

The Living Church

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VOL XXII.

MILWAUKEE AND CHICAGO, FEBRUARY 3, 1899.

No. 40.

PERIODICAL PUBLICATIONS OF THE YOUNG CHURCHMAN CO.

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CHANGES IN CHURCH JOURNALISM.

“THE LIVING CHURCH” COMES TO MILWAUKEE. ✂ “THE CHURCH ECLECTIC” GOES TO NEW YORK.

THE YOUNG CHURCHMAN Co. beg to announce that they have purchased

The Living Church

and will edit and publish it, beginning with the first issue in February, from their office in Milwaukee. At the same time, they have sold *The Church Eclectic* to Messrs. James Pott & Co., of New York, the sale to take effect at the close of the present volume, which ends with the March number.

The Living Church

will be under the same editorial management which has so successfully conducted *The Young Churchman* for thirty years past, bringing it to very much the largest circulation of any American Church Periodical; and which has for the past five years conducted *The Church Eclectic*, and for fifteen years *The Living Church Quarterly*. It thus falls into experienced hands, and will issue from the largest Church publishing house in America.

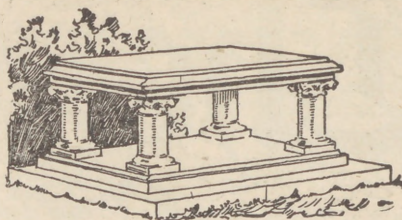
Many improvements are under contemplation. There will be many illustrations, representing more particularly the events of current interest in the Church. The more important Church news will be fuller, and promptly published; the less important, more condensed. There will be special papers on important topics, by the best writers. The world—its literature, progress, politics, art—will be viewed from the standpoint of the Church, and the Church from the standpoint of Catholic thought. The editorial policy will always be frank and outspoken; but controversy will not be its main desire. We shall attempt to be Broad rather in intellectual grasp than in Churchmanship; to learn and to teach. There will be “malice toward none,” “charity for all.” In short, *The Living Church* will be

The Young Churchman Grown Up

A new volume begins May 1st. There will of necessity be a transition period of a few weeks before new plans can be fully carried out. Therefore, *All new annual subscriptions received before May 1, 1900, will be entered from the date received, to expire May 1, 1901.* Subscriptions sent in February will thus run 15 months; in March, 14 months; in April, 13 months; in May, 12 months; all for the same price—\$2.00; or \$1.50 to the clergy. Samples on application. Address all letters pertaining to *The Living Church*, from this time, to “Periodical Department, The Young Churchman Co., Milwaukee, Wis.” Address matter for *The Church Eclectic* in the same way until March 1st, after which new instructions will be given.



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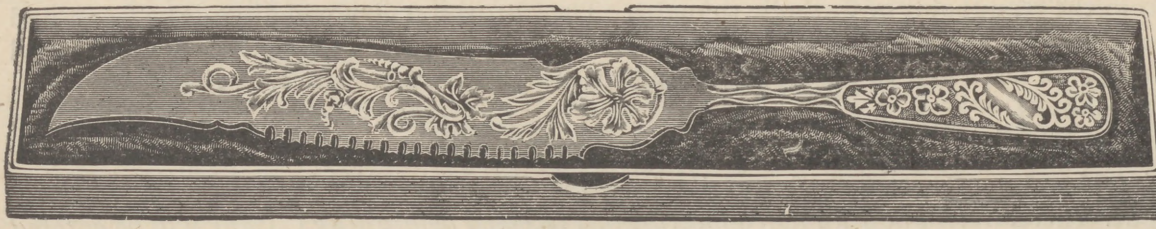


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VOL. XXII.

MILWAUKEE AND CHICAGO, FEBRUARY 3, 1900.

No. 40

NEWS AND NOTES

THE return of General Wheeler to this country, after participating in the winter campaign in Luzon, renews the question as to his right to a seat in the House of Representatives without re-election. It will be recalled that American law forbids an army officer to sit in either house of Congress, and the point was raised against General Wheeler in the last Congress. Since that time, General Wheeler has been re-elected, but having been away at the seat of war, has not as yet taken his seat or the oath of office. The question now arises in a somewhat different form from that in which it was presented in the last Congress. If General Wheeler was ineligible at the time of his election last November, being then an officer in the Volunteer service of the United States, does his election hold good? The sad example of the French Republic shows the importance of keeping the legislative branch of the government distinct from the military branch. It is quite right that every precaution should be taken to keep our government from degenerating into a mere branch of the army, as has so nearly befallen in France. None of us would like to see General Wheeler kept out of the House of Representatives. At the same time, the safe and proper position seems to be, that having been constitutionally ineligible when elected, he should not be permitted to take his seat until a new election has been held in his district, the Eighth of Alabama, and he has been re-elected. The country in general, and the Democratic party in particular, certainly need his services in the House, and we hope his re-election may be as nearly unanimous as was that of last fall.

If it is true, as reported, that the Islands of the Danish West Indies have been offered by Denmark to the United States for \$3,000,000, their acquisition by this country is a duty that can only be overlooked by this country at its peril. In these days, when so much nonsense is talked about the unconstitutionality of acquiring territory outside the Continent, it is instructive to recall that the United States has several times attempted to purchase these islands, notably under the administration of President Grant, when the American government offered the sum of \$7,000,000, which was declined by the Danish government. The West India Islands belonging to Denmark, are those of St. Thomas, St. John, and Santa Cruz, lying a little to the east of Porto Rico, and very close to the new American possessions. The islands themselves are not of much value for their own sake, and have never been profitable to Denmark. They would, however, be very menacing to the United States in case of any foreign war. Moreover, if we are to press the Monroe Doctrine, and take the position we have taken in the past, that the Danish government may not transfer these islands to another European power without our consent, then we shall be acting the part of the dog in the manger if, when Denmark wishes to sell on such favorable terms, we refuse to buy. We

can hardly take the position that the United States will not permit their transfer, if when they are offered to us at a price so very low, we decline to accept them. We hope the purchase may be consummated without undue delay. Denmark will still retain colonies in Greenland and Iceland, the character of which is of more importance to the home government than can be these small, unprofitable islands so far away from the home administration.

It is a pleasure to learn, authoritatively, that the report from South Africa that Brigadier-General Wauchope had in writing laid much blame upon his superior officer, General Methuen, for the military movement which resulted in so severe a defeat for British arms, and in which General Wauchope laid down his life, is untrue. The report, which had been generally credited, declared that General Wauchope's widow had received a letter from her husband, written on the eve of the battle, in which he declared General Methuen's plans to be wild and impossible of success. No doubt, as events proved, they were such, but the report of General Wauchope's letter to his widow is contradicted by the latter. Lady Wauchope now gives out for publication the following extract from a letter from her late husband, dated at the Orange River, November 29th: "I expect Methuen will halt at the Modder River for some days before pushing forward. He has a hard time of it, and must be a real gallant soul to shove along as he does." Lord Wolseley, the British Commander-in-Chief, also issues a denial of the report that the War office is in possession of such a letter from General Wauchope, written before the battle of Magersfontein, to the same effect.

This does not, of course, establish as a fact that General Wauchope did not dissent from General Methuen's plans. It is quite likely that he did dissent, and as events proved, quite to his honor that he did. Neither does it contradict the evidence, which is quite probable, that when his command was surrounded by the enemy, and just before he fell, General Wauchope loudly declared to his soldiers that he was not responsible for leading them into the trap in which they found themselves. Unhappily, General Methuen's ill success in his campaign seems to have been due, at least in part, to a lack of foresight on his part, that ought to have been, even if it were not, evident to his coadjutors. Even the sensational report that Methuen has lost his mind, and that the advance at Magersfontein was the advance of a madman, is not altogether improbable.

NEVER, perhaps, since the surrender of Yorktown, has the British Parliament met under such gloomy conditions as that which assembled this week at Westminster. The retreat of General Warren's men from Spion Kop means the total failure of all the military campaign up to date. It means,

apparently, that Ladysmith cannot possibly be relieved. Moreover, the relief of Kimberly and Mafeking is quite as uncertain.

On the other hand, surprise has been quite reasonably expressed over the fact that the Boers have not up to this time compelled the surrender of General White at Ladysmith.

This suggests to us the thought, Do the Boers wish to take Ladysmith? Wherein would they be the gainers by this action? So long as the city is in a state of absolute siege, they are practically the conquerors, while yet the British garrison and population of Ladysmith must subsist on their own stores instead of being charges upon the Boer Commissary Department. Whether there is in Ladysmith such a wealth of war materials as has sometimes been reported may be doubted. We read frequently, almost in the same passage, that the garrison is almost destitute of ammunition and of food, and then, on the other hand, hear of the large stores that would be surrendered if Ladysmith should fall. Clearly, the two positions cannot be correct.

Undoubtedly General Buller's army had a tremendous conflict before them when they stormed the heights of Spion Kop. That they once seized it and then were obliged to vacate it, shows the trepidity of the British arms. Americans will remember that the Chickamauga Campaign and the storming of the Heights of Abraham a century before, demonstrated beyond doubt that even mountain fastnesses may be stormed and carried, for in both these campaigns was it successfully accomplished. Meanwhile, the deepest gloom fills the people. The ministry appears to be tottering toward its fall, and the South African campaign must begin a new chapter, with almost the whole of the Cape in the hands of the Boers and their sympathizers, with no less than four divisions of the British army in their midst, separated and powerless.

AMONG other problems which we shall be obliged to meet in the Philippines, is that of compelling toleration of the Roman priesthood and of protecting the property of the Roman Church. No doubt the Friars have brought upon themselves by their past misconduct, most, if not all, of the ill will which they receive from the Filipinos. The fact remains, that under American laws, there can be no banishments from the island for religious reasons, and the natives must be compelled to respect the persons of the hated Friars and the property of the Church. It is reported that when Archbishop Chapelle, the Papal delegate to the Philippines, arrived at Manila and gave a conciliatory reception, many Filipinos attended for the purpose of making a hostile demonstration against the Friars. They were very abusive in the language which they used at the appearance of each of the despised Friars.

Apparently the Archbishop and General Otis are working together to effect a reorganization on American principles of the relations between Church and State in the Philippines, and it may be hoped that tranquillity will be established by their joint endeavors. It is officially announced that the United States will not confiscate or occupy any Church property without remuneration, but that all property held by religious orders or by the Bishops, and used for any other purpose than actually as a house of worship or for educational purposes, will be taxed the same as other property. Heretofore such ecclesiastical property has been exempt from taxation, which, having been accumulated in large amounts, has been one of the grievances of the natives against the Spanish rule.

AMERICAN morals are in a way vindicated by the action of the lower house of Congress in declining to seat Mr. Brigham H. Roberts, the member-elect from Utah. Mr. Roberts was shown, not only to have lived in polygamy after the passage of the Edmunds law and up to the present time, but apparently to have married his third wife since the passage of that law, and perhaps since the admission of Utah as a state. Happily there was no member of the House of Representatives who would have consented to permit Mr. Roberts to retain his seat, though there was a division among the members as to whether the more desirable method of solving the problem was by refusing to seat him, or by first seating and then expelling him. There were objections to both courses. If, when his credentials were proved clear on the face of them, and Congress should, as finally it did, refuse to seat him, a dangerous precedent was set, which might, in case of partisan requirements, be stretched too far on some

future occasion. On the other hand, there appears to have been no precedent for seating a member and afterwards expelling him for causes entirely disconnected with his service as a member and ante-dating that service. In our opinion, this question of precedent has figured too largely. This was a case for setting a precedent; not for following it. Progress would never be made on the part of the human race if new precedents were not set when new conditions arise, and if precedent was too largely followed on other occasions. The answer to the objection that a bad precedent is not created, is that Congress must not act on the precedent except in cases where the same cause might arise again. Mr. Roberts is not excluded from the House by reason of any private crime on his own account, and no doubt there have been worse men in the house many times before. He is excluded because the people of Utah in electing him have deliberately ignored the conditions by which their state was admitted into union with the other American states, and are themselves partakers in Mr. Roberts' crime. The punishment is rather due to the state than to the member-elect.

At any rate, it is pleasant to know that the great majority of both of the large political parties concurred in this connection and that there is no sentiment amidst the members of Mr. Roberts' own party looking toward seating him.

A WORD OF WELCOME.

To the Editor of The Living Church:

I WISH to say a word of welcome to THE LIVING CHURCH, as it comes from Milwaukee instead of Chicago, and in association with The Young Churchman Co. instead of St. Mary's School.

I do not forget the old, because I bid God-speed to the new. It is because the old was so excellent and useful, that I rejoice to know that THE LIVING CHURCH is to continue on the same lines, though in different hands.

I am sure that I echo the feelings and convictions of thousands, when I say that the Church owes a debt of gratitude to the Rev. Dr. Leffingwell for his noble labors, anxieties, and sacrifices on her behalf as an editor. His monument is a double one, St. Mary's School for girls, an assured success, with its solid structures on the beautiful Campus at Knoxville, and the more than a score of volumes of THE LIVING CHURCH, which count as many years of faithful and laudable service. In a deeper and wider sense than the name of a paper, the Rev. Dr. Leffingwell is enshrined in THE LIVING CHURCH.

I turn to the new and my heart is full of hope for the future of THE LIVING CHURCH. My hope is guaranteed by the success of The Young Churchman Co., and its claim for favor by the excellence of its work.

I recall the now venerable president, when he was young and honored me, when I felt young, too, in consulting me as to his projects, which came to bud and blossom in The Young Churchman Co., whose fruit in publications now blesses old and young throughout our land.

I feel justified in advance in commending THE LIVING CHURCH under its new management, since I know well the parties who will conduct it and their competency in every qualification for the work which they have undertaken.

In saying that we need a paper for the West, I am only applying a truth which grows out of our immense domain, stretching from the Atlantic to the Pacific.

No locality can satisfy the demands of the whole country. No city can be the metropolis of the entire United States. No Church Paper is equal to the appetite of thousands diversified in the character of its cravings by changes due to natural causes, and not to irritations or antagonisms.

We need the East, we need the West, we need the North, and we need the South. We would be forlorn and wretched without each other. We mutually support and help each other, and so we need an Eastern and a Western Paper, and a Southern Paper too, and we bid them all welcome and wish for them all success.

I am not invidious, therefore, or sectional, or partisan, when, to the extent of my influence, I commend THE LIVING CHURCH most cordially to the support of Church People and others without regard to latitude or longitude, and hope that it may be in the future as it has been in the past a power for good to an ever increasing patronage.

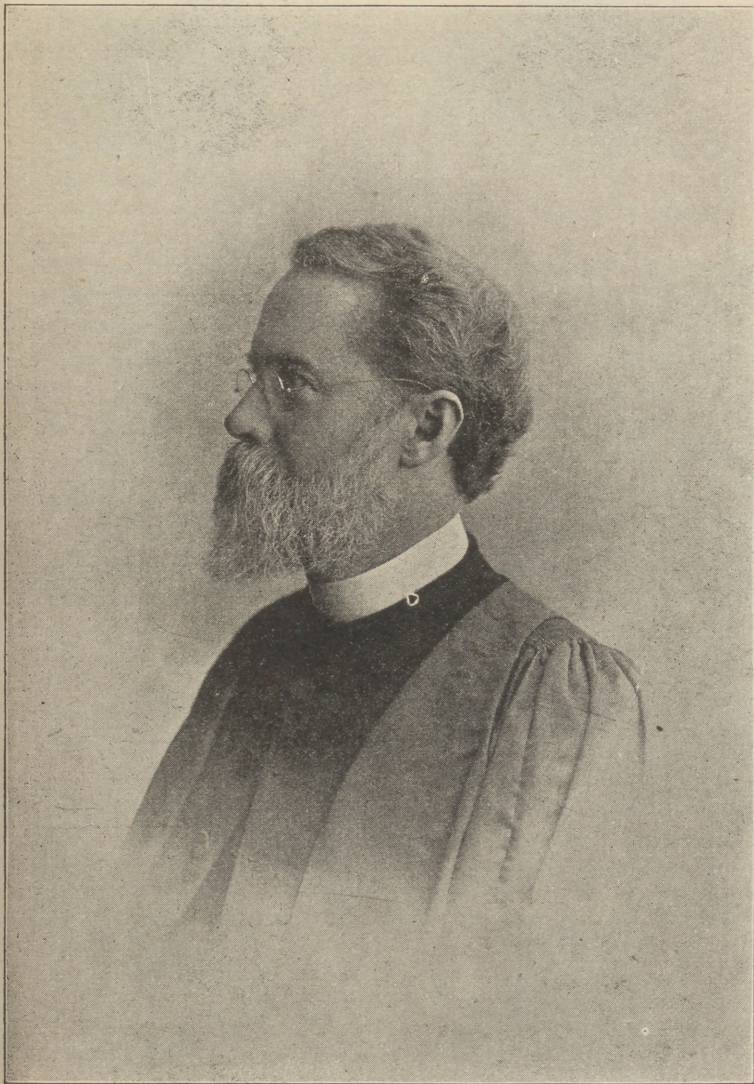
GEORGE F. SEYMOUR,

Bishop of Springfield.

Springfield, Ill., Jan. 26, 1900.

Charles Wesley Leffingwell, D.D.

CHARLES WESLEY LEFFINGWELL, the retiring editor of *THE LIVING CHURCH*, was born December 5th, 1840, and is a lineal descendant of Lieutenant Thomas Leffingwell, distinguished in the Colonial wars, and leader of the colony which founded Norwich, Conn., about 1636. His preparation for Yale College was made at Temple School, New Haven, but his parents removing to Schenectady, N. Y., he entered Union College instead. Failing in health, before completing the course, from too severe application to study, he went to Galveston, Texas, as a guest of the Rev. Benjamin Eaton, afterwards conducting successfully in that city an academy for boys, and acting as deputy surveyor of the city and county. It was while in Galveston that young Mr. Leffingwell became a candidate for Holy orders under Bishop Gregg. Compelled, by his loyalty to the government, to leave the South at the breaking out of the Civil War, he completed his course at Knox College, Galesburg, Ill.,



where he was graduated in 1862. Later he received from his Alma Mater the degrees of A.M. and D.D.

Soon after his graduation he was married, and before he was twenty-two years of age, accepted the responsible position of Vice-Principal and Military Instructor in the Poughkeepsie Institute, under one of the ablest educators of the country, Charles B. Warring, Ph.D. The great purpose of his life, however, was not neglected, and while discharging his school duties with energy and success, he was studying Theology under the Rev. Dr. Travers, of Poughkeepsie.

At the close of the war, Mr. Leffingwell resigned this position, in order to give his whole time to preparation for the ministry; and entering Nashotah Theological Seminary, he graduated in two years, in the same class with the Rev. Dr. Fleetwood, rector of Waterman Hall. They were ordained to the diaconate and also to the priesthood by Bishop Whitehouse, and Mr. Leffingwell began his ministry as assistant at St. James', one of the leading churches of Chicago. Even while pursuing his studies at Nashotah, he could not escape from his calling as an educator. There being no school convenient for the families of the "Mis-

sion," the hard-worked student was induced to open a school for the children of the neighborhood; members of his family assisting in the work. A cottage was provided, and a school begun in the dining room; but increasing numbers soon made it necessary to secure a special building for the school. This also was soon filled, and a successful academy carried on, until Mr. Leffingwell left Nashotah, to enter on a wider field of work. Among the pupils were the children of Dr. Cole and of Dr. Hugh Miller Thompson, now Bishop of Mississippi, and the grandchildren of the late Bishop Kemper.

All this was the laborious preparation for what in the Providence of God was to be the life work and monumental achievement of a successful career. In 1868 Mr. Leffingwell accepted an urgent invitation, endorsed by Bishop Whitehouse, to establish a school for girls and young women, at Knoxville, Ill. The buildings and equipment offered were very inadequate; but with faith and courage the work was begun. The story of that work is too long to be told here. With only moderate means of his own, without salary or endowment, Mr. Leffingwell has succeeded in building up one of the largest and best equipped church schools in the country.

In 1883 the whole establishment was swept away by fire; but within a month the school was re-opened in other quarters, and in less than a year a new and much better building was completed, furnished, and filled with pupils.

St. Mary's, Knoxville, is known throughout the country, and no institution has a better reputation for sound learning and wholesome influence. The property, now valued at \$125,000, is free from debt, and the prosperity of the school was never greater than at the present time.

Dr. Leffingwell represented the undivided Diocese of Illinois in the General Convention of 1877, and has been elected every succeeding Convention. He assisted in organizing the Diocese of Quincy in which he resides, and has been the president of its Standing Committee most of the time since. In the absence of the Bishop, he has presided at two Annual Conventions.

Dr. Leffingwell's work on *THE LIVING CHURCH* began in 1880, after an editorial apprenticeship of some four years on the Diocesan paper of Chicago. *THE LIVING CHURCH* had been founded in 1878 as a representative organ for the Church in the West, by the Right Rev. Samuel S. Harris, D.D., Bishop of Michigan, and the Rev. John Fulton, D.D., LL.D., Rector of St. Paul's Church, Milwaukee, now editor of *The Church Standard*, Philadelphia. Under Dr. Leffingwell's management, *THE LIVING CHURCH* rapidly assumed a national instead of a merely Western reputation, and its circulation has long since been co-extensive with the Church in the United States. Through the past twenty years Dr. Leffingwell has divided his time between his educational and his editorial work; the two being located nearly two hundred miles apart, and constituting between them a load which no man without tremendous will-power could ever have accomplished.

Dr. Leffingwell is a man of marked literary ability, and has published, from time to time, poems of grace and beauty. During the present winter, a collection of these poems was made and published privately under the title of *The Laughing and Sorrowful Rain, and Other Poems*.

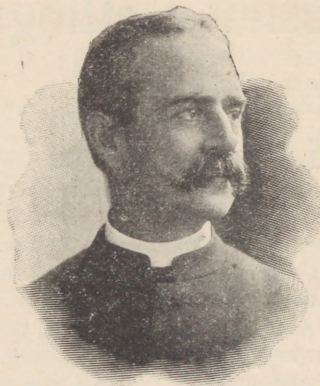
Several years ago he collected in book form a considerable number of the best Poems which had appeared in *The Living Church*, and published them under the striking title of *Lyrics of The Living Church*. This volume bears witness to the editor's appreciation of the poetic spirit, for in it are contained many real gems of poetic thought, worthy to hold a permanent place in our Literature. These first appeared in the columns of *THE LIVING CHURCH*.

It is a pleasure to the new editors of *THE LIVING CHURCH* to bear witness to Dr. Leffingwell's long-time faithfulness, and to present to the readers who have so long looked to him for literary guidance, the accompanying illustrations of himself and his work.

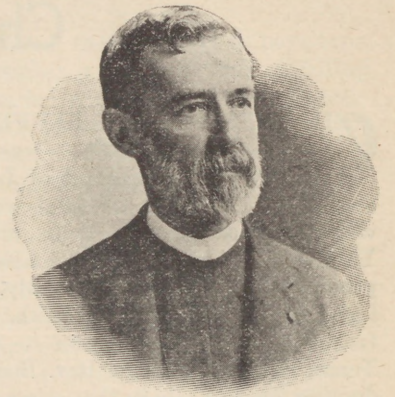
AN English cathedral organist divides his fellow organists into six classes: Those who express both themselves and the composer; those who express the composer alone; those who express themselves alone; those who caricature both; those who express other people's views, and those who express nothing at all.



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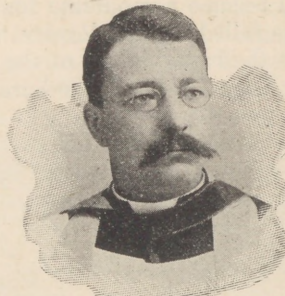
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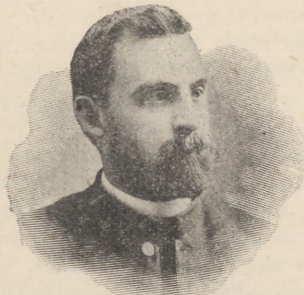
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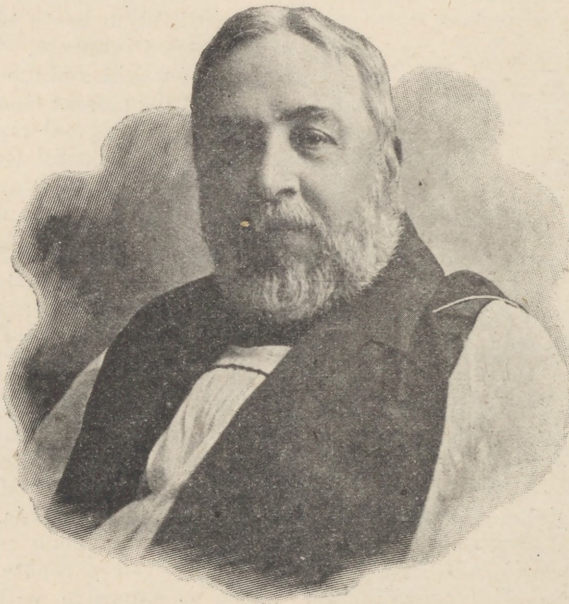
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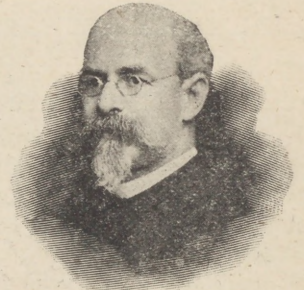
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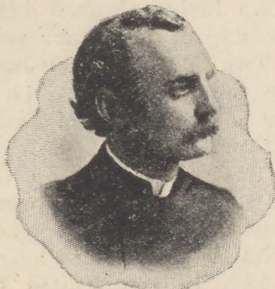
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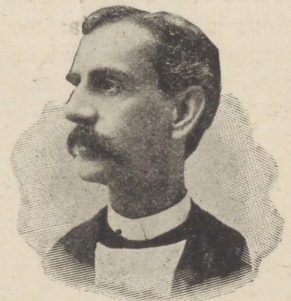
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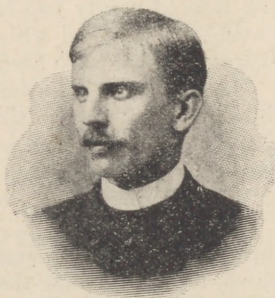
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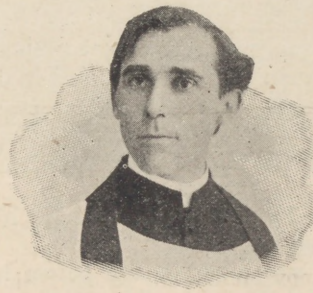
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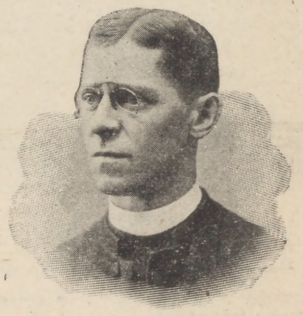
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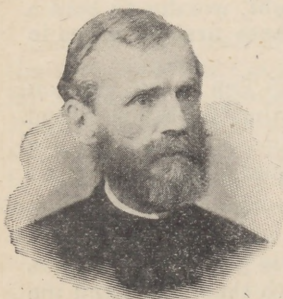
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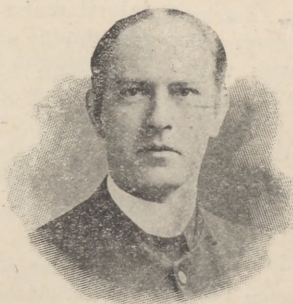
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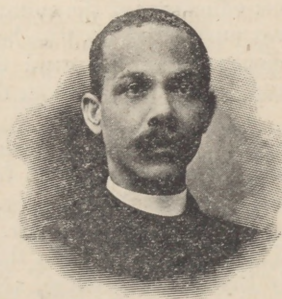
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THE BISHOP OF KENTUCKY AND HIS CLERGY.

[See Key on next page.]

Key to Portraits on Previous Page.

1. RT. REV. THOMAS UNDERWOOD DUDLEY, D.D., LL.D., D.C.L. Bishop of Kentucky.
2. REV. EDMUND T. PERKINS, D.D. Rector *emeritus* S. Paul's Church, Louisville.
3. REV. CHARLES E. CRAIK, D.D. Dean of Christ Church Cathedral, Louisville.
4. REV. M. M. BENTON, Archdeacon of the diocese of Kentucky.
5. REV. DOUGLAS F. FORREST, D.D. Rector S. James' Church, Pewee Valley.
6. REV. CASSIUS L. PRICE. Rector Trinity Church, Fulton.
7. REV. GEORGE GRANT SMITH, Assistant Christ Church Cathedral, Louisville.
8. REV. JOSEPH J. CORNISH. Rector Christ Church, Bowling Green.
9. REV. ALFRED WILSON GRIFFIN. Rector Church of the Advent, Louisville.
10. REV. REVERDY ESTILL, Ph.D., P.Sc.D., D.D. Rector S. Paul's Church, Louisville.
11. REV. J. G. MINNEGERODE D.D. Rector Calvary Church, Louisville.
12. REV. JOHN K. MASON, D.D. Rector S. Andrew's Church, Louisville.
13. REV. E. G. HUNTER. Rector S. John's Church, Louisville.
14. REV. L. W. ROSE. Rector S. Paul's Church, Henderson.
15. REV. CLAYTON A. CHRISMAN. Rector S. Peter's Church, Louisville.
16. REV. LLOYD E. JOHNSTON. Rector Grace Church, Louisville.
17. REV. GRANVILLE C. WALLER. Rector Church of the Ascension, Louisville.
18. REV. WILLIAM K. MARSHALL. Rector Trinity Church, Owensboro.
19. REV. JAMES KIRKPATRICK. Rector of the Epiphany, Louisville.
20. REV. T. J. BROWN. Rector Church of Our Merciful Saviour, Louisville.
21. REV. ARCHER BOOGHER. Rector S. Paul's Church, Hickman.

Bishop Dudley's Anniversary.

THE twenty-fifth anniversary of the consecration of the present Bishop of Kentucky was the occasion of a series of festivities extending from Saturday, January 27th, to Tuesday, January 30th. The anniversary itself was on Saturday. At ten o'clock the Holy Communion was celebrated in the Cathedral, the Bishop being celebrant and preacher. He was assisted in the service by the Rev. G. C. Waller, rector of the Church of the Ascension, the only priest in active service of those who elected Bishop Dudley. The Bishop of West Virginia was also present.

Just before the procession moved into the church, the Rev. Dr. Minnigerode presented the Bishop, on behalf of the clergy, with a handsome pectoral cross bearing the seal of the Diocese, with suitable inscriptions. At a luncheon, served after the service, the Bishop being host, a handsome cake with the dates 1875-1900 in silvered candies, graced the space in front of the Bishop. A massive silver loving cup was inscribed with the initials of the Bishop's nine children. Addresses of congratulation were made by various of the guests.

The Pastoral Staff, carried by Archdeacon Benton in the procession, is a memorial recently given by Mrs. Chas. D. Jacob in memory of her husband. It has 26 beautiful brilliants, the figures of our Lord, the Blessed Virgin, and the four Evangelists, on it. A book of remembrance, bound in purple with the seal of the Diocese repeated four times, and inscribed inside with the names of the clergy and laity, was also prepared for the occasion.

On Sunday an extremely large congregation gathered in the Cathedral at four o'clock in the afternoon, and listened to the historical sermon covering the past twenty-five years, delivered by the Venerable M. M. Benton, Archdeacon of the Diocese. It is a pleasure to be able to print the greater part of the sermon herewith, and a subject of regret to the editor of THE LIVING CHURCH that it has been found necessary to condense it to a small extent.

In the afternoon of Monday, January 29th, a public reception was tendered the Bishop by the Churchmen of Louisville and the Diocese generally, at the Galt House. On the evening of Tuesday, the series of festivities closed with a dinner tendered to the Bishop at the same hotel. The responses and toasts at this dinner were from several who showed themselves adepts in the art of after-dinner speaking, and whose remarks sparkled with wit and were replete with happy laudations of the Bishop and his successful work in Kentucky.

The successful series of events was largely due to the excellent committee of arrangements, consisting of Archdeacon Benton as chairman, and Messrs. Charles S. Grubbs, C. H. Pettet, Joseph G. McCulloch, J. W. E. Bayly, and William A. Robinson. There were a number of sub-committees, of each of which a member of the executive committee was chairman.

Bishop Dudley was born in Richmond, Va., September 26th, 1837. He is the son of Thomas and Maria (Friend) Dudley. His education was received at the University of Virginia, where he graduated in 1858 with the degree of M.A. During the next three or four years, he was professor of Latin and Greek in that university, and later held a commission in the Confederate Army in the Commissary Department. After the war, he applied for admission to the ministry, and was ordered Deacon in the Chapel of the Virginia Theological Seminary by Bishop Johns, June 28th, 1867. His diaconate was spent at Emmanuel Church, Harrisonburg, Va., where he was instrumental in the

erection of a church. He was ordained to the priesthood on June 26th, 1868, and in January, 1869, became assistant at Christ Church, Baltimore, succeeding to the rectorship about a month later, upon the death of his predecessor, the Rev. Henry A. Wise, Jr. Here he remained until his consecration as Assistant Bishop of Kentucky. He was elected to the latter office to succeed Bishop Commins, after the defection and deposition of the latter, and was consecrated in Christ Church, Baltimore, January 27th, 1875, by Bishop Smith, of Kentucky, assisted by Bishops Johns of Virginia, Stevens of Pennsylvania, Pinkney of Maryland, and Hellmuth, of Huron, Canada.

His excellent and successful work in the Diocese of Kentucky is sufficiently shown in the historical sermon by Archdeacon Benton, which now follows:

Sermon Preached in Christ Church Cathedral,
Louisville, Kentucky.

"Ask now of the days that are past." *Deut. iv. 32.*

THUS Moses calls upon the children of Israel, at the end of the forty years of wandering, to pause and to review their history; to mark its warnings; to note its encouragements, and so to lay to heart its lessons that they might with confidence face the future.

As it was well for Israel to scan their past, so it is for the individual, for the congregation, and for the diocese.

Today seems a fitting time for us to make such a review. Twenty-five years ago our Bishop was consecrated. For a quarter of a century he has been our leader, in grateful recognition of which fact the Diocese keeps glad festival.

That we may the more clearly recognize the cause for our rejoicing, and learn some lesson that will profit us in the future, as the appointed preacher, I say unto you: "Ask now of the days that are past."

To the young, twenty-five years seem a long, long, time; but to those who have made the journey, how brief the march! There are present two, to whom it seems but yesterday when the solemn act was performed which made the young priest a bishop in the Church of God.

The scene is vivid in our minds; and even after the disappointment of twenty-five years, marked, it may be, by some failures, the vision of what the immediate future had in store arises fair and beautiful as then presented to our imagination.

It was a glorious work to which he had been called; a hard work indeed, but, please God, it was to be a successful work, in rebuilding the walls of Zion. Thank God the reality to-day is not altogether unlike what hope then promised.

On that twenty-seventh day of January, 1875, Bishop Dudley girded his loins and set forth to the task to which he had been called of God. . . .

THE CONDITION OF THE FIELD.

Twenty-five years ago demands our attention first if we are to form any just opinion of what has been done.

It will be rather difficult for those whose memory of ecclesiastical affairs does not go back to that date to realize that condition.

The bitterness and the suspicion caused by the terrible civil war through which the country had just passed, had not been allayed. During that awful period Kentucky had been a house literally divided against itself. Hardly a family in the commonwealth that had not furnished soldiers to both armies. Son against father, brother against brother, friend against

friend, neighbor against neighbor, had been the rule rather than the exception.

The Church had emerged from those years of civil strife weakened and feeble, indeed, but undivided.

No political questions had invaded her councils, and this fact made the outlook for the Church at the close of the war most hopeful. For, alas, other religious bodies had permitted themselves to become involved in the political quarrels of the day so that not a few turned their gaze kindly towards a Church which ignored a man's views upon political subjects, and where brethren of all political views—where Federal and Confederate—could and did dwell together in unity.

It was this fact that enabled Bishop Smith to say in his Address to the Convention of 1866: "At this crisis of our country and of our State, it has pleased God to give us favor in the eyes of all this people as never before, and as cannot be said in regard to any other body of Christians among us."

Alas, for these hopes! The Church that had passed undivided through the war was soon involved in bitter strife over questions of ritual and doctrine.

If it were a matter of indifference whether the rector as soldier had worn the blue or the gray, it was of supreme importance whether as preacher he was vested in white or black. If no one cared for his opinion as to States' Rights or Federal Supremacy, it was vital matter to know what he held as to Baptismal Regeneration.

Soon the Church was involved in as bitter a strife about rites and doctrines as the State had been about questions political. Admidst this turmoil her aged Bishop asked for and obtained an Assistant. A priest of great eloquence was chosen for the high office. Consecrated in this very church some thirty-three years ago, he went to his work. Within six months he had confirmed over four hundred persons, which with those confirmed by Bishop Smith made over five hundred confirmed during the year ending with May, 1867, more than had ever been confirmed in the diocese in one year. It appeared that the long waited for harvest was about to be reaped, and that the Church in Kentucky was to make rapid growth. There was splendid opportunity, but Bishop Cummins did not prove to be the man which the occasion demanded. He found the diocese unorganized and the people divided upon the questions then agitating our communion. But by his wavering, first identifying himself with one side, then with the other, he soon succeeded in intensifying party spirit and making division more marked. Eight years experience brought him—the leader of God's host, one of the sworn defenders of her doctrine, discipline, and worship, to the conclusion that the Church was hopelessly corrupt, that the Prayer Book was the teachers of but thinly veiled Romanism, and that for the defense of Gospel truth and pure religion he would found a new church.

He attempted to create a schism.

Fortunately he had misunderstood Kentucky Churchmen. They might be High Churchmen, or they might be Low Churchmen, but, whether high or low, they were Churchmen, and neither Romanists as he charged some with being, nor creedless Protestants as he fancied the others were. Whatever their difference upon disputed questions, they were united in holding the Church to be of Divine origin, and as men had not originated it, neither could men form a new church.

He went out from us because he was not of us, leaving the diocese more divided than at his coming. Party lines were sharply defined. Every one was a partisan, so that it was practically possible to tell before the Council met how every question would be decided if it were known how the leaders would vote. Party nicknames, taunts, epithets, and sneers, were bandied to and fro, and suspicion blinded to any possible good in one of the other side. One was "No Churchman." The other, "Did not preach the Gospel." To the partisan—and all were partisans—those of the opposition were either consciously disloyal, or else blindly pursuing a course which must inevitably work ruin; and therefore loyalty to the truth demanded determined resistance.

THE EFFECT OF THIS STRIFE

upon those outside our communion may readily be imagined. Weary souls looking for a harbor of peace could not hope for it amid such bitter contention. Those who had been trying to rid themselves of inherited prejudice, and were about ready to admit that we were not mere cheap imitation Romanists, were checked when assured by our leader that the Prayer Book was saturated with Roman doctrine, that our clergy were Jesuits (hardly disguised), and that if something were not done

promptly, we would find ourselves irretrievably in bondage to the Pope. All the old time ignorant prejudice was aroused and intensified, and many devout Churchmen found their hearts failing them for fear.

It must be remembered that it was under such circumstances that Dr. Dudley entered upon his episcopate. It was to take charge of such a diocese that he crossed the mountains. To take charge, I say, for though he was elected as an assistant, Bishop Smith, burdened with years and the cares of his office as Presiding Bishop, turned over the charge of the diocese to Bishop Dudley, and was never again within its borders until his body was brought here for burial.

HARMONIZING THE DIOCESE.

The first duty that called upon the new leader was to restore peace and unity. He came to a diocese disheartened and rent with dissension. He found about forty parishes and missions, reporting nearly four thousand communicants, ministered unto by thirty-six clergy in a population of a million and a half. He lacked not from the first day some loyal supporters, some of whom have fallen on sleep; some are still gladly holding up his hands, their loyalty intensified by twenty-five years of experience of his gentle, patient, hopeful, and helpful leadership.

Others there were with disappointment rankling in their minds, at best tendering a perfunctory allegiance that was only not mutiny. Not a few were suspicious. They did not know their new Bishop. He was young, inexperienced; and they were not ready to commit themselves unreservedly to an untried man. . . .

He went through the diocese. Coming to the parishes a stranger, he left them friends. Doubt, lukewarmness, discouragement, fled away, to be supplanted by faith, zeal, hope. Where he found strife he left peace. Truly it might have been said, he came—he spake—he won. In a twelve month he had bound his people to him with cords of love that have been growing stronger with the lapse of years. Nor were his admirers confined to his own communion, but everywhere throughout the commonwealth men of all creeds and of no creed, were ever ready to extend to Bishop Dudley a hearty welcome.

ORGANIZATION.

But this united Church was to be organized. In his Address in 1868, Bishop Cummins had truly said: "Our greatest weakness is an entire lack of organization." A lack which his best efforts were unable to supply. Bishop Dudley set himself to organize the diocese for common work. He was Bishop, not of a lot of rival parishes, but of a Diocese; and he was to teach his people that they were members, not of a congregation, but of a diocese, and if they owed a duty to their rector as head of the parish, a higher obligation bound them to their Bishop as head of the Diocese. Naturally his first thought was of work—the one, special work—to which he had been consecrated, that of planting the Church in Kentucky. For this he needed an instrument, and therefore he organized

THE BOARD OF DIOCESAN MISSIONS.

. . . . Bishop Dudley having harmonized his diocese, next undertook its organization. In his first Address therefore, he urged "the immediate organization of some system for the conduct of Diocesan Missions and for their support." A board of Missions was appointed, and, almost for the first time in Kentucky, ecclesiastical extremes met to consult together and to work together in harmony for the establishment of missions—not of their party but of the one Church. They soon learned how good it is for brethren to dwell together in unity, and for a quarter of a century party spirit has been unknown in their councils; even as under the rule of Bishop Dudley it has been banished from the diocese. For this unity has not been peculiar to the members of the Board of Missions; it has characterized the diocese. And that the confidence and loyalty of his people won at the beginning has never been withdrawn, is shown by the fact that in twenty-five years, the board has never failed to pay the promised stipend upon the day it was due, a result impossible were the diocese not at unity; a unity impossible had not the Bishop the love and confidence of his people.

Not only have the old missions been maintained and strengthened, but new ones have been established, from Lee County in the mountains to Wickiffe on the Mississippi; from Ashland on the Ohio to Cumberland Gap; while the number of parishes and missions in the state has increased from forty in 1875 to seventy-one at present; the number of clergy from thirty-six to fifty-eight, and of communicants from about four

thousand to about seven thousand five hundred. However, before considering the growth of the Church in numbers, let us note another important effect of the Bishop's unifying work.

THE CHARITABLE WORK OF THE CHURCH.

It was said of the Blessed Master that He went about doing good, ministering to bodies as well as to souls. So today the Church, the true Vicar of Christ on earth, if fulfilling her mission, must care for the poor and needy, clothe the naked, feed the hungry, visit the sick, and provide for the widow and orphan. Churchmen of Louisville have never been altogether neglectful of this duty.

The Bishop at his coming found in the City of Louisville two orphanages, one for girls and one for boys, founded by two pious souls, and maintained almost exclusively each by a single parish which hardly sought, hardly expected aid from any other source.

Dr. Dudley recognized that this was the work of the Church, and that his people should be interested, as in missions so in charitable work—not as parishioners, but as Churchmen. He, therefore, organized the Board of Guardians of the Orphanage of the Good Shepherd, composed of young men representing the several parishes of the city. Again his people responded to his call, and took up as diocesan work what had been looked upon as parochial, so that feeble missions have learned that theirs is the privilege as well as the duty to aid in the maintenance of orphanages and hospitals. To this grasping of the Church idea, it is mainly due that today we have in the City of Louisville three Orphanages, one Infirmary, and a Home for the Aged, each managed by a Board representing the several parishes of the city, and in Lexington a Church Home and Infirmary. . . .

THE WORK AMONG THE NEGROES.

Let us consider another phase of his manifold work. Among the people in his diocese, Dr. Dudley found a great multitude who were literally as sheep without a shepherd. Hundreds of thousands of negroes were in Kentucky. Generally ignorant, many vicious, recently emancipated, they were the victims not merely of the evils of slavery, but of lawless licence, which many mistook for liberty. But they were his fellow citizens of Kentucky. More than that, they were, or at least, were entitled to be, fellow citizens of the Kingdom of Heaven.

As an ambassador for Christ, as a steward of the mysteries of God, as Bishop of Kentucky, could he look on their misery, and, with the priest of old, pass by on the other side? Nor for an instant could he entertain the thought; and so he undertook the work among the Negroes. It is true that his predecessors had pleaded for these people; it is true that individual Churchmen in Kentucky, as elsewhere in the South, had ministered to them, notably, in this city, the Rev. Dr. Norton, of blessed memory; but the Church in her corporate capacity, was doing nothing. Bishop Dudley entered into the work with his whole heart. It was not a popular cause. It aroused social prejudice, and political prejudice, and religious prejudice.

Many, even some who professed and called themselves Churchmen, said it was a hopeless task, and waste of time, effort, and money. Not so the Bishop, who believed that Christ died for all men, and that Christ's Church was large enough for all men, and that any religious organization which had no room in it for the Negro could not be Christ's Church; wherefore he gave himself to this cause with such zeal that he was called by some The Apostle to the Negroes. Whether in honor or derision, it was a tribute to his honest endeavor to fulfil the Master's command to preach the Gospel to every creature, and churches, with schools, in Louisville, Lexington, Henderson, and Hopkinsville, bear witness to his success, while the fact that they are not more numerous is again evidence that we have been unwilling to follow our Bishop along the path of self-denial and sacrifice. And yet it is something to be grateful for, that whereas in 1875 Kentucky had one congregation of colored people with twenty-nine communicants, ministered unto by a white priest, there are to-day in the State four congregations, reporting two hundred and twenty-nine communicants, ministered unto by four colored clergymen. . . .

THE CATHEDRAL.

Thus far in many ways the Bishop had seen the fruition of his hopes. The diocese had been harmonized; it had been organized. The Church was working as one body under the guidance of the Bishop. Still there was an important instrument lacking. The Diocese had no Cathedral; "no centre of cohesion

and action," in the language of our first Bishop. In 1871, in a charge delivered to the Convention held in St. Paul's Church, Louisville, Bishop Smith, speaking of the need of a Cathedral, said: "For these thirty years, my zeal in this matter has been the source of no little innocent mirth at my expense, among my friends. Undeterred by this, I record it in this, my last charge, that it is my firm conviction that, for the last twenty years, we have failed in the spirit of harmonious and united action and lost untold opportunities for advancing the interests of the Church, for want of a Bishop's Church." And he added, "I give it in charge to my successor in office, and to the clergy of this city, and more especially to the laity upon whom Providence has lavished the gift of abounding wealth, as the next great work most worthy of their care, the establishment and endowment of such a Church."

Time and again was this subject brought to the attention of the Council. Committee after committee reported favorably, but again, as in the matter of endowment, nothing was accomplished. Half a century had passed away, since Bishop Smith had suggested a Cathedral, and in spite of his earnest effort to fulfil the last solemn charge of his predecessor, Bishop Dudley was still without a Cathedral.

However, knowing, as only the Bishop of the Diocese can know, the incalculable advantages of a well-equipped Cathedral, he grew not weary in well-doing, but with the same persistency in which he has unceasingly labored in the matter of the endowment of the episcopate, he continued his efforts until finally they were rewarded. The seed so long and so patiently tended, at last germinated, sprang up, and bore fruit, and in 1894 this admirably located and well-appointed mother church of the city, became the Cathedral Church of the Diocese of Kentucky.

It is true that as yet it is only partially endowed, it is true that it is not yet the perfect Cathedral; but earnest and loving hearts are laboring to supply that which is lacking, and when we ask of the days that are past, and see what marvels God hath wrought in these recent years, we can confidently believe that the Bishop will yet see his labors crowned with success, and will behold here the Ideal Cathedral, with its daily sacrifice of praise and thanksgiving, surrounded by its schools, sending forth daily its messengers, cleric and lay, male and female, upon their errands of mercy, ministering to the ever-increasing numbers of shepherdless sheep in this crowded part of the city, and being literally the heart of the diocese, sending hence life and strength to its remotest extremities.

But the preacher cannot dwell to-day even upon this attractive topic.

REVIEW.

Let us briefly review what has been accomplished in the diocese by Dr. Dudley in the twenty-five years of his episcopate.

First, and chiefly, he has brought peace. Where was strife and dissension, there is now harmony and united action. He has organized the diocese, and made our work episcopal rather than congregational, so that the missionary and the charitable work of the Church are diocesan rather than parochial. He has inaugurated diocesan work among the Negroes. By his own efforts he has raised a respectable sum for the endowment of the episcopate, and has shown us how it may be continued until completed.

He has put the Cathedral in operation and indicated the lines upon which it may be brought to perfection.

GROWTH OF THE DIOCESE.

Under his administration, he has seen great growth in the Church—a growth that can only be appreciated when all the circumstances are known.

The population of Kentucky increases but slightly by immigration. According to the last census, only 3 per cent. of her people were of foreign birth, and these foreigners were nearly all to be found in her cities. At the same time there has been for years a very large and constant emigration, and every parish priest, especially of the country parishes, can testify to the fact that many Churchmen are to be found among these emigrants. During the last twenty-five years, the population of the State has increased about 33 per cent., while the communicants of the Church have increased nearly 90 per cent.

In the city of Louisville, in spite of the large influx of foreigners, the growth of the Church has kept pace with that of the city, in each case being about 60 per cent. After setting off the Diocese of Lexington, the Diocese of Kentucky is stronger than it was at Bishop Dudley's coming.

But there is a better growth than that which can be tested by numbers—a growth that has been very marked, which prom-

ises much for the future, and which is almost entirely due to Bishop Dudley. That is,

A GROWTH IN POPULAR CONFIDENCE.

It must be admitted there is much prejudice in Kentucky against the Church; but it is not as bitter nor as ignorant as it was twenty-five years ago. There is a more kindly feeling towards our communion; there is a readier admission that we are not altogether lacking in spirituality, and that people may read prayers out of a book, and use vestments, and yet be something better than mere religious formalists.

No doubt this is partly due to wider culture and more general information among the people of the State. Then it partly results from the movement in Protestantism—at least among their thinkers—towards a more Catholic position in theology and practice, finding expression in attempts at liturgical forms of service and an observance of an ecclesiastical year, the use of Gothic architecture and clerical dress, the religious observance of Christmas and Easter, and other things that were once supposed to be distinctive of the Episcopal Church.

The Church in Kentucky has benefited by this world-wide movement, and yet any one familiar with the circumstances, knows that Bishop Dudley has been, under God, the means of breaking down much of the prejudice once existing. For twenty-five years he has been journeying up and down the State, everywhere welcomed by all who profess and call themselves Christians, everywhere by his ministry leaving a kindlier feeling towards the Episcopal Church, because it is Bishop Dudley's Church.

Again there has been such a marked growth among our own people in their appreciation of the Church itself.

As in the former case, there have been many agencies working to this end, but chiefly it is due to the Bishop's teaching, that Churchmen of Kentucky have a clearer conception of the Church idea; have a firmer hold on the meaning of the Incarnation; have a higher appreciation of the Ministry, and of the value of the Sacraments, and have juster ideas of Public Worship.

In his journeys through the State, his constant presentation of the fundamentals, the principles of the doctrine of Christ, *e. g.*, the Incarnation, the Unchangeable Faith, the Immutability of Scripture, the Divinely instituted Ministry, the Apostolic Succession, the Sacramental System, the Church Idea; in simple words, understood of the people, kindly in spirit, strong in language, has been a faithful sowing of good seed that cannot fail in due season to produce good fruit.

To his teaching it is largely due that there has been such an improvement throughout the diocese in the externals of religion, as seen in better arranged churches and more comely services, culminating in the stately, reverent, and inspiring services of his Cathedral. Twenty-five years ago, such a service as this in which we have just engaged, would have been impossible in Kentucky, and it would have been impossible to-day, had we not had a Bishop who recognizes that the worship of Almighty God demands the best that man can offer, and finds fittest expression in what reproduces most nearly on earth what is revealed of the worship of Heaven.

HIS RELATION TO THE GENERAL CHURCH.

Thus far our review has been restricted to the diocese; but we may not forget that Dr. Dudley was consecrated a Bishop in the Church of God, and as the Church of God is not confined to a diocese, neither is the duty of a Bishop limited by the bounds of his see.

Time will permit only the briefest reference to Bishop Dudley's relations to the Church at large.

No Bishop is more widely known throughout the American Church, none more highly esteemed, none wields a weightier influence in its councils, than the Bishop of Kentucky. Willingly ranked by his brethren of the Episcopate among their acknowledged leaders, the clergy and laity of the Church have been glad to endorse the judgment of their Bishops. Coming from one of the weaker dioceses, his prominence is due entirely to personal qualities, so that it is Bishop Dudley rather than the Bishop of Kentucky, who is the great leader. Eminent as he is as an ecclesiastical statesman, he is probably chiefly known as the advocate of Missions.

By reason of his well-known interest in this, the one work of the Church, by reason of his exceptional eloquence as a pleader for the cause of Christ; by reason of his recognized ability as a wise and safe counsellor; by reason of his culture and scholarship; many demands have been made upon him for

work outside his diocese. Work, that is, of the general Church, and because the Church's work, his work. . . .

THE UNIVERSITY OF THE SOUTH.

In this connection mention must be made of his labors in behalf of our great Church University at Sewanee. Clearly recognizing the vast importance of that institution to the Church and to the country, fully impressed with its possibilities, painfully aware of its needs, as Christian and as citizen, he has ceaselessly labored in its behalf. Chosen to be its Chancellor because his brethren saw him to be the man for the place, he has left nothing undone that lay within his power to advance its interests.

With such success have his efforts been attended, that all friends of Sewanee gladly accord to him a place among the great founders of the institution, and coming generations will know Bishop Dudley as the savior of the University of the South.

Not only has his worth been acknowledged in the way of imposing on him additional labors, but academic honors have been showered upon him. Various colleges and universities, at home and abroad, have been glad to pay their tribute to his scholarship by conferring on him their most honorable degrees.

CONCLUSION.

Brethren, in this imperfect and unsatisfactory way, have I endeavored to place before you the work of twenty-five years. "Ask now of the days that are past." Note their warnings; mark their encouragements, and lay to heart their lessons.

Is it not writ large in all that history, that we can do nothing without peace and unity?

All our labor is in vain if conducted amid strife and bickerings. Has not our Bishop taught us to bear with one another, and not to count him an enemy who cannot pronounce without lispng our Shibboleth?

Have we not learned that thinking, studious men, must differ in matters of opinion? in questions of expediency? in methods of administration?

Do not the days that are past cry out, "Work together; work under the leadership of the Bishop; adopt his plans; second his efforts, and then shall the blessing of God rest upon you and success shall crown the labors of you and your Bishop?"

Brethren, I know that it is the earnest prayer of every one present that our Bishop may be long spared to lead us and to rule our diocese—a true Father in God. I know that I but voice the wishes of all His people when I say: May the blessing of God attend his remaining days, and abundantly bless all his labors, that when the Chief Shepherd shall appear, he may receive the crown of glory that fadeth not away, and hear the benediction, "Well done, thou good and faithful servant; enter thou into the joy of thy Lord." Amen.

THE MEXICAN EPISCOPAL CHURCH.

BY THE BISHOP OF WESTERN TEXAS.

AT the request of the Presiding Bishop, I recently made a visit to the City of Mexico, and some of the outlying missions of the Mexican Episcopal Church. An account of this visit may prove interesting to some of our own Church people, and also beneficial to this faithful little band of our fellow Christians, who, against great difficulties, and in the face of many discouragements, are endeavoring to secure for themselves a measure of that liberty in the Gospel, wherewith Christ has made us free.

The interest that should attach to this movement lies in the fact that the effort to establish this free National Church, with the primitive creeds, an apostolic ministry, and an ancient liturgy, has been largely inspired by, and modeled after our own branch of the Church; from individual Bishops and other members of which, it has received a large amount of sympathy, and a small amount of financial assistance, as compared with what other bodies of Christians are spending in the Republic. It has been enabled, so far, to maintain itself against the powerful opposition of the Church of Rome, the traditional enemy of progress, freedom, and enlightenment, unless confronted by conditions which render it necessary for it to adopt a more liberal policy; and, I regret to add, also against the calumniations and misrepresentations of ministers of Protestant bodies, who, having in view the same general object of liberating the people from ages of spiritual bondage, should not have misrepresented and calumniated it, even though they differed with it in regard to methods to be adopted.

Under the guiding hand of the Reverend Henry Forrester, who for the past seven years has acted as the resident representative of the Presiding Bishop, the movement has seemed to take on new life, and to give promise of greater success than has attended it since the first fiasco under Bishop Riley.

From our standpoint, the only justifiable ground for interfering in, or fostering this effort to obtain ecclesiastical freedom, is that the Roman Church is heretical, and demands conditions of communion which are sinful, in that they are neither Scriptural nor Catholic. The worship of the Virgin Mary, who is the chief deity of the country; the withholding of the cup from the laity; masses for the dead, to deliver their souls from purgatory; the claim of a universal episcopacy and infallibility by the Bishop of Rome; the enforced celibacy of the clergy, leading to shameless and nameless crimes; and, above all, and as the greatest evil of all, the compulsory confessional, by which the people are kept in spiritual bondage to a corrupt priesthood, or else, out of respect for their manhood, are driven into Masonry or blank atheism; these, no intelligent Romanist would venture to assert, could, by any possibility, be brought under the rule of St. Vincent, "*semper, ubique, et ab omnibus.*"

Certainly a reformation in Mexico is needed; for under four hundred years of Roman false teaching, the country has been brought to that pass, which the Rev. Mr. Sherman, with an honesty that did credit to his American love of truth, and which Jesuitism has not yet corrupted, confessed existed in Puerto Rico; where he found a people all nominally Catholic, but entirely without true religion. This same sad fact haunts you at every turn in the Republic of Mexico. It has been the one insurmountable obstacle to the establishment of a real Republic there. The mass of the people are so ignorant and superstitious that they are absolutely incapable of self-government; so making the continuance of the mild and intelligent autocracy of President Diaz a recognized necessity for the preservation of peace and the protection of the persons and property of the large numbers of foreigners who reside there. Under his wise administration the country is making rapid strides towards wealth and prosperity.

The conditions being what they are, the question to be decided is, Should this religious reformation be brought about from the outside, by foreign missionary societies, so that they who join them practically renounce their national allegiance by becoming members of alien bodies, governed and controlled by bureaus in the United States?—which is one of the very root evils of Romanism; or should it be attempted along the line of the evolution of a true branch of the Catholic Church, from the midst of the people themselves, the germ of which should be supplied by our own pure branch of the Church?

Mr. Forrester, under the instruction of the authorities of our Church, has wisely adopted the latter alternative, as the only defensible one, by which we can justify our presence there at all, upon our principles. He is so instructing the clergy, and they the people. Not speaking the language, I could not converse with them on the subject; but Mr. Forrester assures me that they are thoroughly imbued with the idea, and are bringing the people to understand and appreciate it. He says the Mexicans are an intensely patriotic people, and are greatly pleased with the idea of having an independent national Church, Catholic, but not Roman; evangelical, but not Protestant; for with many of them the name "Protestant" is distasteful, including as it does, everything not Roman—even Mormonism itself.

If our people, as their nearest ecclesiastical neighbors, holding similar views of the Church, will come promptly to their aid at this crucial period of their history, by giving them at once full Church autonomy, I believe a great and blessed work might be done there.

I trust we are not going to repeat the folly for which we so long blamed our mother country, in withholding from us the episcopate, when it was so sorely needed, and that was at the very first settlement of the country. What a difference would it have made in the history of our Church and country had not this blind policy been adopted!

There are men in the Mexican Church now, fit to be primitive Bishops, and the conditions are primitive. We should make them Bishops at once (as Paul did Timothy and Titus, though I doubt if they were M.A.'s. One of them at least had what was better. He knew his Bible, which he had been taught by his mother and his grandmother), only with such safeguards as will guarantee the maintenance of the Catholic faith. If this faith can be trusted in the hands of negro Bishops in Africa and Hayti, certainly it could be safely committed to men like some of those in the Mexican Church, immediately at our door; particularly if some one representing the American Church should

be one of such Bishops until such time as the Mexican Church was able to maintain itself without assistance from ourselves. What is needed is not high-priced Bishops, hermetically sealed up to preserve them from contact with the common people; but what they—nay, what the world needs, are Bishops like the tent-maker, who was ready, if occasion required, to go afoot to meet his appointments.

I wish I had time to describe in detail some of the interesting services I took part in; but I must be brief.

On the day of my arrival, having missed a connection which threw me a day late, I had to go direct from the train to the chapel of the Hooker Memorial School, where the congregation was already gathered. After hasty ablutions and no change of garments, I went immediately into the chancel and ordained one deacon and two priests. Mr. Carrion's sermon was *beautiful*, for though I could not understand a word of it, I was fascinated by the rhythmic roll of the sonorous sentences. It is a language which readily lends itself to both oratory and liturgies. I never heard a more impressive service than was rendered that day; the musical parts of which were well sustained by a few of the children of the school, which was then in vacation.

In the afternoon I confirmed three of the pupils. I was sorry the school was not in session, but from what I saw of the teachers, and such of the children as had not gone away from the city on vacation, I am sure it merits, under Miss Driggs' able administration, the fullest confidence of all who have been interested in it. Miracles of character building are being wrought there out of material that many would have thought hopeless.

I visited the city of Toluca, sixty miles from the City of Mexico, and capital of the State of that name. It is a clean, attractive-looking place of 25,000 inhabitants, situated in the midst of a fertile plain 8,500 feet above the sea, with snow-capped mountains rising above it. Here, and in the surrounding region, a most interesting and encouraging work has been going on under the Rev. Mr. Carrion, since last July, assisted by two deacons. I confirmed seventeen persons, "divers of whom came from far." A mother and three nice-looking daughters—one of them a teacher in the public school—having missed the train, walked five miles over a dusty road rather than miss the blessing of Confirmation. Where could we match that in any of our well-to-do congregations? Do not such people deserve our sympathy and assistance?

A church building is greatly needed here, as the only place of worship is one small room set aside for that purpose in the minister's residence. Two thousand dollars American money would secure them a very neat building. Three doors away, the Methodists, wiser than we, have a very nice and commodious church.

The next day I drove to Xonacatland, twelve miles in the country, to confirm a number of Indians gathered from the neighboring missions. The sight was a most touching one. All the men were arrayed in clean white cotton clothes, with high sombreros. Only a few had shoes; most wore sandals; some were barefoot. Several were head-men in their pueblos, who understood quite well the purpose of the new movement; the rest were following their lead. I laid hands on twenty-eight, most of them men; the women are still in bondage to Rome, though five were confirmed. Several of them were quite old. One young mother brought her infant in her arms; and two others had their little ones strapped to their backs, Indian fashion, as they knelt to receive the Holy Rite. It was a sight to melt a heart of stone. I could not help but think that it was to just this sort of people that the Gospel was first preached, when "the common people heard the Master gladly;" and that it was from such lowly surroundings that He Himself sprang; who, with His sandaled feet, trod the hot and dusty roads of Palestine to bring salvation to us. The only time that it was ever recorded that He rode, it was on one of those humble beasts, still the constant companion and truest friend of these poor people.

I must not forget to mention that a choir of five girls from the school attended us on this journey, and rendered most efficient help in the music at all the services.

The call which comes to us from Mexico is the same that came to Paul from Macedon; from his answer to which, bringing him stripes and imprisonment, we have received those manifest blessings of the Gospel which we now enjoy, in our own favored land. Shall we, now that we have grown rich and great, shut our ears to the same cry, which comes to us from over the border? Should we do so, we would show ourselves unworthy of those rich blessings which God has conferred on us.

J. S. JOHNSTON.

Editorials and Comments

The Living Church.

A Weekly Record of the News, the Work, and the Thought of the Church.

Published by The Young Churchman Co., 412 Milwaukee St., Milwaukee, Wis.

Editor, Frederic Cook Morehouse.

All communications, except with reference to Advertising, should be addressed to the Milwaukee office.

BRANCH OFFICES.

Chicago, 153 La Salle St., Main office for Advertising, and branch office for local subscriptions. Mr. C. A. Goodwin, Manager. All matter relating to advertising should be addressed to this office.

New York: Messrs. E. & J. B. Young & Co., 7 and 9 W. 18th St., local branch for subscriptions. Messrs. E. & J. B. Young & Co. are the Eastern and wholesale agents for all the publications of The Young Churchman Co.

SUBSCRIPTIONS.

Subscription price, \$2.50 per year; if paid in advance, \$2.00 per year. To the Clergy, \$1.50 per year. To all portions of the Universal Postal Union outside the United States, Canada, Mexico, and Puerto Rico, 12 shillings; to the clergy, 10 shillings. Remittances by checks other than on New York, Philadelphia, Boston, Chicago, St. Louis, St. Paul, or Milwaukee, should be drawn with 10 cts. additional for exchange.

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PROSPECTUS.

TN entering upon his new work in connection with THE LIVING CHURCH, the Editor observes with pleasure that to a large extent he is addressing old friends. The years that have past have brought to the publications of The Young Churchman Co. so large a constituency that a great many of the names on the mailing list of THE LIVING CHURCH have long been familiar to him. Of old friends and new acquaintances alike, the Editor begs a few quiet minutes in which to discuss what will be attempted by, and what may be expected from, the new administration of the paper.

In the first place, always frankness. Very likely there will be occasions when all will not agree with the standpoint of the Editor. To expect such agreement would be futile. Yet we shall hope to make our position upon every question that may arise so clear that we shall at any rate not be misunderstood by our readers, whether we invariably have their indorsement, or not. We despise both vague generalizing and temporizing policies that bear evidence most of cowardice. We shall try to avoid both cringing flattery of our ecclesiastical superiors and also carping and flippant criticism. We shall always have more pleasure in expressing approval than in recording dissent. We shall not make controversy our most conspicuous feature. Yet we should be blind to the lessons of the past if we could hope to be able to avoid controversy on many subjects. Controversy, however, shall invariably be, so far as we can make it, so carried on as not to interfere with perfect courtesy and kindness, with charity towards those with whom we may feel impelled to differ, and with harshness toward none.

A second quality that we shall endeavor to make characteristic of THE LIVING CHURCH will be popular interest. It will not appeal exclusively to the theologian. It will not forget that the Christian is placed in the world with certain very real duties toward the world in many aspects. We shall hope that we may

so picture the everchanging points of contact between the individual and the world at large, through its politics, its literature, its thought, and its people, that we may each week assist in broadening the view-point of the reader, as he attempts to follow the summaries of a week's progress in the world at large. We shall try to bear in mind that a good Churchman must also be a good citizen, and that Church-thought must be so merged into civic-thought as to assist the well-rounded intellect to grapple with both civic and ecclesiastical problems in their due relations and unexaggerated proportions. We shall not lay stress upon the duty of a Churchman to take a Church paper. Very likely such a duty there is. Our own aim shall be, however, to make the paper of such usefulness that the question of duty may be waived. Whether or not we shall be successful in this, time will show. We dare not do more than express our hopes.

The ecclesiastical point of view of THE LIVING CHURCH is that which for thirty years has been set forth for young persons in *The Young Churchman*, and for the past five years has been exemplified for theologians in *The Church Eclectic*, both of which have, during the periods mentioned, been issued under the same editorial management which now assumes control of THE LIVING CHURCH. We call it the Catholic standpoint, because it is the standpoint which sees in the Protestant Episcopal Church a living branch of the One, Holy, Catholic, and Apostolic Church of the Creeds, of the six—probably seven—Ecumenical Councils, and of history. It is not necessary to explain to any who read this, how different is this conception of the Church from the Roman idea. There are still many thousands of persons who confound the two; but as these never read Church literature, and would not generally comprehend it if they did, we do not feel it necessary in this prospectus to attempt a differentiation of the two.

That we shall not be especially liable to fall into the danger of being one-sided, or (to use a popular, a well understood, but a hopelessly ungrammatical description) "extreme," or given to fads, may perhaps be expected from the fact that from the best information we can obtain the periodical publications of The Young Churchman Co., under the present editorial management, have attained a circulation very much in excess of that of all other American weekly Church papers combined; which would hardly be the case if this danger had not been successfully avoided.

We shall not invite disappointment, either to ourselves or to others, by assuming that we shall have a monopoly of all the matter of interest that will be published for Churchmen, and that ought to be brought to their attention. There are other papers in the Church, well worth reading, and a broad-minded man of means and of leisure ought to have at least three or four of them.

We shall hope, however, that we shall be able to make, both for clergy and for laity, a weekly paper that will supply such diversified contents as will assist in broadening the intellect, in developing a staunch Churchmanship, and in informing the reader on the happenings in, and the thought of the Church at large. We shall endeavor to be broad rather in intellectual grasp than in Churchmanship—for the latter, as we understand it, is a thing in which truth and exactness are more desirable than hazy, indefinite breadth.

We do not say positively that the ideals which we have set before us will be realized. We do ask, however, that the Church at large will support and assist us in making the attempt. We must very largely increase the subscription list, though it is already large; for the plans we have in mind can only be carried out by a considerable increase in the subscription price, or else a larger subscription list than has generally been attained by Church papers in this country. The subscription price will *not* be increased; hence we must increase the number of subscribers, or—fail.

In particular, we propose to illustrate current events, so far as practicable; to condense the news items of less importance, thus giving more space for those of larger interest and for special papers; to present papers on various phases of Church work, at home and abroad; to give especial attention to literary matters.

Old friends of the paper will learn with pleasure that the

Rev. Dr. Leffingwell, who has so successfully conducted THE LIVING CHURCH for the past twenty years, will continue to act as an editorial writer, so far as his health may permit. There will be also several new editorial assistants, selected from among the ablest and most thoughtful writers in the American Church.

There will of necessity be some weeks of transition before new plans can be fully realized. A new volume begins May 1st. For this reason, and to invite prompt additions to the subscription list, all new orders received before May 1st, will be entered at the charge for a year only, to begin when received and to expire May 1st, 1901. Thus, all subscriptions paid at the annual rate of \$2.00 (to the clergy, \$1.50) received during February will run for fifteen months; during March, 14 months; during April, 13 months; during May, 12 months—all for the same price.

CLUB rates with the other periodicals of The Young Churchman Co., are arranged as follows:

THE LIVING CHURCH (weekly) and THE YOUNG CHURCHMAN (weekly), \$2.50 per year.

THE LIVING CHURCH (weekly), THE YOUNG CHURCHMAN (weekly), and THE SHEPHERD'S ARMS (weekly), \$2.80 per year.

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CAN THERE BE ONE RELIGION IN THE PHILIPPINES?

IN a thoughtful paper lately published in *The Independent*, on present conditions in the Philippines, President Schuerman, of the Philippine Commission, expresses the hope that while the Philippines certainly need the influence of non-Roman religious bodies, it may be possible for the American missionary societies to enter into some agreement whereby the perplexities of our divided state of American Christianity may not be transplanted in these far Eastern islands. He eloquently traces the effect upon these simple islanders, of the bewilderment that must ensue when Christianity is preached to them in at least a dozen different forms, each not merely different from the others, but avowedly hostile to it.

Seldom has the necessity for Christian unity and authority in Christianity been better illustrated. The nineteenth century has indeed been an era of renewed missionary endeavors. Missionary zeal has spread to a greater or less extent over the whole world, and has permeated every branch of Christian thought. Yet, after nearly a hundred years of honest endeavor, the fact remains that by far the greater number of the human race are not yet won to the religion of Jesus Christ.

It is not only the opinion of President Schuerman, but it is the verdict of common sense, that until Christian people can enter into some Christian agreement at home, and cease their hostile warfare against each other, there can be little success in foreign missions. This is not to say that foreign missions should be abandoned until we have begun to agree at home. To do that would be to shirk the other half of our duty because we have failed in the first half. Possibly, under the guidance of the Holy Spirit, it may be that zeal for foreign missions on the part of Christians of different names, may be the means which shall bring them together. Christians who see no impropriety in erecting from six to twelve hostile places of worship in a village that could support one or two churches if the people were united, are quite agreed that the enormous waste of energy, as well as money, which ensues by reason of our conditions in the foreign field, is a tremendous misfortune, if nothing more.

The day has gone by when we hear of the advantages of division among Christians. There was a time when the creation of sects was accounted a stimulus to "a friendly rivalry," and when division was regarded as a good thing in itself. Seldom or never do we hear such a plea nowadays. The whole Christian world is beginning to account division a sad misfortune, and to wish, if not to hope, that ultimately such divisions might be brought to a termination.

THERE are two ways in which union among Christians might conceivably be established. One is by an agreement upon some common platform—common at least to the older bodies which have sprung from the historical Church, and which call themselves Evangelical, as well as to the Church itself. The

other is by accepting the fact that there is in the world a body called by our Lord, "The Kingdom of Heaven," which is expressly designed by our Lord Himself to be "the blessed company of all believers."

The first of these plans may be declared to be man's way to re-union. The second of these we may declare to be God's way to re-union.

The Protestant world is now honestly attempting to effect re-union as at any rate a possibility for the future, on the basis which we have described as man's way. The Evangelical Alliance, the Young Men's Christian Association, the very general movement looking toward the ignoring of differences and effecting possible harmonies, all point one way.

The Christian world is tired of carrying on a guerrilla warfare against other Christians, and honestly desires to confess its former errors and make an earnest attempt to convert the heathen world. Disunion has failed. It no longer has its supporters. The question which agitates the Christian world is, How may a platform be discovered, upon which the Evangelical bodies may enter into common and friendly relations with each other?

This excellent plan, which again we repeat, is man's plan, has not been without its supporters in the Church. Wherever there is a real desire for unity—and that desire has happily been most profound within our own body, there is a desire for an end which is a holy and a laudable end. Unfortunately, some in our own body have not seen that when God and man have decided on diverse plans for accomplishing an end, one had better trust God's way than man's way, although man's way may not in itself be a bad way.

WHAT is it that we denominate God's way for terminating unhappy dissensions in Christendom, and what evidence have we for speaking of it as God's way?

The claims of the Church of God are true or they are false. If it be true that our Lord founded on earth an organism which should be more than a society; which He so far identified with His own personality as to speak of it as mystically His Body, the Body of Christ, then we say that here we have a possibility of reunion, infinitely higher in ideal than the common platform of man's device.

It is the teaching of the Holy Catholic Church that the Church is not merely a human society, but a divinely constituted body. We should be unable to understand at all our Lord's reference to the Church as His Body, if it were not that in the ordinance of Holy Matrimony, we are taught the same strange lesson wherein by a divine and supernatural ordering, two personalities are so knit together as to become in the eyes of God, "one flesh." "This," says S. Paul, in the Epistle to the Ephesians, "is a great mystery. I speak concerning Christ and the Church."

In other words, as the whole of the fifth chapter of Ephesians consistently teaches, the relation between Christ and the Church is identical in kind with the relation of husband and wife. The Church is the Bride of Christ. Children are born to Christ and His Bride in the sacrament of Holy Baptism. All baptized persons thus born again after their natural birth, become children of Christ and the Church, and brothers and sisters each of the other.

Herein lies the Catholic hope for reunion. Herein is the possibility for a reunion, not on man's plan, but on God's plan. When the Protestant world can see that in founding new bodies of Christians, they are fighting against the divinely constituted family of God, then comes the real hope for a reunion. Reunion can be established, not by a federation of ecclesiastical corporations, founded in rivalry with God's family, but by incorporation of the individual into the family of Christ.

THIS again shows how impossible it is that the Church of the Living God should enter into any agreement with other Christian bodies, so called, as to who shall be responsible for the work of Christianity in a given land. Protestant Christians seek to implant in their converts a system of philosophy, based, as they believe, on the teachings of Jesus Christ. They do well. The Holy Catholic Church, on the other hand, seeks to draw the individual into the family of God, and thus make him a partaker of the tremendous inheritance divinely bestowed upon the children of God. This act is infinitely higher than the aim of the Protestant sectarian.

It is, of course, impossible to suppose that at this juncture the Protestant world can sufficiently see the necessity for abandoning man's way and accepting God's way for Christian reunion, as to make it practicable to take a purified form of

Christianity to the Philippines, without taking Protestant sectarianism with it. Very likely another century at least must elapse before this can be evident to the Christian world at large, which is by tradition committed to the policy of man-made churches, hostile to the one Church of the Living God. We point it out now, however, to show how men of the statesmanship of President Schuerman are feeling toward the necessity for reunion, even if in the partial light which is vouchsafed to them they do not altogether find the right methods. Upon Churchmen rest the primary duty of showing to the world the infinite possibilities which are offered in the plan and organization of the Catholic Church; offered not by man, but by God.

SAMPLE copies of the first two issues of the LIVING CHURCH under its new management will be sent to the clergy who are not already on the subscription list; and also to prominent laity all over the country. Of course the object is to make all Churchmen we can reach acquainted with the paper. We want the patronage of all, and beg that all to whom copies are sent will read them carefully, and determine calmly whether or no to become regular readers. The increase in our list of subscribers means increased expenditure on the paper. We intend at all times to give large value for the money received.

OWING to a misunderstanding in the Chicago Post Office, a very considerable amount of mail addressed to THE LIVING CHURCH at Chicago, including both news items, with other manuscript, and also subscriptions with other communications, was forwarded to this office too late to receive attention before the present number was issued. This will account for the omission of some items of news that would otherwise have appeared, and for the delays that have ensued in other departments of the paper. We trust that before another week is passed, mail will be delivered in its normal condition.

To THE Bishop of Springfield for his very kind words in this issue, and to the Bishop of Chicago for those exceedingly cordial words published last week, as also to many others who have written privately, we feel most grateful. To merit these words shall be our hope. If at the end of our pilgrimage we may deserve the same commendation and merit the same trust, it will be the fulfilment of what we can now only hope for, as we realize how great is the responsibility resting upon those who to some degree influence, for weal or for woe, the thought of the Church.

STUDIES IN THE PRAYER BOOK.

By REV. H. H. OBERLY, D.D.

III. The First English Prayer Book.—Continued.

THE modern custom of the withdrawal of the people after the prayer for the Church Militant originated with an illegal order issued by a bishop for his own diocese. This custom is encouraged and maintained in these days without any authority, and in direct violation of the rubric after the prayer, which allows of no pause, but says, "Then shall the Priest say," etc.

The people also observed on that Whitsunday morning that especial prominence was given to the offertory, a new feature being the singing of sentences of Scripture, or antiphons, while the alms were being collected; the money, however, was not offered upon the altar. It was not until 1661 that this ceremonial was introduced into the service of the Church of England.*

The post-communion, or sentence of Holy Scripture sung after the administration of the Sacrament, was a novelty, but was not regarded as of much importance. At the end of the service, instead of the customary "Ita Missa Est," the celebrant dismissed the congregation with what is to us the familiar benediction beginning "The Peace of God."

In all the ancient liturgies, as in the modern Greek and Latin Rites, there is a significant ceremony of giving the saluta-

*The extraordinary prominence and fanciful ritual seen in some churches at the present time in connection with the offertory is amusing to a student of liturgies. The money is collected while the people sit and listen to an anthem or a recital—generally by a tenor or a treble voice—and when this is finished the congregation rise while the vestrymen carry their alms' basins to the priest. The priest very reverently receives the precious offering, and solemnly elevates it before placing upon the holy table, the vestrymen meanwhile standing before the altar, and the choir singing "All things come to Thee," etc. But when all this formality is over, and while the priest is placing the real oblation of bread and wine upon the altar the vestrymen are walking back to their seats, the choir have stopped singing, and the people, at a loss to know what to do, are partly standing, partly kneeling, and partly sitting. This extraordinary ritual has been wittily called "the Elevation of the Cash."

tion of peace, known as the "Pax."† The resemblance of the initial words of the new benediction might suggest the transference of the "Pax" from its old place in the Mass and its incorporation with the new blessing; but such was not the case, for in the book of 1549 we find that after the consecration of the elements the priest was to say the Lord's Prayer in the customary manner through the words "And lead us not into temptation," and then the people were directed to answer "But deliver us from evil. Amen." Then the priest said, "The peace of the Lord be always with you," to which the people responded, "And with thy spirit."

After the celebrant had given the blessing he made the ablutions in the manner in which he had been trained, and, having said the customary private prayers, left the altar as usual.

It will be noticed that there was nothing in the service to disturb the people. So far as they were concerned, the Celebration had moved on progressively from point to point in the manner to which they were accustomed, and with the introduction of few novel features. The attention of the congregation had been attracted by a marked simplicity in some things, and by the use of the English language throughout the service instead of only in the epistle and gospel and the Order of Communion. There was a great reduction in the text of the priest's prayers, and the entire omission of his private devotions. These were not in the book because they were not part of the "common prayer." Such collects, memorials, and responds as had always been in use were naturally retained, but being in the nature of private devotions for the clergy and servers were not printed in the book intended for public use. As these devotions had never been audible they did not in the least concern the congregation.

In the book of 1549 the title of the Divine Service is

"THE SUPPER OF THE LORD
AND
THE HOLY COMMUNION,
COMMONLY CALLED
THE MASS."

The order of the component parts of the service is as follows:

The Lord's Prayer. (By the Priest alone.)
The Collect "Almighty God."
The Introit. (An appointed psalm.)
The Kyrie.
 iii, Lord have mercy upon us.
 iii, Christ have mercy upon us.
 iii, Lord have mercy upon us.
The Gloria in Excelsis.
V. The Lord be with you.
R. And with thy spirit.
The Collects.
The Epistle.
The Gospel.
The Creed.
The Sermon.
The Exhortation "Dearly beloved."
The Offertory.
The Sursum Corda.
The Sanctus and Benedictus qui Venit.
The Prayer for Christ's Church.
The Consecration and Oblation.
The Lord's Prayer.
The Pax.
The Exhortation "Ye who do truly."
The Confession.
The Absolution.
The Comfortable Words.
The Prayer of Access.
The Agnus Dei.
The Communion.
The Post-Communion.
The Thanksgiving.
The Benediction.
The Ablution.

When the people went to church in the afternoon they found a new service called Evensong. It was new, but not unfamiliar, for it was constructed of elements that were known. Only a few Sundays were required to enable them to learn Matins and Evensong, for there was nothing new in them but the arrangement of the parts, and even this arrangement was according to the recognized order of the old Choir Offices.

While there is no dispute as to the paramount authority of the book of 1549 during the reign of Edward VI., a question has been raised as to its agreement with canon law at that time and

†In the primitive liturgies the Pax or kiss of peace, was a kiss given by the celebrant on the cheek of the deacon, and by him given to the subdeacon, and so on through the clergy. It was then given to a man on one side of the church, and to a woman on the other side—the sexes being separated—and the salutation was thus passed from one to another through the whole congregation. The modern Roman Pax bears no resemblance to the ancient ceremony, and yet it is not without interest and historical significance. The manner of giving the kiss of peace is for the celebrant and deacon to lay their hands upon each other's arms above the elbow and incline their heads toward each other. The deacon and subdeacon exchange the same salutation, and then the subdeacon gives it to the priest in choir who is nearest the altar on one side, and then on the other, and they pass it to the next. This was the salutation of Roman citizens in ancient times when they met in foreign countries. Part of the old ceremonial was the murmuring of the word "Roma" and its anagram "Amor."

subsequently. The Prayer Book was put forth by consent of all sources of authority in the realm, the king, parliament and convocation. It was asserted that it was acceptable to all the clergy, and the assertion would appear to have been founded upon knowledge, since it is noticed that all persons were eager to use it. The Act by which parliament authorized the book went so far as to say that it was inspired by the Holy Ghost, a claim that has never been made for any subsequent revision of the book.

The following quotations prove that the ancient canons are still in force in England and America, when not inconsistent with common and statute law:

By the Act 25, Henry VIII, c. 19, a Declaration of the clergy was recited, that many of the constitutions, ordinances, and canons, provincial or synodical, were contrary to the laws and statutes of the realm, repugnant to the king's prerogative, and onerous to the subject; and the king was authorized to appoint thirty-two persons, half clergymen and half laymen, out of the two houses of parliament, "to view, search and examine the canons, constitutions, ordinances, provincial, and synodal, theretofore made not contrariant or repugnant to the laws and customs of the realm and the prerogative royal."

It was also provided that "such canons, constitutions, and ordinances already made, and not contrariant or repugnant as aforesaid, shall be used and executed as they were afore the making of the Act, till such time as they shall be otherwise ordered by such thirty-two persons."—Murray Hoffman's *Treatise on the Laws of the P. E. Church in the U. S.* [Introduction, pp. 43-44.]

"With regard to these canons it was, at the time of the Reformation, provided by statute 25 Henry VIII, c. 19 (afterwards repealed by 1 Philip and Mary, c. 8, but revived by 1 Elizabeth, c. 1) that they should be reviewed by the king and certain commissioners to be appointed under the Act, but that till such review should be made, all canons, constitutions, ordinances, and synodals provincial, being then already made and not repugnant to the law of the land or the king's prerogative, should still be used and executed. No such review took place in Henry's time; but the project for the reformation of the canons was revived under Edward VI, and a new code of ecclesiastical law was drawn up under a commission appointed by the crown (stat. 3 and 4, Ed. VI, c. 11) and received the name of *Reformatio Legum Ecclesiasticarum*. The confirmation of this was prevented by the premature death of the king, and although the project for a review of the old canons was revived in the reign of Elizabeth, it was speedily dropped, and has not since been revived.

"The result of this is, that so much of the English canons made previously to the statute of Henry VIII, as are not repugnant to the common or statute law, is still in force in this country (England)."—*Penny Cyclopaedia* (Article on Canon Law), 1836.

Sunday School Work

THE PENNSYLVANIA INSTITUTE.

TEACHERS' INSTITUTE OF THE S. S. ASSOCIATION OF THE DIOCESE OF PENNSYLVANIA—VARIOUS ADDRESSES.

THE thirtieth annual meeting of the above named organization was held on Monday, January 22d, in the city of Philadelphia. At 10 a. m., the Holy Communion was celebrated in St. Luke's-Epiphany Church. One hour later, the Institute was called to order in Horticultural Hall by the Rev. Dr. J. D. W. Perry, President of the Standing Committee. After the roll had been called by the Rev. Dr. H. L. Duhring, Dr. Perry expressed, on behalf of Bishop Whitaker, his regrets at not being able to be present. A conference ensued on "The Sunday School." The Rev. S. C. Hill spoke on "Services," and said that behind teaching is the thought of the worship of Almighty God. . . . It is God's intention to make all His children not only holy, but happy. The service should be simple and brief. Major Moses Veale, who spoke on "Organization," said that beyond a certain point there is no growth without organization, which should be simple, harmonious, and strong. The executive department is the vital part of all organization. There

should be a primary or infant department, with plenty of music. Next, an intermediate department, followed by one of a higher grade. There should be a layman to assist the rector, who should be the superintendent. All the receipts of the Sunday School should go to missions. There should be a class where teachers are instructed. The Rev. C. M. Armstrong spoke on "Lessons." He said what was needed was a higher standard of intelligence on the part of teachers. Some teachers are stationary, and a man cannot teach what he does not know. There should be earnest, prayerful, and painstaking preparation on the part of the teacher. This preparation should have certain definite objects in view. The teacher should have method and system. The essence of teaching is in training. The Rev. Dr. Arthur S. Lloyd, General Secretary of the Board of Missions, spoke on "Sunday School Offerings." Christ taught us that the only offering a human being can make is his life. . . . The children should be taught to be reverent in their offerings. It is the most sacred act in their lives. There was a discussion of the topics, after which the annual meeting of the Sunday School Association was held, with J. E. De La Motta acting as secretary. The annual report, read by the Recording Secretary, stated that the organization dates from February 15th, 1870, and the first annual meeting held January 9th, 1871, when forty parishes were represented, the membership of the association was nearly 600 clergymen and teachers. Of the officers and ten members of the executive committee then elected, two are still actively connected with the Board, its honored first Vice-President, George C. Thomas, and the Rev. R. N. Thomas. Ten years later, there were eighty-two schools in the association, 2,339 teachers, and 26,358 scholars; the Lenten offerings between \$300 and \$400 from sixty schools. At the present time, there are 177 schools, 3,568 teachers, and 41,784 scholars; the Lenten offerings for 1899 were \$17,008.35. The Advent offerings thus far reported amount to \$1,084.74. The Treasurer reported receipts of \$491.60. Officers were elected as follows: President, Bishop Whitaker; first Vice-President, George C. Thomas; second Vice-President, Orlando Crease; Recording Secretary, Clarence K. Klink; Corresponding Secretary, the Rev. Dr. H. L. Duhring; Treasurer, Washington J. Peale; and a Board of Managers, six clerical and six lay. The Rt. Rev. J. B. Funsten, Bishop of Boise, was introduced, and spoke in relation to his work in that section of the country. At the afternoon session, a paper on "The Primary Department and the Kindergarten" was read by Miss Serena M. North, of Columbia, Pa. She said the way to get the children to Sunday School was to make them want to come. Every teacher should try to win the affection of each and every child in her class; the most important thing is to make the children interested; one way is to give them an incentive. The plan adopted by Miss North is to have an honor roll. There was a conference on "The Twentieth Century Movement for Sunday Schools: What Shall It Be?" It was opened by Bishop Gilbert, of Minnesota. He said the movement is to be one for the hearts of children. The twentieth century is to bring in a development of spirit with which the nineteenth closes. It will be a gathering of the people; a movement of the masses who will stand up for the redemption of the children. It will take definite lines; and make the children, gathered in the Sunday schools, Churchmen. There has been too much isolation between the Sunday school and the Church. The movement will make the Sunday school a mighty missionary army. It is a movement for the evangelization of the world. The doors are opening everywhere, and the children are entering in. It is a movement for larger things. The Sunday School Lenten offerings of the Diocese of Pennsylvania have led the whole Church of God. Mr. Ewing L. Miller spoke on "Defects: What Are They? Where Are They? How to Avoid Them." He said if we acknowledge no defects, we are optimists. He characterized as defects, buildings and accessories, superintendents and teachers; methods. There is frequently too little enthusiasm, or too much gush. The Rev. Dr. Lloyd spoke on "Banners for the Advancing Sunday School Army." The question is, What these banners stand for?

Among those taking part in the discussions during the day were the Rev. Messrs. L. N. Caley, S. F. Hotchkiss, W. H. Falkner, S. R. Colladay, R. W. Forsyth, J. P. Tyler, and C. H. Arndt. From 6:15 to 7:30 p. m., there were lesson illustrations, given by the Rev. Messrs. L. N. Caley and H. A. F. Hoyt, and Mr. S. A. Hand. At 8 p. m., there was an address on "The Sunday School Compared With Other Fields for Christian Energy," by the Rev. Richard H. Nelson. Answers to the Question Box were given by Mr. George C. Thomas. The closing address was by the Rev. F. W. Tomkins on "The Spiritual Preparation of the Teacher."

The Church at Home

ANNIVERSARY OF THE BISHOP OF PITTSBURGH.

EIGHTEEN years ago, on St. Paul's Day, 1882, Bishop Whitehead was consecrated at Trinity Church, Pittsburgh.

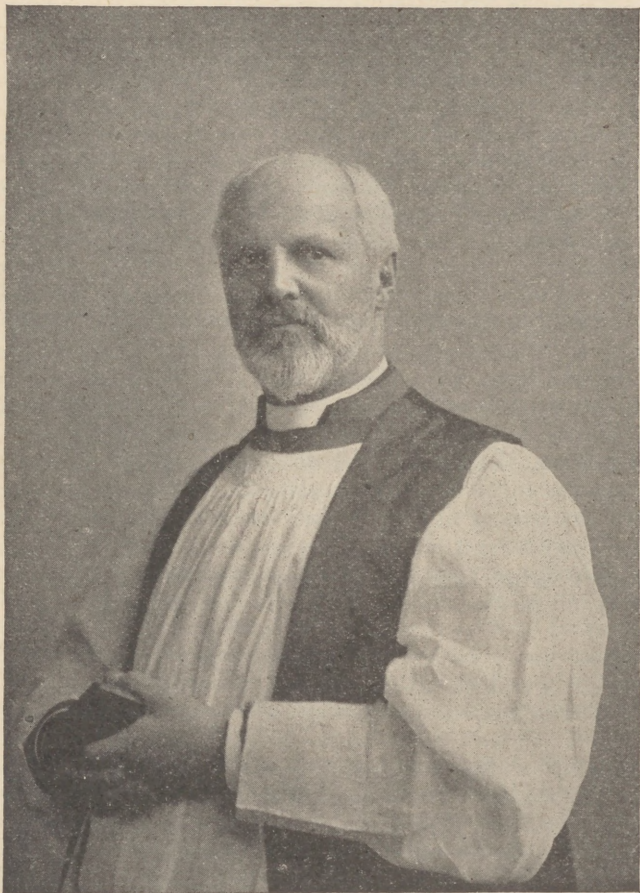
In the same church, on St. Paul's Day, this year, assembled a goodly number of clergy and people to celebrate with the Bishop the Holy Communion and to pray for added blessings on him and on the Diocese.

In a brief address the Bishop spoke of two things as most befitting this observance:

1. Devout thankfulness for the mercies of the past and present.

2. Deep humility that, despite so much of human frailty, God has vouchsafed to give a success so much in advance even of that which was granted in his lifetime to the Great Apostle.

Some of the statistics given are notable and interesting. Since the consecration of the Bishop, in 1882, there have been



erected in the Diocese sixty-four churches and chapels, and eight have been restored. Seventeen parish houses have been built, and sixteen parsonages, while church lots are provided in three other places. We must return thanks also for the new Church Home erected and paid for, and the St. Margaret Memorial Hospital, built and endowed. The clergy have increased on our list from forty-two to eighty-two, and the communicants in the Diocese from 6,000 to 15,000. There have been confirmed somewhat over 15,000 persons.

The Bishop acknowledges with gratitude kindly greetings received on his anniversary and flowers from various parts of the Diocese.

CHURCH CLUB LECTURES IN THE WEST.

SERIES TO BE DELIVERED IN FOUR CITIES—SUBJECTS AND SPEAKERS.

THE Minnesota Church Club has for several years pursued a policy of treating its members, and the public generally, to a series of lectures by men of the highest standing in the Church, who have been brought to St. Paul and Minneapolis, where the lectures have been delivered, as guests of the Club. In two instances the series have been published in book form, so that the public at large has been enabled to have a share.

During the coming Lent, a series of five lectures has been arranged, which will be delivered, not only in the Minnesota cities, but in Chicago and Milwaukee as well. The general subject is, "The Church at Work." The first lecture will be on the subject of Church Extension, by the Rev. Arthur S. Lloyd, D.D., General Secretary of the Domestic and Foreign Missionary Society. Dr. Lloyd's lecture will be delivered in Chicago on Tuesday night, March 6th, in Milwaukee on Wednesday night, March 7th, in St. Paul on Thursday night, March 8th, and in Minneapolis on Friday night, March 9th.

The second lecture will be on the subject of "The Christian Social Movement," and will be delivered by Dean Hodges, of the Cambridge Divinity School. The dates of this lecture will be on the corresponding evenings of the next week: Tuesday evening, March 13th, at Chicago, Wednesday at Milwaukee, Thursday at St. Paul, and Friday at Minneapolis.

On the same evenings of the week following, beginning at Chicago, March 20th, the Rev. Samuel D. McConnell, D.D., LL.D., of Brooklyn, will speak on "The Religion of the Family."

The fourth of these lectures will be delivered on the corresponding evenings of the next week, beginning at Chicago on Tuesday evening, March 27th, and being repeated in the several cities in the order before named. The subject is "Christian Education," and the speaker is the Rev. Robert E. Jones, D.D., President of Hobart College.

Father Huntington, of the Order of The Holy Cross, is the fifth lecturer, and his subject is "The Development of the Spiritual Life." This lecture will be delivered during Passion week, opening in Chicago on Tuesday, April 3d, and following as do the preceding lectures, on Wednesday at Milwaukee, Thursday at St. Paul, and Friday at Minneapolis.

DEACONESSES.

THE NEED OF THEM—THE SUPPLY—ARRANGEMENTS FOR TRAINING CANDIDATES.

BY THE REV. C. EDGAR HAUPT.

ALTHOUGH the Canon on Deaconesses was passed in 1899, somewhat exceeded the supply, and yet there has been no the response has been very meagre. The demand has wide recognition of the value of the services of such women, nor provision for them. When will the Church learn that it is not in the elaborate adornment of buildings, but in the employment of living workers, that the secret of her strength lies? If the Church is the spiritual mother of the poor, it behooves her to strip herself of her jewels, and, entering the haunts of poverty and vice, to rescue those who are perishing. For this purpose she will need the aid of a band of trained and consecrated workers. The demand must first be real, and then we may hope that the supply will increase to meet it. Is there not as much consecration among the women of our communion as among the Roman Catholics or the Methodists? The benevolent work of the Roman Sisters is incalculable, and, on the other hand, the Methodists are sending out their Deaconesses in great numbers, without salary; and are building their homes and hospitals in every large city. Surely there are many devout women who, if assured of a living, would be glad to give their services to their Master.

The Canon on Deaconesses provided three lines of work, viz., the nursing of the sick; the training of the young; and the work of moral reformation; for either of which a woman may be set apart. Provision has been made for the training of those who present themselves, in the establishment of schools at Philadelphia, New York, New Orleans, and, for the middle West, at St. Paul, Minnesota. The St. Paul house has existed as a training school for three years. Lectures are given in Theology, Old and New Testament, Church History, Prayer Book, Missions, Practical Parish Work, The English Church, Hygiene, and Nursing. Provision is also made for six months' practical work in the hospitals. The terms are very low, being but fifteen dollars a month. Students who need it are assisted as far as possible. The Rev. C. Edgar Haupt is Warden, to whom letters of inquiry may be addressed at St. Paul. Competent women are wanted for this work. As yet it has been impossible to meet the demand for Deaconesses.

AN ANNIVERSARY IN ST. PAUL.

THE Tenth Anniversary of the Church of the Messiah was celebrated on January 21st. This parish dates from 1889, when the present building, formerly known as St. Mark's Reformed Episcopal Church, was purchased through the efforts of the Rev. C. E. Haupt, afterward rector of the parish, and now Diocesan Missionary, and was deeded to the Diocese in trust for the parish of the Messiah. Early in the year 1890, the building was removed from its former location and placed on its present site. It was opened for worship under the name of the Chapel of the Messiah, January 19th, 1900, by Bishop Gilbert, assisted by the Rev. C. D. Andrews, the Rev. John Wright, D.D., and the Rev. C. E. Haupt. Mr. G. L. Keefer served as lay reader until January, 1890, when Mr. Haupt took charge in addition to other clerical work. An addition erected during the same year was opened by Bishop Gilbert, October 19th. The parish was formally organized in 1891, and in the succeeding year Mr. Haupt was called to the rectorship and accepted. In January, 1891, fifteen feet additional were added to the building for use as chancel and school-room. These were formerly opened and blessed by the Bishop, July 5th, 1891. Another addition to the west side of the church was made in 1894, through the generosity of Mr. John Wann. This was opened by Bishop Gilbert on the Festival of the Epiphany, 1895. The fourth addition, extending the front forward twenty-eight feet, was made in 1896, being dedicated on the Festival of the Ascension in that year. There are now some two hundred communicants on the parish rolls, and the Sunday School which opened with three pupils ten years ago, has now a large membership. A parochial mission was conducted by the Rev. W. P. Ten Broeck in 1892, and another by the Venerable Archdeacon Webber in 1895.

The present rector of the parish is the Rev. Henry Dixon Jones, who took charge last October. Mr. Jones graduated at Harvard University in 1881, and continued there as instructor for four years following. Later he graduated at the Cambridge Theological School, and passed his diaconate at All Saints' Church, Providence, Rhode Island. After being ordained to the priesthood, he accepted the charge of Christ Church, Media, Pa., and was afterward rector of the Church of the Intercession, New York. The latter charge he resigned in 1899 to accept the call to his present parish in St. Paul.

CONFERENCE OF CHURCH CLUBS.

THE eighth annual Conference of Church Clubs will be held at New Orleans, on Friday, February 23d. The programme is as follows:

- 9:00 A. M.—Celebration of Holy Communion, Christ Church Cathedral, corner St. Charles avenue and Sixth street.
- 10:00 A. M.—Assembly of the Delegates in the Chapel of Christ Church Cathedral and devotional service.
- 10:15 A. M.—Address by Mr. E. T. Warner, of the Church Club of the Diocese of Delaware, Chairman of the Conference; Appointment of Committees on Credentials and Nominations; Report of Committee on Credentials.
- 10:45 A. M.—Address. "Indifference, the Church's Worst Enemy," Mr. Frank O. Osborne, Secretary of the Church Club of Minnesota; General Debate.
- 11:30 A. M.—Address. "Modern Thought," Dr. J. B. Elliott, Sr., of New Orleans; General Debate.
- 12:15 P. M.—Address. "Work of the Church Among Sailors," Mr. J. B. Keating, of the Church Club of Maine; General Debate.
- 1:00 P. M.—Recess. Luncheon to the Delegates by the Church Club of Louisiana at the Diocesan House, corner Washington avenue and Carondelet street.
- 2:00 P. M.—Address. "The Family from the Church's Standpoint," Mr. George Zabriskie, of the Church Club of New York; General Debate.
- 2:45 P. M.—Address. "Layman's View of Church's Relation Towards the Derelict Classes," Mr. F. S. Shields, of the Church Club of Louisiana; General Debate.
- 3:30 P. M.—Report of Committee on Nominations; Election of Officers; Miscellaneous Business; Inauguration of new Chairman.
- 4:00 P. M.—Adjournment.
- 7:00 P. M.—Dinner to the Delegates of the Eighth Conference of Church Clubs, and other visitors by the Church Club of Louisiana, at the Café Antoine, 713 St. Louis street, between Royal and Bourbon streets.

VIRGINIA'S AIR CASTLE.

CHAPTER XIV.

THERE were many sad hearts and tearful eyes Monday night, when the *Majestic*, lay at her dock in Oneida Bay, and the first lot of waifs said Good-bye to Bonnie Castle.

"Poor little tads," Jerry said sympathetically, as he nearly shook Reddy's hand off. "Wish they could stay here all the time. Good-bye, Reddy, I'll send the fox-terrier over, sure, in a couple of weeks, and you come down to the boat and get it."

Reddy nodded sorrowfully.

"Had a great time," he said chokingly. "It—it was a cinch."

Crip stood beside Virginia on the dock, waving his cap, as the big steamer moved into the lake. He was so happy, that he could hardly believe it to be true that he was to stay at Bonnie Castle all the long, glorious, golden summer; but still he was sorry for the sad-faced little group standing around Mollie and Art on deck.

Mollie smiled down at Madge in a knowing way at the last moment and wondered where Bobbie was. There were others wondering the same thing. After the lights of the steamer grew fainter and fainter in the gloom of the night, Jerry hunted around for his trusty colleague, and it suddenly developed that no one had seen Bobbie since the boat landed.

"He's probably over at the camp, or else Blossom and he are teasing cookies and doughnuts away from Miss Pugsley," Eleanor said in her quiet, matter of fact way, quelling a rising desire on the part of the boys to drag the river for the missing ones. They were not at the Castle, however, but as a last resort, the boys repaired to the tents, and Jerry discovered a placard tacked to the center pole of the sleeping tent and on it in the familiar red paint was written:

"Blossom and I have gone to Chicago.

Oh, Susannah! Don't you cry for me,
For I'm off to Louisiana with my banjo on my knee.

Be back Tuesday. Went to look for Mary and the Baby Elephant."

The news was carried at once to the Castle, and great were the conjectures as to Bobbie's mission in Chicago, but being assured of the bodily safety of himself and his waif, they all went to rest with quiet hearts, wondering if the new detachment of waifs would be as nice as the last.

Meanwhile all went well on the boat. Mollie and Art looked after their charges, and saw that they were all tucked in bed, and then went on a tour of inspection, for a trip of ninety-eight miles across the great lake was an event in the lives of Ottawa boys and girls. Very important the two felt, as they walked the length of the bright, handsomely furnished cabin, with its long rows of little white doors on either side, and its deep-seated velvet chairs and divans. The captain himself stopped and asked how the children were, and if they were quite comfortable, and Art promptly decided that it was the greatest thing in the world, to be tall and straight, and wear a uniform with brass buttons, and be captain of a steamer.

"Because, Mollie, if you're even a king, you have to be careful, but if you're a captain, and get out in the middle of the lake, you're boss of the whole shooting match," he explained, and the captain laughed, and invited him up on the hurricane deck. Mollie was included in the invitation, too, but, curiously enough, she decided she must see Mr. Gifford, and ask if his little girl was over the measles.

Art eyed her dubiously. It was the first time he knew of Jessie Gifford having the measles; and, anyway, Mollie never did like her very well. It was queer, but then, one never knew what Mollie was going to do next. So he went off after the captain, and Mollie at once betook herself to the main deck, to look and see if Blossom were aboard. The purser's window was open, and Mr. Gifford sat at the desk inside, writing. He smiled when he saw the bright, freckled face and red curls at the window.

"Did Bobbie give me a little darkey to look after?" he repeated, laughingly, glancing over his shoulder at the stateroom behind him. "Won't you come in, Mollie, and see for yourself?"

Mollie availed herself at once of the invitation, and entered the little office. But what a sight met her eyes. There sat Blossom, grinning as usual, and beside him, solemn as if he were at his own funeral, was Bobbie.

"Well, for evermore," gasped Mollie. "How did you come here? Did you get left?"

"No, indeed, I didn't," answered Bobbie decidedly. "That's just it. I never get left. Think I was going to let you and Blossom have all the fun, while I hunted turtles? Not much.

I am Mr. Gifford's guest to-night, and Blossom is Mr. Henley's, the engineer."

"It's just like you, Bobbie Cherritt," began Mollie, not knowing whether to laugh or to be angry; but Bobbie smiled sweetly at her.

"Don't you let your angry passions arise, saith the prophet. Do you think I would let you go off to a great city alone, with only the Elephant to take care of you?" he said gently. "Now you run upstairs like a good little girl, and go to bed quick, before you get seasick, or any of your children do, and in the morning we'll talk things over."

One never could be provoked long with Bobbie, because he was so good natured and comical. So Mollie graciously forgave him, and took his advice, as there was a peculiar sensation in the region of her belt every time the boat rolled, that was new and unpleasant. But once in the cosy berth she forgot all her cares, and slept like any of the little ones about her, until she was awakened by Art pounding on the door at 5:30.

"We're in the river," he said. "Hurry up."

"Black River?" asked Mollie sleepily, forgetting it was morning.

"No, sirree," called Bobbie's voice. "Chicago River! Hustle now."

It took a long time to get the little ones up and dressed, but Mollie was energetic and quick, and after the boys had come and pounded about a dozen times, she finally emerged from her stateroom.

"Dr. Atwood sent one of the sisters from the mission house," Art said breathlessly, "and she's a regular darling. She's been telling us all about Chicago, and she's going to take us around this morning until it's time for the boat to leave."

"And her name's Sister Dorothy," concluded Bobbie, triumphantly presenting a tall, slender lady, all in soft, grey garments, with the brightest, happiest smile, and the kindest brown eyes in the world, it seemed to the children.

"Yes, I'm to take care of the little ones now," she said; "and how well and rosy they look, bless them. Where's Crip?"

Mollie told how he was to stay all summer at Bonnie Castle, and Sister Dorothy's face grew serious and tender as she listened.

"I wonder if you girls realize the wonderful work you have undertaken," she said softly. "It is like a bit of heaven brought into these sad, darkened little lives. Tell me about it, and how you ever came to think of the summer home."

So Mollie told the story of Virginia's air castle, with the assistance of Bobbie and Art, told how Eleanor had first suggested it, and of how splendidly Virginia had carried it through to success. Then Bobbie chimed in, and told of the Excelsiors and the camp, and even said he'd like a picture of Sister Dorothy to put in the next issue of the *Comet*, "price five cents," he added, "for sale by all newsdealers;" but a frown from Mollie silenced him.

They all went out to the mission house for breakfast, and a splendid time it was, too. Sister Dorothy said that nearly all the children had gone to the country for the summer, but some came to day school there, and these they saw and played with.

After breakfast Blossom and Bobbie grew restless, and finally the latter told Sister Dorothy how he had come over on special, private business that must be attended to. She looked down at the sturdy little figure, and round earnest face, a trifle doubtfully.

"Can you find your way around the city?" she asked.

"No, ma'am," Bobbie replied cheerfully, "but Blossom knows it all; don't you, Blossom?"

"Yes, boss," said Blossom, and Sister Dorothy laughed, as she told them to go, and be sure to be at the boat at one o'clock.

CHAPTER XV.

"Seems as if this was mission work, too," Bobbie said, when they left the cable car, and started for Blossom's old stand, the Columbian fountain, on the south side of the Court House. "Seems as if he's only a waif, too. Girls think they can be so awfully mysterious and smart about keeping a secret. Bet a cookie I know more about Dick than Mollie does."

Blossom had laid his plans carefully. They would wait at the fountain half an hour, and if he did not come, they would "jus' go fin' him." It looked for a time as if they would be obliged to follow the latter course. Bobbie watched the ever passing throng of people with dazed, wondering eyes, thinking how on earth Blossom expected to find one among so many; but the little darkey had seated himself comfortably, and was

whistling softly to himself, as his black eyes scanned the faces and forms of the crowd for the radius of a block.

The clock far away struck eleven, and Bobbie drew a deep sigh. It was getting late.

"He allus used to cum by hyar, long this time," Blossom began, when all at once he straightened himself up and stared, tense and rigid with excitement, at some object in the distance.

"What is it?" gasped Bobbie, anxiously; but before he could say another word, Blossom was off like a runaway colt, dodging helter skelter through the crowd, under the feet of the horses, on and on until Bobbie lost sight of him altogether.

"Well, here's a go," mused Mr. Cherritt, as he pondered what course of action would be best to pursue. If he started off haphazard after Blossom he would certainly be lost, and miss him; but if he stood by the fountain, there was a faint chance of the runaway returning. With Bobbie, to think was to act. He would wait.

Meanwhile, out of breath but jubilant, Blossom sped on, until at last he turned a corner, and nearly stumbled into the arms of a tall, slim boy.

"Marse Dick," he cried, "it's me! It's Jefferson, don't you know?"

A look of genuine happiness shone in Dick Hardy's blue eyes, as he laid his hand on Blossom's shoulder, and smiled down at him.

"Not really you, Jeff?" he said laughingly. "I thought you had gone south to hunt red foxes and 'possums long ago."

"No, sah. Been to Michigan," answered Blossom promptly, taking the lead down the street back to the fountain. "Jus' cum back to get you."

Dick's face sobered. He looked a great deal like Virginia, but there was Mr. Hardy's resolute chin, and close mouth, and just now they looked as determined as his father's ever had.

"For me?" he repeated. "What for?"

"Miss' Ginyer wants you," returned Blossom briefly.

"And she sent you after me?"

Blossom nodded vigorously.

"We're all looking for yer," he said, "and the boat goes at one o'clock. Better get yer clo'es 'cause yer goin'."

"Is Virginia at the boat?" Dick asked anxiously, quickening his step; but just at this point they reached the fountain, and Blossom, beaming with pride, introduced Bobbie.

"Awful glad to see you," said the editor of the *Comet*, frankly. "The others are all down at the boat. Come on."

But still Dick hesitated.

"Is my father there?" he asked at length.

"No," Bobbie replied honestly. "But he says if you come home everything will be all right."

Dick thought a few moments—thought of all that had passed in the past year, and of how he had left home; but somehow the faces of Virginia and his mother would rise up before him, and his heart beat fast at the thought of seeing them once more, if only for a few moments.

"I'll only go to the boat," he said finally, and the three went off together, Dick in the center, and Bobbie and Blossom trying to tell him in the same breath all about Bonnie Castle and Camp Excelsior, and the turtles, and everything else.

When they reached the boat, Mollie and Sister Dorothy were already there with a fresh lot of waifs, and how Mollie did stare at the tall, fair boy, and Bobbie's smiling, triumphant face.

"This is Dick," he said, when they came up on deck. "We found him after all. Dick, this is Mollie Gray, and she's a brick; but that isn't why she's got red hair. And this is Sister Dorothy, and she's a darling; and this is Art, and these are our children."

It was a sweeping introduction, and everybody laughed, but Dick looked back towards the cabin.

"Where's Virginia?" he asked eagerly.

"At Bonnie Castle," said Mollie quickly. "She couldn't come, you know, because she's lame, and then she's not well, either. She's worried about you."

"Is Father there, at Bonnie Castle?" and Dick's voice was steady and quiet.

"No, indeed," replied Mollie, heartily. "You can come over and visit us as a waif, don't you see? And if things are all right, good. You can stay. And if they're not, then you can come back on the boat. How old are you?"

"Nineteen."

"Then you can look after the boys, because Dave's only seventeen, and they won't mind him. Bobbie, you go and fix things with Mr. Gifford. Now, keep still," as Dick tried to

remonstrate. "You are a waif, and we don't allow our waifs to talk back. Do we, Sister Dorothy?"

Sister Dorothy smiled and shook her head. She had heard the whole story at the mission that morning, and thoroughly sympathized with Blossom and his quest. It was hard for Dick. He tried to remember all his pride and anger, tried to believe his duty was to remain in the city, and keep up the fight for existence; but all the time the children were laughing around remonstrate. "You are a waif, and we don't allow our waifs to him, and telling how they had come over especially to find him for Virginia, and of how lovely it was over at Bonnie Castle, only ninety-eight miles away, until he felt that if the boat went

without him, he would be refusing paradise. And it was so good to have some one take an interest in him, and give him smiles and happy words after the long, dreary months of striving to win his way among strangers.

So, at last when the big steamer was loosed from her moorings, and swung out into the river with her bow towards the free lake lying beyond the harbor, the only one left behind was Sister Dorothy, and there were tears in her soft brown eyes as she turned away, with a loving farewell in her mind:

"Bless their dear hearts."

(Concluded next week.)

Marginal Readings in the Synoptic Gospels

Agreed to by the Commission Jan., 1900, for Recommendation to the General Convention, on a Reconsideration of the Report Presented to the General Convention, 1898.

RV stands for the Revised Version (1881).

RVm for the margin of the Revised Version.

RVA for the rendering preferred by the American Revisers.

AVm for the existing margin of the Authorized Version (1611).

* following any of the above denotes that the rendering differs slightly (not in substance) from the authority referred to.

C is placed after the few renderings for which the Commission is responsible.

Renderings which are introduced by "Or" are based on a variation of reading in the Greek from the Received Text.

The question of marking the few important passages where

there are omissions from the Received Text in manuscripts of authority followed by the R. V., has been reserved by the Commission for later decision.

None of these renderings supplant the text of the Authorized Version; they are only alternatives.

The explanations which are introduced by "Gr." are not intended to be used in reading; they serve the same purpose as those similarly introduced in the AVm.

In this arrangement, for the sake of saving space, passages with the same marginal reading are grouped together; in the proposed margins the alternate reading would be given in each place.

St. Matthew.

- i. 2. Judah R. V. for Judas. [All proper names to be given in the same form in which they are found in the O. T.]
- 18. betrothed R. V. for espoused. So Lk i. 27.
- 22. spoken by the Lord through the prophet R. V. for of the Lord by the prophet.
- ii. 1, 7, 16, Magi RVm for wise men.
- 16. male children RV for children. borders RV for coasts. [So always of inland borders.]
- 22. and RV for notwithstanding
- iii. 7. broad C for generation (of vipers) So xii. 34, xxiii. 33, Lk iii. 7.
- 12. threshing floor RV for floor. So Lk iii. 17.
- 14. would have hindered RV for forbade
- 16. from RV. for out of (the water) as RV for like (a dove)
- iv. 5. the wing RVm for a pinnacle. So Lk iv. 9
- 6. haply RV for at any time. So xiii 15
- 21, 22. boat RV for ship. [So always of the fishing boats on the Lake of Galilee.]
- 24. possessed by evil spirits C for possessed with devils. [So always] epileptic RV for lunatic [So always]
- v. 9. sons RV. for the children
- 15. lamp RV for candle. So Mk iv. 21, Lk viii. 16, xi. 33, 36.
- 15. stand RV for candlestick So Mk iv. 21, Lk viii. 16, xi. 33.
- 16. even so let your light shine RV for let your light so shine.
- 21, 27, 33. Aid to AVm & RV for said by (them of old time)
- 22. (Raca). An expression of contempt. RV (Thou fool). Heb. Moreh, an expression of scornful condemnation. RV.* (hell fire). Gr. Gehenna of fire RVm. So xviii. 9
- 28. so as to C for to (lust after her)
- 29, 30. cause thee to offend AVm for offend thee (hell). Gr. Gehenna RVm. [So always when this word is in the original.]
- 46. (publicans), that is, collectors or renters of Roman taxes RVm [So always]
- vi. 1. (alms), or righteous RV.
- 4, 6, 18. recompense thee RV for reward thee openly
- 13. the evil one RV for evil. So Lk xi. 4.
- 22. lamp RV for light (of the body). So Lk xi. 34, 36
- 25, 31, 34. be not anxious RV for take no thought. So Lk xii. 11, 22, 26, Mk xiii. 11

- 27. by being anxious RV for by taking thought. So Lk xii. 25
- the measure of his life RVA for his stature. so Lk xii. 25.
- 28. are ye anxious RV for take ye thought
- vii. 22. evil spirits C for devils. [So always for
- 28. teaching RV for doctrine. So Lk iv. 32.
- ix. 6, 8. authority RVm for power. So Lk iv. 32.
- 9. place for receiving taxes AVm* Mk ii. 14 for receipt of custom. [So always]
- 13. desire RV for will have (mercy). So xii. 7
- 15. sons RV for children (of the bride-chamber), that is, the bridegroom's friends. So Lk v. 34.
- 17. Wine-skins . . . skins . . . skins . . . wine-skins RV for bottles. So Mk ii. 22, Lk v. 37, 38

- 30. strictly RV for straitly
- x. 4. Zealot RVm for Canaanite. So Mk iii. 18
- 10. bag C for scrip. So Mk vi. 8, Lk ix. 3, xxii. 35, 36
- nor staff RV for nor yet staves
- 18. to RV for against (them and the Gentiles)
- xi. 5. good tidings RV for the gospel. So Lk iv. 18, vi. 22, ix. 6
- 11. but little RV for least
- 16. market-places RV for markets. So Mk vii. 4.
- 17. walled RV for mourned. So Lk vii. 32
- 19. justified by RV for (her children). So Lk vii. 35
- 23. (hell). Gr. Hades (RV), the underworld. [So always when this word is in the original.]

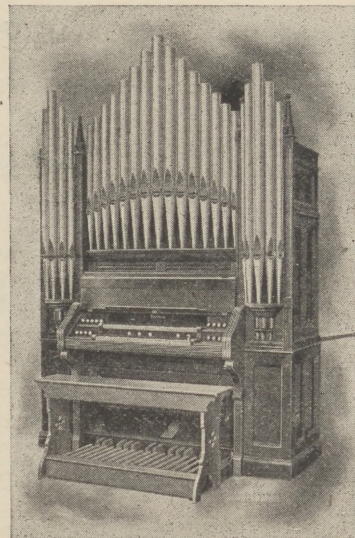
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- xii. 32. this age RVm for this world that which is to come RV for the world to come
- 40. fish C (following LXXX, Land AV of Loah) for whale
- xxiii. 15. turn again RV for be converted. So Mk iv. 12
- 21. stumbleth RV for is offended
- 41. cause offense RV* for offend
- 42. the RV. for a (furnace of fire)
- xv. 3, 6. for the sake of RV* for by (your tradition)
- 5. That wherewith thou mightest have been helped by me is dedicated to God RV* for It is a gift, by whatsoever thou mightest be profited by me
- 19. railings RV for blasphemies. So Mk vii. 22
- xvi. 18. withstand C for prevail against
- 23. a cause of offence RV for an offence
- mindest RV for savourest. So Mk viii. 33
- 24, 25. would RV for will (come save). so Mk viii. 34, 35, Lk ix. 23, 24. shall RV for will (lose). So Lk ix. 23, 24
- 26. forfeit his life RV for lose his own soul for his life RV for for his soul
- xvii. 4. (tabernacles) Gr. tents C
- 25. anticipated C for prevented
- 27. give them cause of offence C for offend them.
- xxviii. 3. turn RV for be converted
- 6, 8, 9. cause to offend RV* for offend. So Mk ix. 42, 45, 47, Lk xvii. 2
- 7. occasions of offence occasions the occasions RV* for offences offences the offence. So Lk xvii. 1
- 8. the eternal RV for everlasting (fire)
- 13. rejoiceth rather over that sheep than over RV* for more of that sheep than of (the ninety and nine)
- 32. didst beseech C for desiredst
- xix. 14. to such belongeth C for of such is. So Mk x. 14, Lk xviii. 16
- 17. Or, Why asketh thou me concerning that which is good? One there is who is good RV for why callest thou me good? there is none good but one, that is God.
- 17, 21. wouldst RV for wilt
- xx. 11. householder RV for goodman of the house So Lk xii. 39, xxii. 11
- 25. lord it RV for exercise dominion. So Mk x. 42, Lk xxii. 25
- tyrannize over C for exercise authority upon. So Mk x. 42, Lk xxii. 25
- 26, 27. would RV for will. So Mk x. 43, 44
- xxi. 13. robbers RV for thieves. So xxvii. 38, Mk xi. 17, Lk x. 30, 36
- xxii. 2. marriage feast RV for marriage. So xxv. 10
- xxiii. 6. chief places RV for uppermost rooms. So Mk xii. 39
- 8. teacher RV for Master
- 14. condemnation AVm for damnation. So Mk xii. 40, Lk xx. 47
- 16, 18. bound by his oath RVm for a debtor guilty
- 24. Strain out RV for strain at
- 33. judgment RV for damnation
- 35. sanctuary RV for temple
- xxiv. 5, 23. the Christ RV for Christ
- 8. (sorrows) Gr. travail pangs C. So Mk xiii. 8
- 12. of the many RV for of many
- 28. vultures RVm for eagles
- 32. as soon as her branch is become tender RV* for when his branch is yet tender. So Mk xiii. 28
- 51. severely scourge him RVm for cut him asunder. So Lk xii. 46.
- xxv. 8. going out AVm for gone out
- 27. bankers RV for exchangers
- Interest RV for usury. So Lk xix. 23
- 30. into the outer darkness RV for into outer darkness
- xxv. 32. all the nations RV for all nations
- 41. into the eternal fire RV for into everlasting fire
- 46. eternal RV for everlasting
- xxvi. 5. during the feast RV for on the feast day. So Mk xiv. 2
- 7. cruse RV for box. So Mk xiv. 3, Lk vii. 37
- 15. weighed to him RV for covenanted with him for
- 28. covenant RV for testament. So Mk xiv. 24, Lk xxii. 20
- 55. robber RV for thief. So Mk xiv. 48, Lk xxii. 52
- 64. moreover C for nevertheless

- 67. with rods AVm & RVm for with the palms of their hands
- 69. court RV for palace. So Mk xiv. 66, Lk xxii. 55
- xxvii. 9. priced price RV for valued value
- 27. the governor's house AVm for common hall
- 50. his spirit RV for the ghost
- xxviii. 16. the RV for a (mountain)
- 19. make disciples of RV for teach into RV for in (the name)
- St. Mark
- i. 4. unto AVm & RV for for (the remission of sins)
- 26. convulsed RVm for torn. So ix. 20, 26, Lk ix. 39, 42
- 30. straightway RV for anon
- ii. 18. were fasting RV for used to fast
- iii. 29. judgment for damnation
- Or, is guilty of an eternal sin RV for is in danger of eternal damnation
- iv. 22. Or, but in order that it should be manifested; neither was anything made secret, but that it should come to light RV* for which shall not be manifested; neither was anything kept secret, but that it should come abroad
- 29. ripe AVm for brought forth
- vi. 11. unto RV for against (them)
- 20. kept him safe RV for observed him or, was much perplexed RV for did many things
- 21. chief men RV for chief estates

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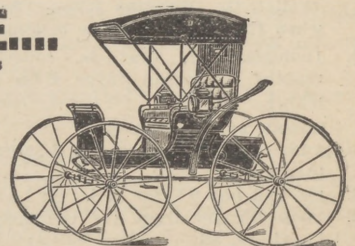
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- 25. forthwith RV for by and by
- vii. 3. diligently AVm for oft
- 4. couches RVm for tables
- 11. That wherewith thou mightest have been helped by me is Corban, that is to say, dedicated to God RV* for It is Corban, that is to say a gift, by whatsoever thou mightest be profited by me
- 19. Or, into the draught? *This he said,* making all meats clean RV for into the draught, purging all meats?
- viii. 36. forfeit RV for lose
- 36, 37. life RV for soul
- ix. 18. dasheth him down AVm* & RV for tear-eth him
- xi. 4. the by-street C for a place where two ways met
- 17. for all the nations RV for of all nations
- xii. 1. wine vat for wine fat
- 24. for this reason RV for therefore
- 44. superfluity RV for abundance. So Lk xxi. 4
- xiii. 9. unto RV for against
- 10. unto all the nations RV for among all nations
- xlv. 65. officers RV for servants
- or, received him with blows RV* for did strike him with the palms of their hands
- xv. 43. councillor RV (i. e. a member of the council) for counsellor. So Lk xxiii. 50
- xvi. 16. believeth RV for believeth not condemned RV for damned
- St. Luke
- 4. 1. draw up a narrative of those things which have been fulfilled among us RV* for set forth in order a declaration of those things which are most surely believed among us.
- 3. traced the course of all things accurately from the first, to write an orderly account unto thee RV* for had perfect understanding of all things from the very first, to write unto thee in order
- 4. instructed by word of mouth RVm* (Gr. catechised) for instructed
- 9, 21, 22. sanctuary RVm for temple. So xi. 51
- 28. endued with grace RVm & AVm* for highly favoured
- 36. kinswoman RV for cousin
- 58. kinsfolk RV for cousins
- 59. would have called RV for called
- 63. tablet RV for table
- xi. 1, 3, enrolled RV & AVm for taxed
- 2. or, This was the first enrolment made when Quirinius was governor of Syria RV for And this taxing was first made when Cyrenus was governor etc.
- 5. enrol himself RV for to be taxed
- who was betrothed to him RV for his espoused wife
- 14. on earth peace among men in whom he is well pleased RV for on earth peace, good will toward men
- 34. the falling and the rising RVA for the falling and rising again
- 49. in my Father's house RV for about my Father's business
- iii. 18. with many other exhortations preached he good tidings unto the people RV for many other things in his exhortation preached he unto the people
- 22. form RV for shape
- 23. when he began his ministry was RV* for began to be
- iv. 13. completed every temptation RV for ended all the temptation
- 17, 20, roll RVm for book
- 20. attendant RV for minister
- 26, 27, but only RV for save . . . saving
- 31. sabbath day RV for sabbath days
- 41. he was the Christ RV for he was Christ
- 43. preach the good tidings of the kingdom of God RV for preach the kingdom of God
- v. 6. was breaking RV for brake
- 36. else he rendeth the new RV* for if otherwise, then both the new maketh a rent
- vi. 1. or, on a sabbath RV for on the second sabbath after the first
- 15. the Zealot RV for Zelots
- 17. on a level place RV for in the plain
- viii. 23. were filling RV for were filled
- 31. the abyss RV for the deep
- x. 1. seventy others RV for other seventy
- 22. no one RV for no man
- 40. distracted RVm for cumbered
- xi. 14. the dumb man RV for the dumb
- 34. the lamp RV for the light (of the body)
- 39. extortion RV for ravening
- 48. approve C for allow
- xii. 33. purses RV for bags
- 46. unfaithful RV for unbelievers

- 56. interpret RV for discern
- xiv. 7, 8. chief seats RV for chief rooms
- 8. marriage feast RV for wedding
- 9, 10. place RV for room
- xv. 7. rather C for more
- xvi. 3. have not strength to RV for cannot. (dig)
- 8. his RV for the (Lord)
- for their own RV for in their (generation)
- 9. make . . . friends by means of RV for make . . . friends of (mammon), that is, wealth C
- or, it shall fail RV for ye fall into the eternal RV for into everlasting (habitations)
- xvii. 18. Were there none found etc? RV for There are not found etc.
- 21. in the midst of you RVm & AVm* for within you
- xviii. 3. do me justice RVm for avenge me. So vv. 5, 7, 8.
- 5. wear me out RVm for wear me
- 7. though he delay judgment in their cause C for though he bear long with them
- 12. get RV for possess
- 42. made thee whole RV for saved thee
- xix. 1. was passing RV for passed
- 8. wrongfully exacted ought of any man RV for taken anything from any man by false accusation
- 13. ten of his servants RV* for his ten servants
- trade ye herewith RV for occupy
- 14. an embassy RV (to the sovereign who would invest him) for a message
- 43. cast up earth works RV* for cast a trench
- xx. 37. in the place concerning the Bush RV for at the bush
- xxi. 9. immediately RV for by and by
- 19. in your endurance ye shall win your souls RV* for in patience posses ye your souls
- xxii. 19. for a remembrance of me AVm 1 Cor. xi 24 for in remembrance of me
- 31. ask RV for desired
- (you) that is, the twelve C
- 32. when once thou hast turned again RV for when thou art converted
- 36. hath none, let him sell his garment, and buy a sword RV for hath no sword, let him sell his garment, and buy one.
- 37. are being fulfilled RV* for have an end
- spake they against him, reviling him RV for blasphemously spake they against him
- xxiii. 15. hath been done by RV for is done unto (him)
- 19, 25. insurrection RV for sedition
- 20. desiring RV for willing
- 33. The place of a skull AVm for Calvary
- or, in RV for into (thy kingdom)
- 42. land AVm & RV for earth
- xxiv. 18. Art thou the only stranger in Jerusalem who hath not known? RV* for Art thou only a stranger in Jerusalem, and hast not known?
- 26, 46, the Christ RV for Christ

Clerical Changes

THE Rev. E. J. H. Andrews has accepted the charge of S. Paul's Church, Greenville, and allied missions, Texas.

THE Rev. S. C. Beckwith has accepted charge of Christ Church, Warm Springs, Bath parish, diocese of Southern Virginia.

THE Rev. G. Livingston Bishop has accepted the charge of S. James' Church, Paulsboro, N. J.

THE Rev. Wm. Fletcher Cook should be addressed at Worthington, Ind.

THE Rev. J. O. Ferris has accepted the rectorship of Christ Church, Newark, N. J.

THE Rev. W. F. Gardner should be addressed 51 W. Thirty-ninth St., New York.

THE Rev. Henry S. Lancaster has accepted the rectorship of S. Mark's Church, Pittsburgh, Pa.

THE Rev. J. H. Lee should be addressed at 3229 Vine St., Kansas City, Mo.

THE Rev. Chas. A. Maison, D.D., should be addressed at 3403 Hamilton St., Philadelphia.

THE Rev. Chas. J. Mason, has accepted the curacy of S. Ann's Church, Brooklyn, New York City.

THE Rev. Robert B. Nelson has accepted the curacy of Christ Church, Baltimore, Md.

THE Rev. Thomas S. Pycott has resigned the rectorship of Emmanuel Church, Islip, N. Y.

THE Rev. Geo. Rogers has accepted the rectorship of Christ Church, Canon City, Colorado.

THE Rev. Herbert G. Sharpley has resigned the curacy of All Saints Church, Orange, N. J., to accept that of Christ Church, New Haven, Conn.

THE VALUE OF CHARCOAL.

Few People Know How Useful it is in Preserving Health and Beauty.

Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier in nature, but few realize its value when taken into the human system for the same cleansing purpose.

Charcoal is a remedy that the more you take of it the better; it is not a drug at all, but simply absorbs the gases and impurities always present in the stomach and intestines, and carries them out of the system.

Charcoal sweetens the breath after smoking, drinking, or after eating onions and other odorous vegetables.

Charcoal effectually clears and improves the complexion, it whitens the teeth, and further acts as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh.

All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Absorbent Lozenges; they are composed of the finest powdered Willow charcoal, and other harmless antiseptics in tablet form, or rather in the form of large, pleasant tasting lozenges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath, and purer blood, and the beauty of it is that no possible harm can result from their continued use, but on the contrary, great benefit.

A Buffalo physician, in speaking of the benefits of charcoal, says: "I advise Stuart's Absorbent Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth, and throat; I also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation, yet I believe I get more and better charcoal in Stuart's Absorbent Lozenges than in any of the ordinary charcoal tablets."

THE Rev. Charles J. Shrimpton has resigned the rectorship of St. John's Church, Athol, Mass.

THE Rev. E. W. Sibbald has accepted the rectorship of S. John's Church, Boulder, Col.

THE Rev. Frederick Sill has resigned from the clergy staff of Mount Calvary Church, Baltimore, Md.

THE Rev. Wm. Thompson has resigned the rectorship of S. James' Church, Pittsburgh, Pa.

BOOKS RECEIVED JANUARY 29.

THE MACMILLAN COMPANY.
The Proverbs. Edited by the Ven. T. T. Perowne, B.D. 75 cts.
The Book of Chronicles. Edited by W. E. Barnes, D.D. \$1.
Cambridge Greek Testament. The Pastoral Epistles. Edited by J. H. Bernard, D.D. 90 cts.
Gleanings in Holy Fields. By Hugh Macmillan, D.D., LL.D. \$1.50.
The World and the Individual. By Josiah Royce, Ph.D. \$3.
A Critical History of the Doctrines of a Future Life. By R. H. Charles, D.D. \$5.

E. P. DUTTON & CO.
Wagner. By Charles A. Lidgey. \$1.25.
The Choice of Books. By C. F. Richardson. \$1.25.
Pussy and Doggy Tales. By E. Nesbit. \$1.25.
Wolf's Head. By the Rev. E. Gilliat, M.A. \$1.50.

FLEMING H. REVELL CO.
The Land of Israel. By R. L. Steward, D.D.
Pilkington of Uganda. By C. F. Harford-Battersby, M.A., M.D. \$1.50.

E. B. PAGE & CO.
Reincarnation in the New Testament. By J. M. Pryse.

FUNK & WAGNALLS COMPANY.
Bible Questions. By J. M. Campbell. \$1.

ROBT. CLARKE CO., Cincinnati.
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THE CHURCH AT WORK

ALBANY.

New Rector at St. Paul's.

THE vacancy in the rectorship of S. Paul's Church will shortly be filled by the Rev. William Prall, D.D., Ph.D., at present rector of S. John's Church, Detroit. Dr. Prall has announced his acceptance of the call which had been previously offered him, and will begin upon his new duties early in Lent. The new rector was formerly an assistant at this parish, during the rectorship of the late Rev. Dr. Reese.

CALIFORNIA.

Mission in San Francisco—Dr. Spalding Resigns at St. John's.

A MISSION was conducted at the Church of the Advent, San Francisco, by the Venerable Archdeacon Webber, of the Diocese of Milwaukee, during the week ending January 13th.

We learn with regret that the Rev. Dr. Spalding has felt obliged to resign the rectorship of S. John's Church, owing to ill health. Dr. Spalding will continue his important work at Trinity School.

CENTRAL NEW YORK.

Mission at Oneida—Missionary Service in Syracuse.

A MISSION was conducted at St. James' Church, Oneida, during the week beginning January 15th, by the Rev. Dr. Mockridge, rector of Watertown, assisted by the rector of the parish, the Rev. John Arthur.

A UNION missionary service of the several city parishes of Syracuse was held in St. Paul's Church on the afternoon of Sunday, January 14th. The Bishop of the Diocese, and the Rev. W. D. Manross of the Indian Mission at Onondaga Castle, were the speakers. A vested choir comprising seventy-five voices, selected from the city churches, together with the Indian choir, rendered the music.

CENTRAL PENNSYLVANIA.

Jubilee at Pittston.

THE Golden Jubilee of St. James' Church, Pittston, was observed on Sunday, January 14th, and during the week following. A historical sermon was preached at the Sunday

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service by the Rev. Dr. Jones, Rector of St. Stephen's Church, Wilkes-Barre. On Monday evening there was a sermon by the Rev. T. H. Johnston of Mount Carmel; on Tuesday evening by the Rev. Dr. Foley of Williamsport; on Wednesday evening by the Rev. E. H. Eckel of Williamsport; on Thursday evening by the Bishop of Central Pennsylvania, and on Friday evening addresses by the Rev. Dr. Coxe, the Rev. F. P. Harrington, and others. There were also early celebrations each morning during the week. The first movement towards the establishment of a church at Pittston was made in the summer of 1849. Some time in the previous year two or three students, from the Episcopal Theological Seminary at Richmond, Va., passed their vacation in this neighborhood, and by appointment of Bishop Alonzo Potter, engaged in the work of Bible distribution. These young men found in their visitations several families of church people whose names were reported to the rector of S. Stephen's Church, Wilkes-Barre. A full visitation was made in the spring of 1849, and soon after this a sick child, whose mother had long been a communicant of the church, called for baptism. The first public service of the church was held on the seventeenth of June, 1849, in the Welsh Church on Pine street. The second service was held on the fifteenth of July, and the third on the twelfth of August, when the parish was organized under the name of S. James' Church, Pittston.

CHICAGO.

Daughters of the King—City Notes.

On the 25th of January there was a general meeting of The Daughters of The King at St. Paul's Church, Hyde Park, Chicago. At the Holy Communion, the Rev. Wm. W. Wilson, LL.D., preached from the text, "We are laborers together with God." Two points of general instruction may be particularized. 1st, As one of the vows of a Daughter of The King is helping the rector and parish, a formation of a chapter is not merely adding another organization, but is also the strengthening of all other woman's work. 2d, When a friend asks a Daughter of The King to attend some place of social entertainment an opportunity is given to ask that friend to attend church.

After the termination of the religious services there was an adjournment to the parish house. Luncheon having been served the business meeting was convened. Some 14 chapters were represented. Among these, delegates from Transfiguration and St. Thomas for the first time appeared. The only subject for regret after listening to timely remarks from clergy and ladies, was the announcement of the Rev. Charles H. Bixby, rector of the parish, that soon his rectorship at St. Paul's, commencing March, 1880, would be changed by his becoming rector emeritus.

Mr. BIXBY's resignation will give the Rev. E. A. Larrabee the status of enjoying the longest rectorship of any of the Chicago clergy, for on Whitsunday next, sixteen years will have elapsed since he came to the Church of the Ascension.

IT IS known that although little over two weeks have passed since notices of the election of the Rev. C. P. Anderson were sent to the Standing Committees, already within one or two of a majority have sent in their consent. This fact points to an early consecration of the Bishop Coadjutor, possibly on S. Matthias Day, Feb. 24th, the last Saint's Day before Lent.

A MUCH appreciated change has been made by our city Missionary Staff, in the services at the County Jail, of which the Rev. J. M. Chattin is the acknowledged chaplain. For the male prisoners there is now a celebration of the Holy Communion each Sunday morning.

THE Rev. Dr. Rushton, for some years in charge of the mission work of the diocese, resigned just before the Convention of January 9, but a strenuous effort will be made to raise the means for retaining his valuable services for the diocese, in which he has labored so indefatigably for sixteen years or so, notably in organizing the City Missionary work at the public penal and charitable institutions.

INDIANA.

Indianapolis Items.

THE vacancy in the rectorship of S. Paul's Church, Indianapolis, caused by the resignation of the Rev. G. A. Carstensen, will shortly be filled. The Rev. Lewis Brown of Battle Creek, Mich., has announced his acceptance of the call.

A MISSION was conducted at S. David's Church, Indianapolis, by the Rev. Father Huntington, during the week beginning January 14th.

VINCENNES.—The first meeting of the Convocation of Evansville, of which the Rev. J. E. Sulger is dean, was held in this church January 23 and 24. In addition to the clergy of the Deanery, there were present the Rev. C. S. Sargent, of Indianapolis, who delivered the opening sermon, and the Rev. H. M. Denslow, of Muncie, who conducted a Quiet Hour for the clergy. After Holy Communion, Wednesday at 7 A. M., Morning prayer (with sermon by the Rev. Dr. Davis, of Evansville), at 10:30, there followed the organization of the Deanery with the election of the Rev. DeLou Burke as Secretary. A business session was held in the afternoon, when various matters were disposed of. Interesting missionary reports were then presented, followed by an able paper on "The Theology of the Nicene Creed," by the Rev. Wm. Mitchell, of Terre Haute, which was provocative of spirited discussion. A stirring missionary

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service was held at night when addresses were made by the Rev. Messrs. Wm. F. Cook, H. M. Denslow, John F. Kirk, Jr., and Bishop Francis. The next meeting will be held at Princeton, May 10th and 11th.

TERRE HAUTE.—The rector of S. Stephen's Church, the Rev. John E. Sulger, has recently opened a mission in the south end of town among the poorer and hardworking class, heretofore neglected. The need to establish such a work is evident from the following incident. At a recent service, at which 54 persons were present, the rector asked each one if he or she knew the Lord's Prayer. Only six could reply Yes. The mission gives every promise of being a successful venture, and manifestly is filling a long-felt want. It is under the charge of the Brotherhood of S. Andrew, of S. Stephen's Church.

It is announced that the Rev. C. Graham Adams has resigned the rectorship of S. Paul's Church, Jeffersonville. Mr. Adams has been rector of that parish for the past six years. His resignation will take effect June 1st.

KENTUCKY.

Service of Humiliation and Prayer at Frankfort.

So serious has become the political condition in the state of Kentucky, that at the capital, Frankfort, a series of three services of humiliation and prayer were held in our own parish Church of the Ascension, on Tuesday, January 23d. The secular papers mention that in addition to the rector of the parish, the Baptist, Methodist, two Presbyterian, the Christian, and Roman Catholic ministers took part in such services.

MASSACHUSETTS.

Anniversary Services at Attleboro—Dr. Wm. W. Newton Resigns — Foreign Missions — Dr. Shinn's Anniversary.

THE tenth anniversary of the organization of All Saints' Church, Attleboro, was remembered by a commemorative service on Sunday, January 14th. The rector recalled that during the ten years which have elapsed since that time, there have been 125 baptisms, 75 confirmations, and there are now 125 communicants. The church is out of debt, owns a valuable piece of land, and though without a church building at present, has accumulated a building fund of over \$2,100.

THE Rev. William W. Newton, D.D., who for some years past has been rector of S. Stephen's Church, Pittsfield, has written to his parish from London, tendering his resignation. Dr. Newton has been greatly troubled with failure in his voice, and went abroad last spring for a year's absence, in the hope that medical treatment and rest would result in a complete restoration. This hope appears not to have been fulfilled, and as apparently he will not be able to resume duty, for the present at least, he has found it necessary to tender his resignation. The necessity is greatly regretted.

THE Rev. Roland S. Nichols, curate at S. Stephen's Church, Pittsfield, has been appointed chaplain of the United States army, and has been ordered by the War Department to report at Fort Slocum at New York on March 1st. He will then be ordered to Manila, and will sail on the transport *Sumner*, which will leave about that time. Mr. Nichols has heretofore had military experience, having been chaplain of the Ninth New York Volunteers during the Spanish War. He is an alumnus of Williams College and of the General Theological Seminary, and also studied in Germany.

"FOREIGN MISSIONS" were discussed at the dinner of the Episcopalian Club, Jan. 22d. The Rev. Dr. Abbott was the first speaker. He said the missionary is enveloped in an atmosphere of criticism. These critics are often superficial travellers, editors of European newspapers, or members of residential mercantile classes. There is an uneasy conscience in the last class, because missionaries have raised the standard of morality among them. On the whole the English and American missionaries are superior to other missionaries. To refute the charge that it is not worth while to establish and to maintain

foreign missions it is only necessary to visit them.

The Rev. Louis S. Osborne said that everybody out of a lunatic asylum believed in foreign missions. Suppose the apostles had refused to be missionaries, where would the world be to-day? If we believe that God has made of one blood all the nations of the earth, we have no right to refuse to supply the needs of other peoples in other climes. The churches most interested in foreign missions do the most for the unfortunate and the heathen at home. If a church couldn't afford canals, wafers, and other luxuries and keep foreign missions at the same time, the luxuries should be cut off.

Mr. Burton Mansfield emphasized the principle that there was no difference between domestic and foreign missions and the same plea for one, would equally apply to both.

Mr. John H. Peyton described the work of the church in the Philippines and the character of the religion in these new possessions.

The following officers were elected: President, Henry N. Bigelow; vice-presidents, Charles S. Hamlin, Charles P. Gardiner; secretary, Clarence H. Poor; treasurer, Henry M. Upham; executive committee, Marcus Morton, A. D. S. Bell, L. P. Leonard, W. H. Turner, A. H. Whitin, M. J. Whittall, W. H. Ham, and J. L. Wakefield.

THE festival service in commemoration of the 25th anniversary of the rectorship of the Rev. G. W. Shinn, D.D., took place in Grace Church, Newton, January 25th. The Rev. W. R. Huntington, D.D., of Grace Church, New York City, preached from II Cor. iv. 1. He said in part: "St. Paul's meaning seems to be that, notwithstanding the many and great difficulties with which the ministering of the new covenant is encompassed, difficulties so formidable that if one were standing again at the threshold he might well pause to think twice before venturing to cross over, seeing that he is actually in this ministry and seeing also that he has found much reason while in it to trust the mercies of God, he faints not." He felt this to be Dr. Shinn's

WHEAT BREAD STARVES.

A piece of bread that is dry, white and very light in weight seems to the thoughtful person like so much foam or other useless and non-nourishing product.

If one rolls a piece of moist, light bread or the interior of a biscuit between the fingers, a ball of dough is the result, with an appearance of solidity that makes one question how the gastric juices of the stomach can dissolve such a wad.

It is small wonder that such food creates havoc in the way of fermentation and gas and consequent disorder.

Many dyspeptics will find great help by leaving off the ordinary bread entirely and using in its place, Grape-Nuts, in which the starchy and nitrogenous substances have been thoroughly and perfectly cooked at the factory before being sent out.

There is no possibility of the food assuming the form of wads of dough. On the contrary, the food is already predigested, the starch of the grains has been changed into grape sugar in the process of manufacture and passes quickly and directly into circulation.

Grape-Nuts furnish the elements needed by the system to rebuild, particularly the soft gray matter in the brain and throughout the nerve centers in the body. This statement will be verified by use of the new food. It is delicious enough to recommend itself, upon trial.

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view about the ministry to-day. "Looking back over the quarter of a century, we marvel, both of us, at our having been in any measure able to bear up under the burden of the pastoral office, to meet its responsibilities, to keep the head level in the face of perplexities and confusion, but recalling all the same the mercies that have come with these swift years."

In conclusion he said: "Through all this varying scenery, these phases of opinion and belief, these movements of thought, philosophical, theological, ethical, ecclesiastical, the ministers of Jesus Christ have been, during these five and twenty years, holding their difficult way. It scarcely will be denied that on the sincere and earnest-minded among the clergy such anxieties weigh, as a rule, more heavily than they do upon the laity, for theirs is both wider knowledge of the danger that threatens them and the grave responsibility for what may result."

A large number of the clergy and laity remained to luncheon, Bishop Lawrence made a congratulatory address to the rector and people, before the sermon of Dr. Huntington.

In the evening, a reception was held in the parish house. The parishioners presented to their rector a gold watch, appropriately inscribed, and also a purse of gold to him and Mrs. Shinn.

The church was handsomely decorated with evergreen. The floral decorations of pink roses and lilies were very fine.

MINNESOTA.

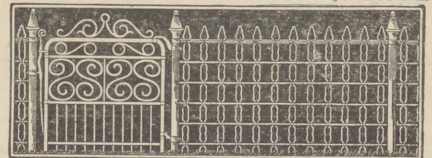
THE Rev. John Wright, D.D., rector of St. Paul's Church, St. Paul, writes from Switzerland that he is enjoying good health and contemplates taking a trip through Egypt and up the Nile, Mrs. Wright accompanying him.

MR. DUFF GREEN MAYNARD, of St. George's Chapter, B. S. A., New York, en route home from the Pacific coast, stopped over in St. Paul and addressed the Local Assembly, B. S. A., in Christ Church guild hall. The address and after conference were replete with helpful suggestions on Brotherhood work.

THE Rev. George N. Higginson died January 24th at his residence at St. Anthony Park, from pneumonia. Mr. Higginson was on the non-parochial clergy list. He came to Minnesota from the Diocese of Ottawa, Canada. A widow survives him. The remains were taken to Canada for burial.

MR. SEPTIMUS PARSLAW, 84 years of age, and the oldest lay reader of the Church in Minnesota, died at Hassan, Hennepin county. He was a pioneer of Hennepin county, having settled at Hassan in 1855. He was always prominent in the Church and was a member of the convention which elected Bishop Whipple forty years ago. Only two members of that body now survive, Judge Isaac Atwater and Judge Wilder.

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NEW YORK.

Death of Dr. Platt.

THE Rev. George Lewis Platt, D.D., rector emeritus of St. Paul's Church, Tivoli, N. Y., died on St. Paul's Day at the age of 81. He was a native of Washington, Conn., graduated at Hobart College in the class of 1841, subsequently receiving the doctorate in divinity from his alma mater. He was ordained to the diaconate by Bishop Gadsden, and to the priesthood by Bishop Brownell. He became curate of St. Ann's Church, New York, in 1850, rector of the Church of the Mediator, Philadelphia, 1853; of St. James' Church, Great Barrington, Mass., 1855, and St. Paul's Church, Tivoli, N. Y., 1859, eventually being made rector emeritus. He was author of several publications.

SOUTHERN OHIO.

Cincinnati Deanery—Special Sermons at Christ Church.

—THE 31st Convocation of the Cincinnati Deanery was opened in Christ Church on January 17th at 10 a. m., with a celebration of the Holy Communion. At the business meeting following, the Rev. James D. Stanley was elected Dean and the Rev. William F. Williams, Secretary. The Rev. R. R. Graham reported the work in the Associate Mission was being carried on at all points, and the outlook encouraging. Archdeacon Edwards stated that he had taken charge a few months ago of S. Peter's Mission, Elmwood Place, when it was about ready to die; that he had started a Sunday School, and had secured enough funds to purchase a lot. The report from Hillsboro was very gratifying. The Rev. Z. B. Phillips is now in charge of the work, and the increase in attendance is very great. Bishop Vincent stated that Emanuel, Cincinnati, would probably be placed under the care of the Associate Mission. A Deaconess has been added to the working force of the Associate Mission. She devotes her time to Trinity and S. John's, Cincinnati.

After lunch, an excellent paper was read by the Rev. George N. Eastman on "The Girls' Friendly Society." The Rev. Edwin F. Small made an address on "The Brotherhood of S. Andrew," which was followed by remarks from many of the clergy present on the same subject.

A SERIES of sermons which have been attracting vast congregations so far are being delivered on the second Sunday evening of each month in Christ Church, Cincinnati; by special preachers on the general subject of "The Church and Modern Conditions." The preachers so far have been Bishop Vincent, the Rev. A. S. Crapsey, and the Bishop of Albany. The preachers and subjects yet to follow are: Rev. W. W. Battershall, D.D., "The Church and the Commercial Spirit"; Bishop Gailor, "The Church and Education"; Dr. Rainsford, "The Church in Politics."

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