, president of the division, presided, and among the speakers were Mrs. Roberts, vice-president, who reported for the Indian work; Miss Carter, who told of her own special work among the Indian women; the missionary of the Oneida reservation, who explained what had been done there by the Indians themselves; the Rev. Wm. Cole, who told of the work in Japan and China; Archdeacon Johnson, of Wyoming and Idaho; Mrs. Abbey and Mrs. Clark who gave accounts of the Mexican work, and Mrs. Conover, who explained the method of the lending library, and urged its claims to support. The Bishop also spoke of the general missionary work of the Church.

On Feb. 5th a conference of the Elizabeth local council of the Brotherhood of St. Andrew, was held in the parish house of Grace church, Plainfield. The subjects for discussion were: "How to make the meeting interesting"; "Suggestions for the Brotherhood Bible class," and "Personal responsibility." Among those who spoke and took part in the discussion were the Rev. Messrs. E. M. Rodman, Floyd Appleton, and Chas. Fiske; Messrs. Pendleton, Smith, Stone, Tomes, Pierce, Ferry, and others.

Mr. Augustus A. DeVoe, the treasurer of the convocation of New Brunswick, has done very much since he entered upon his office, to

systematize the missionary finances of the convocation. Lately he has addressed an appeal to the clergy, asking that each parish give at least three per cent of the amount of the sum paid for clerical salaries, for mission work in the diocese. The circular contains the substance of an address made by Mr. DeVoe at Somerville, and is issued at the request of the Bishop and the convocation.

At St. Paul's church, Westfield, the Rev. Chas. Fiske, rector, rooms have been rented in the center of the town for use as a parish hall. This, it is hoped, is but a step to the erection of a parish building.

Newark

Thomas Alfred Starkey, D.D., Bishop

The Bishop of the diocese has been spending some time in Lakewood, but has now returned and will begin his spring visitation on Feb. 20th, at St. Barnabas' church, Newark.

A committee consisting of the Rev. W. W. Holley, D. D., president of the Standing Committee, Archdeacon Mann, of Newark, Archdeacon Jenney of Jersey City, Rev. G. S. Bennett, president of the Board of Missions, Rev. John Keller, Bishop's chaplain, and others, have sent out a circular in reference to the celebration of the 50th anniversary of Bishop Starkey's ordination, which will be observed in May next. There is to be a service in Christ church, East Orange, and a collection of 25 cents is requested from each communicant in the diocese, to be used in payment of the mortgage on the house which is occupied by the Bishop in East Orange. Two objections are made to the latter scheme; one, that it is not a gift to the Bishop, but the payment of a debt; and the other, that it would result in making the Bishop's residence permanent in the suburbs instead of in the See city. However, the Bishop and most of the clergy have agreed to the plan, and so it is likely to be carried out.

The hospital of St. Barnabas, Newark, was benefited by an entertainment gotten up by the Rev. John Keller, and held in Essex Lyceum, Newark, on Feb. 5th. The tickets were distributed by the different rectors of parishes, and a good many were sold. The guild of St. Barnabas always raises a good sum annually for the hospital.

The Rev. R. R. Dolling, of Southport, England, preached on St. Agnes' evening at Christ church, Newark, before the guilds of the parish. He is now preaching a Mission in Boston, Mass., and then he starts on a tour through the West during Lent. The Bishop of Utah and the dean of the cathedral have secured him to give some addresses in the cathedral at Salt Lake City, and arrangements are pending for similar addresses in All Saints' cathedral, in Milwaukee.

Kentucky

Thos. U. Dudley, D.D., LL.D., D. C. L., Bishop

LOUISVILLE.—The changes in this vicinity recently are: The Rev. William Jones, of Owensboro, has taken charge of St. John's; the Rev. M. F. Woolsey has resigned the rectorate of Grace church, and the Rev. Fr. Johnston, of Waukesha, Wis., has been elected rector, and entered on his work on Feb. 6th. The Rev. W. H. Magee, formerly of St. John's, has taken charge of the missions of St. James' at Pewee Valley, and the mission at Anchorage.

The Feast of the Purification of B. V. M. witnessed the solemn service of another deaconess at Christ church cathedral. Bishop Dudley celebrated the Holy Communion. The candidate, Mrs. Ladoiska Freeman, was presented by Dean Craik, and took the vow of service as prescribed for the candidates for Sisterhood in the Community of the Sisters of St. Martha. She took the name of Sister Ladoiska, and will assist the rector of the church of the Ascension, Frankfort, in the contemplated orphanage, and in other works of charity and religion.

The Rev. Dr. Minnigerode celebrated the 20th anniversary of his rectorate of Calvary parish, on Sunday, Feb. 6th. At 11 A. M., he was

father. Upon it is the inscription, "Their angels do always behold the face of My Father which is in heaven." The Rev. B. F. Miller, together with his brother, the Rev. Geo. D. B. Miller, of St. Louis, Mo., and three other children, placed in the same church a beautiful brass and oak bracket credence, in memory of their parents. The inscription runs "In memoriam, James and Adaline A. Miller. Their children rise up and call them blessed." A simple dedication service was held, when these last mentioned gifts were presented, on the Feast of the Holy Innocents, the Rev. B. F. Miller officiating, assisted by the rector of St. Paul.

Connecticut

John Williams, D.D., LL.D., Bishop
Chauncey B. Brewster, D.D., Bishop Coadjutor

Bishop Brewster is rapidly covering this thickly populated diocese. There is scarcely a locality where the magnetism of his personality has not been felt already, and wherever he goes he imparts cheer and courage to the hard-working clergy. The Confirmation classes are very large, and a large proportion of those confirmed are adults. Fully half of those confirmed in many parishes received their earlier religious ideas outside of our Communion.

NEW HAVEN.—St Paul's church, the Rev. E. S. Lines, D. D., rector, has been undergoing great improvement and enrichment. The old organ has been sold to the West Haven Congregational society, and a new \$8,000 instrument ordered from Jesse Woodbury of Boston; \$5,000 have already been raised in payment for it, and it is expected to be in place at Easter. The organ was originally in the rear of the church, over the vestibule, but a large organ chamber has lately been built on the Gospel side of the chancel. The choir has been transferred from the gallery to the chancel in which beautiful choir-stalls of carved oak have been erected. These, as well as a choir rail which harmonizes with them, have been given by the Sunday school, which is one of the largest in the diocese. A vested choir of men and women takes the place of the quartette choir. The chancel will be further enhanced by the erection of a magnificent altar, the gift of the family of Mrs. D. Goffee Phipps who was for 60 years "a worshiper in the church and its ever faithful child."

NEWTOWN.—Bishop Hare, of South Dakota, a personal friend of the rector, the Rev. George T. Linsley, gave a delightful account of the work in his diocese, in Trinity church, on the evening of Feb. 4th. An offering of nearly \$40 was given to help rebuild a church in Howard, South Dakota. It was there that Rev. Mr. Linsley spent the summer of 1887.

Albany

Wm. Crosswell Doane, D.D., LL.D., Bishop

ALBANY.—On the evening of Jan. 31st, the Albany diocesan branch of the Woman's Auxiliary to the Board of Missions met in St. Paul's chapel of St. Andrew. The Rev. F. G. Jewett presided. After an earnest plea for the missions of the West, Bishop Doane introduced Dr. Thackera, the founder of the mission hospital for the Navajo Indians, near Fort Defiance, Arizona. She described her work among those people, and the great possibility of accomplishing a good work at the hospital, which was founded through the efforts of the Westchester, N. Y., branch of the Woman's Auxiliary. Bishop Wells, of Spokane, gave an interesting description of the work in his great diocese, which covers a territory of 44,000 square miles. He made a plea for the 75 towns in his jurisdiction without the ministrations of the Church.

On Sunday, the 6th inst., services were held in the church of the Holy Innocents, the Rev. A. Randolph B. Hegeman, rector, in commemoration of the 48th anniversary of the consecration of the church. At the morning service, Mr. Hegeman preached a historical sermon. The corner stone of the building was laid in June of the year 1849, and on Sept. 3rd, 1850, the church was consecrated by the Rt. Rev. W. R. Whittingham, Bishop of Maryland. The church was

built by Wm. H. DeWitt, and is a memorial of his four little children, all of whom died within a space of two years. An endowment left by him now pays part of the expenses of the maintenance of the church. The parish house adjoining the church was also built by Mr. De Witt, and a short time ago the present junior warden, Mr. W. H. Weaver, erected a small cloister connecting the vestry room of the church and the parish house. At the evening service Bishop Doane consecrated this new corridor and the choir stalls, which have been placed in position recently. The Rev. E. W. Babcock read Evening Prayer and the Bishop preached. The surpliced choir, which was organized soon after Mr. Hegeman assumed the rectorship of the parish, is doing excellent work, and aided greatly on this occasion.

Milwaukee

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

The Bishop returned to Milwaukee on Feb. 5th, after a two weeks' visit to New York and Philadelphia, where he went for a slight rest before entering upon his diocesan visitations.

The Rev. Herman L. Duhring, superintendent of the Philadelphia City Missions, spent Septuagesima Sunday in Milwaukee in the interests of the Langford Memorial Lenten offerings. In the morning he made addresses at the cathedral and St. Paul's church, and in the evening at St. James' church.

The Milwaukee convocation held an interesting and successful meeting at the Nashotah Theological Seminary, on Feb. 7th and 8th. About 30 of the clergy were in attendance. On the topic, "The best examples of missionary zeal," papers were read as follows: "Early English," by the Rev. R. S. Foster; "Post-Reformation," by the Rev. S. L. Tyson; "America," by the Rev. H. Gates, and "Nashotah," by the Rev. James Slidell. On the 8th, at 9:30 A. M., after Matins, an excellent sermon, on "The temptations of the pastoral life," was preached by the Rev. Canon Richey, after which a paper, entitled "The Church's rights in relation to her consecrated burial grounds," was read by the Rev. Luke P. Holmes, followed by discussion and a paper on "The Christian basis of good manners," by the Rev. C. Stanley Lester. The afternoon was devoted to Sunday school topics, papers being read by the Rev. Messrs. J. W. Gilman, A. W. Griffin, and F. L. le Maryon, followed by discussions. At 4 P. M., a business meeting was held. In the evening the Rev. Canon St. George read a paper on "The Christian ideal of marriage," and the Rev. Dr. C. N. Spalding one on "The case of non-communicating communicants."

Grace church, Rice Lake, has at last paid the balance of its debt, \$200, and is now wholly free.

WATERLOO.—On Holy Innocents' Day, the Bishop made his annual visitation to St. Stephen's mission, preached, and confirmed four. The heavy burden of debt, so long crushing the energies of the people in this mission, is now rapidly disappearing, and they will soon be able once again to have the privileges, as also to bear the responsibilities, of a resident priest.

KILBOURN.—On Dec. 30th, the Bishop made a visitation to St. Paul's church. For many years this mission has not had the ministrations of a resident priest, but now the church building is an attractive and tasteful one, and a good work is being carried on by the Rev. Arthur E. Gorter, lately ordained to the priesthood.

Maryland

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

BALTIMORE.—On Sunday, Jan. 30th, a special service was held in the church of the Messiah, the Rev. Peregrine Wroth, rector, in behalf of the Bishop's Guild. An address was made by the Rev. John S. Lindsay, rector of St. Paul's church, Boston, commending the work of the guild. Bishop Paret made a short address, in which he said that the guild had been his main support in the work of opening the "silent churches" of the diocese, but without its continued assistance, some of them would close. He said that he had opened 14 "silent" churches in

the State since he had been Bishop. The last opened had been closed six years before he became bishop, and eight years since, though in a town with a population of about 7,000. The guild was formed Jan. 6, 1893, for the purpose of aiding the Bishop in supporting diocesan missions, and is under his direction. It is the outgrowth of the Junior Missionary Society, which was dissolved. Baltimore is the centre of the guild, with branches in Annapolis, Hagerstown, Towson, and other places. It has about 300 members, composed entirely of ladies.

Mrs. Mary Tabb Walke, widow of the Rev. Lewis Walke, for a number of years rector of St. Stephen's church, Cecil county, died in this city on Sunday, Jan. 30th, after an illness of several months. Mrs. Walke was a daughter of Mr. Roger B. Atkinson, of Sherwood, Lunenburg Co., Va., and a niece of Bishop Atkinson, of North Carolina. For the last ten years she had been a resident of Staunton, Va., where her remains were taken for interment. She leaves six children, among them Mrs. Lay, widow of Bishop Lay, of Easton.

Several clergy of the city having asked the privilege of a "Quiet Day" of preparation for Lent, the Bishop has arranged for it on Thursday, Feb. 17th. Bishop Satterlee, of Washington, has kindly consented to preside and direct. The services will be held at Grace church, beginning at 9 A. M., with the Holy Communion and an address.

The Rev. L. B. Browne has been engaged by the vestry of the church of Our Saviour for temporary duty.

By request of the Bishop, after conference with the clergy of the neighborhood, the Rev. C. Ernest Smith, rector of the church of St. Michael and All Angels, has begun a mission Sunday school and service, midway between that church and Hampden, at 2823 Hampden ave.

The local council of the Brotherhood of St. Andrew, at its meeting in the church of the Atonement on Feb. 1st., discussed the subject, "How we may best help the homeless men and women in public institutions." The principal speakers were Messrs. Edwin Schenk and Dalrymple Parran. Three of the committees for the national convention, which will be held in this city Sept. 28th, 29th, and 30th, and Oct. 1st and 2nd, have been appointed.

The 27th annual report of the parochial charities of St. Paul's church, the Rev. J. S. B. Hodges, S. T. D., rector, has been issued. Mr. Wm. H. Blackford, the treasurer, reports cash receipts for 1887 to have been \$4,449.44. The name "parochial charities" is restricted so that it includes only the carrying on of the Boys' School, St. Paul's House, and the support of a certain number of patients in the Church Home. The school is an incorporated institution affording to boys of good parentage free education, board, and lodging. The cost of carrying it on for the year past was \$4,073.63, of which amount the parochial charities were called upon for \$2,610. The directors ask for \$2,500 for the present year. The choir boys for St. Paul's church are now drawn from the school, rendering in that way some return for what they receive. St. Paul's House only called for \$257.41 last year. In addition to the house, but entirely separate from it, there is provided a home for young women who are trying to sustain themselves, but are not in a condition to secure comfortable board at the usual rates. It is nearly self-supporting, the receipts from the inmates during the year being \$1,994.13. The sum of \$2,000 is wanted this year for the Church Home, including two memorial beds which have been promised. On the evening of the Feast of the Conversion of St. Paul, special musical services were held in St. Paul's church. Several choruses and solos from the oratorio of "St. Paul" were given by the choir, under the direction of Mr. Miles Farrow, organist and choir-master. The processional and recessional hymns, the anthem during the offertory, and the *Magnificat* were written by the rector.

HAYRE DE GRACE.—Bishop Paret visited St. John's church on Jan. 30th, preached and administered the rite of Confirmation to a class of 11 persons.

TOWSON.—A meeting of the Paret Band of Mercy, the object of which is to teach the members to show kindness and protection to all kinds of dumb animals, was held on Feb. 4th, at the public schoolhouse. A prize offered by Mrs. Atwater for the best essay on kindness to animals, was awarded to Miss Laura Fendall. Four essays were submitted. The band was established by Mrs. Paret, wife of the Bishop, and has a membership of about 300. Mrs. Atwater, daughter of the Bishop, is the president.

DARLINGTON.—Deer Creek parish has been very greatly crippled by financial troubles and removals during the last year. The Bishop has promised that if they would raise \$400, and as much more as possible, for the rector's salary, he would add enough to bring it up to \$600. Upon his commendation, the vestry called to the rectorship, subject to certain conditions, the Rev. A. S. H. Winsor, who is temporarily in charge. Mr. Winsor lost a valuable driving horse, and narrowly escaped with his own life, on Jan. 29th. He attempted to drive from Cenowingo to Lapidum along the towpath of the Susquehanna and Tidewater canal, when his horse became frightened and backed overboard. The horse's neck was broken, and death was instantaneous. Mr. Winsor escaped injury by leaping from the buggy to the deck of a canal boat.

ALBERTON.—Bishop Paret recently visited St. Alban's church, the Rev. C. S. Abbott, Jr., missionary, confirmed 10 persons, preached, and made a special address of encouragement and approval to the congregation. The Bishop was impressed by the reverent and earnest manner of the large congregation, the hearty services, and the wise and vigorously conducted work in night schools, sewing schools, etc.

Central New York

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

Christ church, Guilford, the Rev. G. G. Perrine, rector, has lately been aided in its good works by material gifts and improvements. The former include a new stone walk, iron spire, cross, brass chandelier, lecturn, Bible, and altar service books.

Bishop Huntington warmly commends the appeal to interest the Sunday schools in a united offering during Lent, for general missions, in memory of Dr. Langford.

The parish of Zion church, Rome, the Rev. Dr. J. H. Egar, rector, after patient waiting and the expenditure of \$6,000, again worships in the church edifice, which has been thoroughly repaired and beautified, within and without. The principal improvements are a new roof and cornice; a new floor, new chancel furniture and pews in oak, and a scheme of decoration which is pleasing in color and unique in symbolic design—the latter suggestive of the name of the parish—Zion. A beautiful triple chancel window by Tiffany, is placed as a memorial to Gordon N. Bissell and wife. The subject is the Resurrection of our Lord, and in coloring and figure work the window will repay careful study. A new altar in oak is the gift of a member of the parish. The present inadequate vestibule is to be removed and a handsome carved-oaken screen placed across the west end of the church before Easter.

Missouri

Daniel S. Tuttle, D. D., Bishop

The pre-Lenten meeting of the convocation of Hannibal was held in Calvary church, Louisiana, beginning Jan. 31st. After the Eucharistic Office each morning, a meditation on the practical duties of the Christian life was given by the Rev. Wm. Allen Hatch, M. D., dean. There was a conference Tuesday afternoon, on "Instruction of adults," the speakers being the Dean, the Rev. Messrs. E. P. Little, T. A. Waterman, Chas. Canfield, and R. W. Rhames, the

rector. A paper was furnished Wednesday on Sunday school instruction, by Mr. Malcolm, a lay-delegate from Macon. The subjects discussed at the afternoon sessions on the other days were "Catechetical instruction" and "Musical instruction." The four evening sermons were by the Rev. C. H. Cummings, of Belvidere, Ill., on "the Holy Catholic Church"; the Rev. P. G. Davidson, on "the Church at Home"; the Rev. E. Porter Little, on "Jewish Education," and the Rev. F. W. Chapman, on "Confirmation." The Bishop administered Confirmation Thursday afternoon, and preached in the evening. The sessions throughout were harmonious and spiritually helpful. Great credit is due the hard-working rector of Louisiana and his efficient corps of lay helpers for the success of the convocation. The next session will be held in Hannibal, in Easter-tide.

Indiana

John Hazen White, D. D., Bishop

The Epiphany session of the convocation of the Northern deanery was held in Trinity church, Peru, commencing with a gathering in the interest of the Woman's Auxiliary, at 2:30 P. M., Jan. 26th, which was addressed by the diocesan president, Mrs. John Hazen White, Mrs. F. C. Coolbaugh, and others, and a parochial organization was effected. In the evening the Bishop was the preacher, who delivered an excellent discourse appropriate to the season, and afterward administered the rite of Confirmation to a class of 18, presented by the rector, the Rev. Edward W. Averill. Thursday opened with an early Celebration, at which the newly appointed general missionary, the Rev. Thomas H. Yardley, was the celebrant. At 9 A. M., a Quiet Hour, which was most helpful, was conducted by the Rev. Dr. McKenzie, dean of the cathedral. Holy Communion, with a sermon by the Rev. T. G. McGonigle, closed the morning, and the members took lunch with the vestrymen of the parish, as the guests of the ladies, in the commodious parish house. The business meeting followed, when it was decided to hold the next meeting at Elkhart, April 19th. The discussion of the prescribed topic, "Our duty to the baptized children of the Church," was participated in by the Rev. Messrs. S. W. Wilson and W. W. Raymond, and the general missionary. After Evensong able addresses on "The Church of the Living God," were made by the Rev. Messrs. De Lou Burke, F. C. Coolbaugh, and E. A. Pressey. The convocation closed with a Celebration, at 6 A. M. Friday. There were 14 clergy in attendance, and the interest was sustained throughout. The Rev. Mr. Averill was the recipient of many congratulations upon the manifest advance the Church is making in Peru.

Massachusetts

William Lawrence, S. T. D., Bishop

BOSTON.—The Rev. E. Winchester Donald, D. D., delivered an address on "The advantages of smaller colleges" before the Alumni Association of Union College, at the Tuileries, Feb. 9th.

A free organ recital, under the charge of the Twentieth Century Club, was given in St. Stephen's church last week. Mr. Edgar A. Barrell, organist of Grace church, Newton, played, and the vested choir of the same church sang. The singing of Gounod's anthem, "Send out thy light," and the carols were marked features of the occasion, and greatly enjoyed.

The sum of \$20,000 has been given to Harvard by Mrs. W. B. Noble, of Washington, to endow a lectureship in memory of her husband who was a clergyman of the Church. "The lectures are intended to perpetuate the influence of religion as represented by Phillips Brooks." Seven trustees are appointed. Besides two Unitarians and two Congregational ministers, Bishop Lawrence, Dean Hodges, and the Rev. Prof. A. V. G. Allen, represent the Episcopal Church. The first lecture will be delivered March 20th, by the Rev. Prof. A. V. G. Allen, upon "Christ's message to the individual man." The lectures will be published.

At Hotel Vendome, on Monday, Feb. 7th, the

Very Rev. Charles D. Williams, dean of Trinity cathedral, Cleveland, delivered a lecture under the auspices of the Single Tax League, upon the topic, "The equal rights of all men to the use of the earth." It was an able address, and listened to by a representative body of clergy and laity.

The 8th annual dinner of the Trinity College alumni took place at the University Club, Feb. 10th. Mr. George C. Tingley, of Providence, presided. The Rev. Dr. Smith, the president, outlined the policy and condition of the institution. The number of students was large, and \$10,000 within the last few months has been bequeathed for scholarships. A department of natural history was needed, and \$60,000 was looked for before the first of July. Trinity was a college for liberal education, which was concerned not with making specialists, but with making men, and character building was the first consideration. The next speaker, the Rev. D. D. Addison, advocated sending men to the smaller colleges. Prof. McCook, of Trinity, said that higher education was fairly well represented at the college, and referred to the 6 per cent. increase among the students with the 13 per cent. increase among the number of instructors; two new courses have been added this year to the curriculum of study. He thought Trinity added more to the intellectual and civil life of Hartford, than Yale with all its students did to New Haven.

Long Island

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

BROOKLYN.—The services on Septuagesima Sunday at the church of the Messiah, the Rev. Dr. Charles R. Baker, rector, were two-fold in their character, the occasion being the 50th anniversary, the golden Jubilee of the church, and the 25th anniversary, the silver jubilee of the coming of Dr. Baker as rector. The church was beautifully decorated with flowers and palms, the music was remarkably fine, and included Bowdler's service in C, which has never before been rendered in this country. Dr. Baker delivered an historical discourse, listened to with the closest attention by the large congregation. An idea of the numerical strength of this parish may be gathered from the statement that there are more than 5,000 names on the rolls of the various parish organizations. During the 25 years of his rectorship, Dr. Baker has preached 1,500 sermons, there have been 900 Baptisms, about 860 Confirmations, more than 1,000 persons received from the denominations, and about 300 marriages.

Services commemorative of the cancellation of the mortgage, and the fifth anniversary of the rectorship of the Rev. Andrew F. Underhill, were held in the church of the Good Shepherd, on Sunday, Feb. 6th. The chancel was exquisitely decorated, and very large congregations were present, both morning and evening. The rector *emeritus*, the Rev. Dr. Henry B. Cornell, was present, and assisted in conducting the services. It had been hoped that Bishop Littlejohn could be present at the morning service, but he sent a letter explaining his unavoidable absence, and warmly congratulating the parish upon its freedom from debt and its growth and strength. The rector preached the sermon, and the Rev. Dr. Henry C. Swentzel, was the preacher in the evening. On Monday evening there was a special musical service of praise and thanksgiving, with a sermon by the Rev. Dr. E. A. Bradley, New York City; on Tuesday evening, a final service and a reception, when the mortgage was burned.

In St. Mary's church, the Rev. W. W. Bellingher, rector, the annual choral festival was held on Sunday evening, Feb. 2nd, the service being rendered by the vested choir of 36 men and boys, under the direction of Louis K. LeJeune, the organist and choirmaster. The order of service included a prelude, *Offertours* in A, by Wely; *Magnificat*, *Clare*; *Nunc Dimittis*, Gounod; anthem from "The Creation," Haydn; offertory, "Light of Light," LeJeune. The programme was rendered very artistically.

St. Luke's church, the Rev. Henry C. Swentzel, D.D., rector, has started a mission chapel, situated at the corner of Washington and St. Mark's avenues. The work is under the immediate charge of the Rev. F. P. Swezey, the assistant rector of St. Luke's. The new mission starts with a Sunday school of about 60 pupils, and the Sunday night congregations already number more than 100. A little later there will be a kindergarten, a mother's meeting, and a workmen's club.

The Rev. Frederick Burgess will be in Brooklyn in time to enter upon his ministrations in Grace church, on the first Sunday after Easter.

The Rev. A. B. Kinsolving, rector of Christ church, was taken ill on Feb. 3rd, with appendicitis.

North Dakota

Jas. D. Morrison, D.D., LL.D., Bishop in Charge

Nearly seven years ago the Rev. W. D. Reese was appointed priest-in-charge of the Fort Totten Indians, and four years later was added to his work the care of the Indians at Cannon Ball, a subdivision of Standing Rock agency. He found four young men at Fort Totten who had been educated and confirmed at Carlisle, Pa. He now reports at Fort Totten 60 communicants, having baptized over 100 persons, and at Cannon Ball, at the last services held there, within a few weeks, he communicated 52 persons, baptized 22, married two couples, and organized a chapter of St. Andrew's Brotherhood. Mr. Reese was waited upon by deputations from Upper Cannon Ball and Fort Burford, who most urgently appealed to him for the services of our Church. This is a splendid showing for the faithful work of this good priest of the Church, and is in itself an eloquent appeal to the Missionary Board to give him the aid he needs to push the work. The Woman's Auxiliary of Gethsemane church, Fargo, has presented Mr. Reese with three stoles, some surplices, and a number of other things which will be of material help to him in the work so dear to his heart. The Sunday school of the same church has ordered for him a beautiful silver chalice and paten, with cruets, etc.

The Rev. A. T. Brown has just entered on the work in and around Grafton, with headquarters at Grafton.

Los Angeles

Jos. H. Johnson, D.D., Bishop

SAN BERNARDINO.—A great misfortune recently befell St. John's parish in this place. On the afternoon of Dec. 28th, a fire broke out in a planing mill in the same block as the church; and as a gale of wind was blowing from the mountains on the north, the flames spread with great rapidity, and about 20 buildings were destroyed. Among them was St. John's church. The altar and a few other things were carried out and saved, but the building and almost everything of value within it, including the silver Communion vessels, were consumed. The church had cost about \$7,000. The Church Building Fund Commission held a mortgage upon it to secure a loan of \$2,500. The insurance will cover this loan, and leave about \$1,200 in hand for rebuilding. The Church in San Bernardino has had a hard struggle for years; and under the Rev. J. D. H. Browne, who became rector a few months ago, had just entered upon a revival of harmony and growth. This hard call to faith and zeal may prove a blessing; but if so, it is as yet in disguise.

SAN DIEGO.—A series of very interesting services took place in St. Paul's church, on January 23rd and 25th. The Rev. H. B. Restarick completed the 15th year of his very successful rectorate last summer, but for local and diocesan reasons, its commemoration was postponed until the Bishop should return from Lambeth. Then further postponement seemed unavoidable; but the great annual gathering of the parish guilds on the dedication day of the parish, was made the occasion of the deferred commemoration. On Monday evening, the 24th, after a short service, addresses and historical papers were given by the Rev. A. G. L. Trew, D. D., Mr.

Daniel Cleveland, senior warden, Judge Puterbaugh, junior warden, and Mr. Ackerman, of the Lay Readers' Association. After the meeting, a reception was held in the rectory by the rector and his wife, assisted by persons who had been members of the parish in 1883, when Mr. Restarick entered upon his rectorate. On St. Paul's Day, at 10 A.M., there was a service of the Holy Eucharist, with a large congregation, the Bishop being celebrant, assisted by the rector and the Rev. H. J. Camp, a former rector. Bishop Johnson preached a sermon of great power, on "Religion as the essential element in human reform." In the afternoon the annual meeting of the parish guild was held, and interesting papers were read by the managers of the several chapters. After choral Evensong, the choir, consisting of 25 women and almost as many men, rendered portions of Mendelssohn's oratorio "St. Paul," with a rare combination of artistic excellence and devotional effect. At the reception on Monday evening, a gold watch was presented to Mrs. Restarick by the Woman's guild, as a mark of affection. The recently erected addition to the church of a rector's study and room for the choir and guild, are a memorial of the esteem and love in which the rector is held.

Alabama

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

A new missionary work, to be named St. Andrew's, has been started in the neighborhood of the Montgomery Cordage Works, Montgomery. This work is in charge of Mr. G. F. W. Keynton who has been so faithful in the work of the mission of the Innocents.

A parish directory of St. Mary's, Birmingham, has recently been published. Since 1891 the Sunday school has raised \$1,325, and the Ladies' Aid Society \$7,807.65, and a total for all purposes of \$53,000. The total amount of subscriptions for the current year brings in \$3,840. There are 254 communicants. The church has a vested choir of 24 voices, which calls for \$750 a year. The Brotherhood of St. Andrew of Christ church, Tuscaloosa, has had printed very attractive card invitations to the services of their church. The hotels are looked after by one member, but the invitations are in the hands of the entire chapter. It has resulted in unusually large congregations, especially in the morning.

Washington, D. C.

Henry Yates Satterlee, D.D., Bishop

The headquarters of the Society for the Home Study of Holy Scripture, are now located in Washington, at 1316 N. st., N. W. The library founded in New York in 1889, contains 2,700 volumes, many being books out of print and almost impossible to purchase. They are loaned, principally through the mails, to all parts of the country and Canada. There is also a Readers' Class whose members, on a subscription of \$2, are furnished with reading lists under 15 different heads, and, if desired, with a help of the correspondent to guide their choice of books. Tickets at \$3 annually, or 50 cts a month, admit to all the privileges of the library. As now established under the presidency of the Bishop of Washington, the library is free to all clergymen for reading and reference, and as a lending library can be used on the same terms as by members, who are, otherwise, exclusively women. There are now nearly 200 student members. During the past year 63 passed the examinations, 48 of them with honor; 10 of them completed the four years' course. The eight students of Holy Scripture received from the Bishop the Jerusalem Cross, the two in Church History, the Trequetra Knot.

King Hall, the theological school for colored candidates for the ministry, is now well equipped for its work. It is situated in the vicinity of Howard University, to the benefits of which its students are made welcome by the trustees. The Bishop is the instructor in the Pastoral Office, the Rev. W. L. Devries, Ph. D., in Greek Exegesis; the Rev. C. H. Hayes, in Ecclesiastical History of the first two centuries

the Rev. P. M. Rhinelander, in Liturgics, Ethics, and Ecclesiastical Polity, and the warden, the Rev. W. V. Tunnell, has charge of the departments of Apologetics, Dogmatics, Bible History, and History of the Middle Ages, and of the English and American Church. There are nine students pursuing the regular theological course.

Pittsburgh

Cortlandt Whitehead, D.D., Bishop

CITY.—On the Feast of the Purification Bishop Whitehead made his annual visitation to the Church Home, the one diocesan charity. At 10 o'clock there was Morning Prayer and a celebration of the Holy Communion, and a class of six boys and girls was presented to the Bishop for Confirmation, by the chaplain, the Rev. T. J. Danner. In the afternoon there was another service, when the catechizing of the children by the Bishop took the place of the sermon. At its conclusion, the Bishop visited in their rooms all the old ladies to whom this institution affords a home as well as to orphans. By reason of the Bishop's visit, this feast is always a particularly bright one to all the inmates of the Home, as he gives them the entire day.

The St. Margaret Memorial Hospital, erected under provision of the will of the late John H. Shoenberger as a memorial of his deceased wife, is nearing completion, and will be opened with a service of benediction on May 10th, in connection with the meeting of the annual convention, which, by the invitation of the trustees of the hospital, will occur at that time in the hospital building. It is expected that the new superintendent, Dr. Talbot, of New York, will take charge on the 15th inst.

The Church Club of the diocese held its February meeting in the Sunday school room of the church of the Ascension Feb. 8th. Mr. William McConway, president, presiding. The topic for discussion was "How can we induce a better attendance upon divine service?" and was introduced by an address by Mr. James W. Brown, of Calvary parish, followed by a paper by Mr. George C. Burgwin, and later by ten-minute addresses by representatives of various parishes. The club seems to be making progress in many ways, and has already a membership of almost 80, drawn from the parishes in the city and its neighborhood.

The winter meeting of the Southern convocation took place Feb. 8th and 9th, at Christ church, Greensburg. On Tuesday evening there was choral Evening Prayer, with addresses on the Lambeth Conference, by the Bishop; "Hindrances to parish work," by the Rev. Frank Steed, and "What constitutes a loyal Churchman," by the Rev. Dr. Cartwright. On Wednesday morning there was a celebration of the Holy Communion, by Bishop Whitehead, with a sermon by the Rev. Dr. Arundel, followed by an impromptu discussion on "Clerical problems." At 12 o'clock the noontday prayers for missions were used, and in connection with them the Litany. After luncheon, Mrs. Hammond, of Pittsburgh, one of the prominent workers in the Church Army, made an address on "The Church Army, its methods and work," and Miss Byllesby, the deaconess, told of "The work of a deaconess." Then came two papers on current literature, "Quo Vadis," by the Rev. Dr. Ward, and "The Christian," by the Rev. H. M. Clarke. On Wednesday evening, after Evensong, there were addresses on "Dogmatic teaching as a basis to parochial energy," by the Rev. H. E. Thompson, "The international convention of the Brotherhood of St. Andrew," by the Rev. George Gunnell, and "Church extension," by the Rev. W. J. White and Archdeacon Cole.

The Rev. A. W. Mann spent Sunday, Jan. 23rd, in Pittsburgh and held two services in the chapel of Trinity church. An increased attendance was noticed. The Holy Communion was celebrated at the morning service, and at the afternoon service Holy Baptism was administered to a grand-son of Dr. Bellows, the famous Unitarian preacher of three decades ago.

The Living Church

Chicago

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

"SERMONS," says Dean Comber, "can never do good upon an uncatechized congregation." The ignorance that largely prevails among those who "profess and call themselves Christians" is incredible. It is not ignorance of abstruse points of theology but ignorance concerning Christ, His Church and His sacraments. "The catechizer," says George Herbert, "will draw out of silly souls even the dark and deep points of religion. The good catechizer will not introduce trivial things, merely to abuse; he will instruct, and grown up people will come with delight to hear good catechizing."

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WE make no apology to our readers for the large space given in this issue to "A few words with the clergy." The subject discussed is one of such exceeding importance to the Church, and is so forcibly presented by our correspondent, that we consider the article well worthy the room given it. We hope the laity will read the article, as well as the clergy; they are sure to learn from it what needs very much to be known.

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THE old fallacy that knowledge and virtue are synonymous terms dies hard. It is a marvel that people should continue to imagine that the mere training of the intellect has any relation to the development of the moral nature. The utmost that can be said is that an educated man may be expected to have a somewhat refined taste, and will therefore refrain from the grosser forms of crime. He is also likely to have some desire to appear well among men. Generally speaking, he will not be a pick-pocket, a footpad, or a disorderly character. He will not be a sneak thief, a shoplifter, or an ordinary burglar. But intellectual training by itself has nothing to do with morals, and the fact that a man has had this advantage will not constitute any assurance that his conscience is more sensitive than it would have been without it. If his propensities are criminal, a one-sided education may only have the effect of opening new fields for their exercise. Mr. Emanuel Friend, a well-known criminal lawyer of New York, has lately expressed in very clear language his conclusions on this subject—conclusions which are the result of abundant experience. The forger, the corruptionist, the poisoner, and the counterfeiter, he says, are normally men of mind and education. "Mental development," he proceeds to say, "does not on the whole increase the moral sense or accentuate the notion of ethical responsibility." "Education begets ingenuity, and ingenuity begets the capacity to violate the law and escape its consequences." There is no doubt whatever that these statements are true. Our modern educators are on a wrong scent. The moral nature must receive its share of training, and no power except that of religion has yet been found which will adequately serve as the instrument of such training. Nothing else supplies convincing reasons why men should cease to do evil and learn to do good.

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OUR Massachusetts correspondent, giving an account of the meeting of "The Church Union" of that diocese, has made mention of a significant speech of Bishop Lawrence. The Bishop referred to the

variety of theological opinions in the diocese, in connection with which he said that the Bishop "could not help being broad in his sympathies." The validity of that conclusion depends, of course, upon what is meant by "broad." Evidently the administration of such a diocese must be tolerant within proper limits, but we do not see why that necessity need affect the Bishop's sympathies or shape his convictions. But we have read with thankfulness the further statement that, "he acknowledged that there had been a reckless loosening of fundamental truths among many people, but there was a reaction which would strengthen the belief in a revival of the evangelical element in theology, and in this direction there must be stronger emphasis, if the Church is successfully to preach the Gospel." We take it for granted that by the "evangelical element" is meant the element of truth as revealed in the Gospel; i. e., the Gospel as recorded by the four evangelists, expounded by the Apostles, received in Church, and embodied in the Creeds. Such truths as the Incarnation, the Virgin Birth, the reality of the Resurrection, are among those which need to be vindicated and held with a strengthened belief, as against all rationalistic vagaries and "Unitarian Episcopalianism."

It is cheering news that in the opinion of one who must know whereof he speaks, an orthodox reaction is setting in. We should like to see some signs of this in such a centre of influence as the Cambridge Divinity School, the head of which has recently been announced as conducting a week day service in a Unitarian church in Boston. But that such a reaction as that of which the Bishop speaks is destined, sooner or later, to grapple with "the reckless loosening of fundamental truths," we cannot for a minute doubt. THE LIVING CHURCH has sometimes been accused of pessimism because it has not hesitated to point to the character of certain popular teachings and to laxity of practice as tending to looseness of faith among many people. That we were justified in this, we now have the testimony of Bishop Lawrence. That we are "pessimistic" is not true, for we have never failed to point out that in the history of the Church such evils are ephemeral, and to exhibit an unwavering trust in the developments of the future. "Truth is mighty and will prevail."

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The Election in Arkansas

WE have not felt inclined to go into the controversy over the episcopal election in Arkansas in all its details. The conflict is one which Churchmen generally can only view with extreme regret. It has reached a degree of bitterness rarely seen in the annals of the Church. The points at issue relate to the regularity of the election. There is no question that Archdeacon Brown had a clear majority of the vote of the clergy, but on the part of the laity he was elected by a majority of one. It is over this lay vote that the contention has arisen. There seems to have been no protest presented at the meeting of the council. The usual testimonials were signed by the members present, and it is one of those who signed this document, fully aware of its contents, who has since become the leader of the opposition. Such a person certainly puts himself in a peculiar position, and the presumption in most minds will be against him. Nevertheless, he might possibly feel himself

justified by discoveries made after the election was over and the Council had adjourned. The attack and defense have gone on very energetically, and the excitement in the diocese has become intense. We regret all this the more, because in this instance the character of the candidate is unimpeachable. He has unusual qualifications for carrying on the work of the Church in what, at best, is a difficult field, and the diocese of Arkansas will hardly find a better man for its leader. By no means an extreme man in Churchmanship, kindly and conciliatory in manner, and with great capacity for hard work, Archdeacon Brown might have seemed an ideal man to effect the reconciliation of opposing factions, and to combine all the Churchmen of Arkansas in a common movement for the advancement of the Church. Whether going there in the face of such a pitiable contest, and of the bitterness which it has aroused, he would be able to disarm opposition and inaugurate an era of peace, is a question which it lies with himself to settle. But the Standing Committees and the bishops have to consider whether the opposition is merely factious, and to be on their guard against admitting a precedent whereby a minority may have it in their power to defeat an episcopal election in any case, if they do but go about it in a sufficiently determined manner.

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Christianity Faulted

IT seems in some quarters to be considered a formidable objection to Christianity that a great number of men do not believe in it. This is spoken of as if it were quite a new phenomenon, and therefore a portentous and fatal thing. As a matter of fact, there is nothing new in it. The Christian religion has never seemed charming to the great mass of worldly people, and there has always been a large and important body of so-called "thinkers," or philosophers, who could not tolerate it. The preaching of St. Paul was "to the Greeks foolishness;" to the philosophers of Athens he was a babler, a "Spermologos"; that is, a superficial gatherer of odds and ends, preaching an incoherent patchwork scheme. Festus, the Roman, thought he had a disordered mind.

Nothing could exceed the contempt of thoughtful people in the second century for the new religion. To such intellects the mild and enlightened influence of the philosophic Antonines was a hundred times more to be desired than the narrow, aggressive, and exacting system of the Gospel. During long periods, human nature constantly broke out in resistance to the moral exactions of Christianity. To put a check upon ambition, covetousness, and lust, is to go contrary to the instincts of human nature. Men will always resist such restraints.

The conditions with which we are confronted have no element of novelty. In the last century it was supposed that Christianity was at the last gasp. All its tenets were assumed to be exploded. Its mission in the world was done. This was the tone of good society. But religion has shown considerable vigor since that day.

We are told that men are ceasing to find any help in Christianity as it has been preached and taught. They want it adjusted to suit their present ideas. This, too, is nothing new. They have always wanted that kind of adjustment. Take the Church's law of marriage, for instance. That belongs to the Gospel of "the medievals and the an-

clients." It is intolerable that the Church should continue to impose such burdens on the enlightened people of this century, to forbid divorce *a vinculo*, and deny the right of a man to take a new wife whenever he can induce a court to rid him of the old one. In the judgment of many, here is a matter in which the Church must readjust her position or they will have none of her.

In a larger view there are many evidences that the real gravamen of much of the talk of the failure of religion to meet the ideas of the age, is the Christian doctrine of sin. While it is true, and ever will be true, that the accusation of guilt finds an involuntary response in the hearts of unsophisticated men everywhere, it is equally true that as the soul in its progress through life becomes familiarized with "life as it is," and does as others do, the sense of right and wrong becomes blunted, and there is an impatience of whatever traces may remain in the heart of the inner accusing voice. What a welcome "adjustment" then, when the assurance comes that the old notions of sinfulness and a guilty conscience are obsolete, that they were only part of an old superstition, fostered by priestcraft, causing men all their life long to be "subject to bondage."

It is said that men complain that the Christian religion does not help them. It never did help men on their own terms. If men have schooled themselves out of the sense of those needs which Christ came into the world to cure, if they no longer feel those cravings and aspirations which shall be satisfied in Him, then the Gospel, in plain truth, has nothing for them. "They that are whole need not a physician; but they that are sick." But it remains true that "wisdom is justified of her children."

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Five-Minute Talks

BY CLINTON LOCKE

CXLII.

THIS talk is meant as a preparation for Lent, and the key-note of it are those piercing words of the Bible, "And the door was shut." In worldly affairs there is not a man or woman of middle age who on reflecting over many opportunities that have come before them, does not often say those words. Is it not astonishing how much of the success and failure of life is bound up in the power to see and grasp the opportunity and to go in at the door when open, not hesitating on the threshold, saying: "Shall I go? Shall I stay? Will I win? Will I lose?" dallying until the door is slammed in our faces. You say often a man tumbles into luck, but if the cases were analyzed, it would be found that he had simply seized the opportunity, caught it flying, and held on to it.

Remember that it depends on what an open door leads into, whether you ought to go in. There are open doors into which we not only should not enter, but rush past them, thanking God we have got past. There are doors flung wide back, which we should seize and hold shut, panting, struggling, doing even as the Scottish countess did, who thrust her arm through the bolt holes, and bore all the agony of the breaking, if so be she could keep the door shut. So we—we must resist unto blood the opening of some doors. How the opportunities for bad swarm around us on every side. How they come up before the boy fresh from the home, ready dressed for the sacrifice: "Here is your chance, seize it!" and he without a moment's

thought, without an hour's resistance, goes in at the open door, and it shuts upon his honor and his purity. I remember once walking with a man in this city, and as we were about to turn into a certain street, he said: "Let us go another way. There is a door in that street I cannot pass; it is too painful; my life was wrecked there."

But let us turn from the open doors of evil to the open doors of good. Are they not as numerous? Are we only tempted to evil and never to good? Is our way just strewn with man-traps, and are there no houses of refuge where we can turn in at the open door? If it were not so, this would be indeed a weary world; but not even the pessimist, looking at everything with yellow, jaundiced eyes, can say that. Not one of us can say without perjuring himself: "I never had a chance to do better; the door was always shut." God puts no man in the world and shuts every door of aid and help and refreshment on him. That would not be a just God. Why, just think of the doors for improvement ever open before your soul. Had you not Christian training? Are not the precepts of our religion familiar to you? Have you not heard again and again the story of the Gospel? Have you ever gone to these doors? Have you ever tried the latch? Have you ever pushed against them a little? Have you ever said: "Lord, let me in"? Have you, to use your Lord's own words, "knocked that it might be opened"? But you say, all this is past; I have had opportunities, but they are gone, the door is shut. Yes, that door may be, but are there not doors open now? Are there not glorious opportunities now put before you? No person with whom conscience ever pleads, who feels the slightest desire to be a better man or woman, or who hopes one day so to be; no man who has any feeling about sin and imperfection, no man who wishes he were nearer even his own standard of good, has a right to say, "The door is shut." Say, if you please, that you neglect your opportunities, but do not say they are not there. We live under the banner of love, and will not our Father give us every chance?

Now this time of Lent, on whose threshold we stand, is an open door. You may have passed it unheeding for many years. You may not ever have looked into the fair garden on which it opened, but this year what hinders you from turning in? It is an immense blessing to have put in every year a well marked time, when every chance is given us by our mother, the Church, for drawing near to our dear Lord, studying His Life, thinking over our own life, for more frequent prayer and sacrament, and for finding out how we are using this life which God has entrusted to us.

The door of Lent may be shut for you next year. I do not refer to the possibility of your death, but to the possibility of the stirring of the heart which you are now feeling, being all frozen into stillness for want of motion. You may grow perfectly cold and indifferent. Sins you now long to throw off may have struck their poisonous fangs far more deeply into you. The duty that now looms up so clear you may see then through a thick mist of doubt and hesitancy. The open door of Lent, which the Church will throw wide back on Wednesday next, press into it, all who are weak and want strength; who are ignorant, but hunger after knowledge; who know the plague of a sinful heart, and long for healing; certainly that includes the writer and all his readers. May it not be our

sad lot to go on postponing and delaying until we feel about this Lent also, "The door is shut"!

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The Spiritual Life of the Priest

BY THE REV. FRED. S. JEWELL, D. D.

I.

THE mere mention of "The Spiritual Life of the Priest" as the subject of this writing, implies a need for its special consideration. That, in turn, presupposes either a lack of just notions as to the nature and claims of the spiritual life, or a want of knowledge as to the measure of its existence among the priesthood. But is there not something invidious in the assuming of either of these suppositions? Does it not appear to be, in some sort, thinking evil of one's brethren in the sacred ministry?

In answer to these questions, it has to be observed that secularization is conceded by all candid thinkers to be one of the worst characteristics of our modern Christianity. Everywhere its baneful influence on the condition and working of the various Christian bodies is too plainly visible not to be felt and acknowledged. But this secularization of religion in the Churches is only another name for worldliness among "those who profess and call themselves Christians."

By that worldliness we mean that paramount devotion to the worldly pursuits and pleasures of society, and that ready acceptance of the principles and methods of the latter, which render the professed Christian in character and conduct quite indistinguishable from the respectable man of the world.

This predominant worldliness is only another name for an unspiritual life. It is certainly a sign and accompaniment of a low state of the spiritual life. It is more than that; it is a sufficient and unfailing cause for it. Hence, the two are natural opposites, and necessarily antagonistic. Just so far, then, as the Church has become secularized, or so far as worldliness prevails among her members, we must admit that just so far a true spiritual life is lacking in both.

Now, while at the outset the members of an organization take upon themselves more or less of the type of its leaders, later on, when its members have become numerous and conscious of their power, they, in their turn, more or less effectively fashion and control its leaders. The Church as an organization is no exception to this law. The prevailing religious characteristics of the people will be reflected in those of the majority of her clergy. Hence, a prevalent low state of the spiritual life in the former cannot be otherwise than accompanied by a corresponding lack of it in the latter. The stream cannot, ordinarily, rise higher than its fountain; but it may, when swollen, set back and foul the waters of the fountain.

The Holy Scriptures clearly show all this to be true. When the people said to Aaron: "Up, make us gods which shall go before us," Aaron responded by making the golden calf, and saying to the people: "These be thy gods, O Israel, which brought thee up out of Egypt" (Ex. xxxii:1,4). Hence, at a later period, the prophet says: "There shall be like people, like priest" (Hos. iv:9). So, when the people of that age said to the prophets, "Speak unto us smooth things, prophesy unto us deceits" (Isa. xxx:10), little else was to be expected than that the prophets should prophesy falsely (Jer. v:31). That

this would necessarily be so was foreseen by the Great Lawgiver. Hence, the stringent provisions made by Him for separating the priesthood from the people, and exempting it from immediate dependence on the popular will.

Now, it would seem that the ancient lesson might well be somewhat carefully coned by us. This adverse working of the popular will finds in our ecclesiastical system elements of power as well as influence. The laity possess the power—and under no adequate check—of choosing their rectors. To this is added the power of the purse, through which they can control the very subsistence of the priest. He may thus easily happen to be so subjected to the popular disfavor, that the alternative presented to him will be subservience and compromise, or conflict and ejection. Under this alternative, it can easily be seen that to maintain his independence and hold to his higher standard of truth and duty, he will sometimes have to be a little more than man, and not much less than martyr.

Taking this into view, it cannot be justly regarded as unreasonable to assume that there is more or less of a true spiritual life wanting among the priesthood. Nor is the assumption uncharitable, when it further considered that this lack is perhaps as much their misfortune as their fault. On the contrary, if, on either ground, so grave a deficiency be possible, it is both just and kind to call attention to the fact; to the prime importance of correcting the evil, and to the means to be employed in endeavoring to accomplish that end.

But without relying on the force of these logical considerations, are there not priests to whom a direct appeal may be made? There must be some who are not only fully aware of the existence of a serious lack of this spiritual life among their own order, but who are also deeply conscious of their own spiritual want and weakness. These, instead of being disturbed because words of solemn admonition and earnest counsel are addressed to them, will be seriously asking, not only how the general want can be corrected, but more especially, how can the spiritually waste places in their own hearts be made to bud and blossom as the rose? To all such no apology need be made for this present writing. They will say not, "prophecy unto us smooth things, prophecy unto us right things."

Boston Correspondence

Unitarianism has taken, of late, a strange freak in Boston. It sometimes impresses the observer it is growing, and then here and there are evident signs of its weakness. As an organization, it is very unsatisfactory to its most ardent supporters, and they are constantly complaining about it in this particular. There is a society, having its headquarters in Cambridge, which supplies, free of cost, Unitarian publications. But there are very few calls, even for these without price and without money. A dozen or more years ago, Channing's works in one volume were circulated and read, but the secret is the modern Unitarian has outgrown Channing, and seldom refers to him. The old-fashioned Unitarian did admire him, but the descendants of this class are either agnostics or have thrown in their lot with Christian Science, which, by the way, is very popular now.

Dr. Savage who held forth at Trinity chapel for many years, and published every week in pamphlet form his sermons, has gone to New York, and his building has been sold. It was thought, for a long time, that this minister would make many converts, and his popularity

showed everything encouraging in this line, but the changes in this city were stronger than could be mastered, and his neighborhood passed over into the hands of a class who did not care for Unitarianism. No one has taken his place. Dr. E. E. Hale is still a conspicuous figure, and an exponent of no mean ability of this tendency, but his influence as a preacher is nothing to compare with his influence as a writer. The former editor of *The Christian Register*, the strong paper in the interests of Unitarianism, has gone into politics, and so far has been successful. For some time it was doubtful what would be the future of this paper, but within a few weeks it has received an endowment, and its continuance is assured.

The Unitarians are very fond of endowing their institutions. It is in every way a wise policy. There is a certain locality in Boston city where this sect is practically dead, but it is perpetuated in a small way by an endowment. A large brick edifice is opened every Sunday morning, where a minister holds a service with sermon and ministers to an average congregation of twenty-five, in a building capable of holding over six hundred. It is only possible to continue this by an endowment. Already one congregation of Unitarians has died in that district, and this is but a fair representation of what is happening in other localities.

Attempts have already been made to perfect endowment plans in weakening congregations, and as long as it is successful something in a mild way may be said of the growth of Unitarianism. The younger generation are unimpressible. They cannot be interested. The Christian Union, which is largely an institution for the young, is successful, not because it is an Unitarian institution, but because it is secular and practical in its methods. It is more like the Peter Cooper's institution in New York city than anything else.

The failure of Unitarianism in Boston may be traceable to two reasons. Its own defendants are cold. Those who have unequal occasions to come out for its support, use their opportunities to disadvantage. If one comes out and asserts, "Why I am a Unitarian," a brother Unitarian exclaims, these are not the reasons "Why I am." There is a strange medley of opinions about the reason for this belief (so far as they have any).

No two reasons seem to govern alike. This is not any personal fault of the believers, it is the fault of the system and the way it is managed. The other reason for its failure is the enduring toleration of Congregationalism. Dr. Gordon, in the New Old South, preaches with satisfaction to the generality of the Unitarians. Christian science has claimed many others, and not a few find a happy and contented life within the precincts of the Episcopal church.

There was a time when the Unitarian body had a grand opportunity for charitable work in this city. That has now gone by. It is their interests that largely hold together the organization which is known by the term, "Associated Charities"; but for practical work through their organizations they are weak and even indifferent. The best feature of this kind of work is now carried on by the Episcopalians and Congregationalists.

In another fifty years, if one is to judge by the change of the last twenty-five years, Unitarianism as an organization will be dead. It cannot stand up against the changes, which are impending at this present time. Endowments may ward off these changes in a few places, but nothing can alter the inevitable destiny of this system.

Boston is filling up with a large foreign population every year. These after a while, and their descendants, make their religious preferences known, and they are not Unitarian, neither are they likely to be. The future of religious thought in Boston lies along the lines of a definite dogmatical theology, and the new signs of its appearance assure the most careless observer that it is not so far away after all.

BOSTONIAN.

Letters to the Editor

"LLOYD'S CLERICAL DIRECTORY"

To the Editor of The Living Church:

I write (unsolicited and personally unknown to the editor) to express my admiration of this most valuable book, which has just come out. No clergyman can well do without it. In printing, binding, accuracy, it leaves nothing to be desired, and one only regrets that some of the clergy have given such meagre notice of themselves and their work. This large book of 473 pages (price, \$1) is edited by the Rev. F. E. J. Lloyd, Oxford, Ohio.

J. ANKETELL.

Weiden, N. Y.

NEXT SUNDAY'S OPPORTUNITY.

To the Editor of The Living Church:

The annual offering for the General Clergy Relief Fund is at hand. Next Sunday is the day when all clergymen of the Church should get up early, and say to themselves: "This one thing I do." "I personally contribute \$100, and besides, I give my congregation an opportunity to join me in the offering. In doing this I exhibit a personal interest in my brethren of the ministry, I obey loyally the order of the Church as expressed in the General Convention of 1895. Beside the large increase of the fund by co-operation of many givers, I establish a claim upon the fund for my own wife and children, which they will not be ashamed to urge in the day of need and necessity when I am gone, and also for myself in old age if I should require assistance." Brethren of the clergy, can we not unite on this one thing? and in such unity of purpose realize a great success for the only society which is in the field ready and anxious to help the widow and orphan of the clergy? It is our own dear ones we are thus assisting and providing for. It is certainly a duty, a something we owe—shall we not find a good conscience in discharging the obligation? And more than this, the wives of clergymen should be greatly interested in this matter, because they can be most efficient in creating an interest in the parish—cannot they at least see to it that the "one dollar" is forthcoming? It is but a little thing, but if all do their duty, the result will be a great sum for general clergy relief in the year 1898. Let liberal souls devise liberal things for this gracious and noble work, and by this liberal thing shall they stand before God rejoicing.

THEO. I. HOLCOMBE.

JOHN WESLEY AND THE METHODISTS

To the Editor of The Living Church:

The whole Church must realize her obligations to the distinguished priest who has depicted so clearly the true position of the man who under God led the first of the three great movements for the revival of the Anglican Communion. The question has been asked: "Were John Wesley to return to the earth now where would he find his true spiritual home, in the Church or in Methodism?" and no adherent of the latter has yet been found to admit that he would unite with any organization save the one in whose fellowship he once declared his calling to live and die, of which he further wrote, "none who regard my judgment will ever separate from her." Mr. Tyerman, an English Wesleyan, from the Anglican zealot's biographer, practically admits all this, with all that the Church now claims, when he sums up Wesley's career thus: "He lived and died a hearty though inconsistent Churchman."

The remarkable growth and prosperity of Methodism in America arises not so much from the fact that its episcopal regimen was in working order before that of the Church of the United States, as from what has been admitted by the staunchest Churchmen, that, as in the Roman obedience at the other extreme, the appointing power has been from above, thus has it been comparatively free from the scandal of unemployed preachers, and entirely so from that of closed chapels. How pertinent and timely then the suggestions made from time to time for the reunion of the two bodies, the one best illus-

trating evolution's great law of continuity, the other that of development. Bishop White's reply to Coke's proposal for valid episcopal consecration for himself and Asbury was admirable in its spirit of Christian courtesy and fairness, but the Church was hardly prepared to take conciliar action at that time.

A lay delegate startled the Missionary Council four years ago, by suggesting the propriety of giving the Methodist "bishops" episcopal consecration if they would take it, but no time was lost in speculating on the impossible. In his sermon before the General Convention of 1892, the Bishop of Western New York suggested the feasibility of the Moravians acting in this way through their episcopal leaders. Something of this kind will unquestionably be consummated through the federation of these bodies with the Lutherans when the latter receive, as they shortly will, the episcopate from Sweden, but the experience of past ages proves too conclusively that any number of sects with the episcopate, even if valid beyond doubt, is not the true ideal of Catholic unity.

The better plan would be for the Church of the United States to incorporate in her organic form more of that wonderful autonomy, particularly in the mission work, which has made Methodism such a power in this land. Why can not our chief pastors order that in parishes and mission stations paying less than, say, six hundred a year, appointments to cures shall come only through them, with an annual revision for re-appointment or assignment elsewhere? This would practically amount to the itinerancy without the time limit, as contended for by so many of the leading Methodists. This would stimulate the mission work of the Church protecting, as Congregationalism cannot, those engaged in it being always employed, and further assuring the people of always being supplied with the means of grace.

T. A. WATERMAN.

St. Andrew's Cross (St. Johnsbury, Vt.)

A CHURCH PAPER IN EVERY FAMILY.—In most families in our part of the country one may find a daily newspaper, often in addition a weekly, and maybe one or two magazines. People deem it necessary to do so in order to keep abreast with the times. Those neglecting to read the newspapers and magazines certainly deprive themselves of a school which they can ill afford to be without. Yet, strange and sad to say, not a few who never would think of getting along without their regular papers, are managing somehow or other (just how we are at a loss to say) to get along without a Church paper. The intentions of these people may be very good and perfectly sincere; nevertheless, this cannot change the results. The weekly Church paper, certainly in our day, is essential to every intelligent, aggressive, and up-to-date Church member. The Church moves and grows; the Church paper every week tells us where and how it moves and grows, and thus keeps its readers in living contact with the very life of the Church. We all stand in need of this contact, therefore the urgent need that the Church paper be read in every Church family regularly every week.

Personal Mention

The Rev. C. E. Bowles has changed his address to 2756 North Lincoln st., Chicago.

The Rev. Walter G. Blossom has resigned as priest-in-charge of the missions at Merrill and Tomahawk, Wis., and should be addressed at 382 Ontario st., Chicago, Ill.

The Rev. Dr. B. A. Brown, of Milwaukee, has been placed in temporary charge of St. Matthias', Waukesha, diocese of Milwaukee.

The Rev. Alfred Brittain has not gone to Ironton, Mo., as erroneously stated in the Church papers, but is still rector of St. Mark's, Newark, N. Y.

The Rev. H. B. Collier has accepted the rectorship of All Saints' church, Watsonville, Cal.

The Rev. Henry E. Cooke has accepted the rectorship of Trinity church, San Francisco, Cal.

The Rev. Wm. V. Dawson has resigned the rectorship of St. John's church, Framingham, Mass.

The Rev. Thomas J. Garland has resigned the rectorship of the church of the Trinity, Coatesville, Pa.

The Rev. M. H. Gates has accepted the rectorship of Christ church, Lonsdale, R. I.

The Rev. B. F. Hall, D. D., has accepted appointment as a canon of the cathedral of the diocese of Iowa, Davenport, Iowa.

The Rev. Canon Heigham's address is changed from Laramie, Wyo., to 442 Seneca st., South Bethlehem, Pa., where he will continue to act as chaplain to Bishop Talbot.

The Rev. James Clarence Jones, rector of St. Thomas' church, Brooklyn, N. Y., has returned to his work, having entirely recovered from the operation for appendicitis which he underwent on Jan. 1st, 1898.

The Rev. J. W. Keeble having resigned Batesville and New Port, Ark., where he labored over four years, was cordially welcomed by the people of the church of the Heavenly Rest, Abilene, Texas, Feb. 2nd, and conducted his first service Septuagesima Sunday.

The Rev. Frank DeFrees Miller has resigned the rectorship of Christ church, Bunker Hill, and St. John's, Gillespie, Ill., to accept the appointment of private secretary to Bishop Seymour, with charge of the city missions in Springfield. Please address accordingly.

The Rev. J. N. McCormick has resigned his position in St. Luke's church, Atlanta, Ga., to accept the rectorship of St. Mark's church, Grand Rapids, diocese of Western Michigan.

The Rev. J. M. McGrath is spending the winter months in Florida.

The Rev. A. J. P. McClure sailed Feb. 5th for a two months' tour in Southern Europe and the East.

The Rev. J. H. M. Pollard, of Charleston, S. C., has accepted appointment of archdeacon of North Carolina for colored work.

The Rev. J. N. Rippey has added to his present work the charge of St. John's church, Mt. Pleasant, Mich.

The Rev. P. A. Rodriguez has taken the charge of St. Paul's church, Murfreesboro, Tenn.

The Rev. James Malcolm Smith has been transferred to the diocese of Newark.

The Rev. Edmund Banks Smith will enter upon his duties as curate of Christ church, Elizabeth, N. J., and vicar of St. Paul's chapel, on Feb. 14th.

The Rev. John Sword has resigned his position at the cathedral of Fond du Lac, and accepted the rectorship of Holy Trinity, Manistee, Mich. After the 16th, address accordingly.

The Rev. Howard Stoy, curate of St. Paul's church, Camden, N. J., has been granted leave of absence for needed recovery of health.

The Rev. H. P. Seymour becomes curate at the church of the Transfiguration, New York, during the present month.

The Rev. Geo. M. Tolson has accepted charge of the church of the Holy Trinity, Hartford, St. Thomas' church, Windsor, and St. Mary's church, Gatesville, N. C.

The Rt. Rev. Ethelbert Talbot, D. D., LL.D., Bishop of Central Pennsylvania, should now be addressed at South Bethlehem, Pa.

The Rev. E. Wilson has resigned the rectorship of St. Maria's church, Mt. Kisco, N. Y.

Official

STANDING COMMITTEE OF OHIO

At a meeting of the Standing Committee, diocese of Ohio (all being present), held Feb. 7th, unanimous consent was given to the consecration of the Ven. Wm. M. Brown, archdeacon of Ohio, as Coadjutor-Bishop of Arkansas. **FREDERICK B. AVERY.**
Feb. 10th, 1898.

Ordinations

The Rev. Joseph McConnell who was lately transferred to the diocese of Marquette from the diocese of Algoma, and then took charge of Grace church, Menominee, Mich., was advanced to the priesthood in the same church, Jan. 25th, by Bishop Mott Williams. The candidate was presented by the Rev. John W. McCleary who, with the Rev. Dr. W. T. Schepeler and the Rev. Geo. W. Lamb, of the diocese of Fond du Lac, united in the laying on of hands.

In St. Mark's church, Syracuse, N. Y., Jan. 19th, Bishop Huntington advanced to the priesthood the Rev. Messrs. Henry S. Sizer and Hobart L. Marvin. The Rev. John T. Rose preached the sermon.

On Jan. 30th, Bishop Brewster ordained to the diaconate Mr. E. Livingsone Wells, a leading lawyer of Southport, Conn. An interesting feature of the ordination was the presentation to the candidate of the New Testament which his father had used when he was an assistant in Trinity parish, New Haven, many years ago.

On the Feast of the Conversion of St. Paul, in Trin-

ity church, Buffalo, Bishop Walke advanced to the sacred order of priesthood the Rev. Joseph A. Leighton, Ph. D., chaplain of Hobart College. The sermon was preached by the president of Hobart College the Rev. Robt. E. Jones. In the celebration of the Holy Communion, which followed, the Rt. Rev. A. Leonard, D. D., Bishop of Nevada, Utah, and W. Colorado, was celebrant.

The Rev. John Mark Ericsson was ordained to the priesthood by the Bishop of Springfield, on Feb. 8th, in St. Ann's mission, Chicago. The Rev. Dr. William J. Gold presented the candidate. The sermon was preached by the Rev. Francis J. Hall. Those who assisted in the laying on of hands were the Rev. Dr. Gold, Dr. Rushton, and the Rev. F. J. Hall.

Died

ANDERSON.—At Seattle, Washington, on Feb. 2nd, entered into rest, Alfredina Milnor, wife of Charles A. Anderson, and eldest daughter of the late Rev. Alfred and Susan O. Louderback, in the 57th year of her age.

BURTON.—Entered into rest, at the residence of his daughter, on the Feast of the Purification, Feb. 2, 1898, the Rev. Gideon J. Burton, minister-in-charge of Christ church hospital, Philadelphia, in the 66th year of his age.

"Numbered with Thy saints in glory everlasting."

FENWICK.—Entered into life eternal at Tallapoosa, Ga., on the 4th Sunday after Epiphany, Jan. 30th, 1898, George Herbert Fenwick, priest, upon whose soul, sweet Jesu, have mercy.

FRENCH.—Entered into rest, at Noroton, Conn., Jan. 27, 1898, William Freeman French, M.D., eldest son of the Rev. Louis and Martha A. French, in the 42d year of his age.

HOTCHKIN.—On Jan. 29, 1898, Helen, daughter of the late Rev. Dr. B. B. Hotchkim, and sister of the Rev. S. F. Hotchkim.

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

RICE.—Entered into rest, at Cuyahoga Falls, Ohio, on Monday, Feb. 7th, Lucy Wetmore, wife of the late Dr. C. W. Rice, in the 86th year of her age.

"Grant her, O Lord, eternal rest, and may light perpetual shine upon her."

SIMONDS.—Suddenly and peacefully entered into life, at Frederickton, N. B., on Sunday, Jan. 23, 1898, the Rev. Richard Simonds, B. A., aged 75 years. In temporary charge of St. Ann's church, Frederickton. For over 50 years a faithful priest of the diocese of Frederickton.

Appeals

(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 districts and forty-one dioceses.

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Remittances should be made to **MR. GEO. C. THOMAS**, treasurer, 281 Fourth Avenue, New York. At present, please address communications to the Rev. **JOSHUA KIMBER**, Associate Secretary.

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

N. B.—All the children of the Church are lovingly requested to take part in the coming Lenten Offering for General Missions, with a view to realizing from their contributions the sum of \$100,000, as a memorial of the late General Secretary, the Rev. Dr. Langford, and in remembrance of his desire that their annual contributions at Easter should reach that sum. Ask your rectors for pyramids.

Church and Parish

EUCCHARISTIC WAFERS.—Priests' wafers, 1 ct.; people's wafers, 20 cts. per hundred. Plain sheets, 2 cts. **ANNE G. BLOOMER**, 26 South 7th Ave., Mt. Vernon, N. Y.

"**THE LEFFINGWELL RECORD**" is now ready for delivery to subscribers. It is a handsome book, and compares favorably with the best works of its kind. It contains genealogical records of about 3,000 descendants of Lieut. Thomas Leffingwell. The editor of **THE LIVING CHURCH** who has been associated with Dr. Albert Leffingwell in bringing out this book, has a few copies for sale. Price, \$10 a copy.

SHOPPING done in any Chicago store, and lowest market prices obtained. Samples sent, goods matched, and styles given without charge to purchaser. Peculiar advantages for buying all kinds of merchandise, especially ladies' fashionable clothing. Highest references. Address **MRS. C. A. BLACK**, 237 Pine ave., Austin, Ill.

The Editor's Table

Kalendar, February, 1898

2. PURIFICATION B. V. M.	White.
6. Septuagesima.	Violet.
13. Sexagesima.	Violet.
20. Quinquagesima.	Violet.
23. ASH WEDNESDAY.	Violet (Red at Evensong).
24. ST. MATTHIAS.	Red.
27. 1st Sunday in Lent.	Violet.

In Vanum Laboraverunt

Psalm cxxvii: 1

BY THE REV. FRANCIS WASHBURN

O, ye who labor to improve the earth
And lift the race to higher altitude,
Without the aid of God, ye strive in vain.
Ye are but Sampsons, blindly turning mill
Which grinds the flour of greed and gluttony.
Ye think that science will alleviate
The ills of life which flow from ignorance
Of nature's secrets only, so ye make
Yon instruments and lighten toil therewith:
Yet woes afflict men till they welcome death,
And sigh for sepulchre, ere it draweth nigh.
Ye break the bands of custom and o'erthrow
The thrones and temples of the centuries,
To raise upon their ruins a new State,
With equal rights its platform and its creed;
And live to see within your brotherhood
Lust eating up the fabric you have spun:
Insatiate man, like Erichthon,
Eating himself to keep himself alive,
Perishing amid his opulence, self-slain
For lack of Heaven's soul-sustaining food.
Ye spend your days in vain activities,
Like Ixion whirling an eternal round,
Chained to the wheel of earthly circumstance:
Your vaunted progress but an interplay
Of matter, acting in and on itself;
Your boasted knowledge, but a worthless horde
Of entities inane, obstructing thought,
Bewildering reason, and destroying faith.

The earth is resonant with dissonance.
This Juggernaut creation man has made,
Is crushing out the life of God within.
Where now the soul subjective which inhales
The air of solitudes with keen delight,
To breathe it forth again in pensive verse,
For aching hearts who need its solacing?
No sylvan wood escapes lust's ravaging blade;
The rugged mountains tumble from their place
To form a pathway for the iron steed;
The foaming waters of Niagara's leap,
That once excited awe in human hearts,
Through artful channels tamely waste their force.
All nature is dissolved that man may gain
Some sensual end, some soulless thing obtain,
Ye nothing spare, ye gross and grovelling men,
Who build your temples to the god of greed,
With fortunes made from sweat drops and from
blood

Oozing with pain from fleshly pores and veins,
From dismantled nature, and a groaning world.

Now atheist prophets, speak, in lauding terms,
Of man's achievements in this physic realm;
Exalting modern science as a god,
Above the prophets and the Lord divine.
A welcome gospel preach to those who hold
Within their grip the leverage of earth;
But not for men who, labor as they will,
Can nothing glean but what lust's reapers leave.
Convince these last, religion is a myth,
But gathered fancies of poetic minds;
This huge contrivance of monopoly
Would fall in fragments with resounding crash—
Like ancient dreams in marble, steel, and gold—
Stained lurid with the blood of anarchists.
The globe a spectacle of ghastly death,
Haunted with spectres of its yesterdays,
With none to mourn or miss the egotist
Who slew himself for lack of faith in God.
Yet something there would be, some sign of life
Upon this earth, though skeptic, man were not—
Beast, bird, and creeping thing would yet exist
And finny tribes would still in waves disport;
Nature would smile in flowers and twinkling stars,
Yea, lavish, all unchecked, by human art,
Her gifts of grass, and grain, of tree, and bush;
Until the earth resumed its primal state.
The work of man would crumble back to dust,
And naught remain to show that he had been,
Who thought to build without the aid of Him
Who out of chaos wrought the universe
And holds all worlds in hollow of His hand!

"Dust to Dust"

THE MESSAGE OF ASH-WEDNESDAY

THE first day of Lent is Ash Wednesday—*dies cinerum*. It witnesses to the geographical origin of Christianity. It came to us out of the Orient, and from a people whose emotions found expression in a picturesque, dramatic way. In grief, penitence, humiliation, the Oriental was wont to cover himself in sack-cloth and ashes. Sack-cloth was "the garment of heaviness," and the ashes a sign of his mortality, an outward and visible sign of the end of all things earthly. We of the Western world are of a more reserved, self-contained temperament. No matter however great our grief or deep our penitence, it does not find expression in sack-cloth and ashes. Still, we may well think of what ashes are, and so of what Ash Wednesday stands for. Ashes are what is left when the flames have done their work. They are type of the perishable. This is their significance in the solemn ceremonial of the Order for the Burial of the Dead. Over each one of us, as over all that was mortal of the millions gone before, it will one day be said—"Earth to earth, ashes to ashes, dust to dust."

It is the message of Ash Wednesday, and this Christians are to have much in mind, not only on Ash Wednesday, but during these great forty days of Lent. They are to think of what will come to an end, perish, and cease to be. The flesh, this mortal body that has been the occasion of such pomp and pride, such sin and sorrow, such humiliation and pain; that has been so loved and cared for, indulged and pampered, will perish, become at last only a handful of dust. "The lust of the flesh and the lust of the eyes and the pride of life," the earthly anxieties, ambitions, hopes and fears, that now so engross our time and thought—come to an end and cease to be. And if we live for and in these things only, then we also shall perish. Then of us as of Ninus, the Assyrian, can it be said—"Ninus who wore a mitre, is only a heap of dust." Ash Wednesday says: "Ashes to ashes, dust to dust." That is, "If ye live after the flesh ye shall die, but if ye through the spirit do mortify the deeds of the body, ye shall live." In a comprehensive way, the "flesh" stands for the things which are seen and temporal; the "spirit" for the things which are not seen and eternal. Ash Wednesday tells us of what dies and of what lives; asks us what will be left of us, when over all that is mortal of us it shall be said, "Ashes to ashes, dust to dust." What will then remain; only dust and ashes? What will last? Whatsoever allies itself to the eternal; to the eternal God through his eternal Son, "Jesus Christ, the same yesterday, to-day, and forever"; whatsoever is good, true, righteous, unselfish, like unto Him who said: "I am the living One, and I was dead; and behold I am alive forevermore, and I have the keys of death and of Hades."

Ash Wednesday tells us of what the special work of Lent is; that it is a time resolutely to look within, in order to see just how it is with us; what will die and what will live. To "live after the flesh" is not necessarily to live in a disreputable way. Not at all. It is simply to live to the transitory, the perishable. From Ash Wednesday on, the earnest soul is to say: I will try to see exactly how it is with me, and in order thereto I will, as far as I can, put aside extraneous things, however allowable they

may be. I will keep before me the example of Him who for our sake did fast forty days and forty nights. I will try to fight the battle that He fought in the wilderness; try to see just what there is in me—if anything—"like unto Him." I will think of his Life and compare mine with it; of His ways and of my ways; of His purpose, and mine, and to know what He meant in saying, "Abide in Me," "Because I live ye shall live also," "This is eternal life that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent," "Whosoever liveth and believeth in Me shall never die"; and what His apostle meant in saying, "We know that we have passed out of death into life," and "The world passeth away, and the lust thereof, but he that doeth the will of God abideth forever."

Whate'er thou lovest, man,
That, too, become thou must—
God, if thou lovest God,
Dust, if thou lovest dust.

8.



THE paper that is published nearest the North Pole is one edited by a Mr. Moeller, among the Eskimos of Greenland. He set up his office in a place called Godthaab, among a people that did not know how to read. Twice a month he makes a long trip on skates through the country to sell his paper. At first his paper consisted of nothing but pictures. Then he put in an alphabet, then added a few words, and at last came to sentences, until now his journal contains long articles on important topics. And so this little paper of his has taught the Eskimos of that neighborhood to read; and what great paper of the world, as *The Mission Field* remarks, can point to a piece of work more useful and enterprising?



THE Chicago Woman's Club announces the opening of a Student's Reference Bureau. Its design is to open a means of communication with sister clubs in the city, and others in distant towns who cannot avail themselves of the facilities afforded by our extensive public libraries. Inquiries upon any subject, art, literature, science, history, and religious and social questions will receive careful attention. The fee of 50 cents must be inclosed, and a reply will be forwarded within two weeks from the date of the letter, or sooner if practicable. Address Student's Reference Bureau, Chicago Woman's Club, 15 Washington st., Chicago.



Dr. Langdon's Reminiscences

TO those familiar with the labors of the late Rev. W. C. Langdon, D. D., it will be welcome news that the memoirs of his eventful foreign residence are to be completed. For many years prior to the Vatican Council Dr. Langdon was the American chaplain at Florence, Italy. But, beyond that, he was also the special representative of a little group of American and English bishops who endeavored to assist the reforming element in the Italian Church by the expression of sympathy and also by furnishing information about the English Reformation.

In this position he became the trusted friend of many leading ecclesiastics, of laymen like Ricasoli, the Premier, and of other reformers like Von Dollinger in Germany, and Hyacinthe in France.

His death occurred in the autumn of 1896. Prior to that he had completed a large part

of his reminiscences of those dramatic times, and had also sketched an outline of the remainder. His executors have chosen the Rev. William C. Richardson, late rector of St. Paul's church, Newburyport, Mass., to complete the work and to edit the whole.

Mr. Richardson had long been familiar with the subject as a special study, and, in the latter years of Dr. Langdon's life had frequently consulted with him in regard to the work, and thus knew his plans and wishes.

The publication of the work may well be awaited with interest, as it bids fair to lay open a good deal of history hitherto little, if at all, known.



A Trip to Mt. Lowe

BY ABBY STUART MARSH

THE traveler in Southern California can almost suit himself with climate and altitude. In the winter months he can climb high enough for snow storms, he can pick roses and oranges; or, if he be exceptionally hardy, he can enjoy a daily dip in old ocean.

Los Angeles, the largest town of Southern California, is sooner or later the Mecca of all pilgrims to the Southern Coast. Within a distance to greatly beautify the landscape, are the Sierra Madre and the San Bernardino ranges of mountains; especially attractive are they when the storm clouds rolling away disclose them in a fleecy covering of snow. One of the San Bernardino range, which displays the perpetual white crown, the children fondly call Old Baldy. Another, of the nearer range called Mt. Lowe, offers to the tourist one of California's pleasantest trips; nothing is, possibly, more unique in its way; inclined railway, mountain hotel with every modern luxury, electric road over chasm and on mountainside, and the quaint tavern beyond. We are not forgetting the observatory, which was, indeed, the objective point of the party of which the writer was fortunately a member. A ride on the electric cars from Los Angeles through Pasadena, the crown of the valley, a suburban town of beautiful homes, brought us to Rubio Canyon, at the foot of Mt. Lowe, or rather Echo Mountain.

Here a car, almost boat-like in shape, was waiting to take us up the incline, 1,500 ft., which has a grade of from 48 per cent. to 62 per cent. There are two cars; as one goes up the other comes down, and yet there is but one track, save at the switch where they pass. The machinery is on the principle of the cable road; and we were much cheered by the assurance that, in case of an accident, which fortunately never has happened, one car could be saved. Our party were not especially timid, and yet some preferred the middle seats. The ascent of 1,500 ft. to the Echo Mt. House occupied but a few moments; the view we then called grand, but it paled in our remembrance in the higher trip the next day. Echo Mt. House was our destination for the night, as we were members of a party in search of astronomical knowledge, which was to be given us, by several lectures, and kind Professor Swift and his fine instrument.

A word first, about the hotel with its luxurious rooms, baths, excellent table; and everything has to be brought up in the White Chariot, as the car-boat is called. It is really marvelous. Immediately around the hotel, wild and cultivated flowers grow side by side, making the air fragrant with their perfume. If one wanted to feel above

and away from the outside world, I can scarcely imagine a pleasanter or surer place to obtain the said effect than the Echo Mt. House.

After dinner, a short up-hill walk brought us to the observatory where we were to hear the lectures and see the wonderful sights which the heavens had instore for us. Upon an open platform, we listened, in the mild evening air, to a most excellent lecture upon the nebular theory, which I, for one, seemed to understand as I had never understood it before; then the darkness had fully come, and the telescope, with its kind manipulator, was ready for us. Saturn was the first and the last upon the programme, as at two o'clock in the morning we were all eager to have the second view of its rings. Very patiently the professor sat upon the ladder, or chair as he called it, and explained the wonderful sight to every member of the line, who waited each his turn. After Saturn we had a fine bit of the Milky Way, and a double double star, from Sirius, I believe, and again a nebular. At first a line of twenty or thirty people stood ready to ascend the ladder; as midnight approached the number dwindled, and but a few waited for the second sight of Saturn, the gem of the night.

A return to the hotel for a few hours' sleep, as we were promised a fine sight at sunrise, and left word to be called at that hour. A sea of fog had rolled in to our very feet, making it appear as though the point on which we were was an island in a rolling ocean of waves. It was a beautiful sight.

The road to the Alpine Tavern, 5,000 ft. above sea level, cannot be adequately described. Imagine yourself in a small open car, run by electricity, moving over chasms, winding around mountains, now the road directly over where you were a few moments ago, and all the time you are looking down thousands of feet into the valley. Just as we were starting, our kind host, the manager of the party, called to me to change my seat to the opposite side of the the car from where I was sitting; but on the upward trip, I could hardly enjoy looking down so far. Two or three thousand feet sheer down is a trial to some heads; and the thought will come, what if the operator should lose hold of his car in some of the most dangerous looking places! Grand natural scenery, however, I think nearly always overcomes such fears; and, on the descending trip, I was able really to enjoy being above the clouds.

The road is a marvel of engineering skill and of the perseverance which overcomes all difficulties. At the terminus of the road is an exquisitely planned building, called "Ye Alpine Tavern." In a huge fireplace a few logs were smouldering, and every one read the inscription above: "Ye ornament of ye House is ye Guest who doth Frequent it." One can hardly imagine a more quaintly pretty place than the said tavern among the surrounding trees. Here I have to make the humiliating confession that I went no higher, did not reach the top of Mt. Lowe; the walk or ride seemed too hard, as the day had become quite warm. Two of our school party added some botanical specimens to the collection we had already made in an early morning walk. California has a most beautiful and interesting flora. One misses the dear old Eastern friends, the buttercups, the trillium, and the arbutus; but there are many beautiful strangers to take their places. The lupine is represented in a number of varieties; one, hoary with Alpine foliage;

age; another, hairy with bristles; there are also several varieties of painter's cup, and every one knows the beautiful golden poppy which makes our California hillsides fairly gorgeous with its bright yellow.

As I said, the descent from the Alpine Tavern was much more enjoyable than the ascent, as one has become used to his unwonted elevation in the world. One of our party who had traveled far and near thought the trip surpassed any to be taken on the mountains across the sea.

To all who attempt this mountain trip, I wish to give one warning: if there be a certain time that you wish to re-gain terra firma—Pasadena—take your place in the boat-like car on the incline as soon as you reach Echo Mt., and remain there; do not leave the White Chariot on any consideration, otherwise you will surely be left behind. A bell rings, and the car starts immediately; and if you are pleasantly waiting on the shaded veranda, there is no hope that you will reach the car-boat in time; for, after it is once started, nothing on earth can stop it. It is like the child who is told that she must go to bed, unwilling though she may be, as the little girl in China wishes to get up. There is a car at the foot of the incline which wishes to come up; and, as I said, once started they cannot stop.

The trip is one to be long and pleasantly remembered; and I am sure no wise person visiting California will fail to take the incline railway to Echo Mt. House and Professor Swift's observatory, and the more interesting trip to "Ye Alpine Tavern" at the top of Mt. Lowe.



Book Reviews and Notices

The Life of Philip Schaff. In part autobiographical. By David S. Schaff, D. D., Professor of Church History in Lane Theological Seminary. With portraits. New York: Charles Scribner's Sons. 1897. Price, \$3.

Few men have filled a larger or more honored place in the ecclesiastical movements of our day than the late Dr. Philip Schaff. He was born in the Canton of Graubunden, at Chun, Jan. 1st, 1819. He said of himself, "I am a Swiss by birth, a German by education, an American by choice." He was indeed a cosmopolitan by nature, education, and environment. He sought to know men and things. He went out of his way to make the acquaintance of eminent men, especially theological teachers. He loved travel, and he traveled widely. He always kept himself interested in everything. He was a "man whose eyes are open." Born in a rather humble station, at the age of fifteen he traveled on foot from his native town to Kronthal in Wurtemberg, where he prepared for the university, finishing his preparation at Stuttgart. His university life was passed first at Tubingen, then at Halle, and finally at Berlin. At Tubingen he came into contact with Baur and Ewald who were then the leading professors there. His deep rooted, pious Swiss Evangelical Calvinism, as he would have described it, withstood the influence of the destructive criticism of these great men. He appreciated their work in making theologians think and study, but he rightly judged that they established no positions that were final. This coolness of judgment was as characteristic of Dr. Schaff as his wide sympathies with men of all schools of thought. His reminiscences of Baur, Ewald, Dorner, Tholuck, Neander, and other famous teachers, are always fresh and delightful. Young Schaff took a very high position at the universities, and would undoubtedly have established himself earlier than most young men in the coveted position of a professor. But Providence ruled otherwise. In 1842-'3 he was lecturing as a *privat docent* in Berlin. In the latter year he was elected to the professorship of Church History and Biblical

Literature in the seminary of the German Reformed church at Mercersburg, Penn., and in 1844 he came to America. "This change," writes his biographer, "undoubtedly introduced him to a career of wider usefulness and influence than Germany would have afforded him, and resulted in his doing more than any one else of his generation towards the naturalization of the Evangelical scholarship of Germany in the United States, and in fact in his securing a unique distinction as mediator between German and American religious thought." In these words a large part of Dr. Schaff's life work is summed up. "His wide personal acquaintance with German theologians gave to his opinions of the state of German theology a freshness they would have lacked if they had been based exclusively upon books." Dr. Schaff, in conjunction with his colleague at Mercersburg, Dr. Nevin, gave to German Protestant theology a breadth, freshness, and expansiveness which shook the Reformed Church considerably, but in the end the "Mercersburg theology" held the ground it had won, and the obscure little seminary became famous both at home and abroad. Drs. Schaff and Nevin had grasped the Church idea, the principle of corporate life and authority. They were stigmatized as disguised Romanists. But it is singular to note that with all this, Dr. Schaff never, apparently, appreciated the position and work of Dr. Pusey, though both were actuated by the same spirit.

From 1864 to 1870, Dr. Schaff was at work in New York, or traveling abroad. For six years he held the secretaryship of the New York Sabbath Committee, and labored diligently to prevent the desecration of the Lord's Day. He was not an upholder of New England Puritan traditions on this subject, but pursued a wise, conservative, and practical course. From this work he was led to become actively engaged in that of the Evangelical Alliance, and he was the organizing spirit of that Protestant effort to accomplish Christian union, on both sides of the Atlantic. He will long be remembered in connection with this remarkable movement. His last public appearance, at the Parliament of Religions, in Chicago, was in the interests of Christian union, as he understood it. In 1870 Dr. Schaff became a professor in Union Theological Seminary, New York, with which institution he was connected until 1893, the year of his death. Here he made his mark as a Church historian, teacher, and author. He had already attained a position of eminence before he became a professor at Union Seminary. His career for the last twenty-three years of his life brought him fame, influence, and the authority of a distinguished scholar. His literary activity was prodigious. Few writers have been so productive. An appendix giving a list of Dr. Schaff's published works contains the title of fifty nine original works in German or English, besides about half as many edited works. In addition to these, "Dr. Schaff's contributions to encyclopædias and reviews and the weekly religious papers are too numerous to mention. They extend over a period of fifty-five years, from 1838 to 1893." Many of his works are cited as standard authorities, especially his "History of the Christian Church," seven vols., and "The Creeds of Christendom," three vols. We refer to this literary productivity because it was characteristic of the man. He was full of thought, of ideas, of erudition, and he felt bound to give it forth naturally and unreservedly. He was by nature a teacher, and by grace, even more than by his extensive and varied learning, a theologian and historian. He early comprehended his vocation, and faithfully lived up to it.

The character of Dr. Schaff, as portrayed, most skillfully and reverentially but with self-reserve, by his son, is most attractive. He was above all earnest, intense, and withal devout, but it was an intensity of soul tempered by great sweetness of heart. He was not only interested in all good things himself, but he had the power to interest others. His earnestness was not obtrusive, but contagious. This was owing partly to his sympathetic nature, partly to his sober good sense and mental balance, his

sense of proportion. Then he was a man of genuine humility and simplicity. He was not self-centred. His private diary gives us the secret of this charm of character,—the centre of his whole being was our Lord Jesus Christ. We do not hesitate to say, in conclusion, that however important Dr. Schaff's life-work may have been, however influential his writings and labors, our interest, after the perusal of this most delightful volume, lies almost wholly in the study of the character of the man himself. This has been delineated for us with a perfection and delicacy to which it is rarely given a son to attain in making that most difficult of all literary ventures, of writing the life of his father.

A World Pilgrimage. By John Henry Barrows. Chicago: A. C. McClurg & Co. Price, \$2.

A bright, charming book of travel, and well named "A World Pilgrimage," for it traverses Europe, Asia, and Africa, and the isles of the sea. It was not a mere pleasure trip, for Dr. Barrows had a great object before him, which was never for a moment forgotten—the setting forth the claims of Christianity as a world religion. He worked hard at it. Here are his two and half days at Ahmednagar, India: "Six addresses, three receptions, visited four schools, went to a native concert, made several calls, attended service at a village church six miles away, baptizing two native converts, visited the famine relief works, seven miles from town, answered some correspondence, and received many visitors." He tells many amusing things about the Orientals who introduced him at his lectures. One said: "For me to introduce the lecturer of the evening is like a mosquito presenting an elephant"; and another: "You see that Dr. Barrows believes with his whole heart in his religion. Now what should we Hindoos learn from this? We should learn that it is our duty to be just as earnest, sincere, and devoted to our own religion as he is to his." The intelligent and ready author speaks warmly of the value of America in the evangelization of Asia. Englishmen often told him how their political position hampered their religious influence, and said: "You Americans have in this a great advantage over us." Dr. Barrows was a good traveler. "In eighty-four days of sea travel, not a moment of sickness, and in all the land journeyings, never a train nor an appointment missed." A delightful book, full of push and force, and just as American as it can be.

With a Pessimist in Spain. By Mary F. Nixon. Chicago: A. C. McClurg & Co. Price, \$1.50.

The advantages of traveling with a pessimist may not be obvious at first sight, but a little reflection will reveal them. Of course she must be taken to see the most alluring spectacles, and in every way fortified against the discomforts of her temperament. So Miss Nixon leads her readers along flowery paths, entertains them with sprightly conversation, while, at the same time, artfully and adroitly informing their minds. Facts about historic towns, churches, ruins, romantic anecdotes about native people, fiction, and folk-lore are here pleasantly intermingled in a way to interest any reader. Intending tourists will find the book a useful guide; those who must content themselves with glimpses from afar of "castles in Spain," will be glad to do so through the medium of such a kindly and agreeable sightseer and cicerone.

A Vindication of the Bull "Apostolicæ Curæ." A Letter on Anglican Orders. By the Cardinal Archbishop, and Bishops of the Province of Westminster. London and New York: Longmans, Green & Co. Pp. 122. Price, 35 cts.

All those who have been following with interest the controversy over Anglican Orders, will be anxious to have this document at once, and to form some estimate of its weight. It is well known that the recognition of Anglican Orders at Rome was fiercely combated by Cardinal Vaughan and the English Romanists, and that they spared no pains to gain their ends. Coming close upon this bitter contest, the Cardinal's unctuous professions of "a wish to smooth the way for the return of Anglicans to holy unity,"

and his talk of a "message of peace," sound somewhat strange in English ears. We do not undertake at this time to enter into a detailed consideration of his voluminous reply to the English Archbishops, further than to observe that a first reading convinces us that its sweeping and arrogant assertions and its gross misrepresentations of well-known facts will do much to discredit Rome in English eyes, and to widen the deep gulf which already exists. It is a significant fact that the Cardinal and his friends should find themselves forced to attempt a labored "vindication," covering more than a hundred pages, of the famous Bull which a few months ago they welcomed as about to bring England to the feet of Rome. It seems the irony of fate.

A Year from A Reporter's Note-Book. By Richard Harding Davis. Illustrated. New York and London: Harper & Bros. Price, \$1.50.

Nowadays, when every other man who wanders a thousand miles from home feels himself competent to father his neatly printed impressions upon a long-suffering public, we are inclined to look askance upon anything in the nature of travel notes. But Mr. Davis' book is somewhat out of the usual order, for, setting aside his literary ability, he has witnessed scenes in a year that another will not see in a life-time. The coronation at Moscow, the millennial celebration at Budapest, the inauguration at Washington, and the Queen's jubilee, are all most interestingly pictured, and have a considerable value to us stay-at-homes. The articles upon Cuba in war time, and with the Greek soldiers, are made up largely from letters written by the author while acting as correspondent for the New York Herald and the London Times. The illustrations are, for the most part, from photographs taken by the author, and hence add, to a greater degree than usual, to the value of the work. Mr. Davis shows himself to be a close and most intelligent observer, and his clear and simple style admirably reflects his observations.

Lin McLean. By Owen Wister. Illustrated. New York and London: Harper & Bros. Price, \$1.50.

Mr. Wister's stories are simple, strong, humorous, pathetic, refreshingly human, and filled with wholesome sentiment; his Lin McLean is worth a dozen ordinary heroes, though himself but an ordinary man and no hero. The tales are of the picturesque West before the barbed wire fence strangled its picturesqueness; and of men who, living as conditions necessitated, were men at nineteen and boys at forty; who had the faults and vices of their surrounding fully developed and freely displayed, yet whose nobler qualities would have shamed many born to the purple. The characters are strongly sketched, the narrative is vividly pictured, and we feel the reality of what we read. Mr. Wister is worthy to be the biographer of Lin McLean; few authors could fill the requirements.

Impressions of South Africa. By James Bryce. With three Maps (Geographical, Political, and Rainfall) and Index. New York: The Century Company. 8vo. Pp. 497. Price, \$3.50.

Mr. Bryce has done in the present volume something more than apply to the production of a work on South Africa the methods he applied in the preparation of his important work, "The American Commonwealth." The physical features of the United States and the superficial aspects of life in the Great Republic were familiar to all reading people, and could therefore be ignored in such a treatise as he had in mind. But South Africa is still to most people a *terra incognita*, and some description of the physical geography of the lower half of the continent, and of its flora and fauna, was indispensable, if it was sought to make a really popular book about this land of the future. So, in addition to a series of chapters on the history and present condition of the colonies and republics, the author describes the scenery and animal life of plain and mountain and valley, and the climatic conditions which affect so potently the country's development. The race problems involved in the rivalry of Dutch and English, and the nu-

merical preponderance of the blacks, are fully discussed, as being perhaps the most serious to be considered in connection with the progress of civilization, and the probable effect of the discovery of gold upon the permanent welfare of the land. The book contains a spirited account of the author's travels, but its main value lies in its strong grasp of political and social conditions. It is destined to be for many years the standard work on Southern Africa.

In Tune With the Infinite. By Ralph Waldo Trine. Boston and New York: Thos. Y. Crowell & Co. Price, \$1.25.

It would not be possible to state the aim of this thoughtful treatise in better terms than in these words of the writer: "The author's aim is to point out the great facts in connection with, and the great laws underlying, the workings of the interior spiritual thought forces; to point them out so clearly that even a child can understand them, and all can grasp them and infuse them into everyday life." The writer is not a Churchman, probably a Quaker, for the whole book is pervaded by the great Quaker theory of the Inner Light. This is, of course, only one name of the Holy Spirit, and the realization of His Presence within us, the Guide of Thought, the great Force ever ready, unless hindered, is now more and more insisted on by every devout writer. To realize and act on this, the writer of the book well says, is not to live in heaven hereafter, but to live in heaven here and now. The book is well worth reading.

Jimty and Others. By Margaret Sutton Briscoe. Illustrated by W. T. Smedley and A. B. Frost. New York: Harper & Brothers. Price, \$1.50.

The verdict of many readers will be: "These are really delightful stories." Jimty, otherwise James T., is the son of a ruined Virginia gentleman, who comes to New York to repair his fortunes. Among the "Others" are varied and interesting characters who move in unusual scenes. The incidents and scenes of the plots are dramatic, though not improbable always. Six drawings, with the attractive exterior, help to make up a handsome volume.

The Anglican Reformation. By Wm. Clark. New York: Christian Literature Company. Price, \$1.50.

When one thinks of the dry and weary histories of the Anglican Reformation which have been a hundred times published, it is a great relief to turn to the clear, concise, impartial, and interesting pages of this book of the Rev. Dr. Clark, of Trinity College, Toronto. It forms one of the "Ten Epochs of Church History," and is the sixth volume of the ten proposed in that series. It falls below none of its predecessors in interest and in avoidance of tiresome and confusing details. The author is no indiscriminate lauder of the Reformation simply because it was against Romanism. He shows plainly the many abuses which followed in its train. The following words are well and truly said: "It is no matter of surprise that so great a revolution should have shaken the faith of many, and unsettled their moral principles, that the withdrawal of some of the old restraints should have bestowed upon many the fatal boon of a liberty which they could only abuse, whilst the alienation of much of the property of the Church was not only to a large extent inexpedient and mischievous, but must have produced the very worst effects upon those who profited immediately by that which must be called robbery, and in some cases, sacrilege."

The discussion of the first and second Prayer Books of Edward VI. is most admirable and clear. Many a long treatise on those documents will not give a reader the information he will get in a few chapters of this book. On the validity of the English Ordinal as vitiated by the omission of the delivery of the sacred vessels to the ordinand, as the Romanists say, Dr. Clark answers that no such ceremony was known in the Roman Church for at least nine hundred years. Romanists say lamely in answer to this, that even if it be modern, no national Church has a right to omit ceremonies sanctioned by the Universal Church. But these ceremonies

never have been universal, and further, such an objection as that would put an end to any reformation anywhere. If it be true then, the English Reformation was unjustifiable. The Doctrine of Intention, as defined in the celebrated Bull of Leo XIII., is well discussed, pp 274-6. No matter what one's Churchmanship may be, certainly any Churchman can subscribe to the concluding sentences of this very fine and impartial book: "If the figures which stand out before us are seldom heroic, it would be difficult to find in any similar period of the history of mankind and within the same compass, an equal number of men so highly distinguished by calm intelligence, extensive learning, a deep and sincere sense of duty to God and man, and a resolute and self-sacrificing devotion to the work to which they believed themselves called by the Providence and Spirit of God."

Iva Kildare. A Matrimonial Problem. By L. B. Walford. London and New York: Longmans, Green & Co. Pp. 332. Price, \$1.50.

This is a clever and entertaining society novel, and has already reached its second edition. Its sub-title must not be taken as indicating that it is one of those terrible novels with a purpose, after the manner of Madame Grand and Mrs. Humphrey Ward, with which a long-suffering public is so grievously afflicted in these days. What the "Matrimonial problem" is we do not propose to reveal, for we should thus rob an excellent story of its point. But we can assure our readers that it is not so serious as to unsettle the foundations of society. We advise them to lose no time in making the acquaintance of Iva Kildare, Lady Tilbury, Reggie Goffee, and Jabez Druitt, all of them charming characters skillfully drawn, and solving the problem, each according to his own taste.

The Service of God. Sermons, Essays, and Addresses. By Samuel A. Barnett, Warden of Toynbee Hall and Canon of Bristol Cathedral. New York: Longmans, Green & Co. Pp. 346. Price, \$2.

While no one would consider Canon Barnett an authority in questions of theology, every one must recognize him as a high authority upon the social problems of the present day. His long experience in the slums of London and his thorough knowledge of humanity, make him an "expert" in dealing with such themes. To all who are interested in social and industrial questions, his book will be of deep interest, and will come as the production of a mastermind. Its contents have been forced from the writer, as he himself says, "not by the study of books, but by twenty-five years' experience of his fellow-men in East London." They embody the results of his long and arduous life of devotion to the service of the poor. His words are clear, strong, many words, pointed with epigram and throbbing with earnestness. They are full of shrewd, practical common-sense. The wide range of topics with which the author deals gives evidence of the breadth of his sympathies, the keenness of his perceptions, and the soundness of his mind. His impressions of American, Chinese, and Japanese civilization are worthy of serious consideration, and his views of missionary work ought to be widely read. There is a freshness about his thought and a crispness in its expression which lends unusual interest to his every word, and stimulates the reader's mind to intense activity.

The Wooing of Malkatoon and Commodus. By Lew Wallace. New York: Harper & Bros. Price, \$2.50.

This is a handsomely illustrated and well gotten up book of poetry, and because Lew Wallace wrote it many people will read it. It is reasonably good poetry, though really good blank verse is about as rare as hen's teeth. One even tires of Paradise Lost, and it is a far cry from that to Malkatoon and Commodus. Malkatoon is the lovely daughter of a dervish. Prince Othman falls in love with her, but the dervish will have none of him until he performs all sorts of feats, and the poem is all about his performing them. Commodus is a drama founded on the incidents in the reign of that degraded wretch who so disgraced the imperial crown.

The Speaker's Commentary

THE first issue of Lloyd's Clerical Directory (The Rev. F. E. J. Lloyd, editor) is before us, somewhat delayed, as might be expected in the first number of a work involving so much detail. With a large amount of labor systematized, future issues will be comparatively easy. The aim of the Directory seems to be about the same as that of our Church Almanacs, adding thereto the clerical record, such as degrees received, parishes served, etc., of every clergymen of whom a report can be secured. The editor seems to have been fairly successful in the inception of this work, and doubtless, with the interest awakened by the appearance of it, will be able to secure nearly all that is desired for future editions. The first outlay of time and labor is very large, and we doubt if the value of such statistics is correspondingly great. After making the start, it is to be hoped that the work will be comparatively easy, and remunerative. The book does not impress us very favorably as to its appearance, its typographical, and other mechanical work. (Church Clerical Directory, Oxford, Ohio. \$1.)

We think that many of our readers will congratulate us on the very favorable arrangement we have made with Messrs. Charles Scribner's Sons, as announced in their advertisement. It is especially fortunate at this time, when clergy and laity are making plans for Lenten work and study, that we are able to help them to a standard work containing just what is most needed for the practical and devotional use of the Bible. Under the terms offered, this great work, which required nearly ten years in its completion, and commanded the best talent in the Church of England, can be secured for a small initial payment, and it will doubtless find its way into the homes of many who could not possibly buy it at the full price, and by a single payment. The ten volumes comprised in it are the result of much compression and careful editorial work, and probably contain more valuable material for private and professional use than any other work of the same extent in any language. The name of the book suggests its origin, the plan being conceived by the Rt. Hon. J. Evelyn Denison, speaker of the House of Commons. He succeeded in enlisting for the discussion of this work the co-operation of the Archbishop of York, and many of the leading ecclesiastics of the English Church. The Rev. F. C. Coon, Canon of Exeter, was chosen as the general editor. Each book of the Scripture was assigned to some writer who made it a special study. All questions arising were referred to the Archbishop and the divinity professors of Oxford and Cambridge. The Speaker's Commentary has been in use now for several years, and has been recognized and accepted as a work of the highest value, reliable, and orthodox, and especially adapted for popular use. It is not a work of technical theology and critical aim, but a commentary upon the books of Scripture as the Word of God, and taking into its scope the history, literature, and devotional use, and endeavoring to throw all the light of modern learning and profound study which can be brought to bear upon the sacred writings.

Periodicals

THE Christian Literature Company, of New York, are exclusive agents in this country for *The Expository Times*, a fact we omitted to mention in our recent review of Vol. VIII.

The Scottish Review opens with an antiquarian paper on "Scottish Municipal Heraldry," which is packed with curious information. An appreciative article on "Lord Tennyson" follows. "A corner of Bretonland," by Col. T. Pilkington White, is very instructive. There are the usual valuable summaries of foreign reviews and notices of contemporary literature.

The Cabot celebrations of 1897 form the topic of the opening article in *The New England Magazine* for February, with several illustrations. There is a fine reproduction of the statue of

John Cabot and his son Sebastian, modeled by John Cassidy. Other leading articles are "New England Influences in California," by John E. Bennett; "The City of Holyoke," beautifully illustrated, as is also "Ancient and Modern Highways."

The *Edinburgh Review* is somewhat more political than usual. The article on "Dongola" is full of fresh information about that portion of the Nile territory now being occupied by the English and Egyptian troops. "The success of the Anglo-Saxons" contains enough "odious comparison" to make any Frenchman excited. There is an excellent review of the works of Mr. Rudyard Kipling. "Mr. Bryce on the Future of South Africa," and "Indian Frontier Policy," are two good political articles.

The *Westminster Review* for January contains a number of vigorous articles, most of which are above the average. "Reform or Disestablishment," by A. G. B. Atkinson, is well worth reading by American Churchmen. The difficulties encountered by English Churchmen on account of the indifference of Parliament are enormous. "Political Disturbances in India" are treated by Lionel Ashburner. "A Protest Against Low Works of Fiction," by T. M. Hopkins, ought to be reprinted on this side of the Atlantic, and so ought "Trades Union Tactics," by Samuel Fothergill. [Leonard Scott, New York, Importers and Agents.]

The *Quarterly Review* for January contains a good assortment of articles. We have been greatly interested in the leading article, "Wagner and the Bayreuth Idea," which affords a very clear and intelligible account of the little understood master of modern music. Wagner himself was even more difficult to understand than his music is. But he seems to have had a definite knowledge of his own conceptions, ideals, and aims, and if he had to suffer much for them, he became a stronger man on that account. "The House of Blackwood" occupies much space in this number, as it does also in the other quarterly reviews. Other important articles are "Ireland in '98"; "Nelson," a review of Capt. Mahan's work, and "Fifty Years of Liberationism."

The frontispiece of *The American Monthly Review of Reviews* for February is a striking portrait of Alphonse Daudet. There is an excellent summing up of the vital elements in the great French writer's career, and a convenient list of his works is appended. "The Traveling Library—a Boon for American Country Readers," is the subject of an article describing this valuable plan for the benefit of those deprived of books. Mr. Walter Wellman gives a valuable summary of the achievements thus far made in Arctic exploration, and of plans now maturing for the immediate future—including Mr. Wellman's own expedition projected for the years 1898-99. This is followed by a collection of opinions on the value of polar discovery, from such experts as Dr. Nansen, General Greely, and Commodore Melville, and from several eminent scientific men.

The *Architectural Record* for the current quarter opens with a sketch of "Palladio," the Vicenzan architect, of whom the family name and exact time and place of birth are not known. His first work, the basilica of Vicenza, was his masterpiece. "The Problem of the Leaning Tower of Pisa" is discussed at length, and with conclusive reasoning, by Wm. H. Goodyear. The writer shows that the eccentric element of obliquity entered into the construction of nearly everything in the famous group of buildings, as well as the tower, though not so boldly. It was undoubtedly an architectural freak, and is discovered in other examples of Italian architecture. A notable paper on "The New Library of Congress" is given by Russell Sturgis; "French Cathedrals" reaches part xiii.; other papers are "School Buildings of New York," and "New York Public Library." All are finely illustrated, interesting, and helpful to the general public, as well as to students of architecture. [Architectural Record Co., 14 Vesey st., New York. \$1 a year.]

A FEW WORDS WITH THE CLERGY.

The following facts and suggestions are respectfully submitted for the consideration of the Clergy of the Episcopal Church, in the confident belief that if the views herein expressed meet with their endorsement, they will gladly do all in their power towards removing from the Church an evil which is seriously compromising her honor and impairing her usefulness:

The Church *cannot afford* to be guilty of any neglect of duty. Did space permit, it could easily be shown that entirely apart from the great injustice done her needy disabled clergy and their dependent ones by her failure to give them proper support in the time of sickness and old age, *the work of the Church itself is greatly hindered*. Certainly we have no right to expect the full measure of God's blessing upon the Church so long as she so persistently neglects to care for His chosen Ministers, "who having borne the burden and heat of the day are now struggling in loneliness and obscurity with undeserved want." If the Church were poor in worldly wealth the present condition of things might be endured with becoming resignation; but we all know she is *not* poor. On the contrary there is abundant reason for believing that from the dawn of Christianity to the present hour there never has been a religious body of any name which, in proportion to the number of its members, possessed so much wealth as does the Protestant Episcopal Church in the United States to-day. If this be true, then our neglect in properly caring for these brethren is wholly without excuse, and the sooner it is ended the better it will be for our *good name* and the welfare of the Church.

The "Fund for the Relief of Widows and Orphans of Deceased Clergymen, and of Aged, Infirm and Disabled Clergymen in the Protestant Episcopal Church in the United States of America," commonly known as the "General Clergy Relief Fund of the Church," is the only Agency the Church has for extending relief to her needy disabled clergy, and the widows and orphans of clergymen in *all* her Dioceses and Missionary Jurisdictions in the United States, and in foreign lands. The General Convention has made frequent appeals to the Church in behalf of this "Fund," the last being in 1895, when the Bishops in their Pastoral Letter wrote as follows: "We beg to call your attention to the fund for the relief of disabled clergymen, and of the widows and orphans of those deceased. Merely to name this fund ought to be enough to command for it the sympathy and help of all whom our words will reach. The existing provision for this purpose is sadly inadequate. To increase it to a suitable amount is a need so real and pressing that Churchmen cannot longer neglect it without a painful reflection upon their sense of obligation to those who, having borne the burden and heat of the day are now struggling in loneliness and obscurity with undeserved want. Let the awakened heart of the Church prove its sorrow for this great wrong by prompt and earnest endeavours to repair it. The unfilled treasury of this hallowed fund puts forth through us not only a pathetic appeal, but a righteous demand for large and constant gifts." Also "Quinquagesima Sunday, or the Sunday nearest thereto that may be convenient," was appointed the time for making an Annual Offering to this fund throughout the Church.

It is cause for rejoicing that many more churches made the stated offering for this object in 1897 than in 1896, but it is much to be regretted that a great number neglected this duty.

How shall it be in 1898?

Many clergymen write me thus: "My church is too poor to give to outside objects, it has all it can do to meet current expenses; my heart is warmly interested in the cause, but," etc. This is not a valid excuse for not aiding this sacred cause. There is not a parish or mission in the entire Church which cannot do *something* for this object, and all should gladly do so. The rule is: "If thou hast much, give plenteously; if thou hast *little*, do thy diligence gladly to give of that little." I am convinced from an extended observation of, and experience in church work that invariably those churches are the most prosperous, both spiritually and financially, which take an active interest in promoting extra-parochial objects. Show me a parish that is all aglow with missionary zeal, where the Woman's Auxiliary is most active, that extends generous aid to the Clergy Relief cause, Church Hospitals, and other deserving charities, and I will show you one which does not permit its Rector's salary to fall in arrears, which speedily extinguishes that wretched abomination—the Church Mortgage—and permits no parochial interest to suffer. *Parish* selfishness is every whit as unlovely and *unprofitable* as individual selfishness. "There is that *scattereth* and yet increaseth, and there is that withholdeth more than is meet, but *it tendeth to poverty*." Others write: "Our diocese has a fund similar to the General Fund, and to this my church makes an annual offering. We cannot afford to make two offerings for practically the same object." This, too, is a most unsatisfactory excuse. Certainly it is the duty of every church to extend generous aid to its diocesan institutions, *but not to the neglect of the General Institutions of the Church*—of which the General Clergy Relief Fund is one. "These ought ye to have done, and not to leave the other undone." This Fund supplies a need which is not met by any diocesan fund, and the latter is intended simply to supplement the General Fund, not to *supersede* it. Moreover, nearly all the dioceses are aided by the General Fund in caring for their disabled clergy, or the widows and orphans of clergymen, and so are placed under special obligations to give it their generous support.

These brethren must be suitably cared for, *no matter how many offerings may be required for that purpose*. It is a cause for which every loyal child of the Church should be willing to make any needed sacrifice.

All right-minded Churchmen cheerfully admit the obligation to contribute to the Domestic and Foreign Missionary work of the Church, however much they may be aiding Diocesan Missions, and this principle applies all the more strongly as to the duty of succoring our own brethren in the Faith, for "If any provide not for his own, and specially for those of his own house, he hath denied the faith and is worse than an infidel."

A prominent Church Clergyman, the Rev. Theodore I. Holcombe of New York, in an interesting article in the Church press, has shown that this cause would be greatly aided if the Church Clergy would become contributors to it to the extent of at least one dollar per annum. The suggestion is a most excellent one, and it is to be hoped will be generally adopted. Not only would the aggregate of these contributions be large, but the example to the laity would be most helpful. Therefore, let all clergymen who are thus generously disposed, remit their contributions to our Treasurer, who will gladly acknowledge receipt of same. It is to be hoped, however, that in making such contribution no clergyman will consider himself released from the obligation of having his church make the prescribed annual offering to this object.

In this connection the question is suggested: If the clergy can give one dollar annually to this cause, could not our lay communicants do equally well? Certainly they could, and better. But it is a most distressing fact that the offerings of the contributing churches to this "hallowed fund" during the past year did not average more than *eight cents* per communicant; and if allowance be made for the proportion given by non-communicants, it would probably be safe to say that the average contribution of communicants was less than *six cents* each. This refers to the contributing churches only. A vast majority of our churches gave nothing! Is it any wonder that there is much destitution among many of our disabled clergy and still more among the helpless widows and orphans of clergymen? "My brethren, these things ought not so to be?"

As a layman, I feel warranted in saying that there is no object connected with the welfare of the Church to which the laity would give more willingly and generously than to this particular one. Why then do they not do so?

I fear the answer is, Because in many cases the clergy do not explain the needs of the cause to their people, and press its claims upon their consciences. In no other way can the present deplorable condition of affairs be explained. I write this with extreme reluctance, and only from an impelling sense of duty. Certainly the clergy should feel at least as much interest in this sacred cause as in any parochial object, and should make every possible effort to secure a *suitable* offering for it. Let every clergyman decide in his own mind what sum his congregation ought to give, and if the first collection does not realize this sum, *have it repeated again and again until it is secured*. Better, far better, that some parochial interest be held in abeyance than that these, our brethren, be permitted longer to suffer.

It is to be hoped the time will come when every clergyman who has served the Church faithfully will, on reaching the age of, say, 65, or sooner if disabled, receive from her a pension of at least \$1,000 per year, and that not as a *dole*, but as his *unquestioned right*. I feel perfectly confident that this happy consummation could be realized within the next five years if the clergy would take a more active interest in the cause.

I would say further, that the "Fund" can be greatly aided if the clergy bring it to the notice of wealthy parishoners, especially with reference to having them remember it in their wills; and I would esteem it a great favor if they would give me the names of such persons, in order that I may correspond with them on the subject.

In a former appeal to the Clergy I expressed the hope that they would have an annual offering made by their respective Sunday Schools for this object, and desire now to renew the request with increased emphasis. Aside from the large sum which could be realized from this source, certainly it is most desirable that the children—the lambs of the Fold—who are soon to take our places in carrying forward the work of the Church, should be taught the duty of tenderly caring for those faithful aged shepherds who are no longer able to tend their flocks. These offerings should be those not of a single Sunday only, but the combined offerings of a number of weeks, such as the Lenten Season, or some corresponding period. As to the Church Offering, I would suggest the importance of giving notice of it on the preceding Sunday, and explaining its claims to the congregation, in order that all may come *duly prepared*.

It is desirable on many accounts that the offering be made at the time appointed by the General Convention, "Quinquagesima Sunday, or the Sunday nearest thereto that may be convenient," but if it be thought that some other date would be productive of better results, of course it should be chosen.

In caring for her superannuated Clergy and their families the Church is much less generous than the Presbyterians, and the same is doubtless true as regards several of the other Christian Denominations, and it is well known that the Roman Catholic Church makes liberal provision for her disabled clergy.

Are you willing that this unenviable distinction should longer attach to our dear spiritual Mother?

If not, then let us all unite in an earnest effort to enable her to deal more kindly with children who deserve so well at her hands.

CHICAGO, February 1st, 1898.

ALBERT E. NEELY,
Financial Agent for General
Clergy Relief Fund.

All remittances should be made to Mr. Wm. Alex. Smith, Treasurer, 11 Wall Street, New York.

Books Received

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

LONGMANS, GREEN & CO.

Vindication of the Bull Apostolicæ Curæ, a Letter on Anglican Orders. By the Cardinal Archbishop, and Bishops of the Province of Westminster. 35c.
Ministerial Priesthood, with an Appendix upon Roman Criticism of Anglican Orders. By R. C. Moberly, D. D., \$4.

Parables for School and Home. By Wendell P. Garrison. \$1.25.

The Life Story of Auer, an Allegory. By Dean Farrar. 50c.

Shrewsbury, a Romance. By Stanley J. Weyman. \$1.50.

THE MACMILLAN COMPANY

The Bible Story Retold for Young People. The Old Testament Story, by W. H. Bennett, M. A.; the New Testament Story, by W. F. Adeney, M. A.

R. F. FENNO & CO.

Satan's Invisible World Displayed. By W. T. Stead.

JAMES POTT & CO.

New Edition of the Prayer Book and Hymnal.

CHARLES SCRIBNER'S SONS

Outlines of Descriptive Psychology. By George Trumbull Ladd. \$1.50.

What is Good Music. By W. J. Henderson. \$1.

FLEMING H. REVELL COMPANY

The Ten Commandments. By Geo. Jackson, B. A. \$1.

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The Seventh Earl of Shaftesbury, K.G., as Social Reformer. By Edwin Hodder. \$1.

WRIGHT PUBLISHING COMPANY, St. Paul

Prayers for Priest and People, the Parish and Home. By the Rev. John Wright, D. D. \$1.50.

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Robert Sanders. By the Rev. T. W. Hart.

THE CHRISTIAN LITERATURE COMPANY

The Age of Charlemagne. (Ten Epochs of Church History, vol. 14). By Charles L. Wells, Ph.D. \$2.

Pamphlets Received

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

The Church Club of New York, 1897.

Twenty-second Annual Report of the Free and Open Church Association.

Civilization and the Church. By the Very Rev. Hamilton Schuyler, Dean of Davenport.

Year Book of St. Thomas' Parish, New York.

A Course of Lessons for advanced Sunday school Scholars upon the History of the Church from Apostolic times to our own day. James Lott & Co.

Annual Catalogue of the University of Rochester.

The Trials of Jesus Christ before the Sanhedrim and Pilate. By J. S. VanCleeef, Poughkeepsie, N. Y.

The Fifteenth Annual Report of the Executive Committee of the Indian Rights Association.

Notes of a Summer Tour among the Indians of the Southwest. By Francis E. Leupp, Philadelphia.

Annual Report of the Trained Christian Helpers.

Proceedings of the Fifteenth Annual Meeting of the Lake Mohonk Conference of Friends of the Indian.

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The Household

Will Some One Start the Hymn?

BY MARGARET DOORIS

The little church invited all, yet one bleak, winter day
 Most of the pews were empty, the choir were all away;
 The organ seemed, somehow, to be just like a fountain sealed;
 No strains of music softly flowed before the people kneeled;
 The prayers and lessons soon were o'er—the anthems only read,
 It seemed as though the soul of things had languished or was dead.
 The priest a moment silent stood within the chancel dim,
 Then said with earnest, pleading voice, "Will some one start the hymn?"
 I think that at the question each heart like mine stood still,
 And some looked questioningly round, who has the strength of will?
 How long a time passed slowly by—a minute—who could tell?
 Before a woman's slow, sweet voice upon the silence fell:

"Jesus, lover of my soul,
 Let me to thy bosom fly,
 While the waves of trouble roll,
 While the tempest still is high."

The closed organ was forgot—forgot the absent choir,
 True praise from fervent hearts welled up, from child and gray-haired sire;
 All felt that they must do their part, and every voice there sang,
 Till through the Church of God that day the music grandly rang.
 If dreary days enshroud our lives, and winter-like cares come
 To blight our joys, and chill our hearts, and all our hopes benumb,
 If summer friends should vanish all, and truest only stay,
 And those who cheered us with their songs are every one away,
 When we have heard the lessons, and joined the fervent prayers,
 And listened to the anthems read, bowed down with anxious cares,
 Oh! let us do as He has bid, and cast them all on Him,
 And let us sing aloud His praise,— "Will some one start the hymn?"

London, Ohio

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Stepping Toward the Light

TRANSLATED FROM THE TENTH EDITION OF THE GERMAN OF PASTOR FRIES

BY MARY E. IRELAND

CHAPTER III.—CONCLUDED

A LESSON FROM "THY WILL BE DONE IN EARTH AS IT IS DONE IN HEAVEN"

In the meantime, peace and quietness reigned within and without the old mill.

The wounded man had so far recovered that after a week of faithful caretaking Frau Harbst came home.

The grandfather and Lora told her of the anger of the miller and of his hurried departure, and since that time they had heard nothing of him.

His absence gave such serene comfort to the hearth that they could not help enjoying it as such peaceful natures could not fail in doing, and they reproached themselves for it, and really felt anxious in regard to him.

One evening the little company of three were gathered about the hearth, for it was cool autumn weather, when the sound of wheels halting at the double door of the mill proclaimed an arrival.

The mother and daughter hurried to the door, and there stood Hans Harbst, so pale, spiritless, subdued, in a word, so changed

that they had no words to express their surprise, but in deep compassion and sympathy led him in, and placed him in his own chair by the fire.

Then Hans Harbst took his wife's hand in his and pressed it, tears dropping from his eyes, and she welcomed them as the eight people in the ark welcomed the dove with the olive branch.

Hans Harbst—the rough, godless man—weeping? Yes, the waters of sin had deluged the mill and its wicked owner, but in the clouds gleamed the bow of promise. He had placed his will against that of his Creator, and had been vanquished.

As time passed on his family saw that the great change in him was permanent. The prayers of his family, the death of his two boys, the warnings of his aged father-in-law had not been in vain, and his whole nature seemed changed. Only once did his former passionate temper evince itself, when Gamburger came in and asked for Conrad; and Hans Harbst bade him go and never enter his door again.

He was deeply touched by the sympathy and compassion of his family, and found such pleasure in the companionship of the grandfather as he had never imagined possible. Through the hours when they were together, the aged Christian spoke of the promises to the repentant man, and at length light dawned upon the soul so long darkened by sin, and he was indeed as a brand snatched from the burning.

"Who would have thought it? Who could ever have imagined it?" would Frau Harbst say to her father with happy tears in her eyes, when the miller would thank God for His great mercy in forgiving him that he might meet his William and Barthol in the home beyond the river.

The only anxiety of Hans Harbst was for his son Conrad whom he had sent out in the world when there was no need, and of this he spoke one evening to his wife.

"The whole earth is the Lord's," she replied serenely. "His watchful eye is over one place as well as another, and we can only pray that Conrad in his far-away home may be brought to do His will on earth as it is done in heaven."

At the suggestion of the grandfather, the family altar was established in the home of Hans Harbst, and the voice which a few



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months before was raised in imprecations and revilings, was now night and morning used in praising God for sparing his life until he could repent, and in gratitude that his stubborn will had been broken and he brought into submission to the will of the Father. His prayer never ended without a petition that God would spare Conrad's life until he, too, would lose his will in that of the Father.

At length a letter came to them from Conrad; he had reached America and could be more contented if he could rid his mind of the thought that he was a murderer. He begged his mother and Lora to reply immediately, and tell him if the man he had wounded was dead.

With tears of joy, the little family read this letter, and Lora wrote to her brother that evening, giving him the happy news that the man he had injured was out of danger, and that the two families were good friends, owing to Frau Harbst befriending them in time of trouble. She added, at her father's request, the change of heart which had followed his great trial and anxiety, and begged him to give up his will to God's will before it was too late. In a postscript she spoke of Gamburger and of her father driving him from his house.

In the regular, peaceful life which the miller was now leading, he quickly recovered his health, the great wheel was started upon its tireless rounds, and it was astonishing to his family and himself, as well as to others, to see the quantity of grain that came. It seemed that God had put it into the hearts of his fellow-men to encourage him in his new life; the business had never been so prosperous, and Hans Harbst never knew the meaning of happiness until he made his peace with God by doing His will.

The pastor, the schoolmaster, and all the congregation of Schafhausen church welcomed him as a worthy member, and after his acceptance there his seat was never vacant.

The second letter from Conrad startled them with a request which the three, as professing Christians, were ashamed that they had not considered of themselves. Conrad wrote that they did wrong to forbid Gamburger their house, who was not at heart evil; instead they should strive to bring him within the influence of a Christian home, and begged them to strive to induce him to come, that he might contrast the life of Hans Harbst with what it had been.

They resolved in family council to follow this advice to the letter, and with their sorrow that they had let one good opportunity slip, was the sweet hope, yes, the blessed assurance, that God's spirit was working in the heart of Conrad.

There was one thing surprised, not to say troubled them, that being his reticence as to employment in order to support himself in the new country; but in their reply they did not allude to it, but waited until he saw his own time to make explanations.

In the meantime, Hans Harbst asked Gamburger's pardon for his inhospitable treatment and invited him to his house, and in time his once discordant voice was raised in the evening hymn of praise.

Time passed on, and for months they had heard nothing more from Conrad. The fragrant leaves came upon the trees in the beautiful spring-time, then the dry leaves of autumn rustled through the forest, and then the huge mill wheel was stopped by ice, yet no letter came. Hans Harbst grew very

anxious, and the others also, but the old grandfather always comforted them by saying, "Let us put our hearts and minds in God's keeping; let us always say His will be done."

One evening the happy little family were sitting by the fire when there came a knock upon the mill door, and the man whom Conrad had almost deprived of life entered, accompanied by a stranger.

"Good evening, friends," he said, "I came late, but he who brings good news is excusable."

"You are always welcome," said Hans Harbst, while his wife placed chairs for them and Lora turned the lamp to a brighter glow, and the grandfather and Gamburger looked upon the newcomers with interest.

"This is my brother-in-law," continued the visitor, "he has just returned from America and has brought you news of your son Conrad and a letter."

With smiles of joy all listened while Lora read the letter:

DEAR ONES AT HOME:—"I have been a miserable outcast, but God put me in a cage with iron bars. That cage was a guilty conscience. But your blessed letter came telling me that I was not a murderer. But while in that prison God reached out His hand to me, and through His dear Son I became a Christian. I have now the bliss of striving to do my Father's will on earth as it is done in heaven."

Then followed an exact account of his experiences in a new country and his reasons for not writing more frequently. He had a long search for employment, had wandered from place to place clothed in rags, depending upon charity, and at times almost despairing.

At length one evening he reached the farm of a German who for the love of the Fatherland gave him shelter and employment. Here he worked faithfully, and after a time married the daughter of his employer, and was now in possession of an adjoining farm.

To his great surprise, he had recently learned that his wife's mother was sister to the man whom he had almost killed. His satisfaction was great to hear that his father-in-law was intending to visit his home in Germany and would carry any messages that Conrad wished to send.

"Praise God from whom all blessings flow," said Frau Harbst when Lora concluded the letter, and they arose and clasped the hand of Conrad's father-in-law, and bade him thrice welcome.

That night before Frau Harbst slept her thoughts lingered long upon the experiences of the later life of the family as contrasted with the earlier; and especially did they linger upon the petition, "Thy will be done in earth as it is done in heaven."

Life In Dawson

AT the time we write—December 1—we are well and have plenty to eat. About 2,000 men, with starvation staring them in the face, have left within the past few weeks, to make a trip of 800 miles. So far, the thermometer has recorded a temperature of from 31 degrees to 59 degrees below zero, and this is the coldest weather we have experienced. The sun rises at 11 A. M. and sets at 1 P. M. There is hardly a breath of air. The following constitutes our dress: A heavy fur cap, the heaviest underwear, two heavy woolen shirts, a Mackinaw suit of woolen clothing, a fur coat, two pairs heavy

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woolen socks, a pair of German socks, a pair of mounted sheep socks, and heavy moose-skin moccasins. The cost of such a suit is \$250, but once donned, it keeps the cold out. I work every day, and do not suffer in the least. Our house is made of spruce logs, chinked with moss. The roof is constructed by laying poles close together, and over them a layer of moss six inches thick, and a top dressing of dirt a foot in thickness. We use a flour sack for the window, as no glass is to be had. Our little hut is as warm as an oven.

Following are prevailing prices: Fifty-pound sack of flour, \$75; beans, \$1.50 a pound; bacon, \$2 a pound; candies, \$1 each; beef, \$1.25 a pound; Arctic overshoes, \$50 a pair; dogs, \$300 to \$400 each; chewing tobacco, \$5 a plug; hay, \$500 a ton; horses, \$250 to \$400; eggs, \$1 each; wood, \$40 a cord, with an additional \$10 to have it sawed; window panes, when they can be had, \$5 each; window sash, with six panes, \$100; meals, consisting of bacon, beans, and coffee, \$3.50; ham and eggs, \$5 a meal.—Correspondence *Indianapolis News*.

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A STORY OF A FAMOUS SINGER

WHEN Parepa was in London she was everywhere the people's idol. The great opera houses in all our cities and towns were thronged. There were none to criticise or carp. Her young, rich, tones are remembered with an enthusiasm like that which greeted her when she sung.

Her company played in London during the Easter holidays ten years ago, and I, as an old friend, claimed some of her leisure hours. We were friends in Italy, and Easter Sunday was to be spent with me.

At eleven in the morning she sang at one of the large churches. I waited for her, and at last we two were alone in my snug little room. At noon the sky was overcast and gray. Down came the snow, whitening the streets and roofs. The wind swept icy breaths from the water as it came up the river and rushed past the city spires and over the tall buildings, whirling around us the snow and storm. We had hurried home, shut and fastened our blinds, drawn close the curtains, and piled coal higher on the glowing grate. We had taken off our wraps and now sat close to the cheery fire for a whole afternoon's blessed enjoyment.

Parepa said, "Mary, this is perfect rest! We shall be quite alone for four hours."

"Yes; four long hours!" I replied. "Nobody knows where you are! If the whole company died they couldn't let you know!"

Parepa laughed merrily at this idea.

"Dinner shall be served in this room, and I won't allow even the servant to look at you!" I said.

She clasped her dimpled hands together like a child in enjoyment, and then sprang up to roll the little center table near the grate.

"This is a better fire than we have at home," said. "Do you remember the scaldino that day when I took you to our museum, and you made great fun of our pot of coals?"

"Yes, and how absurd your Italian fires are! I almost perished."

Parepa leaned back her head against the chair and said in a low voice:

"Mary, that was a good Sunday in Venice, when my faithful old Luiga rowed us round to St. Mark's to early mass, and—"

"Oh! how lovely it was," I interrupted.

"It seemed like a dream—how we slipped through the little canal under the Bridge of Sighs, then walked through the courtyard of the Doge's palace into the great, solemn shadows of St. Mark's. I shall never forget the odor of the incense and the robed priests and the slow intonings. Such crowds of people, all kneeling!"

Parepa looked intently into my eyes and softly laughed in her queer little Italian way. "And," she went on, "then you took me to your church, where your priest read a song out of a book, and the men and women were very sober looking and sung so low—why, I can sing that little song now. I have never forgotten it."

Parepa folded her hands exactly like Scotch Presbyterian folk of the small English church in Venice on the Grand Canal, and sang slowly one verse of our old hymn, "When all Thy mercies, O my God," to the old tune of "Canaan."

"How everybody stared at you when you joined in and sung," I said.

The snow had now turned into sleet; a great chill fell over the whole city. We looked out of our windows, peeping through

the shutters, and pitying the people as they rushed past.

A sharp rap on my door. John thrust in a note.

"My dear friend, can you come? Annie has gone. She said you would be sure to come to her funeral. She spoke of you to the last. She will be buried at four."

I laid the poor little blotted note into Parepa's hand. How it stormed! We looked into each other's faces helplessly. I said: "Dear, I must go, but you sit by the fire and rest. I'll be at home in two hours. And poor Annie has gone."

"Tell me about it Mary, for I am going with you," she answered.

She threw on her heavy cloak, wound her long, white woolen scarf closely about her throat, drew on her woolen gloves, and we set out together in the storm.

Annie's mother was a dressmaker, and sewed for me and my friends. She was left a widow when her one little girl was five years old. Her husband was drowned off the coast, and out of the blinding pain and loss and anguish had grown a sort of idolatry for the delicate, beautiful child, whose brown eyes looked like the young husband's.



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From many complimentary notices received, we submit but one excerpt for want of space.

The Living Church, in a long and scholarly review (Dec. 4, 1897), says:

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For fifteen years this mother had loved and worked for Annie, her whole being going out to bless her one child. I had grown fond of them; and in small ways, with books and flowers, outings and simple pleasures, I had made myself dear to them. The end of the delicate girl's life had not seemed so near, though her doom had been hovering about her for years.

"I had thought it all over as I took the Easter lilies from my window shelf and wrapped them in thick papers and hid them out of the storm under my cloak. I knew there would be no other flowers in their wretched room. How endless was the way to that East End house! At last we reached the place. In the street stood the hearse, known only to the poor.

We climbed flight after flight of narrow, dark stairs to the small upper rooms. In the middle of the floor stood a stained coffin, lined with stiff rattling cambric and cheap gauze, resting on uncovered trestles of wood.

We each took the mother's hand and stood a moment with her, silent. All hope had gone out of her face. She shed no tears, but as I held her cold hand I felt a shudder go over her, but she neither spoke nor sobbed.

The driving storm had made us late, and the plain, hard-working people sat stiffly against the walls. Some one gave us chairs, and we sat close to the mother.

A dreadful hush fell over the small room. I whispered to the mother and asked:

"Why did you wait so long to send for me? All this would have been different."

With a kind of stare she looked at me. "I can't remember why I didn't send," she said, her hand to her head, and added, "I seemed to die, too, and forget, till they brought a coffin. Then I knew it all."

The undertaker came and bustled about. He looked at myself and Parepa, as if to say, "It's time to go." The wretched funeral service was over.

Without a word Parepa rose and walked to the head of the coffin. She laid her white scarf on an empty chair, threw her cloak back from her shoulders, where it fell in long, soft, black lines from her noble figure like the drapery of mourning. She laid her soft, fair hand on the cold forehead, passed it tenderly over the wasted, delicate face, looked down at the dead girl a moment, and moved my flowers from the stained box to the thin fingers, then lifted up her head, and with illumined eyes sang the glorious melody:

"Angels ever bright and fair,
Take, oh, take me to thy care."

Her magnificent voice rose and fell in all its richness and power and pity and beauty. She looked above the dingy room and the tired faces of the men and women, the hard hands and the struggling hearts. She threw back her head and sang till the choirs of paradise must have paused to listen to the music of that day.

She passed her hand caressingly over the

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Write Macbeth Pittsburgh Pa

girl's soft, dark hair, sang on—and on—"Take—oh, take her to thy care."

The mother's face grew wrapt and white. I held her hands and watched her eyes. Suddenly she threw my hands off and knelt at Parepa's feet, close to the wooden trestles. She locked her fingers together, tears and sobs breaking forth. She prayed aloud that God would bless the angel singing for Annie. A patient smile settled about her lips, and the light came back into her poor dulled eyes, and she kissed her daughter's face with a love beyond all interpretation of human speech. I led her back to her seat as the last glorious notes of Parepa's voice rose triumphant over all earthly pain and sorrow.

And I thought that no queen ever went to her grave with a greater ceremony than this young daughter of poverty and toil, committed to the care of the angels.

The following week thousands listened to Parepa's matchless voice. Applause rose to the skies, and Parepa's own face was gloriously swept with emotion. I joined in the enthusiasm, but above the glitter and shimmering of jewels and dress, and the heavy odor of flowers, the sea of smiling faces and the murmur of voices, I could only behold by the dim light of a tenement window the singer's uplifted face, the wondering countenances of the poor onlookers, and the mother's wide, startled, tearful eyes. I could only hear above the sleet on the roof and the storm outside Parepa's voice singing up to heaven,

"Take, oh, take her to thy care."

—Selected.

A YOUNG English lady who has recently arrived in Bengal has decided to become a Yogi or Hindoo nun. She has already donned the ochre robes and has chalked out a programme of work to be carried on in India, the main object of which is the spiritual regeneration of Hindooism, which is much below par at present. She will establish a "convent" at Calcutta. It is likely that she will be joined by another English young lady, at present in London, and who will come out early in December. The lady who has already been converted to Vedantism is a graduate of Cambridge, and while in London was one of the leaders of the woman suffrage movement.—*Bombay Advocate of India.*



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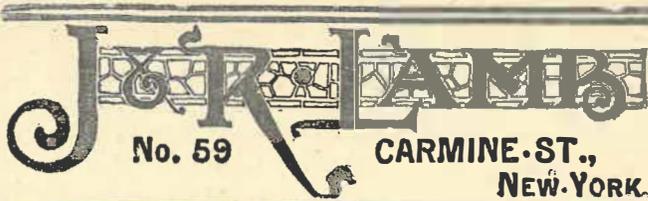
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ONE secret of sweet and happy Christian life is learning to live by the day. It is the long stretches that tire us. We think of life as a whole, running on for us. We cannot carry this load until we are three score and ten. We cannot fight this battle continually for half a century. But really there are no long stretches. Life does not come to us all at one time; it comes only a day at a time. Even tomorrow is never ours until it becomes to-day, and we have nothing whatever to do with it but to pass it down a fair and good inheritance in to-day's work well done, and to-day's life well lived.

It is a blessed secret, this living by the day. Any one can carry his burden, however heavy, till nightfall. Any one can do his work, however hard, for one day. Any one can live sweetly, patiently, lovingly, and purely till the sun goes down. And this is all that life ever means to us—just one little day. "Do to-day's duty; fight to-day's temptations, and do not weaken and distract yourself by looking forward to things you cannot see, and could not understand if you saw them." God gives us night to shut down the curtain of darkness on our little days. We cannot see beyond. Short horizons make life easier, and gives us one of the blessed secrets of brave, true, holy living.—*British Weekly.*

IT was at one time supposed that in sleep the brain was richly charged with blood. How that supposition can ever have arisen we confess we do not understand, but we assume that the theory was that a kind of paralysis overtook those who were wrapped in sleep. This is now confessed to be an error. Sleep ensues when the brain is largely denuded of blood, when cerebral anæmia is established. To partly empty the brain of its blood supply, to keep the head cool, the body sufficiently warm, and to send the blood rather to the lower extremities—this is the physical problem of the sleepless. It is interesting to note that during sleep a great number of the bodily functions continue quite normally without interfering with sleep itself, and therefore sleep is not so like death as some of the poets have imagined. Man asleep is not so profoundly different from man awake: the two chief points of difference, however, being these: a greater indrawing of oxygen and exhalation of carbonic acid, and a complete vasomotor rest. The bedroom and the state of the occupant (assuming the absence of external noise) are the chief factors in the problem. The sleeping room should be airy and cool, never for adult persons, reaching a higher temperature than 60 deg. though young children need greater warmth. The head should never be under the sheets, but exposed and cool. The feet should be kept warm by a little extra clothing at the foot. With a heavy sleeper there should be no thick curtains, but with a light sleeper curtains are essential, as sunlight plays upon the optic nerve and rouses that attention which it is the one object of the sleeper to keep in suspended animation. The bed should never be between fireplace and door or it catches the drafts, and it is more dangerous and more easy to contract a chill in bed than in the daytime, the specially chilly period being about 3 A.M.—*The Spectator.*

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G. W. REYNOLDS of Los Angeles, Cal., one of the oldest traveling men in the United States, is seventy-one years of age. Mr. Reynolds has a ranch, of which he enjoys telling even more than he does of the experiences through which he has passed during his half-century upon the road. The ranch is near San Diego, Cal. The chief product is honey. This product is gained from two apiaries, which Mr. Reynolds visits every time his business permits him to go to Southern California.

"In my apiaries, which are cared for by my son," said he, "there are 140 stands of bees. The honey season lasts from April to July. This season my bees yielded 40,000 pounds of honey, which sells in that country in bulk lots at four cents a pound. Two of the hives gave over 500 pounds each. For ten years I have been interested in bees in a small way, and I take greater interest in them every year. A hive or stand of bees is worth \$2.50. In it are the queen, the drones and the workers, a total population of from 20,000 to 25,000 bees.

"This very good-sized colony," he continued, "resides in a hive or wooden box. In the hives are a dozen frames, 13x7 inches. In those the bees make or deposit the honey, a foundation of wax having been first placed in each frame by the beekeeper, so that the bees may have something to build upon. The honey is taken out of the frames every other week during the honey season. While doing so, there is little need of protecting

the hands. The bees seem most inclined to sting one in the face. So, as a precaution, the man who is removing the honey from the hives wears a straw hat, from the brim of which is hung a silk veil, like they have to do up in the Klondike country to ward off the summer mosquitoes.

"The queen is an absolute monarch within her dominions. She is the undisputed boss of the job. An ordinary bee lives during the working season only forty-five days. Young ones are being hatched out all the time. A bee goes to work at the tender age of three days, and hustles like a veteran for forty-two days. Then it is just naturally all tired out, I suppose, for it dies. The queen lives longer; and when a young queen comes into existence in the hive, she drives the old queen out. Her loyal subjects follow her in her banishment, and that is what makes the swarm.

"In Southern California the bees make water-white honey when the black sage is in blossom. When the white sage is flowering, the honey has an amber tinge. In winter the bees make no honey. Seventy-five carloads of the article are shipped out of San Diego county in good years."—*Denver Republican*.

THE Toronto *Saturday Night* tells the following story of Dean Vaughan: He had been preparing some colored clergymen for mission work, and had invited them to dine with him in the temple. On that day Mrs. Vaughan waited an hour in the drawing room for her guests, but none came. At last she mentioned to the butler that it was odd that the invited guests did not appear. "Yes, ma'am," he replied, "and what's odder still, I've done nothing all the evening but turn Christy's Minstrels away from the door."

A CURIOUS spectacle is to be witnessed on Sundays in the pretty little church of Hampden—always associated with the memory of John Hampden. For there are to be seen a peer of the realm, his wife, and the stonebreaker to the parish council, all assisting in divine worship. The Earl of Buckingham reads the lessons, the Countess plays the organ, while the stonebreaker plays the useful part of verger.

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Children's Hour

Between the dark and the daylight,
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Periwinkle: Or the Little Cripple of St. Faith's

BY CAROLINE FRANCES LITTLE

CHAPTER VI.

THE CHRISTMAS GIFTS

A FEW days before Christmas ten busy little girls were gathered at the house of Mrs. Marston to finish the work which they had begun for St. Faith's Home. They were upstairs in the sewing-room, and it seemed a regular bazar of toys, dolls, caps, and mittens.

"May I come in?" asked a voice at the door, and to the surprise of the girls, there stood their rector with Mrs. Marston. They were all glad to welcome him, and he was very pleased to see how many articles they had prepared in so short a time.

"We never could have done so much if Mrs. Marston had not helped us," said the girls.

"We have put the name of each child on the present we have for it," said Periwinkle.

"That is a good idea," said the rector. "and I think if so many girls could be quiet, that you had better take the gifts around yourselves Christmas afternoon, after the services are over."

"O, we'd like that!" they cried all together.

Christmas Day dawned bright and clear; there had been a nice fall of snow a day or two previous, which gave the proper appearance for the season. All the members of the guild went to the early service at seven, except Mildred; she, of course, had no part or lot in the Blessed Feast. After breakfast the Marston's had their Christmas tree, and Periwinkle and Bessie found many lovely gifts upon it. Mildred persuaded her mother to let her go to church with Periwinkle during the forenoon, and all was so new and strange to her, for though fourteen years of age, she had only a vague idea why the festival is observed. After dinner the girls all met at Mrs. Marston's, and with baskets and bundles started for the Cripple Home. They quite filled up the little parlor, when they reached there and made known their errand to Sister Constance.

"You dear children," she said, "you are learning our Blessed Lord's teaching that it is more of a privilege to give than to receive."

The girls walked quietly up to the hospital-ward, for they knew that there were many whose sufferings were great, even on this festival day. Everything in the room had a bright, cheery look, evergreens were festooned over the mantel-shelf, and wreaths of holly hung over each little bed.

"Merry Christmas, children," said Periwinkle who was the president of the guild, "we have brought you all some presents."

"I got this for you, Elsie," said Mildred shyly, as she laid the fur dog upon her bed.

"Oh, pretty doggie," cried Elsie, "thank you, miss," and she laid her little white cheek against its black head.

One by one the presents were given out, and the wan faces of the children lighted up with pleasure. When all for that room had been distributed, amid a chorus of delighted exclamations from the little voices, weak with prolonged sufferings, Periwinkle said:

"Sister Constance, may we sing a carol to the children?"

"Yes, I should be very glad to have you."

So the band of little workers stood side by side, and began in their sweet, girlish voices a carol that Mrs. Marston had taught them:

"The snow lay on the ground,
The stars shone bright,
When Christ our Lord was born
On Christmas night.

*Venite adoremus
Dominum,
Venite adoremus
Dominum*

"'Twas Mary, Virgin pure,
Of holy life,
That brought into this world
The God-made Man.
She laid him in the stall
At Bethlehem;
The ass and oxen shared
The roof with them.

"Saint Joseph, too, was by
To tend the Child,
To guard Him, and protect
His Mother mild.
The angels hovered round,
And sung this song:
*Venite adoremus
Dominum.*

"And then that manger, poor,
Became a throne,
For He whom Mary bore
Was God, the Son.
O come, then, let us join
The heavenly host;
To praise the Father, Son, and
Holy Ghost."

Then Sister Constance took the girls to the nursery where the little ones were. Here they gave a toy to each, and again sang their carol. From there they went to the school-room, which the older children used as a play-room on holidays, and distributed books, caps, and mittens.

It had proved a most happy day for all the girls in the guild, "the happiest Christmas Day I ever had," thought Mildred, as she laid her head upon her pillow that night.

It was hard for the girls to settle down to their school studies after the holidays were over, and in January came the winter examinations. It had been a puzzle to Mildred how she could get along without her old

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French reader when the class should review the fables and stories. She knew that her old book was still in Madame's desk, and that if she could only procure it, and put her new one in its place, she could easily pass, and no one be the wiser. She thought so much about it that she watched every opportunity to carry out her plan. One day at recess she left the other girls and went back to the school-room, which was vacant. Glancing hurriedly around her, she took her new book stealthily, and crept softly to the platform, and lifting the cover of Madame's desk, she caught out her own book and placed the new one in the same position. When the review first began, Mildred had made poor recitations, but now she suddenly became a very fair translator. At first she felt a little troubled lest she might get found out, but after a few days she forgot all about it, accustomed as she was to stifle the voice of conscience.

The examination day came, and after passing well in history, arithmetic, and other studies, the girls entered upon the French examination, which was the final contest for the prize in scholarship that had been offered to the members of the junior class. Mildred had thus far stood equal to Periwinkle, and now, with the old interlined reader, hoped to surpass her and win the prize.

Just as they were ready to begin, the principal came in and seated herself near the girls.

"Mildred," said Madame, "hand your book to Mrs. Mars, and look on with Periwinkle."

Mildred colored deeply, and did not offer to give the book, but whispered to Periwinkle: "Please give her yours."

"Mildred," repeated the teacher, "you did not hear me, hand your book to Mrs. Mars."

There was nothing else that she could do; she rose, and giving the reader to her, sat down with a red and angry face.

Mrs. Mars recognized the book so neatly interlined with the translation, but said nothing, and the examination went on.

Periwinkle passed very well, and so did many of the others, but Mildred stumbled and mistranslated, and finally finished with the feeling that she had done worse than any one else.

Instead of returning Mildred's book, Mrs. Mars gave it to Madame, and a whispered consultation took place. Madame raised her eyebrows in surprise, quickly opened her desk, and taking out the reader looked at it carefully, and took from it an envelope directed to "Miss Mildred Nickerson." It seemed to Mildred as if she could not endure the agony she was in. She felt the eyes of both teachers upon her, and Mrs. Mars said coldly: "Mildred, here is a letter directed to you, which we have found in this book in Madame's desk. She did not place this book there, but an old reader. Can you explain how this has happened?"

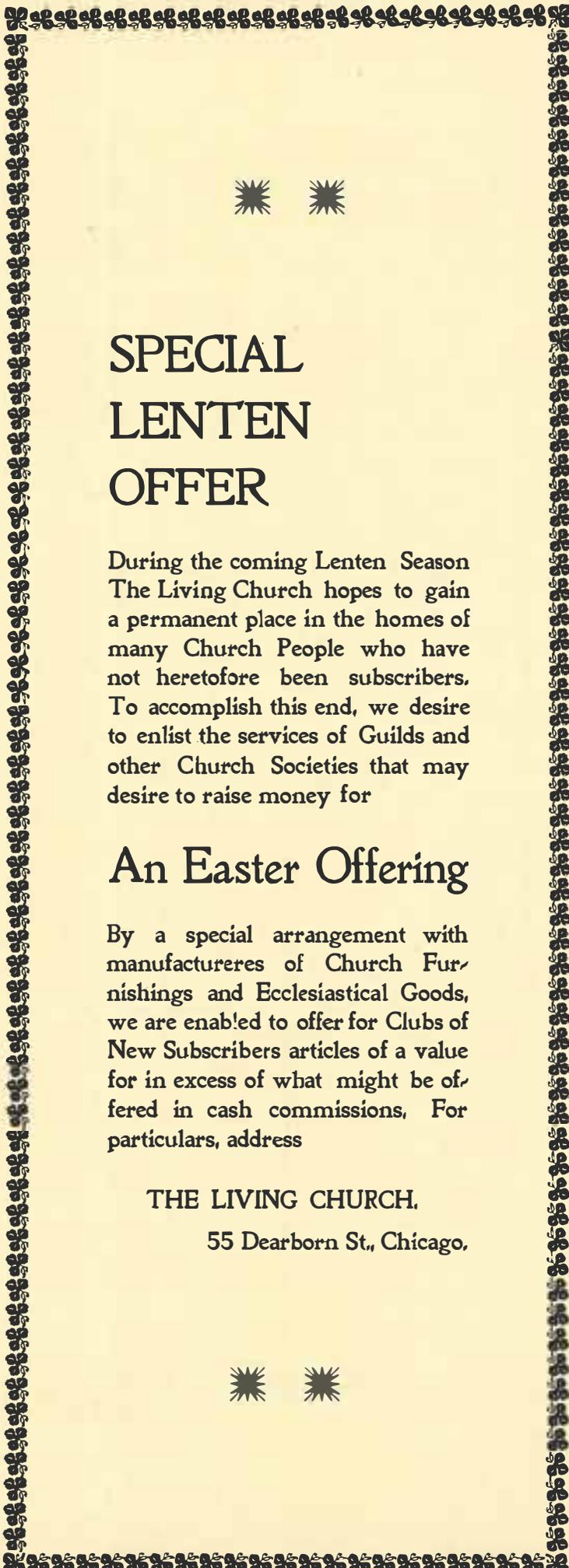
"I cannot," muttered the sullen girl.

"May I inquire how many French readers you possess, Mildred?"

Mildred tried to look bold, but broke down and burst into tears.

Mrs. Mars' school was a very strict one, and the next day it was announced that Mildred was excluded hereafter from the study of French, and also that the prize for scholarship had been awarded to Dorothy Tilden.

(To be continued.)





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Margaret's Denial

BY IZOLA L. FORRESTER

"SAY, sis, will you mend a fellow's coat for him? I want to go skating."

Rob stuck his head in the sitting-room doorway, his coat already half off, and an anxious look on his rosy face, as he glanced at Margaret standing before the mirror arranging her pretty blue Tam O'Shanter becomingly on her brown curls.

"No, sirree!" she replied, crossly. I haven't a minute to spare, Rob, Mr. Barnes told all the girls to come early to-day. Go to mamma."

"She's busy fixing some things for you," said Rob, gloomily, "I think its a funny way to be good to always be trotting off to church, and never being any use at home."

"Rob Elliot, aren't you ashamed of yourself to talk so," cried Margaret, her face flushing warmly. "I have to go to Confirmation instruction, don't I?"

Rob whistled reflectively, "Oh, yes, I s'pose so," he said, "Hope your wings aren't sprouting uncomfortably, though. Perhaps after you're confirmed and have worn that white silk dress, you'll turn over a new leaf home here, and help Mamma a little."

"I think you are horrid," Margaret retorted, the hot tears of vexation filling her eyes. "The idea of making so much fuss because I'm to be confirmed. I like to know how a girl is going to be good with a torment like you around."

She caught up her Prayer Book, and hurried down the hall, but Rob's teasing voice sounded all the way:

"Cross patch, draw the latch,
Sit by the fire, and spin,
Take a cup and drink it up,
And call the neighbors in."

Was it any wonder the door slammed, and there was a heavy frown on the sweet girl's face under the Tam O'Shanter. How could a girl be gentle and amiable when everything was against her, she thought, as she walked quickly along the streets. Rob ought to give up his skating when he knew she had to go to the rectory, and as for mamma working, well, some way, it seemed so much easier for mothers to work than for little girls, and Margaret did long so for the white silk dress Mrs. Elliot had promised her. All the girls would be dressed in white, but only two, Cecily Barnes, and herself, were to wear white silk, and she felt that the whole Confirmation would be a blank for her unless she had the white silk.

To-day, as she sat in the quiet church at Lenten Evensong, with the glorious spring sunlight streaming in through stained glass windows in rays of purple and ruby and gold, an uneasy feeling took possession of her and would not be banished. It was so easy to be good here, in the lowly stillness, broken only by the old rector's gentle voice. Everything was so calm and subdued, so beautifully peaceful, and the world seemed so far away. Yet, when it was all over, and she stood in the open air with the girls of the class, it had all changed, and the old unrest and petulance had returned.

"Is your dress made yet, Margie?" asked Cecily, linking her arm in Margaret's, while they strolled towards the rectory.

"No, not yet. I don't know, sometimes I think I won't have it," answered Margaret, slowly. Cecily's blue eyes opened wide.

"Not have a white dress! Why, Margaret Elliot, what are you thinking of?" she ex-

claimed. Don't you know what papa said about its being the symbol of purity and righteousness?"

"Yes, but what's the good of wearing it, if you have not got the righteousness," blurted out Margaret, then when she saw the shocked look on Cecily's face, she added, "It's so hard to be good, I think. Of course its easy for you with a clergyman for your own father, but I just can't be what he says we ought to. It's all nice enough to listen in church to the sevenfold gifts and the newness of life and everything, but if you had a teasing plague of a brother, perhaps you would find it hard to, to feel like that at home."

"I don't know, I'm sure," said Cecily simply, "but I do know that its right to wear white, and if you're not good, why you've got to make yourself good, that's all."

It all seemed plain enough to her, Margaret thought, and she wondered why she could not be good naturally like Cecily. The rector's instruction was conveyed in a series of friendly talks, that, couched in simple kindly words, appealed to the children far more than a form of catechism would have done. To-day it was about self-denial, and Margaret had listened thoughtfully. "It is self alone that makes it hard to live the Christ-life," he said, in his low kind voice. "Once that is put aside and forgotten, love and consideration for those about us, fill its place, and where formerly, our first thought was for ourselves, in pleasure or pain, we find the beauty of sweet and loving service to others the real sunshine that brightens life's by-ways. To you, my children, who are so soon to receive the wondrous gift of the Comforter, I would say, first learn the secret of self-denial, and the other virtues will come unconsciously, until in a measure, you may show forth in your lives the grand self-sacrifice of He whose sign you bear. Let us pray."

All the way home Margaret thought of those words. Self-denial? Was it because she always thought of herself first, that all her efforts failed?

Rob sat by the window, his chin on his

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hands, disconsolately gazing off towards the park where the last skating of the season lingered. Mrs. Elliot was trying to prepare supper, and keep baby Ethel amused at the same time, a difficult task, for two-year-old Ethel was tired and "squeally," as Rob expressed it. In a flash Margaret saw a new field for action. Before Ethel realized her position, she was in the big rocker in the sitting-room, with big sister rocking her and singing hymns to her.

"Oh, don't, don't sing fims," squealed Ethel, sleepily. "Sing Goosie Muzzer."

And obediently, Margaret sang "Goosie Muzzer" until the little eyelids closed, and baby had gone to the land of Nod.

"That's such a help, derrie," Mrs. Elliot whispered, with a kiss, when Margaret tip-toed out into the kitchen.

"How're the wings, sis?" asked Rob mildly.

"All right. Can I help you with your examples?"

Rob looked at her steadily. "Honest and true?" he said, doubtfully.

Margaret laughed happily. It was such fun to surprise him. "Of course," she answered. "Come on, before supper is ready."

Mrs. Elliot glanced often at the two heads close together under the light of the student lamp, the brown one nodding emphatically over a fractious sum, and the blonde, boyish one listening anxiously. It was different to the usual contentions, and some way she felt less tired at the picture.

The Lenten days passed slowly. Margaret was joyous over her success. Self-denial was the happiest way she knew to be good, and it was so easy, too, and brought its own reward. Rob called her a "brick," now, and she loved to see the tender glance of appreciation from her mother's eyes, over the duties she fulfilled so well and so cheerfully. Once or twice she went to look at the half-finished white silk dress in the bureau drawer, her eyes shining softly as she thought: "I may wear it, after all—the white robe of righteousness, Cecily called it."

Confirmation came on the third Sunday in Lent, and on the Monday before, Rob was sick. For two days the dress lay untouched, while Mrs. Elliot sat by Rob's bedside smoothing his hair back from his hot flushed face, and attending to his wants with the mother's love that never fails. Margaret cried a little when the doctor said typhoid fever, but she stood bravely to her post, and cared for Ethel, and tried to take her mother's place in the household, but at fifteen one is not perfect, and her thoughts would go to the dress, and the coming Sunday. Friday Aunt Ruth came to sit up all night, and while she washed the dishes, Margaret heard her say: "You can have a long rest to-night, Alice."

"I will finish Margaret's dress," said Mrs. Elliot, "she must have it for Sunday."

It was the hardest battle Margaret ever fought, out there in the lonely kitchen. She could see the church on Sunday, beautiful with flowers; see the girls in their snowy, dainty dresses waiting the holy rite, and lastly see herself, alone dressed in dark colors. She leaned her head on the edge of the sink and cried softly. All her trying to be good was really so that she might wear the white silk with a happy heart, and now it was hopeless. She raised her head and returned to the dishes, striving to be brave and content.

When Mrs. Elliot came out of the sick-

room, weary-eyed and tired, Margaret slipped her arms around her neck, whispering lovingly:

"Don't try to finish the dress, mamma, dear. I can wear my dark blue one just as well."

"But, Margie, at Confirmation you surely must"—

Margaret stopped her with a kiss, her eyes shining brightly.

"No, I don't, if you have to work all night long. Anyhow, if I wore it, I'm afraid I should think more of it than anything else. So it is better all around."

"Oh, girlie, I am so pleased to have you speak so," and Margaret felt that she had received reward enough for renouncing a dozen silk dresses, as she tip-toed later into the bedroom and saw the poor tired mother fast asleep.

Saturday night Rob was better, though it was another week before the fever left him, and when Margaret, clad in her dark blue serge dress, with a cluster of the lilies of the valley in her hands, took her place among the girls on Sunday, she had no thought save of thanksgiving, and of a victory won.

FROM RHODE ISLAND.—"Too much cannot be said in praise of your most excellent paper, 'THE LIVING CHURCH.' I have the honor to be numbered among its earliest subscribers, and its interest increases with increasing years. It should be found in every Church family throughout the length and breadth of our beloved land."

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In a house where ferns are kept it is well to induce by means of evaporation, syringing, or spraying as much moisture in the atmosphere as possible, for they can seldom withstand a dry, parching atmosphere. To retain some moisture in the air about the plant, Wardian cases or ferneries are often used with success, or a glass bell is placed over the plant a part of the time. It is well to bear in mind, also, that ferns (with the exception of the hardy upland sorts) grow in moist, shaded places. It is, therefore, essential that they never dry out and that they be kept in partial shade. It is not wise, however, to soak the plants daily, whether needed or not. When new fronds are unfurling, avoid placing the plant in a position where it will be exposed to the full power of the sunlight, as it will sometimes burn or blast the tender young fronds.

THERE are some people who will not be convinced that it is possible to grow maiden-hair ferns in an ordinary dwelling. The other day I saw, in a furnace-heated, gas-lighted house, as pretty a specimen of maiden-hair fern as my one could wish to see. "I grow it just like any other plants," the owner said, "with this exception": Then she lifted the pot from its pretty jardiniere, and I saw that the bottom of the jardiniere contained four or five inches of water, and that the pot rested on a stone placed in the centre that held the bottom of the pot up just above the water.—Vick's Magazine.



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