

The Living Church

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VOL. XXII.

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No. 41

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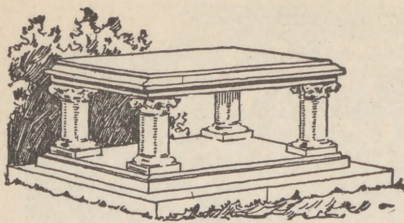
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VOL. XXII.

MILWAUKEE AND CHICAGO, FEBRUARY 10, 1900.

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NEWS AND NOTES

INTREPIDITY instead of Trepidity is the quality we intended to ascribe to British arms, in the note referring to General Buller's campaign, under this heading, in our issue of last week. If any were misled as to our intention, we humbly apologize, though as the whole context showed that the word which spitefully crawled into print was the opposite of the word intended, we trust the error was generally overlooked. No doubt careful reading would show other small errors in our first issue from the new publication office. We beg to remind our readers that the haste and delays incident to transfer from one city to another must be our plea for many shortcomings which will be easily smoothed over in due time. We ask for the patience of our friends.

THE assassination of William Goebel is one of those regrettable incidents which happily have not been common in American history. Like other instances in which assassination has played a part in our politics, it is due indirectly only to the violent controversy to which Mr. Goebel has been a party, not having been inspired, so far as can be discovered, by his immediate political antagonist. Indeed one can hardly escape the conclusion that Mr. Goebel is himself the victim of the law that bears his name. Where an American community deliberately takes the ultimate decision on contested elections out of the hands of the courts, where, if anywhere, one may look for calm, judicial fairness, and vests it in violently partisan bodies, there is inevitable a feeling of distrust and a suspicion of bad faith with respect to the parties instigating the law. When there is added to this *a priori* suspicion the fact that the party responsible for the law is himself the first to appeal to it for the purpose of ousting one who, on the face of the returns, is elected by an overwhelming majority, it is most difficult, after making all allowances for possible partisan prejudice, to resist the conclusion that the two actions, with innumerable others of lesser magnitude, are parts of one general plan dating back at least to the events prior to the assembling of the state Democratic convention of last summer. One does not wish to pass judgment upon a man who now stands before a Higher Court which cannot be denuded of the right to judge. It may possibly be an aid to sane reflection, however, to declare that sooner or later the American people have always revolted against the tyranny of individuals who have assumed that the will of the people, expressed by the honest votes cast at an election may be contemptuously set aside. If such action is done in defiance of law, the government thus set up is that of a dictator; if by process of law, it is an oligarchy. In either event it must be remembered that the Constitution of the United States requires the Federal government to guarantee a republican form of government to each of the states, and this is inconsistent with government by either a dictator or an oligarchy. We sincerely trust that the necessity may not arise for such Federal intervention. In the meantime it is a pleasure to know that the Church has not forgotten her duty. Both at Frankfort and at the Cathedral at Lexington there have been special services of intercession, and the Bishop of Lexington set apart Monday, Feb. 5th, as a special day of humiliation and prayer, to be observed throughout his diocese. May God avert the dire calamities that seem to hang over the state!

THE death, apparently by assassination, of the Emperor of China, and the succession of the new Emperor, is not a happy indication of progress in China. It is difficult for Western minds to tell exactly what is transpiring in court circles in the Orient, but this appears to be a case where the party of reaction has obtained the upper hand.

THE papers sent to the Senate in connection with the treaty made last summer with the Sultan of Sulu, show that the payments promised on behalf of the United States to the Sultan and other officials, were intended, not as payment for specific services, but as a part of the consideration made with the Sulu tribe or nation, under the agreement by which they accepted the sovereignty of the United States. In finding tribes such as these in American territory, the United States is acting on the precedent which was set at the very foundation of the Government, which found tribes of Indians in possession of lands which had come under the sovereignty of the United States. It was the policy of the American Government to recognize these tribal governments; a policy which has never been altogether abandoned. We cannot see that there is any immediate ground for Constitutional objections to so treating tribes of savages or semi-savages in the Philippines, or in any other lands under the sovereignty of the United States, when the Indian tribal precedent has been constitutionally the policy of the government during the whole term of its existence.

IT is a sad spectacle of failure to grapple with conditions, which is presented by the present British Parliament. It should be remembered that this is the Parliament elected on the issue of Disestablishment in Wales, when the largest majority against Disestablishment was returned that has ever, in recent years, been given to any cause at a general election. Elected thus on the direct issue of The Church, what has the Parliament done in the way of reform for the Church? Absolutely nothing. With innumerable perplexing legal difficulties attending many phases of Church administration, there has been no attempt whatever, either on the part of the government, or of the Bishops in the House of Lords, to simplify or improve the legal difficulties which are continually coming to the fore. The Bishops appear to have had their chance and to have deliberately thrown it away. If the issue of depriving them of their seats among the Peers—always a portion of the Liberal programme—should be broached again, it would be difficult to point to any instance in the present or in any recent Parliament in which their presence, their counsel, or their votes, have affected for good any cause whatever, either in Church or in State. This is not pleasant to say, but it seems to be the truth. Unfortunately it looks now as though any desirable legislation for the Church is as remote a possibility as can be imagined. Truly, there are advantages in a wholly free Church.

THE week past seems to have somewhat lightened British gloom over events in South Africa. It now appears that General Buller's army withdrew, after the battle at Spionkop, only to the southern bank of the Tugela river, and that another attempt to relieve Ladysmith, is likely to be made by the same forces. On the other hand, the Boer losses in the recent con-

flict were very large. It is reported that a portion of Buller's army has again crossed the river in the direction of Ladysmith, which would point to another relief campaign. Probably the point of contact between the forces will be at some of the mountain passes between Spionkop and Colenso. Meanwhile one cannot but admire the Boer sagacity which holds General White's small army at Ladysmith, not as prisoners but under siege, as a bait to draw the British forces into the almost impregnable positions held by the Boers in the mountains, thus preventing a British campaign of invasion into the level plains of the Orange Free State. Possibly such a campaign as this latter might be the most effectual means of relief to the besieged city.

THE Senate committee having in hand the momentous question as to the future government of Porto Rico have framed a report which maintains that the provisions of the American constitution do not apply to these new territorial acquisitions, though they may be extended to them by congressional enactment. We believe this position to be well founded. If the United States may hold the territory of a coaling station, such for instance as that of Pago Pago, in the Samoan Islands, which has long been held for the purpose without being presumed to be a portion of the United States, it is difficult to see why it may not hold entire islands on the same conditions. To acquire property, either in territory or otherwise, is a direct corollary of national sovereignty. It is an inherent right; not a privilege delegated. Hence to hold and administer the affairs of such islands is not unconstitutional, but extra-constitutional.

THE statement was made in the House of Commons on behalf of the Government, that within a fortnight's time there will be 213,000 British soldiers in South Africa with 452 guns. Of these, all have already landed except about 18,000, which are still *en route*. This is by far the largest army that Great Britain has ever placed in the field at one time. It is to be hoped that the military genius of Lord Roberts will prove itself sufficient to handle so large a force to the best advantage. Critics, however, should bear in mind that, as was the case with the Union army during the Civil War, an immense number of soldiers will be required for protective purposes throughout the British colonies at the Cape, so that only a comparatively small portion of these can be actually placed in the field for offensive operations.

THE Archbishop of Canterbury has decided the vexed question of whether we are now living in the last year of the nineteenth or the first year of the twentieth century. In a letter to a lay Churchman, his Grace says, "that all historians have dated events on the supposition that the year 1, and not the year 0, is the year in which our Lord was born, and it is now too late to alter it. Therefore, the year 1900 is the last year of the nineteenth century, and not the first year of the twentieth."

It will be interesting to learn what will be the ultimate result of the arrest of Brigham H. Roberts, which occurred on his return to Salt Lake City, on a charge of unlawful cohabitation.

FOREIGN MISSIONS IN AN ENGINEER'S CAB.

THE Rev. A. D. Gring, of Kyoto, Japan, is staying for a few days with a brother clergyman at Chestnut Hill, Philadelphia. The other morning, as we approached the railroad station to go to the city, the engineer jumped from his cab and met us, exclaiming, with a bright smile upon his face, "This is, I believe, the Rev. Mr. Gring, of Japan. Well, I am a working man who believes in missions; if we do not convert those heathen, they will come over here and kill us; please take this for your work." We had but a minute before train starting, and the engineer was back like a flash at his post. We entered our car and were both amazed to find that the folded paper was a FIVE DOLLAR NOTE.

Proportionately, a similar contribution from all Christians of the Church would measure up into several millions of dollars. It thrills us with joy and thanksgiving to see this voluntary bringing of a gift from the locomotive cab to the Missionary from Japan. The thought of asking a gift from such a source was as far from either of us as Japan itself. Who can question a working man's interest in foreign Missions? Nat-

urally all will be curious to know who was that manly man. His Christian name was "William," his Church membership in one of the most earnest and active of our Philadelphia parishes; his surname, God knows it; and God bless him, we say, and all like him.

SHORT ANSWERS TO POPULAR OBJECTIONS AGAINST RELIGION.*

BY THE REV. S. BARING GOULD.

"There is no God."

ANSWER.

ARE you sure of that? Who then has made the heavens and the earth and man? Did all these things create themselves? "The solar system has a sun and numerous planets; they are all distributed in a certain ratio of distance; they move round the sun with a certain velocity, always exactly proportionate to their distance from the sun; this holds good with regard to the nearest and the farthest. They move in paths of the same form; they are ruled by the same laws of motion; they receive and emit light in the same way. The laws, which are the constant modes of planetary operation, are exceedingly intricate, yet they are uniform, and the same for one planet as for another, the same for a satellite as for a planet. They are perfectly kept, and so uniform in action that if you go back to the time of Thales, five hundred years before Christ, you can calculate the eclipse of the moon, and find it took place exactly as the historians of that day relate; or you may go forward five days, or five years, or five thousand years, and calculate with the same precision. Now the atheist must declare that all this order of the solar system was brought about by the fortuitous concurrence of atoms, and indicates no mind, plan, or purpose in the universe. This is absurd. A man might as well deny the fact of the law of the solar system, or the existence of the sun, or of himself, as to deny that these facts, thus co-ordinated, indicate a mind, denote a plan, and serve a purpose calculated beforehand." A story is told of a man of talent supping one evening with some atheists. The philosophers spoke of their denial of the existence of God, but he remained silent. The clock struck when his opinion was asked. He contented himself in answering with pointing to the clock, and saying, "Clocks do not make themselves." Another anecdote is related of the reply of a Christian lady to an unbeliever. He was laboring to persuade her that everything in the world was self-originated and not created. "In that case," said she, "be good enough to tell me which originated itself first—the hen that lays an egg, or the egg that produces the hen." One anecdote more. Another lady was in society with a professed atheist, who talked much of his disbelief in God. As none agreed with him, he exclaimed impatiently, "I could not have supposed that in a company of intellectual beings I alone could have been found without belief in God." "Excuse me, sir," said the lady, "you are not alone; my cat and my dog, lying yonder in the rug, share in your ignorance, only they, poor beasts, have the wit not to boast of it."

*From *The Golden Gate*.

"WE ARE convinced," says the *Standard* (Bapt.) of Boston, "that in many communities the plain preaching of God's moral demands upon men, of the beauty of holiness and the ugliness of sin, is the best preaching to turn men's thoughts to the Lamb of God. For so soon as men begin to realize their own vast distance from the type of character required by the word of God and illustrated in Jesus, they long to know the way back to the Father's house. First let them feel the bitterness and folly of the prodigal's lot, and they will begin to seek for themselves the prodigal's forgiveness at the hands of a merciful God. If there were more such preaching—preaching about men's sins not for the sake of showing that the preacher is not afraid to speak his mind, but rather for the sake of showing the better way—we should have fewer half-hearted converts, fewer lapsed members, fewer idle Christians in the Church. But in all that is done to make ready the King's highway for His coming into the hearts of men, the herald who cries aloud and the toilers who smooth the road over valley and hill should sink themselves in their task. Prepare ye the way, not for an enlarged Church membership, not for more prosperous times, not for personal aggrandizement or reputation, not for a revival merely because it is a revival, but 'prepare ye the way of the Lord,' who walks always in the way of the righteous and rejoices to guide erring men by His side."

BISHOP PARTRIDGE'S CONSECRATION

A CABLEGRAM received at the Church Missions House, from Tokyo, on the morning of February 3d, conveys the information that the Rev. Sidney Catlin Partridge was consecrated Bishop of Kyoto, presumably on the previous day, being the Festival of the Purification. No other particulars were cabled. The consecrators appointed for the purpose by the Presiding Bishop, were the Bishop of Tokyo and Bishops C. M. Williams and Schereschewsky, with whom, no doubt, were associated such English Bishops as might have found it convenient to be present.

Woman's Auxiliary

CHICAGO DIOCESAN BRANCH.

THE regular monthly meeting of the Chicago Branch of the Woman's Auxiliary was held in the Church Club rooms on Thursday February 1st at 11 o'clock. This was the annual Bishop's meeting with the reverend clergy invited to be present. There were one hundred members present, with about fourteen of the clergy, representing twenty-eight branches of the Auxiliary. It was a matter of deep regret that illness prevented the Bishop from attending. The president, Mrs. Lyman, presided, and invited the Rev. W. R. Cross, of Hinsdale, to say the collects for the day. The president expressed the regret of the officers for the Bishop's illness; he had been expected to take charge of the meeting. The officers felt there was an imperative need of presenting to the clergy and the Auxiliary the necessity of help for the Sisters in their mission work at the Cathedral. After stating these needs, the president asked the branches present to assist the officers in raising \$500.00 right away, \$250.00 of which should be applied to the debt on the Children's Home and the remainder for the support of the Mission House. After stating what had already been done by the diocesan officers to commence this fund, the branches were urged to make pledges to carry it to completion. This appeal was responded to most kindly, and the whole sum of \$500.00 was assured for the good Sisters' noble work.

The president then asked that the missionary work in Puerto Rico should be presented. The Rev. Mr. Stires, rector of Grace Church, responded to the invitation to speak. Mr. Stires gave a brief account of the condition of this new possession which is now United States territory. The people are progressive and desire to learn. The Bishops of Albany and Chicago have been appointed in charge of the missions established on the island, and the Church at home should take important and decisive action in behalf of the work. Following Mr. Stires' interesting address, the president asked the branches to make Puerto Rico the subject for their next parish meetings, and announced it also as the subject for the monthly meeting of March 1st.

The Rev. Dr. Stone, rector of St. James Church, said the noon-day prayers, after which the president invited the Rev. E. R. Woodman, of Tokyo, Japan, to address the Auxiliary. Mr. Woodman expressed regret at the distinction which exists between domestic and foreign missions when there should be none. He told of the great advancement in Japan and the urgent need that the Church should follow wherever trade and commerce go. The influence of education and the Christian religion which we have sent to Japan has undermined her Hindoo worship. He urged the continuance of our missionary work, especially for women. Mr. Woodman would be glad to visit branches of the Auxiliary while here, and the president expressed the hope that cordial invitations would be extended to him.

A request having come from the branches along the line of the Northwestern railroad that a meeting be held at some point accessible to them, the president announced that the officers would be glad to meet with those branches at any time and place they may arrange. The next monthly meeting, on Thursday, March 1st, will be under the charge of Mrs. Fullerton, vice-president for domestic missions.

New branches of the Junior Auxiliary have been established in St. Paul's Gleneve, Ill., St. James' parish, and in Trinity Church, Chicago, and a branch of the M. C. L. in St. Chrysostom's.

At the monthly meeting of Grace Branch of the Auxiliary, Chicago, held on February 2d, the Rt. Rev. Francis K. Brooke,

D.D., Bishop of Oklahoma and Indian Territory, made a very interesting address on the missionary work in his jurisdiction. Grace Branch will endeavor to send some help to the Bishop's special fund.

ENGLISH APPRECIATION OF AN AMERICAN BOOK.

THE following appreciative notice of Bishop McLaren's *Practice of the Interior Life* is taken from the London *Church Quarterly Review*:

The Practice of the Interior Life. By the Right Rev. WILLIAM E. McLAREN, S.T.D., D.C.L., Bishop of Chicago. (Milwaukee, Wis.: The Young Churchman Co., 1897.)

The substance of these addresses was first delivered at a "Quiet Day" for the Woman's Auxiliary of the Diocese of Chicago. Our Lord's visit to the house of Martha and Mary at Bethany (St. Luke x: 38-42) forms the groundwork of them. We think that the Bishop unnecessarily depreciates the character of Martha, and we do not agree with his inference (in chap. xxiii) that she had been "converted" before or after the great grief of her brother's death had fallen upon the two sisters (St. John xi.). We do not see any change in Martha's character during the three scenes in which she appears in the Gospels; she is always the same active, busy, devoted woman, though at times (as in St. Luke x: 38 *sqq.*) she mistakes the right occasion for her activity. However, the Bishop's addresses are excellent, being devotional, practical, and full of beautiful thoughts, and not lacking that important groundwork of all spiritual teaching, viz., a sound theology in regard to our Lord's Person and Work. Some of the chapters might with advantage be read at meetings of Church workers in England, for there is quite as much danger among ourselves as among American Churchwomen of what the Bishop calls "salvation by zeal" and "exteriority" (pp. 31, 32), and "the sacramentalizing of work" (p. 173). We should like to quote many passages from this book, because such things need to be said in our day, especially to fussy Church workers, but we must be content with two or three little excerpts, viz.:

(1) "It is not in disparagement of zeal that our Lord insists upon the precedence of spiritual culture. After everything is said for the busy workers that may be, He says there is but one thing needful. Let all the active Marthas choose first that good part, for it shall not be taken away from them. Let the zealous helpers and servers remember that our first work is to become good, and our second to do good" (p. 28).

(2) "There is a great deal that goes by the name of "Church work" which God would not miss if it were to cease—all that is done selfishly or self-righteously, from social and secular motives, because it is the fashion, or because nature seeks a vent for its buoyant energies. Alas! it is easier to show zeal than to feel love, than to practise self-denial or lead a life of hidden communion with God; easier to do works that are seen of men than to cultivate secret penitence. "My son, give Me thine heart." It is not your activities that I want. Above all, I do not want your service without your heart. I want you, I want your love" (p. 48).

(3) "Martha, who stood entrenched behind the tools and traps of her kitchen, thinking to make a feast and take proper care of her Divine Guest, found that her duty lay in precisely the opposite direction. He did not need her care so much as she needed His. She needed to put herself in His mighty keeping, and be guided in the way of holiness. The secret of sanctification lies in our being made holy, not in making ourselves holy. There may be self-made men—there are no self-made saints. . . . Self-guidance is a dangerous experiment" (pp. 60, 61).

We have quoted enough to show the practical character of these addresses; let us point out, in conclusion, the excellent points made in chaps. iv. and v. in tracing the causes of the modern tendency of devotion to outward duty, which is so common among ourselves—viz. (1) reaction from the subjectivity of Protestant teaching; (2) mistaken idea of sin in relation to God as "Father"; (3) the neglect of the chief end of man—that is, the perfection of character (pp. 45, 46). In chap. vi. the character of Christ is well analyzed, in chap. xi. there are valuable hints as to "self-scrutiny," and in chap. xviii. what is taught concerning "Mediation" as the leading principle of Christianity is excellent. Altogether, we can heartily recommend this volume to the clergy as full of suggestions to those who have to deal with large organizations of lay work. The style often reminds us of Bishop Hall's *Contemplations*, especially by the many striking epigrams and the occasional quaintness of the language.

The California Semi-Centennial.

THE fiftieth Convention of the Diocese of California opened in Trinity Church, San Francisco, on Tuesday, January 23d. The meeting was of unusual importance, as it partook of the nature of a celebration of the semi-centennial of the Diocese. An unusually large attendance of the clergy was present and the large, spacious church was well filled with the lay delegations.

The Convention was opened with a celebration of the Holy Communion, the Rev. R. C. Foute, rector of Grace Church, acting as celebrant, the Rev. E. B. Spalding, L.H.D., rector of Trinity school, epistoler, and the Rev. E. J. Lion, rector of St. Stephen's Church, San Francisco, Gospeller.

The Bishop of the diocese preached the sermon, taking for his text Ephesians 3: 21: "Unto Him be glory in the Church by Christ Jesus throughout all ages, world without end." The Bishop took for his subject, "The Church's glory of Cross bearing," taking for his theme the adversities of the Diocese of the last fifty years, and in an intensely interesting manner pointed out how that persons and parishes and dioceses may give glory to God by Cross bearing. "To take anything like a true and lofty semi-centennial bearing we should place before ourselves nothing short of the highest criterion of a right Church policy. A retrospect of fifty years now must have the same tests to apply as were applied by the writer of the Epistle to the Ephesians, and at the end of the 19th century there is just the same significance to the Lord's message to His Church as there was when St. John was the mouthpiece at the end of the first century. It is ever the one question, Is there, or is there not, danger of the candlestick being removed?"

"A Church may render glory to God by (1) Triumph over tribulation; (2) Worship; and (3) Character. The first is implied in that ringing sentiment of St. Paul, 'God forbid that I should glory save on the Cross of our Lord Jesus Christ.'

"The shame of a Church, we cannot too often remind ourselves, is not in having trouble on hand. It is in its refusing to take it in the right way. Periods of trial, of things going wrong, and of problems and perplexities, are to Dioceses what they are to individuals—oftentimes simple crosses to be taken up and carried in patient, trustful allegiance to the Crucified One. To mourn at them or to bemoan them as causing an exceptional lot, or to make them all the harder by impulsive or querulous or heroic courses, is to miss the point of the cross bearing, and to try to do everything but bear it.

"On the other hand, to see in all, the verification of our Lord's own prediction that 'in the world ye shall have tribulation,' to try to learn to endure hardness as good soldiers of Jesus Christ; to recognize in the thousand and one complications and disappointments and heart aches and human frailties and heavinesses and humiliation, credentials, if only rightly read, of the pathway of the pierced Feet; such a spirit in a Diocese sheds a true glory on the Church all about. Men take

knowledge of it that it has been with Jesus."

The Bishop then spoke of glory in worship. Further, he said:

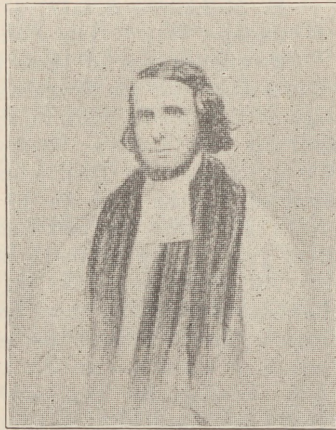
"The most vital question that can be asked about the half century of the Diocese that so nearly coincides with the last half of the century, seems to me to be, What glory has been given to God in the Church? And to answer the

question is to group the data of our fifty years' history around one or all of those three kinds of manifestation of that glory which we find in the New Testament by the glory of cross bearing, of worship, and of general character. To try to read in our Diocesan record something of the first, of the glory of cross bearing, seems to reach after one of the truest and most precious lessons of our past as a Diocese."

"The Church in California has had its share of trial in the fifty years. We began with chastening of spirit. The Rev. Flavel Scott Mines, the first rector and founder of Trinity Church, had learned the discipline of disease before he came. His short ministry in San Francisco was literally that of a dying man."

After picturing the many early struggles and adversities of the young diocese, the Bishop said:

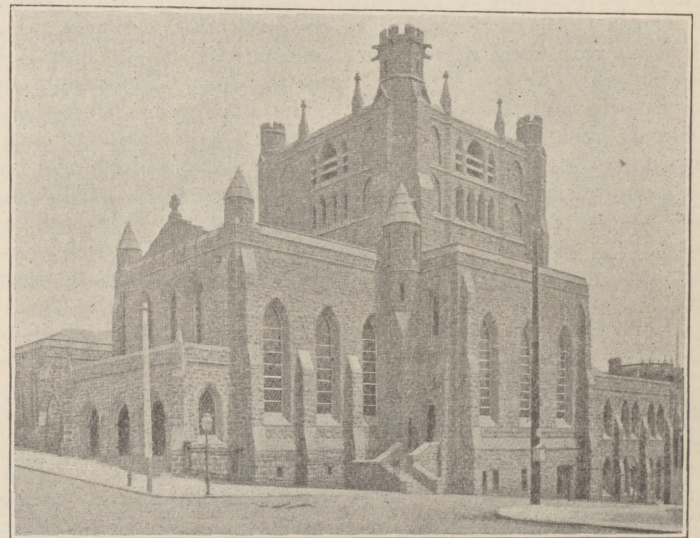
"And to-day, my brothers, think not some strange thing has happened unto you if you feel that your lot is one of especial trial. Back of all the convention reports stored away in our old journals, back of the formal minutes of convention, back of clergy lists and laity lists, ever registering in their rapid changes the inroads of the years, back of committees and canons and chapters of diocesan history, there was going on all the time each one's daily round of worry and vexation



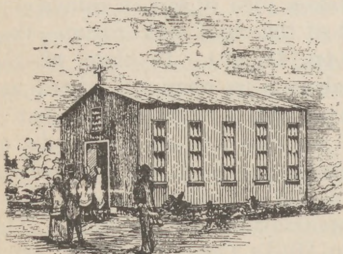
REV. FLAVEL SCOTT MINES,
Founder of Trinity Church, San Francisco; Pioneer Clergyman in California.



WM. INGRAHAM KIP, D.D., LL.D.,
First Bishop of California.



TRINITY CHURCH, SAN FRANCISCO.



TRINITY CHURCH,
San Francisco, in 1849.

and weariness and discouragement and heart soreness and perplexity, that we in our work have learned to expect from day to day. Convention journals are all alike in this, they embalm hearts. They are in a measure the mummies of myriads of emotions. You go to your rectory sad of heart now and then. So did they. You have anxious conferences in your missionary home, husband and wife, over some serious turn of affairs in the parish. So did they. You grow disheartened over the lack of sympathy in the work of the Church to which you are giving your soul and body. So did they. You sometimes seem fated to remain in a sphere that is neither ample nor congenial. So were they. You have sighs and sorrows in your work that you tell no one. So did they; or, in a word, they had their trials; so do you; and the healthy sense of trial has little of the grievance-nonger about it. It really stimulates more than it depresses. It pushes on forever with the battling activities of the

work, with a humble mind but with a quiet, resolute fidelity to duty, that is a strength in itself. To go firmly and cheerily about an enterprise when it means all sorts of difficulties to be encountered, to keep on in a post of duty when it is especially exposed to heart wrenchings, that is the spirit that builds up missions and parishes and institutions, and that is the spirit that has made so much of the best history of the Diocese of California."

On Tuesday evening there was held at Trinity Church a large Union meeting of the Brotherhood of St. Andrew and the Daughters of the King, at which addresses were given by several of the laity and clergy.

Wednesday morning was held the jubilee service at Trinity Church, commemorating the fiftieth anniversary of the Diocese. The address was delivered by Mr. C. V. S. Gibbs, one of the founders of the Church in the early days of '49. Mr. Gibbs' address was mainly historical and dwelt upon the early days of the Church. The Bishop presided and, introducing Mr. Gibbs, he said:

"Fifty years ago, as to-day, a hush followed the singing of the hymn 'From Greenland's Icy Mountain,' but a greater hush has been made during the intervening half century. Many voices that rose at that first meeting are hushed now forever. It is, then, with love and reverence that we turn to the few that are here to-day able to raise their voices even as they did fifty years ago, and it gives me great pleasure to introduce to you one of these pioneers, one who signed the first document of this church, one who can truly say, 'In it I have had a large share'—Mr. Cornelius V. S. Gibbs."

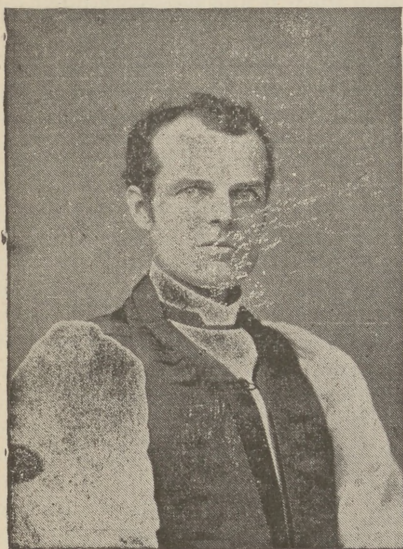
The reading and adoption of reports occupied the afternoon session. The Archdeacon's salary was fixed at \$1,500 per annum, to be raised by a voluntary proportionate system in all the parishes.

Bishop and Mrs. Nichols tendered in the evening, at the Occidental Hotel, a reception to the visiting clergy and their wives, and all church people. There is always a large attendance at these annual receptions of the Bishop and Mrs. Nichols, and on this occasion a larger number than usual were present.

Thursday is always nearly devoted to addresses by the different Missionaries throughout the Diocese. Inspiring and in some instances thrilling addresses were delivered.

A special committee has been appointed, consisting of the delegates from this diocese to the last General Convention, to consider ways and means for the coming General Convention in 1901. Besides the delegates there were added to the committee the Bishops of Sacramento and Los Angeles.

The following were elected to serve the Diocese for the coming year:



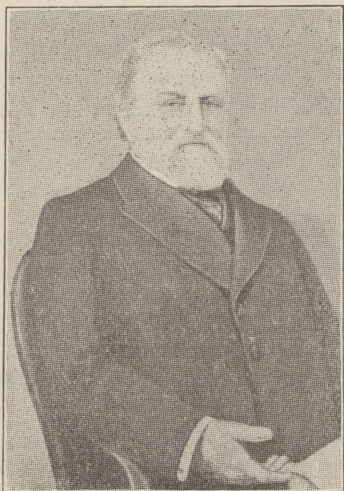
WM. F. NICHOLS D. D.,
Bishop of California.

STANDING COMMITTEE:

Rev. R. C. Foute, Rev. E. J. Lion, Rev. Robt. Ritchie, Rev. W. M. Reilly, A. N. Drown, W. B. Hooper, C. D. Haven, Wm. Babcock.

ELECTED MEMBERS OF THE BOARD OF MISSIONS:

Rev. D. C. Garrett, Rev. Geo. E. Swan, Rev. T. J. Lacey, Dr. H. C. Davis, Col. J. V. D. Middleton, Mr. G. H. Kellogg, Mr. Vincent Neale.



MR. C. V. S. GIBBS,
Who delivered the Semi-Centennial
address.

MISSIONARY COUNCIL:

Archdeacon Emery, Col. J. V. D. Middleton.

BOARD OF DIRECTORS OF CORPORATION:

The Bishop, Mr. A. H. Phelps, Mr. A. N. Drown, Mr. W. A. M. Van Bokkelen, Mr. John A. Wright, Mr. Walter E. Dean. Grace Church, San Francisco, was the place selected for the next Convention, in 1901.

THE CHURCH AND THE BIBLE.

VERY frequently the complaint is heard against the Church by those who have little knowledge of her ways that the great idea of Anglicans is to run the Church down people's throats without any regard to the Bible. "The Church! the Church! It is always the Church with you Episcopalians! Now we believe in the Bible. The Bible and the Bible only is our religion, but with you it is confessedly the Church and then the Bible."

Sometimes this is urged by people whose knowledge of the Bible is limited to the title which appears on the cover of the large family Bible which is carefully dusted, but never opened. But frequently it is the complaint of good, pious Christian souls who command the Churchman's respect, and so it merits a reply.

Has it ever struck such persons who it was that wrote the Bible and upon whose authority they accept it? The Bible was written by the Church—the Old Testament by the Jewish, the New Testament by the Apostolic—and it is upon the authority of the Holy Apostolic Church that all Christian people accept the Holy Scriptures. It was the Church which separated the spurious books from the inspired, that gave us the canon of Holy Scripture. The Bible, then, is the child of the Church. Consequently we say not "the Church and then the Bible," but "the Church and the Bible." The Church teaches and the Bible proves, and as the Church wrote the Bible and gave us the Bible so she alone claims to be the interpreter of sacred scripture. No one will quarrel with the good sense of this. If a man writes a book and, after publication, a dispute arises as to the author's meaning of a certain passage, the only way to settle the dispute is to refer to the author. So the Church proclaims in the Prayer Book that she is the "witness and keeper of Holy Writ."

The Church is not founded upon the Bible, but upon the Holy Incarnation, upon Jesus Christ. It is His Body. Now, has it ever struck those who differ from the Church on this question that the Holy Catholic and Apostolic Church taught the Christian religion years before the New Testament books were completed? Such was the case. Then it was many centuries before the art of printing was known, and so comparatively few people could possess a Bible for hundreds of years. Few could afford to buy them, and still fewer, perhaps, could have read them. And yet all this time the Church was teaching the faith and moulding saints. No body of religious people can value the Bible more than the Church, for it is her child, and she jealously protects it. Yet it would be true to say that if we had never had the Bible we should have enjoyed all the blessings of Christianity, for we should have had the Church with the faith once for all delivered as we have to-day. Hence we see that it would have been impossible a few centuries ago for any number of religious people to have taken for their religious platform "the Bible and the Bible only," inasmuch as so very few people could possess or read one.

Yet again, the English-speaking world needs to be reminded that it was the Anglican Church, a true and living branch of the Apostolic Church of Christ's foundation, that gave us the Bible in the vulgar tongue. So Anglo-Catholics say to-day, as their forefathers in the same Church said five, six, seven, eight, nine, ten, or fifteen centuries ago, "The Church and the Bible."—REV. L. D. HOPKINS, in *Oconto (Wis.) Reporter*.

LORD COLERIDGE was very fond of Bright, whom I used to meet frequently at his dinners. Bright could unbend very well. I enjoyed a long and close intimacy with Coleridge, who was full of stories, and a capital teller of them. He dined with me not long before his death. Coleridge was telling about Bowen's funeral, and after the ladies left I sat down beside him, and asked him, "Will Russell get Bowen's place?" "Yes," Coleridge said. "He shan't have my place, I know," he added. He caught the chill the next day which carried him off, and Russell did get his place.—SIR JOHN MOWBRAY, in *Blackwood's Magazine*.

Archbishop Benson.

By the Rev. H. R. Percival, D.D.

The Life of Edward White Benson, Sometime Archbishop of Canterbury.
By his son, Arthur Christopher Benson. In two Volumes. New
York: The Macmillan Co. 1899.

MR. BENSON is to be very sincerely congratulated in having produced a work which from so many points of view is highly creditable to him.

First and chiefest, his work is interesting. Although it fills two large volumes, and covers fifteen hundred pages, yet it would be hard to say what should have been omitted; and that all this should hold the reader's attention is the more remarkable, as it is the record of the life of a man of no very great gifts and of a life marked with but few events of lasting importance. If anyone turns to these volumes expecting to read the struggle of a soldier of the Cross, who held before him the life of his Master as the Model of the life of the disciple, who looked upon the life of the priest as a life of crucifixion with Christ, who bowed in awe before the Episcopate as the call from Jesus to His vicar upon earth, and in His name to place a yoke upon the necks of the Kings and Princes of this world; if one looks for the record of a priestly life spent in prayer and sacrifice, with a thirst for martyrdom, if it were God's will; if one looks for exalted sanctity such as was displayed in the life of Andrewes, and Ken, and Laud (his martyred predecessor in the See of Canterbury), if the reader looks for any of this, the record of the suffering life of the model Bishop, he will lay down these volumes in disgust. Archbishop Benson lived no such life, had no such aspirations, unless these pages strangely misrepresent him. It is the record of a manly, Christian life, such as would befit and adorn the lay estate. He was a good son, a good scholar—not certainly brilliant or profound, a good husband, a good father, an excellent school-master, a zealous Bishop in all that pertained to the honest and unremitting attention which he devoted to the prosperity of the diocese. In his discharge of the duties of the Primacy, he displayed (as was to be expected) the same characteristics. The divine call was duly considered, but the letters from the Queen seem to have been of great, I had almost written equal, weight. To American Churchmen it will seem strange indeed that an opinion of Queen Victoria's upon any ecclesiastical matter should have any influence with anyone.

Mr. Benson constantly speaks of "my father," and while of course in matters of taste no argument is possible, I think the ordinary reader would have felt that another expression would have been in better taste, even if he did not share Queen Elizabeth's dislike of Bishops' wives and of Bishops' children.

The appearance of the book is all that could be wished for. The paper and print leave nothing to be desired, and the numerous illustrations decidedly add to the interest of the volumes.

I am not writing an obituary of the late Archbishop, but a review of a book describing his life; therefore I am not called upon, in fact it would be quite out of place, were I to presume to make valuation of, and far more so were I to criticize the life of one who has already stood before the judgment seat of that Master to whom alone every man standeth or falleth. My task is to review, and praise where I can, Mr. Benson's biography, and in my judgment almost all that is to be said should be of praise, and to criticize it where I must.

And since criticism is at best but disagreeable work, I shall get done with this first. It seems to me that the spirituality of the late Archbishop has not a sufficient place in these volumes. He was associated, it is true, with many persons with whom we have but little theological sympathy, and who, however much we may admire them intellectually, were not conspicuous for their asceticism. The intimate friend of Lightfoot and Westcott and Talbot, the supporter of Temple, and the constant opposer of Dean Church and Canon Liddon, cannot be expected to be wholly a *persona grata* to High Churchmen; and yet Archbishop Benson did have some grasp of the spiritual side of Church life, of Catholic dogma, of Catholic worship, and a desire in some degree at least to ransom the Church of England from her unfortunate position of isolation from the rest of the Catholic Church, and of thralldom to the state. All this shows forth in his sending a representative to the coronation of the Tzar, in his letters to the Eastern Patriarchs, in his treatment of the great crisis of his reign, the trial of the Bishop of Lincoln.

Here and there indeed Mr. Benson does, accidentally as it would seem, give testimony to the fact that there was a life his father was living, higher and better and more priestly than that which appears conspicuously in the pages of his biography. In one place we read of the private offerings of the Holy Eucharist, at which apparently no one was present but one of the family, to make the responses; but yet this, and a few other similar incidental remarks, do not do justice to a man who, in his diary, confesses that he said that Archbishop Laud "in spite of his misjudgments and misunderstandings of what was good for the Church and for state alike, had set *the* great example of devotion to the English Church and had undoubtedly died for her." (ii. 9).

Alas! it was a long journey from "*the* example" to the XIXth Century copy, but Mr. Benson, by some omissions, has made it appear worse than it really was, and every reader of his noble tomes should also read the little volume edited by another son of the Archbishop's, the Rev. Hugh Benson, entitled *Prayers, Public and Private*, compiled, written, or translated by the Most Rev. Edw. White Benson (N. Y.: E. P. Dutton & Co., 1899), from which he may gain some knowledge of the inner life of the Archbishop which we might not gather from Mr. Benson's biography.

It would be pleasant to linger over these volumes, which (while occasionally somewhat aggravating) are really, taking them all in all, quite charming, but the limits of space preclude the possibility of such a ramble. I shall be compelled to content myself with drawing the reader's attention to a few passages and chapters which I think he will find the most interesting.

Volume I is taken up with that portion of the Archbishop's life which was prior to his entering on his work as Primate. This earlier portion is more interesting to Englishmen than to Americans, for while we feel that the Archbishop of Canterbury does stand in some vague relation to our autonomous Church, we also feel that the Bishop of Truro, and all English schoolmasters, are strangers and foreigners. On page 579 there is a grim bit of humor which is worth recalling: "The railing of the gallery leading to the bedrooms was insecure, but he refused to have it mended, saying that when the Church was disestablished, and Addington confiscated, the sacrilegious spoilers of the house would come and lean upon it and be precipitated into the hall, and would all be killed."

On page 583, it is interesting to note that when some relics of the Saints were discovered which had been exhibited in Cardinal Pole's time they were placed with other ecclesiastical objects in a glass case hard by the Chapel, but the relics were reverently veiled.

No doubt the most interesting portions of the work are those which deal with the Jerusalem Bishopric matter (Vol. II. Chapter iv.) and the trial of the Bishop of Lincoln (*ibid* Chapter vii). And if I may be allowed to say so, in each of these cases, much as one may differ from the Archbishop (and personally I think he was unwise in reviving the Bishopric in Jerusalem, and unsound in his position with regard to the jurisdiction of the court as well as in some of the arguments and rulings of his decision), no one can deny that Archbishop Benson acted firmly and as a great prelate should. Whatever may have been the case in other matters, here there was no shirking from responsibility; and not only so, but he met the issues with such moderation combined with firmness, as to bear down before him all opposition. Would God his successor shared his prudent wisdom!

There have been in the past two hundred years very few Bishops of the Church in England about whom there was much to say that would edify the people of to-day; but perhaps in the verdict of history it may be found that the late Archbishop, with his undoubtedly inferior abilities, did more for the Church of Christ than they with their more brilliant endowments. And may God grant us grace to utter, as he did, for our last words, summing up in the Church's language his life's labor: "To the glory of Thy Holy Name!"

READING FOR LENT.

THE near approach of the Lenten season suggests the necessity of preparing at the present time for the most profitable use of the holy season appointed by the Church for our spiritual welfare.

Lent is preëminently intended for the development and growth of the spiritual life. The Prayer Book suggestions for its observance, which have come down to us as a recommendation from very ancient times, cover the two practices of prayer and fasting.

Happily in these days we have also a third accessory which may be utilized to the large advantage of spiritual growth, in devotional reading.

Such reading may be profitably employed by the individual at home. Especially is this the case in instances where for any reason the person is unable to attend daily services during Lent, and it may be an accompaniment to those "extraordinary acts and exercises of devotion," suggested by the Prayer Book.

Beyond this individual need, there is a further need on the part of busy rectors to have a handbook for daily readings at services during the Lenten season, either for reading directly, or, for providing reading for assimilation before the daily address.

On the whole, we doubt whether the practice of delivering original addresses during the daily Lenten services is generally helpful. With the manifold duties incumbent upon the parochial clergy, time can hardly be found for the preparation of such addresses in the way they should be prepared. In most instances, therefore, such of the clergy as must of necessity do the greater part of their parochial work alone, will find it especially desirable to use a printed book of addresses during these Lenten services.

BOOKS FOR DAILY READING.

Where the course is to take the shape of systematic daily reading, it is essential that the book be capable of easy division into forty days' reading, or substantially that. Especially is this necessary for church reading.

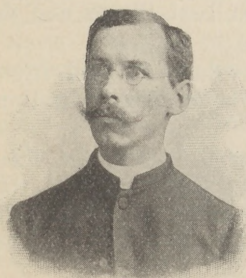
So far as we can learn by diligent inquiry among the various publishers, the only new volume which will be issued this season containing addresses arranged for every day, is *Helps to a Better Christian Life*, compiled by the Rev. George W. Shinn, D.D., which is announced by Mr. Thomas Whittaker. Dr. Shinn's book is arranged especially for readings at daily services, but is equally useful for home reading. In this latter connection the author says of the book:

"Lent is the time for the home-reading of religious literature; especially that kind which aims to quicken the spiritual life of the individual. It is believed that the selections contained in this volume will be found helpful in that way. The average layman, however eager he may be for religious instruction, no doubt often finds religious reading rather dull. This objection will probably not apply to this book, for, while the selections are all far from being commonplace, they are within the comprehension of any one who will read them thoughtfully, and they are certainly expressed in vigorous English."

Those who know Dr. Shinn's style will feel that he is right in saying that the book will probably not be found dull. It is to be divided into forty chapters.

While this book by Dr. Shinn may be the only new book of the sort, there are many others hitherto published which cover the same ground, and in many cases cover it well.

One such is the volume, *Sin and Our Saviour*, by the Rev. J. S. Hartzell, published at \$1 net. This volume is also arranged for every day. Mr. Hartzell is a South Carolina clergyman, and has produced a book which happily combines doctrinal instruction with devotional thoughts in such a way as both to afford variety and to be especially useful. The thoughts for the earlier days of Lent are on Sin in various aspects; then follow three chapters on Death, Judgment, and Eternity, respectively, after



REV. J. S. HARTZELL.

which come instructions on various personal duties, phases in the life of our Lord, various doctrinal teachings, and, lastly, the appropriate lessons of Passion and Holy Weeks.

Another American priest who has performed similar service for the American Church, is the Rev. Wyllys Rede, D.D., of the Diocese of Georgia. Dr. Rede's volume is entitled *Striving for the Mastery*, and is of the same general character as the two previously outlined. The topics are classified by the following weeks as follows: The Mastery Over Self: The Mastery Over Temptation: The Mastery Over the World: The Mastery Over Adversity: The Mastery Over Sin: The Mastery Over Suffering: and The Mastery Over Death.

In addition to these daily readings by American clergymen, are several volumes of those of the Church of England, which have been helpful in this country. Among such are *Wearied With the Burden*, by the Rev. Arthur H. Browne, LL.D., Canon of Newfoundland. As in the case of Dr. Rede's book, this also is divided into general topics for the several weeks. These are: Be Not as The Hypocrites, The Temptation, The Syro-Phœnician Woman, The Strong Man and The Stronger, The Feeding of The Five Thousand, Opposition to Christ's Teaching, and The Cross Set Up by Sinners.

Many have found helpful, the volume *Conscience and Sin*, by the Rev. S. Baring Gould. This includes Sundays as well as week days, and the meditations are briefer than in the volumes heretofore mentioned.

The *Lantern for Lent* is the title of a book of forty readings, by the Rev. S. E. Cottam, of Exeter College, Oxford. This volume consists of divisions into the topics of Temptation, Repentance, Meditation; the daily readings on these topics are arranged to direct the thoughts to one Scriptural character on that day. Following this are the further weekly divisions of Investigation, Revelation, Punishment, and Holy Week. Under the head of Revelation are six excellent doctrinal subjects, including The Real Presence.

The Third and Fourth Series of *Plain Words*, by Bishop W. Walsham How, may also be profitably used during Lent.

Many have found very helpful *The Light of the Conscience*, by H. L. Sidney Lear, which is issued with an introduction and recommendation by the Rev. Canon T. T. Carter, of Oxford.

The Christian Character, and *Apart With God*, are two similar books by the Rev. Vernon Staley, well known as the author of *The Catholic Religion* and other similar books.

Some Quiet Lenten Thoughts, by the Rev. T. B. Dover, was first issued some years ago, with the approval of the Bishop of Lincoln.

A Lent With Jesus is a small 32mo book, convenient for the pocket, by the Rev. Anthony Bathe. The chapters are somewhat too brief for reading in church, but busy people, who can give only a few minutes daily to Lenten reading, will be glad to know of it.

All of these are excellent works.

VOLUMES FOR WEEKLY READING.

There are a number of collections of sermons, so managed that they may be utilized for reading one a week, if desired. These are, generally speaking, longer than those arranged for daily reading.

Two such volumes, both of them small and inexpensive, are announced by the London S. P. C. K. for this year. Of these, one is entitled *Jesus, a Man of Sorrows and Acquainted With Grief*, being Lenten addresses by the Rev. H. Birks. The other is *Conditions of Salvation as Set Forth by Our Lord*, consisting of instructions delivered originally on each Sunday in Lent, by the Ven. Archdeacon of Aghadoc.

Of volumes heretofore published, none are more excellent than those by our own Bishop of Vermont, of which *The Gospel Woes* comprises thoughts on the various occasions on which, in the Gospels, our Lord pronounced those terrible words of condemnation beginning, "Woe unto you."

The Bishop of Stepney, the Rt. Rev. Dr. Ingram, has published a volume entitled *Friends of the Master*, and another entitled *Men Who Crucify Christ*, both of which are excellent for this purpose.

OTHER DEVOTIONAL READING.

In addition to these books, all of which are especially arranged for Lent, are a number of devotional volumes which, though not especially laid out in daily and weekly reading for Lent, are, from their character, especially fitting for that season.

Among others are the two volumes by the Bishop of Chicago, *The Practice of the Interior Life*, and *The Holy Priest*.

The first of these consists of meditations especially to members of the Woman's Auxiliary, in which the Bishop contrasts the calm spirituality of Mary, the sister of Lazarus, with the characteristic which he calls Exteriority, displayed by her sister Martha. The volume deals with the culture of the spiritual life, and is most helpful.

The second of these volumes by the Bishop of Chicago is intended especially for the clergy, and should be widely read by these in order that their own spiritual life may be quickened. It will be found impossible for any one to continually give out to the people without taking in spiritual aids to the inner life. In other words, the soul of the priest must be nurtured and trained in the spiritual life, before he can be fitted to act as the spiritual adviser of others. Another volume excellent for this purpose is *Speculum Sacerdotum*, by the Rev. W. C. E. Newbolt.

A volume which ought to be a classic in all languages for spiritual readings is *An Exposition of The Miserere*, Psalm 51, by Savonarola, which has been translated into English by the Rev. F. C. Cowper. This volume comprises the pious thoughts and aspirations of the Italian reformer, when in prison his soul sought and found refuge in the inspiring words of the 51st Psalm. Mr. Cowper has done an excellent work by translating this volume into English.

A thoughtful study is *The Sacramental Teaching of The Lord's Prayer*, by the Rev. E. A. Larrabee, to which a preface is contributed by the Bishop of Springfield. In a purely devotional and undogmatic study, Mr. Larrabee seeks to show coincidences between the sevenfold sacramental system of the Church and the sevenfold petitions of The Lord's Prayer.

The Rev. Canon Knox-Little has published *A Treasury of Meditation*, which may be safely recommended.

Another translation which has been of inestimable value, is the rendering into English of the helpful work by the Pere Grou, entitled *Self-Consecration, or The Gift of Oneself to God*. The introduction to this little volume is contributed by the Bishop of Fond du Lac.

Other works by the Bishop of Vermont are *The Virgin Mother*, retreat addresses on the life of the Blessed Virgin Mary as told in the Gospels; the Baldwin Lectures for 1896, entitled *Christ's Temptation and Ours*; and the three volumes of Meditations respectively on the *Collects*, the *Lord's Prayer*, and the *Creed*, which were written by Bishop Hall before his elevation to the Episcopate.

By the Rev. W. C. E. Newbolt, Canon of St. Paul's, London, a devo-

tional writer than whom there is no better, there are available, *Counsels of Life and Practice*, a volume of sermons, and *Penitence and Peace*, being addresses on the 51st and 23rd Psalms. These are in addition to the especially priestly works, *Speculum Sacerdotum*, which we have already mentioned, and *Priestly Ideals*.

BOOKS ON OUR LORD'S PASSION, FOR PASSION AND HOLY WEEKS.

In this department of Lenten reading, the literature during the past few years has been extremely rich. The widespread practice of commemorating the Agony of Our Lord in the Three Hours' service on Good Friday has had the effect of producing a very considerable number of addresses on the Seven Last Words of Our Lord on the Cross, from writers both English and American.

A new volume issued for this purpose this year is from the pen of Rev. Alfred G. Mortimer, D. D., Rector of St. Mark's

Church, Philadelphia, bearing the title of *The Spiritual Life in The Last Seven Words*. Dr. Mortimer finds his key note in the saying of St. Paul in II Cor. 5:7, "If any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new."

St. Paul is here describing the effect of Justification—the remission of sin and the imparting of Grace and infusion of virtues; the difference between the natural man and the supernatural man, etc., and the remainder of the introductory is taken up with an instruction of the laws of "Grace." The seven words are taken as example of the manner in which a Christian is to draw upon the Grace within him to meet the difficulties and perform the duties of the spiritual life. In each lesson is the use of Grace in the particular duty or trial. Hence the title, since the spiritual life is life of Grace.

Dr. Mortimer has heretofore published several similar books, comprising his Good Friday lectures of other years.

Another book shortly to be issued for the same season, also from a Philadelphia clergyman, is *The Triumph of The Cross, a Devotional Study of the Passion, Crucifixion and Resurrection of Our Blessed Lord and Redeemer, Jesus Christ*. This book is by the Rev. Archibald Campbell Knowles. Among the contents are: The Eve of Holy Week, Palm Sunday, Holy Week, The Last Supper, The Agony and Betrayal, The Passion, The Way of Sorrows, The Crucifixion, The Entombment, The Resurrection, etc.

Last year was issued, but so late that it was not widely circulated before Holy Week, a volume of Three Hour Addresses by the Rev. Thomas E. Green, D. D., rector of Cedar Rapids, Iowa, entitled *The Hill Called Calvary; Addresses on The Seven Last Words*. With a large amount of realism, Dr. Green brings the scenes of the Passion home to his hearers and readers, and his book is likely to be widely read.

Another Good Friday book which issued last year was *Lessons From The Cross*; being addresses delivered in St. Paul's Cathedral in the Lenten season of 1898, by the present Bishop of London. Bishop Creighton has preliminary chapters on The Chief Priests, Pontius Pilate, Herod, Public Opinion, and The Cross and Its Meaning, after which follow the seven chapters on the Last Words. His preliminary chapters make it perhaps impracticable to use the book in full for the Good Friday Three Hours' service, but the chapters are short and by rearranging the service, all could be brought within the required time; or the preliminary chapters could be omitted.

The Rev. H. B. Restarick is the author of a similar volume entitled *The Love of God; Addresses on The Seven Last Words*. There is a small volume by Father Hollings, S. S. J. E., entitled, *Jesus in the Midst; Penitent Thoughts and Prayers on The Passion of the Divine Redeemer, Including Meditations on The Seven Last Words*.

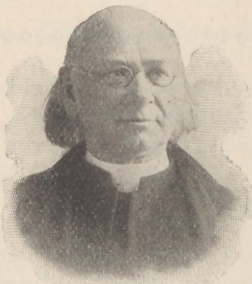
Another notable volume for Holy Week is *The Victory of the Cross*, by the Rt. Rev. B. F. Westcott, D.D., Bishop of Durham. In this volume the eminent Bishop gives an outline of the Atonement. The sermons were originally delivered during the days of Holy Week, 1888, in Hereford Cathedral. The subjects are, The Natural Fellowship of Man; The Power of Sacrifice; The Unity of Humanity in Christ; The Sufferings of Christ; The Virtue of Christ's Sacrifice, and Christ Raised From the Cross.

A somewhat novel treatment of The Seven Last Words is that by the Rev. T. M. Burnett, in a volume entitled *The Wondrous Cross*; a consideration in eight simple addresses on the Seven Last Words in Sacramental Aspect. They are addresses tracing a resemblance between the Seven Last Words and the seven sacraments.

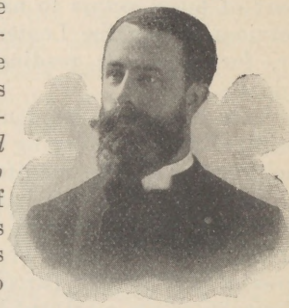
The Rev. Dr. Dix is the author of a volume entitled, *Blessing and Ban From The Cross of Christ*; being also meditations on the Seven Last Words.

The enumeration would not be complete without the mention of the volumes of Mr. Baring Gould, Canon Knox Little, and Canon Scott Holland, which may be said to have been the earliest of the widely circulated addresses on the Seven Last Words, which are still largely used.

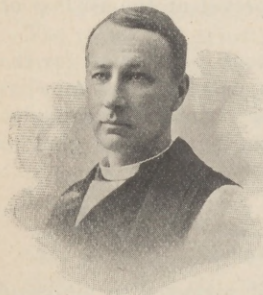
A little leaflet, entitled *Events of Holy Week*, published by The Young Churchman Company, is excellent for parochial distribution through the pews during that week.



THE BISHOP OF CHICAGO.



REV. THOS. E. GREEN, D.D.



THE BISHOP OF VERMONT.

LITERARY

The Fundamental Ideas of Christianity. By John Caird, D.D., LL.D., Late Principal and Vice-Chancellor of the University of Glasgow. With a Memoir, by Edward Caird, D.C.L., LL.D., Master of Balliol. Glasgow: James MacLehose & Sons. New York: The Macmillan Co., 2 vols., 1899.

THESE volumes contain the Gifford Lectures for 1890-91, and 1896. The conditions prescribed by the founder of this lectureship limit it to the subjects pertaining to Natural Theology, defined as the science which treats of the nature and attributes of God, the relations which man and the whole universe bear to Him, the nature and foundation of Ethics, and of all obligations and duties thence arising; and these subjects are to be discussed without reference to any authority but reason. Upon this basis Principal Caird proceeded to discuss the fundamental ideas of Christianity as the divinely revealed religion. This may disturb some sensitive theologians of the older school, but the lecturer disposes of their probable objections by establishing the position that the distinction between "Natural" and "Revealed" Religion "involves on the part of reason a self-contradictory attitude." In treating religion philosophically, its content or intrinsic nature, not its source or origin, is the vital consideration. If "much of the teaching of revelation consists of the unveiling to us of the true meaning of nature and human life;" if, "by universal admission, the teaching of revelation finds its best and only sufficient evidence in the consciousness of the believer;" if "Christianity or Christian thought annuls and transcends the religious ideas of natural religion," absorbing and transmuting them, and working a fundamental change in all the previous materials of religious knowledge, then this contention of the philosopher that the old-time distinction between natural and revealed religion is futile and impossible (pp. 21-22), may be readily granted. If in religion we must begin with faith, as the primary organ of our knowledge, we are equally bound to let reason fulfil its important functions. For faith is but implicit reason, and reason must purify the intentions of faith, and distinguish between the substance of truth and the spurious adjuncts, "between that which has a right to dominate the mind and that which derives its influence only from accident and external association."

Such is the point of view from which this philosopher, this keen-witted, sympathetic, Hegelian idealist, nurtured in the school of Scotch Calvinism, proceeds to criticise the fundamental ideas of Christianity. One must confess that, as a Churchman, he enters upon such a study with considerable fear of the ultimate result. The Christian Idea of God, the Relation of God to the World, the Origin and Nature of Evil, the Ideas of the Incarnation and the Atonement, the Kingdom of the Spirit, and the Future Life, are thrown into this philosophic crucible, in which play the lambent reduction flames of pure reason. Are they to be dissipated by the process? Or is the residuum that will be presented to be some molten, ash-mingled, shapeless, indefinite, and unsightly lump which takes the place, so we shall be told, of all the truths that Faith has so long held most precious? There have been many such products of philosophy dealing with the truths of the Christian Religion, but Principal Caird has given us none of these. He has subjected the fundamental ideas of our religion to sharp and searching criticism indeed, but it has issued in no denial of their fundamental character and no lessening of their intrinsic and imperishable value. On the contrary, from the philosophic point of view, we often seem to gain higher, nobler, vaster conceptions of those ideas, and of their relations to each other and to the whole body of things known and knowable.

It is impossible, in a brief review, to treat of all the subjects contained in these lectures. Passing over, therefore, the lecture on The Christian Idea of God, in which there is one of the most acute and suggestive lines of argument in vindication of the doctrine of the Trinity to be found in any recent writer, let us pass on to "The Relation of God to the World," where the author's principal position is taken. Four lectures are devoted to this subject—the problem of the relation of the Infinite to the finite. The Pantheistic view is first subjected to the most patient, but relentless, criticism. It is surprising, one finds, how much the thought of mankind has been persuaded to satisfy it-

self with Pantheism. Yet it does not and cannot really solve the problem. It ignores the problem altogether, or, to speak more correctly, it eliminates the lower factor of it. The reality of the finite world is to the Pantheist only a semblance, and the freedom and moral life of man are virtually annulled. "The great and fundamental defect of Pantheism is, that in the effort after unity it expunges instead of explaining the existence of the finite world; in other words, that it gives us an Infinite which obliterates, instead of comprehending and accounting for, the finite." (This lecture on Pantheism, by the way, ought to prove wholesome reading to our newest and crudest school of Pantheists, the Christian Scientists.) Thus Pantheism belies the hopes and aspirations which, at first sight, it seems to meet. "For the Infinite to which it would unite us is not an Infinite of larger, fuller life, but, as we have seen, an Infinite in which all thought and life are lost. Its last result is, not the conscious surrender of finite desire and will, in order to conscious participation in the thought and will of God; but it is the passing away, as if by a suicidal act, of all consciousness, all activity, all individuality, into the moveless abyss of the unconditioned." There is no basis for morality in Pantheism.

But if Pantheism would thus solve the problem only too easily, by cutting the knot instead of untying it, it still leaves us with a most important element of truth in our possession, the pre-supposition that God is all in all, and that somehow the universe finds its unity in Him. The Deistic or Dualistic view, on the other hand, though there is much in it which commends it to popular thought, is inadequate to satisfy thought, because it places God outside His own creation, and establishes an arbitrary relationship between Him and the world, as being the creature of His mere will and power. God is an infinitely magnified man, acting on the world, but not immanent in it as the inner principle of nature, the indwelling thought and life of man, "the true Light that lighteth every man that cometh into the world." The problem is left unsolved, and its two elements harden into a mutual opposition which is as unsatisfying to the soul as it repugnant to reason. We seem to perceive that it was somewhere at this part of his subject that our author parted company with those elements of Calvinism which were in his atmosphere, but are noticeably absent from his lectures.

But as the impulse that forces us to rise above the finite refuses to be satisfied with the merely negative Infinite of Pantheism, so on the other hand the religious consciousness is impatient of a freedom which isolates it from the Infinite Object of its love and reverence. God as Infinite, Self-revealing Spirit constitutes the reality of the world, not simply as its external Creator, but as the inward Spirit in and through whom all things live and move and have their being. By its very nature, Infinite Mind or Spirit, or God, must reveal Himself to and in a world of finite beings; and this Infinite Nature of God, so far from involving the negation or suppression of the finite world, is rather the principle of the individuality and independence of nature and man. We are most truly ourselves, when we think the thoughts of God, in so far as we can comprehend them. "The life of absolute truth or reason is not a life that is foreign to us. If it is above us, it is also within us. In yielding to it we are not quelling but realizing our own truest nature. . . . And the goal and perfection of our spiritual life would be reached, if every movement of our mind, every pulsation of our intellectual and moral life were identified with it, so that in isolation from it we had no life we could call our own." In short, the immanence of God in His finite creation, and the world as realizing itself in God, in union with Him, is the Christian view of the relation of God to the world. How thoroughly this is worked out in the treatment of the great questions that follow—the Origin of Evil, the ideas of the Incarnation, the Atonement, and the Future Life, the reader of these stimulating, intensely thoughtful lectures must be left to judge. The author has in them left a rich and noble legacy to philosophic and theological thought, and a defence of Christianity from which Catholic Churchmen may gather many suggestions to help them to withstand the present day enemies of the Truth.

The Puritan as a Colonist and Reformer. By Ezra Hoyt Byington, author of *The Puritan in England and New England* and *The Christ of Yesterday, To-day and Forever*. Boston: Little, Brown & Co., 1899. Price, \$2.00.

Plymouth Rock is to many Americans the cornerstone of our liberties, and the band of pilgrim fathers the bestowers of all the blessings which we as a nation enjoy.

So fully has the history of New England been written that there is little left to be discovered, and few details to be elaborated. The claims made for the enterprising and earnest Puritan colonists, while not undisputed, and while flaws can be found

in their much-lauded justice and impartiality, have been substantially allowed by American historians.

A few Churchmen of a former generation, when occasion required, like the learned Dr. Thomas W. Coit, in his *Puritanism*; the Hon. Peter Oliver in his *Puritan Commonwealth*; the Rev. Dr. Alonzo B. Chapin in pamphlets, review articles, and the columns of that sound Connecticut Church paper *The Calendar*, wrote vigorously and convincingly upon the arrogance and unfairness of New England historians and theologians, especially in their contemptuous attitude to the Colonial Church and Churchman.

The present methods of historic writing and fuller research have caused modern authors to modify erroneous statements and to treat controverted points without bitterness and prejudice.

This volume shows what an enthusiastic descendant of the Puritans can say in their praise with gracefulness and truth. Its author has been a careful student of the causes and results of Puritanism. His previous volume, *The Puritan in England and New England*, made him desirous to treat more fully and systematically, the history of Puritan colonisation.

In his first part he gives a summary of the successive steps that led to the emigration to America. The second gives a concise history of the struggles and success of the colonists to the accession of William and Mary. He is frank in dealing with the faults of the Puritans, especially in their treatment of the Quakers and Roger Williams. The third part shows the Puritan as a missionary and includes a well written and correct sketch of John Eliot, the Apostle to the Indians of New England, who gave himself and all that he had for their conversion to Christianity. The fourth part is a consideration of the religious condition of New England in the first half of the Eighteenth Century, and the need for the "Great Awakening." While treating principally of the remarkable work of revival by Jonathan Edwards, there is also a summary account of what was done at the same period by John Wesley and George Whitfield. He considers that the test of time has proved that much of the work had an enduring influence upon religion and the spiritual life of New England. The fifth part will to many readers be the most interesting, as it is aside from the beaten track of history. It is a discussion of the relation of William Shakespeare to the Puritans and his proper place in the life of his age. It examines the character of his work and finds it of the earth, earthy. It disclaims for him any moral purpose in his dramas, quoting in support of this conclusion several Shakesperean critics. It contrasts him with Spenser and Milton, and from a review of his dramas shows why Shakespeare could not appreciate the Puritan spirit, and why the Puritans could not estimate him at his true value.

Dr. Byington claims for New England ideas a predominant influence in the making of the nation, and says that "much of what has been best in the Nineteenth Century has come from our New England ancestors and the Twentieth Century is likely to follow the same line of development" (p. x).

Without the exhaustive and minute elaboration of Dr. Dexter, without the brilliance of style of John Fiske, the work of Dr. Byington as a historian is sound and satisfactory, and his books will have a high place in the literature of Puritanism. There is an excellent index and fairly complete list of reference authorities.

Mechanically, the book is well made and embellished with half-tone portraits of Gov. Winslow, Gov. Winthrop, and John Eliot.

Some Things That Trouble Young Manhood. With introduction by the Rev. W. W. Moir. New York: Styles & Cash.

In the Church of the Holy Communion, New York City, known throughout the Church from the labors of the great Dr. Muhlenberg and his successor, Dr. Mottet, for the uplifting of men, is the Order of the Silver Cross. This society is composed of boys and young men banded together to serve God with pure and clean lives. The order has been successful in holding its members together and increasing its numbers; and has done much good work in cultivating personal purity, temperance and holiness in its members. This book is made up of eight addresses, which were delivered before the society by leading clergymen. Personal Purity, the Observance of Sunday, Gambling, the Social Problem, Profanity, the Church, are treated in a straightforward, helpful manner, by such men as Bishops Potter and Doane, Drs. Hall and Donald, etc. The book is calculated to do good by putting these matters in proper light before young men.

The American Priest at Work. A Symposium of Papers. Edited by the Rev. Edward Maccomb Duff, A.M. Milwaukee: The Young Churchman Co. Price, \$1.00 net.

We quote the table of contents: "The Essence and Dignity of the Priesthood," by the Editor; "The Priest as a Preacher," by Archdeacon Webber; "The Priest and the Prayer Book," by the Editor; "The Priest as a Teacher (a) The Sunday School and Bible Class," by the Rev. H. P. Nichols; "(b) The Confirmation Class," by Dean Fair; "The Priest and the Vestry," by the Rev. Henry Tatlock; "The Priest in the Organized Parish," by the Rev. Wm. Prall, D. D.; "The Priest Among the Flock," by the Rev. Charles H. Smith, D. D.; "The Priest in the Community," by the Rev. John B. Hubbs, D. D.; "The Priest Outside His Parish," by the Rev. Clinton Locke, D. D.; "The Successful Priest From a Layman's Standpoint," by Hector Baxter, Esq.

There can be no question as to the value of all earnest effort to increase the efficiency both of the life and the work of the priest in the parish.

It was a happy thought that led the rector of St. Thomas' parish, Buffalo, to outline his excellent book, *"The American Priest at Work,"* and call to his aid the above named experts, whose monographs are without exception interesting, able, and practical.

A degree of unity, unusual in a symposium, runs through these papers, and yet each is stamped with the individuality of its author. While the ideals set forth are uniformly high, and the priest who reads will mourn his incapacity to rise to them in all respects, still he will gain much practical knowledge, and can scarcely fail to be stimulated with a renewed desire to make his ministry, as Hooker saith, "A Ministry of Power—such power as Christ hath endued His Church withal, such power as neither prince nor potentate, king nor Caesar on earth can give."

The Light of Scarthey. By Egerton Castle. New York: F. A. Stokes & Co. Price, \$1.50.

"Egerton Castle" sounds like a *nom de plume*, though it is not, but it is a name already known with favor, for *The Pride of Jennico* and *Young April* are both creations of his, and they place him far above the rank and file of novel writers. *The Light of Scarthey* is a beacon light on an isle in More-Cambe Bay, England, and in the book it becomes the scene of fierce passion and wild adventure. The hero, Sir Adrian Landale, is too good for common use and the heroine, his wife, though a raving beauty with preternaturally small feet, is too unbalanced to arouse any admiration. The character one can not help liking is the dare-devil gold smuggler, who richly deserved the gallows to which he came. The reader will get his fill of fight and plotting and furious passion, and it is all set in lovely descriptions of scenery and crowned with dramatic situations—no ordinary book and no ordinary style. If Egerton Castle does not write too much (which fate we fear) he will take high place among the romance writers of the new century. The scene is laid in the time of Napoleon and the Prince Regent.

Theodore Beza. By Henry Martyn Baird. New York: G. P. Putnam's Sons. Price, \$1.50.

This is the fourth of an excellent series on the Heroes of the Reformation, edited by Dr. S. M. Jackson of the New York University. It is written by no prentice hand. Dr. Baird is an expert in French Protestant history. Protestantism in France is a poor thing now, but it has had its epochs of fervor and interest, and it reached its height and commenced its decline during the life of the hero of this volume, Theodore Beza. It could well be said of him *quorum pars magna fuit.* Distinguished, however, as he was, it is surprising that it was left for Dr. Baird to write an extended English life of him. Indeed we are not aware of any good French life of him. The book is written in a simple, lucid style. It does not hide Beza's faults, nor does it glory in his Calvinism. It is perfectly fair, thoroughly readable, and fills a gap, which is a good deal to say of any book.

Beza was the son of a French nobleman, M. de Beze, and he had rich and powerful relatives in high stations in the French Church. His breaking away from them all and casting in his lot with Calvin was a thorough conviction of conscience. Like most men of his time, he thought all heretics ought to be exterminated with fire and sword and he left a treatise of 85 pages folio to prove it. His general policy, however, was one of conciliation and he did all he could to reconcile the jarring factions of Lutherans and Calvinists. It was a hopeless task, as was also his effort to reconcile French Romanists with French Huguenots; but he must have credit for laboring at it until the end.

Correspondence.

All communications published under this head must be signed by the actual name of the writer. This rule will be invariably adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

HOOR FOR SUNDAY'S EARLY EUCHARIST.

To the Editor of THE LIVING CHURCH:

THINKING there may be other city rectors, besides the undersigned's pastor, desirous of ascertaining, as accurately as possible, the most popular early hour for the one regular Sunday morning celebration (between, say, 6:45 and 8 o'clock, inclusive), I ask that space be granted to propound this question, in order that the fullest possible expression of opinion, based on experience, may be obtained, preferably through your columns (in order to do the greatest good to the greatest number), or, direct to—

WM. STANTON MACOMB,
256 S. 38th St., Philadelphia, Pa.

THE CHURCH'S SHAME.

To the Editor of THE LIVING CHURCH:

THE question of "room in the ministry" discussed in the Church journals some months ago, is a serious and plain one. When the fact is known that many devoted ministers cannot get work and the barest living, ordinations will, and ought to, decrease. It is useless to wail over the matter, and wrong to call "pessimistic" those who point out the disease and ask for a remedy.

It is not a question of a "thousand dollars and a rectory;" but rather—will the Church allow priests of devotion, ability, and experience, to go without work and the means of subsistence?

Only recently several cases of vacant parishes have come to my notice where they declined to call any but unmarried men, though giving salaries of \$800, and a rectory.

There are worthy and capable priests who would be glad of such positions, and who ask for them; but young and unexperienced clerics get them, while the priest who has served the Church well for twenty, or more years, who has the best of recommendations from his Bishop, and is well qualified for parish work, is refused any place, because he has a family. It is useless to ask why a parish and vestries should concern themselves about the number in the man's family, since they are contracting with him only. The fact is they do, and that is where the wrong comes in. It does not speak well for the spiritual life of the people who prefer the inexperienced soldier to the well-tried veteran. I know a number of priests with families, in different dioceses compelled to engage in various kinds of secular work for a living, because there is no room for them in the ministry—that is no place, or places, that will give them a simple support, or what is paid to unmarried clergymen.

These men show their devotion by giving their Sundays to congregation and missions too poor to pay salaries.

But what a waste of energy, which rightfully belongs to the Church, when priests must spend their week days as farmers, agents, peddlers, or something else, instead of that which they were solemnly set apart to do.

It is surely not creditable to Bishops and city to take no sufficient action to save priests and their families from the humiliation and suffering which come to the clergymen who are begging for work and none is given them.

What is the use of talking about "Brotherhood," the "Faith," and the "Church"—what, in a word, is the meaning of our religion, when so many worthy clergymen with their families are allowed to suffer—and yet we call for "more laborers!" "If any provide not for his own," said the great Apostle, "he hath denied the faith and is worse than an infidel."

It is useless perhaps to suggest a diocesan treasury, out of which each clergyman should receive a minimum salary; but young men entering the ministry should know the facts. They will then probably live the celibate life, and avoid the humiliations and sufferings which are forced on so many priests having families.

W. H. TOMLINS.

OLD CUSTOMS CONTINUED.

To the Editor of THE LIVING CHURCH:

IHAVE been much interested in the "Studies in the Prayer Book," especially the third one showing how quietly the change was made and with what wisdom, when England's national Church asserted her right to regulate her own worship, without foreign intervention. A little incident with which I am acquainted will show how undisturbed the people were left in faith and practice, and how long ancient customs lingered.

In 1836, my uncle, the Rev. G. Pakenham Despard, afterwards for many years a missionary to Tierra del Fuego, took his first charge as priest, of the little village of Farnham, in the south of England, not far from Stonehenge.

At that time, there hung in the old church a large picture of our Lord. I think, but am not sure, that it was the Crucifixion. It was dim with age, dark with damp, and would have been pronounced by modern art "a mere daub." But every Sunday, when the villagers came, as their forefathers for generations had done, to their village church, they also did as their forefathers for generations had done. Stopping before the picture, every man bowed. The boys pulled their forelocks, the women and girls curtsied low, and then passed on to their seats.

So gently, so patiently, were the necessary changes made by our Mother Church, that the simple faith and reverent customs of poor people like these had been left unquestioned and unshocked, to merge into fuller light.

E. MURRAY.

STUDIES IN THE PRAYER BOOK.

BY REV. H. H. OBERLY, D.D.

IV.—The Choir Offices.

IT was the theory of the Mediæval Church that God's praise should be perpetually sung, and that the voice of worship should never cease. This great idea had come down from the ceaseless worship of psalmody instituted by David, and which had been continued for centuries in the Temple at Jerusalem. But the difficulties that lay in the way of a perfect expression of the idea were so great that at last the Church despaired of ever attaining it, and finally ceased to strive for it. The mistake lay in forgetfulness of the fact that the Temple was the only place in Judea where such worship was rendered, and that there was an immense body of musical Levites to offer it. If the effort of the Church had been directed to secure perpetual worship in one church in each diocese, say the Cathedral, it might easily have been successful. But unfortunately the attempt was made to realize the idea in every parish church, and of course it failed. No single priest, nor any small body of clergy, could keep up a continuous service, and so the effort to have a perpetual worship was abandoned, and in its place a routine of frequent services was arranged. This was regarded as the best expression of the great idea that lay in the power of accomplishment. We must therefore regard the Seven Hours of Prayer, not as the maximum of worship, together with the Mass, but as the minimum.

These Offices were contained in a book called the Breviary, and were arranged upon a plan that provided a service every three hours. Nocturns was said soon after midnight, Prime at dawn, Lauds at sunrise or thereabout, Tierce at nine o'clock, Sext at noon, Nones at three o'clock in the afternoon, Vespers at sunset, and Compline about bedtime.

It was only in the very strict monastic houses that this routine was carried out. In cathedrals, collegiate churches and college chapels the Offices were generally said by "accumulation," particularly the Morning Hours—Nocturns, Prime, Lauds, and Tierce. These were grouped and somewhat condensed under the name of Matins, and said at one time. The order of daily services was not observed in parish churches, none of the offices being said publicly except Vespers, and sometimes possibly Compline, on Sundays and other holy days. But everyone in holy orders was required to say all the Offices privately. The English clergy to this day are bound to say the daily services either publicly or privately. One can readily see that the reading of the "Hours," as they were called, and the saying of a daily Mass would occupy a priest's whole time. The intervals between the Offices were so short that there would be no opportunity to do anything but recite services. Even study would be subject to constant interruption, and a conscientious man would find the system a heavy burden, and grievous to be borne. If a man were not conscientious he would take advantage of every occasion to omit his Offices, and in that way harden his moral sensitiveness. All sorts of subterfuge were

resorted to, such as saying the night and early morning Hours by "anticipation," that is, before going to bed. The saying of these services took more time than we imagine, for they had become so elaborate and complicated that, in the language of the Preface to the book of 1549, "there was more business to find out what should be read, than to read it when it was found out."

The reformers cut at the root of the whole system, and gave up the ideal, that never was aught but an ideal, and never could be made a reality. By the abolition of the "Hours" they relieved the conscientious clergy of their heavy burden, and the unconscientious of a cause for hypocrisy.

Their next step was to construct a new system of daily worship, and to order it to be said publicly in the church whenever it could be so done. On that famous Whitsunday in 1549 there was begun the order of daily Matins and Evensong, and for three and a half centuries it has been one of the glories of the English Church, and an immense blessing to the English nation. The moderation of a law that required two simple services daily, instead of seven or eight elaborate ones, has made it possible for the clergy, and for many of the laity, to say the Offices honestly. The rule of prayer satisfies religious souls, and yet is not so severe as to demand more than a clergyman can do.

The Choir Offices of the Book of Common Prayer created a new method of popular worship. The daily offering of the Eucharistic Sacrifice was continued under the new order just as it had been under the old. The reformers introduced only two measures of change in respect to the daily Mass, and these were to discourage a multiplication of Celebrations in the same church and on the same day; and to emphasize the communion aspect by requiring that there should be no Celebration unless there were communicants to receive with the priest. It was not intended to substitute Matins for Mass, but to add the Choir Offices to the Eucharist. The restrictions that were placed upon Celebrations were put for a definite purpose, and were intended to incite the people to receive Holy Communion frequently. A great abuse had prevailed for a long time in regard to the Sacrament, and people had been content with their Easter communion, making it serve for the whole year. The reformers were anxious to take this reproach from the Church of England, and in order to encompass their object they put certain rubrics in the Prayer Book.

One of these rubrics was evidently of a disciplinary character, and was intended to make the people ashamed of their neglect of the Sacrament. The priest was to vest and go to the altar on week days, and especially on Wednesdays and Fridays, and begin the Eucharist, but if there was none to communicate he was to stop at the Offertory, and, after saying a collect or two, was to dismiss the congregation with the Blessing. It was the intention of the Bishops to shame the people, and let them see that it was their fault if no Sacrifice was offered. The altar was prepared, the fasting priest was in his place, wearing the sacred vestments, but if the people would not receive he was compelled to stop when he had said the preliminary part of the service. It is to be noted that this restrictive rule applied only to ordinary week days. On Sundays and other Holy Days the priest celebrated as a matter of course, whether there were any to communicate or not. For although provision was to be made that at least one person should receive the Sacrament, yet if that person failed in his duty the Celebration proceeded. On ferial days the case was different, and a stringent rule decreed that "the priest on the week day shall forbear to celebrate the Communion, except he have some that will communicate with him." (This rubric was afterward rescinded.)

A careful study of the Prayer Book of 1549 gives one the impression that the authorities of the Church aimed at a reform of the Breviary rather than of the Missal. Indeed there was not much of the text of the Order of the Eucharist that could be changed, except the excision of some superfluous prayers of no great antiquity, and the Antiphons to the Introits. Some intricate and obscure ceremonies were abolished, and the Order of Communion was incorporated in the service; but beyond these modifications there was nothing changed that affected the laity.

The case with the Choir Offices was very different, for in their case the reform was really a revolution. The old order was set aside, and a new order established. The daily service ceased to be monastic, and became parochial; it was taken away from the exclusive use of the clergy, and given to clergy and people alike. This act of the reformers enunciated a new principle. It proclaimed the mutual and equal responsibility of clergy and people in the service of God. It introduced

intellectual effort into worship, combined instruction with prayer and praise, and thus united man's whole being, body, soul, and spirit in the service of God.

The change of the Church language from Latin to vernacular English was, of course, a matter of great importance, but that alone would not have imparted to the worship of the English Church the character that makes it unique among all religious bodies. The English Church, with its American and Colonial descendants, has, since the sixteenth century, recognized the priesthood of the laity by giving to them so large a share of the daily Offices, that without the co-operation of the congregation the worship seems formal and incomplete. No other portion of the Catholic Church demands so much from the people, and none gets so much. A congregation in a Greek or Roman church listens and looks, and prays individually; a Protestant congregation, of whatever name, sits and listens to the minister and the singers, but a congregation in an Anglo-American church takes an intelligent and audible part in every act of worship, whether it be of Eucharist or Choir Office, and whether the service be read or sung. This popular participation in public worship has created a new standard of devotion and the practical efficiency and spiritual quality of all forms of Christian services are being tested by it. This standard is recognized as that by which others are to be judged, and the Roman ecclesiastic or Protestant minister who wishes to meet popular approval, finds that as much as possible of the service must be given into the mouths of the people, in their own language. The liberal and progressive Roman clergyman gives his people hymns and the Rosary and the Litany of the Saints in the vernacular, and the Protestant minister introduces into his form of service certain elements from the Prayer Book, such as The Lord's Prayer, the Te Deum, the Creed and the responsive reading of a psalm.

The Book of Common Prayer furnishes the norm for intelligent worship at the present day, and is likely to do so for an indefinite length of the time to come. The merit of the book is admitted in its exquisite diction, its loftiness of devotional thought, its broad scope and inclusiveness, and its intellectual standard. The book has some faults, such as the present unfortunate arrangement of the parts of the Liturgy, and the omission from the text of some things that belong there, but there can be no dispute as to the merits which have been dwelt upon above, and which are so great that they would offset a great many more defects than the severest critic has yet found.

DIVINE SERVICE.

ONLY one of the Services used at Church has God as its Author, and is in this sense Divine. The Sacrament of the Altar was ordained by the Lord Jesus Christ Himself. He gave us one prayer—the Lord's Prayer—and told us, "when we pray" to use it. So, as He also gave us one Service, we may be sure that "when" we meet in church to worship God, we must put that service in the highest place (Acts ii. 42; xx. 7; 1 Cor. xi. 18, 20; Heb. x. 25).

The Divine Service has many names:—

1. The Sacrament of the Altar; because of the *place* where it is celebrated (S. Matt. v. 23, 24; Heb. xiii. 10).
2. The Sacrament of the Body and Blood of Christ; because of the *Presence* of our Saviour's Body and Blood on the Altar in this Service (1 Cor. xi. 27).
3. The Eucharist; because it is an offering of *thanks* and praise to God. This word is applied to the service in the Bible (1 Cor. xiv. 16; 1 S. Tim. ii. 1).
4. The Mass. It was thus called in the first Prayer Book of the Church of England after the break with Rome. The name was afterward dropped from the Prayer Book, but survives in such events as Christmas, Candlemas, and Lammas (1 Cor. xi. 26).
5. The Lord's Supper; because in it we *eat* the Flesh of Christ, and *drink* His Blood.
6. The Holy Communion; because in it we are *made one* with Christ, and Christ with us (1 Cor. x. 16).
7. The Liturgy; because it is the *Service* that God gave, and in which His Priests minister (Acts xiii. 2).

It is offered chiefly for four ends:—

- (1) For the honor and glory of God. (2) As an offering of thanks. (3) For getting pardon of sin. (4) For seeking help and blessing.

You *ought* to attend the church services often; you *must*, if you be a Christian, attend the Divine Service as often as you can. You must not choose the service you like best, or go to church at the time that is most convenient. Your duty is to ask when the Divine Service is used, and to attend it.

Problems in Worship—Music.

I.—RECOVERY OF THE RIGHT IDEAL.

PERSONAL observations carried on for a period of more than fifteen years from the standpoint both of choir-master and of parish clergyman, and in both city and country, under widely varying conditions as to material available for musical purposes, are the ground, on the part of the present writer, for the assertion that the ideal and liturgical relation between the musical part of the Church services and the liturgy as a whole is wellnigh lost at the present time.

This does not mean, necessarily, that music in the Service is being slighted, nor indeed is that the case. The assertion means that the clergyman and the choir-master are getting more and more widely separated as to that contribution which each makes to the service, and the result is something analogous to a composite photograph which is neither one face nor another but an incongruous blending of features with oftentimes grotesque results. The ideal is rather that of the mosaic in which the elements are harmoniously fitted together to make a perfect representation of a definite idea.

Perhaps an illustration from actual experience will make clear the thought which underlies the previous assertion. Some years ago the writer was associated as organist with a choir-master who now has a metropolitan, if not a national, reputation from his success in choir work, though he has published no work on the subject. As a musician no exceptions need be taken to his ability. When Palm Sunday came, a day which traditionally and in the arrangement of the Church Year has a unique position, the programme presented for the Sunday services contain not the slightest reference in hymn or anthem to the peculiar character of the day. If the writer's memory serves him rightly, the list of hymns included a Whitsunday hymn and one for the Lord's Day, appropriate for Eastertide, but not the remotest reference to the Passion, and the entire musical service had to be revised before the rector of the parish was satisfied. This excellent musician had not the slightest idea of subordinating his part of the service to the Church's part. The writer has known him to substitute a *Te Deum*, by Dudley Buck, for a chant setting of the *Benedicite* in Lent, and that during the reading of the Psalter, because two friends had come into church from a neighboring town and he wished to show off his choir. One has only to examine the service lists published in some of our city churches to find other equally striking examples of this kind.

An eccentric, but devout and churchly, organist has been overheard communing with himself during the reading of a long Scripture lesson at evening service to the effect that if he had the arranging of the service, he would arrange so that the lessons should always be very brief. To him and to many people, the service is regarded much as a string of devotions, prayers, lessons, and sermons, furnishing an opportunity for the introduction of a series of musical performances which are, to say the least, the most interesting and intelligible part of the service.

How often we find such exhibitions of bad taste as these: the bringing the processional hymn to a close at a verse of the hymn where the sense is incomplete—at a comma; the rendering of the *Sanctus*, as in the *St. Cecilia Mass* of Gounod where the words of the Prayer Book form, "Glory be to Thee, O Lord most high" are not sung at all; the saying of all the anthem parts of the Communion Office except the *Gloria in Excelsis* which is sung. We have heard a Whitsunday hymn sung after the Prayer of Consecration, the significance of a hymn at that point in the service, being apparently unrealized; we have known Goss's Anthem, "Christ our Passover," to be used for appointed Anthem in place of the *Venite* on Easter Day, regardless of the fact that the greater part of the words set forth in the Prayer Book are not in the Goss Anthem, which was never intended to be used in that place. And most of these liturgical solecisms are committed in churches where large sums of money are paid for the music, and no complaint is heard from clergy or congregation.

We repeat, then, that the right ideal in regard to worship-music has practically disappeared. The choir-master, or whoever has the authority, is ignorant or defiant of the fitness of music in connection with the Prayer Book; the clergyman is too much afraid of his choir, or himself too indifferent, to insist

upon propriety; and the congregation does not care, so long as they are entertained.

This sounds like a radical statement. Some will be inclined to quarrel at the strong language. But one who has heard the various complaints familiar to those who have had practical experience will realize that the matter has not been overstated. From one quarter will come an objection that the same chants are used Sunday after Sunday, from another that the same anthem is used morning and evening, from a third, that the *Te Deum* is not changed often enough, that such a hymn is too long, that such a tune is not "pretty," that this or that soloist is not allowed to sing a solo frequently enough, and so on.

I suppose very few who worship in our churches realize exactly what has been lost from our services by the degeneration in the perception of what the function of music in the service is intended to be. First of all we mention the loss of the chanted Psalms. They are the heart and soul of Morning and Evening Prayer, the very essence of these services, around which other portions of the office have been made to cluster. They antedate the *Te Deum* and the Evangelical Canticles, *Benedictus*, *Magnificat*, and *Nunc Dimittis*, and are the great acts of praise, both under the Old Covenant and the New. They were the hymns which our Lord sung. And they were never meant to be said, nor to be "musically rendered" by a few select voices. Yet the almost unknown experience in the Church in this country is to find the Psalter chanted. I doubt if a dozen choirs can be named where the regular portions of Psalms, as set forth in the monthly order, are sung even on Sunday. Often the chanting of the Psalms is only the giving of certain of the selections week after week or for the greater part of the time. It would be just as reasonable for the officiating minister to announce a hymn from the Hymnal, and then read it responsively with the congregation, as it is to pursue a similar course with the Psalms in our rhythmical Prayer Book version, retained largely because of its singableness. We propose to speak again of the feasibility of singing the Psalms, and only mention the matter here to point out what we have lost.

Again, we have lost the sense of what constitute the elements of a true hymn, to be used as an act of praise. A pious meditation in metre is not necessarily a good hymn for use in public worship, nor ought the tune to which an inferior hymn is attached be allowed to constitute desirability; nor the brevity of the hymn, nor any sentimental associations connected therewith. The objective element should predominate—the ascribing of praise to God, with but sparing reference to ourselves. The first person singular pronoun ought seldom to prevail, as it prevails in the Pharisee's prayer of thanksgiving. One has only to study the great Latin hymns to discover how far modern hymn writers have lost the art of composing true hymns.

Again, the fad for choral services has led to the monstrosity of versicles rendered by the officiant saying his part and the choir singing the response, the clergyman reading the prayers and the choir singing the *Amens*, the Priest saying the Commandments and the choir singing the *Kyrie*, while the congregation refuses to commit itself at all in the matter. And in the same category belongs the custom of reading the Psalms responsively and singing a Gloria at the end.

The practicability of regaining the lost ideal of the place of music in our services will be considered in further papers. Enough has been said, we hope, to show to any one who realizes what the Liturgy of the Church stands for, that we have fallen rather low in practice. The blame is to be pretty generally divided among clergy, choir, and congregation, and at least two out of these three factors must be converted before improvement can be looked for, and the second on this list is the hardest factor to deal with.

The ideal which ought to be aimed at is the production of a finished and harmonious round of prayer and praise in which the latter reflects the tone of the former, and remains impersonal and subordinate, so that no one departing from the church will say, what a fine choir you have in your church, nor, how beautifully that organist plays, but, what a magnificent service we have taken part in.

We have been present on occasions when exactly this effect was produced, but such occasions are rare.

A. W. J.

Editorials and Comments

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OUR STRENGTH IS TO SIT STILL.

HERE can be nothing so dangerous to any cause as panic.

It was no doubt the great panic caused by the awakening to the corruptions of the Church which made possible the Reformation. Nothing but the unreasoning power of panic can excuse the excesses of the Gordon riots. Nothing but the panic, caused by the raving of Sir William Harcourt and of Capt. Cobham and of the highly respectable Mr. Kensit, can explain the pitiable spectacle now presented by the Episcopate in England refusing to protect some of the best of the clergy from popular clamor, and yet ashamed or afraid to drag them before the courts to satisfy the rabble.

For us, in this land of freedom, it is hard to understand how such things can be tolerated as are put up with in England. Here, should Mr. Kensit and his followers attempt anything of the kind they have repeatedly carried out in England, they would soon find themselves in jail. In this opinion we are not merely theorizing, but are stating a fact.

Some years ago, in a well-known parish in Philadelphia, the Protestant opposition determined that on a given Sunday they would interrupt the service. The rector, having heard of their intention, wrote a note to the mayor of the city, asking him to send policemen in citizens' dress to be ready to make arrests in case of necessity. The policemen were sent and took their places in the congregation. Before the service began, the rector sent for one of the ring-leaders and told him what he had done; that he had given directions to some of the gentlemen of the parish to call the police on the display of the least misbehavior, and that as soon as the service was done he himself would go to the magistrate and swear out warrants for their arrest. It is needless to say that this entirely put an end to any demonstration, and that during the long litigation that ensued upon other points, and in which eventually the Rector and High Churchmen were entirely triumphant, there was no attempt in any way to interfere with the performance of the services of the Church.

Why Mr. Kensit is not excommunicated by his Bishop as a profane brawler, in accordance with the canons of the Church of England, we cannot imagine, unless it arises from the fact that the Bishops are in a state of panic, fearing lest by a popular display of Protestantism (so-called), they may lose their seats in Parliament.

Some persons on our side of the water have been trying to introduce this panic to our American Church, but (thank God!) thus far entirely without success. We have no fires of Smithfield to harp upon, and the fires that have here been kindled to consume human flesh have their source, not among Roman Catholics, but among Puritans, who once had a passion for burning old women!

But we are told by others that there is cause for great alarm, arising from the statistics of the state of the Church for the past year; that the number of baptisms is unsatisfactory; the number of persons confirmed still more so; that the falling off in the number of those seeking for Holy Orders, betokens coming destruction, or at least great weakness, etc. And so, unintentionally a panicky state of feeling is engendered. When such a feeling takes possession of Southern nations they overthrow a dynasty, or at least put two or three generals to death, to satisfy the demands of the people. But among Anglo-Saxons such has not usually been the course pursued. We do not look around for a victim, and then find satisfaction in his death for faults that are often quite as much our own as his; but we make an examination of the state of affairs, calmly and patiently, and when we have discovered where the real fault lies, we go about correcting it without delay.

To those in the Church who feel alarmed by the published statistics we earnestly commend this truly excellent way. Personally we feel no such alarm and think that from every point of view, when the matter has been rightly digested the results are satisfactory.

THERE is still another set of alarmists who say that the whole Church is "honeycombed with unbelief;" that even the Bible, the very written Word of God, is assailed, and not only its sacramental mysteries denied—as they have been by all true Protestants from the Reformation until now—but even the truthfulness and trustworthiness of the narrative is denied, so that, to many, Hume or Gardiner are more reliable in their histories of England, than the Holy Evangelists in their lives of the Lord Himself. We are far from minimizing the danger of allowing heretics or infidels to serve, unrebuked, often applauded, at our altars, but we are for all this distinctly of opinion that one swallow does not make a summer; that one Unitarian Minister making an address at the laying of the foundation stone of a new church in Massachusetts does not commit the whole American Church to Unitarianism, and that the ordination of Dr. Briggs to the priesthood does not injure the fair fame of the Church so much as it does the reputation of those who directly or indirectly assisted in bringing about, or who condoned that sad blunder. The Church herself tells us that even those composing her General Councils are erring and fallible men; and if this is the case, surely we need not be astonished if for one cause or another, some unfit persons get admitted to the number of the clergy. But to raise a panic, to endeavor to raise an excitement, would seem to be the worst thing possible. What is needed is careful and prayerful effort to instruct the ignorant, and to arouse the careless, to awaken the slumbering; that the Bishops may refuse to ordain, the clergy refuse to present, the laity refuse to receive, unworthy persons.

We see no cause for panic or alarm, but every cause for rejoicing. The recent additions to the House of Bishops are almost without exception such as to make sound Churchmen thank God and take courage. Not a week passes which does not bring the record of some growth in the spirit of reverence and holy fear. The sacraments are day by day more frequently and more devoutly ministered to ever increasing numbers of the faithful. If amid so much to encourage us and to thank God for, there are, as there must ever be, some drawbacks, some causes for alarm, we should remember that after all, "the battle is the Lord's"; His is the cause, not ours; and while for a time He may seem to sleep, and the waves may swell around us and the tempest roar over our heads, yet He that keepeth ward over Israel slumbers not nor sleeps; and when His hour is come, He will arise and will say to the winds and waves, "Peace be still;" and there shall be a great calm.

THE SITUATION IN SOUTH AFRICA.

MR. JOHN HAYS HAMMOND, who will be remembered as the single American among those implicated in the Jameson Raid of 1895, is the author of a brief paper in *The Outlook* for January 27th, which in brief throws much light upon the question of the rights and wrongs of the two parties to the South African contest.

No doubt this question is not at the present time pressing, for the reason that the Boers took the matter into their own hands when they issued the ultimatum which was in effect a declaration of war. No doubt, to both parties to the conflict, all questions of theory or responsibility are for the present shelved, in the immediate and pressing necessity for military success.

To Americans, however, who have no immediate and pressing interest in the outcome, and who look upon the contest possibly from an unprejudiced standpoint, the prior question as to right is not even now wholly ignored. And since Senator Hale took it upon himself very recently to express publicly on the floor of the Senate, the opinion that nine-tenths of the American people sympathize with the Boers, it may not be unprofitable to examine very briefly the question from the standpoint of right and wrong.

Mr. Hammond's relation to the Jameson Raid has been stated before this. He was one of the committee in the Transvaal which planned the overthrow of the oligarchy, falsely termed a republic, and arranged with Dr. Jameson, who was then the administrator of the South Africa Chartered Company, to come with allies from the British colonies to the Transvaal border at the call of the reform committee, in order to assist them, if necessary. The attempts of the committee were not largely different, apparently, from those by which the monarchy in the Hawaiian Islands was overthrown only a few years previously. Mr. Hammond disclaims absolutely any intention on the part of the reform committee to cause the annexation of the Boer states to the British Empire. The plans of the committee involved merely the setting up of a democratic government which should represent the people without regard to nationality, instead of the Dutch race alone.

The story of how these plans were frustrated by the premature movement of Dr. Jameson, has already been told. The latter advanced with a small army of followers from the British colonies, into the soil of the so-called republic, and thereupon the whole attempt at reform was at once frustrated. Mr. Hammond traces tersely and concisely the grievances under which the Outlanders, or foreigners resident in the Transvaal, labored. These also have been frequently stated before, and we need not enumerate them.

It is when we come to the question of the conference between President Kruger and Sir Alfred Milner, the British Lord High Commissioner for South Africa, that the negotiations on the part of the British government appear to have been so unfortunately conducted as to have given ground for the impression which no doubt existed, that the Imperial Government was making demands upon the Transvaal which were inconsistent with the guaranteed independence of the latter in domestic affairs. Instead of addressing themselves to the immediate grievances under which British subjects in the Transvaal labored, Her Majesty's representatives undertook to suggest with a force almost amounting to a requirement, that an electoral reform should be exacted in the Republic by which the Outlanders should be able to obtain redress by ballot. No doubt this reform was an excellent one and ought to have been carried out. The fact remains, however, that it was entirely outside the province of the Imperial Government to make suggestions with regard to so purely domestic an affair as the exercise of the franchise in the African republic. This mistake was repeatedly pointed out by many of the English papers at the time, among which was notably *The Guardian*. The position was repeatedly taken, that if the matter of the franchise was to be alluded to in the discussions at all, it should be carefully pointed out that Her Majesty's government was not insisting upon the granting of a franchise to British subjects *per se*, but merely mentioned the matter as a possible means of redress for other real and actual grievances on the part of British subjects. In other words, the grievances were a legitimate cause for strong diplomatic protest on the part of the Imperial Government, but the requirement as to franchise was not. When, therefore, the British Lord High Commissioner appeared to lay large stress upon the requirement for an extended franchise, upon which the deliberations largely hinged, he put Her Majesty's government technically in the wrong. The question of the franchise should

have been suggested simply as making unnecessary the discussion of the real grievances of British subjects, which it was the duty of Her Majesty's government to redress. Given the franchise, the grievances would no doubt have adjusted themselves. Without the franchise, they were a proper subject for redress by Imperial demands. The franchise itself was not.

In our own opinion, this diplomatic error, if such it was, is largely responsible for the failure of the American people to sympathize as deeply as to our minds the rights and wrongs of the question require, with the British side of the controversy. To desire Boer supremacy in South Africa, is to desire a backward step in the march of civilization; and, moreover, we regard it as a desire for the impossible, for we regard him who would attempt to stop the progress of the human race as one who places himself in the road of the modern Car of Juggernaut.

Yet we cannot feel with Senator Hale, that in spite of the diplomatic blunder, which appears to us to have been committed by the British Commissioner, acting, no doubt, under the inspiration of the Colonial Office, the sympathies of the American people as a whole are with the Boers and not with the English. The American people are a people made up of representatives of all the races of the globe. If Irish-Americans are hostile to the British side of the conflict, they learned their hostility before they came to this country, and it has in nowise sprung from a consideration of the questions lately at issue. The same may be said of Germans or other non-English settlers and their descendants. The prejudices of Europe have not been obliterated by the transplanting of emigrants to this country.

We feel that the British government deserves the sympathy of the American people, not only, or chiefly, because she showed us courtesies in our recent conflict, but because on the whole she represents right, civilization, and progress, in her present unfortunate conflict with the Boers; notwithstanding at some stages of the previous diplomatic relations, sufficient care may not have been taken to place the Imperial Government always beyond the possibility of technical, unwarranted interference in the domestic affairs of the Transvaal.

EDITORIAL NOTES.

WE desire to note with commendation the honorable conduct of the Rev. Dr. Madison C. Peters, who, after many years service as pastor of the "Reformed Church" in New York, has now resigned his charge and will join the Baptist denomination, because of his conviction, after "two years of prayerful meditation and consideration," that the Bible does not permit the Baptism of Infants. We commend this divine, not because we have any sympathy with the intellectual position in which he finds himself, but because we have much sympathy with the sense of honor which leads him to abandon a pastorate in which he is obliged to teach as facts, such things as he no longer believes. Unhappily there are a number of cases, even in our own communion, where such a sense of honor does not appear to characterize even clergymen.

In this connection we quote from *Church Defense* the following declaration, which, according to the constitution of the Union Theological Seminary, must be subscribed to by every professor in that seminary. It will be recalled that at present one of our own clergy occupies a chair in the faculty:

"Every member of the faculty shall, on entering upon his office, and triennially thereafter, or when required by the board, so long as he remains in office, make and subscribe the following declaration in the presence of the board, viz:

"In the presence of God and of the Directors of this seminary, I solemnly affirm that I believe the Scriptures of the Old and New Testaments to be the Word of God, the only infallible rule of faith and practice; that I receive and adopt the Westminster Confession of Faith, in all the essential and necessary articles thereof, as containing the system of doctrine taught in Holy Scripture; that I approve of the principles of the Presbyterian Form of Government; and that I will not teach anything which shall appear to me to be subversive of the said system of doctrine, or of the principles of said Form of Government, so long as I continue to be a professor in this seminary.

"If any professor shall refuse, at the stated time, or whenever required, by the board, to repeat the above declaration, he shall forthwith cease to be a professor in the institution."

AS WAS announced last week, the Rev. Chas. H. Bixby, rector of St. Paul's Church (Kenwood) Chicago, tendered his resignation as rector of the parish, which position he has held for twenty years. With the burden of advancing years upon him, he felt the necessity of less care. The vestry, in accepting the resignation, at once elected him as *rector emeritus* with an annuity of \$1,500. This was a graceful act, and is worthy of all commendation. How much less dread there would be of the "dead line," if such courteous treatment was the rule rather than the exception.

It is a pleasure to learn that the Western Theological Seminary has for the first time conferred the degree of S.T.D., selecting for the purpose two of its graduates, the Bishop of North Dakota and the Bishop Coadjutor of Nebraska. With the higher ideals which now prevail, and which prevent many from accepting degrees from institutions which have only a legal, but hardly a moral right to confer these degrees, it is almost necessary that our theological seminaries, which of all institutions ought to be considered as the most desirable sources for degrees in theology, should recognize such of their graduates as rightly deserve these high honors. Bishop Edsall and Bishop Williams are both eminently deserving of these degrees, even aside from the *causa honoris* which may have been the immediate cause of their being conferred. We think it likely that no other theological seminary can have graduated so many future Bishops in so short a time after its foundation as has the Western Theological Seminary.

ST. MATTHIAS' DAY (February 24th) is the twenty-fifth anniversary of the consecration of the Bishop of Western Michigan. Bishop Gillespie has so widely identified himself with everything that is good in public affairs in Michigan, and particularly with regard to the efforts looking to reform in the penal laws and institutions, that to a more than usual degree he may be said to stand as an ideal citizen in his relation to the State, as he has also proved himself to be an able and efficient administrator in the affairs of the diocese.

THE FAMILY FIRESIDE

VIRGINIA'S AIR CASTLE.

BY IZOLA L. FORRESTER.

CHAPTER XVI.

THE only one on the other side of the lake who knew the true state of affairs, was Madge Ferrall, and all day Tuesday she was thoughtful and expectant. But it was dreadfully hard to keep a secret. She talked to Virginia and read to her all the morning, but never a hint of the wonderful thing that was to come to pass did she breathe.

It was so lonely at the Castle without the children. The boys all went down to the river fishing, and of the girls only she and Virginia were left. Madge was sitting on the veranda, while Virginia slept, wishing with all her heart she had some one to tell her secret to, when Mrs. Ferrall's soft voice called up from the dining-room.

"I wonder who wants to take Mollie's wheel and ride to town for me to get some cocoa and yeast?"

It was just what she had been longing for, and before one could have run as far as the camp and back again, Madge was on the bicycle, spinning towards Ottawa. There was only one person in the world that she could tell, and that was Tony. If she had told her mother, the latter might have thought Mr. Hardy ought to know of Dick's coming, but Tony would never breathe a word to anyone.

Mr. Hardy glanced up from his private room, as the little figure paused an instant at the door to speak to him.

"How are you, Brown Eyes," he said heartily, rising to shake hands with her, as if he were one of the boys, instead of president of the bank. "Rode all the way from the castle this warm day? Well, well. Go get Tony, and run over to Botsford's and get some ice cream to cool you off. Tell Virginia I will be down to see her to-morrow. I want to have a glimpse of your new waifs."

Madge blushed, and a guilty conscience made her heart beat fast as she thanked him, and passed on to where Tony sat at his desk.

"Ice cream;" Tony smiled contentedly. This was a splendid surprise right in the midst of a day's work. He rose to get his cap, and then said suddenly, "Oh, wait a minute;" and took something from the desk drawer, and they went out of the bank and over to get the ice cream.

"Tony," said Madge as they were seated at one of the little tables, "I've got a secret."

"So have I," returned Tony, quickly, a few wrinkles puckering his forehead. "I only got it this morning, and I've been wishing you would come. You tell first."

It seemed like the old days when they were little and used

Four other living Bishops also celebrate anniversaries of their consecration on that day, namely, Bishop Thompson of Mississippi, Bishop Worthington of Nebraska, Bishop Nelson of Georgia, and Bishop Johnson of Los Angeles.

The following day is the anniversary of the death of Bishop Seabury.

FROM the start the Editor makes the rule that all letters to the Editor published under the head of Correspondence must be signed by the actual name of the writer. In this department, where custom permits a wider range of comment than elsewhere, the writer must assume the full responsibility for his opinions. No one, however, may claim a *right* to the insertion of any letter, here or elsewhere. This we assert plainly, because correspondents sometimes demand the appearance of their letters as a right. Letters to the Editor, when so intended, will be printed only when, in the Editor's judgment, their publication is desirable.

A CORRESPONDENT writes: I went one day into one of the London East End churches to say a quiet prayer, after which I passed up the nave to look at the altar. As I stood I was approached by the care-taker, a woman, who confided as follows:

"You know, sir, they says as 'ow we're 'igh Church 'ere, but, sir, we're not 'igh, we only keeps the *rosbucks*" (rubrics).

So Lady Wimborne's donkey is not the only animal that figures in London Churches!

to tell each other secrets, but Madge unburdened her mind freely, and when she had finished, Tony's brow cleared.

"Then it's all right," he said, "and Dick's coming home."

"Yes," Madge replied, "but there's something that Mollie can't find out. Something worse than all, and Virgine won't tell us."

Tony laughed, his brown eyes twinkling with merriment.

"But I will," he said. "I know all about it, and your secret clears mine all up. You know my desk is an old one." He bent forward across the table and spoke lower.

"Well, this morning, I was clearing it all out, just before you came. Took out all the drawers, and dusted them, and even got down underneath and brushed all the dust out."

Madge shook her head. Her ice cream was melting, but she had forgotten all about it.

"Go on, quick," she said eagerly.

"Why, I found this, pushed away up under the desk. It had been in the drawers some time, and got pushed through at the back of the desk and the frame work that holds drawers. And there it is."

He laid a soiled, crushed envelope on the table. It was sealed and written on it was the name "Dick Hardy," and underneath was written in Mr. Hardy's hand writing, "Deliver at once to bank."

"Well," asked Madge wonderingly, holding the envelope up to the light; "There's money in it!"

"Of course there is," Tony returned, eagerly. "Don't you see it all? Dick used to have my desk and run as messenger the same way I do. I often carry money for Mr. Hardy, and Dick must have lost this."

A light broke over Madge's face, and she drew in her breath quickly.

"And they must have thought he took it," she said in a low, hushed tone.

Tony nodded gravely, and there was silence between them for a few minutes, then Madge said resolutely, pushing away her half eaten dish of ice cream:

"Come back to the bank and tell Mr. Hardy."

It was only a minute or two later when the two walked into the bank and over to the president's private office.

"Back so soon?" he asked, glancing up kindly, but his expression changed when Tony took off his cap, and laid the old envelope on the desk.

"I found it when I was cleaning out the desk, sir," in his manly, straightforward way, and then they waited while Mr. Hardy drew out the precious enclosures. His face was white and set, as he looked at them, and was silent. Then Madge, with her old, gentle tact, stepped to his side.

"Dick's coming home, to-night," she said softly. "Mollie and Blossom have gone after him to Chicago."

The president rose to his feet, tall and dignified, and looked down at the two pair of earnest brown eyes looking up at him.

"Are you sure?" he asked, and his voice was unsteady and hesitating.

"Sure!" exclaimed both in one breath, and Mr. Hardy turned to his desk.

"Let us go to Virginia," he said as he slipped the envelope into his inside pocket, and all three left the bank for Bonnie Castle.

CHAPTER XVII.

If Dick's heart failed him when the steamer entered Oneida Bay, at least he did not show it. Quiet, a trifle pale, he stood beside Mollie and Art, and watched the great dark bluffs shape themselves in the gloom.

"That's the Castle, up there," Bobbie said; "there on the bluff where the lights are. But all the folks are down on the dock. Hello, Jerry!" he shouted, making a speaking trumpet of his hands; and as a black shadow on the edge of the dock promptly executed a war dance, Dick felt that he knew who Jerry was anyway.

Mollie scanned the group on the dock carefully, but it was too dark to distinguish faces, and she gave up the attempt.

"Perhaps Virgine did not feel well enough to come down," as the boat was made fast to the piles, and they turned to go below.

Dick's face was a study. He dreaded the meeting with all his heart, and yet he longed for it too. Sister Dorothy's last words as she clasped his hand, recurred to him.

"Be brave and true, and all will be well;" and he held his head higher as he followed the others down the cabin. But just as he reached the companion way, some one came up quickly, only raising his hat to Mollie, and on past the boys until he reached the stranger.

"Dick!" was all he said, as he stretched out his arms, and Dick, self-reliant, nineteen year old Dick, went straight into his father's embrace as willingly as Virginia herself might have done.

Blossom caught a glimpse of the meeting, and rushed down the stairs like a scared rabbit, only to meet Virginia face to face, and at sight of her eager, longing eyes, he forgot his sudden shyness and went back.

"Scuse me, gen'l'mun," he said with dignity, "but Miss Ginyer's waiting below."

It was a great night at the Castle. There was a delicious supper served by Miss Pugsley, dressed in her best black silk, and after much persuasion, Bobbie, as second hero of the occasion, was prevailed upon to make a speech, much to his pleasure.

"Ladies and gentlemen," he began impressively, with one hand in his coat like a picture of Patrick Henry; "This is a joyous and suspicious occasion."

"Auspicious," cautioned Jerry in a stage whisper, but Bobbie waved the correction aside airily.

"And after wandering in a far country, the prodigal has returned, and lo and behold, it turns out that he is no prodigal, but a well beloved son. Blossom and I did it. For further particulars see next issue of the *Comet*, price five cents, for sale by all newsdealers."

"Here, here!" shouted Jerry, and there was much applause, while Mr. Cherritt bowed and smiled.

"We have no fatted calf," he went on; "at least, we have one, but he declined being cooked, didn't you, Art?"

And he smiled in Arthur's direction.

"Also, we have a turkey, but there lives not the hand that will sever Benjamin Franklin's head from his noble body while I live. But it is a feast, nevertheless, and this happy reunion is only another example of what marvels are brought about by the Excelsiors with the valuable aid of the S. D. S. Long may we both flourish and bring waifs over to be made clean and happy. I move right here and now that Dick Hardy be elected a member of the Excelsior club. All in favor say Aye quick, or I'll—"

"Aye, aye," came a hearty chorus, and Bobbie sat down.

That night Mr. Hardy spent at the Castle, and very little sleep did he or Dick or Virginia get, for they sat up and talked nearly all night, and the next day Dick sent to Chicago for his belongings and a telegram was despatched to Mrs. Hardy.

So began a new era for Virginia; and day by day through the beautiful summer she grew stronger and happier with Dick ever ready to give her every care and attention. Week after week the children passed back and forth, and the girls and boys learned the great lesson that makes life brightest, to find one's happiness in another's joy and comfort.

Along in August, Sister Dorothy herself came from Chicago to spend a week at Bonnie Castle, and the fame of the beautiful home was carried back to the dark places of the city by the children, as if it were a bit of heaven upon earth.

And finally, when the closing week came, and it was time to bid the bluffs and lake Goodbye until another year, Mr. Hardy said that henceforth he would support Bonnie Castle always, for the sake of his own waif whom it had brought back to him.

One by one the boys drifted away, Jerry, Lloyd, and Bobbie to college, David and Tony to far off Cuba, shoulder to shoulder as brother soldiers under the Stars and Stripes, and Arthur decided that his place was beneath another banner, the banner of the Cross.

And Dick? Up on the bluff not far from the old handsome home, there stands another, the home of the eminent artist, Richard Hardy, and his wife, Mollie, gay, true hearted Mollie, with her merry laugh and red curls, and the proudest person about the whole home is Blossom.

"Case we did it, boss," as he said when Bobbie, a full fledged college graduate, came back to have a holiday at Ottawa. "If we hadn't gone over to Chicago—"

"Yes, who told you all about it?" called a merry voice behind them, as Mollie came into the room with Dick and Virginia. "It wasn't anybody's doing. It just happened. Only I tell you what made us all the good sensible people that we are, and straightened everything out."

"Hear this humble minded creature talk," cried Bobbie; "Good sensible people. Speak for yourself, Mary."

"Well's it's so," retorted Mollie, with a flash of her old impulsiveness. "And it was Virginia's air castle that did it all, dear old Bonnie Castle."

"Hurrah!" said Bobbie. "To be continued in our next issue of the *Comet*, price five cents, for sale by all news dealers. Long live Virginia's air castle, and its waifs."

(CONCLUDED.)

[Serial stories for adults will in the future be published instead of those for children. In the next issue we shall have the pleasure of beginning a new love story of exceptional interest entitled "Belmont; A Tale of the New South," from the pen of Miss Virginia C. Castleman, author of "A Child of the Covenant."]

THE GIANT'S AWAKENING.

A DREAM-STORY OF THE TWENTIETH CENTURY.

BY L. L. ROBINSON.

IT was long ago, in the misty dawn of the early ages, and while Earth still was young, that a strong, beautiful Babe opened his eyes in the silent chamber of a shadowy cavern.

He was quite alone, and all was still, save when some slumbering Echo stirred in its sleep, awakened, perchance, by the fall of a restless stone; and this, perhaps, it may have been which awakened likewise the sleeping Babe.

With eager, questioning gaze he looked about him; but neither father nor mother could he discern bending o'er him; and finding himself thus cradled only in the heart of Earth, closer he nestled to her, whispering softly: "Thou art my mother," while Earth fondly drew him close, proud, indeed, to claim him as her first born son.

It is not strange, therefore, that with so great a mother to tend and nurture him, the noble Babe grew apace, grew and strengthened with her growth, holding communion so close and constant, that every feature, every secret of her being became familiar to him, till, like many another mother and son, she it was who could look up to him, towering above her in stature and wisdom, rich with knowledge learned from her, but wielded with power she ne'er had dreamed of.

Thus, little by little, the Babe became a youth, the youth a Giant, grave, thoughtful, almost to sternness, yet wise, gentle, and benevolent. One thing only seemed wanting in the full joy of his expanding life: ignorant wholly of whence he came, ignorant of the father who had given him being, all his knowledge, his every aim and ambition was bound within the narrow sphere of his mother Earth, and ceaselessly he yearned for knowledge wider yet, for wings to soar to spheres beyond.

It is true, all that she had was his. In his hours of play freely he roamed amid her gardens fair, mid field and forest, till every blossom, herb, and tree, was known to him, and every law of Nature.

When the grim mountains baffled him with their stony

silence, fearlessly he crushed their rocky ribs like egg-shells in his hand, and laying bare their rugged hearts, read at will their story.

Unsatisfied with riding merely the waves of the restless ocean, dauntlessly he dived beneath, and in its moss-draped chambers deep gazed on things long buried there, and brought to Earth rare treasures with which to enrich her stores.

Gazing aloft on the dome of night, with eyes as patient as the sleepless stars, he lifted high his towering head till he might count the whirling orbs, calling them by name as pleased his fancy, smiled at the meteors in their fitful play, and noting the comets in their wandering flight, followed fearlessly, and tracked their course through boundless space.

With brow uplifted thus above the clouds, joyously he revelled in unfading sunlight, gazing undazzled on the god of day and reading on his visage fair, deep furrows hidden from the eyes of men. But mist and vapor to him the darkest cloud, but empty threats its fiercest muttering; for him the lawless winds were winged steeds, noted and timed in their headlong race.

Long, to him, the lightning's play was but the pyrotechnics dear to youth; but as the ages passed, slowly within its dazzling gleam he discerned a power marvellous, and because mysterious, all the more it drew, and fascinated, till, as with a flash of its own light transcendent, its secret gleamed before him, and like a captive strong disarmed, straightway became his servant. Beneath the torch now held to light his path, darkness became luminous, distance shrank annulled, and at its touch silence thrilled in waves of sound.

Ah, Giant wonderful, mightiest son, indeed, of Earth, to whom all things earthly yielded homage; yet, all beyond, alas, but darkness still, all unanswered yet the query, "Whence came I? Whither tending?"

One day, weary with unresting labor, within a valley's peaceful shade he cast himself upon his mother's breast, and with his head pillowed on her heart, he whispered:

"Mother, I would know more of him long sought in vain; he whose power and wisdom exceeding mine by far, must claim my love and homage. Ever more yearningly turns my heart in quest of him; for oft as I gaze upon the vault of heaven, I seem to catch the radiance of his eye amid the starry host; the pulsing breeze is as his breath upon my cheek; the ocean's murmur the echo of his voice. Yet, reaching forth my hand, I find him not, nor straining eye nor ear, I seem to see, to hear him. What shall reveal him to me, what bring him near, this author of my being, whose very name I know not?"

"His name? My child," earth answered low, her great voice growing tender, "that Name, alone, once known, reveals the tie that speaks thy heritage. Is not thine own name Science? Know, then, His Name is Omniscience. Great son, in truth, art thou of One as greater yet than thou as e'en His name proclaims!"

"Ah, Mother," the giant-son replied, his deep eyes glowing, his heart new thrilled with words now newly comprehended, "the Name you speak answers the aspirations of my being as fills the mighty tide each waiting crevice of the thirsty land. But tell me how my quest, long balked and baffled, may find this glorious Author of my life, 'Omniscience;' that with my hand fast clasped in his, I may rise to power and truth till now denied me."

"The path is short, my Child," Earth made reply, "and yet to thee most difficult, for thou must stoop to find it. When thou shalt indeed have learned thy limitations, thy ignorance, and thy littleness, and, knowing thus *thyself*, shalt seek Him, a child in darkness groping for the light—then only, shalt thou find Him."

Great Science rose, and then, with eyes uplifted above the silent stars, lowly he knelt, and whispered yearningly:

"O Thou mighty One, Omniscience, dwelling in light eternal, look on Thine Earth-born child seeking Thee in darkness. Reveal Thyself in all Thy power; and clasping my hand in Thine, lift Thou me up, that henceforth my walk may be with Thee, till Thou art known in me, and I in Thee!"

And even as he knelt thus with uplifted gaze, lo, a ray of light intense, aglow with that power by his own hand unveiled, flashed through the darkness twixt Earth and Heaven, rending as it were, a mighty veil asunder, and in one swift revelation, Science beheld and recognized his Father's face—beheld, and prostrate fell upon his mother's breast!

Then, as with the sound of a mighty, rushing wind, a Spirit, strong and beautiful, drew near, hovered for a moment over the inanimate form, stooped gently, and breathed into the soulless body the breath of life; and Science awoke—a living soul!

THE CARE OF INDOOR PLANTS IN WINTER.

THERE is something very provoking in the sight of a plant which has for weeks or months looked well and handsome beginning to look sickly and ill, and even dying. This is often the case when winter comes, and there is no other place for plants but the sitting-rooms. Why is this? Because it is generally considered that plants in winter only want water once or twice in the week, and this being given on stated days, they need no more care.

This is a grievous mistake; all plants should be looked at every day, and if the pot give a hollow ring when rapped sharply with the knuckles, then give a good quantity of luke-warm water, not cold, but a trifle warmer than the atmosphere of the room in which they are. If the pots are stood in saucers, go round about twenty minutes or so after watering and empty them of the water which has run through, as it is injurious to the roots for the water to be left.

Hyacinths and Narcissi, etc., can be grown altogether in water, and make pretty room decorations in china bowls, with moss round the bulbs. Generally speaking, plants that grow in rocky, unsheltered situations naturally, or in countries where long droughts occur, or those with hairy foliage and thin leaves, also hard-skinned, succulent plants, require little water; while tough, broad-leaved varieties require more moisture in the atmosphere than at the roots. Fibrous-surface roots, as a rule, indicate the ability to flourish with little moisture, while plants with roots growing directly downward, or succulent roots of thin-leaved plants need quantities of water.

Plants will suffer less from not having enough, than when too liberal a supply is given.

When plants are making new shoots give plenty, but as soon as the shoots are developed water sparingly, or they will continue to grow and no buds will form, in consequence of all the strength going to support the young shoots. All plants require a rest, and during that time want little water. Keep all decayed leaves, etc., cut off and cleared away, as they will often cause mildew.

Many plants, such as Aspidistras, Indiarubber, etc., like their leaves sponged with tepid water now and then.

All flowering plants, as well as some others, need to be grown as close to the glass as possible. A sunny window is necessary to flowering, and if all cannot at the same time be indulged, they should take it in turns, and their owner should see fair play, so that all have an equal chance of coming to perfection. Palms, or the Aspidistra (Parlor Palm), and a few others, will be content in a shady corner, but will be very grateful, and will repay the trouble of now and then lifting them into the sun.

Plants grown in a window want constantly to be turned round, so that they may grow straight and even, and all the blossoms come out evenly; this is especially noticeable in Hyacinths, for if one side at a time only is out, it quite spoils the beauty.—*Selected.*

THE CARE OF THE HANDS.

THE flesh at the root of the nail should be loosened and pushed back with an ivory blade or dull-pointed steel. It is easily done after soaking the fingers in tepid water for about twenty minutes. This will disclose the half-moon, which, in most cases, is nearly or quite covered, which adds greatly to the beauty of the hands. A manicure has a tiny pair of scissors, which are made for the purpose, with which he cuts away all the superfluous flesh at the roots of the nails, after rubbing them back. When the nails are in good condition, a few minutes' care and attention daily will keep them so. Every time the hands are washed the flesh should be pushed back with the towel, and a very few minutes' rubbing with chamois skin, with powdered pumice-stone moistened with sweet oil, will polish the nails. The finest polish is said to be given by hand polish, which the manicure gives to a pair of hands by an hour's polishing. Water can be easily softened with a few drops of ammonia, or, what is better, a small piece of lump borax; warm water, into which enough borax has been dissolved to make the water feel a little slippery when pressed between the thumb and finger, is very good for washing the hands. Many people who do not work wash the hands but seldom. The day's accumulation of dirt is allowed to remain on the hands all night. Upon arising, the hands are washed in cold water. The possessor wonders why, when she does not work, her hands are not white.—*Selected.*

The Church at Home

THE CHURCH OF ST. JOHN THE BAPTIST, SAN JUAN, PUERTO RICO.

CHRISTMAS services passed away amidst all the climatic environments of a tropical isle. There was no snow nor ice, sleds nor skates; no Santa Claus until the Epiphany, when the Puerto Rican children hung up their stockings and put a box of green grass out on the verandas for the three horses of the Wise men!

The communicant list is increasing, also the congregation, as visitors—tourists and permanent residents begin to come down from the States. The best type of the English-speaking race—Americans, Englishmen, Puerto Ricans, and colored people—are seen each Lord's Day in the rooms of the "Ateneo." There is no more representative congregation on the entire isle, the Episcopal Church taking the lead to that extent.

A confirmation class of adults to the number of ten or twelve are in both present and prospective training, and waiting the expected visit of the Bishop of Chicago, or some other Bishop. Fifty new chairs have just arrived, fifty fresh Prayer Books and Hymnals, and a few Spanish Prayer Books from the N. Y. P. B. Society, of which the missionary makes excellent use as tracts. They are being asked for constantly. He would like more of them.

There have been of late some precious gifts. From Boston came two altar cloths of green and red. Colonel John Van R. Hoff, U. S. A., and wife, gave a beautiful new brass cross "*in gratia*" to replace the very good wooden one brought from St. Barnabas', Chicago. The wooden cross will likely continue its mission at Awoya, where lay services are now held. Three lay readers have already been licensed on the island.

From Chicago there came a superb Oxford Bible, two altar books, two alms basins, all of which, added to two beautiful candlesticks previously donated, were the gifts of Mrs. D. R. Brower; the missionary family was remembered from the same source. One large alms basin came from Miss Ellen L. Bradley. The offertory consists on Sundays mainly of silver pesos and bits of pesos; every peso meaning sixty cents on the dollar of American money.

A barrel of good clothing came from Plainfield, N. J., through the kind instrumentality of Mrs. Monroe, formerly of Epiphany Church, Chicago. A box of most sensible apparel for the tropical poor was sent by some Church ladies of Lexington, Ky., inspired to the act by Mrs. Dangerfield.

All these presentations we are devoutly thankful for, and have asked THE LIVING CHURCH to hereby express our heartfelt appreciation.

The problem of the Church is where to find a place upon which to build in this narrowly contracted city of San Juan, and, next, from whom shall come the money for the purpose. A building would be a magnificent, wise, temporal and spiritual investment to the everlasting good of the soul who might be the donor. We lay the idea and prayer in God's treasury.

G. B. PRATT.

CHRISTIAN SOCIALISM.

DEAN HODGES, of the Cambridge Divinity School, delivered an address in New Haven, Conn., on Sunday evening January, 21st. He spoke, in part, as follows:

Speaking of the tenement house problem and the awful evils of the system, the individualist says: "The people who live here are idle, drunken or vicious, else they would not be there. Let them alone." His platform is "the survival of the fittest." On the same subject the socialist says: "The difficulty is that there are certain great social conditions surrounding these people, which must first be met and adjusted before any good can be done these men and women. Men must give consideration to the questions of hours, rent, work, wages, houses, if they would bring about any betterment in the conditions of the unprivileged classes.

Socialism is not anarchy; anarchy is the prodigal son of socialism, and shows at present no disposition to return to the parental roof. The socialist and the anarchist differ in their principles and practice. Socialism is opposed to violence, which is the key-note of anarchy. Socialism is not communism, although so regarded in many pulpits and newspaper offices.

There is no recognized socialism which teaches that it is pernicious to hold private property. But the socialist says the public schools, the post office, belong to all of us and are not to be used for private gain, and they also include railroads, telegraph, telephone and express companies in the list.

The socialist does not go to church and is not in touch with organized Christianity. The Church teaches content, but the socialist believes contentment to be a vice and a mill stone to progress. There are two kinds of socialism—socialism and Christian socialism. For a certain length the two go side by side; they believe in co-operation, rather than competition. Here they part. The socialist says co-operation must be secured by law; the Christian socialist says, yes, but when we have it all we won't have the social millenium; we must have more than law—we must have grace. We want not only better houses, but better men to live in them. The socialist works from without, the Christian socialist from within; the former would make men fraternal by compulsion, the latter by conversion.

The birth of Christian socialism resulted from the presentation in 1848 to the English Parliament of the so-called people's charter, which was offered as a means of relief from the terrible condition of the working people in the English mills and mines. But, as so often happens, the party of the virtues was supplanted by the party of the strength. A high public demonstration was planned. London became alarmed, the streets were barricaded, bridges were chained and banks were guarded. But nothing happened. The charter was presented, but promptly denied. It had the prologue of a tragedy, but it turned out a farce. The matter quieted down, for there are few things so brief as the memory of a nation.

Three determined men, Morris, Kingsley, and Hughes, resolved to maintain the fight. They organized, met weekly, and called themselves Christian socialists. They had an idea that they could regenerate the race by printing newspapers and starting co-operative societies, but both failed, and to-day there is no organization that represents the Christian socialists of that time.

Christian socialism to-day means two things—a better social knowledge and a better social spirit. Anybody who accepts that platform is a Christian socialist. There is nothing sadder than the misdirected, misspent efforts of well meaning, conscientious men. I have a personal feeling in this for I once started a day nursery in a district where I later found there were no babies. What we first need is a knowledge of existing conditions. The supreme thing that men care for to-day is life. Investigation of his neighbors' need and search for the remedy for it should be the aim. If there are tenements where children are born and raised under circumstances making a moral life utterly prohibitive we should know it; we should remedy the evil. To bring the spirit of Jesus more and more into the life of the citizen is the aim of the Christian socialist.

FOREIGN MISSIONS.

ONE of the special features of the Ecumenical Conference on Foreign Missions, to be held in New York, in April, will be a Missionary Exhibit. Material is being gathered from every mission land in order to vividly present, through the eye, the social and moral conditions of the peoples among whom the missionaries are laboring. It will be the endeavor also to make it, as far as possible, a Progressive Exhibit showing the results of a hundred years of missionary effort. It will combine a library and museum, and will comprise publications of all kinds—books, bibles, and magazines, from the field, in English and many other languages; maps and charts, pictures, models, curios in dress and workmanship, and objects of religious worship, such as idols and fetiches—all intended to illustrate the actual surroundings of the missionary in his work.

Germany and England already have very complete Missionary Museums, but America is as yet deficient in this respect. In England these exhibits have proved not only helpful in arousing intelligent interest in missionary fields and work, but popular as well. Thus the Church Missionary Society has fine selections which are sent about from city to city, where they are publicly displayed for a number of days, attracting in some cases as many as 50,000 visitors.

CHURCH CONSECRATED AT HARLAN, IOWA.

THE new church building of S. Paul's parish, Harlan, Iowa, was formally opened by Bishop Morrison on Sunday, January 7th. There was an early celebration at eight o'clock, at which nearly every communicant in the parish was present. The later service at eleven o'clock included the special dedication service. With the Bishop and the rector of the parish, the Rev. G. B. Hewetson, was the Rev. R. L. Knox, now of Council Bluffs, the first rector of the parish. The Bishop was the preacher, taking for his text the words of Jacob: "This is none other than the house of God; this is the gate of Heaven." In the evening a class of three was confirmed. The day's offerings amounted to nearly \$500, to be applied on the debt, and pledges of \$700 more were made next day.

The new church is quite complete, and is built of compressed brick to the height of the windows, and of frame above. There is much ornamental wood and shingle work on the exterior. The interior is finished in cypress, the great beauty of the whole being a vaulted ceiling, trussed and paneled in cypress.

The windows are of best quality art glass, each window containing some symbol of the faith, the whole forming a very impressive lesson in symbols.

The building and grounds cost in the neighborhood of \$5,000. Of the cost, all has been provided for save about \$600. The offerings of the opening day amounted to over \$490, and the Ladies' Guild on Monday pledged \$700, having previously donated \$500.

There are also a number of memorial gifts, including an oak altar, given by Mrs. J. S. Mayne and her son, William Henry, as a memorial to their late son and brother, Thomas Alfred Mayne; a communion service by Mrs. O. F. Graves; an altar cross of burnished brass by Miss Vernie Paul; the altar vases, also of burnished brass, by the Altar Guild; a large east window and pulpit, which had formerly stood in a church at Waterville, N. Y., given by Mr. W. F. Cleveland; the Bishop's chair of oak, given by the rector and wife as a memorial to the rector's father and Mrs. Hewetson's brother, recently deceased; altar linen, by Mrs. Hewetson; the choir stalls, by Mrs. Edmund Lockwood; the lectern of burnished brass, by the Altar Guild; a memorial window, by the Women's Guild, given in memory of the late Mrs. H. A. Dickinson.

A font will shortly be erected with funds raised by the children of the Sunday School.

WOMAN'S AUXILIARY.

THE Western New York Branch of the W. A., held its Epiphany meeting in St. John's Church, Buffalo, Rev. G. G. Ballard, rector, Wednesday and Thursday, January 24-25. On Wednesday evening there was held a missionary meeting, the congregation filling the church even to standing room.

In the church were the Bishop of the Diocese and the Bishop of Arkansas, the Rev. J. A. Ingle, of Hankow, China, the Rev. H. L. Burleson, of Rochester, the Rev. Archdeacon Bragdon, the Rev. Chas. H. Smith, D. D., and the Rector.

The service was a shortened form of Evening Prayer, the addresses being interspersed with hymns. Bishop Walker introduced the speakers. The first address was by Mr. Burleson on Missions to the Indians. He emphasized the points that this is *our* work; that it is *domestic* in character in that it is a mission to the original possessors of the soil, and that it is *foreign* because so many Churchmen knew so little about it.

He limited his view to the work among the Oneidas of Wisconsin, where the Indians have built Hobart Church, holding 700 people, and where the average Sunday Congregation is 500 out of a possible 1,200, many of the people coming long distances. He instanced the case of a week-day celebration at 6:30 a. m., being attended by sixty-five communicants, the first arrival coming a distance of seven miles. The Indians give for the support of the Church, not as heads of families, but as individuals. Even the babies' bands are held over the alms-bason that they may drop their offering into it.

On the other hand, the degradation of the Indian is largely due to contact with so-called Christian civilization. In field sports, Indians may be heard using blasphemous language, but it is in the English language, the Oneida tongue having no words in it with which to blaspheme God. The speaker urged upon the congregation the importance of knowing more about Indian Missions from the literature furnished by the Church,

and asserted the splendid opportunities for greater results than have been yet obtained.

The Rev. J. A. Ingle spoke on the work in China and showed that the *initial* step was *not* to build a church and hold services for those who might be induced to enter it, but to secure a house where callers might be met and enquiry evoked. Enquirers who so desired were instructed for some six months. They were met in these houses of enquiry or reception and were called upon in their homes or places of business. Further instruction, preparatory to Holy Baptism, was spread over a year and over another year before Confirmation. This has reference to men only. In 1898 there were 244 persons baptized in Hankow, of which number 200 were adults.

Mr. Ingle supplemented his remarks, the next day, by speaking of the necessity for Christian women to work among the women of China.

These would have the oversight of Chinese Bible women, would visit the women in their homes and go into the country for work in the villages. He asked for colored wall charts of Biblical subjects: for \$600 with which to enlarge the chapel of St. John's College, Shanghai, and for a further sum with which to build a chapel for the growing mission at Wu-hu.

Bishop Brown spoke of his jurisdiction, Arkansas, as being, other things considered, the poorest and weakest missionary ground in the U. S., and yet he hoped with financial help from outside to build fifty churches or chapels within ten years. He is anxious to secure the services of three Archdeacons and of twelve to fifteen missionaries to labor in the fifty counties of his Diocese that have had a church service.

On Wednesday the Holy Communion was celebrated at 9:30 o'clock, when 115 persons received, Bishop Brown making an address in which he urged upon the congregation the duty and privileges of rising to their responsibility as missionaries.

The business meeting of the Auxiliary was held from 10:30 to 1 o'clock, Mrs. Adsit, of Hornellsville, presiding in the absence of the President, Mrs. Halsey. Twenty-eight parishes were represented by 123 delegates. In the short session held after luncheon, Bishop Brown and Mr. Ingle gave further particulars of the work in their respective fields. The meeting was one of the best ever held in the Diocese, in behalf of the Auxiliary, in the large attendance, in the character of the addresses and in the interest awakened.

A FAST DAY IN KENTUCKY.

THE Bishop of Lexington has issued the following Pastoral Letter:

TO THE CLERGY AND PEOPLE OF THE PROTESTANT EPISCOPAL CHURCH IN THE DIOCESE OF LEXINGTON. MY BELOVED BRETHREN:

The Prayer Book in its ordering "Concerning the Service of the Church" recognizes the possibility of "Days of Fasting * * * appointed by * * * the Ecclesiastical Authority."

The need is most sorely upon us for deep humiliation and most fervent prayer, in view of the discord and tumult within our State and "the great dangers we are in by our unhappy divisions."

I, therefore, appoint Monday next, February 5th, a Day of Fasting and Prayer within this Diocese; and call upon the clergy and people of the Diocese of Lexington to gather their respective households for family prayer and to assemble as ministers and congregations in their several places of worship, and both in public and in private earnestly to beseech Almighty God to save and deliver us and to lead us in the way of righteousness and truth to godly peace and prosperity.

And, as their Father in God, I exhort all members and adherents of this Church, who are citizens of this Commonwealth, to do all that in them lies, in the name and power of Christ, to order and settle the affairs of this State "upon the best and surest foundations, that peace and happiness, truth and justice, religion and piety, may be established among us for all generations."

Given under my hand and seal this first day of February, A. D. 1900, and in the fifth year of my episcopate,

{ L. S. }

LEWIS W. BURTON,

Bishop of Lexington.

NOTE.—I ask that this Pastoral be read at all the services on Sunday, February 4th, and that the several clergy secure its publication in the local press.

Clerical Changes

THE Rev. S. C. Beckwith has been assigned to the missions at Hot Springs and Warm Springs, Diocese of Southern Virginia.

THE Rev. Chas. F. Kite has become assistant at St. John's Church, St. Paul, Minn. Address, 45 Mackubin St.

THE Rev. F. W. Maccand has been placed in charge of missions at Horseheads, Big Flats, and Millport, Diocese of Central New York, with residence at Horseheads.

THE Rev. Henry B. Martin, M.D., will enter on Sexagesima Sunday upon the rectorship of Chester Parish, Chestertown, Md.

THE Rev. E. F. J. H. Massé, late of Roslindale, Mass., has accepted the cure of St. Luke's Church, Utica, Diocese of Central New York.

THE Rev. Alex. R. Mitchell resigns the rectorship of the Church of the Good Shepherd, Columbia, S. C., to accept that of Christ Church, Greenville, S. C. He enters upon his new work, February 25th.

THE Rev. Guy H. Purdy, late rector of Trumansburg, has been transferred to the Church of the Holy Cross, Warrensburg, Central New York.

THE address of the Rev. W. W. Taylor, late of Philadelphia, will be Melbourne, Fla., until April 1st.

BOOKS RECEIVED.

G. P. PUTNAM'S SONS:

Voices of Freedom, and *Studies in the Philosophy of Individuality*. By Horatio W. Dresser. \$1.25.

Theodore Beza, the Counsellor of the French Revolution. By Henry Martyn Baird. \$1.50.

THE MACMILLAN CO.:

One Year of Sunday School Lessons for Young Children: Presenting a series of S. S. Lessons, selected, arranged, and adapted for the use of the Youngest Classes. By Florence U. Palmer.

E. & J. B. YOUNG & CO.:

The Triumph of the Cross. A Devotional Study of the Passion, Crucifixion, and Resurrection of Our Blessed Lord and Redeemer, Jesus Christ. By Archibald Campbell Knowles.

THOMAS WHITTAKER:

The Makers of Modern Prose. A Popular Handbook to the Greater Prose Writers of the Century. By W. J. Dawson. \$2.00.

Memorial of St. Mark's Church in the Bowery; containing an account of the services held to commemorate the One Hundredth Anniversary of the Dedication of the Church on May 9, 1799, with the several discourses delivered; an historical sketch of the Church, and brief biographies of the rectors; and interesting information from the parish annals.

GOSPEL TRUMPET PUB. CO., Moundsville, W. Va.:

The Better Testament; or, *The Two Testaments Compared*. Demonstrating the Superiority of the Gospel over Moses' Law, according to the Epistles of Paul, especially that addressed to the Hebrews. By Wm. G. Schell. Clo., \$1.00; hf. mor., \$1.50.

FORDS, HOWARD & HULBERT:

Nature's Miracles. Familiar Talks on Science. By Elisha Gray, Ph.D., LL.D. Vol. I. World-Building and Life, Earth, Air, and Water. 60 cts. net.

WM. BRIGGS, Toronto:

The Old Faith and the New Philosophy. With an Introduction by Principal Grant, of Queen's University.

STUDENTS' VOLUNTEER MOVEMENT.

Modern Apostles of Missionary Byways. 50 cts.

Japan and Its Regeneration. By Otis Cary. 50 cts.

PAMPHLETS RECEIVED.

The World Almanac.

Proceedings of the Synod of the Church in Hawaii.

Year Book of Christ Church, Hornellsville, N. Y. *Catalogue of Amherst College*.

The Moral Issues of the Transvaal Question. By E. Widdrington.

The Principal Service and the Ordering of Bishops and Priests in the Church of Sweden. *Story of the English Bible*. By the Rev. E. N. Hardy.

Year Book of St. Thomas' Parish, New York City. *Address Before the Connecticut Church Club by the Bishop of Albany*.

Gray's Elegy; with a Translation into Latin *Elegiac Verse*. By the late Sir Alex. J. E. Cockburn, Bart., Lord Chief Justice of England. Boston: Frederick Dorton & Co.

Bible Truths in Hymns. 24 Lessons to Illustrate Christian Belief and Christian Experience by means of Christian Hymns. Compiled by Rev. Chas. Cuthbert Hall, D.D., Pres. of Union Theological Seminary, New York. New York: International Committee of Y. M. C. A., 3 W. 29th St. 35 cts.

Poems. By the Rev. C. E. Phelps, Rector Emeritus of St. John's Church, New Brunswick, N. J.

A Defense of Poesie. By Sir Philip Sidney. New York: Cassell & Co.

DIED.

COOPER.—Entered into Life Eternal, January 29th, EVELYN COOPER, a faithful communicant, wife of C. J. Cooper, vestryman of the parish of Christ Church, Moline, Ill.

DALLAS.—At Philadelphia, January 29th, GEORGE WHARTON DALLAS, youngest son of George M. and Ellen Markoe Dallas, in the 26th year of his age.

APPEALS.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY, the Church Missions House, 281 Fourth ave., New York. Officers: RIGHT REV. THOMAS M. CLARK D.D., *president*; RT. REV. WILLIAM CROSWELL DOANE, D. D., *vice-president*; REV. ARTHUR S. LOYD, D. D., *general secretary*; REV. JOSHUA KIMBER, *associate secretary*; MR. JOHN W. WOOD, *corresponding secretary*; REV. ROBERT B. KIMBER, *local secretary*; MR. GEORGE C. THOMAS, *treasurer*; MR. E. WALTER ROBERTS, *assistant treasurer*.

This society comprehends all persons who are members of this Church. It is the Church's established agency for the conduct of general missionary work. At home this work is in seventeen missionary districts, in Puerto Rico, and in forty-three dioceses; and includes that among the negroes in the South, and the Indians. Abroad, the work includes the missions in Africa, China, and Japan; the support of the Church in Haiti; and of the presbyter named by the Presiding Bishop to counsel and guide the workers in Mexico. The society also aids the work among the English-speaking people in Mexico, and transmits contributions designated for the other work in that country.

The Society pays the salaries and traveling expenses of twenty-two missionary bishops, and the Bishop of Haiti; 1,630 other missionaries depend in whole or in part for their support upon the offerings of Church people, made through this Society. There are many schools, orphanages, and hospitals at home and abroad which but for the support that comes through the Society, would of necessity be abandoned.

The amount required to meet all appropriations for this work to the end of the fiscal year, Sept. 1, 1900, is \$630,000. For this sum the Board of Managers must depend upon the voluntary offerings of the members

of the Church. Additional workers both men and women, are constantly needed to meet the increasing demands of the work (both at home and abroad).

The Spirit of Missions is the official (monthly magazine)—\$1 a year. All information possible concerning the Society's work will be furnished on application.

Remittances should be made to MR. GEORGE C. THOMAS, *treasurer*.

All other official communications should be addressed to the Board of Managers, Church Missions House, 281 Fourth ave., New York.

Legal title (for use in making wills): THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.

MISCELLANEOUS.

WANTED.—Consecrated men and women for rescue work in the Church Army; training free. For further particulars, address MAJOR MARTHA H. WURTS, 299 George st., New Haven, Conn.

COMMUNION WAFERS 20 cts. per hundred; Priests' 1 ct. each; Marked Sheets 2 cts. Miss A. G. Bloomer 29 Railroad Ave., Mt. Vernon, N. Y.

BUSINESS NOTES.

THE Young Churchman Co. has in press the "Paddock Lectures," which were delivered by the Bishop of Duluth, at the General Theological Seminary, New York, early in the winter.

The Sunday School Text Books published by The Young Churchman Co., have reached a large sale in the aggregate, but "Church Teaching for the Little Ones" leads them all, as one hundred and sixty thousand copies have been printed.

If any parish or Sunday School is in need of books for a library, The Young Churchman Co. would be glad to send a catalogue showing a very extensive list of books suitable for the purpose. It is a mistake for parishes to let the Sunday School library run down, and then wait for a large sum of money to get an entire new one. It is far better to keep replenishing frequently, as do the public libraries. A small sum can be so used as to greatly freshen up the old library.

AN advertisement appears in the current issue of this paper from the Reliance Silver Co., offering a handsome cake knife for a very much less sum than the ordinary price. Before admitting the advertisement to our columns, the publishers examined the goods, and are ready to guarantee that quality and style are all that are represented, and that it is indeed a "bargain."

THE Bohlen Lectures for 1900 which have just been delivered by Bishop Jaggard of Southern Ohio, will be published early in February under the title, "Personality of Truth," by Mr. Thomas Whittaker. The same publisher will also issue at the same time the Baldwin Lectures on "The State and the Church," by the Rev. William Prall, D.D., of Detroit.

The well-known musical publishing house of Novello, Ewer & Co. have effected an arrangement which will prove of great convenience and benefit to church musicians. They have sent to the principal music stores in the United States a file of their standard Lenten and Easter Anthems, which files are to be kept on the counters ready for reference and examination at a moment's notice. The names of the anthems which are thus placed at the disposal of all who wish to examine them are comprised in a list which will be found in the advertisement of Novello, Ewer & Co. in another column.

THE CHURCH AT WORK

ALABAMA.

Pew System Abolished.

THE Vestry of St. Mary's Church Birmingham have decided to abolish pew renting in that church. There are now but three churches in the diocese where the pews are rented.

ALBANY.

Albany Archdeanery — Memorial Service.

THE 64th regular meeting of the Archdeanery of Albany was held in Emmanuel Church, Little Falls, the Rev. C. E. S. Rasay, rector, on Monday and Tuesday, Jan. 22 and

23, the Ven. S. M. Griswold, Archdeacon, presiding. On Monday evening a spirited missionary meeting was held, the speakers were the Rev. Messrs. W. A. Masker, Jr., of Athens, A. S. Ashly, curate of St. Peter's Albany, and Frederick Thompson, of Canajoharie. On Tuesday at 7:30 A. M. Holy Communion was celebrated, the Archdeacon being celebrant, the rector assisting. At 9:30 a business meeting was held, at 10:30, after morning prayer, a sermon was preached by the Rev. W. W. Bellinger, rector of Grace Church, Utica. At 12 M. Missionary reports were heard. After luncheon, served in the rectory, the clergy and lay people assembled in the church to hear the Essay, "The

Preacher and the Poet," by the Rev. E. T. Carroll, rector of St. Ann's Church, Amsterdam. Mr. Carroll's paper was both interesting and valuable as a literary production. There were 25 clergymen and several lay delegates present.

THE Rev. W. W. Battershall, D.D., rector of St. Peter's Church, Albany, preached the memorial sermon of the late Rev. Dr. Doty, in Christ Church, Rochester, on Sunday, Jan. 21.

ARKANSAS.

THE contracts have been let for the erection of a new church at Mena.

CENTRAL NEW YORK.

Mission at Elmira — New Clericus — Utica Items — Convocations.

THE Rev. Lewis T. Wattson, Superior of the Society of the Atonement, gave a two weeks' mission in Grace Church, Elmira, Jan. 7 to 21, assisted by the Rev. William Harman van Allen, rector of the parish. Besides the customary daily Offices, there was a daily conference at 3, including a course of four special instructions to women, the Children's Mission at 4:15, attended by hundreds of little ones, and the Mission Preaching at 7:30. The church was crowded, and the very greatest interest manifested by all, without a discordant note. Father Wattson's intense earnestness and burning eloquence, joined to perfect tact and charity, attracted multitudes who were prejudiced against the Catholic Faith; and out of these a good number have already applied for the Sacraments of the Church. Many first confessions were made, and the other fruits of the Mission are even more manifest than is to be expected. The Children's Mission closed with a Festal Celebration of the Holy Eucharist Jan. 20, following which the Rector baptized sixteen little ones who had been brought into the knowledge of the Church by the Mission. On the morning of the 21st. a parochial corporate Communion was made in thanksgiving for the blessings of the Mission. Father Wattson, during his visit in Elmira, preached to the fifteen hundred inmates of the State Reformatory, and made several addresses at the "Anchorage," a lovely charity for wayward or unprotected girls. The city papers gave daily long and careful reports of all the Mission sermons, and a new era in the Church life of Elmira may well date from this most successful spiritual undertaking.

A SOUTHERN Tier Clericus has lately been formed, the clergy of Binghamton having been most active in the work. It will hold its first regular meeting at Trinity Rectory, Binghamton, Feb. 12.

THE annual meeting of the Trustees of the House of the Good Shepherd, Utica, was held January 11th. The reports of officers contained the following items: Number of children admitted during the year, 17; removed during the year, 25; the year's expenses, \$2,151.96; amount of invested funds, \$45,461.34.

THE annual meeting of the local assembly Brotherhood of S. Andrew was held in Trinity Church parish house, January 12th. Arrangements were planned for a series of Lenten services in the city. Reports were made of stated services held at various institutions under the auspices of the Brotherhood. Eighty-five services were conducted by lay readers. Officers were elected as follows: President, Walter S. Crocker; Vice-president, Chas. M. Butler; Secretary and Treasurer, A. W. Wright.

THE mid-winter meeting of the third district Convocation, Rev. G. G. Perrine, Dean, was held in Trinity Memorial Church, Binghamton, Rev. J. H. La Roche, rector, January 9th and 10th. At this meeting the clergy of Binghamton and vicinity formed a Clericus, to meet in Binghamton on the second Monday of the month, and on the first day of Convocation, when and where it is held. The Rev. Messrs. Kirkland and Cresser were the Convocation preachers. The meetings closed with the report of the Dean and an address on the Missionary Work of the Diocese, by the Rev. H. E. Hubbard.

THE winter Convocation of the first district was held in S. Paul's Church, Watertown, the Rev. Dr. C. H. Mockridge, rector and acting dean, January 9th and 10th. The Woman's Auxiliary held their meetings on the opening day and were addressed by the Rev. Dr. W. D. Powers, of New York, on the prospects of the Church in Cuba, where a great door is open. A missionary service with addresses was held that evening. On Wednesday the usual service and business meetings were held with the Rev. C. T. Ray-

nor as preacher. An interesting discussion took place on Church extension in the district.

CENTRAL PENNSYLVANIA.

THE Rev. Marcus Alden Tolman, rector of St. Mark's, Mauch Chunk, Pa., and President of the Standing Committee of Central Pennsylvania, was last summer granted a vacation of six months in recognition of his twenty-five years' service as rector of St. Mark's. He has now returned to his duties greatly improved in health after his long rest. The vestry at a recent meeting, voted to employ a Curate for a year. The Rev. J. C. Gallaudet, who had charge of the work during the Rector's absence, has accepted the appointment.

CHICAGO.

Mr. Anderson's Acceptance — Death of Rev. A. T. Perkins.

A MAJORITY of the Standing Committees have signified their consent to the consecration of the Rev. Charles P. Anderson as Coadjutor Bishop. Mr. Anderson's letter of acceptance, addressed to the committee of notification, is as follows:

"OAK PARK, Jan. 31.—To the Rev. Clinton Locke, D.D.—The action of the special committee of the Diocese of Chicago in electing me Bishop Coadjutor, of which you brought me formal notice on January 12th, and your earnest desire that I might be able to accept that office, has been almost constantly in my mind since that day. I have given the matter the most serious and solemn consideration. Relying on the favor of God, I hereby send you my acceptance. This, of course, is subject to the favorable action of the standing committees of the several Dioceses and of the Bishop of the Church. If my consecration takes place it will be my prayer (in which I feel sure the whole Diocese will join) that as Bishop Coadjutor I may both perceive and know what things I ought to do and may have grace and power faithfully to fulfill the same. I am,

Yours very sincerely,

"CHARLES PALMERSTON ANDERSON."

INTELLIGENCE has been received of the death at Orange, N. J., of the Rev. A. T. Perkins, who up to September last, had acted for some months as resident chaplain of St. Luke's Hospital.

CONNECTICUT.

Choral Service at Southington—Anniversary at New London.

THE surpliced choir of S. Andrew's Church, Meriden, visited Southington on January 24th, and gave a choral service in S. Paul's Church.

THE fiftieth anniversary of the consecration of S. James' Church, New London, will be commemorated on S. Barnabas' Day, next June. Bishop Brownell was the consecrator of the church.

EAST CAROLINA.

Convocation of Edenton.

THE seventy-first meeting of the Convocation of Edenton was held in S. Mark's Church, Roxobel, on Wednesday, Jan. 17th. A preliminary service was held the evening before, with sermon by the Rev. Dr. Drane. Other sermons during the meeting were by the Rev. Messrs. Williams, Joyner, and W. W. Walker, a visitor from Virginia. The Rev. F. B. Ticknor was elected president in the absence of the Dean. The treasurer's report showed a debit of \$10. Pledges for the support of the work were taken. The appointed essay on "The Need of a New Canon on Convocations," by the Rev. N. C. Hughes, was read and discussed. This convocation seems to be satisfied with the workings of the present canon. Verbal reports of their work were made by all the clergy. The

next meeting will be held in S. John's Durham's Creek, April 27th. New churches are being erected at Belhaven and Pinetown. One or two clergymen who can be content to live on small salaries are needed at once.

FLORIDA.

Memorial Windows at Fernandina.

A MEMORIAL window was unveiled at S. Peter's Church, Fernandina, on Sunday, Jan. 14th, in memory of Mary Martha Reid, by the Martha Reid Chapter of the Daughters of the Confederacy, of Jacksonville.

FOND DU LAC.

Improvements at Ashland and Manitowoc.

A NEW CHURCH is to be erected for St. James' parish, Manitowoc, Wis., on the site of the present building, which will be removed to the north end of the lot. Work will be commenced at once upon the new building, which will cost about \$8,000.

ASHLAND—At St. Andrew's Church interior improvements have lately been made, and a new reredos with paintings is promised. The church is entirely free from debt and a new rectory is about to be erected on a lot recently purchased by the St. Andrew's guild.

GEORGIA.

Atlanta Items.

THE winter session of the Sunday School Institute of the Archdeaconry of Atlanta, was held in the Cathedral, Atlanta, on Thursday evening, Jan. 18, at 4:30 p. m. Evening Prayer was said with an address by the Rev. Edgar G. Murphy, rector of St. John's Church, Montgomery, Alabama, on "The Functions and Methods of the Christian Sunday School." At 8 p. m. the Rev. Wylls Rede, D.D., delivered a lecture on Church work in China, illustrated by beautiful stereopticon views of our work and workers in that Mission field.

THE Rev. G. R. Micou has been transferred from work among the Cathedral Missions to the care of the Missions along the Atlanta and West Point R. R., with residence at La Grange.

BISHOP NELSON has succeeded in completing a school house for St. Augustine's Chapel, Savannah.

IOWA.

Memorial Window at Clinton.

THE residence of the Rev. J. Hollister Lynch, rector of Trinity Church, Ottumwa, has been badly damaged by fire.

LONG ISLAND.

New Cathedral Mission—Brooklyn Notes.

A CATHEDRAL mission has been established at Brooklyn Manor, and was lately opened by Archdeacon Bryan, in a store on Jamaica Avenue. A church building will be erected as soon as possible.

ST. GEORGE'S CHURCH, Brooklyn, having been destroyed by fire, services are now held in the Sunday School room of the Marcy Avenue Baptist Church, which was kindly thrown open to the congregation. Work will be begun on the new church as soon as satisfactory arrangements are concluded with the insurance companies.

THE golden jubilee of the Church of the Messiah was celebrated on the 25th, 26th, and 27th of January.

A NEW church is in course of construction on Dyker Heights, Brooklyn, under the direction of the Rev. John H. Sattig, formerly the rector of All Saints' Church. This will ultimately be organized into a new parish. The site for the ground was donated by Mr. Walter H. Johnson. The plans were furnished by Mr. Walter E. Parfitt.

GREAT RIVER.—The Rev. T. S. Pycott, rector of Emmanuel Church, has tendered his resignation for the third time, and it will probably now be accepted. He severs his connection with the parish reluctantly, and for reasons of health alone, the relation of rector and people being most cordial. He will remove to Brooklyn.

A MEETING for the advancement of Church unity was held in St. Ann's Church of the Heights, Brooklyn, the Rev. Dr. Reese F. Alsop, rector. The Rev. Dr. S. D. McConnell presided. Addresses were made by the Rev. Frederick Burgess, rector of Grace Church on the Heights, the Rev. Charles Creegan, district secretary of the American Board (Congregational), the Rev. Dr. J. D. Douglas Adam, pastor of the "Reformed Church on the Heights," the Rev. Henry T. Seuder, diocesan secretary of the Church Unity Society and rector of St. Stephen's. A large congregation was in attendance and the addresses listened to with deep and sympathetic interest.

THE fiftieth anniversary of the organization of St. Paul's parish was celebrated on the Festival of the Conversion of St. Paul. An elaborate programme of music was rendered by the choir of St. Paul's, being assisted by that of the Church of the Messiah, St. Luke's Church, and St. Paul's, Flatbush. The recessional was composed by Mr. Yerbury, the organist of St. Paul's, for the occasion and was dedicated to the Rev. H. M. Dumbell, who was rector for a number of years, but who resigned to take another charge a few months since. Mr. Dumbell was present by invitation and preached both morning and evening. In the morning there was a celebration of the Holy Eucharist. At the evening service the church was crowded, despite the rain. St. Paul's first held services over a stable and later over a carpenter shop. In 1867 the corner-stone of the present handsome building was laid.

GARDEN CITY.—Special services were held in the Cathedral of the Incarnation, on January 28th, in commemoration of the 31st anniversary of the consecration of the Bishop of the diocese. In the morning there was a celebration of the Holy Eucharist, the Bishop celebrant. The service was conducted by the Rev. Henry B. Bryan, the Rev. William P. Bird, and the Rev. Dr. Samuel Cox. The sermon was delivered by the Bishop, who, however, made no allusion to his long episcopate. A number of the prominent clergymen and laymen of Brooklyn were present, and the congregation was large. A special programme of music, under the direction of Dr. Woodcock, choir master and organist, was finely rendered. Bishop Littlejohn is now eighth on the list of eighty-nine Bishops of the American Church now living.

THE Archdeaconry of Queens and Nassau Counties, held the first stated meeting of the year in St. John's Church, the Rev. Rodney M. Edwards, rector, on the afternoon of Jan. 24. Bishop Littlejohn presided. The most important business was a discussion of a recommendation of the executive committee that the Archdeaconry become an incorporated body so that it could take title to land offered to it for the purpose of furthering the missionary work of the Archdeaconry. It was claimed that at present, title to property can only be taken in trust, and that it is impossible to mortgage such land for the purpose of putting up buildings. There was a spirited debate on the subject. The opposition being taken by the Rev. Edward McGuffey of Newtown and the Rev. H. D. Waller of Flushing. It was finally decided to leave the matter in the hands of the executive committee. By resolution, the Archdeacon, the Rev. Henry B. Bryan, was empowered to accept in trust, deeds for several pieces of property tendered as gifts to the Archdeaconry.

The question of incorporation will be disposed of at the April meeting. The finance committee will consider a request from the vestry of St. John's Church for assistance to the extent of \$100, to enable the church to pay the balance of a bill for needed repairs. The Archdeaconry voted to lay upon the table a recommendation of the executive committee that the by-laws be so amended that the organization would hereafter pay the traveling expenses of its clerical and lay members.

In the evening a mission service was held. The Rt. Rev. Joseph B. Cheshire, D.D., Bishop of North Carolina, and the Rt. Rev. James B. Funston, Bishop of Boise, addressed a large congregation upon mission work in their respective fields. The Rev. Dr. Lloyd, general secretary, and the Rev. Robert B. Kimber, local secretary of the Board of Missions, told of the workings of that body. Archdeacon Bryan, presided at the meeting, the Bishop not being present.

LOS ANGELES.

Convocations Formed—Los Angeles and Pasadena Items.

THE present diocese of Los Angeles was formerly the Southern Convocation of the diocese of California. Since its formation as a separate diocese, in December, 1895, the convocational system has been in abeyance. The diocesan Convention last May adopted a canon providing for the division of the diocese into four Convocations, the presiding officers of which should be known as Archdeacons, and should be appointed by the Bishop after election by the clergy and lay representatives of the respective districts. Three of these districts have now organized under the canon. The convocation of Santa Barbara and Ventura Counties met in November, and the Rev. Wm. H. Ramsay, rector of Trinity Church, Santa Barbara, was made Archdeacon. In December the district comprising San Bernardino and Riverside Counties was organized, and the Rev. J. D. H. Browne, of St. John's Church, San Bernardino, became Archdeacon. On January 25th, the Feast of the Conversion of St. Paul, the clergy and lay representatives of Los Angeles and Orange Counties met under the presidency of Bishop Johnson, in St. Paul's Pro-Cathedral, and organized by the election of the Rev. A. G. L. Trew, D.D., rector of the Church of the Epiphany, Los Angeles.

ALL Saints' Parish, Pasadena, has just received a splendid addition to its equipment for work, in the shape of a very complete and well arranged parish house. It was used for the first time on Monday evening, January 22d, and the house warming took the shape of a complimentary reception for the rector, the Rev. Wm. MacCormack, and his wife. There is an Assembly hall which will seat about 300; and on one side of it are two smaller rooms which can be added to it by hoisting movable partitions, thus gaining room for another hundred persons. The house contains a comfortable study for the rector, very cosily furnished, a well equipped kitchen and pantry, and several rooms for other purposes. The cost, about \$4,000, is all provided for. The ladies of the parish deserve the warmest praise, the parish house being a monument to their success in carrying out their resolution that "this parish must have a parish house, and we will raise the money."

CHURCH OF THE ASCENSION, Boyle Heights, Los Angeles. The Rev. D. F. MacKenzie has resigned after a charge of nearly twelve years, the condition of his wife's health making a change imperative. He has been succeeded by the Rev. J. Arthur Evans. Mr. MacKenzie's removal occasions much regret in the congregation, to whom his character had greatly endeared him.

LOUISIANA.

New Orleans Notes.

THE women of the several city parishes in New Orleans met on Thursday, January 25th, in a Missionary Council. There were representatives from nearly every city parish and some very interesting papers were read, Mrs. Richardson, Miss Babcock, and others presenting papers. Bishop Sessums made a very appropriate address commending the ladies in their work and encouraging them to fresh effort.

THE Rev. Dr. Warner, rector of Trinity Church and the Rev. E. W. Hunter, rector of St. Anna's Church, have been elected Chaplains of the Actors' Church Alliance in the city of New Orleans.

THE Clericus, after a recess of several months, met on Monday, Jan. 22d. There was an excellent attendance and several hours were very pleasantly passed in discussions and in the telling of anecdotes. The absence of the Bishop, who was in one of the country parishes, was felt greatly, as he is always a help in every way in all social and religious gatherings.

MARYLAND.

Missionary Appropriation.

THE Committee of Missions at a recent meeting appropriated the sum of \$500 from the income of the Keel Fund for a new chapel at Sandy Hook, in Washington Co., where the clergy of S. Mark's Church report a fine opening for the Church. About \$1,000 was added to the grant from the same fund for the rebuilding of the chapel of the Holy Evangelists, Canton, and which was used for the first service on Thanksgiving Day. The new chapel cost \$9,000, the greater part of which sum has been contributed by Baltimore city churches. The committee, as trustees of the Superannuated and Disabled Clergy Fund, has granted \$200 per annum to an aged clergyman of the diocese, who, it was reported to the committee, has for several years been trying to support his wife with only \$400 a year.

MASSACHUSETTS.

Various Items.

A NEW bell, weighing 1,201 pounds, has been put in old St. Paul's Church, Newburyport. It bears this inscription:

"To the glory of God, and in loving memory of the Rev. James Morse, D.D., rector of St. Paul's Church, Newburyport, Mass., 1803-1872. Christmas, 1899."

A debt of \$2,000 has been cancelled in this parish, and a new furnace has been purchased. The 100th anniversary of the laying of the corner-stone of the present edifice will be observed in May.

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cream of tartar.

**Safeguards the food
against alum.**

Alum baking powders are the greatest
menacers to health of the present day.

ROYAL BAKING POWDER CO., NEW YORK.

TRINITY CHURCH, Boston, has given \$1,007.69 to city missions; Mr. Grant Walker, \$100; Mrs. M. D. Spalding, \$200; Jonathan French, \$500; Alexander Cochrane, \$100.

At the opening of the Phillips Brooks House, Cambridge, Mr. Robert Treat Paine made the principle address. Besides giving an outline of the life of Bishop Brooks, he said the glory of that life and the power of his example came from his choice of a consecrated life of service to God and man and the divine transformation growing out of his choice. Bishop Lawrence and the Rev. Endicott Peabody also made addresses.

MILWAUKEE.

Superior and Lake Geneva Items.

THE Rector of the Church of the Redeemer, Superior, was made the recipient, a week ago, of a very gratifying evidence of the affection of his congregation, which took the form of a handsome suite of furniture, carved leather chairs, couch, wardrobe, mirror, table, rugs, silk-panelled screen, cushions, and exquisitely embroidered sofa-pillows, besides several individual gifts of books and other articles from various members of the parish. The presentation took place at the close of a very pleasant Epiphany party, when Miss T. G. Alvord read an address to the Rector, and upon its conclusion a procession of the Sunday School children, choir boys, vestrymen, and members of the various guilds, headed by the Senior Warden, made its way to a suite of rooms in the "Albany" where the articles to be presented to the Rector were arranged, and where he briefly acknowledged the kindness which had prompted the gift. The occasion was a complete surprise to the Rector. At the same time a magnificent volume of etchings was presented to the very faithful organist and choirmaster of the parish, Professor A. J. Wells, in token of the high esteem of the rector and parishioners.

THE semi-centennial of the parish at Lake Geneva was celebrated January 21st. The rector, the Rev. I. N. Marks, read a historical sketch of the parish.

MINNESOTA.

New Church for St. Paul's, Minneapolis—Seabury Divinity School—The Rev. Andrew D. Stowe.

A NEW church for St. Paul's parish, Minneapolis, is being erected in place of the present building on Hennepin Avenue. A site has been secured at the corner of Franklin and Bryant Avenues, and plans have been already drawn for the new building. Bishop Gilbert addressed a parish meeting on the evening of January 16th, urging the parishioners to further effort. The sum of \$8,300 has already been subscribed, and the parish is now being canvassed for the remaining sum of \$15,000.

SEABURY DIVINITY SCHOOL is preparing a large class for graduation next June. Its members are doing good work in all departments. The school has taken a deeper interest than usual this winter in missionary subjects. There have been good papers read at the monthly meetings of the Breck Missionary Society, and a larger attendance at the Missions class, which meets every week. The school has been greatly favored during the winter with special lectures and addresses. Bishop Gilbert has spent several days at the Seminary and has given two lectures of a most helpful character, on the practical side of parish work. The Rev. Ernest Dray, of St. Paul, has also addressed the men on "School Ideals and Parochial Realities"; an earnest talk full of interest and instruction.

THE Rev. Andrew D. Stowe, who has been rector of the Ascension, Stillwater, for ten

years, has announced his resignation, to take effect at Easter. He has been appointed to a place in the pension department.

MISSOURI.

Woman's Auxiliary.

AT A meeting of the Woman's Auxiliary, at St. Louis, Bishop Tuttle presented the needs of missionary work in the Philippines, reading a letter from the wife of Colonel Smith, of the Seventeenth U. S. Infantry, who asked for assistance in the building of a church at Manila. The Bishop declared that he had personally sent the sum of \$100 for the accomplishment of this work. His example was followed by the Woman's Auxiliary, who pledged \$81 to this work, and also \$75 for missionary work in Japan and \$50 for Indian work in Minnesota, a branch of domestic work which was the especial pride of the late Mrs. Tuttle, whose absence from the meeting was deeply felt.

NEW YORK.

City Items—Prof. Egleston's Will—Death of Missionary among Italians—Missionary Meeting.

THE festival of St. John Chrysostom was celebrated Sunday, Jan. 28th, at St. Chrysostom's Chapel, Trinity parish. The Rev. Canon Knowles was the preacher at morning service, and Bishop Worthington, of Nebraska, in the evening.

BEGINNING with this month, the Rev. N. A. Seagle will act as *locum tenens* of St. Stephen's Church, pending the election of a rector, which is not expected to occur till after the return of Bishop Potter.

AT the Church of the Transfiguration, a movement making by the rector, the Rev. George Clarke Houghton, D.D., to increase the parochial endowment, by creating a fund the income of which is to pay the perpetual rental of ten pews for the use of strangers attending service, has been successfully started. Two pews have already been thus provided for, and St. Agnes' Ward of the Girls' Friendly Society has made itself responsible for the raising of \$1,000 for the same object. A Coal Club as a business basis, with a guarantee fund of \$600, has just been inaugurated, having as its purpose the supply of coal to the poor at half cost.

THE Right Rev. A. M. Randolph, D.D., LL.D., Bishop of Southern Virginia, has accepted the appointment to deliver the Paddock lectures at the General Theological Seminary in March, 1901.

AFTER much negotiation, the vestry of St. Peter's Church, Westchester, have received from the seven Insurance companies in which the sacred edifice was insured, the amount of \$31,804 towards covering the damages caused by the recent fire. The church will be restored as nearly as possible to its former condition, and with no considerable alteration in the general plans.

AT Ascension Memorial Church, the rector, the Rev. John F. Steen, celebrated his thirtieth anniversary on Sunday, February 4th. Bishop Coleman, of Delaware, was the

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REV. H. D. ROBINSON, Warden, Racine, Wis.

TWO FINE SPECIMENS OF PHYSICAL MANHOOD.

No form of athletic exercise demands such perfect physical condition as prize fighting. Every muscle in the body must be fully developed and supple, and the heart, lungs and stomach must act to perfection.

Whether we endorse prize-fighting or not, it is nevertheless interesting to know the manner by which men arrive at such physical perfection.

James Jefferies, the present champion heavy weight of the world, and his gallant opponent, Tom Sharkey, in the greatest pugilistic encounter that has ever taken place, both pursued much the same course of training and the first and most important part of this training was to get the stomach in condition, and keep the digestion absolutely perfect, so that every muscle and nerve would be at its highest capabilities.

This was not done by a secret patent medicine, but both of these great pugilists used a well known natural digestive tablet sold by druggists under name of Stuart's Dyspepsia Tablets and composed of the digestive ferments which every stomach requires for healthy digestion.

Champion Jefferies says: "Stuart's Dyspepsia Tablets prevent acidity, strengthen the stomach and insure perfect digestion. They keep a man in fine physical condition." Signed, James J. Jefferies, champion of the world.

The gallant fighter, Sharkey, says: "Stuart's Dyspepsia Tablets remove all discomfort after eating. They rest the stomach and restore it to a healthful condition. I heartily recommend them." Signed, Thos. J. Sharkey.

The advantage of the daily use of Stuart's Dyspepsia Tablets is that they keep the people well and ward off sickness and are equally valuable to well persons as to the dyspeptics. Another advantage is that these tablets contain no cathartics, or poisons of any character, but simply digestive ferments which are found in every healthy stomach, and when digestion is imperfect it is because the stomach lacks some of these elements and Stuart's Dyspepsia Tablets supply it.

They are no cheap cathartic, but a perfectly safe and efficient digestive and the demand for them is greater than the sale of all other so-called dyspepsia cures combined. No remedy could possibly reach such a place in public esteem except as the result of positive merit.

Full sized packages are sold by all druggists at 50 cents and the best habit you can possibly form is to take a Stuart's Tablet after each meal. They make weak stomachs strong and keep strong stomachs vigorous.

HOME-SEEKERS' EXCURSIONS

On January 16th, February 6th and 20th, March 6th and 20th, and April 3d and 17th, 1900, the Chicago, Milwaukee & St. Paul Railway will sell round-trip excursion tickets (good for 21 days) to a great many points in South and North Dakota and other Western and South-Western States, at practically one fare for the round-trip. Take a trip West and see what an amount of good land can be purchased for very little money. Further information as to rates, routes, prices of farm lands, etc., may be obtained by addressing GEO. H. HEAFFORD, Gen'l Pass. Agent, Old Colony Bldg., Chicago, Ill.

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and warm water. Use a scrubbing brush; when water becomes the least soiled, get fresh; follow with a soft, dry cheese cloth, and wipe dry. White iron beds can also be washed by this method, but must be wiped dry quickly.

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preacher at the morning service. At night, under the leadership of Mr. Henry E. Duncan, there was a special musical service, with the singing by a large chorus, of Sir Arthur Sullivan's Festival *Te Deum*.

THE will of the late Prof. Egleston, of Columbia University, which was filed for probate January 30th, provides for his interment under the chancel of Trinity Church. Certain of his paintings are to be given to Trinity Church, and to St. Augustine's Chapel, and others to the May Egleston Rest at the Seaside Home, Islip, N. Y. The greater portion of his library is to go to Trinity parish for use as a lending library in connection with any chapel the Corporation of the parish may select. His collection of minerals and scientific apparatus is given to the School of Mines of Columbia University, of which he was the founder. The collection is one of the finest in the world. Part of his art objects go to the Metropolitan Museum of Art. The bulk of the estate, which is a large one, is to revert to Trinity parish for use in endowing its parochial schools.

THE rector of the Italian Church of San Salvatore, the Rev. Alberto Pace, died from heart disease in the New York Hospital on January 27th. He was a native of Italy, and a graduate of the University of Naples. Coming to America he came in contact with our missionary work in New York, and in consequence left the Roman Communion, and took Holy Orders in the American Church, being ordained to the priesthood by Bishop Littlejohn. He became zealously active in work for his fellow countrymen in Brooklyn, establishing a congregation for them there, and being the indirect cause of the establishment of a Roman Catholic church for Italians, his own work having demonstrated the inadequacy of previously existing Roman provision for these people. After a visit to England, he returned to New York, and became rector of San Salvatore. At the time of his death, plans were maturing for the erection of a new church edifice for this congregation. He was about 55 years of age. The funeral took place Sunday, February 4th, and interment at St. Michael's cemetery, Astoria.

At a meeting of clergy in the Church Missions House January 29th, about fifty were present, and great interest was manifested. The new General Secretary of the Domestic and Foreign Society invited the criticism and advice of the clergy on the workings of the Society at any time, explaining that the new management greatly desired closer touch with those in charge of parishes. The topics discussed at the meeting were; first, to concentrate interest and systematize effort among the clergy of New York City on

behalf of missions; second, to arrange for occasional conferences of the clergy to consider questions relating to missionary extension; third, to create public sentiment in favor of systematic instruction and offerings so as to remove the necessity for special appeals. The Rev. Dr. Wm. R. Huntington, of Grace Church, suggested holding a quarterly conference, in connection with meetings of the Archdeaconry of New York. The Rev. Wm. M. Geer, of St. Paul's Chapel, thought a monthly meeting, independent of that of the Archdeaconry, preferable. It was finally decided to hold monthly conferences from Advent to Whitsunday, to be held at the Church Missions House, with the object of hearing from the General Secretary any matters of importance currently affecting the mission field, and with the reading of a paper by one of the city clergy on a missionary topic, followed by free discussion.

ALL SAINTS' CHURCH, Rosendale, is to be enriched by the addition of a new chancel, for which plans are being executed, at the direction of the donor, Dr. C. V. Hasbrouck.

THE Flower Hospital has received the gift of \$100,000 from Mrs. Roswell P. Flower and her daughter, Mrs. Emma Flower Taylor, of St. Thomas' parish, with the condition that its name shall continue unchanged.

THE New York Assembly of the Brotherhood of St. Andrew has presented to the retiring General Secretary, Mr. John W. Wood, complimentary resolutions, upon his entrance upon his important new duties as one of the secretaries of the Domestic and Foreign Missionary Society.

THE Board of Missions has received \$10,000 to be applied for the education of children of workers in the mission field. The amount came from two givers, whose names are not announced; one of the sums being a memorial.

THE new edifice of the French Church du S. Esprit, which is nearing completion, has just had its corner-stone laid by Bishop Worthington, of Nebraska, acting for Bishop Potter. The exercises were preceded and followed by services in the basement, at which addresses were made by the Bishop, the Rev. Alfred V. Wittmeyer, rector of the parish, and the Rev. Henry Lubeck, LL.D., D.C.L., of the Church of Zion and St. Timothy. It is hoped that before the end of Lent the congregation may be able to worship in the new church.

NORTH DAKOTA.
Bishop's Appointments.

FEBRUARY.

- 4. Lisbon.
- 11. Opening Services New Church at Fargo.
- 18. Park River.
- 19. Langdon.
- 20. Milton.
- 21. Inkster.
- 23. Crystal.
- 25. Walhalla.
- 28. Fargo.

MARCH.

- 4. Buffalo and Casselton.

OHIO.

Church Burned—Cleveland Convocation.

ON THE early morning of January 27th, St. Stephen's Church, East Liverpool, was completely destroyed by fire. Services are now being held in the parish house.

THE first meeting of the new Cleveland Convocation was held in St. Paul's Church, Akron, the Rev. Jas. H. W. Blake, rector, on Monday and Tuesday, Jan. 22 and 23. On Monday at 4:30 P. M. a Quiet Hour was conducted by the Bishop of the Diocese. A paper was read by Bishop Leonard, which he had recently presented before a club of ministers in Cleveland, upon "The Apparent Decline of interest in Religion as indicated by the lack of attendance upon public services, and laxity in the keeping of the Lord's Day." The paper commanded the closest attention, and called out warm commendation from the members of the Convocation, and the request was made of the Bishop that it might be put in such shape as to reach the whole Church public.

Evening Prayer was said at 7:30 P. M., at which service Archdeacon Abbott presented a written review of the past ten years' work of the Church within the territory that is now covered by the new and larger Convocation.

The Rev. Geo. H. McGrew, D.D., rector of St. Paul's Church, Cleveland, gave an interesting and suggestive forecast of the work that in the future can be undertaken, and successfully carried forward within the bounds of this region.

On Tuesday, at 7:30 A. M., the Holy Communion was celebrated, the Bishop, celebrant.

At 10 A. M. Morning Prayer was said by the Bishop, assisted by the Rev. L. W. Shey, the Rev. H. St. C. Hathaway, and the Rev. C. W. Baker.

In the business session that followed, the Rev. Abner L. Frazer, Rector of St. John's Church, Youngstown, was elected Dean, and the Rev. W. Rix Attwood, Secretary and Treasurer.

During the forenoon the principal subject of discussion was the question whether the free-pledge system for the support of Diocesan Missions ought to be adopted, in place of the so-called Apportionment System, which has been in use for a number of years past. The conclusion finally reached was the adoption of a request to the Missionary Committee of the Diocese, that the free-pledge system be adopted and applied. After the noon-day prayers for Missions, the Convocation repaired to the basement of the church for luncheon, which was bounteously served and heartily enjoyed. In his after-dinner speech of appreciation and congratulation, the Bishop opened up the subject of the new church for St. Paul's parish, Akron, and his words, happily chosen, can hardly fail to give an impetus to a work long postponed, and greatly needing to be carried through. In the afternoon a valuable paper was read by

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Mr. Wm. G. Mather, the treasurer of the Missionary Committee, on "The Best Plan for Arousing Interest in, and Raising Money for General Missions." The appointed speaker on this topic was the Rev. C. M. Roberts, rector of St. Timothy's Church, Massillon.

An interesting paper on the "Duty of the Church Toward Our New Territorial Possessions and Responsibilities," was read by the Rev. Mr. Frazer. The paper on "The Need of Intercessory Prayer," by the Rev. Walter C. Clapp, rector of St. John's Church, Toledo, was of the highest spiritual character and helpfulness, and was the more appreciated as Mr. Clapp came from another Convocation to give it.

In the evening, after a brief devotional service, the subject of the establishment of a Diocesan Sunday School Institute was presented in a thoughtfully considered plan of Diocesan organization for Sunday School work, by the Rev. Henry E. Cooke, rector of Christ Church, Warren. A resolution was adopted for the organization of a Sunday School Institute in the Diocese.

The attendance of the clergy on the Convocation was large, fourteen being present from Cleveland alone, and the general impression left, was one of encouragement in view of the new Convocational departure.

The next meeting of the Convocation is to be in Christ Church, Warren, on April 30 and May 1.

OREGON.

Churches Consecrated.

ON SUNDAY, January 14th, Bishop Morris consecrated Trinity Church, Ashland, and on the following Sunday consecrated S. Luke's Church, Grant's Pass.

PENNSYLVANIA.

Philadelphia Items—Celebration at St. Timothy's—Meetings of Two Convocations.

THE Missionary Committee of the Northwest Convocation has been instructed to proceed with the erection of the church at Twenty-fifth Street and Lehigh Avenue, to be known as St. Bartholomew's. The parish building is to be a memorial of the late Rev. Dr. Benjamin Watson.

HOLY TRINITY CHURCH, LANSDALE, which was recently consecrated, as noted in THE LIVING CHURCH, 13th ult., is arranging to build a rectory on a lot adjoining the church. The Rev. Samuel Ward, the rector, has taken an active interest in the establishment of a gymnasium in the borough, and a room has been fitted up for that purpose. The organization already has 50 members enrolled.

THE Rev. George Pomeroy Allen, D.D., who for twenty years past has been rector of Trinity Church, Bethlehem, diocese of Central Pennsylvania, has resigned therefrom to accept the rectorship of St. Mary's Church, Ardmore, Pa.

THE Convocation of Norristown held its midwinter meeting on the 1st inst. in the Church of Our Saviour, Jenkintown, the Rev. Roberts Coles, rector. The meeting opened with Evening Prayer, after which a business session was held, Rev. Herbert J. Cook, dean, in the chair, Rev. W. H. Burk, secretary. A missionary meeting in the evening was addressed by the Rt. Rev. Dr. Brown, Bishop of Arkansas, the Rev. Messrs. J. Thompson Cole, F. H. Argo, and A. J. Barrows.

ST. TIMOTHY'S CHURCH, Roxboro', the Rev. R. E. Dennison, rector, has been celebrating the 41st anniversary of its organization as a parish by a series of services, beginning on St. Timothy's Day, January 24th. On the Sunday within the octave, the sermon at the morning service was delivered by the Rev. Dr. H. L. Duhring, superintendent of the city missions; and at Evensong, by the Rev. Dr. G. F. Nelson, who occupies a similar position in New York City. At this latter service, all the guilds of the parish were in attendance on the occasion of their annual reunion. The sermon was especially appropriate, the subject being "Climbing Success," based on I. Samuel, xiv: 13.

THE Northwest Convocation met on Wednesday afternoon, 24th ult., in the Church of St. Matthias, Philadelphia. The Rev. Dr. J. N. Blanchard was in the chair; the Rev. R. W. Forsyth, secretary. A minute was adopted relative to the death of the Rev. Benjamin Watson, D.D., for many years president of the convocation. The Rev. James O. McIlhenny reported that at the mission at Twenty-fifth street and Lehigh avenue, the total number of teachers and scholars in the Sunday School is 145, with an average attendance of 87. There is great need of a parish building. The Rev. G. DeW. Dowling reported an attendance of 408 scholars at Epiphany Chapel. Gymnasium classes are held five times a week. The treasurer reported receipts (including balance from last year of \$36.69) \$1,073.74; present balance, \$10.97. Balance of building fund, \$3,342.75. The total amount available for the new chapel is over \$5,000. The convocation was addressed by the Rev. A. J. P. McClure, financial agent of the General Clergy Relief Fund. At the public missionary service in the evening, the Rev. Dr. H. Austice, rector of the church, said Evensong and the full mixed vested choir rendered the musical portions of the service most efficiently. The Rev. Dr. Blanchard made a brief address in reference to the new mission at Twenty-fifth street and Lehigh avenue, and the proposed parish house, which is to be a memorial of the late Rev. Dr. B. Watson. He was followed by the Rev. Dr. W. S. Rainsford, of New York, whose subject was "City Mission Work," but he viewed it in a broader sense than is commonly ascribed to the theme.

BISHOP McCABE.

The Famous Minister's Experience with Coffee.

The well-known bishop said to one of his friends, some years ago, "I was a great sufferer from severe headaches, and at times after traveling many miles to dedicate a church or perform some other important duty, found myself confined to a bed when the time came, and was unable to carry out my work. I finally discovered that when I left off coffee for a few days, the headaches disappeared, and by further experiment, discovered that the coffee was undoubtedly the cause of the difficulty, which finally entirely disappeared when I left off coffee altogether."

The person to whom this remark was made is Mrs. Amy K. Glass, wife of a Methodist minister at Rolfe, Ia. She says: "My own experience with coffee was very convincing. I was grown up before I ever drank coffee, but was advised by a friend (who meant it kindly) to use weak tea and coffee, because a warm drink aided digestion. I soon thereafter commenced to have nervous and sick headaches; could not believe it was the coffee.

"My husband, who had suffered from dyspepsia while a young man in college, and found relief by leaving off coffee, often told me he was satisfied my headaches were caused by coffee, so I gave up the coffee and took up Postum Cereal Food Coffee. The change taught me in a most convincing manner that coffee was the cause of the headaches, but now I have an equally good coffee in Postum, and its health-giving properties are simply undeniable. Our little children use Postum regularly and go off to school as healthy and happy as children should. If ever husband or myself take a drink of weak coffee at an evening gathering or church social, we are kept awake until past the middle of the night. Yours for health."

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In a letter received from Bishop Whitaker, he states that he has visited churches in Havana, Matanzas and Cienfuegos. He will return to Philadelphia Feb. 7th.

BEQUEST FOR RELIGIOUS PURPOSES.

The will of Mary Cartwright, probated 23d ult., disposes of an estate of \$50,000, and bequeathes one-tenth of that sum to the trustees of the diocese, as an endowment to Calvary Monumental Church, the interest only to be used for the benefit of that parish.

THE Rev. William Bayard Hale, D.D., LL.D., has resigned the rectorship of St. Mary's Church, Ardmore, Pa.

PITTSBURGH.

Church Club—New Parish House—Church Army—Varia.

CITY—THE January meeting of the Church Club was held on the 18th inst., at Calvary Church, Pittsburgh, where after a short service by the Rev. Mr. Guerry, the Right Reverend J. P. DuMoulin, D.D., Bishop of Niagara, gave a most eloquent and enjoyable address, taking as his topic, "Some Notes of the Century." In spite of very disagreeable weather, there was a large attendance of members of the Club and their friends. At the February meeting of the Club it is expected that the Rev. Dr. Briggs will deliver his lecture on "The Present Crisis in the Church of England." The Church Club is increasing in numbers and influence, and has already been found helpful in breaking down somewhat the spirit of parochialism, which is the bane of much of our Church life.

ON THE Feast of the Conversion of S. Paul, the new parish house of Trinity Church, Pittsburgh, was opened with a short service of benediction by the Bishop. The rector made a short address of welcome to the clergy and people assembled, and the Bishop added a few words of congratulation to the rector and congregation. In the evening there was a reception given by the congregation, which took the nature of a housewarming, to which all the various city congregations were invited.

A RATHER unique and very impressive street service was held at the entrance of the Court House, on Monday evening, January 21, under the auspices of the Church Army, in which the vested choir of S. John's Church took a prominent part. The choir robed for the service at the headquarters of the Church Army on Front and Diamond Streets, and with the visiting priest, the Rev. Father Huntington, the workers of the Church Army, and several of the clergymen of the city, walked to the Court House, and took their places on the steps. The order of service included several hymns, the General Confession, the Lord's Prayer, Apostles' Creed, interspersed with hymns by the choir, and a most stirring and forceful address by Father Huntington. After the service, which was largely attended, the choir and workers returned to the mission rooms, where the usual evening exercises followed.

The Rev. William Thompson has resigned the rectorship of S. James' Church, and has gone to spend the winter in San Diego, Cal. The vestry has called to fill the vacancy the Rev. Edwin Weary, of East Liverpool, Ohio.

ERIE.—S. Paul's Church celebrated its anniversary day on the Feast of the Conversion of S. Paul, beginning in the morning at half past seven with a celebration of the Holy Communion, followed later by morning prayer and sermon. In the evening there was a reunion of all the parish organizations, concluding with a general parish reception. The work in this parish is now in a very flourishing condition, under the rectorship of the Rev. Franklin S. Spalding.

RHODE ISLAND.

Woman's Auxiliary.

At a recent session of the diocesan branch of the Woman's Auxiliary, a resolution was adopted to seek to raise a memorial fund of \$25,000 to be known as the Carrington Memorial Fund, in honor of Mrs. Carrington, the late president, for the maintenance of the work and for the advancement of the missionary cause.

Bishop McVickar introduced Rev. Dr. Arthur S. Lloyd, of New York City, general secretary of the Board of Missions, who spoke of the management of the funds placed in his hands. Following other addresses was that of the Rev. Fred Caunt, of Ponce, Porto Rico. Just as the other missionaries had described the scenes of their activity, so Rev. Mr. Caunt described his with such a degree of vividness as to thoroughly impress the audience with the desolate condition of the benighted Porto Ricans.

SOUTHERN VIRGINIA.

Varia.

THE work of restoration of St. Peter's Church, Norfolk, which a few weeks ago was badly damaged by fire, was completed so the church could be used Sunday, January 14th. The day was also the third anniversary of the Rev. C. E. Woodson as rector.

THE charge of the churches at Hot Springs and Warm Springs has been assigned by Bishop Randolph to the Rev. S. C. Beckwith, who enters upon his duties at once.

A FINE brick residence on High Street, one square from the church, has been purchased for a rectory by the congregation of Grace Church, Petersburg. A series of Mission services and Bible readings has just been concluded in this church, by Mr. John R. Matthews, an English Evangelist, well-known in Virginia.

VIRGINIA.

New Pulpit—Organ at Seminary—Mr. Guerry Declines.

THE Rev. Preston Nash, rector of Christ Church, Richmond, has just erected in his church, an oaken pulpit of wonderful beauty and workmanship, which was presented to him by the Rev. Martin Johnson, rector of the churches in Powhatan County. The pulpit came from a church in Baltimore, where it had been in use nearly eighty years. It was given to Mr. Johnson to place in one of his churches, but being too large he turned it over to Mr. Nash.

FIFTEEN HUNDRED DOLLARS has just been presented to the Theological Seminary of Virginia at Alexandria to purchase a new organ for the seminary chapel. It came through the Rev. Prof. Crawford from a friend. The expectation is to have the organ in place by Easter.

THE Rev. Wm. A. Guerry, chaplain of the University of the South, who was recently called to the rectorship of St. Paul's Church, Richmond, has felt constrained to decline the call, feeling it his duty that he should remain at Sewanee.

WESTERN MICHIGAN.

Celebration at Kalamazoo.

ON the eve of the Festival of the Conversion of St. Paul, a special service was held at St. Luke's Church, Kalamazoo, to commemorate the closing of the Rev. R. R. Claiborne's eighth year as rector. Bishop Gillespie read the service of consecration for the new pulpit and litany desk. The former was presented by William Buell and the latter by Mr. and Mrs. J. D. Burns. Bishop White, of

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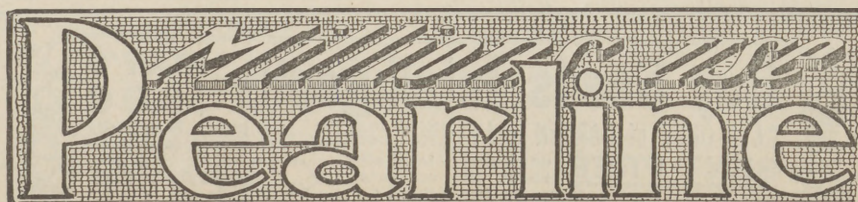
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Michigan City, delivered the sermon of the evening; the Rev. Lewis Brown, of Battle Creek, made a few happy remarks of congratulation; Rev. C. P. Mills, a former rector, made an address, and Judge A. J. Mills spoke of the difficult task performed by Rev. Robert E. Jones, D.D., in uniting the two parishes in Kalamazoo. The rector gave a review of the work done in the parish during the past eight years.

CHICAGO.

THE Rev. B. F. Matrau, whose health is impaired, a short time ago sent in his resignation of the rectorship of St. Bartholomew's, Englewood. His vestry declined to receive it, and Mr. Matrau will go South to recuperate, leaving a *locum tenens* for a time.

IT HAS been decided that the consecration of the Bishop Coadjutor will take place in Grace Church, and preparations for the event are under way. Information has just come that his *alma mater*, Trinity College, Toronto, will, immediately after the consecration, confer a Doctor's degree upon the Bishop-Coadjutor.

THE Rev. C. E. Bowles, rector of All Saints', Chicago, having obtained assistance in the work at St. John's, Irving Park, will open a mission Sunday School at Cuyler on the first Sunday in February. This movement has the Bishop's sanction and blessing, and will enter a comparatively new territory.

CANADA.

Building Fund for Ontario Cathedral—Various Items—Montreal Synod—Varia—Trinity College Alumni.

Diocese of Ontario—

OVER \$10,000 have been subscribed in aid of the rebuilding fund of S. George's Cathedral, Kingston, since the fire a year ago. Of this sum, nearly \$8,000 has been paid in. It is expected that the Cathedral will be reopened on Easter Day.

Diocese of Fredericton—

THE mission held in S. Mary's Church, St. John, by the Rev. Arthur Murphy, attracted large congregations.

THE Rev. J. A. Hickman, missionary on furlough from China, preached in several of the city churches of S. John in January.

Diocese of Nova Scotia—

A PORTRAIT of the late Bishop Binney, of Nova Scotia, has been presented to S. Paul's Church, which will be an addition to the already fine historical collection of pictures in the vestry.

THE Rev. A. Murphy held a ten days' mission in Christ Church, Dartmouth, in January.

Diocese of Rupert's Land—

THE Archbishop consecrated S. Matthew's Church, Brandon, lately.

S. ANDREW'S CHURCH, St. Andrews, Manitoba, celebrated the fiftieth anniversary in December. The Archbishop preached at morning service. This is one of the largest churches in Manitoba, outside of Winnipeg, is of stone, and was one of the earliest missions of the Church Missionary Society in the Northwest. It is about fifteen miles from Winnipeg.

Diocese of Montreal—

THE Synod of the diocese opened its annual session January 16th, by a service and celebration of Holy Communion in Christ Church Cathedral, Montreal. Rural Dean Robinson, rector of Clarenceville, preached



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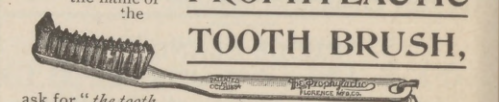
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the sermon, which was on the authority and permanence of the Church of Christ. There was a very large attendance of clerical and lay delegates at the business session; the Bishop of Montreal in the chair. Bishop Thornloe, of Algoma, occupied a seat on the platform, and gave an address during the day on work in his diocese. The Bishop's charge was mainly a review of the work of the diocese since he was consecrated 21 years ago. At the conclusion of his remarks he referred to the present war, provoking a storm of applause by his patriotic sentiments, after which the Synod rose and sang the National Anthem. The question of admitting women to vote at vestry meetings, long brought up at every session of the Montreal Synod, has at last been disposed of. The motion that the Synod take the necessary steps to admit women was carried by a clerical vote of 35 to 16 and a lay vote of 18 to 11. A suggestion to put in force a canon empowering the Bishop to take such steps as will result in the establishment of an order of deaconesses in the diocese, was unanimously approved of. Regret was expressed at the illness and consequent resignation of Principal Adams of Len-

noxville. The Synod's annual missionary meeting was held on the evening of January 17th. The report of the Woman's Auxiliary showed that there are now 65 branches in the diocese.

Diocese of Toronto—

THE fourth annual meeting of the Alumni Association of Trinity College was held in Toronto from January 8th to the 11th. Bishop DuMoulin, of Niagara, conducted a Quiet Hour, on the second day. A large number of interesting papers were read and discussed. The January meeting of the W. A. diocesan board was particularly interesting. It was begun by a service in S. James' Cathedral, when the members' Nineteenth Century Thank offering was made. The amount of this when counted was found to be \$1,390, and as all the branches have not yet sent in their bags, it is thought that it will be about \$1,500. A circular letter from the Bishop was read in all the churches in the diocese on the first Sunday after Epiphany, in which he called a public meeting "to consider what action ought to be taken by the members of the Church in this diocese

to express our thankfulness to Almighty God for the manifold and great blessings of the Nineteenth Century, now hastening to its close."

WASHINGTON.

St. Mary's and Prince George's Counties.

THE Bishop has appointed as his representative in the supervision of this work the Rev. C. L. LaRoche, rector of All Saints' parish, S. Mary's county, well-known for its large and successful work, centering in the parish church where white and colored worship together under most happy conditions. In this region there is also a chapel and school for colored people only, at Port Tobacco, in Charles county, in charge of the Rev. J. R. Brooks; the same at Woodville, Prince George's county, in charge of the Rev. Basil B. Tyler; a chapel at Croom, under the care of the Rev. F. P. Willes, rector of S. Thomas' parish, and at Charlotte Hall, S. Mary's county, a chapel, industrial school, and farm, in charge of the Rev. J. G. Bryant. The Rev. Mr. La Roche regularly visits

A GOD-SEND TO ALL HUMANITY.

Invention of an Ohioan That Guarantees Health, Strength and Beauty By Nature's Method, and Cures Without Drugs All Nervous Diseases, Rheumatism, La Grippe, Neuralgia, Kidney Troubles, Weakness and the Most Obstinate Diseases.

Those Who Have Used It Declare It to Be the Most Remarkable Invigorant Ever Produced for Man, Woman or Child

An inventive genius of Cincinnati, Ohio, has placed on the market a Bath Cabinet that is of great interest to the public, not only the sick and debilitated, but also those enjoying health.

Our recent investigation of this remarkable invention was so very satisfactory that we have no hesitancy in indorsing the same as just what all our readers need.

It is a sealed compartment, in which one comfortably rests on a chair, and, with only the head outside, enjoys all the invigorating, cleans-



ing and purifying effects of the most luxurious Turkish bath, hot vapor or medicated vapor baths at home for three cents each, with no possibility of taking cold, or in any way weakening the system.

A well known physician of Kansas, E. L. Eaton, M. D., gave up his practice to sell these Bath Cabinets, feeling that they were all his patients needed to get well and keep well, as they cured the most obstinate diseases often when his medicine failed, and we understand he has already sold over 600. Another physician, of Chicago, Dr. John C. Wright, followed Dr. Eaton's example, and devotes his entire time to selling these Cabinets. Many others are doing likewise.

Hundreds of remarkable letters have been written the inventors from those who have used the Cabinets, some of which referring to

Rheumatism, La Grippe, Kidney Trouble

Will be interesting to those who suffer from these dread maladies. G. M. Lafferty, Covington, Ky., writes: "Was compelled to quit business a year ago, being prostrated by rheumatism when your Cabinet came. Two weeks' use of it entirely cured me, and have never had a twinge since. My doctor was much astonished and will recommend them." Mrs. S. S. Noteman, Hood River, Ore., writes that her neighbor used the Bath Cabinet for a severe case of la grippe and cured herself entirely in two days. Another neighbor cured eczema of many years' standing and her little girl of measles. A. B. Strickland, Bloomington, Idaho, writes that the Bath Cabinet did him more good in one week than two years' doctoring, and entirely cured him of catarrh, gravel, kidney trouble, and dropsy, with which he had been long afflicted. Hundreds of others write praising this Cabinet, and there seems to be no doubt but that the long-sought-for means of curing rheumatism, la grippe, Bright's disease and all kidney and urinary affections has been found. The

Well Known Christian Minister

Of Brooklyn, N. Y., Rev. John A. Ferry, highly recommends this Cabinet, as also does Mrs. Kendrick, Princ. of Vassar College; Congressman John J. Lentz, John T. Brown, editor of the Christian Guide; Rev. C. M. Keith, editor *Holiness Advocate*, many lawyers, physicians, ministers and hundreds of other influential people.

It Prevents Disease.

It is important to know that the makers guarantee that Colds, La Grippe, Fevers; in fact, no disease can get a foot-hold in your body if you take these hot, Thermal Baths weekly. Scientific reasons are brought out in an instructive little book, issued by the makers. To

Cure Blood and Skin Diseases

This Cabinet has marvelous power. If people, instead of filling their system with more poisons in taking drugs and nostrums, would get into a Vapor Bath Cabinet and sweat out these poisons and assist Nature to act, they would have a skin as clear and smooth as the most fastidious could desire.

The Great Feature

Of this Bath Cabinet is that it gives a Hot Vapor Bath that opens the millions of pores all over the body, stimulating the sweat glands and forcing out by nature's method all the impure salts, acids and effete matter, which, if retained, overwork the heart, kidneys, and the lungs and cause disease, debility and sluggishness. A hot Vapor Bath instills new life from the very beginning, and makes you feel 10 years younger. With the bath, if desired, is a

Head and Complexion Steamer

In which the face and head are given the same vapor treatment as the body. This produces the most wonderful results, removes pimples, black-heads, skin eruptions, and

Cures Catarrh, Asthma and Bronchitis.

L. B. Westbrook, Newton, Ia., writes: "For 45 years I have had catarrh and asthma to such an extent that it had eaten out the partition between my nostrils. Drugs and doctors did me no good. The first vapor bath I took helped me, and two weeks' use cured me entirely, and I have never had a twinge since."

Whatever Will Hasten Perspiration

Every one knows, is beneficial. Turkish baths, massage, hot drinks, stimulants, hot foot baths are all known to be beneficial, but the best of these methods become crude and insignificant when compared to the convenient, and marvelous curative power of the Cabinet Bath referred to above. The Cabinet is known as the

Square Quaker Folding Thermal

Vapor Bath Cabinet, made only in Cincinnati, O. This Cabinet, we find, is durably and handsomely made, best material, is entered and vacated by a door which opens wide; the Cabinet when closed is airtight, made of the best hygienic waterproof cloth, rubber lined, has a strong, rigid steel frame, which supports it from top to bottom. The Cabinet is large and roomy inside, has curtains at top to open for cooling off. Makers furnish a good alcohol stove with each Cabinet, also valuable recipes and formulas for medicated baths and ailments, as well as plain directions, so any one can use it just as soon as received.

Another excellent feature is that it folds flat in one inch space and may be carried when traveling. Weighs but 10 pounds.

People don't need bathrooms, as this Cabinet may be used in any room. Thus bathtubs have been discarded since the invention of this Cabinet, as it gives a far better bath for all cleansing purposes than soap and water. For the sick room its advantages are at once apparent. The Cabinet is amply large enough for any person. There have been

So-Called Cabinets

On the market, but they were unsatisfactory, simply cheap affairs to pull on and off over the head, like a skirt, subjecting the body to sudden and dangerous changes of temperature.

After investigation, we can say the Cabinet made by the Cincinnati firm is the only practical article of its kind, and will last for years. The makers guarantee it to be better, more convenient, more durable than others which sell for \$12 or \$18. This Cabinet satisfies and delights every user, and the

Makers Guarantee Results.

They assert positively, and their statements are backed by a vast amount of testimony from persons of influence, that their Cabinet will cure nervous troubles and debility, clear the skin, purify the blood, cure rheumatism. (They offer \$50 reward for a case that cannot be relieved.) Cures women's trouble, la grippe, sleeplessness, obesity, neuralgia, headaches, gout, sciatica piles, dropsy, blood and skin disease, liver and kidney troubles. It will

Cure a Hard Cold

With one bath, and break up all symptoms of la grippe, fevers, pneumonia, bronchitis, asthma and is really a household necessity. It is the most

Cleansing and Invigorating Bath

Known, and all those enjoying health should use it at least once or twice a week, but its great value lies in its marvelous power to draw out of the system the impurities that cause disease, and for this reason is really a god-send to all humanity.

HOW TO GET ONE.

All our readers who want to enjoy perfect health, prevent disease, or are afflicted, should have one of these remarkable Cabinets. The price is wonderfully low. Space prevents a detailed description, but it will bear out the most exacting demand for durability and curative properties. Write to the World Manufacturing Co., 1208 World Building, Cincinnati, O., and ask them to send you their pamphlets and circulars describing this invention. The regular price of this Cabinet is \$5. Head Steaming Attachment, if desired, \$1 extra, and it is, indeed, difficult to imagine where one could invest that amount of money in anything else that guarantees so much real, genuine health, vigor and strength.

Write to-day for full information, or, better still, order a Cabinet. You won't be deceived or disappointed, as the makers guarantee every Cabinet, and will refund your money, after 30 days' use, if not just as represented. They are reliable and responsible (capital \$100,000.00), and fill all orders as soon as received.

Don't fail to send for booklet, as it will prove very interesting reading.

This Cabinet is

A Wonderful Seller For Agents.

And the firm offers special inducements to good agents—both men and women—upon request.



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ELGIN Ruby Jeweled Watches.

They are made to endure and tell time accurately. All jewelers sell them in cases to suit. Ask your jeweler why the **Elgin** is the best watch.

An Elgin watch always has the word "Elgin" engraved on the works—fully guaranteed.

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and examines these stations and reports to the Bishop. He is especially fitted by long experience for this work, having begun life as a Southern planter, and in later years founded a flourishing colored church in Georgia.

NORTH DAKOTA.

Bishop Edsall's Visitations.

PEMBINA.—In this little town of 700 inhabitants the Bishop conducted a six-days' mission at the end of January. Blinding northwest blizzards prevailed on several days of the week, hindering the attendance of many, especially of country people, nevertheless the average attendance at all the services, particularly at the Holy Communion at 8 A. M., was very gratifying. Four services were held daily at which the Bishop delivered meditations, instructions, and sermons. After each evening mission service, he answered in clear and definite language various questions concerning the doctrine, history, and worship of this branch of the Holy Catholic and Apostolic Church, these conferences formed an instructive feature of the mission. At the concluding service on Sunday night, a solemn renewal of Baptismal vows was participated in by a great number of the congregation present, many of whom were members of the various denominations which abound in North Dakota. Extra seats had to be procured to accommodate all who attended this remarkable service. Besides the priest in charge, the Rev. E. Hockley, of Emerson, Diocese of Rupertsland, and the Rev. P. B. Peabody, of the Missionary District of Duluth, assisted at the mission services.

BOWESMONT.—On the day following the Pembina Mission, accompanied by the priest in charge, the Bishop visited Bowesmont, a village of about 150 people, where mission work has quite recently been begun. A service was held in a Methodist place of worship; the night was bitterly cold, the thermometer registering 30 degrees below zero, with a strong wind blowing, and it was a pleasant surprise to find instead of the two or three anticipated, a congregation of 43 persons, most of whom were Methodists. One little party had driven in several miles in order to be confirmed by the Bishop. Thanks to the forethought of our treasurer, Mr. Geo. Hodgson, the church was warmed and lighted and the Confirmation was held and the Bishop preached.

On the following morning early, the Bishop and priest drove several miles with horse and buggy in the teeth of a biting northwest wind to the humble home of a poor sick man, who had been preparing for Confirmation, and there the Bishop laid his hands upon him that he might receive the Holy Ghost. In this mission the week day services held during the past year by the visiting priest are beginning to bear fruit.

DRAYTON.—The same evening, service was held in the Presbyterian place of worship in this town of 100 inhabitants, and the Bishop preached to about seventy people, about half a dozen being discovered to be confirmed persons. A good impression was made, and the Bishop determined to provide for fortnightly week night services.

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Horsford's Acid Phosphate

Strengthens the exhausted and confused brain, relieves nervous headache and induces refreshing sleep.

Genuine bears name HORSFORD'S on wrapper.

"WHERE DIRT GATHERS, WASTE RULES,"

Great saving results from the use of

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GAIL BORDEN EAGLE BRAND CONDENSED MILK

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Address, Rev. Wm. B. HAMILTON, Rector, 938 Park Ave., Chicago.

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Ecclesiastical Fabrics.

Tapestry in 50-inch violet, crimson, white, green, and old gold. Gros-Grain Silks, 24 inches wide, in sage green, olive green, violet, purple, and crimson. Damasks, 21 and 27 inches wide, in white, purple, violet, crimson, sage green, and olive green.

FRINGES, GALLOONS, EMBROIDERIES.

Altar Cloths, etc., made to order.

R. G. GEISSLER, Church Furnisher.

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Cleanses and beautifies the hair. Promotes a luxuriant growth. Never fails to Restore Gray Hair to its Youthful Color. Cures scalp diseases & hair falling. 50c, and \$1.00 at Druggists

THE CARDINAL POINTS

in favor of the Nickel Plate Road are safe and easy roadway, fine trains, luxurious equipment and fast time. These, combined with a solid through vestibuled sleeping and dining car service make the Nickel Plate Road a desirable route between Chicago, Fort Wayne, Cleveland, Erie, Buffalo, New York, Boston, and all points East. The traveling public already know that the rates via this road are lower than other lines.