

The Living Church.

"What Matters It"?

BY MRS J. D. H. BROWNE

What matters it, dear heart, though you and I
Have come along a rough and stony way?
What matters it, though clouds beset our sky,
And paled the golden promise of our day?
What matters it? since every way must end,
And every day to night and silence tend.

What matters it, albeit the cup of pain
Has to our faltering lips familiar grown,
Though patient toil be fruitless, waiting vain,
And faithful sowing harvests never crown?
What matters it? since pain and toil and tears
Must end forever with the end of years.

What matters it, though for a little space,
Clasped hands must sever by the darksome tide,
Each look their last upon the other's face
And for a little lonely while abide?
Since there is One to take us by the hand
And safely lead us to the peaceful land.

What matters it, if we but read aright
The message writ across the earth and skies;
If we but see the dawn beyond our night,
And to the hills eternal lift our eyes?
What matters it, dear heart? for Time will seem,
When we awaken, but a broken dream!

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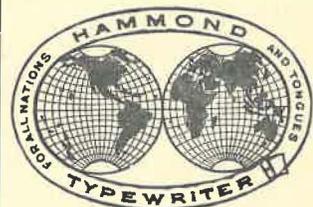
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The Living Church

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

CHICAGO, MARCH 5, 1898

News and Notes

THE Moscow Sacerdotal Academy has just presented an elaborate report on "The Hierarchy of the Anglican Church," affirming expressly the validity of Anglican Orders. The report concludes, after a long historical disquisition, by announcing (1) that "The historic reality of the Apostolic succession in the English Church is a fact proved beyond all possibility of a doubt"; and (2) that "The present Anglican ceremony of ordination corresponds to every demand of orthodoxy, and all ordinations administered in conformity to it must be acknowledged as real and valid." The most curious thing about this document is, that the academy points out that the chief bar to reunion is to be found in the fact that the Church of England (so far from being unlike the Church of Rome, as Cardinal Vaughan contends), has been only too faithful on some doctrinal points, such as the famous Filioque clause, to Roman conceptions.

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CANON NEWBOLT, in a speech before the English Church Union at Bristol, traced the present ritual uncertainty and confusion to the successive ritual decisions in the law courts. Before that time the High Church party had been punctiliously exact in the observance of the rubrics. But "one judgment after another was given in the teeth of evidence, directly against the plain and outspoken precepts of the rubrics and the Prayer Book, which anybody could understand—even a lawyer. And it reached a climax when a 'not' was read into the beginning of the rubrics, just like taking the 'nots' out of the Commandments and reading them into the rubrics." All this, with certain other circumstances, led to confusion. Canon Newbolt advocated the establishment of an Anglican congregation of Sacred Rites—a body of experts in liturgics who really did know about these things, to whom every change in the ordinary services of the Church could be submitted. He thought it would be a great help to the Bishops to have such a body of liturgical experts who commanded universal respect and to whom everybody would be bound to submit.

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THE observance of Lent by other than Roman Catholic and Protestant Episcopal churches is increasing in New York city. A Baptist, a Methodist, and a Congregational church, each of prominence in its denomination, have announced Lenten plans. Calvary Baptist church will hold services for inquiry and instruction, with special reference to those who are candidates for Baptism on Easter Sunday. "The practice has been followed for a number of years," said the pastor, the Rev. Dr. R. S. McArthur, "and always with excellent results." The same plan is followed in Calvary branch. During Holy Week meetings for instruction, prayer, and praise, are held every evening. At the Metropolitan Temple, the Lenten season will be observed by nightly services,

responsive reading of the Psalms, the recital of the Creed, and an elaborate ritual, with music by the vested choir. At the Lewis Avenue Congregational church, Brooklyn, the pastor has begun a special series of sermons on "The Great Tragedy," intended to lead up to Easter. During Holy Week, services will be held every night, and subjects following the last days of the Saviour on earth will be taken up.

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THE following is from *The Irish Ecclesiastical Gazette*: "It is said that a petition has been lodged with Lord Salisbury by the Royal British Antiquarian and Archæological societies, protesting against a peculiar form of prison labor in Egypt which has grown up under British auspices. It seems that 1,200 convicts are engaged in the manufacture of bogus antiques, for which the sons of Mohammed have an extraordinary aptitude. Visitors to the Upper Nile say that these forgeries will deceive even an expert, and Americans buy up large numbers of vamped-up mummies and coffins and tomb relics, with which trans-Atlantic museums are pretty freely stored." This news, if true, is somewhat disquieting to the happy possessors of supposed genuine antiques. But surely it is amazing that such a fraudulent business should actually be fostered by English officials.

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WE find in *The Church Review* a curious notice of a gentleman who has gained some notoriety by his remarkable views of the Christian religion. It seems to us that the proposed celebration is entirely in keeping with the character of such a ministry:

The curious ideas which prevail in certain quarters as to the fitness of things are occasionally very amusing. The gifted and popular Broad Church incumbent of St. James, Westminster street, St. Marylebone, the Rev. H. R. Haweis, has just completed, or is just about to complete, his thirty years' ministry at that church, and his friends and admirers intend to commemorate the event. Their method of doing so is singular and incongruous. They purpose holding—no, not a united Communion, not even a religious service—a grand fancy-dress skating fete and carnival, on real ice, at the National Skating Palace. The rink has already been secured for a Friday (to-morrow fortnight), and thus will a priest's labors be commemorated. The sound of the words "I renounce all the vain pomps and vanity of this wicked world" must have grown very faint at St. James'.

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DR. FISHER, Suffragan Bishop of Southampton, has resigned his position, after a period of only two short years. The reason given is that his wife's health renders the step necessary. He has decided to take up work in Norfolk under the Bishop of Norwich. *The Church Review* says that, in addition to Mrs. Fisher's illness, the Bishop has property which requires looking after and which he cannot attend to at such a distance as Southampton. Moreover his lordship is something of a rolling stone and has never remained for any great length of time in one cure. He has a remarkable influence over men, especially men connected

with horse-racing, and has been the means of getting numbers of young jockeys under the influence of the Church and of bringing them to the Sacraments.

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IN Russia as in most northern countries, the evil of intemperance is prevalent and is said to have been on an increase of late years. The government has accordingly decided to take the sale of spirituous liquors into its own hands. It is also directing its attention to providing counterattractions to the drinking houses, and has just appointed a "Temperance Curatorium" in St. Petersburg. One of the first results of this Curatorium is a people's theatre. It contains a thousand seats and a thousand standing places. Two performances are to be given weekly, to be increased at holiday times. The repertoire will be carefully arranged and will include pieces by Russia's best and most popular dramatists. In other countries such undertakings would be in private hands, but in Russia everything is conducted on the paternal system.

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THE *London Times* recently published a criticism on Cardinal Vaughan's vindication of the Papal Bull against Anglican Orders. It speaks of the Archbishops' reply to the Pope as couched in a style of dignity and moderation worthy of their high office. The vindication on the other hand showed "a jaunty perkiness of manner, a pert off-handedness suggesting the smart evening journalist, rather than the serious disputant or the Christian bishop." *The Times* sighs for "an hour of Newman" in preference to Cardinal Vaughan's flippant smartness and the cheap sneers that might be tolerated from a schoolboy. It notices the Cardinal's challenge to the Archbishops to tell the Roman Catholic hierarchy in what sense they employed the terms "priest," etc., and says "that the private opinions of their graces could make no difference in the meaning of the Ordinal, the writers have already asserted. To ask such a question, therefore, seems to us, at least, in one sense of the word, impertinent."

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IN a recent interview Dr. Creighton, the Bishop of London, said: "I shall never finish the 'History of the Papacy,' and I shall write no more. It is impossible to do one-half the work of this stupendous diocese, leaving out the question of writing any book."—The Rev. Herbert Marston, the new incumbent of Belgrave chapel, Pimlico, London, is totally blind, and recites the Prayer Book service from memory.—The Christ's Hospital Club of London, a member of which recently restored the grave of Charles Lamb, in the churchyard at Lower Edmonton, will, in the future, care for the gentle Elia's tomb, which for years had been sadly out of repair.—Professor Shields, of Princeton, has been confirmed by Bishop Littlejohn.—President Northrup of the University of Minnesota, apologized for keeping his head covered in making the dedicatory address at a new cemetery, saying he did not wish to be its first occupant.

Daughters of the King

The fifth semi-annual meeting of the local assembly of the Daughters of the King of the dioceses of Ohio and Southern Ohio, held in St. Paul's church, Mt. Vernon, Feb. 11th, was a pleasant and profitable gathering. Morning Prayer was said in the parish chapel at 9 o'clock, conducted by the Rev. George F. Smythe and the Rev. Robert Kell, the latter the chaplain of the order. Holy Communion was celebrated at 10 A. M., by the Rt. Rev. W. A. Leonard, D. D., who also delivered an able sermon. At noon, luncheon was served in the dining room, after which the business meeting was called to order in the Sunday school room. The introductory address by the president, Miss Lettie Brenne-man of Cuyahoga Falls, set forth the duties and privileges of the Daughters from several points of view. This was followed by reports of chapters, which showed a marked increase in interest, enthusiasm, and work since the last meeting. A report of the treasurer showed the amount of collection to be \$3.88, while a debt of \$1.24 to be paid, left \$2.64 still in the treasury.

Invitations were received from the Akron and Zanesville chapters for the next semi-annual meeting in August. That from Zanesville was accepted.

A report of the general convention at Washington was read by Miss Elizabeth Jewett in the absence of the delegate. Then followed four very excellent papers. The first, read by Miss Lettie Brenne-man in the absence of Miss Helen Upson, set forth admirably the spiritual side of the Order of the Daughters of the King. The second paper, "How to get and keep enthusiasm," by Miss Katherine Fox, of East Cleveland, was read by Miss Ella Clarke. It brought out prominently the fact that an interest must first be felt in our work before we can show much enthusiasm, that constant prayer is necessary, and an earnest endeavor to keep the promised pledge.

A hymn was sung, followed by a very good paper entitled, "Our opportunity and ability for doing good," by Mrs. Harry Devin. It showed plainly that all Daughters are missionaries. Miss Alice Douglas's paper was read by Mrs. E. W. Worthington of Cleveland. It was entitled "What I can do I ought to do," and also brought out the importance of little things, such as welcoming strangers, giving a rector encouragement by telling him the good derived from his sermon, attending week-day service and early Communion. Voluntary addresses followed by the Rev. Messrs. Kell, Smythe, and Gloag. Questions in the question box were read and discussed, as was also the subject of raising money in the chapters.

The Creed was repeated and the prayer for the order said in unison, the closing prayer being given by the chaplain.

The local assembly of the Daughters of the King for the State of New Jersey, held its semi-annual meeting in Trinity church, Paterson, Feb. 17th. A celebration of the Holy Communion at 11 A. M., opened the meeting, the Ven. Archdeacon Alexander Mann preached a spirited and practical sermon, from the text, "I can do all things through Christ that strengtheneth me." "The Rev. E. M. Rodman, who was appointed by the Bishop of New Jersey to act in his place, was the celebrant. There were present in the chancel the Rev. Messrs. C. W. Twing and Wm. P. Evans, and the rector, the Rev. Chas. Douglas. After service, lunch was served in the guild room to the clergy, delegates, and visitors.

At 2 P. M. the assembly met for business, and were called to order by the president, Mrs. C. E. Betticher, who made a very pleasing address. Several well written papers were read; one by Mrs. R. C. Cobb, of Rahway, on "The duties of a Daughter this coming Lent," was especially deserving of mention. Mrs. Harry Campton, of Newark, the secretary, was greatly missed and sympathized with in her protracted illness. Reports were made of work done by the several chapters, and questions asked through the question box. The meeting adjourned to attend the

"Quiet Hour," conducted by the Rev. Henry M. Barbour, of the church of the Beloved Disciple, New York city, which was very helpful and inspiring.

Canada

The fifth triennial council of the diocese of Algoma will be summoned to meet at North Bay, May 31st next. The Bishop held an ordination at North Bay, Jan. 23d. He is visiting missions in the rural deaneries of Muskoka and Parry Sound during January and February. Mr. A. H. Campbell, so long hon. treasurer of the invested funds of the diocese of Algoma, has resigned his trust, and the Bishop has appointed Mr. T. A. Worrell, of Toronto, his successor.

The Bishop of Quebec held Confirmations at St. Mark's, Beauvillage, and St. Giles', Feb. 1st and 2d. He presided at the meeting of the Central Board of the Church Society, Quebec, on the 3d. On Feb. 9th, the church at South Durham was consecrated. In the arrangements for the Lenten services this year in Quebec, by the co-operation of the city clergy, there will be a daily celebration of Holy Communion either in St. Matthew's, Bishop's chapel, or the cathedral, alternately. The Bishop has issued a prayer and thanksgiving to be used in the diocese at the service to celebrate the bi-centenary of the S. P. C. K. in March. This society, during the last 60 years, has aided in building about 100 churches in the diocese of Quebec, and has given for that and other purposes, \$25,000. A special form of thanksgiving was composed by Archdeacon Roe to be used at a golden-wedding service for an old couple in his parish (Windsor Mills), lately. Holy Communion was celebrated immediately afterwards. The family of the happy pair have made a thank offering in the shape of an altar cross of burnished brass to be placed in their church. A beginning has been made for a fund to build a parsonage at Malbaie.

The report of the Washakada Indian Home, diocese of Rupert's Land, shows a deficit of nearly \$4,000. The new buildings for the school will soon be completed; those in present use are old and uncomfortable. Very satisfactory reports are given of work done in the Indian hospital, on Red river.

Work among the Indians at St. Peter's mission, Hay River, diocese of Mackenzie River, is making good progress, but some apprehension is felt of the deteriorating influence of the influx of whites, many of whom are expected to pass the mission on their way to the Klondike next summer.

The rector of the cathedral, Calgary, Archdeacon Cooper, who has held the charge for the last nine years, has returned to Ireland to take his father's parish, near Dublin. He has been succeeded by the Rev. Mr. Lowe, for some years curate of St. George's church, Toronto. The third anniversary of the opening of St. Paul's church, Regina, was celebrated Jan. 27th.

Sermons were preached in St. Paul's church, Halifax, and in St. Mark's, in aid of the Society for Promoting Christianity among the Jews, Feb. 13th, by members of the deputation sent from England for the purpose. They were to visit other parishes in Nova Scotia and Prince Edward's Island during February. A meeting of the Kingston deanery Choral Union took place at Sussex, Feb. 2d; a number of the clergy were present.

News from the distant diocese of Moosonee comes but three or four times a year, but the Bishop writes that work is progressing there, though they are undermanned. Three young men have lately offered themselves for mission work in Moosonee, and have gone into training for the purpose. Archdeacon Lofthouse who for 15 years has done noble work at Fort Churchill, has been obliged at last to return to England invalided, with his wife whose health has also been broken down. His place has been taken by the Rev. Mr. Chapman. On one occasion, Archdeacon Lofthouse tramped 1,000 miles in the depth of winter to visit a band of Indians camped at Split Lake.

New York

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

CRRY.—At the church of the Transfiguration, the Rev. Dr. Houghton, rector, a memorial service in honor of the late Bishop of Tennessee was held on Feb. 21st.

At the Church Missions House, a plan is under consideration for the erection of memorial tablets commemorating the heroes of missions and the friends of the missionary work. The plan is in the hands of the board of managers of the society.

At St. Michael's church, the Rev. Dr. John P. Peters, rector, a feature of special interest in the Lenten season, is the delivery of a course of Friday evening lectures by the newly ordained former co-pastor of the Presbyterian "Brick church," the Rev. J. H. McIlvaine, D. D.

At the church of the Holy Communion, the Rev. Henry Mottet, D. D., rector, a special missionary service for children in preparation for the Lenten missionary offering, was held on Feb. 21st., at which addresses were delivered by Bishop Morrison, of Du.uth, and the Rev. Wm. S. Rainsford, D. D.

At St. George's church, on the evening of Feb. 28th, was held a notable parish reception. As many of the parish guilds and organizations as possible were in operation, with specimens of their work on exhibition. There was a large attendance. The rector, the Rev. Dr. Wm. S. Rainsford, and the curates and deaconess were present.

At the church of the Beloved Disciple, the Rev. Dr. Edward A. Bradley conducted a Quiet Day, Feb. 28th, for members of the New York local assembly of the Daughters of the King. There were two celebrations of the Blessed Sacrament, with addresses on "Quiet hours," "The Church of Jesus," and the "Voice of Jesus." During lunch, a paper was read on "The Face of Jesus." Opportunities were given for silent meditation.

The general secretary of the American Church Missionary Society, the Rev. J. Thompson Cole, has sent his resignation to the Board of Managers, but they have requested him not to insist on immediate action of the board, and it is likely that he will remain at his post for a short time. He has received a call to a parish in West Virginia which he is desirous of accepting. The Rev. Mr. Cole took hold of the affairs of the society about three years ago, and has vigorously pushed them since.

At Grace church, special prayers for the sufferers from the Maine disaster were used on Quinquagesima Sunday. The rector, the Rev. Dr. Huntington, who has just returned in restored health from his trip south, took occasion to commend the action of Capt. Sigsbee, and to make an earnest plea for impartial judgment in the question of the causes of the disaster. He strongly condemned the irresponsible utterances of a portion of the press in the direction of involving this country in war with Spain.

The church of the Holy Trinity, Harlem, is compelled to start upon its Lenten work without the presence of its rector, the Rev. C. De W. Brideman, D. D., who is unfitted for his duties by a severe attack of grip. His physician has ordered him to take absolute rest for a month. For the time being the affairs of the parish are in the hands of the curate, the Rev. Alexander G. Cummins, Jr., who will conduct week-day services, and the lectures to the Confirmation class. A number of the clergy of the city have kindly responded to requests to take duties for the sick rector on Sundays.

Mr. Alfred M. Collett is to begin a new course of lectures on English cathedrals and the English universities for the benefit of the Manhattan East Side mission, in which a large number of earnest Churchwomen are engaged. The mission does much to care for poor convalescents discharged from the hospitals, and is an outgrowth of the Fruit mission heretofore noted in the columns of THE LIVING CHURCH. It possesses a building in East 26th st., in a particularly difficult neighborhood, in which it is endeavoring to

extend its work in a spiritual as well as charitable way. The building contains, besides rooms for convalescents, a temperance restaurant open to the residents of that vicinity. Mr. Collett's new course of lectures are to be delivered at Sherry's, and like his recent course, will be richly illustrated with lantern slides, many of them procured newly for the occasion.

Mr. Geo. H. Baker, librarian of Columbia University, has announced two important donations for the purchase of books—one of \$5,000 from President Low, and the other of \$7,500 from "an old friend" of Columbia, who has helped the university before, but refuses to give his name. President Low's gift is to be applied, at his request, to the purchase of books relating to the history of the Reformation, and also of the French Revolution. The other gift is for the general uses of the library. An anonymous friend has contributed \$3,500 to the department of mechanical engineering, to be used in bringing the standard compound passenger locomotive, recently presented to the university by the Baldwin Locomotive Works, of Philadelphia. It is to be set up in the mechanical laboratory adjoining Havemeyer Hall. The locomotive cost about \$12,000, is of special design, and was exhibited at the World's Fair in Chicago.

The work of grading and beautifying the grounds of Columbia University is being pushed forward. Henshaw, the landscape gardener in charge of the undertaking, has gone to Hampshire, England, to purchase additional yew trees, perfect specimens of which are not here obtainable. The conduit between Columbia and Barnard college buildings has been completed, and within a few weeks the latter will get heat and artificial light direct from the university hall. The trustees of the university have, on recommendation of the University Council, conferred the degree of Master of Arts upon Miss Lucia Merrill, of Wellesley, and that of Doctor of Philosophy *ad eundem* upon M. B. Hammond, of the University of Michigan. The University Council has given permission to the faculty of philosophy, to add studies in the science of education to the conditions for degrees in post-graduate work. This move is part of the readjustment inevitable in view of the absorption of the Teachers' College as part of the university. A valuable collection illustrative of the industrial customs of the Navajo Indians has just been presented by Mr. Hyde, and will form part of the permanent exhibits. It includes materials and instruments employed in the making of textile fabrics.

MARLBOROUE.—A very successful Mission, conducted by Rev. G. G. Merrill, of Tuxedo, ended on the 18th ult. The services were held every afternoon and evening, and the stormy weather did not prevent a large attendance. The Mission celebrates the 60th anniversary of Christ church.

SING SING.—St. Paul's church has lost by death one of its wardens, Dr. Wm. H. Helm, who was a prominent physician. The burial services were conducted by the Rev. Dr. Niles and the Rev. G. W. Ferguson.

ELMSFORD.—The superintendent of the branch of the Sheltering Arms here, the Rev. James Starr Clark, D.D., has resigned and removed to Amenia, N.Y. He is succeeded in the charge of the institution by Mr. W. H. Jones.

Pennsylvania

Ozi W. Whitaker, D.D., Bishop

PHILADELPHIA.—The 14th anniversary of St. Catherine's Guild of Trinity church, Southwark, was observed on Sunday evening, 20th ult., when the rector, the Rev. Horace H. Fuller, preached a sermon appropriate to the occasion.

The February meeting of the Philadelphia council, Brotherhood of St. Andrew, was held on the 21st ult., in St. Andrew's church, West Philadelphia. The sermon was preached by the Rt. Rev. Dr. Dudley, Bishop of Kentucky.

The first lecture of the series announced in THE LIVING CHURCH of the 12th ult., was given by

the Rev. Dr. A. G. Mortimer, at Horticultural Hall, on Feb. 24th. The proceeds are to be added to the building fund of St. Mary's mission.

At the 115th annual dinner of the Pennsylvania State Society of the Cincinnati, held on Washington's Birthday, patriotic addresses were made by the Rev. Dr. C. Ellis Stevens, Charles J. Stille, LL.D., ex-provost of the University of Pennsylvania, and other Churchmen.

The new mission at Overbrook, a rapidly improving suburb within the bounds of the West Philadelphia convocation, was opened by the Ven. Archdeacon Brady, at 8:15 A.M., on the 1st Sunday in Lent, with a celebration of the Holy Eucharist. He also preached at the Evensong service.

The death, on the 19th ult., in his 81st year, of Professor A. G. Emerick, removes a well-known veteran organist and writer on musical subjects. When only 14 years of age he was organist of Grace church, and at a later date, choir-master and organist of St. Luke's church, Germantown, which positions he filled for 18 years.

In compliance with numerous requests, the lady managers of St. Timothy's hospital, Roxboro', opened the doors of the institution to the children of the 21st ward and vicinity, on Washington's Birthday, observing it as Children's Donation day. Several hundred children visited the hospital during the afternoon, bringing contributions of groceries, canned goods, and other appropriate articles, together with \$121 in cash.

The Bishop visited St. Timothy's church, the Rev. W. W. Mix, rector, on Ash Wednesday, and confirmed 22 persons, 13 of whom were adults. There have been added 70 by Confirmations within three years, which is more than twice as many as were added to the church for several years past. The mortgage on the church has been provided for, and the Sunday school has largely increased.

At the church of the Saviour, on Sunday evening, 27th ult., there was a special service devoted chiefly to the answering of questions by the rector, the Rev. Dr. W. B. Bodine. Among those propounded were the following: "What is the use of keeping Lent?" "I am troubled with wandering thoughts in public worship—what will help me?" "Will you state definitely what you understand to be renounced in the vanity of the world?" "Is Christianity advancing or going backward?"

The children of the Sunday school of the church of St. Martin-in-the-Fields, the Rev. Jacob LeRoy, rector, have placed in the church, as a tribute to the memory of Mrs. Ann Wharton Glenn, the founder of the school, a handsome stained-glass window, the subject being Christ blessing little children. The school originated from Mrs. Glenn's assembling a number of children together on Sunday afternoons, in a vacant house on Cresheim road, many of them being Chestnut Hill boys who passed her house on their way to Wissahickon Creek for a swim. After Evensong on Quinquagesima Sunday, there was an organ recital very finely rendered. Among the numbers were Dubois' *Flat Lux*, Gounod's *Marche Cortège*, and selections from Wagner's "Lohengrin."

Washington's Birthday is also known at the University of Pennsylvania as "University Day," and its celebration this year was particularly noteworthy as the President of the United States delivered the oration. After the more than 2,000 students, the large number of professors wearing their academic robes and hoods, with a host of literary and scientific professors from other institutions of learning, had been seated in the spacious auditorium of the Academy of Music, the provost, Chas. C. Harrison, LL.D., introduced Bishop Whitaker, who was robed in the full "episcopal habit," to open the exercises with prayer. When the Bishop began with the Lord's Prayer, the entire audience recited it with him. Continuing he offered a thanksgiving, "That Thou didst raise up Thy servant, George Washington, to be the guide and leader of this people," to which were added prayers for the university, the collects for Con-

gress, the President, and all others in authority, and the collect, "Direct us, O Lord," concluding with the apostolic benediction. At the close of the exercises the Bishop pronounced the Blessing of Peace.

The Southwest convocation met in Holy Trinity parish building on the 21st ult., Archdeacon Brady presiding. A statement in regard to St. Mark's mission, at 17th and Kuter sts., was made by the Rev. Dr. A. G. Mortimer, in which the history of the mission was given, together with the assurance that plans are being prepared for the erection of an elaborate chapel building. The Rev. H. S. Getz repeated his protest against the recognition of the mission, and the reception of its delegate; but the convocation decided by a vote of 22 to 7 in favor of seating the delegate. Nominations for naming a successor to the Rev. Dr. McVickar as president of the convocation were made, the Rev. Messrs. A. G. Mortimer, D. D., G. Woolsey Hodge, and H. S. Getz being proposed. Six ballots were taken before both clergy and laity united upon a candidate, the final choice being in favor of the Rev. G. Woolsey Hodge who will be named to the Bishop for appointment to the presidency of convocation. The treasurer's report stated that the sum of \$2,400 had been apportioned among the several churches, for mission work, Holy Trinity being assessed for \$1,370 of that amount, and St. Mark's for \$450.

NORRISTOWN.—The Rev. Isaac Gibson, rector of St. John's church, states that the published report of his resignation of the rectorship is incorrect.

Chicago

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

Services were held in all the churches on Ash Wednesday and were well attended. At the church of the Ascension, the Rev. E. A. Larrabee, rector, and at St. Luke's mission, the Rev. A. W. Doran, priest-in-charge, the service of imposition of ashes was held just before the late celebration of the Holy Eucharist.

A central council of the Sunday School Association has been formed, consisting of the superintendent and one teacher from each Sunday school. Its first meeting will be held in the Church Club rooms, Monday evening, March 7th. The purpose of this council is to discuss and decide practical questions relating to Sunday school work.

At St. James' church, the Rev. Dr. James S. Stone, rector, the following special preachers will deliver the sermons at Evensong at 4 o'clock on Sunday afternoons during Lent: The Rev. Messrs. T. N. Morrison, D. D., E. A. Larrabee, E. M. Stires, Francis J. Hall, S. C. Edsall, and C. P. Anderson. Sunday, Feb. 27th, the Rev. Dr. Morrison preached on "The Law and the Gospel."

The corner-post of the new church that is being built by St. Mary's mission, Park Ridge, was blessed Saturday afternoon, Feb. 26th, by the Rev. Dr. Rushton, assisted by Mr. John K. Ochiai, who is the lay-reader in charge of the mission. A large number were present at the exercises, and all joined in singing "The Church's One Foundation." It is expected that the first service will be held in the church on Easter morning. As it will be then out of debt it will soon be consecrated.

A Brotherhood Rally for the benefit of All Saints' chapter was held at All Saints' church, Ravenswood, the Rev. C. E. Bowles, rector, Friday evening, Feb. 25th, at 8 o'clock. Evensong was sung by the Rev. Mr. Bowles, and the Rev. Father Doran. All the north side chapters were represented, over 100 Brotherhood men being present. Addresses were made on the general subject, "How to keep Lent?" by the Rev. Father Doran, and Mr. Harold E. Addison, of the middle class in the Western Seminary. The latter spoke on "Lenten self-denial." Father Doran said that the members of the Brotherhood occupied the position of non-commissioned officers in the army of Christ. Like corporals and sergeants of secular armies, they must stand as examples to the rank and file.

The Church had prescribed what discipline her soldiers should undergo. She commanded that her soldiers should be universally subject to the discipline of fasting, alms-giving, penitence, Scripture reading, worship, devotional reading, and prayer. All these points involved a serious degree of self-denial. Every one who hoped to fight a good fight must enter into that course of training. The rally was a very successful one and aroused much enthusiasm in those present.

A beautiful and appropriate memorial to Mrs. D. B. Sherwood has been placed in the church of the Redeemer, Elgin, by Judge Sherwood. It takes the form of a brass pulpit, an eagle lectern, a clergy stall and fald stool, and a litany desk. The pulpit has a solid, English oak, octagonal base, beautifully carved, resting on the floor of the nave and rising about 11 inches above the floor of the choir. Upon this the preacher stands, and in front of him, rising from the base, is a brass screen of an intricate but delicate scroll work, surmounted by an oak hand-rail. Above the rail, supported by a column of brass, is a heavy brass manuscript plate. The eagle lectern is entirely of oak. A beautifully carved pillar of delicate proportions supports a representation of a rock upon which the eagle rests, and which it grasps with its talons. The several articles were blessed at the 7:30 service, Sunday morning, Feb. 20th, by the Rev. Dr. Fawcett, rector.

At St. Luke's church, the Rev. Father Doran is preaching a special series of sermons at Evensong during Lent, on "Popular objections to the Episcopal Church."

Texas

Rt. Rev. Geo. Herbert Kinsolving, D.D., Bishop

SAN AUGUSTINE.—Feb. 11th, the Rev. Dr. Jefferis, archdeacon of Texas, began a Mission in Christ church, and on Friday and Saturday afternoons and evenings preached to large and attentive congregations. With indefatigable zeal he canvassed the parish in a house-to-house visitation, and soon communicated a portion of his energy to others. Large congregations gathered on Sunday to hear the Bishop, as also to hear an address from Dr. Jefferis in the afternoon. The congregation joined with hearty and reverent devotion in the Holy Communion, and manifested the deepest interest in the work of the Mission. As a result, a class of 13, the largest in 10 years, was confirmed by the Bishop on Sunday night. The Mission leaves the parish stronger in many ways. There is a deepening of spiritual life, and a heartier zeal for Church work. Men's hearts were touched, and it is hoped their lives will be influenced Godward.

Ohio

Wm. Andrew Leonard, D.D., Bishop

The Bishop has lately given the annual address at Adelbert College, and dedicated the Lakeside Hospital, said to be the finest in the country.

The Rev. John Brown now has charge of the new mission, St. Stephen's, Collinwood. The new rectory of the church of the Ascension, Lakewood, is covered in.

The late Confirmations were: four in Ascension, Lakewood; three in St. Stephen's, Collinwood; 13 in St. Mary's, Cleveland; five in St. Andrew's-in-the-East, Cleveland; nine, in St. Paul's, Medina; four in Alliance; nine, St. Paul's, Cleveland.

The Northwestern convocation met in St. Paul's church, Bellevue, on Feb. 15th and 16th, the Rev. R. O. Cooper, dean, presiding. The Bishop preached the opening sermon on "The missionary spirit," as exemplified in St. Paul's brave endurance of manifold perils. Twenty-six were confirmed, of whom nine were men. This is the largest class ever presented in this parish. On Wednesday, Holy Communion and Morning Prayer were followed by an able address on Mexico, by the Rev. H. G. Limric. At the afternoon session, missionary reports were made. The Rev. J. W. Thompson gave a good account of Bellefontaine and Sidney; the Rev. T. N. Barkdull, of Bryan, where a goodly Con-

firmation class is being gathered. Mr. H. E. Hull, lately a Lutheran minister, now a licensed lay-reader in Bucyrus, gave a hopeful statement of this point and Upper Sandusky. The Rev. L. R. Gloag, of St. Thomas' church, Port Clinton, reported 12 lately confirmed there, a part of the debt paid, and a growing interest. The Rev. W. C. Hopkins reported for St. Paul's, Toledo, increased attendance, a large Confirmation class, and the adoption of free seats instead of rented pews. In 1897, 40 pew-holders promised in all, \$500. Now, since Jan. 1, 1898, 132 pledges promise in all, \$1,036. The Rev. John F. Butterworth delivered an exhaustive address on revivals, urging the importance of more prayer and more complete consecration. The address was followed by remarks from the Rev. Messrs. E. S. Barkdull, W. C. Hopkins, and T. N. Barkdull. At the last service, the Rev. W. C. Hopkins presented an address on the Holy Catholic Church. At its close, the dean, the Rev. R. O. Cooper, announced that the convocation had provided for each person present a copy of Mr. Hopkins' well-known sermon, "Reasons why I am a Churchman." The attendance throughout was much larger than expected, and the interest was sustained to the end. The parish is enjoying revived interest in connection with the training by Mr. Husband, an experienced drill-master, of a vested choir of over 20 men, women, boys, and girls. A new choir room has also been lately added to the church. The Rev. E. S. Doan is doing noble work.

SANDUSKY.—Calvary parish, the Rev. E. V. Shayler, rector, has recently been blessed with a ten days' Mission, preached by the Rev. Messrs. F. E. J. Lloyd and John Chanler White. During the ten days the congregations were phenomenal, many were turned away from the door, being unable to obtain admission. The plain truth of "The Faith once delivered" was taught, and the whole community was moved. Work in this parish is conducted on sound Catholic lines, without leaning toward Rome, and as a result the parish, practically dead three years ago, is one of the most promising in the diocese. The list of communicants has multiplied itself by three and a half—from 71 to 240, and there is a large graded Sunday school, regarded by many as a model.

TOLEDO.—The February meeting of the local council of St. Andrew's Brotherhood was held in Trinity church parlors. The bad weather did not prevent a goodly attendance. An instructive address was delivered by Mr. E. A. Macomber, on "Transcendentalism in the second quarter of this century, and the influence of this philosophy on men's thoughts."

Kansas

Frank R. Millapaugh, D.D., Bishop

The dedication services of the new chapel at Fort Riley were held Sunday evening, Jan. 30th, by Chaplain Barry, assisted by the ministers of Junction City. To Fort Riley belongs the distinction of having the finest and most expensive chapel in the U. S. Army. The actual cost of the edifice is not far from \$15,000. In architecture, it is Romanesque throughout. It is of stone, in bold broken ashler work, slate roof, and the tower covered with Spanish tile. The idea of the architect was to so build that the Fort Riley chapel would stand for a century. The large roof is supported by heavy trusses, and where they rest on the wall, the sides are strengthened by heavy stone buttresses, and topped with cut stone buttress caps. The tower has a height of 80 ft. It starts as a square, but changes above the first story into an octagon. The bell tower is finished with eight very handsome arches. The front window is a quadruple, divided by five stone columns 9 ft. high, and 1 ft. in diameter. The chapel proper is 35x71 ft., with a seating capacity of 600. On the west is the school room divided by a movable door into two apartments, each 16x20 ft. On the east is the vestry, 11x15, and leading from that is the east vestibule 10x10. The spacious chancel and altar are 19x22 ft. The approach from the body of the chapel to the chancel is by

means of three steps in circular form, and through a large stucco arch 18 ft. in diameter, and 18½ ft. high, richly and appropriately ornamented, and supported by heavy fluted columns. On either side are lesser arches in similar style, the one on the left leading into the vestry and the other into a niche. Leading from the chancel to the vestry is another large arch in which the big pipe organ will some time stand. The ceiling is in hard pine; the entire finishing of the chapel in antique oak. The walls are painted a soft cream, which harmonizes perfectly with the artistic color scheme carried out in the glass of the chapel, and with the dark oak finish. The chapel is perfectly lighted by 22 lamps distributed in three large brass chandeliers. This is one of the most Churchly buildings in the State, Chaplain Barry having had a voice in the selection of the plans.

Connecticut

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

On Feb. 16th at Immanuel church, West Ansonia, the rector, the Rev. E. T. Matheson, and Miss Elizabeth Hull Colburn, were united in the bonds of matrimony by Bishop Brewster. The Rev. P. L. Shepherd assisted in the ceremony. The church was very prettily trimmed with palms and Easter lilies, the work of the altar guild. At the home of Mr. and Mrs. F. E. Colburn, on Howard Ave., a reception was held. Congratulations were extended and luncheon served. Prominent among the wedding gifts was a set of over 30 volumes from the venerable Bishop Williams, a solid silver tea set from the ladies of the church, and a quartered oak chair from the choir and the Daughters of the King.

The Quiet Day arranged for the clergy of the New Haven county convocation, was held in Christ church, Ansonia, on Feb. 18th. Canon Knowles, of St. Chrysostom's chapel, New York, was the conductor of the devotions. His addresses and instructions were most helpful, spiritual, and edifying. It was a matter of regret that some of the clergy were unable to be present.

The Rev. Elisha Whittlesey whose name will always be honorably associated with the Society for the Increase of the Ministry, entered into rest on Feb. 19th, at his home in Hartford. The funeral services were held in Christ church, Canaan, on the 22d.

NEW HAVEN.—On Saturday morning, Feb. 19th, Fr. Huntington who was conducting a doctrinal conference in Christ church, the Rev. Geo. Brinley Morgan, rector, celebrated the Holy Eucharist in memorial of the officers and men of the "Maine", who were recently killed by the explosion in Havana harbor.

Bishop Brewster delivered on Feb. 13th, the fourth in the series of sermons that are annually preached before the Berkeley association of Yale University. The Bishop took as his subject the father who brought his son afflicted with a dumb spirit to Jesus, and how He healed him. He accentuated the duty of faith and the ability of all to exercise faith if they willed.

Fr. Huntington, of the Order of the Holy Cross, conducted a doctrinal conference in Christ church during Sexagesima week. The services each day were largely attended. The preacher began on Monday with an outline of the history of redemption and the fundamental truths of the Christian religion. His later addresses were upon the sacramental system of the Church.

WEST HAVEN.—The Church Army has been holding meetings in Christ church during three days. They have awakened and arrested some careless souls, and it is hoped that under the Churchly teaching of the rector, the Rev. R. H. Gesner, they will continue in the good way to which they have returned. The Ladies' Aid have been making steady and devoted efforts to pay the debt on the parish house. This has always been a heavy burden, inasmuch as the house was built when only a very small part of the sum required for its erection was in hand;

the ladies have about \$700, which by Easter they hope to have increased to \$1,000, so that they may pay off one-third of the mortgage.

HARTFORD.—A largely attended reception to Bishop and Mrs. Brewster was given in the parlor of the Allyn House on Feb. 17th. Bishop Brewster has recently taken up his residence in this city, and the reception was given to welcome him and give the Churchmen of Hartford and vicinity the opportunity to meet him and his wife. From 5 until 8 o'clock the parlors were thronged with guests. Many influential laymen from the denominations also paid their respects to Bishop and Mrs. Brewster. The latter was assisted in receiving by Mrs. Bradin, wife of Rev. J. W. Bradin, of this city, and Mrs. F. W. Harriman, wife of the secretary of the diocese.

The Rev. E. Walpole Warren, D.D., of New York, has just finished a Mission in St. John's church. The services were well attended, and the interest of the community deepened as the work went on. The Mission has left behind it a deeply felt influence, and has been productive of great spiritual help. The presence at the same time of four well-known evangelists in other churches did not prevent the congregation in St. John's from growing larger at each service.

DERBY.—Bishop Coleman is always a welcome visitor in this parish, of which Rev. George H. Buck is rector. On Thursday evening, he made an address before the Daughters of the King, on his pedestrian trips at home and abroad. The Bishop was greeted by a large audience.

Quincy

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

The Bishop has issued the following Pastoral Letter, to accompany a statement of the Trustees of Funds and Property. The Episcopate Fund is now \$6,500, the latest addition to it being \$1,000, the gift of Mrs. Martha A. Freeman, of Geneseo:

DEAR BRETHREN:—

Let me add to the statement of the Trustees of Donations, like words to theirs. I feel sure that there are few means by which we can influence more certainly the future success, and even the permanence, of our diocese, than by providing for the support of its episcopate. It may not be in our power presently to secure a sufficient, much rather an ample, fund. But without heavy burden on these passing years, we can lay up a steady offering, drawing nearer our needed sum.

I am cheered by the report of the amount already credited to the fund. Three of the six, who have given each a thousand dollars, were faithful Church women. Will not others join these with well-filled hands? Larger and smaller gifts we crave. The smallest brings its proportionate benefit and an unmeasured blessing.

I ask of those who can spare from the needs of their kindred, to remember this cause when making the last disposition of their estates. I press upon the clergy that they keep this call, on behalf of the future episcopate, before their people, telling them from time to time the condition of the fund, and standing ready to gather offerings for its increase.

ALEX. BURGESS,
Bishop.

Knoxville, Ill., Feb. 7, 1898.

Tennessee

Thos. F. Gailor, D.D., Bishop

Bishop Quintard, whose death was recorded in our last issue, served as an army chaplain during the war, and none had a wider influence than he. He was indeed a power among the soldiers, as witnessed by the remarkable fact that he baptized or presented for Confirmation during the four years, no less than five generals, including the commander in chief, and more than 500 other officers and men. He entered upon his work as Bishop of Tennessee under discouraging circumstances. He found only three churches in the whole diocese uninjured, and the congregations of many of them dispersed owing to the ravages of war. Yet the Bishop lived to see the number of his parishes and missions more than doubled, 22 new churches built, and all the old churches restored and enlarged. He left the Church with four flourishing diocesan schools, besides the

valuable property of Hoffman Hall, at Nashville, one of the most interesting and important institutions for colored work now existing in the South. But the great work of Bishop Quintard's episcopate was the re-founding and rebuilding of the University of the South, at Sewanee. He was elected and became the first vice-chancellor of the University, and during the six years of his tenure of that office he toiled night and day, at home and abroad, in the face of discouragement and the open opposition even of some Churchmen, to raise money for the erection of buildings and for putting the University upon a sure foundation. He lived to see this child of his own love and labor—this school that started in a temporary frame building, with nine students and four professors—grow into a great institution of learning, organized in the departments of law, medicine, theology, science, and literature, with 45 professors, and nearly 400 students in annual attendance.

Washington, D. C.

Henry Yates Satterlee, D.D., Bishop.

The usual course of lectures under the auspices of the Churchman's League will be delivered on the Tuesday evenings in Lent, as follows: March 1st, at the church of the Ascension, "Christ and Socialism," the Bishop of Washington. March 8th, Trinity church, "Christ and morality, the Rev. W. A. Guerry. March 15th, St. Paul's church, "Christ and literature," the Rev. Richard P. Williams. March 22nd, St. Mark's pro-cathedral, "Christ and art," the Rt. Rev. Dr. A. N. Littlejohn. March 29th, church of the Epiphany, "Christ and the Creeds," the Rev. George Williamson Smith, D.D., president of Trinity College.

On the evening of Feb. 22nd, the annual festival of the choir of the pro-cathedral took place. After choral Evensong an appropriate address was given by the Bishop, and medals and other prizes were awarded for faithful and conscientious work during the past year, and also for marked improvement in singing. The anthems "Unfold, ye portals," Gounod, and "O taste and see that the Lord is gracious," Goss, were finely rendered, and showed careful training by the choirmaster, Mr. De Offeo Brown.

A service of special interest to the Daughters of the King was held in the church of the Incarnation, on the evening of Ash Wednesday, when the rector, the Rev. Mr. Snyder, delivered an interesting and helpful address on the influence of Christian men and women over the young. The service was followed by a meeting of the officers of the local council, who discussed the general work of the order in the District of Columbia. The president spoke earnestly of the importance of following the advice contained in the rector's address, and especially of beginning that work among the little children; this feature has been by no means neglected by the Daughters in Washington. Besides much personal work among the children, an annual children's service is held in one of the city churches. At last year's service between 500 and 600 children attended. It is expected and hoped there will be a much larger attendance this year, when the Bishop of the diocese will address the children. The service will be held in Ascension church about May 1st, the offerings of the little ones being appropriately consecrated to the Bell Home for sickly and indigent children.

The monthly meeting of the diocesan Sunday School Institute was held at the Epiphany Sunday school room on the evening of Feb. 14th. A model lesson was given by the Rev. H. F. Saumenig, and a paper entitled, "Suggestions for the improvement of teaching in our Sunday schools," was read by Dr. Robert Reyburn. A general discussion of the subject followed.

A parochial Retreat was given at St. James' church, Capitol Hill, the Rev. James W. Clark, rector, beginning Feb. 15th with Evensong, and an address by the conductor, the Rev. Father Clapp, of Philadelphia, and continuing throughout the next day.

The workingmen's club of St. John's parish has just entered upon the 14th year of its existence, and is now conducted by the Brotherhood Chapter. Its present home is on Pennsylvania ave., in the western end of the city. The building is open every evening from 7-11, and is well supplied with billiard tables, and other games, and also with athletic appliances. Once a month a lecture, or other entertainment, is given, and at its close light refreshments are served.

The vestry of Rock Creek parish has done a gracious act in executing a lease for the rectory and two acres of ground, for the use of the sister and daughter of their late rector, the Rev. Dr. Buck, for their natural lives. The rental is of course merely nominal, and this action is taken as a fitting tribute to the memory of the beloved rector who for nearly 50 years gave his life and work to this parish. Another house will be erected for the new rector, who has not yet been chosen, the Rev. David Barr, the assistant minister, being still in charge.

Michigan

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

YPSILANTI.—The Hon. and Rev. J. W. B. Sill, late U. S. minister to Korea, preached and lectured in St. Luke's Quinquagesima Sunday, morning and evening. His lecture in the evening was a graphic and eloquent presentation of Christian missions in the hermit kingdom of Korea, particularly of the work of the Jesuits, who have labored continuously for over a century.

Newark

Thomas Alfred Starkey, D. D., Bishop

BISHOP'S VISITATIONS

MARCH

2. Grace church, Greenville.
4. Christ church, Harrison.
6. A. M., Grace church, Town of Union; P. M., St. John's church, West Hoboken.
9. Christ church, Belleville.
13. Morristown: A. M., St. Peter's church; P. M., church of the Redeemer.
16. St. Mary's church, Jersey City.
17. All Saints' mission, Leonia.
20. Hoboken: A. M., St. Paul's church; P. M., Holy Innocents.
22. St. John's church, Newark.
24. Trinity mission, Arlington.
27. Newark: A. M., Trinity mission; P. M., House of Prayer.
29. Christ church, Short Hills.
31. Grace church, Franklin.

All the parishes in the diocese are actively engaged in their Lenten work, and most of them have services daily, with frequent sermons and addresses.

NEWARK.—The Junior Guild of St. John's church gave the rector, the Rev. Frank A. Sanborn, a reception on the occasion of his birthday, Feb. 15th, in the guild room. A large number of the parishioners attended, and a pleasant evening was spent. There was both vocal and instrumental music, and dancing. Refreshments were served by the young ladies of the guild. George Hiller, Esq., the junior warden of the parish, with a few well-chosen words, presented the rector with a very handsome arm chair "from his loving parishioners." He also received a large cake from the guild, two cathedral clocks, and various other substantial gifts from different members of the parish.

The Rev. George M. Christian, D. D., rector of Grace church, is delivering a course of lectures on Church history on Friday evenings, as has been his custom for several years. The attendance is very large and great interest is displayed.

The Newark Clericus has suspended its meetings until after Easter. The next meeting will be on April 25th.

MADISON.—Grace church has received from Mr. Hamilton McK. Twombly, and has just had placed in position, two beautiful stained glass windows, one in memory of his daughter Alice who died two years ago, and one in memory of Mrs. Twombly's mother, Mrs. Maria Louise Vanderbilt, who died only a few months later.

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

PRINCESS ANNE.—St. Andrew's church, which has been undergoing repairs since July 26, 1897, was re-opened on Feb. 17th. Services were held at 7:30 and 11 A. M., and 7:30 P. M. Bishop Adams preached at the 11 A. M. service, and the Rev. Henry B. Martin, a former rector, now of Philadelphia, at the evening service. Other clergymen present were: the Rev. Messrs. J. Samuel Miller, of Newark, Del., George C. Sutton, D. D., Oliver H. Murphy, and William G. Woolford. The plans for the improvement and enlargement of the church were designed by the late Mr. Halsey Wood, of New York. The roof has been raised 45 ft., and the chancel has been extended 12 ft. to the east. A chapel was built at the northwest corner, 30x18 ft. in area, which will be used by the Sunday school. This improvement cost \$6,000. The ceilings are hard pine, oiled. The pews have been repainted. The church is now one of the handsomest on the peninsula. It was erected in 1766, and the architect in preparing his plans for its enlargement, was governed by a desire to preserve the antique appearance of the church. St. Andrew's church can boast of owning the oldest Communion service in the United States. It was presented to Somerset parish in the year 1712, by Queen Anne, of England. The presentation was through William Stroughton. The inscription on each piece is as follows: "For the use of Somerset, in Somerset county, in the province of Maryland, per William Stroughton."

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

BALTIMORE.—The church of the Redeemer, the Rev. George C. Stokes, rector, will soon be the recipient of a set of Westminster chimes, now being cast by the Meneely Bell Company, Troy, N. Y. The donor of the bells is Mr. E. Glenn Perine who for 40 years has been the treasurer of the church, as well as one of its most prominent supporters. The bells are four in number, and will be rung by machinery in a clock which will also be placed in the steeple, marking the quarter, half, and three-quarter hours.

On Feb. 18th, a handsome silk flag was presented to the Boys' Brigade of Emmanuel church, by the Rev. J. Houston Eccleston, in behalf of the ladies of the church. The brigade comprises 140 boys. The rector, Dr. Eccleston, is chaplain.

In old St. Paul's church, on Feb. 10th, was held the first annual festival of the parish-choirs of the diocese of Maryland. The idea of uniting the several boy-choirs of the Baltimore churches, proceeded from Mr. Horace Hills, organist at Mt. Calvary church. The service Feb. 10th was merely tentative, but its great success will probably cause a formal organization into a choir guild. The following choirs took part in the festival: St. Paul's, Mr. Miles Farrow, organist and choirmaster; St. George's, Mr. J. P. Tingle, choirmaster, and Mr. A. Ruppel, organist; St. Michael and All Angels', Mr. Loraine Holloway, organist and choirmaster; Mt. Calvary, Mr. H. Hills, organist and choirmaster. It is not proposed to limit the membership of the guild to these four choirs. Mr. T. B. Ghequier, honorary secretary and treasurer, will receive additional applications. The clergymen present at the service were the Rev. Charles A. Jessup who said Evening Prayer, the Rev. Frederick Gibson, the Rev. D. P. Allison, and the Rev. C. M. Murray.

On account of the steadily increasing congregation of the church of the Prince of Peace, at Walbrook, the Rev. Henry T. Sharp, rector, it is expected that in the near future a new stone edifice will be built, with a seating capacity of 600. The present church seats 150 people. It is also proposed to build a new parish house. The new structure will cost about \$10,000.

CUMBERLAND.—On Sunday, Feb. 13th, Bishop Paret confirmed a class of 22 at Emmanuel church in the morning, and in the evening a class of 20 at Holy Cross chapel, South Cumberland. The Bishop preached at both churches,

and also addressed the Sunday schools. Late in the afternoon he spoke at St. Phillip's chapel, the colored mission connected with Emmanuel church, the Rev. Frederick B. Howden, rector.

Central New York**Frederic D. Huntington, S. T. D., LL. D., Bishop****BISHOP'S APPOINTMENTS****MARCH.**

2. P. M., Oswego; Ev'g., Candor.
3. A. M., Ithaca; 3 P. M., Trumansburgh.
6. Evening, Grace, Syracuse.
9. P. M., Skaneateles.
10. P. M., Manlius, and St. John's School.
13. St. Mark's and St. James', Syracuse.
16. Whitney's, Point and Chenango Forks.
20. St. John's, Syracuse.
23. Evening, St. Joseph's, Rome.
25. P. M., St. Paul's, Syracuse.
30. Jordan.

The Rev. C. O. Dantzer, the faithful and indefatigable missionary to the deaf-mutes in Western and Central New York, has been confined to his home in Rochester, with an attack of influenza. His many friends will be glad to know that he resumed his appointments on the first Sunday in Lent.

The following current changes among the clergy of the diocese are reported: The Rev. Edward C. Hoskins of New York city, has taken charge of St. James', Cleveland; the Rev. D. D. Waugh, deacon, has been placed in charge at Copenhagen and Champion; the Rev. Joseph Bishop, deacon, at Constableville, Port Leyden, and Greig; the Rev. Samuel F. Adam, presbyter, at Millport.

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

The clergy of Worcester had a Quiet Day recently at All Saints' church. The Rev. George Hodges, D. D., made the addresses.

BOSTON.—The Rev. Edward L. Allan has been made vicar of the church of the Ascension, and the Rev. Alden L. Bennett has become assistant.

Miss Manning will conduct a series of talks on the Life of our Lord, during Lent, in Emmanuel House, on Sunday afternoon at three. These are specially delivered to women of the parish.

The Rev. Dr. Lindsay, of St. Paul's, is preaching during Lent on "Christian inspirations." He thought that in order to counteract the spiritual depression of the times, "the Christian Church must be vitalized. The world must be taught to believe that God is our heavenly Father who will not only give us eternal life, but abundant inspiration to be, to do, and to bear, the trials of this life and reach the highest achievement."

Bishop Grafton, at the church of the Advent, began a series of lectures, which will last during Lent. His topic was "Catholic theology." He defined it to be the theology which Christ had revealed to the Apostles, and dwelt upon the great and fundamental truth of this theology as the Incarnation.

Mr. Edmund Billings, of the Brotherhood of St. Andrew, and the Rev. Charles H. Brent, discussed in the vestry of the Unitarian church, on Arlington st., the topic, "Should we urge a man or woman to seek or take employment below a living wage, or for extra long hours."

Before the Society of Colonial Wars, on Washington's Birthday, in Young's Hotel, the Rev. Dr. Lindsay delivered an address upon "The making of Washington."

SOUTH BOSTON.—A branch of the Girls' Friendly Society has been started in St. Matthew's church. About 35 members are enrolled.

FALL RIVER.—At St. Jolin's parish, a millinery class is held during Lent. The Girl's Friendly Society in this parish recently listened to a good talk upon the subject, "How to stand, walk, and breathe properly." There are six Episcopal churches in Fall River, and only one is clear from debt. The opening services of the new St. Luke's will be held on Palm Sunday, April 3rd.

WEBSTER.—The new James Howe Slater memorial parish house of the church of the Recon-

ciliation was opened last week. The building is Gothic in style, and is 78 ft. 6 in. x 26 ft. x 12 ft. On the first floor is the auditorium. It is a very pretty room, and is well lighted by 18 lattice windows, and ventilated by a large skylight. It is finished in cypress. The roof boards are painted a green tint, and the rafters are stained to match the cypress. The kitchen is located on the west side, and is 9 x 15 ft., with a commodious china closet, 5 x 6 ft. In the entrance hall there is a large bronze tablet containing the inscription: "In Memoriam. James Howe Slater. 1878-1895." The parlor is situated at the north, and is 14x26 ft., with a large, open fire place. The room has box seats. It is spacious, and will accommodate the different guilds. The house is well furnished throughout. At the opening service, the Rev. M. E. Mott made an address, followed by one from the former rector, the Rev. J. Eldred Brown, of Norwich, Conn. Archdeacon Hope brought the congratulations of the Bishop of the diocese, and referred to the great benefits arising from parish houses in developing the social idea. The Rev. Dr. Vinton spoke of the extravagance of many people in erecting elaborate monuments in cemeteries, and compared them with "the precious, sweet memorial" to which they were here bearing witness.

WABAN.—A number of persons a year ago unpledged to any Christian denomination, held a meeting in this town to consider the advisability of planting a Christian church. After some deliberation, they decided that the Episcopal Church was what they wanted. An edifice was erected, and a Church clergyman called. It is the only church in town, and even the Roman Catholics occasionally attend service. For a year the work has been carried on harmoniously. It is, however, a unique parish. Many of the persons were not brought up in the Church, but are interested in the movement and receive the Sacrament. The rector, the Rev. W. H. Williams, before the clergy, Feb. 14th, at the diocesan house, described the field, and spoke of it as a lesson in Christian unity. It is purposed to keep the church inclusive enough to provide for all the religious wants of the community.

MILFORD.—In Trinity church there is a successful sewing school, numbering 30 children, and this, together with the other guilds and organizations, shows increased activity in Church work in this village. The old altar and pulpit have been given to the new church at South Framingham. During Lent, the rector, the Rev. Harry T. Longley, holds daily services, and a celebration of the Eucharist every Thursday and Sunday. Over \$345 were collected at the recent fair.

Fond du Lac**Charles C. Grafton, S. T. D., Bishop****BISHOP'S APPOINTMENTS****MARCH**

8. St. Paul's, Plymouth.
9. Grace, Chilton.
10. St. John Baptist, Hayton.
15. St. Peter's, Sheboygan Falls.
16. Grace, Sheboygan.
17. St. James', Manitowoc.
22. Trinity, Berlin.
23. St. Paul's, Omro.
29. St. Peter's, Ripon.
30. Trinity, Waupun.

Pittsburgh**Cortianet Whitehead, D.D., Bishop**

CITY.—The Rt. Rev. George W. Peterkin, D. D., of West Virginia, conducted the services of a Quiet Day for the clergy, Feb. 18th, at the church of the Good Shepherd, preceded by a celebration of the Holy Communion, by the Bishop of the diocese.

On the following day, after a celebration of the Holy Communion by Bishop Whitehead, Bishop Peterkin made a series of five addresses upon Consecration, at Trinity chapel, the occasion being the annual Quiet Day for Women.

On Quinquagesima, the Laymen's Missionary League observed its 9th anniversary, the services being held in the morning at Calvary church, when 10 lay readers were licensed for the League by Bishop Whitehead, and the sermon was preached by the Bishop of West Vir-

ginia, from the text, "Where is Abel thy brother?"; and in the evening at Trinity church, when 10 more lay readers were publicly set apart for their office, and the annual sermon was delivered by Bishop Peterkin, from the words, "He first findeth his own brother Simon." The sermon was an able and suggestive one on personal responsibility and work, and brought into prominent notice three most expressive words connected with the incident in the life of St. Andrew, namely, "finding," "telling," and "bringing." The report of the treasurer was read by Bishop Whitehead, and showed a small balance on hand. Offerings were received both morning and evening in behalf of the League's work.

On a recent Sunday evening a rather unusual service was held in Calvary church, in behalf of the young people's societies of the parish. The music was hearty and inspiring, and the attendance excellent. The rector made a brief introductory address upon the significance of the Christian name and three-fold baptismal vow. Bishop Vincent, of Southern Ohio, spoke on the second baptismal vow, the promise of faith, and was followed by papers by Messrs. H. D. W. English and Reuben Miller, the former treating of the first vow, the promise of renunciation, and the latter upon the third, the promise of obedience.

Long Island

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

THE BISHOP'S APPOINTMENTS

MARCH

13. Brooklyn: A. M., Epiphany church; evening, St. Matthew's.
16. 8 P. M., church of the Atonement, Brooklyn.
18. 8 P. M., St. Bartholomew's, Brooklyn.
20. Evening, church of the Messiah, Brooklyn.
23. 8 P. M., St. Barnabas, Brooklyn.
25. 8 P. M., church of the Good Shepherd, Brooklyn.
27. Brooklyn: A. M., St. Peter's; evening, All Saints.
30. 8 P. M., church of the Ascension, Greenpoint.

The tower and clock recently attached to St. Saviour's church, Maspeth, was the gift of the Misses Maurice, and cost \$1,500.

The interior of All Saints' church, Bayside, has been decorated, adding much to the appearance of the edifice.

The Clericus of Queens County met on the 15th, with the Rev. Charles M. Belden, rector of St. George's church, Astoria. An essay was read by the Rev. Mr. Belden on "Diabolic possession in the New Testament." The clergy discussed the paper, and were handsomely entertained by Mr. and Mrs. Belden.

BROOKLYN.—On Quinquagesima Sunday in the evening at St. Ann's church, the Rev. Reese F. Alsop, D. D., rector, the 46th anniversary of the Church Charity Foundation was observed. The service was an unusually interesting one. The Rev. S. D. McConnell, D. D., preached the sermon, and many of the Brooklyn parishes were represented in the congregation. Many improvements have been made in St. John's Hospital, and other institutions of the Church Charity Foundation. One of the important events in the history of the hospital, the treatment of the persons injured in the railway disaster at Valley Stream on Decoration Day, showing the ability of the hospital to deal with emergencies, was touched upon in the report. In the morning Bishop Hare, of South Dakota, preached the sermon. He referred hopefully to the great missionary work which the Church is doing in that remote part of the country. It was an illustration of the truth of his text: "They that dwell in the wilderness shall bow before Him."

The Rev. James Clarence Jones, rector of St. Thomas' church, has recovered from the operation for appendicitis performed at St. John's Hospital some weeks ago and has resumed his parish duties.

The Rev. Dr. Lindsay Parker, rector of St. Peter's church, is to have a four weeks' vacation by unanimous vote of the vestry. There is nothing alarming in his condition, but his friends saw evidence of overwork, and it was

feared that if he continued there during Lent, he might break down entirely. The services meanwhile are being conducted by the Rev. William Worthington, M. A., assistant rector of St. Peter's, while the special Sunday evening sermons, and week-day lectures during Lent will be delivered by clergymen from different churches in Brooklyn and other cities, as arranged by Dr. Parker. On May 22nd, the 50th anniversary of the parish will be celebrated.

In Christ church, E. D., the Rev. Jas. W. Darlington, D. D., rector, on Quinquagesima Sunday, at 8 P. M., a farewell was tendered Sister Mary, of the Trained Christian Helpers, who was to leave in a few days for Omaha, Neb. The speakers were the Rev. Dr. Darlington, the Rev. Samuel R. Bailey, and A. W. Catlin, M. D.

A new club has recently been started in connection with the work of the parish of Holy Trinity church, the Rev. S. D. McConnell, D. D., rector. A large room has been fitted up in the Hall Memorial Home especially for the use of this new organization, which has been named the Trinity Club of Brooklyn. The club has now 50 members, 20 more names have been proposed, and it is desired to have its membership reach 200. The object of this new club is to reach young men who live in boarding-houses and have no place to go in the evenings, and to whom, because of this, the well-lighted and well-heated saloon is an attraction. Dr. McConnell says: "We propose to make this club room absolutely free to every one, and membership in it in no sense implies that those who join must go to church."

CENTER MORICHES.—A meeting of those interested in establishing a church was held on the 17th ult., and a temporary organization effected. On Sunday afternoon services are being held at Freeman's Hall, and a Sunday school has been organized. It is proposed to build a chapel in the near future it has been long needed in this fast growing summer resort.

FLUSHING.—St. George's church was crowded to its utmost capacity on Quinquagesima Sunday, when the Rev. J. Carpenter Smith, D. D., installed his successor, the Rev. H. D. Waller, as rector, the honor of acting as institutor having been conferred on Dr. Smith by Bishop Littlejohn. The church was elaborately decorated for the occasion, and a special programme of music rendered. Dr. Smith made a brief address.

GARDEN CITY.—The annual reception of the cathedral school of St. Paul's was held last week. The lower floors of the school were decorated with ferns, flowers, and flags, and the four parlors were thrown into one large room for dancing. Over 900 guests were present.

Western New York

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

The sad news comes to us of the death of Mrs. Coxe, who, since the death of the Bishop, has been living at Barnstable, Mass., with her son, Reginald Heber Coxe. The funeral was held in Trinity church, Geneva, on Friday afternoon, Feb. 18th. The remains will be laid beside those of Bishop Coxe, beneath the chancel of Trinity church.

Nebraska

Geo. Worthington, S.T.D., LL.D., Bishop

Feb. 21st, Bishop Worthington entertained the members of the Omaha Clericus, and read before them an able paper on the late Lambeth Conference. There were 15 of the city clergy present. Dr. Doherty, in behalf of the clergy, briefly congratulated the Bishop on his return to the diocese, and expressed the hope, in which all concurred, that his visit to England may prove to be a means of adding years to his life of usefulness in the diocese. Bishop Millsbaugh, of Kansas, added to the pleasure of the occasion by his presence. The clergy of Omaha are fraternal and co-operative in their relations with each other, and filially responsive in their intercourse with their Bishop. The spiritual soil of Nebraska is not overproductive, but perhaps

as much so as most territories in the American Church, and it may be truthfully said that the Bishop is willing to spend and to be spent, in the effort to cultivate it with success.

North Carolina

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

BISHOP'S APPOINTMENTS

MARCH

6. Raleigh: St. Augustine's; P. M., St. Ambrose's.
11. Reidsville. 13. Leaksville.
14. P. M., Milton. 16. Cunningham.
20. Raleigh: Christ church; P. M., church of the Good Shepherd.
27. Warrenton.
- 28-29. Littleton: P. M., colored mission; church of the Good Shepherd.
30. Ringwood.

New Jersey

John Scarborough, D.D., Bishop

At Grace church, Elizabeth, a very successful Mission was held during the week, Feb. 13th to 20th. The missioner was the Rev. Cyrus T. Brady, archdeacon of Pennsylvania. There were services at 8 A. M., 3:45 P. M., and 7:45 P. M. At the afternoon services the instructions were on Women's work for missions, Baptismal regeneration, Repentance in Baptism, the Holy Communion sacrificially, as a memorial, and as spiritual food. In the evenings there were addresses or sermons on "The unknown God," "The blind at the gate," "God the Father," "The Incarnation," "The Resurrection," "The Atonement," "The Holy Spirit," and "Missions." Conferences were also held, at which the attendance of men was very large, the subjects being certain common reasons for not being a Christian. Those discussed were: "Humility, not good enough to try it"; "Pride, good enough without it"; "Ignorance, do not know enough about it"; "Knowledge, know too much to believe it"; "Indifference, not ready now; later on"; "Example, too many bad Christians."

Feb. 22d, Grace church chapter of the boys' department of the Brotherhood of St. Andrew entertained many visiting chapters from New York, Newark, Elizabeth, Rahway, South Amboy, and other places. There was an address on Prayer, by the Rev. John R. Atkinson, and in the afternoon a talk by Frank S. Tousey, president of the assembly, on "The Christian Boy," three papers by members on "Profanity among boys," three papers on "What the Blue Cross stands for," a conference and discussion, and an address by W. W. Lord, Jr., of Mt. Vernon, N. Y. In the noon recess, luncheon was served by the Daughters of the King.

The roof has been finished of the new St. Wilfred's church, Cramer Hill, the Rev. Roland Ringwalt, rector. Lack of funds, however, prevents the present completion of the building, and it is hoped that the old property can be sold and the work soon resumed. The new structure is to be of stone, and will be a most substantial addition to the church property of the diocese.

On Sunday, Jan. 30th, the Bishop made his annual visitation to St. John's church, Chews Landing. The rector, the Rev. T. H. Gordon, presented a class of 10 candidates for Confirmation. By the will of the late Amelia Montgomery, the endowment of St. John's parish has been increased by a legacy of \$2,000.

Alterations are being made at the church of St. John the Evangelist, New Brunswick, to provide for the vested choir, which has been in training under Mrs. Mary Jordan, musical instructor in the public schools of the town, and a faithful member of the parish. The chancel is to be extended and deepened to permit the introduction of choir stalls. At St. Paul's church, Westfield, the choirmaster, Mr. G. V. Steele, is also training boys for a vested choir.

Two windows of great beauty have been placed in St. Andrew's church, Lambertville, in memory of the late choirmaster, F. S. Northrup. The designs are copies of the exquisite Angels with Trumpets, by Fra Angelico, and the postures, drawing, and coloring of the original are admirably reproduced.

The Living Church

Chicago

Rev. C. W. Lemmgwell, Editor and Proprietor

Peace and War

THE rejection of the Arbitration Treaty last year was no doubt indicative of a change of sentiment on the part of a large body of our people in reference to peace and war. It had seemed for years before that this country was destined to stand for a great advance in civilization, that it was resolved to assert the principle that war was unnecessary, and that disputes between nations, at least civilized nations, may always be settled by peaceful methods. The opposition to that treaty, and its final defeat, came as an unpleasant surprise to many people. The recent development of a clamorous war spirit in influential circles, is a further blow to the hopes of those who thought they saw the dawn of a new era of enlightenment. It is true that the existence of a long period of confusion in Cuba, with its attendant circumstances of cruelty and distress, appealing to the humane feelings of our people, has tended to develop an irritation which could not but seek an outlet sooner or later. If the native Cubans had been a different sort of people, and if it had been clear that they had the capacity to govern themselves after they were set free from Spanish domination in short, if we had been sure that intervention would not cause more evils than it could cure, there would doubtless have been some kind of interference before this time.

The terrible destruction of the "Maine," involving the death of so many of our sailors, has brought excitement to fever heat. So far the self-control of the government, and we believe, of the majority of the American people, has been all that could be wished. Every reasonable person must admit the necessity of awaiting the report of the Board of Inquiry. It is incredible that the Spanish government, or any of its responsible officials, can be implicated in what, in that case, would be a crime against the law of nations. It is quite possible that the atrocity may have been the work of private persons, and that Spain may be held responsible for the safety of a friendly vessel lying in her harbor. In this case, there might still be no need of war. That would depend upon the result of negotiations between the two governments.

Some of our newspapers, however, seem determined upon stirring public feeling to the point of insisting upon war, without regard to the results of this investigation. They have in fact declared war and dictated the movements of armies and fleets. Correspondents have decided in advance of investigation, just what caused the explosion of the "Maine," and who the perpetrators were. They acknowledge that they have been unable to elicit the slightest hint of the conclusions of the Board of Inquiry, yet they inform us with ready assurance just what is passing in the minds of its members. We have recently seen editorials in which it is urged that if Spain is found responsible in the slightest or most indirect way, through the acts of her subjects, for this terrible occurrence, no reparation, however ample, ought to be accepted, but that, ignoring every consideration of that kind, the United States ought at once to declare war. Fortunately it has been evident for some

time past that our newspapers have no longer the influence they once had in shaping public opinion. But is true they reflect a certain public opinion, often the crudest and most undisciplined phases of it.

The United States cannot resort to war until it has exhausted the methods of peaceful settlement. This is essential to its dignity and honor as standing in the forefront of enlightened nations. And again, such a war must be upon grounds which will justify themselves in the eyes of other civilized nations. The facts must be clear and indisputable. One nation cannot make war upon another upon a basis of suspicion only. If war comes, it will probably be through the determination of our government that our interests and the interests of humanity are incompatible with the continuance of the present chaotic condition of things in the island of Cuba. Such a position will be intelligible to the rest of the world, for few nations in the relation in which this country stands to Cuba, would have allowed such a state of things to continue so long. But we believe that in spite of sensational newspapers and intemperate congressmen, our countrymen will insist upon careful and deliberate consideration at each step of the way, and will not consent to war until it becomes convincingly evident that no other course is possible.



The Law of Marriage in the New Testament

DR. Brand, of Maryland, writes in *The Churchman* on the subject of marriage and divorce, expressing with admirable clearness and force the same view which we have advocated in the columns of THE LIVING CHURCH. In our issue of Jan. 22nd, for instance, referring to the words of our Lord in the Sermon on the Mount and in St. Matt. xix, we used the following language: "We think it significant that, whatever may have been allowable for Jews before the development of the Christian Church—and the words of our Lord in St. Matthew may be considered as contemplating that transition period—no exception is made when it comes to the teaching delivered to the Church itself, and it is to be remembered that St. Paul, in this connection, solemnly asserts that he has divine authority for the rule which he enunciates, 'I command, yet not I but the Lord.'"

Dr. Brand develops this point at length. He shows that the Mosaic law of divorce had received widely different interpretations, and that in both instances quoted from St. Matthew's Gospel, our Lord is settling the dispute as to what is allowed under the law as stated in Deuteronomy xxiv. Moses permitted divorce, that was clear, but for what? The opinions of the rabbins had become so liberal that the reasons for which a man might put away his wife had come to be practically unlimited. The Pharisees desire (St. Matt. xix: 3) to know our Lord's view of the matter. He responds at first by ignoring their question and referring them to the primeval law, pronounces the marriage tie to be, in the divine intention, inviolable. They still insist upon an interpretation of the law of Moses, whereupon, after reminding them again that "from the beginning it was not so," He repeats the exposition which He had already given in the Sermon on the Mount: "Whosoever shall put away his wife, except for fornication, and shall marry another, committeth adultery; and whoso

marrieth her which is put away, doth commit adultery."

Dr. Brand says it is evident that in these cases reference is made to Deut. xxiv, to which Christ gives His authoritative interpretation. He says there is but one cause which can justify the putting away which Moses allows. "The Lord here defends the injured wife. He goes no further than to interpret the Mosaic law for them who are under that law. Christians who quote this Jewish limitation, 'saving for the cause of fornication,' as a permission to them who are under the Gospel, make themselves like to the foolish Galatians."

In St. Mark x, no record is given of the conversation with the Pharisees, further than the reiteration by the Lord of the primal law, according to which marriage is indissoluble. Afterwards, in the house with only his disciples, the question comes up again. Now, says Dr. Brand, He is not speaking to the people or to the Pharisees, "but to them who were after His departure to establish the Kingdom, of the coming of which He and they had preached as near at hand. To them He gives the rule which is to govern the Christian Church: 'Whosoever shall put away his wife and marry another, committeth adultery against her, and, if a woman shall put away her husband and be married to another, she committeth adultery.' This latter sentence shows to whom the whole is spoken. The Jewish law gives no shadow of a right to a woman to put away her husband." The passages in St. Luke and in the Epistles of St. Paul, do but confirm in the clearest manner this position, that in the Church of Christ the marriage tie cannot be broken, that if the parties separate, they must remain unmarried.

This, then, is the position of the question as presented in the New Testament: In St. Matthew the law of Moses is interpreted to the Pharisees. Moses permitted divorce, but his permission, properly defined, extends only to one cause. Furthermore, it gives a woman no right to put away her husband. In all cases where the teaching laid down is for the Church and is not in the form of an interpretation of Moses, there is no such thing as divorce followed by a new marriage. The equality in the Lord of man and woman is asserted, but both alike are subject to a plain prohibition in this direction. If the determination of this matter is to depend upon exegesis, and not upon the settled law of our ancestors of the Church of England, and of the entire West for many ages past, it appears to us that the points made by Dr. Brand have great weight, and must be seriously considered, if we are finally to have a satisfactory canon upon this most important subject.



Conservatism and Liberalism

THE New York *Outlook* regards the possible separation of conservatism and liberalism into separate camps as a calamity to be warded off. It will hardly help to this end, however, to call "conservatism" "sacerdotalism," as *The Outlook* does. The latter term is regarded by many persons as an opprobrious epithet. It is needless to say that we do not so regard it, when it is properly defined. Of late, both here and in England, it is becoming common to apply the terms sacerdotalism and ecclesiasticism to a belief in the Creeds and in supernatural religion.

The animus of *The Outlook's* remarks is not

difficult to understand. Formerly "liberal religion," so-called, was embodied in certain not very influential sects, of which Unitarianism was best known. In its extreme developments it denies the divinity of our Lord, His supernatural Birth, His physical Resurrection, and most of the Catholic Creed. It rejects the inspiration of the Holy Scriptures, and, in a word, the whole realm of supernatural religion. To most people it would seem quite right that people who hold such views should have an organization or organizations of their own, if they think it worth while to have any organization at all. A quarter of a century ago it would have been thought incredible that a priest of this Church, or a minister of the Presbyterian body, could hold and teach such views without finding it necessary to lay down an office which he held on condition that he should oppose such things to the best of his ability, and teach the precise opposite. One or two instances of the kind in England were explained as resulting from the influence of the State. But times have changed. It appears that we have among our clergy some very radical "liberals." The Presbyterians have still more, and that, too, among their most prominent scholars.

It is well known that we have always insisted that such men were called upon by every dictate of honesty to vacate the positions which they hold, without waiting to be excluded. It is far better for all concerned, that those who are in reality hostile to the principles of the body to which they belong, should form a "hostile camp," seen and understood of all men for what they are, than that they should continue to hold a position which enables them to reach and to influence people who would not voluntarily accept such leadership. But *The Outlook* understands too well the advantage which a position within the body confers upon one who is willing to use it for the subversion of the faith of those under his charge. That paper, therefore, advises the "liberal Episcopalian" or the "liberal Presbyterian" "to stay in unless he is put out." This advice is accompanied with some remarks on the necessity of unity in order to carry on the common war against vice and ignorance. It is true that war cannot be carried on without unity. But there can be no unity where there is no agreement as to the weapons to be employed. What *The Outlook* calls conservatism and sacerdotalism insists that the antidote for vice and ignorance is supernatural religion, with its message of forgiveness of sin and grace to lead a new life. It is needless to say that this is not the liberal view. Oil and water cannot be mingled though they are contained in the same vessel. Likewise, there can be no real unity between those who hold that Christ was not God Incarnate, that His death was not an atoning sacrifice for the sins of the world, that He did not rise from the dead in the body with "flesh and bones," that He did not in that body ascend up on high, where He ever liveth to make intercession for us, and that He did not institute a ministry and sacraments to be the media of His presence and His grace—and those, on the other hand, who do hold all these things as matters of the most vital and eternal consequence.

An "irrepressible conflict" exists between these, and they who would ignore it may cry "peace, peace," but there will be no peace. Such "liberalism" is a denial of revealed religion.

Five-Minute Talks

BY CLINTON LOCKE

CXLIII.

UNLESS a man is an ingrained pessimist, he will find no grander verse in the Bible than that magnificent outburst of St. Paul: "All things are yours, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come, all are yours and ye are Christ's, and Christ is God's." I could write a dozen talks on that verse, but I want now to call your attention to just one phrase in it. St. Paul says that "Paul, or Apollos or Cephas are yours." What does he mean by that? I have not space to give you chapter and verse, suffice it to say that we know from Scripture that the Corinthian Church was all split up into parties, each with its own pet preacher, whom it idolized above everybody else, and in comparison with whom all others were as nothing. One party followed Apollos, on account of his eloquence, and another Paul, because his ideas were broader than those of the others, and another Cephas, or Peter, because he was more conservative and ritualistic; and there was still another party which called itself by the name of Christ, as if He belonged exclusively to them. We have their counterpart in the sect of "Christians," in our own country and time. Some of you may take a melancholy pleasure in the fact that there were so many split seven in the Apostolic Church. I am sure I do not, any more than I would in any exhibition of the weakness of human nature. Now St. Paul evidently meant, having this in his mind, to impress on the Corinthian Christians the great truth that no matter to which party they belonged, all that was good in the other parties belonged to them also. Whatever is worth anything in any party striving to serve Christ is the property of every other party, for there is no patent on any plan of advancing His cause. It cannot be hedged in by any trusts or monopolies.

Now in our own Church there are parties; not as clear-cut as they were in my youth, not hating each other most cordially, and expressing that hatred in the old venomous manner though the columns of the party newspaper, or the lips of the party preacher; but still there are parties, and we belong to one or the other, according to our bent of mind, our education, our surroundings. Thank God the violent party spirit I remember in my childhood has passed away, or lingers only in some old men and women, lay and clerical, who forget that the world moves. Every one in every thing is much more tolerant, and in religion it must come from a clearer conviction of the wickedness of scorn and hatred in the children of God. Alfred Tennyson had a Calvinistic aunt, who used to weep for hours, saying: "God has damned most of my friends but He has picked out me for eternal salvation, me who was no better than my neighbors." Such a spirit as this is almost impossible at this time, but after all, those who are of Paul are too apt to think that but little good can come from those who are of Cephas. I tell you that whenever any party has developed any nearer way to get to Christ or any brighter view of Him, we must remember that "all things are ours," that it is not the property of the party that brought it out, but belongs to all Christians.

I smile often at the exaggerations of the extreme ritualistic party, but I recognize

the immense work that party has done in raising the tone of spirituality in the Church, in deepening the devotion, and in exciting an enthusiasm for the care of the poor, the sick, and the neglected, which was comparatively unknown before. I have no sympathy with the narrow Calvinism of what is called the Low Church party, but I recognize the splendid service that party did and does in preaching the Cross of Christ, Jesus the Saviour of souls, the refuge from sin. I view with fear the destructive ideas of the extreme Broad Church party, undermining, it seems to me, the very foundations of the Faith; but I gratefully acknowledge the good that school has done in breaking down superstitious ideas, and bringing about a more rational way of looking at the relations between God and man.

I may be asked whether I expect there ever will be a Church without "Paul and Apollos and Cephas" in it. No, I do not, and cannot say I hope for it. I do not think the varying schools of thought are a pull back to the Church as long as the service of the Divine Master is the aim and object of each school. A Church without controversy would be a dead Church. Do you say there is no such thing in the Roman Church. You are mistaken. Controversy is always raging furiously there. It is only when the parties of Paul and Apollos and Cephas grow bitter and intolerant, or depart from the Faith, only then they hang on the chariot wheels of the Church's progress.



The Spiritual Life of the Priest

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

III.

THE duty of the priest to undertake and maintain the cultivation of this spiritual life is commensurate with the manifold relations and vital importance of the life itself. It does not appear that any other duty stands before it in its claims upon him. There can be none; for the right performance of every other priestly duty depends upon the measure of the spiritual life which the priest has attained. In it lies the very spring of all priestly purity of character; all consistency in the exercise of the priestly function and all true blessedness in its results. In it lies the very hiding of his power with God and his saving influence on man. He who justly realizes all this, will at once begin the work of reviving and perfecting the spiritual life in himself, if, indeed, he has not already, which is heartily to be hoped, entered vigorously upon the work.

But here he needs to be apprized that no easy task lies before him. It is a toil, a struggle, and a conflict. Indeed, here may be said to be the typical and decisive battlefield of the Christian warfare. Here, the feeble and the false will be exposed, here the true soldier and champion will be revealed. But not by "abiding by the stuff," not by parleying with the enemy, not by turning back in the day of battle. He who will undertake to live the spiritual life, needs to be faithfully forewarned of all this, otherwise he may fail to be sufficiently resolved, vigilant, and untiring. His whole Christian manhood must be summoned to the work, or he is destined to fail, and failure means settling back into that state which "is worse than the first." Not only will the spiritual life remain unwon; the very faith in its reality may be lost.

In forewarning the priest of the obstacles which will lie in the way of his spiritual suc-

cess, there are to be noticed at the outset certain false principles which are dominant in our Christian communities, and which will either lure him from his path or cause him to stumble therein. What is worse, let him practice according to those principles, and it will end in his holding the effort to sustain a true spiritual life, to "live always on a high spiritual plane," as some triflingly style it, to be a mere pious affectation or Puritan fad, quite unworthy the serious consideration of the practical man. It is greatly to be feared, if not also sorrowfully confessed, that there are priests as well as people who have already reached that position, or at least who have not yet risen above it. For such one can only pray that it may please God to put them in better mind, and that their prayer may yet become, "Open Thou mine eyes, that I may behold wondrous things out of Thy law." (Ps. cxix: 18).

But to turn the attention to these false principles: The first, which may perhaps be termed the excusing negation, is the justifying of almost any and every worldly practice or indulgence, by pleading that one does "not see any harm in it." This is in substance the plea used by the tempter in the garden, and is fairly satanic in its subtlety and strength. New Testament Christianity teaches that there is enough that is transparently pure and good to meet the wants of the child of God, without his resorting to things doubtful, to things which rest their claims on the fact that they are not, in the eyes of their devotees, conspicuously evil, to things which may owe even their seeming harmlessness to ignorance, to willful blindness, or to overlove of the world's pursuits and pleasures. Those who practice in accordance with this principle, are giving the world, the flesh, and the devil, whose service they have professedly foresworn; the benefit of every doubt as to the good or evil of things, instead of casting its weight on the side of unquestioned righteousness and true holiness. Manifestly such Christians, whether priests or people, are little likely to make any progress towards the spiritual life; attain any just conception of its nature; or even preserve any faith in either its existence or value. According to the Christian Scriptures, it is impossible in the very nature of things. Their voice is unmistakable and imperative: "If there be any virtue and if there be any praise, think on these things." Not whatsoever things are pleasing to the worldly eye, or the carnal heart, and in which neither happens to have noted anything harmful. But, on the contrary, only "whatsoever things are true, whatsoever things are reverend, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report." (Phil. iv: 8). In other words, whatsoever things are of positive, manifest, and undoubted purity and goodness. Under the law of the spiritual life, these only and absolutely.

Another of these alien and antagonist principles is that of worldly conformity or compromise. This very commonly appears in the saying, "One may as well be out of the world, as out of fashion;" to which this other, as specially applied to the priest, is closely akin: "The minister ought to keep in touch with the people." Here, instead of adhering to the Scripture law of the Christian life, which requires the child of God to set his standard of character and action according to his heavenly calling, living above

the world while living in it, it is assumed that that is unreasonable, if not impossible, and that in opposition to it, it is necessary to conform one's self more or less to the general standard of the surrounding world; that to make a living and to maintain one's position in society, it is necessary, the Scriptures to the contrary notwithstanding, that the Christian adopt the maxims of trade, follow the usages of society, and keep pace with fashion and style; in short, that in all these directions there need be no essential difference between Christians and the children of this world.

Now, it must be evident—it is evident to every intelligent and honest student of Holy Scripture—that this principle of action and its consequent practices are incompatible with the idea of being inwardly guided and governed by the Holy Spirit; are in direct contravention of the Scripture assertion, that "the friendship of the world is enmity with God" (St. Jas. iv:4); and are in plain violation of the divine command, "Be not conformed to the world, but be ye transformed in the renewing of your mind" (Rom. xii: 2). Now as the spiritual life is really the life of God in the soul, it must be seen that it cannot thrive where this false principle of worldly conformity prevails. Where it does prevail priest and people alike will be found lacking in the spiritual life. The two are irreconcilably opposed. He then who undertakes to cultivate the latter, will find the former withstanding him at every step.

The last of these antagonist principles to be here noted is that of the necessity to the support of Christianity, of what may be termed speculative almsgiving. Practice according to this principle is tantamount to a plain declaration that honest giving to God for the support of His Church according to the Scripture law, is neither necessary nor sufficient; that Christians cannot sustain Christian institutions and carry on Christian work without subsidizing the world; in fact, that the inspired Apostles were incapable of forecasting the general needs of the Church, had no proper conception of a just business policy, and were, in short, carried away by an enthusiastic but totally impracticable idea. So it has come to pass that instead of denying themselves and, as God's stewards, offering of their substance to His cause, those who profess to be Christians cast about for all sorts of speculating schemes for inveigling both their own delinquent numbers and the men of the world into giving, so-called, for the support of the Church. And some of these schemes for "raising money" are so petty, so mercenary, so even dependent on the lower appetites, that they sink below the cunning devices of common trade.

Now it is simply idle to suppose that where these practices, so belittling to Christianity and the Church, and so bald a travesty of charity and honest service, prevail, there can exist any true spiritual life. The very ground of spiritual excellence and activity is self-mortification and sacrifice. But the whole tendency of these practices is to seal up the fountains of that fixed loyalty and loving self-sacrifice, from which flows all true and abounding Christian beneficence, and to blot out of the minds of men every just conception of Christian character and action. Against all complicity with them, the priest who would make any sure progress in the spiritual life must be earnestly warned. If, however, either under the de-

mands of parochial organizations or as a legacy from some preceding administration, the priest is forced to tolerate some of the less gross and discreditable of these un-Christian schemes, let him do it under kindly protest, always keeping his own giving, to the very cent, clear from every appearance of receiving a consideration in return. Give somewhat more than they demand, and give it freely and outright, according to the law of sacrifice in the spiritual life.

— X —

Letters to the Editor

COURTESY TO THE CLERGY

To the Editor of The Living Church:

May I ask, through your columns, what is required by the laws of consideration and hospitality in the case of a clergyman of another diocese visiting a parish? I mean in such an instance as this: A clergyman visits in a parish for a few days. He meets the rector at Evensong and reports himself, which report can be easily verified on application to the clergy list. He mentions that he is going to be there for a few days. Now the point I want to make is this: Supposing in that church there is to be some special function drawing many clergy and laity together; ought the rector to ignore the presence of the visitor, or extend to him the courtesy of an invitation to be present in his official status, not to take any part, but simply to give him his place in his public capacity? At some such function in a large city, I noticed a clergyman left at the far end of the church, while the ushers, some of whom must have known of him, left him there while they filled up front seats, which had been reserved but not wanted, with ladies of apparent quality. Thus the clergyman was neither invited by the rector nor afterwards thought of by the officials. But this is, perhaps, as it should be. I ask for information. HOSPES.

MARRIAGE AND DIVORCE

To the Editor of The Living Church:

The Bishop of Albany, in his recent pronouncement on the proposed alteration, or, more properly speaking, reformation, of the Canon on Marriage and Divorce, has, in most clear and forcible argument, expressed the mind of the Church as in direct accord with the Gospel of our Lord and Saviour Jesus Christ. In her liturgy and offices, he shows that she has never deviated from this standard. Her "Form of Solemnization of Holy Matrimony" is the unchanged declaration of what she has always held, and the recent addition to the preface of that office only confirms and makes more clear and distinct her belief concerning it, as "signifying unto us the mystical union (inviolable and perpetual) between Christ and His Church." One marriage "which Christ adorns and beautifies with His Presence," must, without question, be such as is in accordance with the highest standard of purity and holiness, as He enunciated it from the mount.

The canon law is only that of human framers, subject to their limitations and mutations, and has in no sense the authority of her own unchanging law. The simple rule of her ministers, in accordance with her teaching, would be the one the Bishop proposes, the clear, unmistakable, uncompromising statement of her own law.

Even a single State of the Union has taken this higher law on its civil code, as the protection within its boundaries of the sanctity of home and family life. Shall the Church not rise to an equally high standard in her formulas, holding as she does the Gospel of her Lord in her right hand? Shall there be a statute of the common law taking higher ground than the ecclesiastical law which springs directly from the Divine?

This stand alone would actually prevent, certainly within her own wide borders—as in the

boundaries of the little State of South Carolina, it has prevented—the spread of divorce.

Even in the old law of the Older Dispensation, when divorce was allowed to the imperfection of mankind, it was marked with a condemnatory prohibition to its license, in the persons nearest to God, and so stamped with His disapproval. A priest might not, even then, be united himself to a divorced woman. Could it be possible that our Lord would give such allowance in the higher and purer code of the Christian Dispensation, where all are made "kings and priests unto God," through "a greater and more perfect covenant"?

This prohibition would prevent beginnings. As in the Sermon on the Mount, our Lord prefaced His new law of annulment of divorcement by the searching probing of the thought and desire of the heart, so is there always in the matter of divorce the incipient infringement of divine commandment; for the unhallowed affection almost invariably precedes, instead of follows, the legal annulment of former marriage. Very seldom does any man, and more rarely still, woman, take this initiatory step until there has first been admitted into the heart the forbidden desire. As a distinguished lawyer has said, the simple abolishment of the allowance to re-marry after divorce, would virtually do away with the necessity of any law for its restraint, and a separation, for virtual reasons, which has nothing unhallowed in it, would quietly take its place.

A lawyer of reputation in San Francisco, known to the writer, has precluded from his own practice legal proceedings of this nature, and denies to every applicant his services in procuring divorce, whatever may be the civil code of the State, or the individual reason for it.

Let the Church arise to her own vindication as "the pillar and ground of the truth," and not be behind the State or the individual upholder of it, in her maintenance of a divine law.

If the coming council does not adopt at once the Scriptural standard as her own code, at least let every priest who holds it to be true, make it his personal law of action, and every man and woman live in the maintenance of the same, until by common consent and usage, the adoption of it is enforced upon the whole Church. Let it be recognized as her own unwritten law, which, like the voices in the phonograph, may speak to us clearly from out the past, from the preserved records of the Sermon on the Mount, and the early apostolic teachings.

Thus the Church will sanctify beginnings. Her standard of purity will reach to the very core of the heart, a discernor and purifier of its thoughts and intents, before they resolve themselves into action. The very thought of such a marriage would come to be held an unholy thing. The man or the woman compelled to separate for the reason—whatever that may be—for which our Lord suffers the one or the other to be "put away," would have around them an environment of protection precluding the thought of intrusion within it, and so be able to hallow that sad estate which is neither virginity or widowhood, as St. Paul commends to both, by the complete separation of body and spirit unto the Lord.

But what of those already united by the Church in this second tie? They have a right to be considered, as among them are God-fearing, right-minded men and women who, but for the Church's sanction, would never have admitted this thought into their minds. Let them go on quietly and trustingly, fulfilling the duties of that union on which the Church, if not her Lord, has bestowed her blessing. Not remembered to them will be the sins of their fathers. They but walk in that dimness of light which the Church herself has obscured to them. The Church cannot undo what she has done. She cannot unloose the bonds which she herself has tied. But she need not continue to do that which she ought to have left undone. She can atone, and through atonement save the future generation. Letting alone the past and whatever consequences it has wrought, she can raise aloft the standard of righteousness to come]

The world makes progress through its errors and the lessons that they teach. Our mistakes, as has been said, may be pricks to our perfection. She can remember "from whence she has fallen, and repent and do the first works," so shall not her candlestick be removed out of its place.

The time has come when men and women, priests and laity, must "speak boldly as they ought to speak," and pray earnestly as they ought to pray; emboldened by the words and example of such faithful watchmen among our right reverend Fathers in God.

"For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest until the righteousness thereof go forth as brightness and the salvation thereof as a lamp that burneth.

"The zeal of the Lord of hosts shall surely perform this." W.

Personal Mention

The Bishop of Alabama is about well again, after a prostrating sickness which has kept him confined during the winter.

The Rev. Harry Howe Bogert has removed from Union City to Waterford, Pa., but will continue serving both these missions as heretofore. Please address accordingly.

The Rev. Joseph Cornish is rector of Christ church, Bowling Green, Ky.

The Rev. C. A. Chrisman has resigned the charge of St. Luke's church, Idlewild, Tenn.

Bishop Gallor, of Tennessee, has accepted appointment as commencement preacher at the University of Alabama, Tuscaloosa, Ala.

The Rev. Harry Goodman has accepted the rectorship of St. Mark's church, Marine City, Mich.

The Rev. A. V. Gorrell is supplying temporarily at Decorah and Cresco, Iowa.

The Rev. Willis H. Hazard, Ph.D., has resigned the rectorship of St. John's church, Concord, Pa., to accept a call to St. Mark's, Worcester, Mass. and will take charge there April 24th.

The Rev. W. E. Johnson has changed his address from 166 E. 80th st., to 2274 Seventh ave., New York city.

The Rev. W. Northey Jones has accepted a call to become rector of Grace church, Manchester, N. H., and entered on duty on Quinquagesima Sunday.

The Rev. Wm. B. King, of Christ church, Cambridge, Mass., who has been abroad some time for his health, has just returned for a brief visit to arrange parochial details, and will sail again for Europe in a few days.

The Rev. Frederick Lee le Maryon, curate of St. James' church, West Bend, has accepted a call to the rectorship of Trinity church, Janesville, diocese of Milwaukee, entering on his duties on the 2nd Sunday in Lent. Letters should be addressed accordingly.

The Bishop of Nebraska has entirely recovered from his recent illness.

The Bishop of Oregon who has been dangerously ill, is recovering.

The Rev. W. H. Robinson has accepted the rectorship of St. Stephen's church, Newton, Ia.

The Rev. Samuel Borden-Smith is not the rector of Trinity church, Irvington, N. J., as announced in the *American Church Almanac* for 1898. The Rev. Wm. T. Webbe, D. D., continues its rector.

The Rev. James Sheerin has resigned the position of warden of the Episcopal Hall at the State University of West Virginia, to take effect at commencement day.

The Rev. J. B. Sill has changed his address from 166 E. 80th st., to 2274 Seventh ave., New York city.

The Rev. W. J. D. Thomas has resigned the rectorship of St. Anne's church, Calais, Me., and accepted the care of Trinity church, Collington, Md.

The address of the Rev. H. B. Trussell is Monticello, Fla.

Ordinations

At St. Mary's church, Mott Haven, in the upper end of New York city, a special ordination was held on Quinquagesima Sunday. Bishop Potter ordained to the diaconate Mr. R. H. Wevill, advanced to the priesthood the Rev. Wm. L. Evans, and celebrated the Holy Eucharist. Previous to the ordination, the Bishop confirmed a class presented by the rector of St. Mary's, the Rev. Joseph Reynolds, Jr.

At All Saints' cathedral, Milwaukee, on the Feast of St. Matthias, the Rt. Rev. Dr. Nicholson ordained to the diaconate Messrs. William John Webster and

Rudolph Stahley. The Ven. Archdeacon P. C. Webster, M. A., presented both the candidates and preached the sermon. Mr. Webster was for many years a leading minister in the Congregationalist body, and Mr. Stahley in the ministry of the German Reformed Society. Mr. Webster has been assigned by the Bishop to the mission church of St. James', West Bend, and Mr. Stahley to the charge of Trinity church, Prairie du Chien, both under the oversight of the archdeacons of their respective convocations.

Died

COOPER.—Entered into rest Jan. 1, 1898, at the Old Dominion hospital, Richmond, Va., Warden Davis Cooper, in the 23rd year of his age.

HALL.—Suddenly and peacefully entered into life, at Danbury, Conn., on Tuesday, Feb. 1, 1898, the Rev. Byron J. Hall, D. D., aged 64 years.

"Grant him, O Lord, eternal rest."

HOTCHKIN.—On Ash Wednesday, in the rectory of the church of St. Luke's the Beloved Physician, Bustleton, Philadelphia, Sarah Sully Hotchkin, the beloved wife of the Rev. S. F. Hotchkin, entered the Paradise of God.

"Be thou faithful unto death, and I will give thee a crown of life."

SOUTHWELL.—Fell asleep at St. Petersburg, Fla., on Feb. 5, 1898, Emily Southwell, only daughter of the Rev. G. W. Southwell, aged 28 years.

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.

APPEAL FROM THE WIVES OF AARON AND HUR, GLADSTONE, MICH.

Gladstone is a small new town on a bay of Lake Michigan, in the upper peninsula, diocese of Marquette.

This is a critical time in the life of our little parish. The sects are numerous. The Roman priest is faithful and zealous. His bell is regular as the rising sun. We have long been put to shame. But now we have a beautiful little Churchly church, and we pray and hope we have, also, permanent pastoral care. But our hopes will surely prove to be ill-founded unless with the foxes of the earth, and the fowls of the air, "the friend of our soul" can be provided with a dwelling place. Rent is a millstone about our neck.

We appealed last Advent for aid to build a parsonage. We had one large and generous gift of \$100, and also many most welcome presents of material for a bazar. But circumstances were not propitious for our sale, at the time appointed, and our stores were inadequate. We make bold and ask again for fancy articles, and salable goods of any description, which may be converted into money at a sale to be held after Easter, and for which the ladies of the parish are now diligently working. Address MRS. AUSTIN FARRELL, Gladstone, Mich.

Church and Parish

WANTED.—By a teacher in the public schools, an A. B., a position as tutor in a family. References. Address Box 133, White Heath, Ill.

EUCCHARISTIC WAFERS.—Priests' wafers, 1 ct.; people's wafers, 20 cts. per hundred. Plain sheets, 2 cts. ANNE G. BLOOMER, 28 South 7th Ave., Mt. Vernon, N. Y.

WANTED.—Choirmaster and organist. Excellent opening in the city for teacher of voice culture. Address the REV. H. B. RESTARICK, San Diego, Cal.

WANTED.—Any information relating to history of St. Peter's church, New York city. Address C. B. DUNCAN, 305 W. 20th st., New York city.

The Editor's Table

Kalendar, March, 1898

2. Ember Day.	Violet
4. " " "	Violet.
5. " " "	Violet.
6. 2nd Sunday in Lent.	Violet.
13. 3rd Sunday in Lent.	Violet.
20. 4th Sunday (Mid-Lent) in Lent.	Violet.
25. ANNUNCIATION B. V. M.	White.
27. 5th Sunday (Passion) in Lent.	Violet.

"Thrust out a Little From the Land"

BY E. C. D.

"And He entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land." St. Luke v: 1.

Wearied and spent, the Saviour came,
And with Him His disciple band,
And entering ship, he prayed that they
Thrust out a little from the land.

When fierce temptations sweep the soul,
We turn to grasp Thy pierced hand,
And hear Thy voice, in pitying love,
"Thrust out a little from the land."

When sorrow bows the stricken head,
And near the open grave we stand,
Thy voice of love still calls to us,
"Thrust out a little from the land."

When shaken, tempted, weary souls,
By gales of heaven are sweetly fanned,
The tempter foiled, we hear Thy voice,
"Thrust out a little from the land."

When round us crowd the hosts of sin,
That tempting, wearying, earthy band,
Oh, may we hear Thy loving voice,
"Thrust out a little from the land."

When love and joy and hope have failed,
And earth seems failing where we stand,
Oh, Jesus, come into our ship,
"Thrust out a little from the land."

All that is earthy fades and fails,
Only near Thee we safely stand,
Heaven opens o'er life's troubled sea,
"Thrust out a little from the land."

Binghamton, N. Y.

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The Ember Days

THE Ember Days are the Wednesday, Friday, and Saturday after the first Sunday in Lent, after the feast of Pentecost, after the 14th of September, and the 13th of December. The days are set apart for asking God's blessing on those who are to be admitted into Holy Orders. The derivation of the phrase, Ember Days, is uncertain. In Latin these days are called the "Fasts of the Four Seasons," *Quattuor temporum*, whence the German *Quatember*, Danish *Kvatember*, and some have supposed that hence comes *Ember* by a yet further shortening. And yet, perhaps, a more likely etymology is from the Anglo-Saxon *ymbren*, a circuit, so that the Ember Days would simply mean the periodic times.

The prayers for the Ember weeks are peculiar to the Anglican ritual. The observance of the fasts of the four seasons is traced back to the Jewish Church, which had its fasts of the fourth, fifth, seventh, and tenth months, that every season of the year might begin with prayer and fasting, "in order to the obtaining of a blessing upon that which is sown in spring, grows in summer, is reaped in autumn, and enjoyed in winter." In the Western Church, at least, the fasts of the four seasons have been especially connected with ordination, and observed by fasting and prayer, that God may so "guide and govern the minds of His servants, the bishops and pastors of His flock, that they may lay hands suddenly on no man." The

author of "The Companion to the Temple" says: "Although it be in the power of the Church to appoint what time she pleaseth for ordination, since none is determined in Scripture, yet these four set times of Ember weeks are the most proper; 1st, for the convenience of the clergy, as well the reverend bishops as the candidates for Holy Orders, that knowing the times before, they may both duly prepare themselves; 2nd, for the due supplying of vacancies, and that none who is qualified, and hath opportunity, may want a power to exercise his gifts, and supply the place for which he is designed; 3rd, for the satisfaction of the people, who by clandestine ordinations, or such as were arbitrary and uncertain, would neither have the opportunity to pray to God for a blessing on that in which their souls' welfare is so much concerned; nor yet would they have the advantage and liberty of making objections against such as are to be ordained—a privilege which the primitive Church always allowed to the faithful, as appears by the present custom of the Greeks, where the people cry "worthy," to the ordained person.

The Ember Day collect is a continual witness before God and man of the interest which the whole body of the Church has in the ordination of those appointed to any holy function. Well may the faithful pray that God will "so guide and govern the minds of His servants, the bishops and pastors of His flock, that they may lay hands suddenly on no man, but faithfully and wisely make choice of fit persons to serve in the sacred ministry of His Church." A faithful reliance upon the promises of our blessed Lord respecting prayer, will give us an assurance that so general a supplication for a special object could not be without effect; and no age ever required that such a supplication should be offered more than the present, when the clergy are growing more and more faithful, but when the necessities of some dioceses lead to a far too promiscuous admission of persons who are "fit," only by some stretch of language, to serve in the sacred ministry.

The people should see that not only should they pray for those who are to be ordained, but for those who have been ordained to the sacred ministry. Those that pray for their pastors are those that help their pastors, and are helped by them. The fault-finders and hinderers are seldom, if ever, to be found among those who pray for those who "are over them in the Lord." The "unreasonable and wicked men," from whom an apostle even prayed to be delivered, are not, we venture to say, those who pray for their pastors. It is noteworthy that St. Paul prayed to be delivered from unreasonable as well as wicked men; and mentioned the unreasonable first, as if, perhaps, to imply that they gave him more trouble even than the wicked. Certainly many a pastor finds it so, and now, as in St. Paul's day, the clergy have good cause to pray to be delivered "from unreasonable and wicked men."

But it is not so much the duty and charity of prayer by the clergy as by the laity, that the Ember Days suggest and call for. The people are often ready enough to dwell on the faults of the clergy. That is, they see how greatly their pastors need their prayers. How kind, how charitable a thing then would it be in them secretly to supply their pastor's need by the prevailing prayer of the righteous, so that there will be no occasion of stumbling to be found in them.

One of the most devoted, scholarly, and saintly bishops that our Church has produced had in his clergy a body of singularly able and faithful men who were first attracted to and then often long retained at their hard posts by their loving and saintly father in God. It was the wonder of clergy of larger and richer dioceses. One secret of it was, perhaps, that never a day went by but that they were prayed for individually, by name. And in that case certainly was the fact verified that "the prayer of a righteous man availeth much." George Burgess, the first bishop of Maine, was a righteous man if ever there was one. And not only was he a righteous man; he was a saint. The fact that he prayed daily for each one of his clergy by name, was not made known by him, but by his wife after he had gone to his reward. It seemed to many a strange providence that sent such a man to such a field, but so it was; nor was it in vain. There are men there to day who though they may not themselves fear God or keep His commandments, nevertheless, should you ask them, "What sort of man was Bishop Burgess?" will say: "Bishop Burgess! Bishop Burgess! Oh, he was a saint! He was a saint! No man ever had any doubt about that." I have over and over again heard even the irreligious witness to that. The memory of his saintly life has not died out; but is still a testimony to the possibility of sainthood.

S.

— x —

EVERY hard winter from the East Riding vicarage of Nunburnholme there used to come a piteous appeal to all kind people to feed the birds. The late Rev. F. O. Morris used to write about the feathered tribes as though they were his personal friends or poor relations, thereby imitating the saintly Francis who, as all the world knows, not only shared his living with them, but even preached to them. The East Riding Wolds are the paradise of birds. There the golden crested wren, tiniest bird in Britain, can be perceived perched upon the topmost festoons of the fir trees, and there the kingfisher darts and dives in the brooks. From his home on the wolds and the birds that surround it, the late Mr. Morris used to declare that thousands a year would not have tempted him away. Of all those who knew the late Yorkshire naturalist by name, how many knew he was associated with one of the greatest names the world has ever known or will know? It was in this way: When the Virginian militia fought side by side with the King's soldiers against the French and Indians at Fort du Quesne, two aides-de-camp to the General in command courted the same fair lady. Captain Morris, of the 48th Foot, was the accepted suitor. The rejected one was Colonel George Washington. The late Mr. Morris was the grandson of the lady who refused the "Father of his Country," as good Americans love to call him.

— x —

MANY good stories are told of the late Dean Liddell who is best known to the world at large for his part in the great Greek dictionary which bears his name, together with that of Dr. Scott. But at Oxford he was for many years the most dignified of deans. That he was not likely to be popular with all the undergraduates, is clear from the facility with which he gave vent to caustic remarks. A certain undergraduate, a young sprig of nobility, failed to take off his cap to the dean in the street.

The dean halted and asked: "How long have you been a member of the University, my lord?" "A week, sir," replied the young man. "I understand," said the dean, "that puppies cannot see until they are eight days old." On one occasion the dean was examining a young man who was inclined to vaunt himself upon his learning. "What Sophocles do you know?" asked the dean. "Oh, I know all Sophocles," was the ready answer. "Really, said the dean; "how I wish I could say the same"! The youth then proceeded to read a passage designated for translation, and gave an extraordinary rendering to one of the phrases. "Where did you get that from?" the dean inquired. "Oh, Liddell and Scott," was the reply. "Then," said the dean, with much gravity, "I am sure it must have been Dr. Scott and not I." One day Dr. Liddell received a number of suggestions and typographical corrections from a student of one of the Scottish universities whose knowledge of Greek was not equalled by his familiarity with the ordinary methods of polite society, for he addressed his letter to "Messrs. Liddell and Scott, lexicographers, Oxford," as though dictionary making was a trade, and they were the heads of the firm.

Book Reviews and Notices

The New Puritanism. Papers presented during the Semi-Centennial Celebration of Plymouth Church, Brooklyn. By Lyman Abbott, Amory Bradford, Charles Berry, George Gordon, Washington Gladden, and William Tucker. New York: Fords, Howard & Hulbert. Price, \$1.25.

While there is, of course, much in this volume which is very foreign to a Churchman's belief and practice, no one can deny its vigor of thought, its powerful, and often beautiful, style, its interesting historical reminiscences, and its keen analysis of modern conditions. It is a thoroughly enjoyable book. It seems to us misnamed. The theology that is taught in Plymouth church is so radically different from the old Puritanism of Mather, Edwards, and Judge Sewall, that to apply the same word to it is like a haberdasher putting a piece of white satin in his shop window and labelling it "The new Black." Puritanism and puritanic have taken on an entirely new meaning in our day, and a very restricted one. We apply those terms only to people, no matter of what creed, who hold very strait-laced, or exaggerated, notions on the subject of drink, or dress, or dancing, or any other concomitant of modern life. The word has lost the lofty, if hard and cruel, meaning it once had. There are no Puritans now, in the sense of defenders of that terrible system which Jonathan Edwards set forth with such unrelenting distinctness. Lyman Abbott, in this book, pictures to us the awful fatalism, very like that shown by the Arab Wahabees, which characterized the old Puritanism. "There is no hope for man unless by a miraculous act of supernatural grace he is taken out of his heredity and environment, and whether this miraculous grace will thus rescue any particular man or not, no man can tell. Nothing that he can do, nothing that any one can do for him, will help or hasten this miraculous process." Lyman Abbott's contributions to the book are far and away the best. Dr. Berry, of England, gives a sermon, in most elegant English, on Beecher's influence on English religious thought. It is marked by entirely avoiding the subject, as much so as Artemus Ward did in his famous lecture on Africa. There is a sermon on "The Church of the Future," by the president of Dartmouth College, which will seem to any Churchman reading it, like the play of "Hamlet," with Hamlet omitted. There is not even a hint that the sacramental life will ever be heard of in the future Church. He gives us this highly lucid phrase: "The Church of the future must be the Church." He talks a great

deal about "advanced types of Protestantism," but it is evident that the Catholic Church to which we belong has no part or lot in them, and therefore is considered by the speaker as not "in it." Who cares? We have seen many "Churches of the Future" rise and fall, and probably will see many more. We will still remain, for the principles on which we are founded are universal and eternal.

A Short History of Modern English Literature. By Edmund Gosse. New York: D. Appleton & Co. Price, \$1.50.

It is with interest that one takes up the latest volume of "Literatures of the World," published under the general editorial direction of Mr. Edmund Gosse, the present work being by the distinguished editor himself. Recognizing, as he does, that the so-called "Father of English poetry," Chaucer, is in reality only midway between the real fathers and their modern literary descendants, it is not strange that Mr. Gosse has found it difficult to compress the history of the movement of modern English literature into a book of four hundred pages. There is no attempt to deal with the first division—the archaic portion, but the beginning is with Chaucer. The problem is further simplified by the omission of all writers in England, in French or Latin. Mr. Gosse cleverly forestalls criticism by his frank admission that he may have been "unjust" to individual authors, in attempting no exhaustive statement of all claims to consideration. But, in the main, students and general readers will feel that this historical survey of a great literature is most valuable.

The Whirlpool. A Novel. By George Gissing. New York: Frederick A. Stokes Company. Price, \$1.25.

If any one asks whether this novel is interesting, say yes. If they ask whether it is wholesome, say no. There is scarce one prominent character in the book, except the hero, with any very clearly defined views of right living, and the hero is rather a weak, undecided creature. The heroine is a "new woman" who fails in the "role" and is got rid of at the right time by an overdose of chloral. We have far too many of these morbid, exaggerated novels. Here are two or three of the sentiments: "She gathered from her reading that every man of education nowadays dispensed with dogmas." This will be news indeed to a large number of us tolerably well educated fellows who still carry around quite a few dogmas with which we have not dispensed. Again: "Marriage rarely means happiness, either for man or woman; if it be not too grievous to be borne, one must thank the fates and take courage." This will also be news to the tenants of hundreds of happy homes with which we are all familiar. Such novels as this, however, would have no *raison d'être* if they could not play the card of the unhappy marriage. The book is well named.

A View of the Atonement. By the Rev. J. T. Hutcheson, D.D. New York: James Pott & Co. Price \$1.

Dr. Hutcheson, a priest in Western Texas, expresses his views on the Atonement in the sixteen sermons which are included in this volume. Dr. Stevens, professor of theology at Yale, contributes by request a short introduction, because the same theory had been worked independently by both these writers, and Dr. Hutcheson, out of respect to the Yale professor, asked him to preface the volume. In a second introduction the author traverses the various theories of the Atonement, both ancient and modern, such as the Patristic, Anselmic, and Calvinistic, and then proceeds to outline his own view: "It was not a mighty punishment, but an infinite sacrifice, whereby through the consciousness of the righteous Christ, expressing itself through voluntary suffering and death, has been conveyed to us the very mind and feeling of God toward sin, and that this mind and feeling thus conveyed to us is the condemnation of sin. This view, though anti-penal, is not what is called the moral influence theory of the Atonement. . . . To my mind this theory makes a great deal of the love of God, but very little

of his righteousness. The view unfolded in this work makes a great deal of the righteousness of God as well as of His love. It holds strictly to the divine condemnation of sin in the death of Christ, which condemnation, it maintains, was made, not by His bearing the penalty due to sin, but by the expression of His own righteous sense of the evil and demerit of sin through His voluntary endurance of death."

We are not inclined to deny that the above may be an aspect of the atoning work of our Lord, still we do not accept it as an adequate statement of what the Scriptures designate a sacrifice and a propitiation for our sins. After reading Dr. Hutcheson's introduction through, we turned back again to the opening paragraph, feeling that it had been fully substantiated and illustrated: "The Scriptures state the fact and truth of the Atonement, but do not explain it. But the human reason has almost from the beginning attempted the explanation, and in doing so has very often increased rather than diminished the difficulties connected with the subject."

We are pleased to note that Messrs. Charles Scribner's Sons are continuing their special offer of the Speaker's Commentary, to our readers, at one-half the regular price, and payment on the installment plan. With the orders which have already come to hand are several enquiries as to the real character of this offer, from some who suspect that there is a trick in it. The high standing of the Scribners is a guarantee of honorable dealing, and to the plan announced THE LIVING CHURCH gives its unqualified endorsement. The ten volumes offered are exactly what have heretofore been sold and will hereafter be sold for \$30. This offer is not to clear out a lot of rubbish to make room for something new and better. The Speaker's Commentary is not "antiquated."

Periodicals

Mark Twain appears in the pages of *Harper's Monthly* for March in an account of "Stirring Times in Austria," of which he was an eye witness. His description of the censorship of the press is extremely entertaining, as one might imagine. Part II. of "Social Pictorial Satire," by George DuMaurier, is a pleasant combination of humor and sense. An Eastern diplomat writes of "The Traditional Policy of Germany in Respect to Austria and Turkey," and adds to our information concerning the present situation in those countries. "The Century's Progress in Anatomy and Physiology" is the subject of the popular science article in this issue. "Reminiscences of Eminent Lecturers" contains amusing anecdotes of noted men.

The merits of English literature as superior to that of France, is set forth with force and brilliance by Henry D. Sedgwick, Jr., in the

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March *Atlantic*. "It is the alliance of our prose with our poetry," he says, "that makes it so noble." "It is the adventurous capacity in English men of letters that has outdone the French. They lay hold of words and sentences and beat them to their needs. They busy themselves with thoughts and sentiments as if they were boarding pirates, going the nearest way. They do not stop to put on uniforms." Papers dealing with important current topics are "England's Economic and Political Crisis," by J. N. Larned; "The Municipal Service of Boston," by Hon. Francis C. Lowell, and "The Australian Democracy," by E. L. Godkins. Mrs. Wiggin's closing chapters of "Penelope's Progress" are full of quiet humor that is a distinguishing feature of her writings.

We have received No. 1, Vol. V., of *The Church in China*, a bi-monthly magazine issued by the American Church Mission in the valley of the Yang-Tsz. It is a small pamphlet of 13 pages, subscription price, 50 cents a year. Mr. H. B. Graves, Geneva, N. Y., is the U. S. agent. What purpose this periodical serves in the economy of missions, we are unable to perceive. Being in English, it can scarcely be of much interest to the Chinese, and it is not probably read by many people in this country. "The experience of four years," says the editor, "has shown very clearly that the number of those who are sufficiently interested in the mission to care for a monthly record of its work, are few." Then why the continued expenditure of time and money in this way? "At present the paper is published at a loss," we are told. The entire contents of one issue of the magazine could be put into two pages of *THE LIVING CHURCH*, and the whole year's output would be about one-half of one issue of this paper. We should be glad to publish everything of general interest which has appeared in it, and could give it a circulation that might do some good. But we suppose missions as well as parishes, and dioceses, must have an "organ." That seems to be the "Episcopal" idea of journalism, in these days.

The Nineteenth Century for February has an article which Americans will read with deep interest, on "Captain Mahan's Counsels to the United States," by Lieut.-Col. Sir George Sydenham Clarke, K. C. M. G., F. R. S. It is a rather severe, yet very kindly criticism, of Capt. Mahan's recent volume of collected essays and papers on our foreign relations chiefly. The many friendly references of the critic to the United States are significant at the present juncture of affairs. When will Americans forget the Revolution and 1812 and live in the present instead of in their school books? The article on "French Officialism," by the Count de Calonne, reveals a state of things in Republican France which augers ill for the stability of the government and the prosperity of the nation. "The Quaint Side of Parliament," by Michael MacDonagh, is an amusing and instructive paper on some customs of the British Parliament. There are in all seventeen articles, and all are worth reading.

Opinions of the Press

The Chicago Times-Herald

A TIMELY COMMEMORATION.—It is a happy coincidence that Washington's Birthday should occur at a time when the nation is wrought to the highest tension over a calamity, the result of which no man can foresee. It is an apt moment for us to remember the sobriety of judgment and the sagacity that characterized the Father of his Country, and which in every hour of peril and disaster enabled him to see clearly the thing to be done and to act for the highest interests of the republic. A man of high temper and vehement passions, he schooled himself to habitual self-control, and it is in this respect more than any other that he is the exemplar for his countrymen. He was not the greatest of generals, nor perhaps the wisest of statesmen, but he was a full rounded and complete man, a type for the world's admiration and emulation. In every nation and wherever civ-

ilization has carried the knowledge of liberty, the name of Washington is honored and revered above the names of all other men. That which most impresses all who study the character of Washington is its moral quality, and this more than his military genius raised him to be the deliverer of his people and the founder of a nation.

The Church Times

NATIONAL IDEALS.—*The Times* correspondent in New York has supplied that journal with a deeply interesting contrast in ideals of American life, as furnished by the speeches of Mr. Chauncey Depew and Bishop Potter. The former, addressing the Congregational Club at Washington on Forefathers' Day, based all the hopes of the United States on competition in foreign markets. Enough, and more than enough, has been done, he thought, in the way of pursuing an internal industrial policy. The mission for the United States in the twentieth century "is peace, peace that it may capture the markets of this world"; in other words, that it may undersell Europe. The Bishop of New York, on the other hand, had something better to tell his fellow-countrymen. Fearless of what the Jingoos may say of him, speaking at the Church Club, he got down to that first principle of politics that "righteousness exalteth a nation." He had the courage to maintain that there is in English national and municipal life a feature sadly lacking in his own country. "Americans," he said, "have not the same vigilance and interest in the government as the English have. In England every man is interested in the government, and what is the result? Is there a better governed country in the world than England?" What is wanting in America is, according to the Bishop, that men of the highest character should take their part in civic affairs, not leaving them to be the prey of adventurers. The character of a government is determined by the character of those who administer it. We venture to think that the Bishop is both a better patriot and a wiser teacher than the exponent of the doctrine of material prosperity.

The Chicago Times-Herald

INTERNATIONAL SYMPATHY.—From all of the great nations of the world have come expressions of sorrow and kindly words of sympathy for the United States in its hour of national bereavement, by the loss of the "Maine" and her brave crew. These expressions of universal sympathy, while formal in character, are full of genuine feeling, and truly indicative of the sentiments of the people abroad. There is no doubt that a real friendliness exists between the United States and the great foreign Powers, which is sometimes hidden by commercial rivalries and the rancors of politics, but it exists nevertheless. It is with nations as with individuals; misfortunes serve to reveal the truest sentiments, and the United States accepts the kindly spoken words of foreign rulers with belief in the sincerity of their sorrow and their friendship.

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The Household

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Stepping Toward the Light

TRANSLATED FROM THE TENTH EDITION OF THE GERMAN OF PASTOR FRIES

BY MARY E. IRELAND

CHAPTER IV.—CONTINUED

A LESSON FROM "GIVE US THIS DAY OUR DAILY BREAD"

WITH the pastor and Hannah, the good spirit which had prevailed in the Wagner cottage passed out, and an evil took its place. Cards were brought out, beer glasses were filled and refilled, and Wagner, his future son-in-law, and two of Wagner's fellow-workmen passed the night in drinking, card-playing, and smoking.

About daylight the guests departed, leaving Wagner under the table in the deep sleep of intoxication, and little August curled up in the pastor's chair, also asleep,

his mother having neglected to put him to bed in the early part of the evening.

When the sun arose, its pure beams glinted through a crack in the shutter and rested upon empty beer bottles scattered about over the floor, tables, and chairs; stumps of cigars and quids of tobacco were plentiful, and the odor of the room not pleasant to refined nostrils.

Hannah was sincerely anxious to benefit these miserable people, and before she sought her pillow that night, her plans were made. She resolved to visit Kramerhof the very next morning, and with its mistress, contrive some way to help the Wagners to a better way of living, if it were possible to do so.

The cottage they lived in belonged to Kramerhof, and Frau Wagner was frequently employed for days' work there, for in other peoples' houses she could do as good and efficient work as any one; it was only in her own home that she was indolent, careless, and wasteful.

The morning light did not chase away

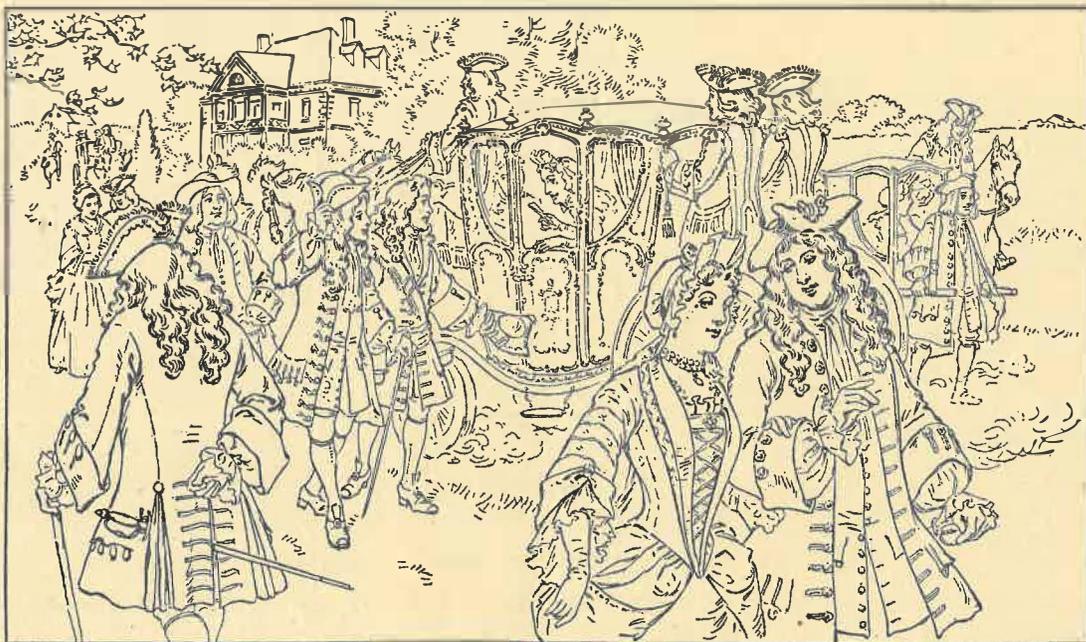
the good intentions of Fraulein Hannah, but as soon as breakfast was finished, her house set in order, her father at work in the churchyard, and her grandfather in his armchair with his book, Hannah donned her black merino holiday dress, and turned her steps towards the fine property which, having been for generations in the possession of the Kramer family, was known as Kramerhof.

It was a large, substantial farmhouse, set in the midst of a spacious lawn, the entrance to it being through a high arched gate, with lions' heads carved upon the tall pillars of stone. Through another gate into a lane, had passed for many years loads of fragrant hay and rich grain, to the barns and threshing floors. Now, in addition to this, went nightly five and twenty mild-eyed cows to be milked, high-bred horses were in the stalls, flocks of fine sheep roamed the meadows, and poultry of all kinds strutted and cackled in the free abandonment of comfortable life.

The beautiful June morning after the

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festival at Wagners found the whole establishment of Kramerhof astir; the doors and windows wide open, through which came the pure odor of clover in bloom, moist with dew, and the air jubilant with the song of birds and the humming of myriads of bees.

It was not only baking day, but churning day, and with sleeves rolled up from her plump white arms, Frau Kramer was putting in readiness the pans of bread risen and ready for the oven, which she had made with her own hands. There were plenty of servants about the establishment, but it was the rule of the present Frau Kramer to perform this household duty.

She was nearly fifty years of age, but so fair, fresh, and rosy, and was blessed with such perfect health, that she looked scarcely forty. She had a cheerful, happy disposition, and her presence was felt in every part of the large establishment, even the animals knowing her voice, and eagerly greeting her coming.

Daily this even-tempered, industrious, Christian woman prayed, "Give us this day our daily bread," and the petition was offered in sincerity of heart for spiritual and material blessings; and that the material blessing of daily bread might be worthy of the name, and thus the good gift of God not be wasted by negligence or ignorance on the part of the makers, she always attended herself to it, and it never failed in being light, sweet, and wholesome.

Early in the morning of baking days, Frau Kramer stood by her kneading tray in the large, clean pantry, and that sweet June morning she had looked out the open window upon acres and acres of golden wheat.

"Man cannot live by bread alone, but by every word that proceeded out of the mouth of God," came frequently to her mind, as she each morning looked upon this evidence of God's care for his creatures in their earthly life, as she also rejoiced that God's Word given in the Scriptures was the Bread of everlasting Life, and was within the reach of all who desired it.

She prayed that all might be kept from making a god of their appetite and of their earthly possessions. "I am the Bread of Life," were words that always cheered her. When she called to mind the words, "I was an hungered and ye gave me no meat," she would, in spirit, visit the homes of poverty, and longed to share with them the bread which God had seen fit to bestow so abundantly upon her.

Frau Kramer's duty was finished when the bread was ready for the oven, and Daniel's care over it commenced, and was faithfully performed. He had been for three generations a retainer in Kramerhof, and the present Frau Kramer often wondered, as former ones had done, who could supply his place should he be called from earth, such a caretaker was he of every part of the large establishment that came within his province.

When six o'clock struck, the bread was all in the oven, and the lid up, then Frau Kramer went to waken her husband who always slept until that hour.

"Good morning, father," she said, touching him lightly, "it is six o'clock, the house all in order, Daniel has put the bread in the oven, and the women are at the churning. Your coffee will be ready for you by the time you are dressed."

One could see that this husband and wife dwelt in unity, and though he was twenty

years older than Frau Kramer, they were congenial, agreeable companions.

He was simple in his tastes, and his expenditures for his own gratification would not exceed that of the humblest day-laborer on his estate; but he was generous and public-spirited, and just in his dealings, therefore respected and esteemed by the neighborhood. His motto was, "He who helps the poor, lends to the Lord," and his working-people could bear witness that never a worthy applicant was refused help.

No one who entered this stately, luxurious home, with its substantial furniture, dark with age, its oaken and cedar chests filled with rich stores of blankets, its linen and china closets, would guess that the kind and hospitable owners ever had a care or regret, yet they had a regret that they had no son to perpetuate the name of Kramer, and heir the property which for so many generations had been handed down from father to son, and now must, at the present owners' death, have another name.

They had one daughter who was married and living in her husband's ancestral home; this daughter was heir of Kramerhof, and it was because of her husband that they had a great and ever-present care. But no one ever heard them speak of their regret or their care; it was told only to each other and to God.

Just as Frau Kramer that morning had brought the cup of good coffee to her husband, she glanced through the open window of the dining-room toward the gate.

"Why, there is the sexton's Hannah," said she, "and has on her black merino dress. She never wears it except to church or upon some benevolent errand; now, I wonder what she has upon her mind"?

She was not long in doubt, for at that moment Hannah knocked upon the open door and immediately entered. One could see by the cordial manner in which she and Frau Kramer shook hands that there was a bond of sympathy between them, a union of helpfulness for all who needed help and a battle against evil in every form.

"Now, Fraulein Hannah, what is it that brings you out so early in your best black dress"?

"I am going to see the Wagners, and want you to go with me. I was there yesterday afternoon to the birthday festival of the baby, and judged by certain signs that

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there would be a miserable drinking time after I left; and am quite sure by the windows and doors being closed at this time in the morning, that I am right."

"I believe you have made no mistake," replied Frau Kramer. "Frau Wagner was to come this morning and help the women with the churning; she has not come, and while never very early, has never been so late as this."

Frau Kramer put on her bonnet, and the two walked across the meadow and strip of woodland separating the two homes, and found the cottage as silent as midnight. Through the crack in the shutter they could have seen into the room, had they so desired, but that was not their way.

"We must go in and waken them," said Hannah. "Wagner ought to have been to the factory more than an hour ago; he stands a fair chance of losing his place."

"But how can we get in? surely, they don't go to bed and leave the door unfastened."

"No, as a rule, I suppose not; but the kitchen door has only a latch string, and most likely all were too much under the influence of beer to think of drawing it in. Let us go around and see."

Hannah was right. The latch string was out, they drew it, the door opened, and they entered. Wagner was still asleep under the table, and they could see into the ad-

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joining room. There upon the floor beside the bed, lay the babe who had the day before figured so conspicuously, it having fallen out while the mother was in a deep sleep. Fortunately—for that time at least—the clothing she had worn the day before was on the floor when it fell, and no harm was done the infant so far as could be seen, and it was sound asleep.

"The place is suffering for fresh air," remarked Frau Kramer, as she left the door open behind her, and threw up the window, while Hannah passed on into the bed-room and gave Frau Wagner a shake, by no means gentle.

"Where is the baby?" murmured the mother, as she raised upon one elbow and gazed about her in bewilderment.

It is on the floor, and it is a wonder that its neck is not broken. For once your slovenly ways have been of some use, for if your best clothes had not been in a heap at the side of the bed, it might have been killed."

Frau Wagner rubbed her eyes, looked at her two visitors, then at the clock, then out into the other room where her husband lay asleep under the table, and a crimson blush rose to her face.

"Frau Wagner," said Frau Kramer severely, "it is well for you to be ashamed. Ever since five o'clock I have expected you to help in the dairy, as you promised, and your husband should have been at the factory. Now it is after seven, and we found you both asleep. Now, do you waken Wagner and get him away to the factory at the earliest possible moment, and I shall look for you at Kramerhof in time to be of some use," saying which, she and Hannah left the house.

An hour later the delinquents reached their respective places, and Frau Wagner, usually talkative, was so silent and abstracted that the attention of the maids was drawn to her, and they questioned her in regard to the birthday festival; but no answer was given that conveyed much information, so she was left to herself.

When she finished her day's work and was ready to go, Frau Kramer had a serious talk with her.

"I see nothing else for you but the almshouse if you don't make a change in your way of living," she said. "You never have a needle in your hand from one week's end to another, and are careless and wasteful of the money Wagner earns at the factory. He will lose his place there if he does not attend to his work better, and not squander his time and money playing cards and drinking. You should pray to God for your daily bread, receive it thankfully, and make the best use of it you can. From God's kind hand comes every blessing we have, and who does not receive it with gratitude and thanks is an ungrateful creature, and not worthy His good gifts. Ask your conscience, Frau Wagner, whether you use His good gifts to the best of your ability, and I think it will tell you that you are an indolent, improvident person who would waste three times the sum your husband makes, and yet not live in comfort."

No lamp is a good one without the chimney made for it.

Go by the Index.

Write Macbeth Pittsburgh Pa

All this was said in severe earnestness, but so kindly that Frau Wagner could take no offense; and as the advice was accompanied by a large bundle of clothing and a basket of good provisions, in addition to her wages, she did not go home as cast down as one might suppose.

The words, however, made some impression, for as she walked through the strip of forest that lay between Kramerhof and the cottage, she resolved within herself that she would try to do better.

Midway in this strip of woodland was a beech-tree so great in dimension, so tall and straight and perfect in every way that it was considered by more than its owner as almost invaluable; a beautiful specimen of God's handiwork.

Under its majestic spreading branches, Herr Kramer often sat and read and reflected, as his ancestors had done before him, always refreshed and strengthened by this communing with nature. He loved the tree, and often said that his heart went up to God in gratitude as heartily there as when in his accustomed place in Schafhausen church.

Many covetous eyes were cast upon this noble tree, and large prices offered by workers in wood for it, but all offers were met by steady refusal.

At length a higher price than he had ever thought of, was offered, and, like other offers, would have been refused, for money was no object to him, and he loved the tree. But the proposition came through his son-in-law who admonished him that the tree was growing old and might die, and such a sum of money should not be lightly refused.

The daughter also was influenced to speak to her father and induce him to sell it, and to do her justice, or at least as some excuse for her, she did not know the extent of her father's affection for it, as Herr Kramer was reserved in speaking of his feelings.

Loth to part with his beloved tree, yet feeling that as the property was entailed, his daughter and her husband had a right



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to have voice in the matter, the old man gave reluctant consent, and wood-cutters were soon at work chopping at the monarch of the forest.

When the first stroke of the axe was heard at Kramerhof, Herr Kramer went to bed, and with closed door and windows, waited until the dull boom proclaimed that the beech-tree had fallen never to rise again.

"When you see them coming with it, tell me, and we will follow," he said to his wife, and she promised.

After a time Frau Kramer saw eight strong horses attached to the huge trunk coming slowly up the road. When opposite Kramerhof, she summoned her husband who arose, pale and with tear-dimmed eyes, and hand in hand they followed it through Schaffhausen and until in sight of the saw-mill; then, sad and silent they returned, and the beech-tree was never mentioned between them, because of their sorrow for it; and because of a deeper sorrow that occurred just after that time.

(To be continued.)

The Tibetan Prayer-Wheel

ONE of the strangest contrivances for religious purposes ever invented by any people is the prayer wheel of Tibet. Thomas Manning, the only Englishman that ever saw Lhasa, who visited Tibet at the commencement of the present century, describes these wheels, which he calls "whirligigs," as cylinders turning freely on an axis, with sacred sentences and prayers inside. Turning the whirligig is equivalent to reciting the sentence, and is a substitute for it. The hand-wheel is carried always by pious persons, and is constantly turned, while another kind is fixed on an axis on the ground, around which it revolves. In the avenues of the temples, he says, there are hundreds of them, which good souls twist one after another as they pass along. Others contain rolls of printed prayers, and are fixed in rows on the walls of temples, near villages, and in streams to be turned by water-power. They are said to have been in use for more than 1,000 years. Mr. Andrew Wilson says that the Tibetans are the most pre-eminently praying people on the face of the earth. "They have praying stones, praying pyramids, praying flags flying over every house, praying wheels, praying mills, and the universal prayer, 'Ommami padme hawn,' is never out of their mouths." A German writer on Lamaism says of this sentence, which literally means, "O God! the jewel in the lotus," that these six syllables are of all the prayers of earth, that which is most frequently repeated, written, printed, and conveniently offered up by mechanical means. "They constitute the only prayer which the common Mongols and Tibetans know; they are the first words which the stammering child learns, and are the last sighs of the dying. The traveler murmurs them upon his journey, the herdsman by his flock, the wife in her daily work, the monk in all stages of contemplation—that is to say, of nihilism—and they are the cries of conflict and of triumph. One meets with them everywhere, wherever the Lama Church has established itself, on flags, rocks, trees, walls, stone monuments, utensils, strips of paper, human skulls, skeletons, etc. They are, according to the meaning of the believer, the essence of all religion, of all wisdom and revelation; they are the way of salvation, and the entrance

to holiness." Mr. Wilson observes that the repetition of this prayer, whether orally or by mechanical means, has become a sacred and protecting symbol. To the ordinary Tibetan it is known in this sense, and also as a prayer for the well-being of six classes of creatures—human beings, animals, evil spirits, souls in heaven, souls in purgatory, and souls in hell. "So it comes to be an aspiration of universal benevolence, which is supposed to have a protecting influence on those who gave utterance to it, or reproduce it in any way." It has also received many mystical renderings by Lama theologians, but this is the general meaning attached to it by the people.—*The Times*.

MRS. GEORGE B. SMITH, of Missouri, says a contemporary, is the owner of a string of beads presented to her by Abraham Lincoln. She was a schoolgirl at New Salem, Ill., at the time Lincoln was running a store there, and the teacher one day sent her to the store for a bucket of water. "Please, Mr. Lincoln, may I get a bucket of water?" "Of course you may," said the tall young storekeeper. "I thank you very much," said the little girl, with a courtesy. "You are the politest little girl I ever saw," said Lincoln, with a smile. "Come into the store and I will give you a present." And this is how Mrs. Smith comes to have the string of beads.

"LEWIS CARROLL" lived and died in the conviction that writing "Alice in Wonderland" was beneath his dignity as a member of the clergy and an authority on mathematics. This is truly a delicious flash of humor persistent across the personal sky of the Oxford man, who has contributed infinitely more to the joy of the race by his nonsense, and therefore to its health and progress, than by his services or his theorems. The dignity of joyousness, the philosophy of fun, are high, and few they be who attain unto them.

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Between the dark
and the day-light,
When the night is
beginning to lower,
Come, a pause in the
day's occupations,
That is known as
the Children's Hour.

CHILDREN who read THE LIVING CHURCH (and many children do read this part of it, I know) may be interested in the pretty verses printed below, which are written by a boy in Chicago, seven years of age. They were handed to me by his pastor, the Rev. C. C. Tate, written out neatly by the little boy, words all correctly spelled and verses in regular form. I have supplied only a few punctuation marks, but that I have to do for many writers five times as old as he is! At the end he has written: "To Father Tate, my own composition." I shall be glad to hear from other children, boys and girls, in the way of a letter or a little verse or story. I should not advise many to attempt verse writing. I shall not promise to publish any unless it is very good. —EDITOR L. C.

Little bird, little bird,
Where have you been?
"I have been to the south land,
And have just got in."

Little bird, little bird,
What did you see there?
"I saw the trees and the flowers
In the sweet warm air."

Little bird, little bird,
What are you going to do now?
"I am going to build my nest
In the old tree bough."

LESTER PFAHLER STEVENS.

Jan. 27th, 1898.

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

BY CAROLINE FRANCES LITTLE
CHAPTER VIII.

GYP

MRS. TILDEN'S letter to Periwinkle, after learning of the accident, was very sweet and comforting. "Such a letter as no one but mamma could write," thought her little girl as she read and re-read it.

After this, things went on quite tranquilly, both in school and at home. In a way Mildred's disgrace at school, and Periwinkle's at home, had humbled them both, and Mildred's companionship with her friend, and the other girls who belonged to St. Faith's Guild, had helped her. "They have something that I have not," she constantly thought. Sometimes she went to Church and Sunday school with Periwinkle, for Mrs. Nickerson's time was so fully occupied with her friends on the Lord's Day, that she cared but little where her children were, provided they would not get hurt or take cold.

One day, as Mildred was walking home from school with Periwinkle, she said rather wistfully: "You girls keep talking about Lent's coming, what is it? I don't see any sense in it."

"It is a forty day's fast, and we keep it in memory of Our Lord's Fast in the Wilder-

ness; we go to more services, and think about our sins, and,"—

Here Mildred interrupted her with a laugh: "Thinking about your sins! Why, I always try to forget all about mine, if I have done anything and been found out."

"Why, how can we grow better if we do not try to give up our bad habits?" asked Periwinkle, hardly knowing how to explain the matter to Mildred.

"One never can have any fun if she has got to bother about such things," replied Mildred uneasily. "O, Mildred, I think we girls are really happier than you are."

"Sometimes I think you are," said Mildred soberly.

"Won't you come with us to the Lenten services? then you will understand about it; our hymns and the sermons will explain all about it better than I can." "Perhaps I will, to see what they are like. Perrie, I wonder why you are never cross to the other girls. Bertha was awfully ugly to you and me at recess. I pinched her arm as we went back to school, and I tell you it must have been black and blue. Now didn't you feel mad with her?"

"Yes, I did."

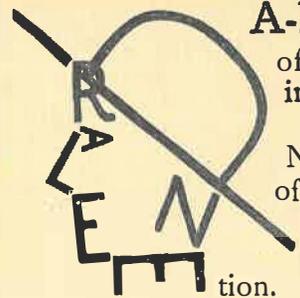
"Then why didn't you answer her back?" persisted Mildred.

"Because I knew that it would be wrong, and that when I came to think over at night what I had done during the day I should feel very sorry; then I remembered my verse for to-day."

"Your verse! I don't know what you mean."

"My daily text; it was, "Set a watch, O Lord, before my mouth, and keep the door of my lips."

Mildred thought a moment, then she said: "Herbert says I am the worst cross-patch he ever saw. Do you know, he wanted to go with us to Sunday school last Sunday, and before I went over for you he came to my room with his coat and cap, and declared he



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of Pearl-
ine?

Never!
Not a bit
of it! That
is out of
the ques-
tion.

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would go. I said he shouldn't, and we had it hot and heavy. Then I slipped out and locked my door behind me and ran off. Oh, but he was mad! He kicked the varnish off the door, and broke one of my prettiest cut-glass cologne bottles, and threw my things around the room; he made such a noise that Ann came and let him out."

"Why Mildred Nickerson, I never heard of such a thing! Do let him come with you."

"I thought you wouldn't want a boy tagging after you," said Mildred, feeling a trifle ashamed. "He is such a nuisance, anyway."

"I only wish I had a little brother," said Periwinkle decidedly. "I shall ask him to come next Sunday with me," and Periwinkle kept her word.

All through Lent, Mildred and Herbert went with her to the children's services on Saturday morning, and in the afternoon the girls' guild met and sewed under Mrs. Marston's direction for The Cripple Home. Many new ideas came to Mildred and Herbert, such as they had never dreamed of, and now being interested in the same things, and under good influences, they began to love each other, as they never had done in the past. It seemed as if they had entered on an entirely new life, and when Easter came both brother and sister were among those who received Holy Baptism.

"Who would have believed," said Mrs. Marston to her husband, "That little Periwinkle's influence would have done so much good? I did not want her to go with Mildred, thinking only of the harm she might receive, and never once imagined that she would be a help to Mildred."

After Easter the weather became warm and spring-like; but while it brought life and vigor to many, little Elsie began to droop, day by day. She did not suffer more severely, but her appetite failed; even the most tempting dainties that the girls brought to her, pleased her only for a time.

It was then that Mildred and Herbert learned how Elsie was the victim of Herbert's carelessness. It came out in this way: They were sitting on Mrs. Marston's front steps with Periwinkle and two or three other girls, one Saturday afternoon. Mildred was tending Gyp, for the pet dog seemed rather feeble and disinclined to play, though Herbert kept rolling his ball down the steps in the hope that Gyp would rouse up and run down after it. They had been talking about the children at the Home, when Mildred asked:

"How did Elsie get hurt? Isn't she the one whose father threw her down stairs?" Periwinkle did not want to tell particulars before Herbert, so merely said: "No, she slipped and fell."

Mamie, one of the other girls, said:

"Didn't you know that she slipped on an orange peel right in front of Mrs. Marston's house, and struck her back?"

Herbert was listening, for he had given up rolling the ball, as Gyp wouldn't play.

"When was it?" he asked quickly.

"Last year, sometime," said Mamie.

"Then I did it," exclaimed Herbert, his face growing very red. "I left the orange peel, and if she dies I will have killed her." Herbert, naturally an impulsive and generous boy, was nearly heart-broken; he had been once to the Home with a basket, when the girls had had more than they could carry, and he had seen the little white form supported by pillows.

As the days went by Elsie grew weaker

and weaker; she only sat up twice a day in bed, and then not long at a time. The doctors said that if she could be taken very soon to the seaside there might be hope of improvement, but where was the money to come from? It was all that could be done to meet the running expenses, and who would pay Elsie's board and the wages of the trained nurse who would have to accompany her?

About this time Gyp died suddenly; he had always been a frail little creature, and it was very difficult to make the Japanese spaniels live long. The children felt so badly at his death that their father who was a kind-hearted and indulgent man, whenever he found time to think of his family, promised that he would try and find another dog, and would gladly pay two hundred dollars for it, as he had for Gyp.

"Mildred," said Herbert, one day, when they were telling Periwinkle about their father's promise, "If we have another pup, it will only die as soon as we get to caring a lot for it; I'd rather give the money for Elsie to go into the country."

"Why, Herbert Nickerson, that would be perfectly lovely! I'm sure I don't want another pet right away, it seems unkind to Gyp."

"I never heard of anything nicer!" cried Periwinkle. "And do you know, I wrote to papa and mamma to ask if Elsie could go with us to our summer home; I am sure they will say 'Yes,' and your two hundred would pay, or help pay, for a nurse; Sister Constance said no one but a trained nurse could lift her on account of her spine."

"The only trouble is, will papa let us have the money for that?" said Mildred.

"I'll coax him," said Herbert, "and I'll tell him that I was really the one who nearly killed her, and then perhaps he'll let us have it."

It took a great deal of coaxing, and many explanations, but when Mr. Nickerson found that the children would really rather help Elsie than have a new pup, he gave them his cheque for two hundred dollars, to be taken to Sister Constance, to be used for Elsie.

A few days after this, Mr. and Mrs. Tilden

A PECULIAR FACT

Thousands of People Have Dyspepsia in Its Worst Form and Do Not Know It.

A weak stomach is the cause of about nine-tenths of all disease, yet in most cases the wrong thing is treated and the true cause overlooked.

This is because a weak digestion produces symptoms resembling nearly every disease, because it weakens and disturbs the action of every nerve and organ in the body; poor digestion causes heart trouble, kidney troubles, lung weakness, and especially nervous break down or nervous prostration; the nerves cannot stand the wear and tear unless generously fed by well digested, wholesome food.

Keep the digestion good and no one need fear the approach of disease.

Mrs. H. M. Lee, of Rochester, N. Y., writes: "For the sake of suffering humanity, I want to say that from a child I had a very weak stomach, threw up my food very often after eating, and after a few years nervous dyspepsia resulted, and for more than twenty years I have suffered inexpressibly.

"I tried many physicians and advertised remedies, with only temporary relief, for nervous dyspepsia, and not until I commenced taking Stuart's Dyspepsia Tablets last September, six months ago, have I been free from suffering caused by the condition of my nerves and stomach; in short, chronic nervous dyspepsia.

"I have recommended Stuart's Dyspepsia Tablets to many of my friends, and now I want, in a public way, to say they are the safest, pleasantest, and, I believe, surest cure for stomach and nerve troubles. I write my honest opinion, and I will gladly answer any letter of inquiry at any time, and feel that I am, in my small way, helping on a good cause."

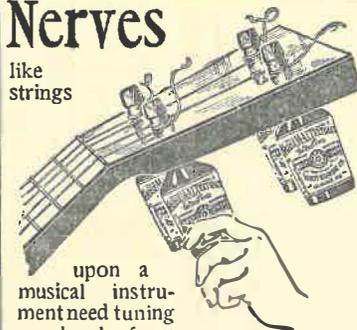
Stuart's Dyspepsia Tablets is not a patent medicine, but they contain only the fruit salts, digestive acids, and peptones necessary to help the weak stomach to promptly and thoroughly digest food.

All druggists sell Stuart's Dyspepsia Tablets at 50 cents for full-sized package, and anyone suffering from nervous dyspepsia, sour stomach, head aches, acidity, gases, belching, etc., will find them not only a quick relief, but a radical cure.

Send to Stuart Co., Marshall, Mich., for little book describing cause and cure of stomach troubles, giving symptoms and treatment of the various forms of indigestion.

Nerves

like strings



upon a musical instrument need tuning up when lax from overwork or strain. This tone is given by a pure tonic like

Pabst Malt Extract
The "BEST" Tonic

Made from malt, the concentrated liquid food, and hops, the gentle nerve tonic. Pabst Malt Extract builds up the nervous and the physical system; cures nervousness, headache, indigestion and makes you hearty and strong.
Sold by All Druggists.



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DIAMOND NIGHT TRAIN
DAYLIGHT SPECIAL TRAIN

between Chicago and St. Louis.

Free Reclining Chair Cars, Parlor-Café Cars, Pullman Buffet Open and Compartment Sleeping Cars. See that your ticket between Chicago and St. Louis reads via Illinois Central Railroad.

Tickets can be obtained of your local ticket agent.
A. H. HANSON, G. P. A., Ill. Cent. R. R., Chicago, Ill.

HIRES Rootbeer
Is sold everywhere. Package makes 6 gallons. Make some to-day.

returned, and the plan which had originated in the brains of the children was adopted by the grown people, and the final arrangements were made. A competent nurse was to accompany Elsie, and the little cripple's home for the summer would be the Tilden's airy and spacious house by the sea.

(To be continued.)

Kites

AS the spring days approach, young people's minds turn to kites. There are, of course, many different shapes and kinds, but there are not many which can be relied upon, and these few are the only ones that it will be worth our while discussing.

The very best working kite, and the easiest to make, is the cross kite. To make this take two pine sticks, one measuring 3½ and the other 2 feet, and cross them at right angles 1½ feet below the top of the kite. The two sticks should be ¼ by ½ inches in diameter, tapering to ¼ by ¼ at the extremities. Lash them together with strong cord (waxed). Half an inch from the top of each stick bore a small hole. Pass a strong cord through one of the holes and tie it around the end of the sticks, pass to the end of next stick and fasten, and so on entirely around the outer edge of the frame. Regarding the covering of a kite, do not use paper, but substantial paper muslin, which can be bought of any color you desire. Turn your cloth over the edges of the string and sew twice around (this takes away all danger of ripping). The fine point in making a kite fly well is in the hanging of the chest-band. Arrange all the leaders so that they will meet about three feet from the kite, and all the strain will be divided equally among them. By tightening the leaders more on one side than the other a kite can be made to veer to either side as desired. By this means one person can handle three small kites, and have the three strings lead to one point. The top or bow kite is made the same as a cross kite, but has in addition the half of a split flour barrel hoop; this is lashed to the top and ends of the cross-piece.

EVERY choir boy will be interested in this letter, written by the boys of the Church of England mission in Madagascar to some boys in England. The letter was written in Malagasy, but some one has been good enough to translate it:

ANGLICAN MISSION, TAMATAVE, MADAGASCAR.
To the Singing Boys of Weston-Runcorn, Cheshire.

DEAR FRIENDS:—Our missionary has told us, the singing boys of St. James' church, that you are collecting money to build a church, from all the singing boys, and so we send you \$1. Do not despise our gift because it is small, for we are not rich people, but only Malagasy boys. Perhaps the \$1 will buy one stone if they are not too dear with you.

We send our compliments to all you singing boys.

May you live under God's protection, say your friends, the singing boys of St. James' church, Tamatave.

SOLOMON RALAY.	DENYS JOHN BAPTIST
THOMAS RATAVAO.	RAINIKATSAIKA.
JAMES BABA.	STEFANA RABOTAVAO.
JOSEFA NEVO.	JOHN RAMANAHIRANA.

"THE natives of Mt. Desert Island," says the Syracuse Standard, "have acquired the habit of naming children after some of

FOR BRONCHIAL AND ASTHMATIC COMPLAINTS, "Brown's Bronchial Troches" have remarkable curative properties. Sold only in boxes.

the notable summer visitors who pass the season in their beautiful villages. Bishop Doane, of Albany, is the most notable figure in Northeast Harbor in summer, and one day last year the venerable Bishop met a group of romping boys, whose faces were strange to him, and he stopped them with a kindly greeting, and asked each his name. They had all answered but one bright-eyed little lad, who stood with his curly head thrown proudly back, and his hands down deep in his knickerbockers.

"'And what might your name be, my little fellow?' said the Bishop, with a gracious smile.

"'My name,' replied the little fellow with an air of great importance, 'is Bishop Doane.' And laughingly patting the boy's head, the Bishop of Albany passed on, smiling to himself."

THE small boy's latest is his definition of a Christian: "One who doesn't forsake the assembling of himself together."

FROM OHIO:—I consider THE LIVING CHURCH the best Church paper in the land. It proves to me a weekly inspiration, by its fearless, reliable and Catholic tone and spirit, and if I have done work and prospered along right lines, THE LIVING CHURCH is entitled to a share of the credit."

CHEERFULNESS

Any day, wet or cold, hot or dry, is pleasant to the thoroughly healthy man or woman. We have within ourselves the power to make our days cheerful or disagreeable. We do not depend upon the condition of the sky or atmosphere, for when one is perfectly poised, physically and mentally, the days go by as a dream of comfort, whether they be dark or sunny.

Our goal should be health. Mental health is a strong element to bring about physical health, but ill-health can be, and is, set up by the use of elements contained in food and drink that do not conform to the wants of Nature.

We are inclined to the use of narcotics and stimulants for their temporary deadening or quickening of the nervous system and the heart, but these unnatural things bring about serious conditions; for instance, the pulse of the coffee drinker or tobacco user shows derangement (either little or great) of the heart. This trouble is ordinarily coupled with stomach and some other difficulties.

The ones who see clearly the advantage in business, home, and society, of a perfect condition of mental and physical health, will not require urging to have them abandon articles of food or drink that prevent the accomplishment of the desired end.

The leaving off of coffee for ten days, and the use of Postum Food Coffee in its stead, will demonstrate the value of the above suggestion, and the fact that Postum furnishes brain and body with well-selected food elements which go to rebuild the daily disintegration, while at the same time Postum furnishes a delicious beverage, if one be particular to know that after boiling commences it is allowed to continue boiling fifteen minutes. This is necessary to obtain the food elements and the proper taste.

* * * * *

Postum is the only Cereal Coffee yet discovered, with a coffee taste, that is pure and free from low grade coffee or other drugs.

Babies Thrive On It.

Gail Borden Eagle Brand Condensed Milk.

LITTLE BOOK "INFANT HEALTH" SENT FREE, Should be in Every House.

N.Y. CONDENSED MILK CO. NEW YORK.

Trial Package Free!

If any reader suffering with rheumatism will write to me, I will gladly send free a trial package of a simple and harmless remedy which has cured thousands of so-called hopeless cases, even some of over 40 years' standing. Addr. JOHN A. SMITH, Summerfield Church Building, Milwaukee, Wis.



WABASH COMPLETES EXTENSION OF ITS LINE TO BUFFALO.

Will Operate Its Own Freight as Well as Its Passenger Trains Over the Grand Trunk and the Erie —Eastern Terminal Facilities— The Short Line.

The Wabash management has completed all arrangements for the operation of its own freight trains as well as its passenger trains to and from Buffalo. For some time past the Wabash has been operating its own passenger trains in and out of Buffalo, and by March 1st it expects to extend its freight service from Detroit to Buffalo. This is to be accomplished by leases of the Grand Trunk and the Erie tracks, which have been ratified by the respective boards of directors. It is a practical extension of the Wabash system eastward to Buffalo, together with the use of terminal facilities at Buffalo.

The line to be used will be from Detroit to Glencoe, thence via the Southern line, through St. Thomas, Tilsburg, Simcoe, and Welland to Buffalo, via the International bridge at Fort Erie, and from Welland via Allenburg Junction to Suspension Bridge. From Suspension Bridge the Erie line will be used into Buffalo. The Wabash will also have the right to use the Erie Belt line from the International bridge at Fort Erie around the city to the local freight houses, yards, and tracks of the Wabash in Buffalo. The Wabash will have full rights in the use of this property equally with the Grand Trunk, and with the Erie from Suspension Bridge to Buffalo. It can take passenger, freight, mail, or express traffic, local or through. It will also have an equal and joint right with the Grand Trunk in the use of the two ferry or transfer boats between Windsor and Detroit.

The Wabash will parallel the Michigan Central from Windsor to Buffalo and Suspension Bridge. Its mileage will be 226 6 miles from Detroit to Suspension Bridge, as against 227.4 via the Michigan Central, and 230 miles via the Grand Trunk line, by way of London and Hamilton. From Chicago to Buffalo it will have a much shorter line than either the Michigan Central or the Lake Shore, the mileage of the direct lines being as follows:

- Wabash, via Fort Erie, 512.
- Michigan Central, via Fort Erie, 520.
- Nickel Plate, 523.
- Wabash, via Niagara Falls and Suspension Bridge, 523.
- Michigan Central, via Suspension Bridge and Niagara Falls, 535.
- Lake Shore, 540.
- Grand Trunk, via Suspension Bridge, 541.

Hints to Housekeepers

The Journal of Hygiene speaks thus of what it terms "the salt habit": "The use of salt as a condiment is so general and so universally believed in as necessary, that we rarely hear a word against its excessive use; but there are a multitude of persons who eat far too much salt; eat it on everything—on meat, fish, potatoes, melons, in butter, on tomatoes, turnips, and squashes, in bread and on a host of foods too numerous to mention. To so great an extent is it used that no food is relished which has not a salty taste, and this hides more or less the real taste, which is often very delicate. Now, the amount of salt required in the system is comparatively small, and if the diet has been rightly compounded, very little is necessary. Some go so far as to discard its use altogether, but whether this is wise or not, we will not here consider. What are some of the evils of the excessive use of salt? They are to paralyze the nerves of taste, or to pervert them so that they cannot enjoy anything which has not a salty flavor, and in addition there is a direct tax on both the skin and the kidneys in removing it from the blood. Whether the skin is harmed by this tax we do not know. Possibly it is not greatly injured, yet we know that few people possess a healthy skin; but it is now pretty well settled that an excessive use of salt does overtax the kidneys in its removal, and that the great number of cases of derangement and disease of these organs is due to this use. It takes only a little time to learn to enjoy many kinds of food without salt, and we advise our readers and others to look into this matter, and to try and diminish the use of this condiment as far as possible. We believe they will be better for it."

ALL canned goods should be open several hours, if possible, before they are used. This gives them a chance to become aerated, and takes away the rather flat taste they are apt to have. This is especially true of tomatoes. Careful housekeepers do not allow vegetables and fruits to stand during this process in the tins in which they are put up, but have them turned out immediately into a glass or earthen dish.

A DELICIOUS and non-intoxicating drink, is cider egg nog, made as follows: Beat the yolks of six fresh eggs and six heaping tablespoonfuls of sugar to a cream. Grate in a little nutmeg, and stand this mixture where it will get ice cold. Next beat the whites of the eggs to a stiff froth, and stand them in a cold place. When ready to serve the egg nog, put the beaten yolks of the eggs and sugar in a punch bowl. Pour over it two quarts of cider, which must be well whipped up with the sugar and eggs. With a ladle fill little glass cups with the beverage, and put some of the white of the eggs on the top of each cupful.

KITCHEN MEASURES.—Young housekeepers are frequently both puzzled and annoyed by the different terms used in different cook books. Generally all ingredients are measured by the cup, pint, and quart. So when an author advises that one put a half-pound of sugar into a certain preparation, the uninitiated housewife is seized with despair when she recalls the fact that her scales are broken, or that she has none. One woman who insists that "measuring with a cup and spoon is good enough" for her, had the following rules copied on the typewriter and tacked on her kitchen wall: One pound of liquid equals one pint. One ounce of flour equals two tablespoonfuls. One pound of butter equals two cupfuls. One pound of flour equals four cupfuls. One pound of granulated sugar equals two large cupfuls. One pound of powdered sugar equals two and a half cupfuls.

FRESH fish may be rubbed with salt, wrapped in paper, and buried in a bed of charcoal. Of course the charcoal in boxes and barrels should be changed at least once a month. It can be used for lighting fires or for boiling meats or fish. If, however, it is difficult to get a good supply of charcoal, the old can be purified by putting it in the stove with a few lighted chips, and allowing it to burn until red hot. At this stage open all the windows to let the gas pass off; then close the drafts of the stove, remove the covers, and leave the room. When the charcoal becomes cold, it will be ready for use again.

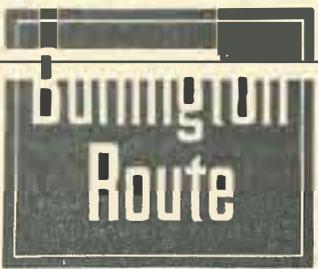
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Special Lenten Offer

During the coming Lenten Season The Living Church hopes to gain a permanent place in the homes of many Church People who have not heretofore been subscribers. To accomplish this end, we desire to enlist the services of Guilds and other Church Societies that may desire to raise money for

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By a special arrangement with manufacturers of Church Furnishings and Ecclesiastical Goods, we are enabled to offer for Clubs of New Subscribers articles of a value far in excess of what might be offered in cash commissions. For particulars, address

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