

The Living Church



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The Living Church

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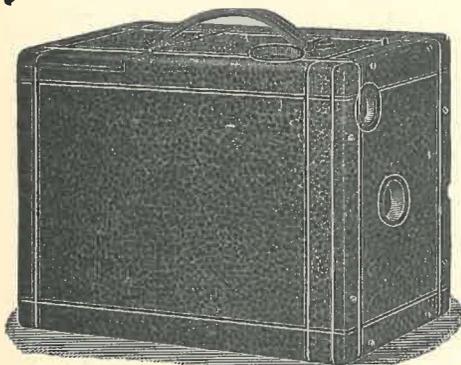
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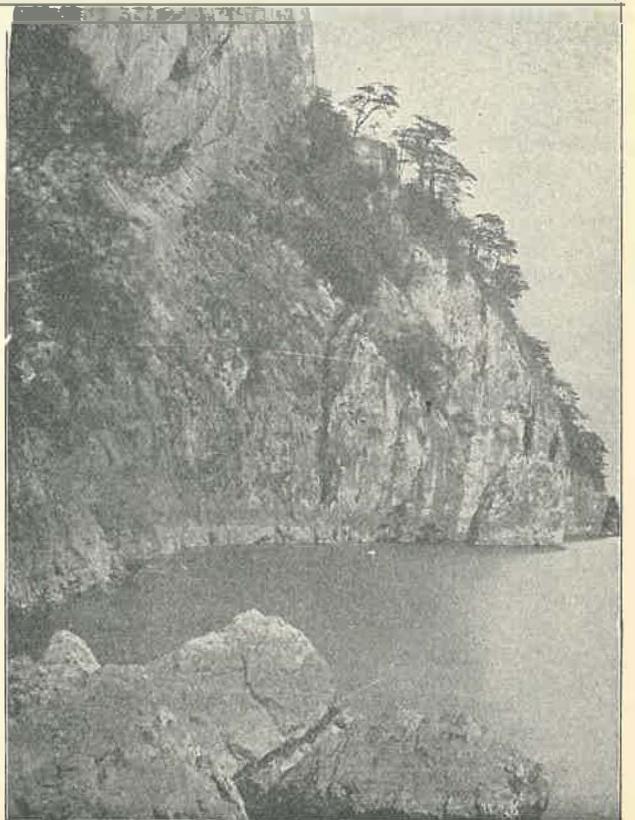
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The Living Church

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

CHICAGO, FEBRUARY 5, 1898

News and Notes

MR. IGNATIUS DONNELLY belongs to that cheerful class of men who do not know when they are beaten. Nothing daunted by Mr. John Fiske's crushing article in a recent number of *The Atlantic*, after which there would seem to be nothing left of Mr. Donnelly and his Shakespearian cipher, this versatile gentleman announces the forth-coming publication of a new work in continuation of the former, and making still more extensive claims. If the statements of the newspapers are true, he expects to show that Sir Francis Bacon was not only the real author of all the plays and other productions usually attributed to Shakespeare, but that the other Elizabethan dramatists are only names for Bacon, and, most remarkable of all, that Don Quixote, of which one Cervantes, a Spaniard, is commonly supposed to be the author, was a product of the same ubiquitous and universal genius, Francis Bacon. All this was amusing for a time, but it is growing rather tiresome.

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AN interesting discussion was held recently in Aberdeen, Scotland, on the question of "The Federation of the Anglo-Catholic Churches." It was clearly pointed out that any scheme for giving the Archbishop of Canterbury additional power or official relations to other Churches was out of the question, so long as his office remained a political one; in other words, that any movement to put the Archbishop in the position of an official head, involves as a prerequisite the dis-establishment of the Church of England. One of the speakers threw out an interesting suggestion, namely, that there should be five "patriarchs," one for India, a second for the United States, a third for Canada, a fourth for the British Empire, and a fifth for Africa. These patriarchs would meet and discuss matters relating to the Church. The speaker thought the result of their deliberations would be "a great moral help." It would certainly be a remarkable body. We doubt if there has ever been anything just like it in the history of the Christian Church.

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IMPORTANT action was taken Jan. 26th, by the University Council of Columbia, in the matter of college athletics. A committee was appointed, consisting of Dean Van Amringe, Prof. Kemp, and Dr. Watson L. Savage, to investigate the individual record of every man on any of the university "teams," ascertaining his standing in all classes, including his record of attendance, and determining his status as an amateur. If it is not satisfactory, he will be debarred from further participation in athletics. All arrangements for athletic contests will be subject to the approval of the faculty. The movement is in line with action already taken at Harvard and the University of Pennsylvania, and aims to lift American college athletics above reasonable objection, and to render the result healthful and consistent with the highest scholarship.

ANOTHER discovery has recently been made in Egypt of a manuscript containing part of the Gospel of St. Matthew. A writer in *The Liverpool Courier* says: "The work of translating the papyri rolls unearthed by Messrs. Hunt and Grenfell whilst excavating at Oxyrhynchus, on the edge of the Libyan desert, and deposited in Queen's College, Oxford, is full of absorbing interest. The latest find is perhaps more astounding than that of the Logia, or Sayings of Our Lord, published some few months ago, inasmuch that this latest discovery contains at least two chapters of the Gospel of St. Matthew. The MS. was evidently written about 200 A. D. According to Dr. Flinders Petrie, this most ancient leaf contains the same Greek text as that with which we are acquainted. This proves the absolute genuineness of our Gospel of St. Matthew; even the slight variations noticed in the Sinaitic Gospels are not found in this, the oldest manuscript extant of the Greek New Testament. It is evident that we have in our possession to-day actually the same Gospel as that with which the Christians of the Apostolic age were acquainted. The fragment carries the date of the writing of St. Matthew's Gospel back to one hundred and fifty years after the time when Christ Himself walked on earth and went about doing good." If this account is true, which there is no possible reason to doubt, this is the most important discovery so far made.

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IT has often seemed incongruous to those who have been present at ecclesiastical functions to contemplate the varied attire of the clergy in procession. Especially in the case of an out-door procession, the sight is often undignified, with headgear ranging from an extreme "Roman" biretta to a high silk hat. At the recent meeting of the New Brunswick (N. J.) convocation, it was decided that all the clergy be requested to bring stoles according to the season's color, and a committee was appointed to decide upon a uniform style of biretta, which all the clergy will be asked to wear.

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THE manager of the Opera house in a western town has made an attack upon the religious societies of the place in a vigorous protest and memorial to the city council. He claims that the churches and the halls connected with them are ruining his business by giving entertainments and concerts of the same description as those for which he has to pay \$100 annually into the city treasury. They, on the other hand, are exempt from this tax. He asks that either his license shall be rebated, or that the churches be subject to the same charge, threatening at the same time to put in variety shows Sunday afternoon and evening, if his petition is not granted. We are no defenders of the practice of giving shows for the benefit of religion, at least to the extravagant extent to which such things are now carried. In fact, in some of the so-called "institutional churches," it would seem as if the entertainment or the social occasion had come to be the central feature,

and religion had fallen into the position of a mere side issue, or accident of the situation, if its observances have not actually given place to a Sunday lecture on natural science, sociology, or subjects of the day. Perhaps such an onslaught as that of this worldly business man, by putting things in their true light, may arouse some people to a realizing sense of the distance to which they have drifted from the old moorings.

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SOUTH Park, Chicago, has a progressive Sunday school, or school which is held on Sunday. It is needless to say that it is "non-sectarian." The purpose, as described in a city paper, is "the entertainment and enlightenment of all who care to attend, as leading directly to that higher development here, which tends to a realization of the life hereafter." On a recent occasion, a lecture on landscape gardening, with stereopticon views, was the feature of the afternoon. "The first steps in gardening on a small or large place were shown; then the gradual advancement to the highly perfected state, as taught by Cornell University." A useful feature was the exhibition of some of the unsightly places about South Park, with suggestions for their improvement, dwelling upon streets well-kept, and the unsightly ones; well-kept and ill-kept lawns; homes neglected, and those beautified by grass, flowers and vines, "which certainly only tend to elevate." Prizes in the shape of the "Youth's Companion," or the "Ladies' Home Journal" were distributed to those who had been most successful in raising nasturtiums and morning glories. The newspaper expresses the conviction that "these things certainly lead to the elevation of thought, the cultivation of word, and the improvement of deed." There can be no doubt that this is a commendable kind of entertainment with a quantum of instruction thrown in, and that a good purpose is served in keeping a number of boys and girls out of the street. But it is not altogether harmless when people affect to call this sort of gathering a "Sunday school," and speak of instruction in landscape gardening, the cultivation of flowers, and good taste in billboards, as "religious."

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LEO XIII. celebrated, on the first of January, the sixtieth anniversary of his first Mass, and on Feb. 2nd he celebrated the twentieth anniversary of his elevation to the tiara. Only eleven (if we include St. Peter) of the Bishops of Rome have reached a pontificate of twenty years, and not one before the present Pope has celebrated two anniversaries such as those above noted. —The latest novel ecclesiastical proposition is the erection of a building in Washington for people of all denominations and of no denomination, to be known as the International Rendezvous. Here all theories on all subjects may be advanced by lecturers in all languages and on all days of the week. The project, says *The Congregationalist*, sounds like the summer aspect of Boston Common plus a roof, or Green Acre minus the Piscataqua river.

Bishop Doane's Lectures

As already announced in these columns, the lectures for 1897-98, on the Charlotte Wood Slocum Foundation, under the auspices of the Hobart Guild of the University of Michigan, were recently delivered at Ann Arbor, by the Rt. Rev. William Crowell Doane, D.D., LL.D., Bishop of Albany. The general subject of the lectures was, "The methods and the meanings of the manifestations of the risen Jesus." This theme was elaborated in six lectures, under the following special titles: 1. The manifestation to patience; 2. The manifestation to penitence; 3. The manifestation in the Scriptures and the breaking of the bread; 4. The manifestation in the body of glory to the disciples in the room; 5. The manifestation to St. Thomas in the room and to St. Peter at the Sea of Tiberias; 6. The manifestation for the pastoral office and for the ministerial commission. We give in this and next week's issue a concise report of the lectures.

I.

The simplest statement of the Church's faith in the great fact of our Lord's Resurrection is the article of the Constantinopolitan Creed, that Jesus "rose again the third day according to the Scriptures," a statement which the fourth Article of Religion develops by saying, "Christ did truly rise again from death, and took again his body with flesh, bones, and all things appertaining to the perfection of man's nature"; in opposition to which the favorite form of false doctrine is the Eutychian heresy that the resurrection body was "aerial," or practically only an apparition, and the favorite theory of doubt and denial is that enthusiastic men and emotional women mistook a phantom for a substantial reality. But one who examines the story will be convinced that only a tremendous power of evidence overcame the incredulity of every one of the witnesses; and although there was, of course, a difference between our Lord's appearance before and after the resurrection, and although we are unable precisely to define the difference, it was not that between reality and unreality. Men err in approaching the problem as though it made a tremendous demand on unreasoning faith. Nature has always witnessed to the inevitableness of life through death; corruption is the means of life, "that which thou sowest is not quickened except it die," and the hatched egg, the growing wheat, are types, not merely of immortality, but of physical life. The Christian doctrine of the resurrection is of the future immortality, through death, not only of the soul, but of the man.

The Resurrection of Christ is distinguished from all this, we say, in that it is miraculous; but it is so only as other events are miraculous, in the omission of the element of time, and of the perfection of the processes by which the results are wrought. That wild theory which denies the identical reality of the resurrection body, creates, as the credulity of unbelief generally does, more incredible difficulties than are involved by intelligent faith; it leaves unaccounted for the body in which Christ's human soul dwelt for 30 years, and makes either that an unreality or the resurrection body a mere apparition. We must insist on this distinction that our physical life on earth is but the seed-existence, the egg-life, awaiting the sloughing off of the outer covering, "the rolling away of the stone"; whereas Christ's human nature was the perfect nature of Adam, in which was no element of death, and which, united in the Incarnation to the Godhead, needed no stripping off of mortal flesh to reveal the body of glory.

We now come to the proof by which the risen Lord convinced the witnesses to whom he appeared, of the reality and identity of the resurrection body. The first manifestation was to Mary Magdalene in the garden, in the early morning of Easter Day. It might well be called the manifestation to patience, because she had not only been patient in staying away in obedience to the law of the Sabbath, but at the empty grave she had stayed behind the other women

and the Apostles, still weeping and looking in. We must notice that there is no emotional expectancy which creates what it pleases, only desolation, emptiness, despair. Through her tears and the dim, early light, she does not even know the subtly transfigured Lord, till she hears those two irresistible evidences of identity, the tone of the beloved voice and the sound of her own name. The lesson of this manifestation seems to rebuke one of the chief sins of our age, our headlong rush into denial and our hasty decision of important questions on ill-considered grounds. With rash superficiality which an inquirer into science would disdain, we give up faith and hope before some unexpected difficulty, while God is only trying our patience.

We may call manifestations to patience the three which St. Paul records in the words, "He was seen of Cephas, after that he was seen of James, last of all he was seen of me also." In connection with this passage we must note carefully two points: the emphasis which St. Paul lays on the word "seen," which he uses four times, and which in the Greek is the verb *opsesthai*, the word of vivid, physical, essential sight, not *theoretin*, which seems to have a suggestion and association of relative unreality; and, secondly, the enormous value of St. Paul's testimony to the truth, since two of these manifestations are recorded nowhere else; since in his undisputed Epistles are contained the whole Gospel and the whole Creed; and since he, so far from having been from the first a devoted disciple, was won over from the most intense prejudice. The appearance to Cephas, to resume, although alluded to by St. Luke, is involved in obscurity. Yet, we can easily imagine the tenderness of this first meeting since the terrible moment of St. Peter's denial; and St. Peter himself gives us a valuable intimation as to the unwearying love of Christ for souls, in the passage in his Epistle whence comes the Article in the Creed, "He descended into hell." When we educe the lesson of this appearance to Cephas, we see that he stands for two sorts of people: First, for the headlong and fearless, the overconfident and unbalanced man who, instead of being held back from an open religious confession by the fear that he, like Peter, may fall away, should be encouraged, like St. Peter, to make that confession and then rely on the grace of the Holy Spirit of God; he stands, secondly, for the man who, through indifference or cowardice, has virtually denied his Lord, and has need of a true penitence, wrought out in shame and sorrow and helped by the longing love of Christ.

The James to whom our Lord next appeared was probably neither of the Apostles of that name, but probably was he who was afterwards Bishop of Jerusalem, and was one of the four relatives of Jesus of whom St. John says, "neither did his brethren believe on him." Or this meeting we know nothing more. James was a man who had known our Lord from childhood and was quite familiar with the earlier and later marvels of his earthly life, and yet his heart and mind were untouched. There are many such in the world to-day—those who have always been familiar with God's workings in the world, have heard him in the Scriptures, and have handled Him in the mysteries of religion, yet who are personally untouched, formal, unbelieving, whose religion is merely a matter of words and of fashion. Such men need just what our Lord vouchsafed to James, that He should be "seen of them." If they could only realize how poor and thin is their formal familiarity, how much poorer and thinner than honest denial or anxious doubt, they would at least do something toward creating a vacuum which our Lord will come some day and fill.

With the manifestation to St. Paul we are all familiar, and it was a cardinal point in the history of the world; for on it opened the door of national exclusiveness to admit the world to the privileges of the Gospel. St. Paul's conversion was from error to truth, and not from sin to holiness, and except that it was miraculous in dispensing with the element of time, it

was like many another conversion which has rewarded honest and careful investigation. It was not moral, but intellectual and spiritual; the rancor of the persecuting Jew became the zeal of the preacher to the Gentiles. The evidence of it is impregnable, there were many witnesses, the effect on St. Paul was physical as well as spiritual, it was sealed by his Baptism and consummated by a life of service, and the great body of dogmatic theology which makes the larger part of the New Testament, is the crown of this mass of proof. The manifestation of St. Paul differs from those of others, in that to them was restored something which had been owned and lost, while St. Paul's conversion was the conquest of a mind, the change of active and intelligent rejection to belief as active and logical. The Saul of our day is the unbeliever by inheritance or circumstance, confirmed in his error by the virtuous lives of some who reject the Faith, and by the unlovely light in which truth has been presented to him. For him this story is full of hope. The same Lord who worked His own miracle of the resurrection may yet work the greater miracle of the bursting of spiritual life from the grave of ignorant unbelief, by the bestowal of the essence of all personal religious life, the sight and knowledge of the Risen Lord.

(To be continued.)

Consecration of Dr. McVickar

The Rev. Dr. William N. McVickar, D. D., was consecrated Bishop-coadjutor of the diocese of Rhode Island, on Thursday, Jan. 27th, at the church of the Holy Trinity, Philadelphia, in the presence of one of the most notable gatherings of Church people ever assembled in that city.

The Bishops assembled in the rectory. The clergy of the diocese of Pennsylvania and visiting clergy from other dioceses, with the Standing Committees of Pennsylvania and Rhode Island, met in the parish house. Under the direction of Ewing L. Miller, assisted by the Rev. Messrs. L. B. Edwards and J. F. Bullitt, the procession was formed and entered the church, while the processional hymn, "O Zion, haste, thy mission high fulfilling," was sung by the chancel choir, supplemented by a volunteer female choir in the organ loft, both organs being connected by electricity, and so used together for the first time.

The commission to consecrate, signed by the venerable Dr. John Williams, Presiding-Bishop, was read by Bishop Satterlee. Bishop Doane, as acting presiding Bishop, began the Communion Office; Bishop Coleman was Epistoler, and Bishop Scarborough, Gospeler. The Nicene Creed was said (not sung), followed by the singing of the hymn, "Lord, speak to me that I may speak." The sermon was preached by the Rt. Rev. Dr. Randolph, Bishop of Southern Virginia, whose text was, "Paul, a servant of Jesus Christ," Romans i: 1; and at its conclusion, the Bishop-elect was presented for consecration by Bishops Whitaker and Lawrence. The certificate of election by the convention of the diocese of Rhode Island was read by the Rev. Dr. C. A. L. Richards; the certificate of consent of the several Standing Committees of the general Church, was read by the Rev. Dr. C. C. Tiffany; and that of the House of Bishops, by the Rev. Dr. J. Livingstone Reese, the registrar.

After the promise of conformity, the Litany was said by Bishop Hare. Dr. McVickar was then invested with the "rest of the episcopal habit," and the *Veni Creator Spiritus* was said by the presiding Bishop, and others present, antiphonally. Following the appointed prayer, the three consecrators, Bishops Doane, Jaggard, and Potter, with Bishops Whitaker, Lawrence, and Randolph, laid their hands upon the head of the elected Bishop. Bishop Doane was celebrant of the Holy Eucharist, assisted by Bishops Whitaker and Potter.

After the services, luncheon was served to the clergy at the Aldine, and the new Bishop there received the congratulations of his friends. Bishop McVickar preached his farewell ser-

mons at Holy Trinity on Sunday, Jan. 30th; his resignation as rector took effect on and after Feb. 1st.

Throughout the entire day of the consecration, letters and telegrams of congratulation poured into the Bishop's study, expressing the joy of his many friends in this and other countries on his elevation to the Episcopate.

Before taking up his new work, Bishop McVickar will take a short vacation, going for rest to the Hampton school, in Virginia, of which he is a trustee, and also spending a few days farther south. He expects to begin his work in Rhode Island, March 1st.

The congregation of Holy Trinity have presented their late rector with a purse of \$12,000; and a lady member of that congregation, as a mark of respect to Bishop McVickar, has liquidated the entire indebtedness remaining on the laundry, which has given occupation to many worthy persons who could not elsewhere find employment. The local clergy gave the new Bishop a luncheon at the Walton on Monday noon, Jan. 31st, and his fellow citizens, gave him a dinner on the evening of the same day at the Union League.

The Joint Diocesan Committee on Sunday School Lessons

The semi-annual meeting of the Joint Diocesan Committee on a uniform scheme of Sunday school lessons, was held on Jan. 26th, in the Church House, Philadelphia. The Rev. George W. Shinn, D.D., of Newton, Mass., was in the chair, Ewing L. Miller acted as secretary, and the Rev. R. N. Thomas, assistant secretary. A committee was appointed to prepare a minute relative to the death of the recording secretary, the Rev. Spencer C. D. Van Bokkelen. The Rev. M. Aigner offered a resolution, which was adopted, calling attention to the special Lenten offering for Church missions, in memory of the Rev. Dr. Langford, and expressing the hope that the offering to be presented at Easter may reach the sum of \$100,000.

The following officers were elected: President, the Rt. Rev. Dr. T. F. Gailor, Bishop-coadjutor of Tennessee; vice-president, George C. Thomas; secretary, the Rev. H. L. Duhring; assistant secretary, Ewing L. Miller.

Mr. George C. Thomas presided at the afternoon session. The Rev. Edgar Cope presented the report of a committee on the death of Bishop Rulison, the president of the committee, which was adopted by a rising vote.

The Rev. Dr. Newton, from the committee on the uniform lessons on the Church Catechism, as illustrated by the Holy Scriptures for Trinity-tide, 1898, presented a report, which was discussed. The title was changed so as to read, "The Church Catechism illustrated from Holy Scripture." The joint committee then adopted titles for each lesson, after which a motion prevailed that the special committee shall send their report to each member of the joint committee present at this meeting, for suggestions, with power subsequently to formulate a scheme.

Before the final adjournment, the following, offered by the Rev. Dr. W. W. Newton, was adopted:

The members of the Joint Diocesan Committee on uniform Sunday school lessons, meeting this day at the Church House, and coming from different parts of the country, unite in extending their most cordial congratulations to the Rev. William N. McVickar, D.D., upon his consecration to the episcopate, and express their sincerest wishes for his continued welfare in the new field of labor to which he has been called.

Philadelphia Divinity School

The midwinter dinner of the Associate Alumni of the Philadelphia Divinity School, was held on the 27th ult., at the Hotel Lafayette, Philadelphia; the Rev. Henri M. G. Huff, president, was in the chair. At his right were Bishops Whitaker and Potter; and at his left, Bishops Hare and Lawrence. The Rev. Dr. E. T. Bartlett, dean of the school, and five of the professors were in attendance, beside many graduates and

invited guests, representing ten dioceses. The blessing was invoked by Bishop Whitaker.

President Huff said it was with great satisfaction he welcomed so many of the alumni and bishops. On behalf of the overseers of the school, the Rev. S. C. Hill responded to the sentiment, "The Relation of the Alumni to the Board of Overseers," and said, that some years ago there was not an alumnus on the board of overseers; but soon it was found to be a good thing to put them on. It is always desirable that there shall be a happy relation between the alumni and the overseers.

The Rev. Dr. W. W. Newton, of Pittsfield, Mass., gave some reminiscences of the time when he was in the Divinity School. He said: "I believe we are going to see the passing of parochialism. It is not to be a matter of numerical counting. Who ever thought of counting up the sparks of electricity? The Church of the 20th century is to be a plant and not a parish."

When Bishop Potter was called upon to speak, all those present arose with him and greeted him with hearty applause. His humorously pointed references to the Higher Criticism theology of the Divinity School evoked further manifestation of approval. He said he represented a theology which many of those present were supposed to have outgrown. He could not help thinking that the Virginia Seminary was a very big part of the consecration service of the morning. His relation to theological seminaries was polyform. In the diocese of New York are a number of religious orders, and he sustained the position of visitor to many of them. The Philadelphia Divinity School grew out of a large conception in the eye of the founder. His father believed that the time had come for a divinity school in Philadelphia with a high spiritual aim and a candid inquiry. It was a great pleasure for him to be present; and he was reminded that a large part of the intellectual endowment of the Divinity School came from the diocese of New York.

The Rev. L. S. Osborne spoke on "The Influence of the Seminary." The Rev. Dr. James, professor of homiletics, plead for a generous trust in the faculty, on the part of the alumni.

Bishop Hare delivered the closing address. He was introduced as one of the oldest living alumni of the Divinity School, and the members of the assembly rose to their feet in receiving him. Bishop Hare said that he wished to speak out plainly; that, whether rightly or wrongly, most people believe that the seminary is rather busy with crunching the shell when it ought to be busy eating the oyster. "But," he concluded, "if the seminary can say: The things we love and live on are these: 'I believe in God, the Father Almighty, and Jesus Christ, His Son,' and express it as it is expressed in the Nicene Creed, I have no fear of the seminary."

Canada

A Mission was held in St. Jude's church, Brantford, diocese of Huron, beginning on Jan. 9th, and conducted by the Rev. Arthur Murphy, diocesan missionary. Bishop Baldwin has been visiting the parishes of Preston and Hespeler lately, and held a Confirmation in the parish of Wearton. Memorial church, London, had its anniversary services on the 2nd. The Rev. F. H. Duvernet, of Toronto, preached.

The rural deanery of Lincoln and Welland, diocese of Niagara, met in Thorold, Jan. 4th. Holy Communion was celebrated in St. John's church, Thorold, in the morning. The plan has been adopted of attaching to the minutes of each meeting a small photograph of each of those present. Bishop DuMoulin held an ordination on the last Sunday in the year. The Bishop's physician having declared rest from preaching to be absolutely necessary for a time, he went in the beginning of the year to Dansville Sanitarium, N. Y. The Bishop has appointed the Rev. George Ferneret, of Hamilton, honorary canon of Christ church cathedral, in place of the late Canon Arnold.

The annual meeting of the alumni of Trinity College, Toronto, was held in that city, begin-

ning Jan. 11th. The Bishop of Nova Scotia was one of the speakers, and gave a series of devotional addresses. A missionary meeting was held on the evening of the first day, the Bishop of Toronto presiding. A handsome gift has been made to St. Peter's church, Toronto, being the equipment for lighting the church with electricity, by a member of the congregation. The children of the Sunday school of St. James' church, Orillia, have devoted part of their offerings to the Children's Hospital, Toronto.

A Confirmation was held in St. George's church, Kingston, on the 4th, by the Archbishop of Ontario.

The Bishop of Quebec has written to all his clergy asking them to make arrangements to celebrate the bi-centenary of the Society for the Propagation of the Gospel, which occurs in March next. He reminds his people of the generous grants and loving labors of this society in Canada, both in the past and present, so that the least they can do is to unite in the general thanksgiving either on March 6th or 13th, or on Tuesday, March 8th, the very day on which 200 years ago this great society was founded. A special service will be held that day in St. Paul's cathedral, London, England, when the Archbishop of Canterbury is to preach, and it is hoped that similar services may be held all over the world. The Bishop presided at the meeting of the Central Board of the Church Society in Quebec, Jan. 18th. He arranged to hold Confirmations at St. Stephen's, Inverness, and at Campbell's Corners, on the 30th. At the December meeting of the rural deanery of St. Francis, in Sherbrooke, the Bishop, archdeacon, and 20 clergy, with about 12 laymen, were present. The Rev. W. M. Grosvenor, rector of the church of the Incarnation, New York, preached. The offerings at all the services were given to the missionary diocese of Algoma. The synopsis of the reports of the various clergy of the district, read at the meeting in the Church Hall in the evening, showed the good progress made during the year. The Christmas collection for the poor, taken up in the cathedral, Quebec, was a large increase over that given last year, amounting to \$257. The rector of Levis received a handsome New Year's gift from his two congregations of Levis and New Liverpool, a purse containing over \$100.

The rector, the Rev. F. N. Tucker, and the churchwardens of Christ church, Vancouver, B. C., are about to adopt the plan of vesting the lady members of the large choir as well as the men.

It has been decided at a special meeting of the congregation of St. John's church, Portsmouth, diocese of Nova Scotia, that in the interests of the parish it is desirable to erect a schoolhouse. The rector, the Rev. F. W. Dobbs, preached his 45th anniversary sermon lately in St. John's. He was assisted in the service by his son. The Rev. Dean Almon, of Halifax, has been re-elected secretary of the Nova Scotia branch of the British and Foreign Bible Society.

Bishop Hall, of Vermont, preached morning and evening in the church of St. John the Evangelist, Montreal, Jan. 16th, on the subject of "Religious education." The synod of the diocese of Montreal met on the 18th, beginning with a choral celebration of Holy Communion, in Christ church cathedral. Some of the subjects which excited lively discussions in the synod were Prohibition, and whether women should be allowed the right to vote at vestry meetings. It was argued that women had possessed this right in England for centuries, and had never abused it. After a lengthy discussion, the proposal was negated by a majority of 19 lay votes, while the clerical vote was a tie. The question of a more thorough method for the reception of immigrants from England, bringing them into personal contact with the emigration chaplain, was also brought up. The duty of the younger clergy towards those of their order who are aged and infirm received some attention. The superannuation fund is in a very unsatisfactory state, largely owing to the fact that

many of the clergy do not pay their annual fee of \$5 to it.

The church of St. James the Apostle, Montreal, is about to follow the example of Christ church cathedral, and establish a ladies' vested choir. Except St. John the Evangelist, St. James' has the oldest surpliced choir in the city, but has not hitherto utilized the voices of women therein. Archdeacon Phair, of Rupert's Land diocese, has been addressing audiences in Montreal on behalf of Indian mission work in the North-west, and made a special plea for what was being done on St. Peter's reservation, the hospital work, and the educational. A number of the clergy were present at the annual meeting of the Montreal Diocesan Theological College, in Montreal, Jan. 20th. Reference was made in the report to the fact that though special efforts had been made during the past year, both in Canada and Great Britain, to procure a suitable principal for the institution, so far they had failed to secure a satisfactory man. The library, through the generosity of Mr. A. F. Gault, has been increased, classified, and catalogued according to the most improved system, and a new gymnasium, with the latest and best apparatus, has been added to the college during the year.

New York

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

CITY.—The New York Association of the Alumni of St. Stephen's College held the annual meeting and banquet Jan. 26th, at the Westminster Hotel.

At a recent meeting of the New York Churchmen's Association, a paper on Harnack's "History of Dogma," was presented by the Rev. L. H. Schwab.

At Grace church the congregation has received favorable reports of the progress toward recovery of the rector, the Rev. Dr. Wm. R. Huntington, who is resting in the South.

At a dinner, Jan. 22nd, in the interests of the Legal Aid Society, which for 20 years has assisted the poor in legal transactions, addresses were made by Bishop Potter and President Seth Low, LL. D.

At the annual luncheon of the Alumnae Association of St. Mary's School, at the Hotel, Jan. 22nd, there was a brief programme of speeches and music. Addresses were made by Miss Harris, Mrs. Bottome, and Mrs. Clymer. Miss Mary A. Dickinson read an original story.

At the See House a meeting was held last Tuesday in behalf of St. Augustine's School, Raleigh, N. C., and of Southern work for the colored race. The Ven. Archdeacon Tiffany, D. D. presided; and the speakers were the Bishop of North Carolina, the Rev. A. B. Hunter, and Mr. Silas McBee.

At the annual dinner of the New York Society of Colonial Wars at Delmonico's, Jan. 21st, in celebration of the founding of New Amsterdam, several clergymen were present, including the Rev. Dr. David H. Greer and the Rev. Alexander Hamilton. An address was made by the Rev. Dr. C. Ellis Stevens, of Philadelphia.

At the church of the Heavenly Rest, the 15th anniversary of St. Paul's Guild was celebrated on Sunday, Jan. 30th, the rector, the Rev. D. Parker Morgan, D. D., preaching the anniversary sermon. The annual service in the interest of foreign missions was held the same day, the preacher being the Rev. Francis L. Hawks Pott, of the China mission.

The Rev. Charles Edward Brugler celebrated Sunday, Jan. 23rd, the seventh year of his rectorship in St. Peter's parish, Port Chester. He preached a special sermon, showing the growth of the parish and the improvement of its financial condition. It is announced that the church will be entirely free from indebtedness, and will be consecrated on May 24th.

At the annual meeting of the University Settlement Society, at the assembly room of Sherry's, Jan. 27th, President Seth Low, LL. D., of Columbia University, presided. The Rev. Dr. David H. Greer and others made addresses. A letter was read from Bishop Potter commend-

ing the work, and explaining his inability to make an address by reason of his absence in Philadelphia for the consecration of Bishop McVickar.

Efforts to have St. Bartholomew's clinic incorporated have been met with opposition from the New York State Medical Society, not from reasons of hostility to the management, but as part of a policy to discourage free clinics and medical attendance in this city. It is improbable that the delay will materially interfere with the active charities of this vigorous clinic which has been in successful operation for several years.

At Columbia University the annual report of the Alumni Association has just been issued. For the first time Montana, Colorado, Washington, Illinois, and Connecticut, are represented. The committee which is to raise \$250,000 for the erection of the alumni memorial hall reports \$58,000 subscribed, of which \$31,000 has been paid in. On Feb. 9th, the association will give a complimentary dinner to Prof. Wm. Milligan Sloane who after a long service at Princeton has returned to his own *alma mater*.

The annual dinner of the New York Alumni Association of the University of the South was held at the St. Dennis Hotel, on the evening of Jan. 26th. Among those present were Dr. Robert C. Myles, president of the association; the Rev. Messrs. W. T. Manning, Howard Dumbell, W. P. Bird, Spruille Burford, and Telfair Hodgson. The guests of honor were vice-Chancellor R. S. Wiggins, and Professors White, Ramage, and Guerry, of the University of the South, and the Very Rev. Dean Hoffman, of the General Theological Seminary.

At the annual inter-diocesan conference of the Associates of the Girls' Friendly Society held last week at the Church Missions House, papers were read by Miss Emily Neilson Messenger on "The value of diocesan organization," and Miss E. L. Chase on "How shall we educate our girls?" Eleven dioceses were represented. The general president, Mrs. Thomas Roberts, narrated the presentation of the Jubileememorial book of the Girls' Friendly Society to Queen Victoria, and reported the encouraging progress of the society.

The rector of St. Michael's church, the Rev. Dr. John P. Peters, has taken active steps to promote the co-operation of Christian people in the vicinity of the church, in avoiding and discouraging the purchasing on Sunday, at a certain class of shops which are now kept open on that day, the object being to secure a needed day of rest for employes. The places of business referred to include notably the drug stores, at which much needless business is done on the Lord's day, and where the drug clerks have almost no rest. In addition to the public efforts now making to correct this evil, Dr. Peters has addressed a personal circular to persons in his own vicinity on the subject.

On Sunday, Jan. 30th, simultaneous services in which several thousand children joined, were held in the archdeaconries of New York, Richmond, Dutchess, and Westchester, in behalf of the Junior Department of the Woman's Auxiliary of the Board of Missions. Bishop Potter presided at a service in the church of Zion and St. Timothy. Services were also held at the church of the Holy Trinity, Harlem, St. Paul's church, Poughkeepsie, Christ church, New Brighton, and St. John's church, Yonkers. The list of speakers included Bishops Hare and Wells, Archdeacons Van Kleeck and Johnston, the Rev. F. L. Hawks Pott, of St. John's College, Shanghai, China; Mrs. A. T. Twing, the Rev. A. B. Hunter and Mrs. Hunter, and the Rev. Drs. Lubeck, Carver, Cox, Steele, and Bridgeman. It is hoped to make these services an annual occasion for arousing the interest of children of this diocese in the missionary work of the Church, in all its departments, domestic and foreign.

GENERAL THEOLOGICAL SEMINARY.—The Rev. Chas. H. Young, of the Associate Mission of Omaha, addressed the missionary society of students at its last meeting. *The Seminarian* will

be issued about the beginning of March. A recent address before the Devotional Society by Dr. Roper, was on "Service of mind and will." The semi-annual examinations have been completed.

KINGSTON.—The marriage of the Rev. Charles Mercer Hall, rector of the church of the Holy Cross, to Bertha, daughter of Chief Judge Alton B. Parker, took place Jan. 25th. Bishop Potter officiated, assisted by the Bishop of Albany. A nuptial celebration of the Holy Eucharist took place at an early hour, the Rev. John Hardenbrook Townsend, of Atlantic City, being the celebrant.

Pennsylvania

Ozi W. Whitaker, D.D., Bishop

PHILADELPHIA.—The Society of Colonial Wars at their annual meeting, held on the 27th ult., re-elected the Rev. Dr. C. Ellis Stevens, chaplain for the ensuing year.

The Society of the Sons of St. George held their 126th annual meeting on the 24th ult., at St. George's Hall, and elected as chaplain, for the ensuing year, the Rev. Drs. Edward W. Appleton and H. Richard Harris.

A missionary meeting, under the auspices of the Woman's Auxiliary, was held at the Church House on Thursday afternoon, 27th ult. Addresses were made by the Rev. Messrs. F. L. H. Pott, R. W. Forsyth, and Mrs. Twing.

In the will of Jacob G. Neafe, one of the oldest and most prominent members of the Baptist denomination, are several bequests which become operative on the death of his widow and daughter. One of these is for the Episcopal Hospital which is to receive \$10,000.

The services in commemoration of the 37th anniversary of St. Timothy's church, Roxboro', the Rev. R. E. Dennison, rector, which were begun on Sunday, 23rd ult., continued for several days, closing with the parish tea and an entertainment in the parish house on the evening of the 27th ult.

The Ven. Archdeacon Brady is to conduct a series of mission services at the church of the Holy Comforter, West Philadelphia, the Rev. W. F. C. Morsell, priest in charge, from Jan. 31st—Feb. 4th, inclusive. The topics of the conferences to follow the services are pride, humility, ignorance, indifference, and example. At the close of the conference each evening, the archdeacon will answer questions on any phase of religion, the Bible, or Christianity, which may be doubtful to the inquirer, so that the mind of those seeking after truth may be cleared.

Bishop Whitaker presided at the meeting of the Clerical Brotherhood on the 24th ult. The attendance was large, and, as it was an open meeting and of a missionary character, there were several ladies present. The special subject was the work among the colored people of the South. Bishop Whitaker read some statistics, and made a strong plea in the interest of the Church among these people of the South, claiming that the best possible results have so far blessed her efforts. Bishop Cheshire, of North Carolina, spoke upon the work in his field from the standpoint of a practical observer. The Rev. Mr. Wetmore gave an account of his work among the people of the North Carolina mountains, stating that their condition, physically, intellectually, and morally, was deplorable. There were no schools, no home comforts, and scarcely any family in the mountains ever sees more than \$50 in money in a whole year.

The Northeast convocation met on the 25th ult., in St. John's church, Northern Liberties. The Rev. Dr. H. Richard Harris, dean, conducted the opening services. The treasurer reported a balance of \$178 77. The Rev. C. L. Fulforth said that there had been manifest improvement at the church of the Messiah, Port Richmond. Financially the people do astonishingly well. The Rev. Edgar Cope reported relative to the missionary district of 5th st., and Indiana ave. The Rev. L. Caley said that the Galilee mission is doing a good work and meeting a real need. Mr. Wm. Potter, the lay

reader, is a thoroughly competent man. A motion prevailed in favor of retaining the autonomy of the convocation. In the evening, a public missionary service was held, when the Rev. C. M. Armstrong spoke on "Indian Missions;" the Rev. J. T. Wright on "Domestic Missions" and Mr. L. H. Redner on "Foreign Missions."

The golden jubilee, or 50th anniversary, of the consecration of All Saints' church on Jan. 22, 1848, was begun on Sunday, Jan. 23rd, with special services. The interior of the edifice was handsomely decorated with palms and cut flowers. At the morning service the rector, the Rev. Dr. Robert McKay, preached an historical sermon; in the afternoon the Rev. L. Caley addressed the Sunday schools, and at the evening service the sermon was preached by the Rev. Dr. I. N. Stanger. During the half century now closed, the church has had six rectors in addition to the present incumbent: the Rev. Messrs. Henry E. Montgomery, D. D.; J. P. Lundy, D. D.; Henry M. Stuart; T. K. Conrad, D. D.; Geo. Bringhurst, and H. L. Duhring. Of these, only the last two are living, the Rev. Mr. Duhring (now rector *emeritus*) having served for 25 years. Four clergymen have gone out from the Sunday school of this church—the Rev. William Bryant (now deceased); the Rev. Messrs. J. K. Murphy, D. D., John G. Bawn, Ph. D., and George R. Miller. During the half century now closed, All Saints' has been a strong influence for good in the community in which it is situated, and is one of the best known of the churches in the southern section of the city. During this period, over 4,000 persons have been received into the church by Baptism, and more than 1,300 have been confirmed. The parish has now about 400 enrolled as communicants, and a flourishing Sunday school. The present rector has been in charge since April 1, 1894, having been a short time previously a very prominent Methodist minister and pastor in this city. He was ordered deacon by Bishop Whitaker, Feb. 14, 1894, and advanced to the priesthood a year later. The church, although without endowment, has been able to pay its way through all these years, and at this time rejoices in the possession of an edifice which has recently been renovated and improved, and on which there is no incumbrance whatever. On Tuesday evening, 25th ult., the children of the Sunday schools were given an entertainment. On Wednesday evening following, a number of visiting clergy were present, and Bishop Whitaker delivered an appropriate address. The parish tea was given on the 27th ult., and the young people's societies held their reception on the 28th.

COATESVILLE.—On Sunday, Jan. 23rd, the Rev. Thomas J. Garland, rector of the church of the Trinity, read his resignation to the congregation. He took charge of the church four years ago, and soon commenced the erection of a new edifice. On June 1, 1896, the fine stone church was consecrated by Bishop Whitaker. The congregation was increased twofold, and everything in and about the parish is now in a flourishing condition. The Ascension mission, at Parkesburg, has been under the supervision of Trinity since it was established. The Rev. Mr. Garland has made no plans for the future, and says he will take a complete rest before he assumes another charge.

CHESTER.—The 195th anniversary of St. Paul's church was celebrated on Sunday, 23rd ult. The Rev. Francis M. Taitt, rector, preached at both the morning and evening services. The foundations of the old church were laid in July, 1702, and the edifice was dedicated on the eve of the Festival of the Conversion of St. Paul, Jan. 24, 1703. The Rev. Henry Nichols was the first pastor, but since his time the church has been greatly altered and improved, and the present main edifice, at a cost of \$10,000, was opened for services July 25, 1821. A new church edifice is in contemplation, and a lot, centrally located, has been secured, for which \$10,000 has been paid. It is the intention to have erected a commodious church of stone, in the Gothic style of architecture, and to expend about \$50,000 on its

construction; so far the building committee have, it is believed, nearly one-half this sum in hand. The offertory on this anniversary celebration is to be devoted to the building fund. There are many valuable records among the archives of the parish. The silver vessels used in the celebration of the Holy Communion were presented by Queen Anne. In the old, neglected churchyard, John Morton, one of the signers of the Declaration of Independence, a native of this county, lies buried, and a plain shaft marks his resting place, to which is made the pilgrimage of many strangers during the course of the year.

Chicago

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

The Northern deanery met at Grace church, Sterling, Jan. 26th. Owing to a severe snow storm some of the clergy were kept away. Morning Prayer was said at 11 o'clock, and the clergy dined at a neighboring hotel. In the afternoon a business meeting was held, followed by a paper on "Erroneous systems of our time," by the Rev. Francis J. Hall, of the Western Theological Seminary. In his usual thorough and scholarly manner, he exposed the weaknesses of the systems of private judgment, rationalism, agnosticism, neologism, pantheism, universalism, and kenoticism. In the evening, three addresses were given to the parishioners on "Our relation to the Church at large, to the diocese, and to the parish," respectively. The speakers were the Rev. Messrs. Francis J. Hall, F. W. Keator, and John C. Sage. Considering the weather the attendance was good.

St. Mary's mission, Park Ridge, Mr. J. K. Ochai, lay-reader in charge, is now entirely out of debt. Within about two weeks complete arrangements have been made for a new church building. This move was necessitated by the sale of the building in which services have been held. On Sunday morning, Jan. 30th, the people were informed by Mr. Ochai that the Bishop of Chicago had contributed \$200 toward the erection of a new church, whereupon they immediately raised \$188, and this with an actual communicant list of only 23. A lot has been given them on condition of a five years' lease. The plan has been designed. Five persons have agreed to donate their labor, three constantly, two partially. One member has promised to give the chimney, an altar has been given by the Bishop, and the Sunday school has undertaken to raise \$25 for a Baptismal font. The lumber has been secured at actual cost. It is expected that the church will be built by Easter. Its estimated cost is \$800-\$900. Its dimensions will be 20 by 40 ft., and its seating capacity 70-80. The enthusiastic way in which the matter has been pushed through is due largely to the great interest taken by people in Park Ridge outside the Church.

The Rev. J. B. Williams, of St. John's, Irving Park, is suffering from general debility of the nervous system, and has resigned his charge. Services are being supplied on Sunday afternoons by the Rev. C. E. Bowles, of All Saints', Ravenswood.

The Rev. John A. Carr, of Wausau, Wis., has accepted the rectorship of the church of the Holy Communion, Maywood. He will take charge on Feb. 5th.

Christ church, Streator, has raised \$1,350 to pay off the first installment and interest on the mortgage. The Rev. H. L. Cawthorne, of Ottawa, now has oversight over this church. The Rev. J. M. McGrath, of All Saints', Pullman, has gone to Florida for the winter. His work will be taken by the Rev. George D. Wright.

Mr. F. F. Beckerman, a senior at the Western Seminary, has been placed in charge as lay-reader of the Good Shepherd mission at Lawndale. He will enter upon his duties next Sunday.

The parish of All Saints', Ravenswood, gave a reception to their new rector, the Rev. C. E. Bowles, in the parish house on Thursday evening, Jan. 27th. A very large number of parishioners and their friends were present.

The Epiphany dinner to the men of Grace parish, Oak Park, the Rev. C. P. Anderson, rector, was given Jan. 26th, and was a very pleasant social affair. About 150 men were present. The following toasts were given and responded to by the gentlemen named: "The Church and the community," the Rev. W. C. DeWitt; "Women and the Church," Mr. Ritchie; "Men and the Church," Mr. Farnham; "Our old church and the pioneers," Mr. Giles; "Our new church and its builders," Mr. Pierce; "The Church and human progress," Rev. T. N. Morrison, D. D. Some musical selections were interspersed.

CITY.—Several of the clergy are suffering from severe illness: The Rev. Father Chattin, city missionary, has tonsillitis; he is now being assisted in his Home for Boys, at Austin, by Mr. Edward Sargent, Jr., of the diocese of Milwaukee. The Rev. J. M. Ericsson, of St. Ann's mission, has pneumonia.

At the church of the Ascension, the Rev. Father Larrabee, rector, the candles for the coming year will be blessed on Candlemas Day, Feb. 2nd, at the 9:30 celebration of the Holy Communion.

A gift of \$1,500 has just been made to the church of the Epiphany, the Rev. T. N. Morrison, rector. It will be added to the endowment fund which now amounts, with this gift, to \$2,000.

The Rev. W. W. Webb, of Nashotah Seminary, preached the sermon last Sunday at the choral celebration of the Holy Communion at St. Luke's mission, the Rev. A. W. Doran, priest in charge. The daily celebration of the Holy Eucharist at this mission will be interrupted until the Bishop's return, as Mr. Doran has been called upon to take the Celebrations at the cathedral three days in the week. The Rev. C. C. Taitt will take the other Celebrations. The Rev. H. R. Neeley and Father J. M. Chattin have recently been assisting at the cathedral.

The quarterly meeting of the local chapter of the Brotherhood of St. Andrew was held in the Church Club rooms, Thursday evening, Jan. 30th. Arrangements were made for meeting the general secretary in February. The Rev. J. M. Chattin gave a statement of the work of the city missionaries in the penal and charitable institutions of the city. He spoke also of his Home for Boys at Austin, where he receives those who are either homeless or semi-homeless. There are at present 28 inmates, some of whom have been in the jail, but are now trying to lead honest and industrious lives. He pleaded for assistance from the Brotherhood in this and other branches of city missionary work. The chapters of St. James, St. Chrysostom, Our Saviour, and the Ascension, already take turns in the jail service on Sunday mornings. The chapters of the Epiphany and St. Andrew's assist every Sunday in the service at the County Hospital.

The second local assembly of the order of the Daughters of the King was held at the church of the Redeemer, Jan. 27, 1898. At 11 o'clock Morning Prayer was said, and an address given by the Rev. S. C. Edsall from the text, "The Master is come and calleth for thee." The sermon was filled with helpful thoughts, and was much enjoyed by the Daughters and their friends. The Rev. Percival McIntire, rector of the church of the Redeemer, then received into the order seven new Daughters of the King, they being the charter members of the chapter of the church of the Redeemer. The Holy Communion was celebrated by the Rev. Mr. Edsall. At 12:30 a luncheon was served in the parish house by the members of the Redeemer chapter, at which 63 sat down. There were four clergymen present, the Rev. Dr. Wilson, and the Rev. Messrs. Knapp, Edsall, and McIntire. After a short time spent in social intercourse, the business meeting was called to order by Mrs. Mary Nye, diocesan president. Encouraging reports were received from the various chapters. The Rev. Mr. McIntire addressed the Daughters on "The influence of woman." The Daughters greatly appreciated his remarks, as well as the interest he has

shown in the welfare and progress of the order. The Rev. Dr. Wilson delivered an earnest and beautiful address on "Enthusiasm, how to get and keep it," which was the fitting end for such an inspiring day. The next local assembly will be held in May, the place and time to be later decided upon.

Minnesota

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

HASTINGS.—At St. Luke's church a series of Wednesday evening popular conferences upon the Episcopal Church, conducted by the rector, the Rev. Edward M. Duff, is being attended by large and interested congregations. The topics are as follows: (1), "Thoroughly American and democratic"; (2), "Evangelical and Catholic in faith"; (3), "Apostolic in constitution"; (4), "A faithful dispenser of sacraments"; (5), "Holy and practical in discipline"; (6), "Protestant against Rome." Questions are freely asked and answered at all points during the lectures. The conferences are opened and closed with brief devotions.

Indiana

John Hazen White, D.D., Bishop

FEBRUARY

6. Trinity, Bloomington.
11. St. Luke's, Cannelton.
13. Holy Innocents', Evansville.
15. St. John's, Mt. Vernon.
17. St. Stephen's, New Harmony.
20. St. John's, Washington.
27. St. James', Vincennes.

Maryland

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

The Rev. J. Houston Eccleston, D.D., rector of Emmanuel church, Baltimore, who was on Jan. 19th elected by the trustees of the Theological Seminary of Virginia, near Alexandria, to be dean, and professor of church history and canon law, has declined the offer. Upon receiving the declination in a letter, Bishop Randolph, of the trustees, visited Baltimore, and held a lengthy conference with Dr. Eccleston, in which he attempted to persuade him to reconsider. In discussing the declination, Dr. Eccleston, it is said, made known to Bishop Randolph the reasons why he refused the offer, and it was agreed that they were points upon which the action of the entire body of the trustees would be necessary. This occasioned, therefore, a postponement of the final settlement of the question until the Bishop of Southern Virginia could confer with his colleagues on the board. Should the trustees meet his objections, it is probable that Dr. Eccleston will reconsider his decision. The chair has just been vacated by the Rev. Carl E. Grammer, S. T. D., formerly of Baltimore, who has accepted the call to the rectorship of Christ church, Norfolk, Va. Dr. Eccleston has been rector of Emmanuel church for 14 years, and the ties of affection binding him to the people of that church also persuaded him not to accept the position. He is one of the most widely known clergymen of the Church. Twice he has declined a bishopric; in 1875 to the diocese of Iowa, and to West Virginia in 1877.

A special meeting of the archdeaconry of Baltimore was held Jan. 11th, in Emmanuel church, Bishop Paret presiding, with the Rev. William C. Butler as secretary. The report of the committee to study closely the working of the diocesan mission system of Pennsylvania was made by the Rev. C. A. Jessup, and a resolution was passed instructing the committee to bring the matter before the convention at its next session. The committee ordered to confer with Bishop Paret and report, if possible, some new work upon which the churches in Baltimore could unite, suggested the raising of funds for the rebuilding of the chapel of the Holy Evangelists, at Canton, which is one of the most important city missions. The suggestion was favorably received, and funds will be raised. The walls of the chapel are in danger of falling, and it is feared they must be taken down and a new chapel built. It is thought that \$6,000 will be necessary for the purpose, and the Bishop hopes that the sum will be provided by next spring.

The congregation, which numbers 165, would be unable to meet the demand. The Rev. Mr. Mallinckrodt is the missionary in charge. The Rev. Francis H. Stubbs reported on the best methods of securing funds for the extension of city mission work. The work among colored people in the city was reported by the Rev. Messrs. George B. Stone and George F. Bragg, Jr. In the evening, Archdeacon Brady, of Philadelphia, addressed the members on "Diocesan mission work."

WESTMINSTER.—Bishop Paret visited Ascension church, the Rev. E. B. Taylor, rector, on Jan. 12th, and confirmed nine persons. He afterward made a short address. In the evening a missionary service was held, at which the rector and the Bishop made addresses.

Pittsburgh

Cortlandt Whitehead, D.D., Bishop

The Northern convocation held an interesting and successful session in Trinity memorial church, Warren, on Jan. 24-26th. The Bishop of North Carolina and the Rev. Mr. Hunter presented to the clergy and people the claims and needs of the colored work in North Carolina upon the interest and generosity of all good Church-people. The opening service on Monday evening, consisted of Evening Prayer, with a sermon by the Rev. A. R. Keiffer, followed by a reception to the Bishop and visiting clergy. Tuesday was the 16th anniversary of the consecration of Bishop Whitehead. The opening service was a celebration of the Holy Communion by the Bishop, who also made the address. During the day papers were read by the Rev. Mr. Spalding, on "How to think in these days about the Bible," and by the Rev. Messrs. Judge, Robertson, Rogers, and Richards, on the topic of "Recent literature," the several books chosen for review being "The Christian," "Genesis of the Social Conscience," "Quo Vadis," and a "A Singular Life." In the evening there was a discussion on "Recreation and Sunday," the paper being read by the Rev. Dr. Purdon. On Wednesday morning, after an early celebration of the Holy Communion, there was a general discussion upon "A people's Church and how it should be conducted." Among the interesting features of the convocation was the Bishop's address, being to some extent a brief review of the work accomplished between the years 1882 and 1897. From it we glean the following items: Of the 51 old missions which the Bishop found upon his entrance upon the work, 20 have become independent of the Board of Missions; and of the 46 new missions which have been begun since 1882, four have become independent. During the 15 years there have been 51 churches and chapels finished in the diocese, two are in process of erection, and six have been enlarged and repaired. The number of churches has increased from 66 to 117; parsonages from 15 to 31; clergy from 42 to 75; self-supporting parishes from 19 to 38; Sunday school teachers from 495 to 826, and pupils from 4,749 to 8,872; the communicants have increased from 6,040 to 13,464.

CITY.—The January meeting of the local assembly of the Brotherhood of St. Andrew was one of the most successful in its history, and was held at St. Peter's church, Jan. 20th, the Rev. H. E. Thompson presiding. The vested choir led the music, and the addresses on the topic, "The responsibilities of a baptized man," were delivered by Mr. Reuben Miller, of Calvary parish, and the Rev. Dr. Ward, rector of the parish, and were listened to with marked attention. An offering was taken up to be the nucleus of a fund to defray the expenses of the noon-day Lenten services which this year will be in charge of the Brotherhood. Large numbers of people were in attendance from all the parishes of the city and neighboring suburbs, among them many of the clergy. At the conclusion of the service, adjournment was had to the Sunday school room where music and refreshments were provided by the generosity of the congregation, and an hour or so was spent in cordial social intercourse. Meetings of this sort, as well as those of the newly organized Church

club, are trying to break down the spirit of parochialism which is so detrimental to the true progress of the Church.

On the Feast of the Conversion of St. Paul, the local assembly of the Daughters of the King held its annual meeting in Trinity church, the Rev. Dr. Arundel, rector, presiding. Addresses, suggestive and helpful, were delivered by the Rev. Messrs. Grange and Gunnell. An offering was received for the treasury of the society. At the business meeting in the afternoon, the following officers were elected for the ensuing year: President, Mrs. W. W. McCandless; vice-president, Mrs. W. L. Chalfant; recording secretary, Miss Anna Drutt; corresponding secretary, Miss Mildred Oliver; treasurer, Miss A. E. McCandless. Supper was served by the young ladies of Trinity chapter.

ALLEGHENY.—Jan. 21st, the St. Agnes Guild of Emmanuel parish celebrated its second anniversary. The service consisted of choral Evensong, the reception of new members, and sermon by the rector, the Rev. H. E. Thompson. A reception was held by the guild in the parish house, where music and light refreshments had been provided for the entertainment of its guests.

CORRY.—On the morning of Jan. 26th, the Rt. Rev. J. B. Cheshire, D. D., and the Rev. Mr. Hunter, of St. Augustine's school, Raleigh, N. C. made addresses at a missionary meeting held in Emmanuel church, in the interests of the work among the colored people in that diocese. In the evening the Bishop of the diocese, the Rt. Rev. Cortlandt Whitehead, S. T. D., made his annual visitation to the parish, and confirmed a class presented by the rector, the Rev. W. B. Lowry.

Kansas

Frank R. Millsbaugh, D.D., Bishop

BISHOP'S APPOINTMENTS

FEBRUARY

6. St. John's, Wichita.
13. St. Matthew's, Newton.
20. Holton
23. Topeka.
27. A. M., Oskaloosa; P. M., Tonganoxie.
28. Severance.

MARCH

1. Seneca.
2. Axtell.
3. Corning.
4. Waterville.
6. A. M., Marysville; P. M., Reedsville.
7. Blue Rapids.
8. Topeka.
13. A. M., Fort Scott; P. M., Pittsburg.
14. Wier City.
15. Columbus.
16. Baxter Springs.
17. Galena.
18. Oswego.
20. A. M., Parsons; P. M., Chetopa.
21. St. Paul.
22. Chanute.
23. Humboldt.
24. Iola.
25. Colony.
27. A. M., Ottawa; P. M., Garnett.

Maine

Henry Adams Neely, D.D., Bishop

The newly finished chapel at Norway, the first Episcopal church to be erected in Oxford Co., was consecrated by Bishop Neely, Jan. 21st. In spite of the very inclement weather, the severest snow storm of the winter having occurred on the previous day, there were three of the clergy of the diocese present, and several lay delegates from other parishes in the State. The Bishop was met at the door of the church by a delegation from the members of the mission, and the request to consecrate read by the Rev. Hudson Sawyer, rector of the church of the Heavenly Rest, Auburn. A new vested choir, composed of ladies and men, sang the processional psalm antiphonally, with the Bishop, proceeding up the aisle to the chancel. Morning Prayer was read by the Rev. Marcus H. Carroll, missionary-in-charge at Norway, and the lessons by the Rev. Hudson Sawyer. The Rev. Charles T. Ogden read the letter of consecration and the Epistle. The sermon was preached by the Bishop. After briefly stating his reasons for consenting to the erection of another church in a town where five places of worship already existed, the Bishop outlined the position of the Church of one Faith, showing how its teaching differs from that of other religious bodies in laying special stress upon the

ministry and sacraments as essential doctrines of the Church of Christ. The new chapel is one of the most Church-like of its kind in this diocese. The plans were given by Mr. Bertram G. Goodhue, of the firm of Cram, Wentworth & Goodhue, architects of Boston. The funds for building were raised through the joint efforts of the Rev. Messrs. Hudson Sawyer and Marcus H. Carroll, by subscriptions from Church people all over the country, the amount necessary for buying the site being in great part raised by the members of the mission themselves. The interior of the chapel is finished in Southern pine, and is complete in all important details, except the chancel window, which is awaiting sufficient funds to put it in. The offerings at the consecration service will be devoted to putting in the fixtures for lighting the building by electricity. The musical portion of the service included the *Te Deum* and *Jubilate*, by Tours, and a new setting of the *Kyrie Eleison*, by the Rev. Marcus H. Carroll. A portion of the choir will attend the convention of vested choirs to be held in St. John's church, Bangor, on Feb. 2nd.

South Carolina
Ellison Capers, D.D., Bishop

The Rev. J. H. M. Pollard, a colored priest who has been for the past 11 eleven years rector of St. Mark's church, Charleston, has resigned the same to accept a call from the Bishop of North Carolina to become archdeacon of the work among the colored people in that diocese, the resignation to take effect Jan. 31st. St. Mark's people are strongly attached to Mr. Pollard, by whose industry and indefatigable efforts this parish has been made one of the strongest in the Southern States, numbering nearly 300 communicants.

New Jersey
John Scarborough, D.D., Bishop

The quarterly meeting of the convocation of Burlington was held on Jan. 13th, at Trinity church, Mt. Holly. The Bishop was the celebrant at the Communion, and the sermon was by the Rev. Charles E. Betticher. After routine business, luncheon was served, and in the afternoon there was the reading of a paper followed by discussion, on "House-to-house visitation in parochial work." The essayist was the Rev. Thomas F. Milby. In the evening a missionary service was held, with addresses by the Rev. Dr. Blanchard, of Philadelphia, the Rev. Dr. Lamb, and the Rev. R. G. Moses. The next meeting of the convocation will be held in Christ church, Woodbury.

On the evening of Jan. 12th, an interesting missionary service was held in St. Michael's church, Trenton, the Rev. W. Strother Jones, rector. The principal address was by the Rev. W. B. Bodine, D.D., of Philadelphia. The service was one of a series, to be held during the year in the different churches at Trenton.

On Feb. 1st, the Rev. John Edgecumbe and Mrs. Edgecumbe gave a reception to the members of the congregation of Trinity church, Cranford.

A new chalice and paten of silver, interior of gilt, and studded with garnets, has been presented to St. Paul's church, Westfield, the Rev. Charles Fiske, rector.

Missouri
Daniel S. Tuttle, D.D., Bishop

St. Louis.—After much suspense and delay, St. Stephen's mission, begun in the lower part of the city some 10 years ago, is suitably housed and prepared to carry forward its noble work amid a dense population greatly needing the Church's care; and on Jan. 26th, the building was formally opened and solemnly dedicated to its sacred purpose. The day was chosen as being the 61st birthday of the Bishop of the diocese, and it was also made the occasion of the quarterly meeting of the Woman's Auxiliary. The services began with a celebration of the Holy Communion by the Bishop, followed by the meeting of the Woman's Auxiliary with Mrs. Tuttle in the chair, and a large attendance of its members. Reports from all its officers were made, indicating growth and progress, and some

business was transacted. Fifty dollars were raised and appropriated for maintaining the teaching of lace making to the Indian women on the various reservations. The offerings of the day, amounting to \$120.88, were devoted to St. Stephen's mission. After noon-day prayers for missions and the adjournment of the meeting at 1 o'clock, the building was open for inspection, and was found to be well adapted to its purpose and a very great advance upon the business houses hitherto occupied by the mission, and where it had so long been seriously cramped and hindered in doing its proper work. The building stands at the corner of Sixth and Rutgers sts., is of brick and stone, cruciform in shape, and rises to two stories with attic and basement. On the lower story is the assembly room where there is an altar and chancel which can be shut off by a screen when necessary, and also an organ of 32 stops. Connected with this are two transepts, which can also be screened off and used separately, one for Sunday or parish school purposes, the other, which is itself provided with a separate altar, as a day chapel. When thrown together by the removal of the screens there is a seating capacity for 600 persons, and every adjunct necessary for conducting an impressive and effective service. The second story provides apartments for the clergy and other mission workers, while the basement affords ample room for gymnasium, for work shop, for industrial schools, and for meetings of guilds of men and boys, besides containing bath rooms, reading rooms, etc. The whole is neatly finished and heated throughout by steam. The tower contains the peal of tubular bells to which the Woman's Auxiliary devoted the legacy of Mrs. R. J. Lackland, as formerly reported in THE LIVING CHURCH, making them a memorial of the former vice-president. At 2 o'clock, the company present, amounting to over 300 persons including many clergy from both city and country, with members of the Woman's Auxiliary and many others of the laity, were invited by Mrs. Tuttle to an elegant luncheon served in honor of the Bishop's birthday. After this, a congratulatory address was made by the Rev. Wm. Short, and responded to by the Bishop and the Rev. Mr. Tuckerman who has charge of the mission. A general feeling of satisfaction and encouragement prevailed the entire day, and all present must have realized that it marked an advance in the work of the Church in St. Louis, and was calculated to lead to greater results in the future.

Milwaukee

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

The Ven. Percy C. Webber, M. A., archdeacon of Madison, has lately held most successful Missions as follows: Jan. 9-15, St. James' church, West Bend, Wis.; Jan. 15-21, church of the Good Shepherd, Blue Earth City, Minn.; Jan. 23-28, Litchfield, Minn. Archdeacon Webber is a missionary of large experience and rare ability.

Albany

Wm. Crowell Doane, D.D., LL.D., Bishop

The Rev. Charles H. Hatheway, rector of the church of St. John the Evangelist, Stockport-on-Hudson, will be married to Miss Mary Hoover, Feb. 2nd, in his own church.

Two candelabra of unusual artistic excellence have been placed in the sanctuary of St. Peter's church, Albany, in memory of Mr. Luther H. Tucker, late vestryman of the parish. They are from the studios of the Tiffany Glass and Decorating Co., of New York, and are Gothic in form, made of polished brass, and over nine feet in height. Each one is provided with a large moulded base, surmounted by a shaft, which is divided into two portions; the lower half is a clustered column, and above the knop, a twisted shaft enriched with a bead-like decoration, and ending in a capital, from which spring the corbels which support the corona, which, in its turn, is crowned with seven candle-brackets. The carefully studied mouldings, the twisted columns, and the quartrefoil piercings of the corona, and the brackets with their carefully studied clover leaves, are a rich example of metal Gothic work, in which the spirit of the

style is well sustained, and the workmanship indicates the marked advance which has been recently made in American ecclesiastical art. The candelabra bear the following inscription:

In loving memory of Luther Henry Tucker, sometime vestryman of St. Peter's church; entered into rest, February twenty-third, MDCCCXCVII. These candelabra were given by his wife and children for the glory of God's house.

The will of the late Chas. H. Burhans, of Warrensburgh, was recently admitted to probate in Glens Falls. The bulk of the estate, which amounts to more than \$150,000, is bequeathed for charitable and religious purposes. Members of his family are to receive various sums amounting to \$3,500. A bequest of \$5,000 is made to St. Luke's hospital, New York, for the purpose of endowing a bed in memory of the testator's mother, Mrs. Rebecca Wicks Burhans. A trust fund of \$4,000 is also created, the income to be used for certain charitable purposes, and the principal eventually to revert to the corporation of the church of the Holy Cross. The residue of the estate is divided into 16 shares, to be held by the executors for the benefit of the following institutions: Five shares to the church of the Holy Cross, Warrensburgh, for a permanent endowment fund; two shares to the trustees of the diocese of Albany for the benefit of the Child's hospital at Albany; two shares to the cathedral of All Saints, Albany; two shares to the Orphan House and Industrial school of the Holy Saviour at Cooperstown; two shares to the House of Mercy, New York; two shares to the Sisterhood of St. Mary, with a request that it form a part of the endowment fund of St. Mary's Free Hospital for Children, and one share to St. John's Guild, of New York, to aid in maintaining a floating hospital.

The Bishop has appointed the Rev. Edward W. Babcock, rector of the church of the Holy Cross, Troy, chairman of the committee to interest the children of the diocese in diocesan missions, in place of the Rev. J. Phillip B. Pendleton, D.D., resigned.

North Carolina

Jos. Blount Cheshire, Jr., D.D., Bishop
THE BISHOP'S APPOINTMENTS

FEBRUARY

- 8-9. Charlotte: P. M., St. Michael's, St.
- 10-11. Greensboro: P. M., St. Barnabas', drew's.
- 13. Winston. 14. P. M., Burlington.
- 15. P. M., Chapel Hill. 17. P. M., Durham.
- 19. Stovall. 20. Williamsboro.
- 21. Middleburgh.
- 23. Ridgeway; P. M., St. Luke's, Warren Co.
- 24. P. M., Henderson.
- 25. Kittrell; P. M., Fairport.
- 27. Louisburg.

Ohio

Wm. Andrew Leonard, D.D., Bishop

The Cleveland convocation met in Emmanuel church, the Rev. Frank Da Moulin, rector, 18th and 19th. The sermon on Tuesday evening was preached by the Rev. Geo. H. McG D.D. On Wednesday, there were Celebrations at 7:30 and 9 A. M., Bishop Leonard being celebrant at the latter one. At this service Bishop gave an address to the clergy, which was practical and full of vigorous thought. A paper was read by the Rev. W. Rixwood, proposing a carefully elaborated plan combining the parishes of Cleveland for the purpose of extending and strengthening the Church in the city. A full and well sustained discussion followed the reading of the paper. At its close, the proposed plan was entrusted to a committee for consultation with the Bishop, and action according to his judgment and theirs. This committee consists of Dr. McGrew, Dean Williams, and the Rev. Messrs. Worthington, Attwood, and Smith. At the afternoon session, papers were read by the following clergy, upon the subjects indicated: The Rev. E. E. Esselburne, "The priest in his study"; the Rev. E. J. Craft, "The evening service problem"; the Rev. D. E. Johnson, "Church work among the colored people." These papers were all of unusual ability and interest. At the evening service, an address was given by Mr. J. K. Bakewell, of

Pittsburgh, on the Church Army. The number of clergy in attendance upon the convocation was large, all the city clergy but two being present, with the Bishop and archdeacon.

Bishop Leonard opened a new mission at Colliwood, on Sunday, Jan. 9th, and gave it the name of St. Stephen.

The Rev. D. E. Johnson has been placed in charge of St. Andrew's church, Cleveland, and has taken vigorous hold upon the work among the colored people.

Georgia

Cleland Kinloch Nelson, D.D., Bishop

Christ church, Savannah, which was damaged considerably by fire last summer, is undergoing extensive repairs, which, when completed, will make the building handsomer than before. Fortunately, the three most valuable pieces of furniture, the font (an exquisite piece of work), the pulpit, and lectern, were not seriously damaged by the fire. Other memorials have been secured to add to the many tokens of reverence and love now possessed. The windows will be filled with leaded quarries, and the Sunday school room will be larger and brighter, and the ventilation more thorough. During the summer and fall the congregation have worshipped with St. John's parishioners.

Delaware

Leighton Coleman, D.D., LL.D., Bishop

The parish at Georgetown has erected a very attractive and comfortable rectory, which was lately blessed by the Bishop.

St. John's parish, Wilmington, is contemplating the erection of a rectory in the near future. A handsome memorial window was unveiled in the church on the 1st Sunday after the Epiphany.

The Epiphany meeting of the Woman's Auxiliary was lately held in St. John's church, Wilmington. There was a large and representative attendance from the diocese, and much interest was shown in the proceedings. Addresses were delivered by the Bishop and Archdeacon Hall in the church. In the parish building an address was delivered by Mrs. Thomas Neilson, of Philadelphia, and papers were read by Mrs. George C. Hall, on the Babies' Branch, and by Mrs. Burnham, on Alaska.

Ground has been broken for a church building in Wilmington for St. Matthew's mission to colored people.

Bishop Leonard, of Nevada and Utah, has recently made several missionary addresses in the diocese.

The Bishop has lately held supplemental Confirmations in the Old Swedes' church and Calvary church, Wilmington, and in St. James' church, Stanton.

The interior of St. James' church, Newport, has been greatly improved, chiefly through the exertions of the Woman's Guild.

A Quiet Day for the clergy will be conducted in the chapel at Bishopstead by the Rev. Dr. Mortimer, of Philadelphia, on Feb. 9th.

Mrs. Roberts, the president of the Girls' Friendly Society, lately addressed a meeting of the associates of the society at the residence of the diocesan president, Miss Knight, Wilmington.

Michigan

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

The winter meeting of the Detroit convocation was held in St. John's church and parish house, Detroit, Jan. 25th. At the opening service, Bishop Davies advanced to the priesthood the Rev. William Cash, missionary at Bad Axe. Particulars will be found under the usual heading. Business sessions occupied the afternoon. The Bishop addressed the convocation. In his report of work done by him as dean in the last quarter, Dr. McCarroll referred to the rapidly increasing duties of the position, and recommended the appointment of an archdeacon. A committee was appointed to arrange for a missionary service in each parish and mission, with addresses by a clergyman and a layman, before the time of the diocesan convention in June. A resolution was passed expressive of sympathy

with Emmanuel parish, Detroit, which has just dissolved its organization, and of good will for the Rev. W. H. Morgan, its late rector, who is about to remove from the diocese. The report of a committee on methods of convocation work called forth much discussion, and the subject was finally put over for action to the spring session. The committee on topics for the next convocation recommended the following: "Who is my neighbor?" "Should the pulpit treat of secular things?" "The missionary outlook for the new century?" "Highways and hedges, or how shall we compel men to come in?" A missionary meeting was held in the evening in St. John's church, and addresses were made by the Hon. W. C. Maybury, mayor of Detroit, and the Rev. William Gardam, on the theme, "Agitate, educate, organize, and pray for the success of the kingdom of heaven." The next meeting of convocation in April will be held in Grace church, Detroit.

A quarterly meeting of the Michigan branch of the Woman's Auxiliary was held in St. Luke's church, Ypsilanti, on Friday afternoon and evening, Jan. 21st. There were 81 women present as delegates, and nine clergy. A business session, with the usual reports, was held in the afternoon, and in the evening a missionary service, with a sermon by the Rev. Francis White, on "Faith," and addresses by the Rev. John McCarroll, M.D., dean, the Rev. J. B. Massiah, and the Rev. J. C. H. Mockridge.

The Rev. Frederick Burgess, on Jan. 29th, resigned the rectorship of Christ church, Detroit, to accept the rectorship of Grace church, Brooklyn, N. Y., which charge he will assume at Easter-tide. Mr. Burgess is the third rector of Christ church elected rector of Grace, Brooklyn, the two others being Dr. Benjamin H. Paddock, afterward Bishop of Massachusetts, and Dr. C. B. Brewster, now Bishop-coadjutor of Connecticut.

Wyoming

Ethelbert Talbot, D.D., Bishop

LARAMIE.—Large congregations were present at the cathedral on the 3rd Sunday after the Epiphany. At 11 a. m., the Bishop preached and confirmed an interesting class, presented by Dean F. J. Mallett. The services were resonant with the note of farewell, although the Bishop expects to pay a visit in the summer, having been placed provisionally in charge until the meeting of the next General Convention, when it is hoped that separate bishops may be appointed for Wyoming and Idaho.

Long Island

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

The archdeaconry of Queens Co. held its annual session in Grace parish, Jamaica, on Jan. 26th, assembling in the chapel for a business meeting, and holding a missionary service in the church in the evening. Archdeacon Cooper presided; 23 clergymen and 21 laymen were present. Reports were read by Archdeacon Cooper from the missions within the jurisdiction of the archdeaconry, together with reports from the cathedral missions under the care of Canon Bryan. A discussion took place as to rights in the matter of establishing missions within the diocese. The evening service was attended by a large congregation. The Rev. W. N. Kirkby, recently secretary of the Home Mission Society of England, delivered an address, giving an insight into the modes of conducting mission work in England and Wales. The Rev. F. L. Hawks Pott, of the mission in China, spoke of the work in that country. At the close, Archdeacon Cooper made a stirring missionary appeal.

BROOKLYN.—The magnificent parish house of Holy Trinity church, erected as a memorial of the late Rev. Charles H. Hall, D.D., who for 26 years was rector of the parish, was formally opened Jan. 27th. The memorial tablet which has been placed in the chancel of the church, was also exposed to view for the first time. It is of white Italian marble, in the centre of which is a life-size medallion of Dr. Hall. The inscription reads: "What doth the Lord require of thee but to do justly and to love mercy,

and to walk humbly with thy God." Micah vi: 8. This was the text of the sermon delivered by Dr. Hall in Washington 30 years ago, heard by the visiting committee from Holy Trinity, which led to his call to Brooklyn. The date of his birth and death are also inscribed on the tablet. Another memorial gift is a richly jeweled altar cloth presented by Mrs. Joseph Beers, and used for the first time at the service on Thursday evening. The sermon was preached by Dr. McConnell, the rector of the church. At the close of the service the congregation repaired to the memorial house. It is by far the handsomest and best appointed parish house in the city. Bishop Littlejohn made the opening address, followed by the Rev. Dr. Alsop, the Rev. Sylvester Malone, pastor of the Roman Catholic church of SS. Peter and Paul, and Rabbi Gottheil, of New York. A collation followed the reception, and a handsome souvenir book of the ceremony was presented to those present, containing a verbatim report of the memorial service on the anniversary of the death of Dr. Hall, with an engraved portrait of Dr. Hall as a frontispiece.

The January meeting of the Northern archdeaconry was held in St. Michael's church, High st., on Jan. 25th; 75 delegates from 18 parishes were present. The archdeacon, the Ven. Jas. H. Darlington, D. D., presided. The most important matter before the meeting was the following resolution, presented upon the recommendation of the finance committee:

Resolved: That a contribution to the amount of three per cent. on the salary of the clergy of each parish, be asked from each parish, to be paid annually before the last meeting of the archdeaconry in April of each year.

A full discussion of the resolution took place and on the roll call it was unanimously carried. After evening service the meeting was called in the guild hall by Dr. Darlington. When the usual reports had been read, the resignation of Mr. Andrew R. Mesurul from the finance committee, and of Mr. Charles F. Squibb as treasurer of the archdeaconry, were received and accepted with regret. Both resignations were rendered necessary by removal from the city. Mr. Alfred R. Davidson, of Holy Trinity church, was elected to fill the office of treasurer, and Mr. C. W. Ward, of Trinity church, East New York, was chosen to take Mr. Mesurul's place on the finance committee. A standing vote was taken on the death of Mr. William H. Fleeman, once treasurer of the city of Brooklyn, and for years treasurer of the archdeaconry. After adjournment the delegates were served with an elaborate collation, provided by the vestry of St. Michael's church.

Connecticut

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

The annual meeting of the Church Club of the diocese of Connecticut was held on the evening of the Feast of the Conversion of St. Paul, in the Hotel Hartford, in Hartford. President Graves presided. The election of officers resulted in the choice of the following: President, Gen. W. W. Skiddy; 1st vice-president, Philander C. Royce; 2nd vice-president, Benjamin R. English; secretary, Charles F. Chase; treasurer, Burton Mansfield; executive committee, N. Albert Hooker, John B. Sage, Samuel Taylor, and George M. Curtis. Speeches were made by Dr. Geo. Williamson Smith, of Trinity College, the Rev. L. W. Saltonstall, Gen. W. B. Franklin, and Col. James Bolter. The reports of the various officers showed a most satisfactory condition of the club.

The Naugatuck Valley Choristers, a choir guild composed of the vested choirs of St. John's church, Waterbury; St. Michael's church, Naugatuck; Christchurch, Seymour; Trinity church, Seymour, and Christ church, Watertown, has recently been organized. The officers of the guild are the Rev. H. N. Cunningham and the Rev. R. B. Kimber, president and secretary respectively. The choirs of these churches will meet in St. John's church, Waterbury, Feb. 22nd, to render their first service in unison. Among

other things, they will sing Tours' *Magnificat* and *Nunc Dimittis* in F., West's "The Lord is exalted," and Gadsby's "O Lord our Governor." The visiting choirs will be the guests of St. John's parish.

NEW HAVEN.—The Church Army held a very successful service in Trinity church, the Rev. Geo. William Douglas, (S. T. D., rector, on the evening of the 3rd Sunday after Epiphany. The third Sunday evening of each month the church is given over for the special services of the Army. As an evidence of the success of the Army in reaching the non-church-going element of the population, it may be mentioned that 81 persons who were never in the church before were present on this occasion.

The services of the united parishes of the city will be held on the Wednesday evenings of Lent in Christ church. The special preachers will be: The Rev. E. C. Acheson, of Middletown; Bishop Brewster, the Rev. Dr. Lindsay, of Boston; the Rev. C. H. Brent, of Boston; the Rev. W. H. Grosvenor, of New York; the Rev. H. C. Swentzel, of Brooklyn; the Rev. Harry I. Bodley, of Stamford. These services have been held in Lent for many years, and they bring together the communicants of all the city parishes.

The bi-monthly conference of the Brotherhood of St. Andrew in the New Haven archdeaconry met in the church of the Ascension on the evening of St. Paul's Day. Evensong was said by the rector, the Rev. F. H. Marshall. The Rev. G. W. Phillips delivered a short address, the substance of which was that the Brotherhood man should not make his religion, reliance on a creed or build it on evanescent emotion, but on the life of Christ manifested in his individual life and conduct. The delegates, about 50 in number, then discussed the following questions: 1. The duty of Brotherhood men in connection with the prevailing tendency to secularize the Sabbath; 2. The duty of city chapters toward outlying districts and missions; 3. What can be done to make the Brotherhood man grasp the privilege of more regular attendance at his chapter meeting. Mr. Blogg, the archdeaconry secretary, presided, and called on Mr. Parr, of Wallingford, to open the discussion of the Sunday question. Mr. Lawrence, of St. Paul's chapter, New Haven, opened the second subject. In this connection, the secretary brought out the fact that several chapters were doing specific missionary work in the vicinity of their parishes: Branford chapter is carrying on work at Branford Point; All Saints' chapter, Meriden, is doing good work in South Meriden, and the New Haven and West Haven chapters are systematically assisting in the hospital, poor-farm, and Calvary Home, to bring Christ to men. On the last topic, Mr. Vibert, of Meriden, spoke. The conference, though not so well attended as the last at West Haven, when 72 delegates were present, was interesting and helpful.

Massachusetts

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

1. Evening, St. Paul's church, Beachmont.
3. Boston: A. M., Emmanuel church; P. M., St. Paul's church; evening, St. Luke's church, Chelsea.
4. Evening, St. James' church, Boston Highlands.
5. Evening, St. Matthew's church, South Boston.
6. Evening, church of the Advent, Boston.
7. Evening, St. Peter's church, Cambridge.
9. P. M., church of Our Saviour, Longwood.
10. Evening, chapel of the Ascension, Boston.

The Episcopalian Club at their dinner, Jan. 24th, departed from their usual custom and assigned addresses to the laymen, who discussed at the suggestion of the president, Mr. Robert Treat Paine, the topic: "What progress has been made among the branches of the Christian Church in practical co-operation for religious and philanthropic purposes?" Mr. Paine thought the world was yearning for unity. Certain kinds of unity, as unity in forms of worship, and in intellectual expression of truth, were impossible. He suggested the formation of the associated churches of Boston to promote Christian fellowship and to study the practical application of Christianity to life. In such an organiza-

tion proselyting should be forbidden. Mr. J. D. N. French mentioned some of the extreme views held, and said he could not agree with them, yet he was heartily in accord with the idea that there should be some common ground where churches of all creeds could meet and organize. Mr. Durpee explained the practical working of an association of churches in Jamaica Plain, and Mr. E. L. Davis referred to a similar work in Worcester, and the power of scientific charity. Col. W. Doherty declared the Church could do nothing for the masses, but Churchmen could do everything. As soon as every one was prepared to work with the man nearest him, there would come the nearest possible approach to Christian unity. Mr. Robert H. Gardiner referred to what the Club could do, and defended proselyting. He said a man could not be in dead earnest unless he was a proselyter. He disliked the distinction drawn between Church unity and Christian unity, and he did not believe it was God's purpose to have many different kinds of Churches. Mr. Charles G. Saunders defined the position of the Church in history, what it stood for, and why it was unnecessary for her to make concessions. He had every hope that the Episcopal Church would eventually be in full communion with the Eastern and Roman Churches. Dean Hodges, the only clerical speaker, closed the discussion with a description of the work of Christian unity in Pittsburgh. He thought the organic side of Church unity was distant, but the co-operative side is at hand. He believed the Episcopal Church was the best Church of all, but the possibility of only one Church existing, was not a near sign of the future.

Bishop Lawrence has given beautiful copies of the Prayer Book and Hymnal for altar services in St. Stephen's, Fall River.

The Rev. H. H. Buck holds regularly Church services in the Universalist place of worship in Mansfield, and the attendance is an average of 80.

At Barneyville, North Swansea, the Rev. Alva E. Carpenter, of Warren, holds regular Church services in an abandoned Universalist place of worship.

BOSTON.—The new improvements in Emmanuel church will cost \$100,000, and \$50,000 of this amount has been raised. The new chancel will be 42 ft. wide and 38 ft. deep, octagonal in form, and give ample accommodations for the choir on each side. The chancel will be lighted by windows, high up in the wall. There will be a recess on the south side for the organ loft. Two large porches will be added to the church on Newbury st., and many other improvements will be made. The seating capacity of the new church on the ground floor will be 920, and the galleries will accommodate 284. The Rev. Dr. Parks has been rector for 20 years.

In the church of the Advent, Mr. John Pleasants has become choirmaster, but the position of organist will still be held by Prof. Samuel B. Whitney.

Grace church, South Boston, has been repainted in the interior in bright warm colors, with excellent effect. Most of the expense for this needed improvement has been met. The Sunday school in this thriving parish has almost doubled in three months, and is under the charge of the associate rector, the Rev. W. S. W. Raymond.

The church of the Good Shepherd has a Prayer Book and Hymnal fund to the amount of \$151, to supply and keep in good repair the books required by the rector and people in the conduct of the services of the Church. The choir fund amounts to \$539.44; the rectory fund to \$792.19; the building fund to \$400. The parish carries on a Chinese school with three sessions every week. There is an average attendance of 35 scholars.

WESTBOROUGH.—Regular services of the Church will soon be held in this town by the clergy of St. Mark's school, Southborough. It is the largest town in the State where the Church is not represented, and there is every prospect of establishing a successful mission.

HOPKINTON.—The Church services are now held in the hall of the new library, adjoining the church lot, upon which the new edifice is being erected.

MARLBOROUGH.—The debt on the rectory of the church of the Holy Trinity has been lessened by the payment of \$500. Besides this, \$118 have been raised for interest and taxes.

NORTH ADAMS.—The eight days' Mission in St. John's church, conducted by the Rev. F. W. Tomkins, Jr., of Providence, proved of inestimable value to the community. The daily services were as follows: 8 A. M., Holy Communion; 10:30, an address intended chiefly, but not exclusively for women; 4 P. M., a service with an address for children; 7:45 P. M., principal service of the day for all.

SOUTH FRAMINGHAM.—St. Andrew's church was opened for divine service on the 2nd Sunday after Epiphany. The edifice is a modest little building, seating 120. Its capacity may be increased by opening the large Sunday school room adjoining. The interior finish is light and warm in coloring. The debt upon the structure amounts to \$40, and this will be paid before the visitation of the Bishop in March. This good work has been done by the energy of a few faithful women, who together raised over \$1,200 from Boston and other cities.

NATICK.—A vested choir has been introduced in St. Paul's church. The parish has also now a chapter of the Daughters of the King, and a company of Young Crusaders.

DORCHESTER.—The parishioners of the mission at Grove Hall tendered recently a reception to the Rev. Henry M. Saville and wife who have taken charge of this interesting field.

DEBHAM.—Erastus Worthington, senior warden of St. Paul's church, died Jan. 19th. He was a leading lawyer of the Norfolk county bar, and prominent in many responsible positions which concerned the interests of his native town, and a well-known contributor to the local histories. For many years he was identified with the Church, and was its constant and liberal supporter.

ORIS.—At the annual meeting of St. Paul's church, Miss Clark was chosen clerk; Mrs. Griswold and Mrs. Hamilton, wardens; Mrs. Saunders and Miss Downs, the vestry. Mrs. Hamilton will act as treasurer. The finances of the parish are in an excellent condition. A lay-reader has been appointed to take charge of the services.

Advance of the Church Army

The following is sent for publication from the Church Army headquarters:

At a conference held at 288 Lexington ave., New York, Jan. 25th, present: The Rev. Drs. E. A. Bradley, E. Walpole Warren, and William M. Hughes, and Gen. Henry H. Hadley, it was agreed, in consideration of the excellent work now being successfully carried on in several prominent cities under General Hadley, that the Church Army Commission continue its direction and clerical supervision, on Church lines, of this vital rescue movement in the Church.

The Commission reserves to itself the sole right to veto any of General Hadley's operations inconsistent with Church doctrine or discipline.

After a year's experience, and with special knowledge of the work that has been done by him, the Commission, with the utmost confidence, entrusts to General Hadley all initiative work, together with its continuance and support, subject, as stated in the original rules and regulations, to the direction of the rector of the parish in which the work is to be done.

The Church Army Commission not being financially responsible in any way, since Jan. 1st, advises the General to appoint an auditing committee, to which all incomes and expenditures shall be submitted by him in detail monthly.

The Commission further agrees that each one of its members shall assume in turn the duties of clerical director.

The Living Church

Chicago

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

QUINQUAGESIMA is near at hand, and we may be allowed to remind the clergy that the General Convention of 1895 recommended that an offering be taken on that Sunday for the Clergy Relief Fund. The Convention has repeatedly called attention to this general society for the aid of aged or infirm clergymen and widows and orphans of deceased clergymen. The Bishops, in their Pastoral of 1895, urged the claims of this cause very earnestly, and some interest seems to have been awakened. Still, the large majority of our parishes reported no offerings last year. The destitution to which the Bishops referred so pathetically still continues, and must inevitably increase unless the parishes respond more generally, for the royalty on the Hymnal is no longer a source of much revenue, and from this the income of the society has of late years been largely derived.

WHILE some provision is made in a few of our dioceses for the aged clergy, there is scarcely one which is not aided by the general fund. Many disabled clergymen, and a far greater number of widows and orphans, receive no aid from their dioceses, and but for the scanty sum received from the general fund, would have been driven to the poorhouse. No diocese should consider itself exempt from obligations to contribute to the work of the Church at large, in this, more than in any other respect. Liberality in diocesan missions has not been made an excuse for neglecting to sustain the missionary work of the Church at home and abroad. The charity that "begins at home" is rightly pleaded for this cause of clergy relief. While our society can give only a hundred dollars a year to each of its nearly three hundred beneficiaries, we are praying that the Lord will send forth more laborers into the harvest—to starve in their old age, or to leave their widows and orphans destitute!

AN interesting movement has been started in the dioceses of Dunham and Newcastle, under the auspices of the two Bishops. It is intended to be a practical effort to lessen the difficulties of faith. No attempt will be made to occupy the general ground of Christian evidences or to attack the armed ranks of uncompromising unbelief. It is considered that what most men need is not "evidences of Christianity," nor refutation of objections, but kind and quiet dealing with actual difficulties which have proven real hindrances to individual men. A committee has been appointed, consisting of the two bishops, a number of eminent clergymen distinguished as scholars and theologians, and among them some who have had practical experience of the difficulties of faith among workingmen. To these are added several laymen of special qualifications who have manifested keen interest in the subject. The means employed are to be sermons, lectures, and conversations. Great care will be taken to secure the right subjects and the right preachers of sermons. Such sermons will frequently be delivered apart from the ordinary services, when no one will be allowed to be present except those specially interested in

the subjects dealt with. A special feature of the work will be the conversations. The idea is to invite for such occasions small groups of men and women interested in some special topic, about which they can ask questions and receive answers, undisturbed by the publicity and excitement of larger gatherings. The co-operation of competent persons will be invited, and the committee will offer its help to the parochial clergy wherever they may need it. The work is begun very quietly, without flourish of trumpets or provocatives to excitement; nothing but the simple and quiet offer to bring men who have need of help into contact with men who have help to give. It is a movement full of hopeful possibilities.

A PRESBYTERIAN trial for heresy has lately taken place in Louisville, Ky., the defendant being a Mr. Houston, formerly a missionary to China. This gentleman seems to have adopted substantially the views held by the sect known as "Plymouth Brethren," though he has not joined that denomination (which is but a small one in this country), but apparently regards it as quite the right thing to continue to hold the position of a Presbyterian minister. He is convinced that the Lord's Supper is properly a family observance, and may be administered by the head of a household, requiring no ordination. As a corollary to this, he holds that any lay member of the Church may be appointed to administer the Communion to the congregation. Finally, he has taught that entire sanctification is possible to the believer in this life. To the ordinary person who knows nothing of the Presbyterian Confession, it does not seem in the least surprising that the accused, acknowledging these teachings, was found guilty and censured for heresy. *The Interior*, however, says: "What a spectacle is this!" Namely, the spectacle of a man condemned as contravening the teaching of the formularies of his denomination, who confesses that he has done so. What is there surprising in that spectacle? It appears that Mr. Houston thought he could prove his tenets out of the Bible, and *The Interior* seems to consider that if any one thinks he can do that he ought to be let alone, no matter though he may be going contrary to the doctrines he has bound himself to teach. Moreover, *The Interior* hints its own conviction that Mr. Houston is right on the merits of the question, and that the confession is wrong. Here we have again those remarkable "ethics of subscription" of which we have heard so much of late years. But how can anything be clearer than that when a man has ceased to believe and teach the doctrines of the denomination to which he belongs, he ought to retire from its ministry? If we understand our contemporary, not only is he under no such obligation, but it is persecution to force him out.

Another Late Milestone

THREE years are now all that are left us of the wonderful nineteenth century, and from our present vantage ground of observation, surely, to Christian people the outlook for the spread of the Gospel and the perpetuation of religious truth will be a favorite theme. Even though the Christian faith has no novelties or sensations in theology to furnish forth for the world of the twentieth century, we may be very sure

that scholarship applied to sacred themes will always find new fields for its exercise. Nothing could be idler than to assume that the Christian religion on earth is a superficial dogma—that it has no need of enlightened and improved methods in instruction—that it has no rightful place of its own in the triumphant march of intellectual progress. We should, indeed, place ourselves in the attitude of miracle-workers if we expected to spread the Gospel without the aids of learning and enlightenment, and, one might say, without modern business methods. While so-called Higher Criticism has undoubtedly illustrated its own stupidity and futility, in dealing with the sacred oracles as if they were so many hieroglyphs or ancient papyri, the time has not come, and cannot come, when scholarship, stimulated by devotion, cannot find ample scope for its exercise in the Church.

The success of the Church in evangelizing the world is not indeed conditioned upon the dialectic or exegetical skill among its learned doctors. The word of God is indeed quick and powerful, sharper than a two-edged sword, and the Bible has ever been its own best interpreter. Four words embody the sinner's hope of pardon and acceptance: "Jesus died," "Jesus lives." Less than that would leave the universe and time in darkness—more than that is not in the highest degree essential. But the Church in the world has a call to be aggressive, and to enlist the best results of advancing culture in its development. Particularly is this true when each succeeding onslaught of unfriendly criticism has been so easily met by some champion who combined knowledge with zeal, and who was not of the kind who blench in presence of a pretentious sophistry. It would be foolish indeed for the Church to throw away weapons which it knows so well how to use. Not only does the whole trend of historical deduction and exegetical discovery converge upon the verification of the Biblical story, but the review of modern society and progress shows that Christianity has been the great factor of the ages in bringing the world to what it is now. The Church has never yet fully asserted its great temporal claim—that of being the mistress of arts and arbiter of modern progress. The errors of the Mediæval Church, in relation to scientific progress; brought the Faith into disrepute and contradicted the essential character of its Divine Head. He who created the universe set the very stars in their courses on principles of severest mathematics, and the whole range of Old Testament Scripture is filled with recognition of the fact that order is heaven's first law. The Church had no right to set up cloistral superstitions in opposition to that luminous common-sense which shines through every page of God's dealings with man as well in His creative arrangement. When religion burst the shackles of such superstition, then it became indeed the very inspirer of science, and that ungrateful handmaid has sought to turn at times against its fostering hand, but science itself is not antagonistic. The opposition comes from those who have started out with hatred to the Bible and have used their influence to array science in seeming opposition to the word of God. The only real caveat which we would impose with reference to the scientific study of Scripture and the use of philology and criticism in shedding more light on the sacred oracles, is this—that the ardor of the scholar shall not

outstrip the devotional spirit of the believer. We are perfectly fearless of anything that so-called philosophy can do to weaken the claim of God's Holy Word to the unhesitating credence of man. The Faith once delivered to the saints stands serene and inaccessible to the onslaught of its ablest foes. That summit is reached by faith and prayer alone—no foot of enemy or detractor can scale that mountain height. And so, in the dawning of the year, exulting over God's signal mercies to His Church on earth, we would rejoice in the feeling that there will never be a premium set on ignorance of history or science among true believers. The Church need never fear that learning and progress will militate against its sacred claims, for these, rightly utilized, will ever be most valuable handmaids.

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Five-Minute Talks

BY CLINTON LOCKE

CXL.

I READ lately in my newspaper of a family discovered by a policeman in one of the poorer streets of the city, a mother and two children, aged six and eight. The mother was slightly demented, and had a fixed idea that nothing ought ever to be done for children. They should be left entirely to nature. These children had never been taught to walk, or talk, or take notice of anything. Their limbs were perfectly formed, but were useless simply from disuse. They could not even stand up. Their organs of speech were perfect, but never having used them, they were like dumb children. They could only utter inarticulate sounds. There they lay, well-formed little fellows, all the elements of a normal child dormant within them, simply because they had never been exercised. It took months of unceasing labor before these poor innocents could be taught to walk or pronounce words.

I use this as an illustration of the effect on any man or woman of the disuse of any of the powers or faculties of body, mind, or spirit; first, deterioration, and at last an utter powerlessness to regain the use of the disused part. In India you meet men who have made a vow to some god to keep their arms always above their heads. Years have passed, and now no medical aid in the world can restore the use of those arms. It is the same way with any mental faculty. Charles Darwin is a case in point. He says in his autobiography: "I cannot endure to read a line of poetry. I have tried lately to read Shakespeare, and found it so intolerably dull that it nauseated me. . . . I have almost lost my taste for pictures and music. My mind seems to have become a kind of machine for grinding general laws out of large collections of facts, but why this should have caused the atrophy of that part of the brain alone on which the higher tastes depend, I cannot conceive. . . . If I had to live my life again, I would have made a rule to read some poetry and listen to some music at least once a week, for perhaps the part of my brain now atrophied would thus have been kept active."

Doctors tell us that atrophy comes from disease, whether voluntary or involuntary, and I want to consider it especially in reference to the religious part of our nature. I have met clergymen who seemed utterly unable to appreciate any scientific argument, or to see the force of any scientific evidence. Their whole minds and beings

had been so given up to one course of study, and all other studies had been so disused, that the arguments which would convince ordinary men were perfectly powerless with them. This will explain the infidelity, utter indifference, and even hostility to religion, of many scientific and literary men; they have allowed themselves to become so absorbed in bugs, or beetles, or bacilli of some sort, in rival schools of painting, in metaphysics, or Sanscrit, that those powers of their nature which reach out toward God and the kingdom of the soul never being used, have become atrophied, and they are to them as though they were not. Aubrey Moore says somewhere: "Men have come to think that while they must devote a lifetime to science, or philosophy, or art, or literature, they can pick up their religion as they go; and the result is that religion becomes like a tender exotic in their lives, and in the struggle for existence the thorns spring up and choke it."

But the great body of people are not scientists, or philosophers, or litterateurs. They are hard-working men and women, and yet nothing is more common than to see in them this atrophy of all the religious part of their make-up, simply from disuse. Thousands of people never pray. Why? Were they made out of different paste from you and me, with no faculty of prayer in them? Not at all. They were just as normally endowed as any one. They prayed in their youth and had visions of God, but never having prayed or thought of prayer for years, the power of praying is atrophied. They could not, if they would, without the most intense and long-continued effort, which effort they do not want to make. A woman said to me once: "I hear people talk about loving Christ. I cannot understand it at all. I can form no conception in my mind what it means." Of course she could not; not because she was what is called a wicked woman, for she was an excellent wife and mother, but her whole life was so absorbed in what we call in one word, "Society," that she could not take in anything else. The struggle for social pre-eminence, the constant effort to be at this place and that place, choked down any attempt on the part of nobler aspirations to put forth blossoms, and gradually these plants had withered to the very roots in the garden of her heart. You find yourself growing to believe less and less, and you say that it is because you now see the weakness of the religious argument. You have discovered, you think, great inconsistencies and impossibilities in the Christian doctrine, but that is not the real reason. You are becoming more skeptical because you do not use your religious faculty. You do not pray, you do not think about God, you shut your heart to faith and love and the whisper of the Spirit, and so all those parts of your nature are growing atrophied. It is a sad sight: A healthy body, a good mind, a vigorous will—all these kept in active use and growing by exercise; and a withered soul, a disused faith and love and inspiration. This is what the Bible means by saying: "Without God in the world."

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BISHOP NICHOLSON protests against the practice of referring to the naming of warships as "christenings," and says that to speak of the baptism of a ship with wine as a christening is an act of sacrilege for which both government and those directly concerned invite dreadful consequences.

The Miracle at Cana

BY J. A. M. R.

WHAT did this miracle of our Lord consist in? We may say it consisted in producing an effect by a shorter means than usual. The grape vine is the medium of the same miracle year by year. It is constantly taking from the ground the water that falls upon it and changing it into wine. And what is the law by which it does this? We say the law of nature. And what is the law of nature but the law of God, the law of His will and power and glory, since it is His will, His power, and His glory that in any case originates, develops, and crowns the works of His Hands.

He created the vine, like other plants upon the earth, to His glory. Indeed, it was to be the means of greater glory to Him than they, because it was to furnish part of the outward sign and pledge of the Sacrament of His Body and Blood. He established the law of its growth, like any other law in nature; and if He be the Creator of things, for we read, "Without Him was not anything made that was made," it is not only natural and fitting that the God of Nature, when dwelling in our human flesh, should show us whence nature got its power, by accomplishing such a change independent of the ordinary means, but also necessary that he should give us men such tokens of the divine nature He claimed for Himself. And if a miracle be called supernatural, is it not, after all, merely the same power producing the same effect by a different means? By the powers which God has put in nature, we may take a beast of burden and several days' hard travel to carry a message a few hundred miles. A hundred years ago it would have been the old natural way, and men would have said the world never knew a different way. But now, by the slightest motion of the operator's hand, we can accomplish the same purpose in a minute—as it were, produce the same effect in an instant—and we cannot attribute the power to ourselves, as we are simply the agents of it. How much more natural that the Source of power and of nature, dwelling in the likeness of men, should give to mankind the evidence of His divine nature and manifest forth His glory that His disciples might believe on Him.

Epiphany, 1898.

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The Late Dr. William Adams

BY THE BISHOP OF MILWAUKEE

DR. ADAMS' ecclesiastical life is really identical with the whole life of this diocese. No man knew it better, no man loved it more, no man helped more largely to shape it out and make it. And Dr. Adams was more than the property of this diocese. He was the most widely esteemed, the most universally known, all over the American Church, and even beyond it, of all the clergy whose names have ever been on our canonical role. Perhaps if we mention him with Kemper and DeKoven, we mention a remarkable triumvirate; the three most noted names ever placed on our diocesan list; names which have carried great weight in the General Councils of this American Church; names which ever placed the Church in Wisconsin high up in the plane of reputation and influence. And now he is gone, and we have buried him in that consecrated ground, the old Nashotah cemetery, on the scene of his devoted labors of

fifty-five unbroken and continuous years; where his companions lie in peace together, alike waiting the general resurrection in the great last day. He long outlived them all, the St. John of the remarkable band. It was a beautiful and quiet ending of a most beautiful and devoted life; a strong protest against the woeful unrest and turbulence of our day. May God grant that the power of it, and the influence of it, may not soon pass away.—*Annual Address, 1897.*

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Letters to the Editor

SMALL DIOCESES

To the Editor of *The Living Church*:

It may not seem just appropriate that I, not now a resident of the diocese of Easton, should feel called upon to champion her cause, but having resided there for some years, and having had occasion several times to write articles on the same subject of Church progress in small dioceses, I feel disposed to answer some points in the letter of the Rev. W. Allen Johnson.

I am glad to hear that Mr. Johnson has always been in favor of small dioceses, but I am sorry that this article of his rather tends to help the side of the opponents.

As one who resided for some years in the two dioceses of Delaware and Easton, I want to correct one idea which Mr. Johnson erroneously holds. It is not correct, as I know from personal experience, "that their bishops tarry no longer in the parishes than did Bishop De Lancey" in his larger diocese. Bishop Lay was well known all through the diocese of Easton, in town and in country, by clergy and by laity, and I believe the same to be true of the present Bishop.

Now as to figures. I have not stopped to verify them. I take for granted they are correct. Let us arrange them just as Mr. Johnson does.

	Population	1870	1890
Delaware		125,015	167,871
Easton		156,637	184,097
DELAWARE.			
	Clergy	Communicants	
1870	26	1,576	
1897	36	3,633	
EASTON			
	Clergy	Communicants	
1870	25	1,581	
1897	34	3,371	

Tomit as unnecessary for our purpose, the items of parishes, Baptisms, and Confirmations.

Take the figures we have. Do they not show considerable progress? In round numbers the population of Delaware has increased 33 per cent., the number of clergy, 38 per cent., and the number of communicants, 133 per cent. In the diocese of Easton the population has increased 17 per cent., the number of clergy, 40 per cent., and the number of communicants, 114 per cent. If any one thinks that the increase among the clergy should keep pace with the growth in the communicants, let him reflect, and he will conclude that he is incorrect in this idea. For instance, within the limits of the present diocese of Maryland, in a certain period of years, while the rate of increase of the clergy has been 9 per cent., the parishes have increased 11 per cent., and the number of communicants, 34 per cent. So also in my own county, while the clergy have increased 33 per cent., the number of communicants has increased 49 per cent.

In conclusion, let me say that I am well satisfied that if any one will carefully compare these small dioceses in these three items with some of the larger ones, he will find as a rule that they hold their own, if they do not compare more than favorably. R. HEBER MURPHY.

Port Republic, Md.

"THE MINISTERIAL SUPPLY"

To the Editor of *The Living Church*:

Many a presbyter, as well as many of the faithful laity, will, I am sure, be thankful to Bishop Gillespie for boldly and openly touching on the serious questions, as he does in *THE*

LIVING CHURCH of Jan. 15th, of "The Ministerial Supply."

Within the last few years I have been so situated as to come in contact with clergymen in a large city, as well as in small places. It has been painful to find good, earnest men, of learning and experience, inquiring of bishops and others for work which cannot be given them, mainly because the support is hardly adequate for even a single man, or (what is so common and worse) the indifference and dissensions among the people.

I know of clergymen who are talking of leaving the ministry because of these evils. I know of those who, it seems, will be compelled to find some secular employment in order to get the necessities of life for themselves and families and preserve what self-respect they have left after seeking ministerial work and finding none.

Surely it is a grievous wrong, after a clergyman has labored a dozen, or twenty, or more, years, to find no work for him. As Bishop Gillespie well says: "Our wretched system, or rather no system, of providing the shepherds of the sheep, is becoming more and more manifest." It is humiliating to the whole Church. It will, unless soon changed for the better, work evil to the Church. No self-respecting young man will enter a field where he is likely to be treated as faithful priests are in many cases treated to-day.

By all means let the "Bureau of information be established," as suggested by the Bishop, since in this American Church the bishops have so little power to send their clergy, or save them from the humiliation of hunting for work in the Master's vineyard, or from starvation.

PRESBYTER.

Opinions of the Press

The Christian Register. (Unitarian)

ROMANIZING ENGLAND.—It may come; but then on the other hand, it may not. The Anglo-Saxon race, so-called, may be Catholic once. It will hardly become so a second time. There is something in the Latin races which is favorable to the rule of Rome. But in Great Britain the spirit of liberty is strengthening. Free thought is abroad, and more likely than a widespread Catholic revival is a latitudinarian deluge which will make even the Established Church of England shake on its foundations. The defeat of the clerical party in London is an omen which does not suggest a tendency towards Rome. If, however, a strong liberal movement should threaten the permanence of the English Church, it is probable that many would run for shelter to the "Mother Church," thinking that refuge safer than the wilds of Nonconformity and Dissent.

Herold and Presbyter

PRICE OF RELIGIOUS PAPERS.—It is impossible to carry on a religious paper or magazine at as low a price as some secular publications which admit of all kinds of advertisements and appeal to all classes of readers. The religious paper is suited to the tastes of religious people, and undertakes to do work along the line of that done by the Church. It takes conscientious, religious people to support the Church, and the same class to support the Church paper. The Church paper is a necessity if people are to be informed as to their own work, and if the whole Church is to have the stimulus that comes from widespread information. But the Church papers appeals only to Church people, and if it sustains itself on the high level which is necessary in order to help in the Christian home and Church, it must have the friendly and cheerful co-operation of the people for whom it is designed. In order to do its work it must pay expenses. If it does not, it must cease to exist.

FROM MASSACHUSETTS.—"I am still more than pleased with *THE LIVING CHURCH*. Its spirit and tone are admirable, and the soundness, directness, and sprightliness of its editorials are charming."

Personal Mention

The Rev. H. L. Clode Braddon has taken temporary charge of St. Luke's church, Chelsea, Mass.

The Rev. H. L. Gaylord, formerly of St. John's parish, Youngstown, has accepted the position of curate in Trinity cathedral, Cleveland, Ohio.

The Rev. Norman V. Levis, formerly assistant at St. John's church, Elizabeth, N. J., has been made associate rector of St. Paul's church, Cheltenham, Pa.

The Rev. Francis E. McManus will become assistant in the church of the Ascension, Fall River, Mass., in February, and have charge of St. Matthew's mission.

The Rev. J. Gorton Miller has resigned Trinity church, Mattcon, diocese of Springfield, and accepted the deanship of Chester, and rectorship of St. Mark's church, Chester, Ill., same diocese. Address accordingly.

The Rev. Colin C. Tate, M. A., will have charge of the cathedral services, Chicago, and preach on Sunday mornings until the 2nd Sunday in Lent.

The Rev. Annesley Thomas Young, late rector of Grace church, Aspen, Colo., has accepted St. Mary's parish, Blair, Neb., and entered upon his rectorship Jan. 2nd. All letters, etc., should be addressed Blair, Neb.

The Rev. Edwin Weary has resigned his missions at Huron and Milan, and become rector of St. Stephen's parish, East Liverpool, Ohio.

To Correspondents

J. L. W.—The article to which you refer was a "clipping," source unknown. There was evidently a mistake about "Alabama." It is an Indian name, meaning "Here we rest."

Ordinations

In St. John's church, Detroit, Mich., Jan. 25th, Bishop Davies ordained to the priesthood the Rev. William Cash, missionary at Bad Axe. The candidate was presented by the Rev. John McCarroll, D.D., and the sermon was preached by the Rev. J. C. H. Mockridge.

Official

A CAUTION

Will you kindly warn the clergy against two young men of good appearance and address, who have names of our clergy at their tongue's end, and letters from many of them. I am sorry to say they have one from me. They have a scheme of getting out a year book or parish directory without cost. They are swindlers, and their letters should be taken from them.

GEO. E. SWAN.

St. Mark's Rectory, Berkeley, Cal., Jan. 26th, 1898.

Died

BISHOP.—Entered into rest, at Bridgeport, Conn., Jan. 17th, Georgianna Moody, widow of the late Rev. E. Ferris Bishop, in the 74th year of her age.

FREEMAN.—Died of heart failure, after a lingering illness, in Grand Rapids, F. V. Freeman, only son of Mrs. M. J. Freeman.

"He rests in peace."

HUMPHREY.—Entered into rest, Jan. 22d, at Williamsport, Pa., Rose Bentley, wife of the late Rev. Lansing Swan Humphrey.

JOHNSON.—Entered into rest, in Spartanburg, S. C., on Dec. 20, 1897, Mrs. Alice Keziah Johnson, wife of the late Rev. R. P. Johnson, in her 67th year.

"Even so, them also which sleep in Jesus will God bring with Him."

MASSEY.—Entered into the rest that remaineth for the people of God, from her home, in Rochester, N. Y., Jan. 22d, Mary Gregory, wife of the late Rev. J. Albert Massey, D. D., aged 48 years.

TROTH.—Entered into life, early in the morning of Sunday, Jan. 9th, at her residence in Germantown, Sarah Jones Remington, wife of the late Henry Morris Troth. Funeral services were held in St. Luke's church, Wednesday, the 12th, at 11 A. M.

"Grant her eternal rest, O Lord,

And let perpetual light shine upon her."

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.

Missions among the Colored People.

Missions among the Indians.

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

Provision must be made for the salaries and traveling expenses of twenty-one bishops and stipends of 1,478 missionary workers, besides the support of schools, orphanages, and hospitals.

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

A YOUNG lady of a refined family, and a graduate of a Tennessee college, desires a position in some family as a governess or companion. Best of references. Address C. L., Box 83, Manor, Tex.

ETCHARISTIC 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.

WANTED.—By a lady, a position as companion. Best of references. Address L. A. H., 340 Lexington ave. New York city, N. Y.

FOR Confirmation classes or busy inquirers the clergy are using thousands of copies of "Reasons Why I am a Churchman," three cents per copy, by the Rev. W. C. Hopkins, Toledo, Ohio, Station A. The demand for it is steady and increasing.

Acknowledgment

Bishop Millsprugh gratefully acknowledges the receipt of \$200 from "A. L.," of New York, to be applied on the debt of the college of the Sisters of Bethany.

GENERAL CLERGY RELIEF FUND

The undersigned gratefully acknowledges the receipt of the following sums in aid of the Fund for the Relief of Widows and Orphans of Deceased Clergymen, and of Aged, Infirm, and Disabled Clergymen, from June 1, 1897, to January 20, 1898:

ALASKA	
Christ Church Mission, Anvik.....	\$ 9.00
ALBANY	
St. Barnabas', Troy.....	2.65
St. Luke's, Chatham.....	3.70
St. Augustine's, Lion.....	8.19
St. John, the Evangelist, Stockport.....	4.40
St. Philip's, Norway.....	2.20
Grace, Cherry Valley.....	4.30
St. Paul's, Sidney.....	1.60
Trinity, Athens.....	3.50
St. John's, Champlain.....	1.82
St. Luke's, Cambridge.....	106.87
St. James', Caldwell.....	3.23
St. Peter's, Albany.....	62.51
Emmanuel, Little Falls.....	7.30
CENTRAL NEW YORK	
St. John's, Ithaca.....	26.00
Grace, Utica.....	15.00
Ch. of Redeemer, North Watertown.....	6.00
St. Andrew's, Glen Park.....	.50
St. Paul's, Brownville.....	1.10
Emmanuel, East Syracuse.....	2.00
Grace, Utica.....	54.84
CENTRAL PENNSYLVANIA	
St. Paul's, Bloomsburg.....	13.00
St. James', Drifton.....	304.71
CHICAGO	
St. Mark's, Chicago.....	20.00
St. Chrysostom's, Chicago.....	15.00
CONNECTICUT	
Christ Ch., Guilford.....	12.14
St. James', New London.....	4.71
St. Paul's, New Haven.....	10.00
St. Andrew's, Stamford.....	45.76
Grace, Yantic.....	2.50
St. Philip's Mission, Putnam.....	2.95
Christ Ch., Hartford.....	26.99
Christ Ch., Middletown.....	10.00
St. James', Westville.....	2.00
Holy Trinity, Middletown.....	44.45
St. Luke's, South Glastonbury.....	2.60
St. James', Glastonbury.....	3.18
St. James', New London.....	28.78
Christ Ch., Watertown.....	4.50
Christ Ch., Waterbury.....	5.50
DALLAS	
St. Matthew's Cathedral.....	25.75
St. James', Texarkana.....	1.35
Trinity, Dublin.....	1.50
St. Luke's, Denison.....	4.20
Incarnation, Dallas.....	3.70
Heavenly Rest, Abilene.....	4.40
St. Andrew's, Fort Worth.....	16.57
St. Peter's, McKinney.....	1.60
St. Stephen's, Sherman.....	2.35
Trinity, Fort Worth.....	2.70
Good Shepherd, Terrell.....	1.45
DELAWARE	
Calvary, Wilmington.....	8.50
Christ Ch., Christiana Hundred.....	81.96
St. Luke's, Seaford.....	2.00
Ascension, Claymont.....	6.00
DULUTH	
St. Mary's, Tower.....	2.00
EAST CAROLINA	
St. Thomas', Windsor.....	2.31
EASTON	
Emmanuel, Chestertown.....	1.49
St. Andrew's, Princess Anne.....	1.50
St. Paul's Parish, Kent County.....	2.50
I. U. Parish, Kent County.....	2.50
Coventry Parish, Somerset County.....	5.57
Emmanuel, Chestertown.....	3.97

FLORIDA		QUINCY	
Christ Ch., Cedar Keys.....	2.20	Christ Ch., Limestone.....	6.60
FOND DU LAC		RHODE ISLAND	
St. Mark's, Oconto.....	3.00	Christ Ch., Westerly.....	9.01
GEORGIA		St. Michael's, Bristol.....	51.34
Christ Ch., Macon.....	10.00	SOUTH CAROLINA	
St. Paul's, Albany.....	7.65	Epiphany, Eutawville.....	3.01
INDIANA		St. Jude's, Walterboro.....	4.00
Trinity, Michigan City.....	10.00	SOUTH DAKOTA	
St. Paul's, Peru.....	3.00	Trinity, Pierre.....	2.00
Christ Ch., Madison.....	4.70	Joint Offering of Missionary Jurisdiction.....	55.23
IOWA		SOUTHERN FLORIDA	
Trinity, Iowa City.....	5.00	St. Luke's, Orlando.....	5.58
St. Mark's, Fort Dodge.....	3.95	Redeemer, Avon Park.....	1.10
St. James', Independence.....	4.00	Ascension, Clearwater.....	3.50
St. Paul's, Council Bluffs.....	8.80	St. Peter's, Petersburg.....	3.50
KANSAS		St. Mark's, Haines City.....	.50
St. Paul's, Wellington.....	2.31	Joint Offering of Missionary Jurisdiction.....	13.07
KENTUCKY		SOUTHERN OHIO	
St. Mark's Mission, Crescent Hill.....	5.00	Christ Ch., Cincinnati.....	12.69
LEXINGTON		Church of Advent, Cincinnati.....	31.27
St. John's, Lexington.....	2.00	Christ Ch., Glendale.....	26.03
LONG ISLAND		St. Stephen's, Wlnton Place.....	5.00
St. Michael's, High St., Brooklyn.....	82.64	SOUTHERN VIRGINIA	
Ch. of Redeemer.....	14.28	St. Thomas', Abingdon.....	4.87
St. Paul's, College Point.....	2.00	Accomac Parish, Accomac County.....	2.25
Resurrection, Richmond Hill.....	5.00	SPOKANE	
Grace, Brooklyn Heights.....	55.23	Holy Trinity, Palouse.....	2.25
St. Paul's, Woodside.....	2.00	SPRINGFIELD	
Grace, Massapequa.....	37.20	Holy Trinity, Danville.....	1.80
Zion, Little Neck.....	4.00	TENNESSEE	
St. Luke's, Sea Cliff.....	14.31	Trinity, Clarksville.....	13.05
St. James', Newtown.....	15.00	St. James', Bolivar.....	2.20
St. Mary's, Amityville.....	2.54	St. Paul's, Franklin.....	3.54
Holy Spirit, Bath Beach.....	5.35	TEXAS	
St. Paul's Chapel, College Point.....	2.00	Epiphany, Calvert.....	2.80
St. Peter's, Bay Shore.....	3.79	UTAH	
Trinity, Roslyn.....	5.79	Good Shepherd, Ogden.....	5.76
St. Paul's, Brooklyn.....	9.00	VERMONT	
St. Ann's, Brooklyn.....	36.07	St. Ann's, Rickford.....	2.35
LOS ANGELES		St. Paul's, Royalton.....	2.75
Christ Ch., Coronado.....	6.50	Immanuel, Bellows Falls.....	11.49
MAINE		VIRGINIA	
St. Paul's Mission, Fort Fairfield.....	2.70	St. Luke's, Montague.....	2.00
St. Mark's, Waterville.....	2.00	WASHINGTON	
MARYLAND		St. Mark's, Washington.....	22.21
St. James', Westport.....	5.00	Epiphany, Washington.....	50.00
St. Anne's Parish, Annapolis.....	7.50	St. Peter's, Poolesville.....	5.00
St. Peter's, Ellicott City.....	8.20	St. James', Washington.....	2.76
Immanuel, Glencoe.....	8.00	WEST VIRGINIA	
Trinity, Towson.....	54.56	St. Matthias', Grafton.....	3.67
Emmanuel, Bel Air.....	4.00	WESTERN MICHIGAN	
Emmanuel, Baltimore.....	149.10	St. Stephen's, Schoolcraft.....	1.00
Christ Ch., Calvert County.....	3.50	WESTERN NEW YORK	
St. Peter's Chapel, Culvert County.....	2.00	Trinity, Canasraga.....	1.00
MASSACHUSETTS		Trinity, Phelps.....	7.00
St. John's Mem. Chapel, Cambridge.....	34.07	Grace, Randolph.....	3.64
Good Shepherd, Wareham.....	5.00	St. Paul's Mission, East Randolph.....	.90
St. James', Great Barrington.....	20.00	Christ Ch., Rochester.....	35.92
All Saints', Worcester.....	30.09	WEST AFRICA	
All Saints', Boston.....	25.00	Christ Ch., Crozierville, Liberia.....	2.50
St. Peter's, Dedham.....	9.50	INDIVIDUAL CONTRIBUTIONS	
MICHIGAN		John B. Ireland, New York.....	10.00
Grace, Belleville.....	3.35	Miss Augusta Taber, Philadelphia.....	50.00
MILWAUKEE		Rev. Alfred E. Johnson, New Bedford, Mass.....	15.00
St. John's, Milwaukee.....	3.50	H. E. B., McKeesport, Pa.....	20.00
St. Paul's, Beloit.....	10.50	Mrs. A. E. Peck, Grand Rapids, Mich.....	1.00
Holy Communion, Lake Geneva.....	6.00	"E." Osaka, Japan.....	30.00
St. Luke's, Racine.....	4.00	"Clericus," Milwaukee.....	5.00
St. Luke's, Whitewater.....	5.00	Rev. D. W. Dresser, Champaign, Ill.....	2.00
St. Matthew's, Kenosha.....	25.00	E. G. Hanrick, Waco, Tex.....	20.00
Chrjst Ch., Janesville.....	8.00	Mrs. Frank Page, Waco, Tex.....	5.00
NEBRASKA		"L. S. B.," Patterson, N. Y.....	5.00
Christ Ch., Central City.....	2.50	Margaret Collins, New York.....	20.00
NEW JERSEY		Two Friends, Cambridge, Mass.....	75.00
St. John's, Salem.....	13.50	Rev. Horace B. Goodyear, Watertown, N. Y.....	2.00
Trinity, Vineland.....	10.29	Mrs. E. C. Larned, Lake Forest, Ill.....	25.00
NEW MEXICO		Mrs. John H. Clark, Far Rockaway, N. Y.....	10.00
St. John's Mission, Albuquerque.....	4.00	Rev. James Philson, La.....	1.00
NEWARK		A Member of Immanuel Ch., Glencoe, Md.....	1.00
Redeemer, Morristown.....	25.00	Rev. E. P. Wright, D. D., Milwaukee.....	5.00
Trinity, Bergen Point.....	25.81	Mrs. A. A. Stevens, La Crosse, Wis.—	
Grace, Orange.....	104.70	Thank Offering.....	3.00
Christ Ch., Short Hills.....	15.00	Rev. Charles E. Farrar, Hutchinson, Minn.....	1.00
Calvary, Summit.....	59.13	Rev. F. M. Weddell, Rolla, Mo.....	2.00
NEW YORK		Rev. W. M. Geer, New York.....	5.00
Christ Ch., Yonkers.....	15.00	Clarence M. Hyde, New York.....	500.00
St. Paul's, Tivoll on Hudson.....	24.86	A Friend, St. John's Ch., Tuckahoe, N. Y.....	1.00
St. Paul's Chapel, New York.....	10.00	Rev. George W. Hinkle, Steubenville, O.....	2.00
St. Edward the Martyr, New York.....	6.00	Henry E. Boyd, McKeesport, Pa.....	20.00
Grace, Nyack.....	7.75	Rev. J. Simonds, Rickford, Vermont.....	1.00
St. John's Memorial, Ellenville.....	2.00	Rev. S. G. M. Montgomery, Kearney, Neb.....	2.00
Ascension, West New Brighton.....	10.20	Mrs. Charles C. Penick, Richmond, Va.....	25.00
Calvary, New York.....	74.52	Rev. John C. Lord, Naversink, N. J.....	10.00
St. John's, Tuckahoe.....	8.00	Catherine McVickar, Buffalo.....	10.00
Ch. of the Incarnation, New York.....	200.00	"D. P.," Santa Cruz, Cal.....	2.00
St. Chrysostom's Chapel, New York.....	10.26	"S.," Boston.....	10.00
Trinity Chapel, New York.....	50.00	F. W. Hunnewell, Boston.....	100.00
NORTH CAROLINA		"L. M. A.," Richfield Springs, N. Y.....	5.00
St. Phillip's, Durham.....	11.15	Miss Josephine H. Pise, Minneapolis—	
St. Paul's, Winston.....	1.90	In Memoriam.....	1.00
NORTH DAKOTA		Western N. Y. Babies' Branch Little	
St. Paul's, Grand Forks.....	2.25	Helpers.....	5.50
OHIO		Member of St. John's, Roanoke, Va.....	3.00
St. Paul's, Canton.....	3.00	Elizabeth L. Barker, Trinity, Norwich	
St. James', Wooster.....	4.00	Conn.....	10.00
St. John the Evangelist, Toledo.....	8.77	Mrs. H. P. Cumming, New York.....	5.00
St. Paul's, Marlon.....	6.50	Rev. G. C. Griswold, Sharon, Conn.....	3.00
OKLAHOMA		Mrs. M. E. Pereday, New York.....	5.00
Trinity, Guthrie.....	8.85	Mrs. Mary J. Perry, Washington, D. C.....	10.00
PENNSYLVANIA		Anonymous through The Churchman Co.....	5.00
Chapel of Christ Ch. Hospital, Phila-		Miss Elizabeth P. Hawley, Philadelphia.....	5.00
delphia.....	11.02	Mrs. Phoebe Weir.....	2.00
St. John's, Lower Merion.....	16.00	"X.," New York.....	100.00
Church of the Saviour, West Phila-		New York, Jan. 20, 1898.	
delphia.....	37.95	WM. ALEX SMYTH, Treasurer,	
Grace, Mt. Airy.....	60.00	11 Wall St., New York.	
Church of Good Shepherd, Kensington.....	4.00		
Church of Messiah, Broad and Federal			
Sts., Philadelphia.....	10.23		
St. Stephen's, Clifton Heights.....	5.00		
Christ Ch. Chapel, Philadelphia.....	102.00		
Calvary, Germantown.....	25.00		
Holy Trinity, Philadelphia.....	319.82		
PITTSBURGH			
Memorial Ch., Foxburg.....	7.28		

In connection with the foregoing publication, I beg to remind the Church clergy of the Annual Offering for the above fund, appointed by the General Convention to be made in all churches "on Quinquagesima Sunday or on the Sunday nearest thereto that may be convenient." Also to ask them, most earnestly, to have an offering for this good cause made by their respective Sunday schools. ALBERT B. NEELY, Financial Agent for Above Fund.

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.

The Forgotten Dream

BY FRANCIS HALLEY NEWTON

A dream is but a phantasy, they say,
By poppy-crowned Morpheus inspired,
A ghostly revel, where, distorted, stray,
In motley robes and painted masks attired,
Our waking thoughts. 'Tis only born to wither,
Like the night cactus, when the dawn is fired.

And yet, sometimes, an angel bright brings hither,
Or so it seems, a message from on high,
A vision of that glorious kingdom, whither

The dead go, when we falsely say they die.
So was my dream, a benediction fell
Upon mine eyelids from the star-lit sky,—

I thought I saw a room remembered well,
A room from the dear home of long ago,
The same, yet not the same; I cannot tell

Wherein the difference lay, I only know
One stood therein, a dweller in that land,
Ah! many years, long years to us below.

I thought I held white lilies in my hand,
Arranging in a vase their fragrant bloom,
And all the while, a voice in song most grand,

Most rapturous, most sweet, filled all the room,
As if a seraph highest praise were singing
To God in glory reigning, unto whom

All praise is due. My thought to earth still clinging,
I saw the broken flower-stems on the floor,
And knelt beside them, while the song went ringing

In clearer, sweeter measures than before,—
"Kneel down! Kneel down!" All heaven, I knew,
Knelt down to God, enthroned forevermore;

But I had knelt to lily stems, and through
My soul went grief and shame, and yet I said,
"Now shall I teach the world an anthem new

From heaven," but in the morn the song was fled,
All vanished, save the words, "Kneel down! Kneel
down!"

And since they sing these words, with bended head,
Heaven, I charge you all, "Kneel down! Kneel
down!"

eveland, Tenn.

— x —

The Shadow of Lent

THE Christian Year may be thought of as symbolic of the life that now is, and of that which is to come; Christmas, with its undimmed light and joy, as a type of the happy holy days of infancy; the calm, succeeding weeks of the Epiphany as symbolic of untried but ever-hopeful youth, the dawning days still bright with the soft radiance of unimpaired life and strength and peace. Then follow fast Septuagesima, Sexagesima, and Quinquagesima, prophetic of coming conflict and preparatory for it. Then we pass from the penumbra into the shades of Lent. Its weeks stand for the real battle of life—temptation, conflict, the enemy met in hand to hand struggle and fought with unto death. The silence of still Easter-Even intervenes between the darkness of Calvary and the glorious light of the dawning day that tells of death, the last enemy, destroyed, and the all-radiant imperishable life over which death hath no more dominion. Yes, the Christian Year tells of the needful training and discipline of souls in the life which now is, for that which is to come. By the merciful ordering of an all-wise Providence our first days, happy, sheltered, guarded, free from care, toil, or conflict, have all the freshness and brightness

of the morning. Nor even are we rudely thrust into the coming conflict. In the preparatory days of youth and the earlier years of life, we are mercifully given time to gather strength and make ready for the sterner struggle awaiting us. But the time of temptation, of burden-bearing, and real battle is quite as needful, and indeed necessary in the training and discipline of souls. Not a few nowadays are ready enough to keep Christmas and Easter in their way, though they think nothing of Septuagesima, Sexagesima, Quinquagesima, Lent, and Holy Week. And it may seem even to some earnest souls that there could be nothing better than always to walk with God in the joyous days, with an undimmed radiance gilding all the way. But that cannot be, nor in the higher education of the soul would it be well that it should be so. A notorious infidel orator delights in telling men how much better he could have made a world if only he had had the ordering of it. In effect, he says he would have banished from life the possibility of evil, of temptation, danger, and death, and turned this life into one of exuberant, indestructible health and physical satisfaction. It is the coarse conceit of one who seems to have no sort of apprehension that the purpose of "the life that now is" is that it may be a blessed school-time preparatory for "that which is to come." Alas, we are all too likely to forget it. And so the Church wisely and gently leads us on from bright Christmas-tide into the calmer radiance of the Epiphany days, and then gradually into the shadow of Lent, telling us, now, of the race we must run—a race for life—if we are to win the prize, and of the stern battle that must be fought—ever holding before us the example of the great Captain of our Salvation, that through Him we too may be victors on life's battle-field, by so mortifying our corrupt affections that we may be buried with Him, and through the grave and gate of death, pass to a joyful resurrection.

Let us then be thankful for these weeks that precede the days of Lent. They not only tell us of the coming conflict and of the cross that must come before the crown, but that if we would be Christ's faithful soldiers and servants we should now begin to count the days, through effort and struggle, pain and darkness, to the peace and rest of Easter-Even and the glorious dawning of that day when we can say—

"The strife is o'er, the battle done;
The victory of life is won;
The song of triumph has begun.
Alleluia!

S.

— x —

THE Rev. J. F. M. French of Cloncal, a distinguished Irish antiquary, has been investigating the history of the harp as the national emblem of Ireland. He tells us, on reliable historical evidence, that from the earlier times till the reign of Henry VIII. the arms of Ireland were three crowns (or, as the printer's devil with impish ingenuity renders it, "three crowns"). When the latter monarch obtained the Act of Parliament constituting him King of Ireland, he relinquished the three crowns, and replaced them by a golden harp with silver strings on a green ground. It appears the "royal bluebeard" had an interesting reason for this change. It was his fear lest the three crowns might be confounded with the triple crown of the papal tiara, which, in the strained relations existing between him and the Pope, he desired above all things to pre-

vent. It is sad to reflect that we are thus deprived of one of our most cherished and poetic traditions.

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CLONFERT CATHEDRAL is situated in county Galway, about three miles from Banagher station, on the Great Southern & Western railway. Although small, it is very beautiful, and is celebrated for its magnificent doorway, a picture of which appears on our cover page. There is not a square inch of any portion of it without the work of the sculptor's tool. The cathedral was founded by St. Brendan, in 558, and is at present in great need of repair. Canon McLarney, the rector of Clonfert, "Appeals for help to Churchmen in this country, for the reason, amongst others, that St. Brendan discovered America in the sixth century, thus anticipating Columbus by two hundred years." The cathedral has also a very fine east window, nearly a thousand years old, the design being exceedingly chaste and beautiful, and the workmanship superior to most ancient and modern work.

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Polly Chrome's Bible

FROM *The Advance*

A FEW years ago some enterprising women brought out a new Bible. The old book was not good enough for them, and they fashioned a new one after their own ideas. But it was not a success; for some of these women were plain old souls, and others were short-haired and mannish, and they ignored too many things dear to the average woman's heart.

But now comes Polly Chrome with a Bible which is after a pattern all by itself, and to which she has generously given her own name. The author of this effort has made none of the mistakes of the women mentioned. For while Polly is an immense scholar, she is not mannish, but has all the instincts of the sex.

For one thing, and it is a great thing with her, she has an eye to color. Her name means many colors, and she is true to it. She believes in color, dotes on color, revels in it. Compared with Polly Chrome's Bible, Joseph's coat of many colors was not in it, nor is the rainbow. She has outdone the meadows in the month of May, "poppies in the corn," and the woods in autumn. I am not exaggerating. I couldn't if I wanted to. Yellow, green, purple, dark purple, light purple, dark blue, and light blue, are her favorite colors, and she has worked them into the pages of her new book with the skill of a modiste. There are gussets, gores, bands, plaids, frills, etc.; and like most modistes, she is fond of a "cut on the bias." In fact, there is so much bias in her patterns that one can hardly help thinking of Polly as being herself cut on the bias—but then, she is so stupendously learned that all such thoughts should instantly be suppressed.

The effect of so profuse a use of color is often dazzling. Here, for example, is a page in the book of Judges in which there are eleven changes of color, another page in which there are twenty-one changes, and again you find fifteen verses with eighteen changes of color, and then fourteen verses with twenty-five changes of color. It is plain that when Polly struck this passage she was short of goods, and had to go to the rag-bag for pieces. In all probability, to use a scholarly expression, it was a rag-bag which had been in the family since some of Polly's grandmothers were belle at Baby-

lon, and in the swim; for Miss Chrome could hardly have accumulated such a collection of scraps, odds, and ends in her own day. It is true that these pages have the appearance of a crazy quilt, but, as I have already intimated, Polly is so amazingly learned that we are bound to go in raptures over her work. For my part, I take off my hat to the woman who can work twenty-five variations of colors into fourteen verses of the Old Testament. She is way ahead of the man who engraved the Ten Commandments on a five cent piece. She is "out of sight."

In another feature of her Bible, Polly Chromeshows her natural instincts. She is shy about telling her age, and makes a skillful use of all the artifices to keep up the appearance of youth. She is always "Post-exilic," for this not only makes her seem younger, but is the fad, and this woman evidently believes that one would better be dead than out of the fashion with the critics.

As a historian, Polly Chrome is not sure of her sources of knowledge. If she were not so highly educated she would say, "I reckon so," or "I guess." But being so transcendently scholarly, she adopts the more elegant phraseology of conjecture and says, "perhaps," "probably," "may have been," "seems to have been," etc. And frequently she falls back on a woman's reason, "I think so because I think so." But ingeniously enough she has invoked the aid of symbolic letters to help her out in this matter. And this furnishes further explanation of her use of colors.

For we must not do Polly Chrome the injustice of attributing her profuse employment of color simply to a desire to appeal to æsthetic taste. These colors, like those from the numerous colleges from which she carries credentials, stand for something. For example, we are told that green represents D, one source of knowledge; while dark blue represents E, another source; yellow, a group of Post-exilic editors; black is for J; and dark purple for JE, etc. These individuals are in the dim distance, skeleton-like, shadowy, and spectral. But if the reader wants to clothe them with more personality, and make them more flesh-and-blood-like, for it is hard to think that symbols wrote real documents, he can add a little to the inventive method of scholarship and lengthen the initials into real names. For example, he might turn D into Daniel or Dorothy, E into Ebenezer or Elvira, JE into Jane Eliza, and R into Rebecca, or any old name, and so on until he made it real to himself that there was a hand which held the pen when a document was produced, and not that the whole thing was spun on the thread of a theory. For, as between Polly Chrome's fad, which abolishes all personality from the authorship of the old books, and the theory of inspiration, which quenches all human agency, it is but a hard choice. It is another case in which extremes meet.

But let me not be misunderstood because of this criticism. I am proud of Polly. She is splendid. If she were not so sensitive about her age, I would say that she was worthy to be classed with the old masters in the matter of blending colors.

And I sincerely hope that no mistakes will be made about the character or object of her work. But I must confess to a haunting fear that when the public carelessly glances through these long, slim little volumes with their many colored pages, it will at first mistake them for ambitious advertisements of some new brand of mixed paints.

Book Reviews and Notices

The Kingdom of God. An Essay in Theology. By Laurence Henry Schwab. New York: E. P. Dutton & Co. Price, \$1.50.

The book contains, in a somewhat amplified and amended form, the substance of the Bohlen Lectures delivered in Philadelphia last winter by the Rev. Mr. Schwab, of St. Mary's church, New York. The main trend of the thought and the method are confessedly Ritschlian. We briefly outline some steps in the development of the argument as here set forth. The all-important interest of the Christian life is not conduct but a state; not what we do, but what we are—the eternal life. There is an obstacle which prevents man from attaining that life—sin, which, rightly understood, is alienation from God either in will or feeling. God does away with alienation and brings man into fellowship with himself—forgiveness, which is the constitutive principle of the Christian life. Forgiveness, justification, adoption, reconciliation: all these terms denote one and the same process—the one act of God by which man is brought from a state of alienation to a state of fellowship. The act by which God forgives man is called by Ritschl an act of "synthetic judgment." An "analytic judgment" is one which is made upon the analysis of the object judged. It expresses what actually is. Forgiveness would be analytic judgment if it were simply the acknowledgment by God of the state of man such as he finds it. Man is righteous, and God by forgiveness declares him to be so. A synthetic judgment comprehends an act of the will by which the object is made to be that which by itself it is not. The subjective manifestation of forgiveness or justification is faith. In its incipient stages that faith is simply the acceptance of God's gift. Faith develops into trust, which becomes the principle dominating life, and matures into the conscious love of God. Before there can be any true ethical life the soul must have found its true relation to God in the "eternal life" through Christ. In this external life there is a direct relationship to God, a communication between God and man which is realized in prayer.

The treatment of the Church as the new Israel is remarkably well and strikingly developed. "Christ, thinking as a Hebrew, could not have contemplated the individual as the primary object of his mission. He could not have imagined the Church as a voluntary association of individuals. The covenant must be with the body, not with the individual. The question is: How does man come into communion with God? and the answer: Through the Church, which is the sphere within which is realized the blessing which God vouchsafes to man. The Church is the organ of forgiveness."

It would take much space to review adequately those positions taken by Mr. Schwab with which we are in total disagreement, so we must pass over all except a few which we proceed to name. The greatest blemish and error is the denial *in toto* of the doctrine of original sin. We have no desire of opening this great controversy. It is enough to say that original sin is the great fact confronted by the Church in "the one Baptism for the remission of sins." "It is a doctrine woven into the fabric of our Baptismal offices, the Catechism, and the Articles." We prefer in this to call no man master, not even Ritschl, but to stick by the Word of God as interpreted by the universal consent of the Church of God.

We make another quotation: "Our interest is in what Christ did, rather than in what he was. One view—it was especially the tendency of the early Greek theology—finds the significance of Christ in that which he was, in his nature. The Incarnation became the chief doctrine. Christ has sanctified human nature. He became man that man might become divine. It was a mystical, materialistic conception. God's nature joined itself to man's, took upon itself humanity; this miraculous process miraculously changed man's nature. The reconciliation between God and man meant a reconciliation of nature apart from will. Ethical

considerations were left out. The consequences of this theory were equally materialistic. Religion came to mean an elaborate system of mysteries, charms, ceremonies, by which the fruition of heavenly things were attained. The Church degenerated into a mechanism for supplying these requisites of salvation. Christianity became paganized." We are not surprised that a man whose views these are, should be found sitting with docility at the feet of Ritschl or any other German master. And we are of the opinion that even a second-hand acquaintance with what the early Greek theologians taught would lead a man to form a somewhat different judgment from this and others passed in various parts of the book on the theology of the early Church and the decrees of General Councils. The wholesale way that Mr. Schwab has of writing down the bearings of philosophy on religion and the early Church theologians, may fairly be characterized as narrow, and, we think, extravagant. What is theology but the philosophy of religion? Man is a rational being, and must necessarily use the rational processes in vogue in his day and generation in apprehending the revelation given by God to men. And it should be kept well in mind that the early theologians and General Councils used the philosophical terminology and modes of reasoning of the Hellenistic philosophy, not to darken knowledge, but for the express purpose of keeping sane and simple the truths of the Gospel, as against the wildest vagaries and theories of the several heretical systems.

On page 148 there is an evident *lapsus calami*—Duns Scotus Erigena. Duns Scotus is one man. John Scotus Erigena is another.

While there is much to be learned from this book, still we must express our regret that the author turns his eyes to Germany for his theology, rather than to our own older divines and the long line of orthodox teachers of the Church Universal. We also regret that we cannot find just what function the sacraments perform in Mr. Schwab's scheme, and what he exactly means by the Church and how men enter therein.

Christian Aspects of Life. By Brooke Foss Westcott, D.D., D.C.L., Bishop of Durham. New York: The Macmillan Company. Price, \$2.

This volume contains a collection of discourses delivered in recent years, which are described by the author as dealing with "the application of the Christian Creed to many problems of life." They were delivered at different places and to various audiences; several at diocesan conferences, some at parish churches, others in the form of lectures in public halls, one at the Northumberland Miners' Gala, at Blyth, and one at a grammar school for girls. They are thus adapted to people of widely different interests and sympathies, and some have a special character as being addressed to a special class or circle of people. Probably no more limited title would have indicated so well the rather vague relation between them as that which the author has adopted. None of the addresses have interested us more than the two on education, one delivered before the school for girls at Camp Hill, Birmingham, the other at Colston Hall, Bristol. The first is interesting as showing the lasting importance of the personal influence of a refined and scholarly tutor. It affords a telling illustration in the concrete of the subject of the second lecture, "the Aim and Method of Education." The latter lecture is especially satisfactory, because it insists upon an ideal, from which the guides and directors of State systems of education, both in England and this country, are inclined to depart very widely. The Gradgrind system, "facts," "facts," nothing but facts! threatens to dominate our so-called educators. "The communication of information which can be reproduced with the most complete exactness and the least independent thought, is coming to be regarded as the teacher's supreme aim." No time is left for anything but this mechanical action of the mind, on account of the multiplicity of subjects about which it is supposed that something must be known

in order to be "up to date." Yet it will ever remain true that, as Bishop Butler says, "Information is the least part of education." There are articles and speeches without number on the subject which take no account of the fact that education has for a great part of its object the development of character, as Bishop Westcott says, "to open the eyes of the heart to the eternal, of which the temporal is the transitory sign." The addresses and sermons dealing with the Church in its bearing on social service and the problems of our society, are hardly so interesting as those on education, probably because they are not so clear. Precisely what is the underlying assumption bearing upon the character of the Church as the Body of Christ is left somewhat uncertain. There is a certain mysticism, but whether it is the mysticism of the Catholic Church based upon the Incarnation, whether the Church is regarded as the Body of Christ through real participation of nature through the sacraments, is not made clear. It is only thus that the organic character of the Church can be established. Some of Bishop Westcott's modes of expression would consist with the view that the unity of the Church with Christ is simply a moral unity. The truth no doubt is that he takes sacraments and their relations for granted. He never gives us any clue as to how we are one, but contents himself with reiterating that "we are one in Christ." The same criticism applies to his treatment of the forces of society. But we must not fail to draw attention to the several instructive discourses on "The National Church," and especially to the excellent remarks on the Catholicity of the Prayer Book and the Articles, p. 92. These are supplemented by a brief Lenten address printed in the appendix, on the Morning and Evening Prayer, and the worship of the laity.

The Theology of an Evolutionist. By Lyman Abbott. Boston and New York: Houghton, Mifflin & Co. Price, \$1.25.

This book is one of a series of four, two of which have been published previously, and one is to follow. They are intended, we judge, to be a substitute for the Institutes of John Calvin. The one before us claims to be an attempt to apply the fundamental principle of evolution to the problems of religious life and thought, thus to make it easy for the non-professional reader. This is the thesis as Dr. Abbott puts it; in reality, he has given us a special plea for the reception of the evolution theory by the theologian. We are free to say at the outset, that if the pastor of Plymouth church knew a little more about theology, the queen of sciences, and a little more about the scientific status of the theory of evolution, this book would never have been written. The fundamental statement of his argument is that scientists are agreed upon the truth of evolution; these scientists are worthy of all credence; therefore we must adjust our theology to their theories. Then he proceeds to try his hand at this adjustment. Many have attempted this before, and few with such unhappy results.

Here is his statement of theology. "Theology assumes that God's way of doing things in the material world is the way of a mechanic operating on a machine. His way of doing things in the spiritual world is the way of a king ruling over an empire. God is someone outside of nature and outside of men, operating upon nature and upon men." This is not the statement of theology, even of so-called Calvinism. It is this form of theology that Dr. Abbott says he formerly held, and he adds, "there is no inherent inconsistency of irrationality in it," yet "it is rejected to-day by the great mass of scientific thinkers and by an increasing number of philosophical thinkers." Did any scientific or philosophical thinker except, perhaps, the Deists, ever hold this? We are now led through a consideration of embryos, chemical experiments, the nebular hypothesis, quotations from Huxley, Le Conte, and Spencer, and philosophical disquisitions on the twofold character of man as an animal and something else. In the chapter on the place of Christ in Evolution, we find

these words: "Jesus Christ did not manifest all the qualities of God." Saint Paul and theology say, "In Him dwelleth all the fullness of the Godhead bodily." In the next chapter, on Redemption, we read, "Redemption is like evolution, it comes from within." Yet the fundamental postulate of science is force cannot create itself. The "pou sto" of Archimedes is rendered unnecessary by this apostle of theology and science. The next chapter, Evolution and Sacrifice, proves the vicarious sufferings of Christ by analogies drawn from protoplasm and bird-hatching. But here theology and evolution are in accord. It is in this chapter that the suggestive assertion is made that "scientists are very cautious about making general statements, much more cautious than theologians are." If the author makes this assertion as a theologian, we are glad to agree with him. The eighth chapter, on Propitiation, may be best summed up in these words: "He saves men from their sins by an experience which we can interpret to ourselves only by calling it a struggle between the sentiments of justice and pity." The final scene on Calvary is the result of a contest between God's justice and pity; and this is the evolutionist's explanation, according to our author, of the words, "God so loved the world that He gave His only begotten Son." In the two chapters on Miracles we look for some strange statements. This is the definition of a miracle: An event compelling attention and awakening wonder, indicating superhuman power, accomplishing some practical work—generally, at least in the New Testament, beneficent in character and furnishing a sign of a divine message or messenger. And here the author cuts loose from all theories, and gives us a very good enlargement of the truth that God is, and always has been, in the world reconciling it to Himself. But this is not evolution. Of the Resurrection of Christ there is no doubt, and the consequent resurrection of all souls; but he gets at this historically. There is no resurrection of the body; that perishes never to be reunited to the soul. Yet we are given no explanation of the fact that Christ took His human body into the heavens. The next chapter treats of Immortality. Evolution and science have to do only with the present and the past, but there are "strong intimations." He does not see how a consistent evolutionist can believe that "death ends all." The last chapter sums up and recapitulates. At the close of this he gives us the belief of an evolutionist, that is, his particular kind of evolutionist. In this, all the rubbish gathered from the reading of books on evolution seems to have been purged away, and were it not for the queer jumble that precedes, most theologians, we imagine, would heartily say: My dear Doctor, if that is your creed, we are with you, but we never found it in evolution, nor do we see how you have evolved it out of your discussion."

Secretary to Bayne, M. P. By W. Pett Ridge. New York: Harper & Bros. Price, \$1.25.

It is difficult to see what purpose this novel can subserve. There is no plot worth mentioning. There are no very effective situations, there is no beauty of style, there is no character painting. It is simply a novel among a thousand others, and it will come up and be cut down like a flower.

A Year's Sermons, Based upon Some of the Scriptures Appointed for Each Sunday Morning. By Richard W. Hiley, D.D., vicar of Wighill, Tadcaster, Yorkshire. London and New York: Longmans, Green & Co. Pp. 351. Price, \$2.

This is the third and final volume of a series of sermons which has been well received. They are direct, practical, and popular in style, and are of such a character as might be read to a general congregation. They are sober and quiet in tone, but hardly animated enough to hold the attention of an American congregation. Their subjects are varied, covering all the chief seasons of the Christian Year. Two sermons on the Athanasian Creed are included, and are in our judgment, unworthy of a place

in the book. The author acknowledges a wish that this Creed might be expunged from the Prayer Book, an action which Dr. Pusey solemnly declared would break the Church of England in pieces and destroy her character as a bulwark of the Catholic Faith. His defense of it is so half-hearted as to amount to a betrayal.

THE Funk & Wagnall's Company have published a "Student's Edition" of their great Standard Dictionary of the English language, covering over 60,000 words and phrases, and giving appendices of proper names, foreign phrases, and other tables most useful and convenient for the student. The book is up to date, very carefully edited by James C. Fernald and associates, and seems to be "just the thing" needed. It is a handsome volume, of convenient size, more easily handled than the old style "unabridged," and contains all that the student needs in one volume. In its preparation, the student's work has been kept in view, and every possible aid seems to have been provided. It is, also, very inexpensive, only \$2.00, with nearly a thousand pages and 1250 illustrations.

Periodicals

In the February number of the *The International*, the article on "Winter Days in Jamaica, W. I.," illustrated by beautiful views of the country roads and scenery in the island, is concluded. There is a short paper on "The Study of Art in Munich by Women"—taken from a German periodical devoted to women's interests. In "Canal Boating in Central France," a brief account is given of the picturesque life of the tow-man on the French canals, illustrated. "The Grand Maximum" is concluded; "Eudymion," the other serial, is growing in interest, and promises some exciting situations. The short stories are unusually good. A new department is added to this number, under the head of "Travel Notes." This will tend to make *The International* of more interest to the traveler than ever, though it has from the start been a magazine that appeals especially to traveled people.

The recent enlargement of *The Living Age*, the addition of new departments, the widening of its scope by the introduction of translations from prominent Continental authors on topics of present interest, and the presentation of American literature, are evidences of enterprise that will be appreciated by its readers, and furnish what was needed to make *The Living Age* a complete compendium of the world's best current literature. The publishers' offer of the eight numbers of 1897 containing the opening chapters of the serial "With All Her Heart," free to all new subscribers for the year 1898, still holds good. See combination list in *THE LIVING CHURCH*.

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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.

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

ONE of the homes which was distant enough from Schafhausen to escape the ravages of the fiery element, was a mill on one of the banks of the stream which flowed past the village.

It was owned and occupied by the miller, Hans Harbst, and was one of the very oldest buildings in the neighborhood.

Its walls were of stone, massive and strong, its great water-wheel was sound, though moss-grown, and the whole place gave token that it was a relic of past times.

It was shaded by alders and willows, the gnarled roots of which projected over the banks of the stream and were reflected in the clear waters; and back of it were several tall trees.

Strangers in Schfhausen were captivated by the romantic appearance of the ancient mill. Artists copied it upon canvas, poets sung of it, and world-weary souls who only judged it by outside appearances, looked upon it as a haven of rest to those so blessed as to possess it.

But it was only outwardly that it was the home of quietude and peaceful repose, when the huge wheel rested. It was during those very hours that anger and strife ruled between the miller and his evil associates; quarrels which sometimes laid one or more of the combatants upon the floor of the old mill, followed by partings in anger and mutterings of revenge, only to meet perhaps the next evening to go through the same wretched scene of intemperance and strife.

Part of the first, and part of the second,

floors of the mill were used as a dwelling by Hans Harbst, his wife, his son, and the aged father of Frau Harbst.

In the corridor over the sitting room sat of evenings the miller and his son, in company of a gamekeeper who had a cabin in a forest belonging to Baron von Hartenstein.

These men did not meet for the purpose of culture, or improvement of their own moral or spiritual condition, or that of their fellow-creatures; or in any way advance any public or private good.

They met to play cards, and to cheat each other if they could, to swear and quarrel until the meek wife and daughter in the room below clasped their hands in anguish, fearing that some terrible crime would follow, and would sink upon their knees in supplication to their Father in heaven for help and protection from evil to those whom they loved, notwithstanding their wickedness.

One evening the threemen were, as usual, deep in their game of chance, silent and ab-



What to Eat and Not Have Indigestion

Two articles by **Mrs. S. T. Rorer**, the first of which is in the FEBRUARY number of the

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sorbed; Hans and his son, Conrad, in league against the gamekeeper.

Father and son bore a striking resemblance to each other. Both had short, black hair, black eyes, florid complexion, strong, white teeth, and stooping shoulders, and both were rough in speech and manner. The son wore a red neckerchief loosely knotted about his throat, which gave him the appearance of a highwayman, and his laugh had no merriment in it, but a taunting, satirical sound, not pleasant to hear.

"Gamburger, you are at your old game of cheating!" cried the miller, throwing his cards down angrily, and the son with an oath sprang to his feet.

"Hans Harbst," said the gamekeeper insciently, "I have always told you that you are too hot-headed to play cards; you are not fit to be a gambler. I suppose your women folks have been nagging at you in their pious way, and you are worried and nervous. If you wish, we will stop now and begin to-morrow evening where we left off, and you can pay me my winnings from the two games we have just played."

"No, we will finish this game," replied Hans, as Conrad resumed his seat at the table, "and if we see you again trying to cheat,"—a muttered threat completed the sentence, and soon the three were deep in the game.

The women folks to whom the gamekeeper alluded were the wife and daughter of Hans Harbst, and to make their acquaintance we must descend the narrow winding steps to the sitting room where they and the aged grandfather were seated about a table.

But oh, how different was the group from that overheard who reminded one of Korah, Dathon, and Abiram in the pit of sin, while this was like Shadrach, Meshack, and Abednego in the furnace of affliction, in being compelled to witness the wickedness going on about them, yet unscathed and untarnished, because God was with them.

Looking at the miller's wife one would wonder how it was that the lamb was mated with the wolf, the light with darkness, the child of God with one whose feet were in the broad path that leads to destruction.

But God's sun shines upon the just and the unjust, and her tried heart took comfort in the thought that there is a God over all. She had faith in the belief that the time would come, in answer to her prayer, when light would be shed into her husband's darkened soul, and because of this hope and faith she bore the trial which only this trust in her Heavenly Father gave her power to endure. Her Saviour had died for just such people as were her husband and her son, and she would strive by a godly life to lead them from the error of their ways.

As with the mother, so with the daughter who sat evening after evening listening to the strife above, or if not that, the dead silence which gave token of the absorbed interest in the game.

They grieved, moreover, that the aged grandfather's last days must be shadowed by this great anxiety, for his heart ached because of the sorrow of his only daughter, the miller's wife.

But he took up his cross and bore it as cheerfully as he could, his burdened hearts resting upon the remembrance of the words of his Redeemer: "In the world ye have trouble, but be comforted, I have overcome the world." So the weary eyes and sad heart received new strength through the

quiet watches of the night, and he took up each morning the cares of a new day with patience, "looking unto Jesus, the Author and Finisher of our faith."

One evening the three were sitting there as usual, and their thoughts and conversation were of the past. The day had been the anniversary of the birthday of two sons of the house who had died within a short time of each other several years before.

The grandfather had been speaking of the goodness of the dear boys—William and Barthol—and with tears recalled their many acts of kindness to him. How that once when he was in the forest and was caught in a storm, Barthol had taken off his coat and wrapped it about his grandfather, and every night both boys came to his bedside before seeking their own place of rest, to see that he was comfortable and needed nothing. He recalled, also, that when they discussed the Scriptures, William always chose David as his hero, and Barthol chose Gideon.

"Yes," he added after these reminiscences, "the dear boys pleased the Lord well, and He took them from the sins and troubles of the world."

The sister, Lora, recalled many acts of kindness of the dear brothers so early called home, and the mother spoke of their unselfishness in their illness, urging her to give her company and attention to the other rather than himself, and spoke of the conversations each had with her in the still hours of the night, sometimes relating to her their feverish dreams. Once, when every one in the old mill was wrapped in slumber but herself, Barthol awoke from a refreshing sleep and told her a dream:

"I thought, dear mother, that I was climbing a tall pine tree in the forest, as I have done many times, and when I was not half way up, I found that some one was cutting it down close to the ground, and something impelled me to go higher and higher. As I climbed, the limbs below me kept dropping from the tree, and I was forced to the very top, expecting every moment the tree to

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fall. At length I felt it moving, and I with it, slow at first, then faster and faster; and then, mother, a strong pair of arms were reached out and I was saved. Dear mother, you have always taught me that there is nothing in dreams, and my reason tells me there is not, but I cannot help feeling a thrill of joy to know that I was saved."

Tears ran down the pale cheeks of the mother as she recalled these things, and Lora and the grandfather wept in sympathy, not so much for the trials of the past, for the dear boys were above and beyond earth's sorrows, but for the trials of the present.

"Barthol was such a light-hearted, happy boy," continued Frau Harbst. He faced death cheerfully and willingly, because his Saviour was with him. William was a thoughtful, earnest boy, and when told that his brother was gone, he said, 'Barthol is gone and I must follow,' but when he saw my grief he said no more. His heart was heavy over the miserable doings which he was powerless to help."

"But we are not without hope, daughter," said the old man. "You remember that

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William had a long talk with his father, and begged him to forsake his evil ways and meet him and Barthol in heaven."

"Yes, I remember it, dear father; and his father would not reply, and could not be persuaded to enter the sick room again, yet I know that the loss of the dear boys went to his heart, although he never mentions their names."

"Let us hope for the best, daughter," said the old man soothingly; "God's ways are not as our ways, let us run with patience the race that is set before us."

The mother grieved for the loss of the two noble boys, but found by experience that a living trouble was far more difficult to bear; her anxiety for Conrad being past expression.

Hans Harbst had said that the mother and grandfather had the training of Barthol and William, and he intended having the training of Conrad; so he was encouraged to hunt and shoot with the gamekeeper, to drink, play cards, and use profane language, and now, though scarcely beyond boyhood, was as fond of intoxicants as was his father, and as wild and rough and lawless as either he or the gamekeeper.

There was also another trouble which Frau Harbst, the grandfather, and Lora talked of when together, and which they had also to bear with patience, and not with submission.

Gamburger had set his mind upon Lora for a wife; not for love of her, but that he might get a share of Hans Harbst's money as her portion.

He had won the miller over to his way of thinking by speaking of the good salary which the Baron von Hartenstein allowed him for his services, of his comfortable dwelling in the forest, and of the cows and other property belonging to him.

That he was a godless wretch, with no sense of honor or honesty, that he shot and sold many animals for his own profit of which the baron knew nothing, that he was a Sabbath breaker, dissipated, and ill-tempered, counted for nothing with the miller Gamburger suited him, and he resolved that Lora should be his wife.

Frau Harbst was by nature gentle and timid, but she was determined to protect her innocent young daughter from uniting herself with an unbeliever, and one with whose nature she could have no affinity. She evinced so much spirit that Hans was silenced, and gave up the idea for a time, though showing his resentment at being thwarted in his plans.

The grandfather had grown too feeble to walk to church in Schafhausen, but Frau Harbst and Lora were never absent until after the miller's disappointment in regard to Gamburger. Then he discovered that dinner was necessarily an hour later, and raised such a storm because of it, that Frau Harbst could not allow her father to be made nervous from fright at his violence, so remained with him, and Lora went alone. But the three felt it a blessed privilege that even one could go and hear something that would be a comfort to all.

One Sunday evening late in the autumn, Frau Harbst sat up waiting for Conrad who she knew was at a saloon in a neighboring village.

He had before going asked for money, which she refused to give him, for it was not only the card-playing and the drinking that she feared, but she knew that when under the influence of liquor he was quarrelsome, and she always feared that some evil would befall him, or to others through him.

He at first begged and coaxed, then, when finding she would not give him the money, he wrested the key from her, unlocked the strong box, and helped himself.

The clock struck eleven, and there was no sign of Conrad returning, and Frau Harbst grew so anxious that she could sit still no

longer, but going to the window that looked toward the forest, she gazed out upon the silent night.

The moon had risen and was shedding its solemn light behind the willows which bounded the stream, the soft night wind whispered and sighed through the lindens, an owl flew screeching through the tree tops in the distance, then all was still.

She was about to leave the window and resume her solitary vigil by the hearth, when she heard swift, yet stealthy, footsteps in the shadow of the trees.

Could it be Conrad? Why was he fleeing as if pursued?

It was Conrad, without a hat, his black hair damp with the dews of night, his eyes wild, his clothing torn, his hands red with blood.

"I must away, away," he cried, dashing into the room where she stood; "they are on my track, they will come here to search for me; mother, give me money and let me fly for my life."

From fright and anguish, Frau Harbst was powerless to comply. She could only gaze in dazed terror at the blood-stained hands; no words came from her pallid lips.

"What is the matter?" cried Hans Harbst, appearing at the door which opened into one of the bed-rooms, and Lora hurried from a room above, and clasped the poor mother in her strong young arms.

"A man fought me, and I have killed him," said Conrad excitedly.

"Is he dead, are you sure he is really dead?" asked the miller hastily.

Conrad nodded in the affirmative, and the miller ran to the chest, and taking a roll of bills from it, thrust it into the hands of his son.

"Now away, away!" said he, grasping Conrad by the arm to hurry him; "run through the forest until you come to the road leading to Hamburg; take that road and you will reach the station, and by daylight you will be in Hamburg, where you can take a steamer for America.

"Conrad, don't go," called the grandfather from his bed in the room adjoining; "if you have committed a sin, remain and take your punishment. Revenge is Mine, saith the Lord, I will repay: be sure your sin will find you out."

Frau Harbst was in the anguish of doubt as to what was right for Conrad to do, and throwing herself upon her knees, she cried, "What is Thy will, oh God. let it be done on earth as it is in heaven!"

"He must remain and take the punishment he deserves; that is God's will and way," cried the old man.

Hans Harbst and Conrad had not paid a moment's attention to what either had said. Instead, the father was hastily and excitedly employed in washing the blood from his son's hands and clothing; then throwing a cloak about him, bade him flee for his life.

(To be continued.)

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Comes a pause in the day's occupations,
That is known as the Children's Hour.

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Periwinkle: Or the Little Cripple of St. Faith's

BY CAROLINE FRANCES LITTLE

CHAPTER IV.

MILDRED'S FRENCH READER

"WHY, Mildred Nickerson," exclaimed Periwinkle one day, as the school girls were eating their luncheon together at recess, "look at your French reader, you have written the translation under all your exercises."

"Of course I have," she replied coolly, "it saves the trouble of trying to remember the meaning."

"But it doesn't seem fair," said Periwinkle.

"Anything is fair if you don't get caught," laughed Mildred. "Want some chocolates?" she asked, offering them to Periwinkle, to whom she had taken a great fancy, much to Mrs. Marston's sorrow.

Periwinkle took one slowly, but seemed quite silent. "Mildred," she said at length, "it seems to me that it is just like telling a lie."

Mildred threw back her head and laughed aloud. "You dear little Miss Prig," she said, "you haven't graduated from the nursery yet, but you are a treasure after all."

"Even, Mildred, if you do not get found out, it isn't honest; and if you don't care about that, at least you won't learn as much."

"Take some more candy, and don't preach any more," said Mildred, "that's a dear."

On their way home that afternoon Mildred said: "Come in and see Gyp, you have never seen his cradle."

"Wait till I run in and tell sister," replied Periwinkle.

The little dog lay asleep on his rose colored cushion inside his bassinet, his tiny paws carefully folded over his pug nose.

"Oh! how sweet, how lovely," cried Periwinkle.

"He is a darling," said Mildred. "Papa gave two hundred dollars for him, and he is so delicate we are afraid he won't live long."

"Are you careful about what he eats?" asked Periwinkle.

"Well you would think so if you could see; in the morning all he has is half an orange, and at night a well cooked chop; and if even a little piece has been cut off he won't touch it."

"He is particular," laughed Periwinkle, "he is like our cat; he is very fond of oyster crackers and milk, but the crackers have to be laid beside his plate, and if he drops one into his milk, he won't drink any more until some one takes it out."

The fact that Mildred was willing to cheat in her lessons still preyed upon Periwinkle's mind. She was so sorry to find this flaw in her new friend's character. So, after playing a few minutes with Gyp, she said she must go home. As they went into the hall she put her arm around Mildred, in school-girl fashion, saying wistfully:

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"Where do you go to church, Mildred?" "I don't go anywhere," laughed her friend; "we always have a late breakfast, and when papa and mamma have finished the newspapers, we drive in the park if it's pleasant, and in the afternoon we have callers or go out; and often mamma has a musical, and she lets me sit up, but she always sends Herbert off to bed, he is such a nuisance."

"I fought oo'd never tum," said Bessie, when Periwinkle went up to the nursery, which was one of the sunniest and pleasantest rooms in the house.

"Jump up in my lap," Periwinkle said, "and I'll tell you a story."

"Let it be a tory bout Hannie; don't oo love Hannie?" asked Bessie.

"Yes, indeed I do," was the reply, "and I'll tell you all about the time he came to live with you."

Bessie leaned her head on Periwinkle's shoulder, and listened to her wonderful tale; while baby Gertrude lay in the cradle, with her thumb in her mouth, caring neither for cats nor stories.

The next day just before the opening of school, some of the girls were in the dressing-room chatting about nothing. When the school bell rang, Mildred caught up what she thought were her books, and she with the others hurried to their seats. The first recitation after prayers was the French class, to which both Mildred and Periwinkle belonged. After the conversational exercises were finished, the teacher called upon Mildred to translate the reading lesson, which was a short fable. She rose and looking down on her book, saw to her horror that the translation was not written beneath, for in her hurry she had taken Periwinkle's book. She stammered and tried to recall the meaning of the words, but finally sat down unable to render the simple sentence. Madame looked annoyed, and then called upon Periwinkle. She rose quickly, trying to find her place in the reader; she was equally surprised to see the meaning of each word neatly written beneath. She could not understand how it had happened, and instead of beginning her part, she grew confused, and sat down with the open book upon her lap. Madame looked down from her raised seat upon Periwinkle, and her sharp eyes caught sight of the neatly written words between the lines. She stepped from the platform and took the book from her lap, glancing over the back pages containing the lessons of the previous days.

"So this is the way that you have contrived to stand so well!" she exclaimed tartly.

"I did not write those lines," said Periwinkle.

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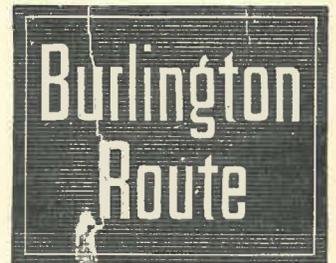
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"Did you get some one else to write them for you?" inquired her teacher, in the most acid tones. "You may return to your seat, and I will speak to Mrs. Mars concerning your conduct."

Poor Periwinkle, she wondered why Mildred did not say that it was her book.

At recess Periwinkle was called into the Principal's room, where Mrs. Mars and Madame were holding a council over the book, which lay on the table.

"I hope Miss Dorothy that you will not teach your methods to my girls," said Mrs. Mars.

"I did not write one word of this, it is not my book."

"Why did you have it with you then?" asked Mrs. Mars.

Periwinkle was silent, for she did not want to tell of Mildred's part in the affair.

"I see that you have nothing to say," said the Principal. "I shall be obliged to put you back in the beginner's class, for I fear that your knowledge of French is very slight; you may go."

With a heavy heart Periwinkle went back to the school-room, took her own French book off of Mildred's desk, shut it up in her own, and not caring whether she ate her lunch or not, she laid her head on her desk and cried.

The other girls were all in the dressing-room eating their luncheons, and talking over the affair.

"No, Mildred, I don't want your chocolates, you are real mean to let Periwinkle get into trouble," said one.

"You ought to tell," said another.

"Why should I try to get myself into trouble?" asked Mildred who really felt very badly about her friend.

When school was over Periwinkle hurried home, longing to tell her trouble to her mother, and missing her now more than she had done. She found that her sister was out, and as company was expected to dine, she knew she would have no chance to tell her that evening. She went to the nursery, and a good play with Bessie made her forget her trouble for a time.

That night after Periwinkle had said her prayers, and asked that she might be cleared of the false accusation, she felt quite happy and soon fell asleep.

The next morning, after hanging up her wraps in the dressing-room, she went directly to her desk, and began arranging her books and papers. Mrs. Mars came in and said: "Here is your French book, Miss Dorothy, you left it in my room yesterday."

Periwinkle raised her clear, brown eyes to the Principal's face, saying: "It is not my book, here is mine"; and she handed Mrs. Marshers, with her name in it and the date of the month previous when she had entered the school.

"This is very strange!" exclaimed Mrs. Mars, "where, then, did you get the other book?"

"I think I picked it up in the dressing-room by mistake."

"Do you know whose it is?" asked the teacher.

Periwinkle flushed: "If I do, I would rather not tell," she said.

"There is no name in it," said Mrs. Mars, glancing over it "I will give it to Madame, and explain that you have been misjudged."

When the class was called to the recitation bench, Madame announced that Miss Dorothy was innocent of the charge brought

against her, and that she would resume her place as usual.

Mildred thought to herself, "She has told that I did it, she is real mean."

"But," Madame continued, "there is no name in this book, so whoever owns it may come and claim it." And she held the book up to view.

Mildred did not offer to come forward, and so the delayed recitation was begun at last.

At recess Mildred came up to Periwinkle and said: "You were a dear not to tell of me," and she put her arm around her.

"And yet," spoke up one of the other girls, "one word from you would have saved Periwinkle all that fuss."

Periwinkle looked very grave, and asked sadly: "Where did you get a book for your lesson to-day, Mildred?"

"At the bookstore, where do you buy your books," she answered, laughing uneasily.

Periwinkle said no more, but to herself she thought: "I see now why sister did not want me to be too intimate with Mildred."

(To be continued.)

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A very pretty and ingenious arrangement was formed of a large glass bowl that looked like cut glass, but was only an excellent imitation. This was lined with tin-foil, and filled with earth, in which were planted fine beautiful ferns of a tender, changeful green, and always in good condition. The usual residence of this restful-looking decoration was a light stand in the parlor window; but as the owners were people of limited means, with exquisite taste, it was used on occasion as a centre-piece for the dinner table. On this particular occasion a friend had brought a handful of loose roses, pink and beautiful, and these were scattered gracefully on the table cloth around the fern bowl, as though accidentally dropped there. The combined effect of ferns and roses was charming, and gave more pleasure than many an expensive decoration from the florist's would have done.

Less expensive and more lasting than the roses, are the great chrysanthemums, or even asters, to be had in such exquisite shades that it is not easy to select the prettiest. Pink sweet pease, too, with their lovely complexions, are charming in clustered sprays; yet, after all, the rose is the rose, and has more poetry about it than any other flower.

The most modest of ferneries, composed entirely of wild-wood designs, is a cheerful indoor sight when the book of nature is very short of leaves. Small ones are more graceful and manageable, and make a pretty table decoration with a few red carnations among the fronds. Greenness alone is pleasant with the thermometer at arctic temperature; and if taken up with their native soil in the autumn and kept reasonably damp, these shade-lovers are quite independent of sunny windows.

Small, but exquisite, greenhouse ferns in tiny pots, dotted here and there in a receptacle filled with moss, are decorative anywhere. The point of vantage, however, for greenery of almost any kind is a shelf over a door, or just beneath the frieze at the side of a room. The effect of this unique kind of gardening is truly wonderful, and the most ordinary plants seem to take on the aspect of something rich and rare in these high latitudes.

A certain shelf thus arranged is particularly pretty. The platform on which the bowls rest is dull red with brass supports, and the pretty railing on front and sides is of white enamel with gold knobs at the intersections. Two of the bowls are of golden amber, with the central one of deep red—this being filled with beautiful ferns, while the receptacles at each end hold very richly colored foliage plants and graceful trailers. The shelf is the most effective decoration in a very pretty room.

Shabby picture-frames can be bewitched into things of beauty by the application, not of gold paint, which is more prosaic, but of a moderate quantity of ivy or tradescantia in small bottles partly filled with water and fastened at the back of the picture. Small bits of charcoal will keep the water fresh, and renewal when it is low insures constant success. The effect has a charming air of mystery about it, and gardening in water is far less trouble than gardening on earth.—Harper's Bazar.

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