

# The Living Church

VOL. XXII.

MILWAUKEE AND CHICAGO, MARCH 24, 1900.

No. 47

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know of no periodical which compares with this quarterly in its own line. As all the articles are signed, it is always possible to make due allowance for the point of view.

THE war in South Africa occupies much space in *Blackwood's* for February. Even where the war is not directly in question it is still the unierlying theme, as in the articles on "Shot, Shell, and Bullets" and in the several political papers. This does not, however, describe all the contents of the number before us. It is true three other articles are concerned with distant parts of the British Empire, such as Egypt, New Zealand, and the Malay Peninsula. Hugh Clifford's "Bushwhacking" in the latter country is of fascinating interest. "Lord Jim; a Sketch," continued from a former number, is a deeply interesting character study. Sir Herbert Maxwell pursues his researches among "Odd Volumes;" and the Board School Master in the English village, up-to-date and infallible, finds suitable commemoration in "A Light of these Days."

**MARCH MAGAZINES.**

THE *Magazine of Art* is, as usual, a most beautiful number. The art collections at Windsor Castle, play a large part in making up the contents. Of particular interest is the fully illustrated paper on the Vandyck Exhibition at the Royal Academy, consisting, as it does, of the collection from the Vandyck room at Windsor, which is now on exhibition in London. There is also a paper on the Clocks at Buckingham Palace, while the first of the papers illustrates the collection of J. Carrae Allston, Esq., of Glasgow, which is particularly strong in selections from the Dutch artists of the present day. From the notes of late additions to the National Portrait Gallery, we have a description and an illustration of a newly added painting of Charles I., by Daniel Mytens, which, though in no sense new, is very likely new to the public in general, as it is to us. The magazine, which is worthy of binding and permanent preservation, is published in this country by Cassell & Co., 7 and 9 West 18th St., New York.

THE *Church Eclectic* for March, being the last number published by The Young Churchman Company, opens with a portrait of the new editor, the Rev. Arthur Lowndes, D.D., after which follows an exquisitely printed *fac simile* of the Encyclical Letter sent by the Bishops of Long Island, Springfield, and Delaware, and addressed to the Bishops throughout the world, as lately printed in THE LIVING CHURCH. The *fac simile* is printed in black and red, and includes the impressions in red of the episcopal seals of the three signers. A paper of much interest is contributed by the Rev. Charles F. Sweet on the subject of John Mason Neale. The Rev. E. M. Duff writes on A Groping after the Incarnation; the Rev. John A. Mills on the subject of The Decline in Church-going; and Professor A. W. Jenks, on The Authority on which the Nicæno-Constantinopolitan Creed is Received. Professor Jenks finds on investigation, as has appeared probable from the criticism of the past few years, that the Creed is not set forth as one of the acts of the Council of Constantinople (A.D. 381), though he finds that the Creed almost exactly as we now use it, the *Filioque* clause excepted, appears among the writings of Epiphanius, Bishop of Constantia, A.D. 373, eight years before the session of the Council at Constantinople. It is then spoken of as the "venerable confession." Professor Jenks concludes that the Creed is, then, of unknown authorship; a "growth and general expansion;" received by the Church before the Council of Constantinople had been accepted as Ecumenical, and appearing originally in the form of a Baptismal Creed.

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Among the selected matter from the foreign periodicals, the most interesting paper is a sermon on The Death of Christ, by the Archbishop of Armagh, and a paper by Canon Joseph Hammond, on Apostolical Succession, shows by parallel quotations from Dr. Watson, a leading English Nonconformist, and the Bible, how impossible it is to reconcile the two. Dr. Body contributes, under the head of Correspondence, an extended defence of the Committee on Marginal Readings, in which he considers various objections that have been raised in the pages of *The Church Eclectic* to the Committee's suggestions, but yet does not, in our opinion, establish the main tenet, that the suggested variations are of such importance as to counteract the decided advantage of receding from the present uniformity in the reading of the Scriptures. The Editorial contains the farewell words of the out-going editor to his readers, before the magazine appears from its new office in New York. This issue completes Volume XXVII, and contains the index of the volume. Hereafter *The Church Eclectic* will be issued from No. 285 Fourth Avenue, New York.

THE *Biblical World*, published at the University of Chicago, edited by President Harper, never fails to contain matter of value. The leading editorial article is entitled The Teaching Ministry.

LITERARY NOTES.

IN ADDITION to the commendations heretofore published regarding the *Canonical Church Register*, the Bishop of Kansas writes: "I should be very glad to have the *Canonical Church Register* in all of my parishes and missions that are out of such. I have carefully considered it, and think it excellent as well as cheap.

It is absolutely criminal, the carelessness of vestries in not providing a suitable Register, as is so often discovered when the Bishop makes enquiry. As the price is now so low—one edition \$2.75—there is no excuse for failure in having one.

THE Easter number of *The Young Churchman* is now on the press, and we can say from a full knowledge of its appearance that it is the handsomest edition we have ever made. The red border is one especially selected for this issue, and brightens the pages wonderfully. On the first page is a fine half-tone of Mary at the sepulchre, bordered by lilies and the photographs of nineteen little children, arranged in a most artistic and attractive manner. The remaining pages are bordered by sixty more beaming and happy little faces. The contents are of the happy season. The publishers have put a very large expense on this issue, and feel sure that the young people will enjoy the paper, while the adults will linger lovingly over its pages. Every Sunday School which can secure it, ought to order a sufficient supply, so as to gladden the hearts of the children. It is furnished at the rate of one dollar per hundred copies.

ONE of the books that Church people might well consider indispensable for use and reference, is Mr. Snyder's *Chief Days*. Beginning with Advent, every holy day of the Church is given a chapter, and reasons given why the day is placed in our calendar, and its spiritual significance. The round of the Christian Year is most helpful to the Christian who enters into the spirit of the Church's intention. Every holy day has its purpose in helping one forward in his spiritual life, and so Mr Snyder's book is intended to assist those who long for a better understanding of the days and seasons. The book is published at seventy-five cents, net, by mail.

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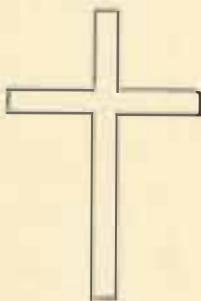
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# The Living Church

VOL. XXII.

MILWAUKEE AND CHICAGO, MARCH 24, 1900.

No. 47

## NEWS AND NOTES

THE appeal of the two South African presidents to the Powers for mediation, has been met with positive refusal on the part of all but the United States. The latter transferred to the British Foreign Office the request made by the two Republics, with the mere statement that the United States would be pleased if they might in any way be able to assist in making peace. This government was not committed in any way to a desire for mediation, and the comments of the British press, generally, are that the American State Department rendered a delicate office in a singularly tactful manner, and that the utmost friendliness prevailed throughout and after the proceedings. The suggestion was courteously, but firmly, declined by Lord Salisbury, and subsequently Mr. Balfour explained in the House of Commons, that "Her Majesty's government does not propose to accept intervention of any power in the settlement of South African affairs." In this country we sincerely hope that the presidential campaign may be passed through without any attempt to appeal to the anti-English prejudices of Irish or German voters.

ON TUESDAY of last week, Lord Roberts, with the main division of the British Army, entered Bloemfontein, with no resistance worth speaking of. The British were greeted with cheers and applause from the inhabitants, even from those of Dutch nationality. The Boer army had fled to the northward, President Steyn having barely escaped by a ruse. Apparently, however, the whole of the army of the Free State escaped capture by the British forces, which have taken several days to rest and recuperate after the long forced-march. General Prettyman has been appointed governor. There are continued rumors that President Steyn, especially, is anxious to make peace, and that the burghers of the Free State will return to their farms. Apparently, however, these rumors are not substantiated by the facts.

THE Senate has passed the bill appropriating for the use of Puerto Rico, the whole amount of the sums collected under the Dingley Law as customs between Puerto Rico and the United States, between the time of the declaration of American sovereignty and January 1st, 1900. This bill places at the disposal of the authorities of that island, something in excess of \$2,000,000, which will be used immediately for the relief of the island. One cannot help a momentary sense of annoyance that the same senators who opposed the 15 per cent. Tariff Bill on the ground that it would be better to grant relief by direct appropriation, should have opposed this bill on the ground that it would be better not to grant a direct appropriation from the Treasury. While, no doubt, the questions concerning the governing of Puerto Rico are such that thoughtful men, even in the same party, can hardly think alike; yet it seems as though a larger statesmanship might be looked for than is expressed in such clearly partisan opposition as we have mentioned.

THE Senate has passed the Financial Bill, which we have already outlined. The Bill appears to give general satisfaction, although a few of the more pessimistic fear that the larger provision for issuing national bank notes will have the effect of too large an inflation of the currency. We do not at all share in this fear, partly because a reasonable inflation is desirable, but more particularly because there is not the smallest

reason to apprehend that the whole issue of the gold bonds will go into the hands of the national banks. United States bonds are held as securities by a large number of financial corporations and trust funds, and it is likely that the desire on the part of such trustees to hold such securities, will send the bonds above par, notwithstanding the very low rate of interest. In this connection one cannot resist a feeling of national pride that Great Britain is at the present moment placing a loan of £30,000,000 at 2¾ per cent, while the United States is refunding a debt aggregating \$800,000,000, at only 2 per cent. No nation in the world's history has ever placed a loan at such a low rate as these bonds are offered by the United States.

WE HAVE so much sympathy with the intentions underlying the Loud Bill (H. R. 607) to regulate abuses in second class mail matter, that it is a matter of regret that year by year we have been obliged to make protest to several members of Congress against the bill as introduced, because of its inane and unnecessary provisions, which more than counteract, in our judgment, the good that would be done by the passage of the bill. The bill is intended primarily to refuse the pound rate on reprints of books which are now entered as second class mail matter, and are sent out at the same rate as periodical publications, while other books not so entered, and all books bound in cloth, must pay a rate of postage eight times higher. Thus far we are in entire agreement with the author of the bill, and should like very much to see it become a law. When, however, the bill further refuses the pound rate to sample copies of legitimate periodicals, it throws an expense upon legitimate publishers that is entirely unwarranted. A paper having a national circulation is obliged to take frequent advantage of the provisions of the present law permitting sample copies to be sent at the pound rate. In no other way can a paper be made known to a constituency which might be glad to learn of the existence of the paper, and which it is necessary for the publisher to reach. It is true that the sample copy provision may be abused by publications which have only a nominal subscription list, and which yet mail enormous quantities of single issues under the guise of sample copies. Any one capable of drawing up a law, however, could easily so write it as to prevent the abuse of this privilege. A law might easily solve this difficulty, either by providing that sample copies should be limited to a given proportion of the average amount of second class matter deposited in the mail; or by providing that when, in the judgment of the Postmaster, matter was sent from any publishing office as sample copies, which did not legitimately come within that classification, the Postmaster would be authorized to refuse second class rates, pending an appeal to the Department.

We object, also, most decidedly, to the proviso that the pound rate shall apply only to matter mailed to a distance not exceeding one thousand miles from the publication office, and fixing at 2 cents a pound, the rate on all matter mailed to a greater distance. To gauge the amount of postage by the distance of the carrying of the mail, is a retrograde movement, which we should have supposed to be impossible for any educated person to endorse, who has not been asleep for at least forty years last past.

Unless these perplexing sections can be stricken from the bill, we shall be obliged to ask such of the members of Congress as may be willing to listen to our humble voice, to vote against the bill. At the same time, we should be pleased to see the sec-

ond class mail matter relieved from the enormous mass of illegitimate matter now thrust into it, and carried by the Department at a loss.

### ABSTRACT OF PROCEEDINGS OF THE BOARD OF MANAGERS.

**T**HE Stated Meeting of the Board of Managers of The Domestic and Foreign Missionary Society was held at the Church Missions House on March 13th, the Bishop of Albany (Vice-President), in the chair. There were present six Bishops, twelve presbyters, and twelve laymen.

The death of the Right Rev. Dr. Gilbert, Bishop Coadjutor of Minnesota, having been announced, the chairman bade the Board to prayer.

It was reported to the Board that the Archbishop of Canterbury had requested the Bishop of Albany to represent the American Church at the coming bi-centennial of the Society for the Propagation of the Gospel, and had asked him to be the preacher at the opening service in St. Paul's Cathedral, London, in connection with which, by resolution, the Board requested the Bishop of Albany to accept this invitation, and appointed a special committee, consisting of the Bishops of Washington and Connecticut, the Rev. Drs. Huntington and Nelson, and Messrs. John Nicholas Brown and George C. Thomas, to formulate an address of congratulation on behalf of this Society to the venerable Society for the Propagation of the Gospel in Foreign Parts.

The treasurer reported that the increase in contributions for the first six months of the fiscal year by comparison with the same term last year was \$13,242; but, the expenditures being much larger, the treasurer remarked that it was imperative, in order that the Society might be able to close up the year without debt, that the contributions should be largely increased. He also stated, that in response to his letter to the Sunday Schools which did not contribute to the Lenten offering last year, he had received favorable responses from 640 schools, and expressed the hope that the \$100,000 mark might be reached. Four hundred and twenty-one thousand boxes have been sent out; being 35,550 more than last year.

At the Missionary Council a proposition was made that the Church Mission to Deaf-Mutes should become general in its work, and then be recognized as an auxiliary of the Board of Missions. A communication was received from the officers stating that the Society feels that it would be inexpedient to carry out the proposition, and that this determination was reached after receiving the opinions of the Missionaries working among Deaf-Mutes throughout the country, and after mature consideration.

At the request of those in charge, additional members were appointed upon the delegation of this Society to attend the coming "Ecumenical Missionary Conference;" the number assigned having been increased to eighty-six—fifty-two men and thirty-four women—and several vacancies were filled.

Twelve of the Bishops, having domestic missionary work, communicated with the Board, and where requests were made bearing upon appointments of missionaries, the Board acted favorably. Under the Woman's Auxiliary United Offering, Mrs. Foster was appointed, at the request of the Bishop of Tennessee, to work in the Church Industrial School, Nashville.

Business pertaining to the Alaska Mission coming under consideration, letters were submitted from the Bishop and a number of his missionaries. Those from the Yukon, dated in the autumn, contained assurances of the continued health of the workers, and spoke of encouraging prospects for the winter's work. The Bishop was proposing to leave soon for Cape Nome, and later to proceed for his first visitation of Point Hope, north of the Arctic Circle. The Bishop endorsed Dr. James L. Watt's appeal for \$1,100 for a church at Circle City. In establishing the new station at Fort Adams, a most important point at the junction of the Yukon and the Tanana River, considerable expense will necessarily be incurred—perhaps not less than \$1,000 a year for two or three years, and the Board authorized an appeal for special offerings for the purpose.

Letters from China and Japan gave full accounts of the consecration of the Bishop of Kyoto in Trinity Cathedral, Tokyo, on February 2d. The facts have already been published. On February 4th the Bishop of Tokyo advanced the Rev. J. K. Ban to the priesthood. He will continue his work as chaplain of Holy Trinity Orphanage, Tokyo.

Bishop Ferguson reported the arrival of Dr. Hope and wife and Miss Woodruff at Cape Mount, Liberia, on the 24th of

January. He appointed Dr. Hope pastor of the Irving Memorial Church, Cape Mount, and superintendent of the station. On the afternoon of the Feast of the Annunciation, the corner-stone of Brunot Hall, Cape Mount, the school-house for girls, was laid by the Bishop. This building and the parsonage at Bassa Station will stand as monuments, the Bishop says, to Mr. and Mrs. Brunot's memory.

Bishop Holly announced that a German capitalist, having business interests in Port-au-Prince, had contributed \$2,500 for a complete outfit of instruments and other necessaries to facilitate the work of medical missions carried on under the Bishop's sons, and that Dr. A. C. Holly has come to the United States for the purpose of purchasing, with a portion of the money, instruments and appliances. The Bishop says that the establishment of a hospital is greatly needed. Six thousand dollars will be required for the purpose.

Attention was called to the fact, that by the authority and resolution of the Board of Managers, the American Church Missionary Society as an auxiliary of the Board of Missions has entire charge of the Cuban work, and that the Presiding Bishop has placed it under the supervision of the Bishop of Pennsylvania. A special report was presented from the Committee on Work in the Philippine Islands, and Chaplain Pierce, by invitation, outlined the conditions now obtaining in that archipelago, and the opportunities now opened to our Church for work among the Filipinos, the English-speaking people, and the United States soldiers. He particularly dwelt upon the favorable attitude of the Filipinos towards the Church. The following recommendations of the Committee were adopted:

"Resolved, That this Committee recommend that the Board of Managers should, with the consent of the Council of the Brotherhood of St. Andrew, assume the lease now held by the representatives of the Brotherhood in Manila for what is known as the Brotherhood of St. Andrew House, at 54 Calle Real, Ermita, Manila, and should continue to make use of the house as a centre for such missionary work as the circumstances may require.

"Resolved, That this Committee recommend the Board to endorse the effort now being made by Chaplain Pierce to raise a fund of \$100,000 to be used for the following purposes: (a) Acquiring property, and the building of a suitable church; (b) The building of a parish house in connection therewith; (c) The establishment of a girls' school; (d) The providing of a moderate endowment for the Free Cemetery."

The Rev. James L. Smiley, now in Manila, was appointed a missionary to the Philippines, to date from May 1st. His stipend for the first year has been provided by the pledge of a clergyman.

### THE NECESSITY FOR STUDY.

FROM A PAPER READ BY THE REV. F. J. HALL, D.D., BEFORE THE N. E. DEANERY OF THE DIOCESE OF CHICAGO.

**T**HE Catholic movement has crossed the ocean, and is felt more or less in every portion of the American Church. It has been unhampered by the dead hand of parliamentary enactments, but two causes have tended to postpone its triumph—worldliness, due to the fact that the larger portion of this land has been settled and built up for mercenary reasons not yet weakened, and a dearth of ecclesiastical scholarship, which has caused the movement to assume often a partisan narrowness which has repelled thinking men. Zeal is a great thing, devotion is greater; but neither can avoid the snares of one-sided fanaticism when lacking in the foundations of large and sound learning.

I feel strongly in this matter. I know the difficulty. The worldliness of our people, of which I have just spoken, forces our clergy to do much serving of tables, and multiplicity of distractions break down our rule of life, so that both prayer and study suffer. It is harder, perhaps, for our American clergy than for the English clergy to study. But study—I mean daily and systematic study—is as truly essential to the success of the ministry as in any other part of their work. Let any priest say he has no time to study systematically, and the answer is clear; that priest has mistaken his calling. He has the time. His mistake lies in misappropriating it to responsibilities which God has not placed upon his shoulders. The problem with which he is bound to grapple until he has solved it—and I speak of the busy city rector, as well as the rest—is, how he may order the external organization of parochial work so that he can delegate to others the tasks which he has no moral right to consume his time over.



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Bishop Coadjutor of Chicago.

THE BISHOP OF CHICAGO AND HIS "FOUR BOYS."

### ST. ANDREW'S MEMORIAL CHURCH, YONKERS, N. Y.

ON the 20th of May, 1894, St. Andrew's Chapel was opened for its first service; and on the same day, the Rev. James E. Freeman, its present rector, was ordained to the diaconate in Christ Church, New York. The chapel, which was then half the size of the Memorial church building, seating 200 people, was erected by Mr. William F. Cochran, and placed under the care of St. John's Church, Yonkers.



REV. JAMES E. FREEMAN.

The late rector of St. John's, Dr. Alexander B. Carver, officiated at the first service, and placed the chapel under the care of Mr. Freeman.

The growth from chapel to church was exceedingly rapid, for in the following year the donor of the chapel gave the congregation a beautiful memorial church, which was opened for service Sunday, October 6th, 1895, and was consecrated by Bishop Potter on All Saints' Day of

that year, November 1st. The seating capacity of this church was 400.

During the past year, the increasing congregations, and consequent demand for pews, rendered the enlargement of the church imperative. Details were completed last September for the enlargement of the church to a seating capacity of 800, and work commenced. The church was divided in the middle, the chancel end moved bodily a distance of 50 feet, and the intervening space was built up, including transepts on each side.

The chancel will accommodate a choir of 42 voices. A fine organ built by G. S. Hutchings & Co., of Boston, will be placed in the new church. This enlargement of the church is also the gift of the original donor.

Besides the church, the parish house has been moved and enlarged, and in every respect modernized. At present it will accommodate a Sunday School numbering 800. It is equipped

the N. Y. C. R. R.; and the administration of St. Andrew's is on such business principles as are compatible with the rector's business training.

Every practical agency is employed under the most efficient management for relief, for obtaining employment, and placing applicants in positions, etc., and this has grown, until now it is a marked feature of St. Andrew's Memorial Church.

Mr. Freeman, the rector, is also Chairman of the Executive Committee, administering the affairs of the widely-known Hollywood Inn, the famous workingmen's club of Yonkers.

About two years ago, St. Andrew's Church began supplying Lincoln Park with afternoon service every Sunday, and has continued such service till the present. A vacant house served as a chapel, and was furnished with all the necessary equipments.

Sunday School is held every Sunday before service. This mission is under the immediate supervision of the rector of St. Andrew's Memorial Church, and is supplied regularly by him or his assistants. Mr. Charles A. Ashmead, a candidate for Holy Orders, at present lay reader at St. Andrew's, has been untiring in the carrying on this chapel work in Lincoln Park. It is hoped that in the near future a commodious chapel will be built, and the people there are raising a fund for its furnishing. There are over 30 families in the village, and this is the only religious service furnished them.

### THE FOUR-CITY LECTURES.

THE second of the series of lectures arranged to be delivered successively at Chicago, Milwaukee, St. Paul, and Minneapolis, was to have been by Dean Hodges, of Cambridge, who was detained by serious illness in his family, and unable to fulfil his appointment. At Milwaukee, an excellent substitute was provided in the person of the Rev. Francis J. Hall, D.D., Professor at the Western Theological Seminary, Chicago. Dr. Hall spoke on The Church and Modern Social Problems.

The Church is nowadays called on by many, said Dr. Hall, to settle various social problems. She is called on to compel a right attitude on the part of capital toward labor, and, though less often, to compel a like attitude of labor toward capital. She is called on to preach the single tax, or free trade, or other political theories, and thus to reorganize civic and social conditions.

All this is beyond the functions of the Church. A curious spectacle is presented during the present week at Topeka by a Christian minister who is attempting to show how Jesus Christ would, if He were on earth, run a daily newspaper. He seems to have overlooked that if Jesus were on earth, He would have other work to do than running a newspaper. The relation of the Church to social problems might be gathered from the example of our Lord, who declined to be a judge and divider between men, and from St. Paul, who caused the return of the runaway slave to his master, bearing the touching epistle addressed to Philemon. St. Paul did not combat slavery, but he preached love as from man to man, and thus slavery was abolished. He did not preach the equality of woman with man; but he taught woman the womanly virtues, and man the duty of love toward his wife, and thus woman was raised to her rightful position.

The Church addresses herself primarily to her conflict against sin; and thus incidentally she alleviates distress, by combating its cause. There is but one real problem on earth, and that is the problem of sin. All social and civic problems are details of that one large problem. If Milwaukee were populated solely by saints, there would be no problems; not because the Church would have solved the relations between diverse factors, but because love would adjust all relations between man and man.



ST. ANDREW'S MEMORIAL CHURCH, YONKERS, N. Y.

with gymnasium, reading room, parlors for the various guilds, public and private offices for the clergy and business administration.

The first service to be held in the new church will be the Easter service this year.

In coming into the ministry, Mr. Freeman brought the business experience of twelve years in the Auditing department of

It is not the province of the Church to run the world, nor to interfere in the province of the State or the family. The clergyman may not add his sacred calling to his earthly citizenship. The two are distinct. As a citizen his importance is not increased by his priesthood. He is not charged with the direction in civil matters of his fellow citizens. The Church has been strongest in her history when she has remembered this, and it is a cause of thanksgiving to Americans that Church and State are kept completely distinct.

The Church does not preach rights, but duties. She does not condemn poverty and inequality; for these are the conditions of the probation in which God has placed us. She seeks to uproot selfishness and greed, and implant love and charity. These will directly lead men to look above for their highest gain; and indirectly they will solve the problems of to-day as they have solved such problems as slavery and the position of woman, in the past. The Church has no other relation to modern problems than this.

### EXTRACT FROM THE ADDRESS OF THE BISHOP OF GEORGIA.

UPON THE OCCASION OF HIS EIGHTH ANNIVERSARY, CELEBRATED AT ST. LUKE'S, ATLANTA, FEB. 24, 1900.

IT may be well I should recite the desire and aim regulating our methods and plans, just as they are and have been from our entrance among you.

1. To establish in every community a reputation for unequivocal honor in every transaction of, for, and in the Church.

2. To induce and sustain full and unhesitating confidence between the Bishop, his clergy and their people.

Upon the premises of such honor and such confidence, I have often gone forward so directly and openly, that those who were unaccustomed have charged brusqueness or suspected scheming.

Let me here explain that I have so long been accustomed to the unwritten laws controlling the conduct of gentlemen and gentlewomen, that I always take their existence for granted. I cannot and will not deal with men or women in any other way. If these principles are absent, if a man's word is not better than his bond, if his utterances do not express his thoughts, I may yield to the deceit once, but once only. Future transactions will be regulated by one experience of a positive sort, and I shall willingly abide by the result, disastrous as it may prove to me personally; and no amount of local prestige or power of wealth shall, if I can help it, affect our manliness, which is one integral part of our conception of Christianity.

3. In planting our standard in new places, or in emphasizing our existence where partially known, it is, in my judgment, not only the true policy, but an important part of the presentation of the truth concerning the Church, to let it be thoroughly and widely understood, that without any display by prominent advertising and sensational modes, this Church has a distinct testimony to bear to the Catholic heritage, of a definite Faith, valid Sacraments, an unmutated Scripture, and an indisputable historic commission to teach, to preach, and to administer all rites and ordinances.

But in addition to these four fundamentals, the Church stands in every community for all that is best in and for mankind; well-balanced thought, national liberty, patriotism, honesty in business, justice between classes of men, abounding charity to the weak, education, culture, refinement, and against bigotry, intolerance, fanaticism, spasmodic novelties, meanness and dirt, physical, moral, political.

To effect these ends, the laity must sustain us in our effort to preserve the highest flame of character and attainments. It depends much upon them—the laity—whether the clergy shall be exemplars, guides, counsellors, and not a debased and beggarly priesthood, cowed by withdrawal of confidence, and despicable through poverty unshared by their parishioners.

Dignity, affability, insensible command of confidence, unconscious refinement—these are qualities which impress all men everywhere. Let the laity keep their ideals for the clergy high, and as nearly perfect as it is given to mortals to be, and thus will be found a model into which your priests will be formed. But content yourselves with claptrap, sensationalism, noisy methods, slovenly habits, external or internal, and you will be suited by the kind you want.

### LETTERS FROM A PARSON LAID ON THE SHELF.

DEAR LIVING CHURCH: I spent a delightful morning not long ago at the "Round Table." A new society, do you ask? Well, it has neither President, Secretary, Constitution, or By-laws. It has no members and calls no roll, so I doubt whether you could well call it a society. It is simply every priest who likes, coming once a fortnight to the library of the Clergy House at the Cathedral, and listening to and joining in the discussion of some practical subject presented by some one chosen at the previous meeting.

Now, I have seen a number of similar organizations spring up like Jonah's gourd in the city of Chicago, and like the same gourd, come to swift grief. I have been at the funeral services of several such bodies where the corpse had been kept above ground over long, so I cannot say how long the present infant will live, but I think its having no constitution is much in its favor. The genial Dean of the Cathedral kindly and skilfully engineers it, and he is clever enough to have an excellent lunch at the low price of thirty cents, ready at the close, when the assembled clergy can enjoy each other's society; and there is none better. It seems quite a lively body, and I see no signs of my being called to sing requiem over it.

The other morning the discussion was on the preparation, especially of children, for Confirmation and First Communion. The subject was presented in a most interesting and spiritual manner by two priests of the "advanced" school, and while I could not agree with some things they said, yet I found in the talk much food for reflection, and certainly enough to make me think that if I were now working in a parish, and not reposing on a shelf, I would change some of my Confirmation ways.

What a wonderful change for the better there has been in this whole subject of preparation for Confirmation, since I was confirmed! That event took place just half a century ago.

I was a college boy, and a Confirmation being announced in the town where I was at college, I resolved to be confirmed. I went to see the rector, who afterwards became one of the most famous of our Bishops, and has now gone to his well-earned rest.

I said, "I have come to see you about Confirmation."

"Very well," he said; "when the Bishop comes, you come forward and I will present you. How are you getting on at college?"

He did not say another word to me on the subject, although he knew me but slightly, and could not know without asking me, what my life was, how much in earnest I was, and what was my state of mind. I do not believe that anywhere now are things done in that loose manner.

The two priests presenting the subject both thought that the confirmation of children was too long deferred. They thought that children of seven or eight are far fitter as far as purity of heart is concerned, than children of twelve.

Now, in a certain sense, this is true; for the knowledge of an ordinary boy of twelve about things of which he ought to know nothing, is simply appalling. In another sense, it is not true; for no child of seven or eight is capable of giving that consent of the will and that realization of individual responsibility which the Church certainly requires in some degree.

The conclusive reply to these gentlemen, is, however, the intellectual preparation for Confirmation which the Church has laid down, and which we have no right to evade. Children are not to be brought to Confirmation, the Prayer Book says, until they can say the Creed, the Lord's Prayer, and the Ten Commandments, and answer the other questions in the short Catechism.

Now, a long experience has taught me that at least only very rarely can a child under twelve make that intellectual preparation. My own rule was fourteen years of age, and I always strictly required the knowledge of the Catechism before receiving any child for Confirmation instruction.

In adults, I insisted that they should be perfectly familiar with it, though I did not require them to memorize it.

I am a convert to the course presented by both speakers, of separating for children the Confirmation and the First Communion, although I know the Prayer Book says, "The minister shall not omit earnestly to move the persons confirmed to come without delay to the Lord's Supper." I have come to think that it is better that one or two instructions on the Communion should be given after Confirmation, and that the ceremony of the First Communion be always made very striking, so as to leave a lasting impression.

The priests present did not think lectures to a class very effective, and, in the case of children, quite futile. Each case should be dealt with separately as far as possible, and at least six weeks should be taken for the preparation.

I always felt that, as far as spiritual fitness was concerned, the children in the class were superior to the adults, for sin had not made such inroads on their hearts; and we all know how unsatisfactory is often the preparation of adults; but we have to do the best we can, leaning always to the side of leniency.

One priest said that he required and secured from all adults one of two things: either a detailed confession to him of their past lives, or an assurance on their word of honor that they had made such a detailed confession on their knees before God. We all considered him a very fortunate rector.

No one could have heard this talk without deriving much benefit from it.

CLINTON LOCKE.

## STUDIES IN THE PRAYER BOOK.

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

### XI. THE CAUSES OF HERESY IN THE SIXTEENTH CENTURY.

THE Reformation was the product of the corruptions of the mediæval Church in more than one respect. It was not only the revolt from pernicious practices, but also from erroneous and mischievous teaching. It seems strange that a system that placed so much stress upon Catholic unity and polity, should have produced another system opposed to the first in every cardinal point; and yet such was the fact. This result was not due to the law of repulsion—that the pendulum swings as far one way as it does another—but it is followed from the disproportion with which the Faith had been taught. As the neglect of Communion resulted from the exaggerated and one-sided teaching in regard to the Sacrifice of the Mass; as mere presence at the Celebration of the Holy Eucharist was allowed as a sufficient substitute for actual communion; as enforced confession caused neglect of confession; as the exercise of the dispensing power in the Episcopate opened the way for the coarse papal indulgences that commuted crime and insured immunity from suffering the penalty of sin after death; as the wholesome doctrine of praying for the departed was converted into the sordid practice of selling masses for the deliverance of souls from Purgatory—so the erroneous theology that grew out of the disproportionate study of St. Augustine and St. Thomas Aquinas brought Calvinism and Lutheranism into existence, and made them potent forces. The mediæval theologians tried to measure the Faith by the dimensions of the philosophy of Aristotle; they magnified St. Augustine's questionable teaching on Predestination, and St. Thomas' on the Eucharist, until Calvinism and Transubstantiation were the logical and inevitable consequences. Luther's doctrine of Consubstantiation could with difficulty be distinguished by the common mind from the current Roman doctrine, except to see that it was less logical. It was a compromise between the Roman theologians and Zwinglius, and, like all compromises, was unfortunate. It confused minds, instead of clearing them.

In the same manner, the practical mediæval Church polity produced Presbyterianism. At first sight it seems incomprehensible how men like Luther, Calvin, Zwinglius, and Knox, who had been brought up in the Catholic Church, and who had all been trained in theology, could have rejected the threefold ministry, and adopted a ministry consisting of a single Order. But a glance at the practical working of the Church will explain the paradox.

In the Middle Ages, there were practically but two Orders of ministers in the Church—the Pope and the priests. Deacons were secluded in monasteries and theological schools, and were never seen by the people. As they had no visible functions, they dropped out of popular sight, and even to the clerical mind they were but a grade in the minor Orders. It was even taught that diaconal Orders were not indelible.

The Bishops were looked upon as vicars of the Pope, and the common opinion was held that a Bishop was but an elevated priest, holding power and authority from the Pope. Bishops were often seen by the people, and when they were seen, they were looked upon as mere papal representatives. But priests were everywhere—in the churches, on the streets and roads, in people's houses. At every turn in a man's daily occupation, a priest was at his elbow, and the priest was a constant factor in every man's life, from the cradle to the grave, and he was so associated with every event, spiritual and temporal, that he became indispensable. The Pope, too, was ever present. His

claims to power, spiritual and temporal, hung, like an overshadowing cloud, over the Church, and over the King. Though never seen, he was never forgotten; and the very mystery of his hidden presence was potential in its influence upon the popular mind.\*

The virtual abolition of the diaconate, the degradation of the Episcopate, and the omnipresence of the Priesthood and the Pope, prepared a place in men's minds for a theory of a ministry of two Orders. And when the Papacy was rejected as unscriptural, uncatholic, and unhistorical, there remained but one Order—the Priesthood. This Order was shorn of its sacrificial function by the rejection of the miracle of transubstantiation, and only the pastoral and preaching powers remained. The men who had been trained in a defective theological system, failed to see that a true Priesthood exists to offer sacrifice, not to work miracles; and that the Catholic doctrine requires a Priesthood, which the alleged miracle of transubstantiation does not require. As they knew little of Greek, they failed to see *hierous* written under *presbuteros*,† and as they had not been taught to distinguish between *apostolos* and *episkopos*, they concluded that presbyter, minister, and elder, covered the whole ministry, and described all the functions of its one Order.

Such erroneous teaching undermined the Church, and when men cast off the enormous weight of the Papacy, the whole structure fell to the ground. The Church lay in ruins from the Alps to the Baltic Sea, and sects took its place in Switzerland, the Netherlands, Denmark, Sweden, Norway, Scotland, in portions of France and Poland, and in nearly the whole of what constitutes the German Empire, outside of Bavaria.

By God's mercy, England was saved, though there was a time when the Church in that kingdom was threatened. The revolutionary ideas of the continent found a lodgment, and for a time it looked as though Catholic England would become Protestant and sectarian England. But the crisis that seemed impending, soon passed, and the Church was saved. Edward VI. died, Mary I. turned back the tide, and when the recoil wave came, Elizabeth and her wise and conservative advisers were in power, and the danger was over.

Still, the continental ideas were in men's minds, and from those ideas grew the Calvinistic party in the Church, and the Puritan party outside it. Those ideas have produced the varying sects that exist in England to-day, and the still greater number that flourish on the congenial soil of America.

When the danger of 1552 had passed, when the attempt of Philip and Mary to restore the Papacy had failed, a reaction set in against Protestantism, and the Bishops and other ecclesiastical authorities began to restore to the Church the external marks of Catholicism.

\* Modern Roman ecclesiastics seem to be as far astray as those of the Middle Ages in regard to the threefold Ministry. Monsignor Martinelli, Papal Delegate to the United States, in a recent article in *Harper's Bazar*, says: "This Papal mandate (Gregory VII.) renders the marriage of a priest, deacon, or subdeacon, duly ordained, not only unlawful, but null and void according to the Church, and in Catholic countries null and void according to the law of the land. The marriage of a priest, deacon, or subdeacon is regarded precisely in the same light as the marriage of a divorced person whose husband or wife is living. . . . Those who receive the major Holy Order, place it beyond their power to contract matrimony."

† Romans xv, 16: *Εἰς τὸ εἰναῖ ἡ λειτουργὸν Ἰησοῦ Χριστοῦ εἰς τὰ ἔθνη, ἱερουργούντα τὸ εὐαγγέλιον τοῦ θεοῦ.* The Vulgate is misleading, translating *leitourgon*, Minister, and *hierourgon*, *un*ta, sanctificans.

## SOME TELLING FIGURES.

AS THE Church to which we belong is the Historic Church of the Anglo-Saxon race, and stands identified with all our past, it is not surprising that it includes a far greater number of the English-speaking people of the world than any other religious body. The *New York World Almanac*, presumably an impartial witness, gives in the following table the estimated number of English-speaking people in the different associations:

Episcopalians . . . . .	29,200,000
Methodists of all descriptions . . . . .	18,650,000
Roman Catholics . . . . .	15,500,000
Presbyterians of all descriptions . . . . .	12,250,000
Baptists of all descriptions . . . . .	9,230,000
Congregationalists . . . . .	6,150,000
Free Thinkers . . . . .	5,250,000
Lutherans, etc. . . . .	2,800,000
Unitarians . . . . .	2,600,000
Minor religious sects . . . . .	5,500,000
Of no particular religion . . . . .	17,000,000

It should be borne in mind, too, that while the Methodists, Presbyterians and others, are many times divided, the "Episcopalians" are one, and in full communion with each other throughout the world.

## SUNDAY SCHOOL REFORM FROM THE MODERN EDUCATIONAL STANDPOINT.

By MARY E. HUTCHESON.

### IV. THE CHURCH'S SYSTEM OF RELIGIOUS CULTURE; IS IT OPPOSED TO, OR IN HARMONY WITH, THE "NEW" IN EDUCATIONAL THEORY AND PRACTICE?

HAVING attempted briefly to indicate certain lines along which reform is necessary in our Sunday School work if we adopt as ours the educational maxim, "truth for the learner from the standpoint of the learner," an important question remains to be answered; namely, "Is the Church in her system of religious culture opposed to, or in harmony with, the modern ideal of development, and all that it implies, in the matter of imparting religious truth?"

In endeavoring to answer this question, it may be of interest, first of all, to note how the Church's educational work, as represented by her Sunday Schools, impressed one who recently viewed it for the chief purpose of discovering any distinctive mark that would serve to indicate its educational trend.

Perhaps nothing has pointed more conclusively to a revival of interest in the Sunday School as an educational institution in this country, than the chapter on Sunday Schools, the work of a specialist, which appeared as a part of the Report of the United States Commissioner of Education in 1896-97. This chapter, covering some seventy-eight pages, is a review of the Sunday School work of about twenty various religious organizations. In estimating the general character and scope of the Sunday School work of this country, the returns received from the International Sunday School Association are treated as of first importance. The American Church Sunday School Institute as an organized effort, receives no mention whatever in the report. Two of the seventy-eight pages are given to the "Protestant Episcopal Sunday Schools," all but three-fourths of one page of this space being devoted to a record of Sunday School statistics. In the Introductory Note to the chapter, the Church's system of religious culture, as exemplified in her Sunday School work, is briefly characterized in the following words: "*The Protestant Episcopalian makes great use of Church catechisms.*"

Not long ago in advocating a system of graded instructions for the Sunday School, a clergyman, whose words would carry weight in influencing the thought of the Church in the matter of educational practice, said in a public address: "The *first grade* should teach the catechism. The children *will not understand it at first*, but it is the alphabet of Christian morals," etc.

If this method of procedure advocated from within the Church, and in complete harmony with the conclusions drawn by those who view the Church's educational work from afar, may rightly be claimed as truly representing the Church's mind and educational spirit, our question is answered; and the Church is found in her educational system far from being in accord with modern educational progress.

But what appears to be, I am not willing to concede to be a true interpretation of her mind and educational spirit.

If we examine the Church's commission to teach as it is set forth in her charge to sponsors in the Baptismal Office, we shall discover that, in harmony with the modern ideal, the end and aim of all the instruction which she provides, is *life*. Her instruction is to be such as shall bear fruit in *Godly living*. Any method of procedure, therefore, which ignores the great law of growth or development as tending to produce life, cannot justly be claimed as *her* educational method.

Pulsating through this Visible Body which we call the Church, is a *Divine Life-Current*; this, as the central fact in our belief, is that which justifies the Church's claim to be the one, true Spiritual Mother of us all. A right understanding of her educational system requires, it seems to me, that we shall recognize as of *first* importance, the question, "How may we from the beginning to the end of our training, bring this Life into close touch with the young, growing, developing life, for which, as parents, pastors, and teachers, we are responsible?" How shall we, in other words, place the child in such relation to the outer form through which this Life expresses itself, as to bring Life and give life to growing life?

Again, in the same charge to sponsors previously referred to, the phrase, "as soon as he shall be able," introduces into her system of education the element of time, and provides that the child shall be given truth, *only* as he is prepared to receive it; while the meaning of the word "learn," used in the same connection, as disclosed from a study of its derivation, implies that the

truth presented, *shall at the time of its presentation be understood.*

In the collect for the Second Sunday in Advent, it is clearly stated that in the study of the Holy Scriptures, the Church's children, young and old, are to hear them, "read, mark, learn and *inwardly digest* them." Now digestion implies food suitable for the organism to be fed, that assimilation of food may take place; and the result looked for, is growth. The Word of God to be digested, implies that it is to be regarded as food for the inner or spiritual life; that it is to be given so as to be assimilated by the spiritual nature; and the result looked for is spiritual growth. Meat is good for man's body, but it cannot be fed to a plant, even though it be cut into little pieces. So all truth is not equally good for man and child spiritually. A child cannot, since his nature and needs are different, receive and assimilate, and thus be nourished by truth requiring adult conditions for its right reception.

The trouble is that we are too prone to proceed as if the Church's instruction in regard to the religious training of her children, read thus: "read, mark, and *learn to repeat* this or that doctrinal or scriptural truth." This is a very different process, it will be readily seen, from that which is implied by learning and digesting.

Further it may be shown, I believe, that the Church is not *only not out of harmony* in her educational ideal with the principles underlying modern educational practice, but that she has from the beginning set her stamp of approval on the means and methods now advocated as best in carrying forward the work of education, secular and religious.

Not only the conscious design of her church buildings, ornaments, and vestments, but her ritual, especially in the Greater Sacraments, all indicate the value which she places on *objective teaching* as a method of imparting spiritual truth; while each service is, or may be, a type or model of what every lesson and every series of lessons must be, having due regard for the educational law of unity and connection. It is only when her system of spiritual culture is not understood in its educational aspect, that her teaching is presented in such a way as to bring to bear upon her children, young and old, a mass of *unrelated* impressions, which tend rather to disintegrate than to build up the hidden forces of the soul.

Once, in discussing this subject with a well-known kindergarten, not a Churchwoman, I remarked that, because of her method of imparting religious truth, the Church might claim to have a "kindergarten" service; since there was provided in each a central theme with related parts; hymn and anthem also combining to impress one vital, religious truth. This called forth the reply: "This may be so, but though I have attended the Episcopal Church many times, I failed to discover any such unity in the service which I heard."

There was no disposition on my part to question the truth of this statement. It had been my own misfortune to be present in church not long before, during the Epiphany Season, when, the harmony of the service having remained up to and including a most helpful sermon, the choir, a paid quartette, arose and sang for the offertory anthem, an elaborate setting of one of the Penitential Psalms. As I reflected at its close upon the possible psychological state of the various members of the congregation, the regretful thought uppermost in mind was, that probably very few, if any, were at all conscious of having sustained a *spiritual loss*.

A more extended examination of the educational ideal inherent in the Church's system, would disclose, I believe, further evidence in support of the view presented; but it is hoped that enough has already been said to show that the Church's position is clearly *not* one of opposition to this "new" method of presenting truth.

If this be so, then like a wise Mother she has only to seek to understand and to direct this abounding activity in the cause of education, to be able to assert *anew* her claim to be, for all men, the God-given Spiritual Guide and Teacher.

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GOING to church by fits and starts is not adapted to promote one's highest spiritual good. When a man takes his meals irregularly, one time eating heartily, then little or nothing, and often not at all, he will soon suffer from indigestion. The same principle holds in regard to the nourishment of the soul, which, like the body, requires its food at regular intervals, or the consequences will be spiritual dyspepsia, which is the worst kind of malady. Is it not strange that many people who are punctilious in *feeding* their bodies have so little compunction about *affording* their souls the proper nourishment?—*Herald and Presbyter.*

## Correspondence.

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

### BOSTON AND ITS THEOLOGICAL SPECIALTIES

To the Editor of *The Living Church*:

ONCE in a while a wail goes up from the West, which the East hears with "erectis auribus," about the liberalizing tendencies near the salt water. Boston gets this news, and packs it away with care. If nature had really given the West the East wind, its theology might be loosened. However, the liberal theology of the East is made more of a scare crow than it need be. This year a stiff Churchman went out of Massachusetts for a neighboring diocese, and is destined to be one of the strongest Bishops on the Bench. Of course, we are liberal in Boston, but our liberality is not Unitarianism, neither must the West be so puffed up with the idea that it possesses the only type of Churchmen. We have all sorts and conditions of Churchmen in Boston. Our market supplies the United States. Occasionally we have a most liberal specimen that we are all afraid of; and one of these, the child of DeKoven, for some reason or other, took his seat in the negations of Unitarianism, and the other, an alumnus of the General Theological Seminary, went the same way, and has never been heard of since. Our liberality is more imaginary than real. Phillips Brooks said some things which created theological dyspepsia, but he covered all he said that would really leave a bad taste in the mouth of the Western Churchmen, with a noble loyalty to the Church, and to the Faith once delivered to the saints.

Dear good soul, as he was! And if the West knew him personally it would never have judged his theological belief by a few of his published utterances, for he was a more ardent defender of the salient features in Catholic theology than he gets credit for. I really believe he enjoyed at times a ritualistic service, and when he visited the Church of the Advent in this city, he wanted it all "turned on."

The Cambridge Theological School frightens some of the Western Bishops, just as the General Theological Seminary at one time frightened the late Bishop Coxe, and caused that pamphlet of Dean Seymour's to be written. It is a pretty good school of the prophets. The methods are broad, no doubt, but lately more sacerdotalists have been born there than ever before.

A man will be a sacerdotalist in spite of the institution from which he was graduated. German theology is queer medicine to give, at times, but it is so cloudy in the mind that no great practical results are ever forthcoming from its perusal.

Boston is the great patron of religions. We carry a large stock. It is said at least seven new religions a week appear in Boston. Why should we not have this stock? The "Hub" must maintain itself. Be at ease about theology in Boston.

We think about theology more than is done in the West. The West is a great place for canned goods, not excepting canned theology. Ours is always fresh. We cannot preserve theology in the East because we are constantly mingling with the Athenians, either to tell or to hear some new thing. Here Christian Science has been flapping its wings, and built its strongest nest; here Spiritualism can call up at any time from below, Edgar Allen Poe, O. W. Holmes, and dear Ralph Emerson; here the worshippers of Walt Whitman abide; here the metaphysicians are tinkering every week at some new psychical phenomenon; here John Fiske opens the eyes of the blind teachers of history; here Josiah Royce bothers us with new religious aspects; here the Salvation Army bangs away at the necessity of feeding the great multitudes around our street corners; here every deposed clergyman can start a church and get a hearing as well as a following.

Boston is a veritable Midway Plaisance in theology. Amid the noises, if we all become stiff Churchmen, we would have miserable companions to console us. So we are conservative, prosaically conservative. Extremes meet sometimes.

The Church in Massachusetts is growing. Upon the testi-

mony of the compiler of the statistics of the Congregational body, it was said we were the only Church which had healthy growth. Why does the Church grow in Massachusetts? Because its catholic nature is truly represented in its inclusive nature. It is like charity; it beareth all things, hopeth all things, endureth all things. The Western mind in theology becomes the Eastern mind when it is under our environment.

Pork and beans have come to stay in Boston. Every Saturday evening and Sunday morning, they appear with ceaseless regularity. Change our earthly food, change our history, change our prejudice, and you may change some things in our theology; but, anyway, it is a pleasure to notice that Chicago has a home market for Bishops. All the Bishops of thirty years ago come from around here. Good Episcopal timber still remains, but it is a gratifying pleasure to notice that the West has now its fledgelings, that it can place the mitre upon. It must not forget the sober, serious contemplative East, with its thorough devotion to apostolic teaching; and heretics and schismatics are weeds anywhere.

A LBERT E. GEORGE.

### THE HISTORY OF THE CHIMERE.

To the Editor of *The Living Church*:

THE Bishop of Marquette, in your paper of the 10th inst., alludes to the Rev. Vernon Staley's opinion as to the present Anglican chimere, being a modification of the cope.

The present rochet is a form of short albe, and supplies to the Bishop what the surplice does for the priest. From the original tight sleeves which developed the bands and ruffs at the wrists during Bishop Overall's time early in the seventeenth century, they were separated and attached to the chimere as now, the rochet becoming sleeveless, the chimere with lawn sleeves growing to enormous proportions during the bag-wig period, and only being modified within the past forty years. The chimere represents in reality the sleeveless cope of a Doctor in Divinity, which was of scarlet velvet or satin, and when first assumed, was in the form of a long mantle, having a slit at each shoulder through which the sleeves of the rochet came; and during the reigns of Henry VIII. and Edward VI., was worn by the Bishops as their *domestic* dress, and then later gradually displaced the *cappa magna* at ecclesiastical functions, the color in the meantime having been changed to black. The original vestment is the same that goes as the gown with the Doctor's degree when conferred by the Universities, known in England as the Convocation robes, and donned by the prelates at the opening of Convocation and Parliament, and has been worn here by both the Bishops of New York and Albany upon special occasions.

There was a vestment known in the past as the garter-mantle, which was the cope with the arms of that order emblazoned on the shoulder, and was worn at functions of those knights. In the Lady Chapel of the Collegiate Church of St. Saviour, Southwark, London, may be seen the tomb of Launcelot Andrewes, Bishop of Winchester and Prelate of the Order of the Garter, having his recumbent effigy well preserved. He is shown wearing an albe with cord at the waist, and depending tassels, and with trailing cope fastened with a morse, the garter-arms being on the shoulder. As he was Queen Elizabeth's confessor, and before being elevated to Winton was Dean at Westminster, his dress certainly indicates the pontifical vestments of that period.

Several years ago, at the presentation to the present Bishop of Lichfield of his truly magnificent cope, his Lordship, in a speech of acceptance, said that the cope as a vestment carried us back to the day when the Gospel was preached to the nations. It was then the *cappa*, worn to protect from the rain, later enriched for religious ceremonies, until it assumed purely an ecclesiastical character. It was worn in the Anglo-Saxon Church, and excepting 1552-1559, has been worn ever since, and comes with great authority. It had the sanction of the Canons of the English Church from A.D. 740, the sanction of the first English Prayer Book, the best-known English Liturgies before the Reformation, the inventories of 1552-53, the Canons of 1603 and 1640, and of the ornaments rubric, being almost in continuous use from the Anglo-Saxon Fathers. That worn by Archbishop Laud may yet be seen at St. John's College, Oxford; and those worn by Bishops Cosin and Butler (author of the *Analogy*), at Durham.

Even when Baron Pollock opposed the policy of the Ridsdale judgment, Archbishop Tate thought it best to "dispense" the condemned priest, and allow its being worn; and later, this piece of Erastianism was upset, and the cope declared legal, to

be worn *only* with the surplice by the Bishops and deans in their Cathedrals.

The Roman Bishops have no such vestment as an Anglican chimere in form. Now that the Renaissance era of the past three-and-a-half centuries is terminating, it is time that the "magpye" worn without the shadow of authority should be cast out, and the Bishops all assume what is decent and has warrant.

GEORGE WISTAR KIRKE.

The Church Club, New York, March 10, 1900.

### THE RELIGIOUS CENSUS IN PHILADELPHIA.

To the Editor of *The Living Church*:

**P**ERMIT a criticism upon your insertion of the Philadelphia religious census into your columns without examining or commenting upon the facts of the case.

The merest glance reveals the fact that "the results of the religious census" are entirely misleading, and can only be of interest as showing that a number of children cheerfully undertook an immense task, which they could in no wise perform.

The number of Churchmen allowed to Philadelphia by this census is 25,953. These figures are absolutely useless to anyone who is searching for correct statistics. By spending five minutes in summing up the number of communicants reported by each of the 120 or more parishes in Philadelphia, we gain the sum of the actual figures, which have the authority of the diocese, and the scrupulous care of our 200 priests, and as many vestries to support them, and these figures amount to 40,170. That is the number of reported communicants alone, in the city of Philadelphia, and that city is almost unlike any I ever heard of, if there are not in it a large number of unreported communicants. But, without counting these, there are Sunday School scholars to the number of about 20,000, and it certainly must be very low reckoning to number 10,000 of these among the unconfirmed yet baptized members of the Church.

What a large number of "families averaging four persons" were entirely neglected by these well-intentioned children, in order to leave the impression that in Philadelphia, the members of the Church number only 25,953, when we know that they number nearly 60,000 adults and children! It was not "on the whole" that "the work was most successful," but on the half.

J. A. M. RICHEY.

To the Editor of *The Living Church*:

**O**N THE first page of to-day's issue is a partial statement of the "Religious Census of Philadelphia." I reside on one of the main streets of the city, a street almost exclusively of residences. Not a soul has visited this section, as far as I can hear, nor do I expect a call from the "visitor."

The truth is, a large number of the census takers were members of the "Boys' Brigade." That tells the whole story.

Philadelphia, March 17.

H. A. DE FRANCE.

### SHORTENING THE ORDER FOR THE HOLY COMMUNION.

To the Editor of *The Living Church*:

**I**N paragraph VIII. of "Some Observations on the Prayer Book," Dr. Oberly states that "it was the old custom to omit the Creed and the *Gloria* at Nuptial and Requiem Masses;" but that "there is no authority for such omissions now." He seems to have overlooked the rubric before the Nicene Creed, on page 224 of the Prayer Book, which distinctly says: "the Creed may be omitted, if it hath been said immediately before in Morning Prayer." This permission countenances the old-fashioned practice, now gradually falling into disuse as unliturgical, of invariably omitting the Creed at a Celebration in conjunction with Morning Prayer; but equally it countenances the liturgical practice of omitting the Creed in conformity with custom when the Holy Eucharist is offered for the Faithful Departed. Dr. Oberly, therefore, is in error; there is rubrical authority for omitting the Creed at a Requiem.

In quoting from the Prayer Book of 1549 to show that "the integrity of the service would not be impaired" by the omission of the *Gloria*, Creed, Homily, and Exhortation, Dr. Oberly might have adduced also the direction contained among the "Notes for the more plain explication of things contained in this Book," at the end of the appendix, "Of ceremonies," in the Book of 1549. This direction reads, "If there be a sermon, or for other great cause, the Curate, by his discretion, may leave out the Litany, *Gloria in Excelsis*, the Creed, the Homily, and

the Exhortation to the Communion." This allows the abridgement of the service *even in church*, and for the reason that there is to be a sermon; or for some great cause other than the sermon. We can only conjecture how many contingencies and of what character would come under the latter head. Did it perhaps contemplate shortening the service when there was to be a large Communion of the people, *e. g.*, at Easter? If so, then the case is exactly the opposite of those who wish to shorten the service when there are to be no communicants, though the method of shortening is different in the latter case.

Dr. Oberly might also have referred on this point to the third rubric after the Gospel in the Order for the Communion of the Sick, on page 293, in the American Prayer Book, which gives the form which "shall suffice," under certain enumerated circumstances, to begin with the Confession and Absolution, and to proceed with "Lift up your hearts, etc., through the Sanctus; the Prayer of Consecration, ending with these words, 'partakers of His most blessed Body and Blood'; the Communion; the Lord's Prayer; the Blessing."

ARTHUR W. JENKS.

Nashotah House, Nashotah, Wis., March 17th, 1900.

### THE CRUCIFIX AT THANET.

To the Editor of *The Living Church*:

**D**R. OBERLY, in one of his papers, "Studies in the Prayer Book," states in effect that Augustine and his companions, in their procession to meet King Ethelbert in A. D. 597, were preceded by a Processional Crucifix. Bede says (p. 38 Bohn Ed.) that "they came furnished with Divine, not magic virtue, bearing a *silver cross* for their banner, and the image of our Lord and Saviour *painted* on a board." By very slow degrees the cross became a crucifix; the evolution not being complete in all its ghastliness until about the tenth century. I do not believe that Augustine or Gregory the Great ever saw a crucifix. Crucifixes were of late introduction into the Church, and not in anywise connected with primitive belief, fervor, or piety. There is a singular consensus of opinion about this in Bingham, Milman, Robertson, Lundy's *Monumental Christianity*, and others. See note in Robertson's *History of the Christian Church* (Vol. II., p. 52), of earliest known specimen of a crucifix in Rome, about A. D. 800; and, in Milman's *Latin Christianity* (Vol. VIII., p. 471), is a note placing the first Byzantine representation of the scene of the crucifixion, in a Codex A. D. 867-886.

WM. C. McCracken.

Fairmont, Minnesota, March 17, 1900.

### THE DATE OF EASTER.

**I**T IS curious that, in our own day, a doubt should be raised as to the proper time for the Easter Festival—a question which deeply agitated the Early Church, and which was settled at the Council of Nicæa. The point now raised is that Easter Day, for this year 1900, should be April 22d, and not, as the Almanacs have it, April 15th. The arguments are set forth in the *Church and Parish Paper*, of All Saints', Margaret Street, London, as follows: Easter Day is always the first Sunday after the full moon, which happens upon, or next after the 21st day of March; and if the full moon happens upon a Sunday, Easter Day is the Sunday after. But in order that the Church might not be dependent on future astronomical calculations, the Church adopted a set of rules by which to determine with what was thought to be sufficient accuracy the dates on which the full moon should be assumed to fall. This fictitious full moon generally coincides with the astronomical full moon, but sometimes it is a day wrong. The date of the fictitious full moon can always be found in the tables at the beginning of the Prayer Book, and by the common consent of Western Christendom this tabular full moon is used in the determination of Easter. This year the tables give Saturday, April 14th, as the date of the Paschal full moon, but the actual moon in the heavens is not full until sixty-two minutes after midnight; that is, the astronomical full moon falls on Sunday, April 15th. If we followed the astronomical moon, Easter Day would be the following Sunday, April 22d, but as we accept the ecclesiastical moon, we keep Easter on the 15th. It should, however, be noted that the Jewish determination of the Passover depended not on the full moon, but on the fourteenth day after the new moon. And the Christian rule is founded on the Jewish. Now the [ecclesiastical] moon is new on March 30th [April 1st], so that what is called the full moon in the Prayer [Book] falls correctly on the fourteenth day of the moon, though the astronomical full moon just misses that date."—*Canadian Churchman*.

# LITERARY

Lectures on Christian Unity. By Herbert Symonds, M. A., Rector of St. Luke's Church, Ashburnham, and President of the Canadian Society of Christian Unity. Toronto: William Briggs, 1899.

The author's idea of Christian Unity, when all verbiage is stripped away, is simply that of a confederation of denominations, with some sort of a central administrative council, and plenty of liberty and love. The great majority of professed Christians, viz., Roman Catholics and Orthodox Greek, are left out of the scheme at the very outset, because (poor, misguided creatures!) they still cherish an invincible faith in supernatural religion, in a divinely commissioned ministry, an Apostolic Order, and sundry other little matters which they consider of great importance. Anglicans, however, are exhorted to be of a larger mind, and to try to love that "religion of the future" which, as the Bishop of Ripon has informed the world, "will be neither Catholic nor Protestant, but simply Christian." In short, as the only way in which this scheme can be successfully (if at all) put in operation, is by the elimination of "the Apostolic Succession," the main strength of the author is expended in discrediting that conception of the Ministry, and in commending that idol of modern "liberal" and "anti-sacerdotal" thought, *undenominationalism*.

Hence, Mr. Symonds would have us forsake the certainty of Catholic consent and practice in regard to the Apostolic Ministry for the naturalism of Dr. Hatch, the inconclusive, though erudite, guesses of Drs. Hort and Sanday, the rationalistic dogmatism of Dean Stanley and Prof. Allen, and the brilliant scholarship of Bishop Lightfoot. And after all, when the divinely-commissioned channel of supernatural authority has been eliminated, and the Church as the Spirit-bearing body is allowed every diversity of function except that Apostolic Ministry to which the Lord Jesus gave the Holy Ghost when He sent them forth into the world, with power to send others; and when the polity of the Kingdom of God upon earth has been reduced to a pure democracy, with a central administrative council—then we shall have the ideal unity of the Church as the Household of God, but without any known order; as the family of God, but without spiritual Fathers (I. Cor. iv. 15); an enlarged edition of the Plymouth Brethren, probably without the aggressiveness which has been their chief strength.

The Church, as the Body of Christ, is indeed one Body, but it has many members and many functions. The entire argument of Mr. Symonds's book is directed against a *vicarious* priesthood, an idea which, as Canon Gore justly remarks, "it is important to repudiate." "It is an abuse of the sacerdotal conception, if it is supposed that the priesthood exists to celebrate sacrifices or acts of worship in the place of the body of the people, or as their substitute. . . . What is the truth, then? It is that the Church is One Body. The free approach to God in the Sonship and Priesthood of Christ belongs to men as members of 'One Body,' and this Body has different organs through which the functions of its life find expression, as it was differentiated by the act and appointment of Him who created it."\* The doctrine of the Apostolic Succession is the affirmation of the fact that Christ did create such a function of authoritative ministry in the Church.

Mr. Symonds, however, thinks otherwise. "Developed to its logical conclusions," he says, "the doctrine of Apostolic Succession involves the idea of a Church within the Church. The ministry becomes a self-containing body, with no necessary connection with the main body of the Church, the laity. But this doctrine cuts at the root of Christian liberty. The laity are not free, but at the mercy of the ministry. It also cuts at the root of the Christian brotherhood; for the ministry, conceived of as quite independent of the laity, and as the necessary channels of grace, are the only true sons of God. All others are dependents or retainers" (p. 144). St. Paul seems to have refuted this position when he wrote I. Cor. xii.: "If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body?"

\* Gore. Christian Ministry, p. 85.

Mr. Symonds's conception of the relationship—the necessary relationship—of a divinely authorized Apostolic Ministry to the whole body of the Church, seems to us to be so perverted that he must land in the vagueness of the Plymouth sect; or, if he admits any authorized ministry at all, it must be that of Congregationalism; i.e., pure democracy. We do not see that the cause of Christian Unity has gained much by his contributions to its literature, while we are certain that if his theories were to be realized, the Anglican Communion would have repudiated that very depositum of the Apostolic Ministry which goes so far to constitute her the great hope of a divided Christendom longing to be again, and visibly, One Body. F. W. TAYLOR.

Journal of St. Mark's Church in the Bowery, containing an account of the Services held to commemorate the One Hundredth Anniversary of the Dedication of the Church on May 9, 1799, with the several Discourses delivered; an Historical Sketch of the Church, and brief Biographies of the Rectors; and interesting information from the parish annals. Published by the Vestry. New York: Thomas Whittaker, 1899. Price, \$1.00.

St. Mark's Church in the Bowery is the eldest daughter of that venerable mother of churches, Trinity Church, New York City. It has the distinction of occupying a portion of the site of Gov. Stuyvesant's chapel, which was built by him about the year 1660 "on his bowerie," or country seat, for the accommodation of his negro slaves and the people of the little settlement who grew up around his home. It is the only part of the ground in the city which has been used continuously for Church purposes for nearly two hundred and fifty years.

The centennial of the consecration of the present church edifice—the only one in the history of the parish—was fittingly celebrated last spring. This attractive volume is intended to be a permanent record of the interesting occasion. It contains a brief account of the preparations for the festival, the full musical programmes, the sermons and addresses, a brief history of the parish, sketches of the various rectors, and an appendix giving lists of the wardens and vestrymen, parish clerks, treasurers, pewholders, assistant ministers, memorial inscriptions on tablets and windows, and several important documents and letters from the parochial archives. Bishop Potter's sermon on Sunday morning, May 7, contrasted the condition of the American Church and Christianity at the close of the last century with the present-day requirements for the Church and the parish. Dr. Huntington, on Sunday evening, drew forth the lessons of necessary Christian truth in the names of the three churches on the line of Tenth Street—St. Mark's, the Ascension, and Grace. The Rev. Dr. Coe, senior minister of the Collegiate Reformed Church, spoke of the early history of the site of St. Mark's, and emphasized the bonds of sympathy between the Anglican Communion and the Church of Holland.

Dean Van Amringe, of Columbia University, explained the connection between St. Mark's and Columbia College, when its rector, the Rev. Dr. Wm. Harris, was president of that institution.

The Rev. Dr. Richey, the present professor of Ecclesiastical History in the General Theological Seminary—a chair endowed by Mr. Peter G. Stuyvesant, of St. Mark's—advocated the necessity of sound theological as well as secular learning, and gave reminiscences of Dr. Whittingham, its first occupant, and Dr. Mahan, whom all old seminarians remember.

On the consecration day, Tuesday, May 9, the address was by the Rev. Dr. Dix, rector of Trinity Church. It was a carefully written historical survey of the origin of St. Mark's, the liberality of Trinity Church to it, the distinguished names to be found upon its registers, the honored clergymen who have officiated there, and the associations of the quiet churchyard surrounding the ancient edifice, where he buried the bodies of many eminent in Church and State, including Gov. Stuyvesant, Gov. Slaughter, and Gov. Tompkins.

The sermon and addresses are well worth preserving. The short biographies of the rectors are very well done, and have much material that has never before been used. Those who served at this altar were, in their day, men of renown. Mr. Callahan, who died before he actually assumed the rectorship, was a young man of rare promise. Dr. Harris was forcible, persuasive, able; Dr. Creighton, learned, practical, beloved; Dr. Anthon, capable, active, progressive; Dr. Vinton, intellectual, logical, evangelical; Dr. Rylance, a portion of whose ministry was spent in Chicago, sagacious, philanthropic, earnest.

The history is excellent, and presents the salient points of parish life. The book shows careful compilation, and furnishes a much-needed chapter in the history of the Church in New York City. It is well printed and bound, and illustrated with

half-tones of the exterior and interior of the church building, the parish house and chapel, and the rectors of the parish. Upon the title page is a facsimile of the seal of the corporation.

Charles Francis Adams. By his son, Charles Francis Adams. American Statesmen Series. Boston and New York: Houghton, Mifflin & Co. 1900.

Mr. Adams' life of his father is a very notable piece of work, whetting the appetite for the larger work on the same subject which he promises in the future. The elder Mr. Adams was a man of the type unfortunately grown rare in our public life; the conditions of that life since the war having been such as to displace the statesmen by the politicians. Reticent, calm, determined, a man to whom office was not an end, but a means, and principle of infinitely more value than personal success, Mr. Adams was almost an ideal man for the positions of public trust he was called to occupy. Placed as minister at the court of St. James in the great crisis of our Civil War, it was due to him, so far as it can be said to be due to any one man, that England did not intervene in behalf of the Confederacy. His son's sketch of him deals, naturally, most largely with this part of his career, and his remorseless analysis of the course of events in London, during those eventful years, can hardly be pleasant reading on the other side of the water. The intensity of English prejudice against the North, and the depth of English ignorance of the real significance of events, are almost beyond belief. The narrowness of our escape from an European intervention, which might well have proved disastrous to the Union, receives new and vivid illustration in these pages. The volume is a valuable addition to a valuable series.

A Handbook of the Middle Ages. By the Ven. S. Cheetham, D. D. S. P. K. New York: E. & J. B. Young & Co.

This little handbook of the Middle Ages has been tested by use in the lecture room, as a syllabus of the period from the sixth to the sixteenth century, and has been found to be clear, succinct, and thorough in touching upon every salient point, and giving an admirable characterization of the various periods and the prominent individuals concerned with the development of the Church. Of course, the book is not intended to be more than introductory, but, as one would expect from Dr. Cheetham's *History of the First Six Centuries*, this volume is far superior to the abridgments of history which are put forth for use as cram-books for examinations. We would recommend one who was about to enter upon a study of the Middle Ages to read Dr. Cheetham's introduction before commencing a detailed study of the subject.

History of the Christian World, A. D. 1517-1648. Reformation and Counter-Reformation. By Dr. Wilhelm Moeller. New York: The Macmillan Company.

The preliminary note to this volume informs us of the death of the distinguished scholar whose name is given to the authorship of the work as a whole. The preparation of the material of the present volume for publication has been entrusted to Dr. Kawerau, Professor in the University of Kiel, who takes the main responsibility for the present installment of the History.

An interesting feature of the present editor is his frank avowal that he is a disciple of Luther, while at the same time he has endeavored to keep before his eyes Luther's exhortation to every historian, "intrepidly to write what is true." With this principle of the editor in mind, and recognizing the fact that the late Dr. Moeller held practically the same position, we turn with a certain amount of curiosity to those chapters which treat of the English Church in the Tudor period. It is significant to find that, though the writer does not express any sympathy with the development of the English Church at this time, yet he does seem to have grasped firmly the true function of Henry VIII. in assisting the Church of England to throw aside the papal yoke, while retaining unimpaired all the essentials of a Catholic Church. There are none of the blunders which mar the pages of historians writing with a protestant bias, on this side of the water. His estimate of the Reformation in England is just and discerning; nor is the Laudian epoch considered with the usual sneers at the Archbishop, who, as Mozley wrote, "saved the English Church." The volume before us sums up Laud's estimate of the position of the English Church as follows: "The Anglican Church is the genuine offspring of the Catholic; the Roman, a sickly branch of the same." Surely one who held thus cannot accurately be denominated papistical in his utterances or tendencies!

The whole period seems to be treated in an equally fair and impartial manner, and furnishes in concise form an admirable review of the various lines of religious development in the six-

teenth and seventeenth centuries. Each chapter has prefixed to it a bibliography of the works upon which the author has grounded his position, and these lists indicate that thorough work has been done in making researches preparatory to writing the history.

Studies in the Character of Christ. By Charles Henry Robinson, M.A., Canon Missioner of Ripon. New York: Longmans, Green & Co. 1900.

Some very choice devotional reading is contained in this little book, especially in the first four chapters. The book consists of six addresses given at an annual retreat for the clergy of Lincoln, and an ordination sermon. Mr. Robinson brings out, in a charming and persuasive way, the superhuman paradoxes of Christ's human character, wherein opposite virtues are combined in a way that no human writers could have described had they not really come in contact with such a character—a character which also compels the thoughtful reader to consider whether its possessor is not divine.

It is also shown that the Incarnation is a potential fact, which makes it possible to reproduce this character—not fully in individual men, but in man, in the collective and complementary virtue of the members of Christ's mystical Body. The realization of this is gradual. Christ is the goal of man's spiritual development.

The fifth and sixth chapters contain some unfortunate expressions, much too common in our day. Christ is not *really* incarnate in the Church. He is not *growing* towards completion. He does not need us, but we need Him. There is no "Christ that is to be," except the Christ that has been for nineteen centuries. The sense in which Christ is being fulfilled does not imply present incompleteness in *Himself*, but in the fulfilment of His purpose toward us. There is a literalness in the popular interpretation of certain texts which substitutes the letter for the spirit, and which, in the supposed interests of humanity at large, lowers our conception of what the manhood of Christ now is. Mr. Robinson, we feel sure, intends no such effect; but his language is suggestive of an imperfect Christ.

Again, we do not like the new theology which leaves open the issue between Catholic doctrine and Universalism (see pp. 94, 95). The passages interpreted in favor of universal salvation bear other meanings, while those which teach the final loss of some are unambiguous.

The concluding chapter on "The Vision of Christ" is inspiring. One who gains a genuine glimpse of man's goal, as revealed in Christ, can hardly become a hopeless pessimist. The earnest study of Christ is an effectual remedy for discouragement. But Christ is not to be understood truly apart from the teaching of the Church of Christ.

Early Church Classics. Bishop Sarapion's Prayer Book: An Egyptian liturgical dated probably about A. D. 300. H.G. with Introduction, Notes and Indices. by John Wordsworth, D.D., Bishop of Salisbury. New York: E. & J. B. Young & Co. J.B. Price, 40 cents.

This booklet, containing Bishop Sarapion's Prayer Book, brings to us in popular form the most useful of the recent "finds" in early Christian literature. It is an authentic early Liturgy, independent, yet with traces which bind it to Palestinian and Egyptian influence. It is the working Liturgy which the great Bishop prepared for his own use in his Diocese of Thmuis, in the Nile delta. It is not a model, but a practical Prayer Book, filled with additional special prayers, which reveal the Bishop's anxious intercessions for the spiritual condition of his diocese. It is his Pontifical. It is of theological importance, for its doxologies vary from others, which again vary from each other, and together impelled St. Basil of Caesarea to write his masterly work on the Holy Ghost. It throws a side light on the Nicene Creed. It is suggestive to the student of our own Prayer Book. A translation may not always bring out the fact of our heritage of its words and phrases, but the devout lover of our own Liturgy can, as he reads, hear the earlier voices of the saints, which (echoed and re-echoed through the centuries), have reached us not disguised, but softened and blended with later intercessions, and now interpreted by the meanings our own needs put into them.

The Pontifical is well worth even present private use.

Letters of Benjamin Jowett, J. B. 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100. By Evelyn Abbott, M.A., LL.D., and Lewis Campbell, M.A., LL.D. New York: E. P. Dutton & Co. Price, 1.00.

A charming supplementary volume to the *Life and Letters of Jowett*, issued two years ago. The glimpses which the letters give into the deeper and really beautiful sides of Jowett's char-

# 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.

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## THE RUSSO-GREEK CHURCH. II.

THE root principle of the Tractarian Movement was the unchanging character of the doctrine of the Church; and the so-called Ritualistic Movement which followed it as its legitimate successor, further showed that the Ritual, which more or less enshrined and set forth those doctrines, was also unchangeable in its main outline, however in details it might be subject to local variations. "Jesus Christ, the same yesterday, to-day, and forever."

This was no new doctrine of the Anglican Church, but the very central and cardinal principle on which it had avowedly conducted its reformation of the sixteenth century. That amid the excitement and reaction of that period, a number of fallible men, and not only fallible, but peccable (as, alas! was notoriously the case in England), should have fallen into some errors, is not to be wondered at.

Some of the conclusions arrived at, then, we know to be false; but the chief premise was true, viz., that the only appeal of the divided Church is to the Church while it was still One. This appeal all professed to make, and all our teachers of that period claimed that what they then set forth was the doctrine of the Church, as inculcated by Augustine and Jerome and Chrysostom and Gregory.

It is true that through lack of knowledge or through prejudice, or through being deceived by the unscrupulous misrepresentations of Continental "Reformers", they often mis-stated the doctrines of those venerable Fathers of the Church; but the principle they affirmed was one which much needed to be revived. Doctrine could not, and cannot, and can never be, added to those revealed at Pentecost.

The Gospel of Jesus Christ is the full and perfect and final revelation of God to man; and while indeed, through prayer and devout meditation, we may learn to express the mysteries of that revelation with more precision of language, the faith cannot be changed or added to, but must be ever "the Faith once for all delivered to the Saints," and that without any addition or diminution.

Now, while indeed this doctrine of the immutability of the Faith is held, so far as words go, by the Roman Church, and has recently been declared by the Vatican Council; yet, in practice, we find to-day, even more strongly than the Tractarians did before the ill-fated Council just mentioned, that as a matter

of fact, since Trent a vast number of what are at best only theological opinions, have been by the Church of Rome elevated into dogmas of the Faith necessary to salvation, although many of them have little or no foundation even in the wording of Holy Scripture, and absolutely none in the tradition of the Catholic Church and the teaching of the early Fathers.

When the reformers began their work, it was not strange that their attention should have been drawn to the East, and to a consideration of that part of the once visibly united, but then for centuries divided, Church of God. "The unchanging East"—the expression is a proverb among us! Here, if anywhere, it might be expected, would be found untouched by change through the lapse of ages, the Faith and worship of Almighty God.

But besides the fact that the Eastern Churches did not, and never had, acknowledged the supremacy of the Pope, little was known of their doctrine, discipline, or worship. It is, however, most noteworthy that in the condemnation of the different Patriarchates contained in Article XIX. of the XXXIX. Articles of the Church of England, no mention is made of the Church of Constantinople.

This omission could not have had its rise from ignorance of the fact on the part of the framers of the Articles, that the Bishops of that see had as often fallen from the pure faith as those of the other sees mentioned. The only assignable cause for the omission would seem to be a desire not to say anything that would be offensive to the "Ecumenical Patriarch" and to his flock.

WHEN the Tractarian Movement began to take form, what could have been more natural than a desire to know something more of these Churches, so far separated from the Church of England by space, and yet so near in proclaiming identically the same foundation of Faith, viz., the Word of God, as ever traditionally interpreted by the Church of God, which is His Body, the fulness of Him that filleth all in all?

Accordingly, there has come from the press during the last half-century, a very considerable and ever-increasing number of books in English, throwing light upon this subject. Of these, one of the earliest and one of the most valuable, is *A Harmony of Anglican and Eastern Doctrine*, a volume long out of print, but which can often be found in the catalogues of the second-hand booksellers.

Another work, the value of which cannot be exaggerated, is Mr. Blackmore's *Doctrine of the Russian Church*. This volume contains, besides a most instructive introduction, translations of *The Russian Primer*, *The Shorter Catechism*, *The Longer Catechism*, and Bishop Konissky's *Treatise on the Duty of Parish Priests*.

A very interesting *History of the Church of Russia*, by the Chamberlain A. N. Mouravieff, was also issued by Mr. Blackmore in an English translation. These three volumes all came out in the forties.

In 1853, Mr. Wm. Palmer, of Magdalen, issued a volume of *Dissertations on Subjects relating to the Orthodox or Eastern Catholic Communion*. These essays are most brilliant, and throw much light upon the subject. The *Notes of a Visit to the Russian Church in the Years 1840-1841*, by the same Mr. Palmer, and edited by Cardinal Newman (London, 1882), must also be mentioned as a most valuable and charming contribution to our knowledge of the East.

No writer, however, has ever thrown greater light upon this matter than has Dr. Neale. His *Introduction to the History of the Holy Eastern Church* is a wonder of erudition and of careful research; and while, indeed, we may feel that his enthusiasm for the East often warps his judgment, yet of the great debt every Western scholar owes him there can be no doubt. A little volume, also by Dr. Neale, should not be omitted here: *Voices from the East; Documents on the Present State and Workings of the Oriental Church*. This was issued in 1859, and is full of interest.

We shall have occasion in our final article to speak of Dr. Littledale's work in connection with the Eastern Liturgies, and shall confine our present remarks to doctrine.

The most convenient form in which the scholar can find the doctrinal standards of the Russo-Greek Church is Kimmel's

admirable *Libri Symbolici Ecclesiae Orientalis*. Parts of these documents, with portions of Blackmore's translations, are found in Schaff's *Creeds of Christendom*.

The only body of Eastern Theology, so far as we know, which has been translated into any Western tongue, is that by the Bishop Macarius, done into French by a Russian, and published in two volumes at Paris (Joel Cherbuliez, 1859).

The *Catechism* of M. l'abbé Guétee cannot be relied upon, as being the composition of a Western convert.

The *Holy Catechism of Nicolas Bulgaris* is also to be suspected on account of the author's strong Western proclivities, due, no doubt, to his education in those parts. The translation was published in London (Masters & Co.) in 1893, by Daniel, and edited by the Rev. R. R. Bromage.

It may be well to mention here another book edited by the last-named clergyman, and by him entitled *The Mother of All Churches*, which contains a translation of a popular Greek Catechism by Bernardaces (London, J. Masters & Co., 1891); also the *Catechism* of Moschake, published in English by the S.P.C.K. in 1894.

A useful little tract was translated in America and published at New York (E. P. Dutton & Co.) in 1870, *The Sacrament of Matrimony*, by the Very Rev. F. Basaroff.

How very seriously accurate information was needed upon the teaching of the Greek Church, may be realized from a consideration of Dean Hook's *Church Dictionary*, in which, under this title, it is gravely asserted that "they deny that simple fornication is a mortal sin," and that "they are of opinion that in order to be saved, there is no necessity to make restitution of such goods as have been stolen or fraudulently obtained"; and "they hold that such as have been admitted into Holy Orders may become laymen at pleasure." All this is found in the edition of 1852.

To the dispelling of such gross ignorance, none have contributed more than Mr. W. J. Birkbeck, who, it will be remembered, accompanied the Archbishop of York in his recent visit to Russia, and who has written much upon the subject of the Eastern Church, notably, his book, *Russia and the Eastern Church*. With him must ever be associated in grateful remembrance, Mr. Athelstan Riley, whose charming book, *Athos, the Mountain of the Monks*, is known by every reader, and who has constantly given English-speaking people true and reliable information with regard to the East, by his writings in the newspapers and by his speeches.

And last, but by no means least, we must mention the Right Reverend the Bishop of Cairo (U. S. A.), who for many years, by his courtesy and tact, has done much by correspondence and personal interviews to remove prejudice, and to foster kindly feelings between the Ecclesiastical Authorities of the Orthodox East and of the Anglican Church.

There may be no hope at present of visible communion between us; far less of corporate union; but at least, we may hope that before long we shall learn to know each other better, and consequently to love each other more in our common Lord and only hope.

WE LEARN with pleasure that the Bishop of Albany has been invited by the Archbishop of Canterbury, and urged by the Secretary of the venerable Society for the Propagation of the Gospel, to preach the opening sermon in St. Paul's Cathedral, London, at the bi-centennial of that Society, which occurs in June. It is a pleasure, not only because of the assurance that the American Church will thus be tactfully and ably represented by the Bishop, but also because it is another of the many marks of esteem shown by English Churchmen to their brothers in America, which have been given within the past few years.

The occasion itself is a notable one, for the S. P. G. carries on work in every quarter of the globe. Especially, however, do we welcome the drawing together of the two great sections of the Anglican Communion, and the strengthening of the ties of brotherhood between them. The coming century seems to have a vast work for us to do, and our respective national ecclesiastical problems may be better solved by coöperation than by isolation. It was one of the saddest features of the Reformation of the Church of England, that it isolated her from the rest of Christendom, thus of necessity developing a provincialism that would have been avoided if there might have been friendly intercourse with other national Churches. Now, however, that ours is a world-wide instead of an insular communion, that misfortune is much lessened. The Church of England is in most friendly communion with the American and colonial Churches, which are developing much strength, as well as with

the independent Churches of Ireland and Scotland. Some day, when perchance the venerable see of Canterbury represents the Church alone, and not also the State, we may hope to see a closer approach of the various Anglican Churches, under a primacy at Canterbury which shall never degenerate into a papacy.

THERE is now pending before Congress a bill regulating the granting of divorces in the District of Columbia and in the territories, which we should especially like to see enacted. The bill (H. R. 6641, S. 2533) follows to a large extent the New York law, permitting an absolute divorce, with the right of re-marriage, only to the "innocent party" in a suit for adultery, and granting a "legal separation from bed and board" on the grounds of drunkenness, cruelty, or desertion. There is further provision of grounds upon which a marriage may be declared void, in cases where either party had a former wife or husband living and not legally divorced; where there was lunacy, fraud, or coercion; where there was matrimonial incapacity from the time of the marriage; and where either party had not reached the age of legal consent. A novel but excellent provision enters the district attorney for the defense in every suit for divorce, "to prevent collusion and protect public morals."

Such a law would go far to stem the tide of the divorce evil in places under the immediate jurisdiction of Congress. Our own point of view is that absolute divorce, carrying with it the right of re-marriage, ought never, under any circumstances, to be granted. While, however, the Church itself has refused to take that high stand, which alone, in our judgment, can terminate the crying evil of these days, it is useless to expect it of the State, and would only insure the continuance of the present shameful condition if it should be agitated. We beg of Christian legislators in both Houses that, having censured polygamy in the member-elect from Utah, they will perform this much more pressing duty for the protection of public morals, by the speedy passage of this bill. Incidentally, we may thus pave the way for a uniform law based on the same principles, in the several states.

WE HAVE hitherto expressed the opinion that in admitting to the ministry of the Church men not fully in sympathy with the Church's standards, who might not be expected to be in touch with the traditional life and teaching of Catholic Christianity, the harm done is threefold, viz., to the Church, for the teachings of such, though delivered in good faith, do not make for staunch Churchmanship; to the man thus ordained, for he is placed in a false position which must be a hindrance to him at every step, and which is likely to end in the ignominious confession of failure, and deposition; and to the Bishop who, though with the best of motives, lays hands in ordination on the head of such an one, for the action creates turmoil in the Church, and hampers the Bishop ever after with a popular distrust, perhaps altogether unjust, of his own soundness in the faith.

The latter of these propositions is illustrated anew in connection with one so revered at home as Bishop Potter. To many of us, his action in ordaining Dr. Briggs was a grave mistake. Bishop Potter has just returned from his trip around the globe. In visiting India, he is said to have declared that he is the first American Bishop to set foot in that land. It was an event of quite a unique character to Churchmen in that country. *The Indian Churchman* bids him welcome, but shows that even in far-away India, Bishop Potter is not free from the wrong done himself in consenting to this ordination. In its welcome, that paper says:

"Those of us who are acquainted with ecclesiastical controversies in that [the American] Church, would much rather Bishop Potter had not taken the line he did in raising to the priesthood a man of avowed Unitarian proclivities. Nevertheless we out here hardly understand the ethics of the Dr. Briggs' case sufficiently to feel strongly in the matter, although the painful sensation it created in American Church circles makes us regret that the first Bishop of that Church to visit India, if representing the leading city of the country, was not more wholly representative of the undoubted orthodoxy of our sister communion."

SEVERAL complaints of delay in the delivery of THE LIVING CHURCH in the East may be accounted for by the fact that for the past four consecutive weeks there have been delays in the mail by reason of snow, either West or East, at mailing times. We trust these delays may have come to an end.

[Continued from Page 1w.]

acter, particularly his disinterested and helpful friendships, are very attractive. The late Master of Balliol was preëminently one of those men whose public attitude needed to be balanced by a knowledge of the inner life, in order to form a fair estimate of the man. One cannot but feel the most sincere regret that so gifted and sincere a personality should have become so involved in the cloudland of religious difficulty and unpractical theorising, as to become thereby incapable of taking effective part in the great struggle for religion and morals in which at heart he so thoroughly believed. There is almost a tragic pathos in this revelation of a spirit so keenly sensitive to the overwhelming importance of the religious and moral factors in education and social life, yet largely devoting its influence to cutting away much that was really essential to enable the religious forces to operate efficiently in either sphere. The unpractical dreaminess of the Academic Liberal of that generation in these regards, receives in Jowett a typical illustration. With all their private goodness, it is to be feared that they can hardly escape from the indictment Jowett brings against Gladstone, that "his political teaching has been rather lowering to the country."

The Letters on European Politics are shrewd and forceful. Jowett frequently indulges in confident vaticination, more often, however, to be disappointed than confirmed by the sequel. Amongst the gems of the book are the short, pithy maxims in which his experience of men and things is condensed. We cite two:

"At every age, and, perhaps, every two or three years, one should review one's own doings and manner of doing, if life is not to be a failure." "Suppose children trained after secular and utilitarian motives; could education ever succeed in making a fine character?"

The Christian Use of the Psalms; with essays on the Proper Psalms in the Anglican Prayer Book. By the Rev. W. K. Cheyne, M.A., D.D. New York: E. P. Dutton & Co. 190.

It is difficult to see what useful purpose this book was intended to fulfill, unless, indeed, it be that of calling attention to Prof. Cheyne's forthcoming volume on the Psalter. The treatment is throughout slight and disappointing. For matters on which some knowledge of the grounds for the writer's opinion is really of interest, we have only the usual reference to the new volume. Whether or not, according to Dr. Cheyne's somewhat peculiar conceptions, the Proper Psalms satisfy the test of applicability to the purposes intended by the compilers of the Liturgy, will, we suppose, be to most people a matter of comparative indifference. To any reader who may think otherwise, it will be consoling to know that a little more than half the Proper Psalms may still rightly be used on the days appointed. Of course, there are the usual retractions of previously expressed views, which, by this time, readers of Dr. Cheyne's works naturally expect. Now, it is "Wellhausen and other textual critics who are rebuked for expressing as much confidence in their supposition of definite historical allusions (in the Psalms) as they have usually done." True, as we are candidly informed in a note, "the present writer has made the most of the few indications which may plausibly be found, and explained them with reference to Maccabean times (see his *Origin of the Psalter*), but further study of the text has led him to adopt the Messianic interpretation." We very much fear that Dr. Cheyne's habit of making the most of merely plausible data, coupled with his eagerness to be always a little ahead of the latest German speculation, will, ere long, considerably damage his remaining reputation for sound judgment. This anticipation is strengthened by the perusal of the present volume.

The Flower of the Lamb. A Series of Meditations especially intended for persons living under Religious Vows and for seasons of Retreat, etc. By Richard Meux Benson, M.A., S.S.J.E. New York: Longmans, Green & Co.

Father Benson, in this new volume, has written particularly for religious and for priests under religious vows. Probably the matter contained in the book has been used in retreats at Cowley, St. John, and in other religious houses.

But the book will be spiritually useful to all who realize the fact that they are members of Christ's Body, and who are striving to rise up to their vocation.

The book has the same richness of mystical interpretation which is found in the author's other works, and abounds

in epigrams which one takes such pleasure in using in spiritual instructions. We give only two, which are very striking:

"To be dissatisfied with anything except ourselves is always a mark of evil."

"We must not think that God is always with us in order to do our will; God always abides with us to enable us to do His Will."

The meditations were all addressed to persons under vows of chastity, but the following passage shows how far from a narrow view he takes of the matter:

"All true love is virgin love, purified from earthliness by the hallowing bond of Divine benediction. The virginity of Divine inspiration lifts up wedded souls, that are bound together in the power of the Holy Ghost, with a higher perfection than the mere virginity of bodily restraint. Body, soul, and spirit, must be sanctified and perfected in the love of God."

It is hardly necessary to say of such a theologian as Father Benson, that his book is exceedingly accurate in its theology as well as inspiring in its profound spirituality. Nothing could be better for reading in Passion-tide than this book, if the reader have risen up to the fact that a Christian is dead to the world and alive in Jesus Christ.

The Father for English Readers: a statement of Alexandria. By F. R. Montgomery Hitchcock, B.D. published under the direction of the Tract Committee, S. P. C. K. New York: E. & J. B. Young & Co. 1899. Price, ii 1/25

Of the series of *The Fathers for English Readers* so far issued, this clever resumé of the writings of the great Alexandrian teacher seems to us to be the best fitted for the object proposed.

His forte was lecturing on the broad ranges of practical Christian life, and on that reserved public statement of her doctrine which the Church permitted before mixed audiences. He urged the principle so largely accepted to-day, that all the truths of pagan philosophy were from God, though the sages who taught them knew it not. The four great works, the *Tract on the Rich Man*, the *Exhortation to the Gentiles*, the *Pedagogue* (or Instruction in righteousness), the *Stromateis*, or Miscellaneous Notes, are a re-shaping of the maternal of the lectures to the School.

The editor has well said that St. Clement held a divinity chair in a lecture hall open to all disputants. It is this that gives a value to his work, for we get at the oppositions, not only of the Gentile, but also of the heretical pupil, and of the imperfect believer. St. Clement has, in his *Pedagogue*, the happy faculty of giving in few words wise and balanced statements of the fundamental principles which ought to guide one in the several conditions of life and of Christian habit. This makes his book a modern one in many ways, for human nature is ever the same under the variations of a surface civilization.

But the reader will be surprised to find how persistent Catholic teaching is. Except in local allusions, almost any important chapter in the last two works can be readily used at this day with no alteration in tone, and very little in wording; but this holds true of all the early Fathers, apart from their personal peculiarities. For this reason we would advise our Churchmen who would know what their heredity in Faith and Morals is, to carefully read this little book on a teacher to whom the Church owed, not only the instructions he has left us, but also the training of strong defenders and teachers like the famous Origen.

A History of the Textual Criticism of the New Testament. By Marvin R. Vincent, D. D. New York: The Macmillan Co. Price, 75 cts.

This volume is what its title imparts, and in it the attempt is made to exhibit the development of textual criticism in a form available for the New Testament students who have not given special attention to the subject, and to direct such to the sources for more detailed study if they be so inclined. This whole subject of texts and criticism thereof, has awakened much interest in very many minds during the last few years, and it is well that brief and reliable information should be within the reach of all—the intelligent lay Bible-reader, as well as professed students.

To-day the number of Greek manuscripts discovered and catalogued is estimated at 3,829, and the number of actual variations in existing documents is reckoned roughly from 150,000 to 200,000. Thus it will be readily seen that there is a legitimate scope for patient, accurate, and conservative comparison and criticism of texts and versions. In the first part of his manual, Dr. Vincent treats of the need and office of textual criticism, of the manuscripts and various ancient versions of the New Testament, and of Patristic quotations and their value as witnesses.

In the second main division, the manuscripts of the early Church are briefly touched on, then follows in detail the history of printed texts from the first printed Greek Testament of the Spanish Cardinal Ximenes down to our own day.

We commend Professor Vincent's manual to those of our readers who are seeking a brief and reliable book on the texts and versions and printed editions of the Greek New Testament.

*The New Evangelism and other Addresses.* By Henry Drummond. New York: Dodd, Mead & Co. Price, \$1.50

Anything from the pen of the late Henry Drummond is always reverent, interesting, and full of his own practical religious spirit, and even if written at times from a view of things differing from the Churchman's, is, nevertheless, worthy of respectful consideration.

Here is a volume of addresses delivered in the main *ad clerum*. They were read before the Free Church Theological Society, Glasgow, some years ago, and without any intention of being committed to the general public in book form. The two addresses—"The Contribution of Science to Christianity," and "Spiritual Diagnosis," are exceptions, being reprints from articles in *The Expositor*.

*The New Evangelism* is not, according to Mr. Drummond, a new Gospel, rather a new presentation of the everlasting Gospel in terms and methods which will appeal to the widening thoughts of man, and be in conformity with the ever-increasing mass of scientific and physical knowledge. If we remember that Mr. Drummond was speaking in a land and to an audience still very materially under the domination of Calvinistic theology and institutions, we will readily perceive the reason for his earnest plea for the New Evangelism, much of which will commend itself to every earnest religious mind, irrespective of Church affiliation or name. We lay before our readers the titles of the several lectures, which well describe their contents: "The New Evangelism and its Relation to Cardinal Doctrine;" "The Method of the New Theology and Some of its Applications;" "Survival of the Fittest;" "The Third Kingdom;" "The Problem of Foreign Missions."

We feel sure that religious teachers and preachers will find much that is suggestive and invigorating in this series of papers, and so we have no hesitation in commending them to the notice of our clerical readers, who, of course, know what to lay hold on and what to pass over.

*The Spiritual Life in the Seven Last Words.* By the Rev. A. G. Mortimer, D.D. New York: E. & J. B. Young & Co. Price, 75 cents.

The custom of giving addresses on the Seven Last Words on Good Friday, or of reading some one else's addresses, has become almost universal, and it is a boon to have such a book as this of Dr. Mortimer's. The addresses were delivered last Good Friday in St. Mark's, Philadelphia, and are fully up to the high standard set by the author. Although the theology is scrupulously accurate, the treatment is plain and adapted to the capacity of any well-instructed congregation in the land. A priest who for any reason cannot make original meditations on Good Friday, cannot do better than to use this volume. We cannot have too many such clear and accurate books in this day of hazy and unorthodox thought.

*The Teaching of Christ. A Selection of Sermons from the Anglican writings of the late Henry Edward Manning, M.A., sometime Archdeacon of Chichester, and afterwards Cardinal.* New York: E. & J. B. Young & Co. Price, \$1.00

This is a volume of sermons selected from those published in 1850 by Archdeacon Manning. During his life-time, reprints were not allowed; but now we have a handsome volume containing twenty-two of his best sermons while an Anglican.

The diction and thoughts are both very clear and elegant; but the theology is of a rather gloomy type, not much in favor in our day. There seems to be nothing of the Roman cast of thought in the sermons; they are in fact rather Puritanical in tone, and theologically "high and dry," with an ascetic color, which is the personal element of the compositions.

They are models of style and composition, and deserve a place in the library of all who appreciate good English.

*The Planting of the Church. A Compendium of Missionary History. Part I: Pre-Reformation Missions and Missionaries.* By Lucy Cashing Jarvis. New York: James Pott & Co. Price, 75 cents.

This is a very useful publication, and interesting because it tells of mission work in a pleasant, bright style. To the student of Church history it will be found valuable because the author has gone over the field carefully, and culled from it the salient features. The tables added to each chapter will be found of great value. The interest in the missionary work of the world at large is a sure index of the desire to promote the

welfare of our own branch of the Church in this vital aspect of her work. Hence the work before us should find a large sale.

*Charles A. Berry, D.D. A Memoir.* By James S. Drummond. London and New York: Cassell & Co. (Ltd.). Price, \$1.00

Dr. Berry was one of the leading ministers of the Congregationalist body in England. His unusual brilliance as a young man gained for him a position of prominence, and led the congregation of Plymouth Church, Brooklyn, to call him as successor to Henry Ward Beecher. Dr. Berry declined because he felt that his work in England was more important. He succeeded the late Dr. Dale as leader of his fellow ministers, and would doubtless have attained to still greater fame had he lived. His biographer has done justice to his subject and has given an interesting and well written memoir of one who was faithful to his trust.

*The War with Spain.* By Henry Cabot Lodge. Illustrated. New York: Harper & Brothers. Price, \$1.00

"The history of this war," as the author says, "in the broadest and truest sense, cannot be written for many years;" yet we are glad to have this complete and coherent account of the military and naval operations of that brief and exciting period of our history. Official reports and descriptions by eye-witnesses are relied upon for the basis of facts, and the skill of an experienced writer is employed to give them an attractive setting. The illustrations almost constitute a history in themselves.

NEW BOOKS ABOUT NEW AMERICA.

We have to invent a phrase when we would speak of the countries which have recently come under the control of our government, and for want of a better, we may call them "New America." They are not colonies, states, or territories, in the technical sense of those words. In response to the widespread interest which this nation of readers feels in its new possessions, the newspapers and magazines have abounded in descriptions and illustrations of more or less value, yet not available for preservation, reference, and future study. A real want has been supplied by the old but always enterprising publishing house of the Harpers, in the publication of a series of substantial, handsome, illustrated volumes, in which is gathered by experts all that is most notable and interesting in the field referred to.

In one volume, Caspar Whitney, noted traveller, describes *Hawaiian America; Something of its History, Resources and Prospects*. Another traveller, who has before written well about what he has seen, fills a volume with an account of *The Expedition to the Philippines*, Frank D. Millet, correspondent of *The London Times* and *Harper's Weekly*.

In this book he gives a graphic picture of life on board a troop-ship, and of the taking of Manila.

There are two notable books about Cuba in this group, viz.: *The New-Born Cuba*, by Franklin Matthews, and *To-morrow in Cuba*, by Charles M. Pepper. The former is a portly volume (the paper is too heavy), giving a special correspondent's view of the splendid work done in Cuba by our army and officers. In the latter, another correspondent gives as the result of his investigations, the opinion that the great majority of the Cuban people are in favor of self-government. The price of the books in this series is \$2.50 each, except the last, which is \$2.00.

An edition of the Complete Works of the eminent Patriarch Photius, of Constantinople, is to be published in the latter city, with the approval of the present Patriarch, and under the editorship of the Great Logothete at Constantinople, Stavraki Bey Aristarchi. It is due to the labors of the latter that the works have been discovered. This edition will comprise eighty-three homilies and sermons, of which only two entire homilies, and fragments of two others, have heretofore been published. The work will be published in two volumes quarto, and will be sold to subscribers at ten shillings. The Rev. Theodore E. Dowling, Church House, Constantinople, will receive subscriptions from any in this country who may desire the work. We need hardly say that the importance of the work can hardly be over-estimated, as will be readily perceived by all conversant with the history of the Orthodox Church.

THE Domestic and Foreign Missionary Society has issued a pamphlet containing an account of *The American Church Mission in Shanghai and the Lower Yangtse Valley*. The pamphlet is fully illustrated with views from Chinese life and the work of the Church in that land, together with a frontispiece portrait of Bishop Graves. It is sold at 20 cents.

## BELMONT. A Tale of the New South.

By VIRGINIA C. CASTLEMAN.

### CHAPTER VI.

#### AN UNEXPECTED GUEST.

THE weeks slipped rapidly by, and still Winifred had not seen Randolph Carlton, save for a bare exchange of greeting, with the eyes of the family upon them. She began to think that he was keeping purposely out of the way, and her pride arose in consequence.

"I am glad, Miss Winifred, that you are getting more sociable," remarked Mr. Willoughby at tea time, one winter evening.

"How so?" was the laughing reply.

"Oh, I keep my eyes open, you may depend upon it, and these afternoon drives and evening visitors are more frequent than formerly, I notice."

Winifred's color deepened, and Mrs. Willoughby hastily interposed:

"I feel that we owe Miss Carey a debt of gratitude for drawing Ellen Lee out. She used to dislike company, and now she actually is quite at ease in her manner. It is time, too, for she will soon be sixteen. Think of my having a daughter that age!"

Ellen Lee and Winifred exchanged glances, and the latter remarked, smilingly:

"Perhaps Ellen Lee and I have been a mutual aid society to each other. Mr. Willoughby is right. I do enjoy company more than I did last year."

"It's the Belmont air!" exclaimed her host, rubbing his huge palms delightedly. "I anticipated it, Miss Winnie."

"The Belmont air doesn't seem to affect Randolph the same way," remarked his wife. "He hasn't taken a meal here since Miss Carey came;" and her dark eyes watched the girl's face narrowly.

"No, he is quite a stranger," was the low reply.

"I suppose you never meet in your woodland walks?"

This time the governess' eyes showed an ominous flash, but she kept them resolutely downcast, and answered with assumed composure:

"I have not taken a 'woodland walk' since my return to Belmont, Mrs. Willoughby."

"Dolph hasn't been well lately," interposed the master's big voice; "he seemed somewhat moody last night, but I reckon he'll be all right soon. Suffers from nervousness, he says."

"That accounts for his absence, no doubt. You are sensible not to keep up those long walks this session, Miss Carey," and Mrs. Willoughby's eyes fell a little before Winifred's steady gaze. "There is such danger of taking cold on the damp ground."

"I think I am weather-proof," was the answer, and Winifred rose abruptly (she had hardly eaten a mouthful), pleading work to be done in her room; but she didn't go immediately upstairs, the blaze of the open fire in the library attracting her thither. Coming out of the lighted hall into the room, she could not at first distinguish Carlton's figure standing by the desk, and she muttered impetuously, half aloud:

"I believe I shall grow to hate her!"

Then she felt her hands imprisoned in two stronger ones, and a voice she loved was saying:

"Whom does my Winifred hate?"

The wounded look left her face, as she answered softly:

"No one, now, Sir Dolph."

"Ah! your anger is transitory. Look up, love, and let me see those eyes. It is eight weeks—did you know it?—since you came back to Belmont, and in all that time no word, no message!"

"Sir Dolph!" It was the name by which she often called him now.

"There! I believe I am finding out the color of your eyes at last; blue-gray, the firelight says, when you are thinking hard, as now; sparkling black, when you are angry, as a moment since; and—dare I say it?—yes, shadowy brown when you love!"

Winifred drew away her hands.

"Your grasp is rather rough, Sir Dolph! See! what marks you have left upon my fingers!"

"I have a ruby ring—but no! That would awake the sleeping tiger in the house, who has seen it before upon my mother's hand."

"Where have you been all these eight weeks? You count the time so accurately! And did you expect a message from one you slighted so?" asked Winifred.

"I slighted *you*! No, rather say I would not darken your happy hours with my gloomy presence. I must speak truth, Winifred. It is that I cannot bear to see others appropriate the smiles, the bright glances of her I love. Eight weeks of loneliness! I could bear no more, child; so I left my solitary board to-night."

"And you have had no supper?"

"It was heart hunger I suffered from; and that is now appeased for a time. Do you never have hours of depression, love?—see, it is useless to restrain my speech—or is your face always bright in the inward happiness which seems ever to pervade your being?"

"You do not know me, yet," she answered. "I think my heart could break, and yet my lips would smile on: it is my nature. But truly, I have an antidote for depression—two, in fact; one is to keep always busy; and when that fails, I seek refuge in a very commonplace thing—sleep! That rarely fails to refresh my spirits."

He sighed heavily.

"Suppose, like me, you were forced sometimes to be idle, and that sleep, which comes so readily to you, refused to ease the weary brain of its thousand thoughts?"

"Is it so with you?" she asked, tremulously.

"Many nights I lie awake for hours at a time. Often I prefer to sit up all night in preference to the sleepless couch!"

"And you never told me before?"

"Why should I torture you with what your tender heart cannot relieve? And yet, there is one relief—I am happy with you. There is a bright restfulness—if such a thing be possible—in listening to your voice, and watching your varying expression."

"Then you must not keep away. Oh! I suffer, too, Sir Dolph, although I wear the mask of gayety. And I will not go with the others any more if it makes you more lonely."

"I would not be selfish, love. No, I cannot accept such sacrifice; it is better for you to seek the society of the young and joyous. But tell me something I may do for you. I am jealous that others serve you always."

"Sir Dolph, no one can ride like you; and no one loves a canter more than I!"

"Thank you. Be ready the first bright afternoon, and I will send you word by our little Basil. He is a child after your own heart, is he not?"

"My comforter often, Sir Dolph, as well as yours."

"There! I fear them coming from the dining room!" and in a moment Winifred had fled like a frightened deer from the hounds.

It was the next afternoon but one, that Basil's gentle knock at her door intimated his desire to enter. He cautiously closed the door after him.

"Miss Winnie, Dolph says the horses will be ready in half an hour, if you will go for a ride with him. And he wants to know if you would rather ride Black Bell or the new pony, Fancy."

"I think I should like to try Fancy, if your Cousin Dolph says she is safe."

"I will tell him," answered Basil, gravely. "Miss Winnie, I should like to be Cousin Dolph this afternoon!"

"My precious Basil! I believe you do care for me; but you are getting so tall I am ashamed to hug you any more; so I shall just tell you that you are a blessed comfort to me in many ways; and," she added, "I do believe you are getting to look like Mr. Carlton."

"He is handsome, isn't he? I shall be glad to look like him; but I will run and tell Joel to saddle Fancy for you."

"Come to the window, Lilian," called Mr. Willoughby, a half-hour later. "If here isn't Dolph starting out for a ride with Miss Winnie. I never expected to see him play the beau

again. By Jupiter! They're a fine-looking couple, and how well she rides! Sits like a queen!"

"Miss Carey could hardly be called queenly," answered Mrs. Willoughby, in a slightly ironical tone. It was well that her husband did not see the expression in her eyes just then.

"I am rather surprised at Dolph, too," she continued. "Things of this sort create talk in the neighborhood, and he knows it is impossible for him to marry—especially a penniless woman—with his health, and in his circumstances."

"It is my belief that Randolph would be a thousand times happier married; but, as you say, a man with one foot in the grave—so the doctors say—had better look before he leaps. Well, wife, at least we won't grudge him what pleasure life can give him—you and I, who have so much."

Mrs. Willoughby stirred rather uneasily under the caressing hand her husband laid upon her shoulder, and was glad when Judith came bounding into the room with a face full of excitement.

"Mother! you can't think who has come! That funny Cousin Belinda. Somebody brought her and a trunk to the side door just now!"

Mrs. Willoughby's horror-stricken countenance was too much for her husband's gravity. His loud laugh echoed through the hall.

"It is anything but a laughing matter, Peyton. I thought I told you I would not entertain your Irish relative again."

"My dear,—," began her husband.

"Oh, of course, you are not responsible for her coming! But what is to be done? I shall leave *you* to settle with Miss Betty as to where she shall sleep; but I stipulate that the spare-room be reserved for *other* company. If you will harbor every poor relative in the county, I shall not be responsible;" and relapsing into her usual languid indifference, the mistress of Belmont swept off to her own spacious apartment, closed the door, took up a new novel, and was soon oblivious to the outside world.

Mr. Willoughby stood with his back to the fire, an expression half puzzled, half amused, upon his good-humored face.

"Lilian's rage is soon over; but, as she says, the question is, 'What's to be done with Cousin Belinda?' I have it! She must share Miss Betty's room. I can't turn the poor soul off. It would haunt me to my grave to ill-treat a lonely, homeless female. I must try to get her into some establishment for aged gentlewomen."

A familiar, prancing step was heard along the hall, and presently Judith, followed by a queer-looking individual, came into the room.

"Here I am, bundles and all!" ejaculated a voice from the depths of an immense bonnet circumferenced by a green veil. A very short, emaciated figure emerged from the big, grey shawl which Mr. Willoughby assisted in removing from Cousin Belinda's shoulders.

"Didn't expect me, did you?" she asked, with a would-be coquettish smile. "Well, I never announce my movements! Too much trouble, and life is uncertain."

"No, I can't say I expected you, but I am not surprised, Cousin Belinda, to see you. Move up to the fire and get warm."

"Kind as ever, I see. Peyton Willoughby's always the same—cordial manner, hospitable—as when we were children, and I lived in a fine house and had horses and carriages and servants—all gone now."

"I forgot we were children together," said the master of Belmont, his eyes twinkling with merriment, for he knew Miss Belinda was somewhere in the seventies.

"Did you? Poor memory, Peyton, poor memory! I don't look old, do I?"

She lifted her poor, withered face, the cheeks daubed with an attempt at paint, the blue eyes, which still bore traces of past beauty, fastened pathetically upon him.

"You haven't changed a bit, Cousin Belinda, these ten years back," he answered hastily. "Now, when you are warm, we will attend to your baggage. A trunk, did you say, Judith?"

The black-eyed Judith, who enjoyed any fresh excitement, was busily engaged in counting the bundles of all shapes and sizes, which Joel, with many grins and gesticulations, was depositing by the door.

"Only ten on 'em, sir, a-countin' the bandbox. Want 'em took upstairs, sir? Which room, sir?"

"Third story, Joel. Put them in the lumber room until I come. I must see Miss Betty first."

"Must take my belongings with me, bird cage and all, Cousin Peyton," resumed the shrill little voice; "hope you won't mind storing them away for me?"

"Plenty of room!" said the master, wiping his brow to conceal the broad grin with which he watched Joel's attempt to gather the baggage in one armful.

"'Taint no use. Got ter make three trips up them three flights of stairs, ef my name's Joel Jackson!"

"I'll carry the bird-cage!" said Judith.

"Run, tell Miss Betty to come here first, Judith. Now for a scene, as sure as I'm living," he added, turning toward the window.

"Scene, did you say?" questioned the visitor, bobbing up from her chair and following him to the window. "Yes, beautiful view, isn't it?"

"Well, did I ever!" were the ominous words which announced the arrival of Miss Betty, who stationed herself in her favorite position, arms akimbo, in the doorway. "You back again! Thought you'd gone to Floridy, for the winter!"

"Did expect to go—funds gave out too soon—had to come back without seeing the orange groves of the far South. Glad to see you again, Miss Betty Butler."

"That's more than I am to see you, Miss Belinda Mackintosh. I tell the truth when I'm a-talking. Well, where're you goin' to put your visitor?"

This last remark was addressed somewhat contemptuously to Mr. Willoughby, who turned to answer with an unusual attempt at severity.

"You have not consulted Mrs. Willoughby, I suppose?"

"No use to consult *her*, is there? She don't take no responsibility, she don't!" and Miss Betty glared around the room until the poor little visitor shrank perceptibly into the corner of the lounge, her glance wandering anxiously from one to another of the speakers.

"The spareroom must be kept for other company," continued Mr. Willoughby, unconsciously quoting his wife's words.

"I rather say it must!" was the emphatic rejoinder.

"There is no other place, except Miss Carey's studio—"

"You ain't a goin' to turn her paint pots out now, I reckon, seein' she's doin' some work for a firm in New York, an' got to finish it double quick, too."

"Well, what's to be done, then?" he queried impatiently. "Can't you put a cot up in your room for a week or so?"

"A *week*? More like *ten* weeks! *She* don't keep no count of time, *she* don't. Yes, I 'spose I'd rather do that than turn *her* out the stodyer, where she drewed my dead brother's pictyer! Come on, then, Miss Belindy; I ain't got all day to waste, if you has. Where's your parcels?"

"All gone up, even the bird-cage!"

"Bird cage!" shrieked Miss Betty. "You mean I'm to have a canary screamin' in my room night *an'* mornin'! Well, I 'spose I kin stand *even* that—come on."

"She won't murder me, Cousin Peyton?" whispered the little creature plaintively.

"No, indeed, you just follow her along. She's harmless, I assure you."

"I'll take your word for it, Cousin; but if anything *should* happen, please have the notice put in the county paper—my various relations might like to hear of it—terrible tragedy—third-story front! Anything to be accommodating!"

"Are you goin' to stand there talkin' all day, Miss Belinda Mackintosh, or *will* you be so kind as to walk upstairs and settle your belongings, what's a blockin' up my landin'!" came ringing in stentorian tones from the third floor.

"Pd better go, hadn't I? You're *sure* she's harmless?" and off trotted the pathetic little figure, the green veil dangling from the shaker bonnet, around the border of which were pinned some artificial curls of brown hair.

"Poor soul! she's fast losing what mind she had!" ejaculated Mr. Willoughby, shaking his head gravely; but the remembrance of the encounter with Miss Betty came to him with such force, that he burst into a loud "Ha! ha!" startling Winifred, as she entered the hall door in her riding habit.

"What is the matter?" she asked, coming toward him; then seeing he was too overcome to answer her, she sat down in the nearest chair, laughing in spite of herself, and waited for him to regain composure.

After a few moments he was able to narrate the story, and Winifred's peals of laughter brought Mrs. Willoughby back to the library. She had forgotten every other grievance in this last one; and she, who stood in awe of Miss Betty, was restored to good humor by the success of Mr. Willoughby's interview, and the assignment of Cousin Belinda to the third-story front.

"*Anything* to save the spare-room," she murmured. "Do you know, Miss Winifred, the last time she came, she stayed

eight weeks, and I had to get a new carpet and curtains, on account of the grease spots dropped around—she uses a dreadful-smelling hair-oil. And worse than all, my best pillow-shams, which my great-aunt presented me with as a wedding present, beautifully embroidered by her own hands, were simply ruined."

"I don't wonder you were horrified at her reappearance, Mrs. Willoughby," said Winifred, sympathetically.

"I shall keep my door locked during her stay, and I would advise you to do likewise; and be careful how you admit her into your studio—she's very inquisitive."

"Poor thing! She's very harmless, Lilian, and she won't live long, now; it isn't in reason," interrupted the kind-hearted master of Belmont.

"She has money, Miss Winifred, quite a little income; but she's miserly—keeping it all to leave her relatives, she says. I hope she'll remember Judith, as she seems to have taken a fancy to the child."

"For shame, Lilian, the poor woman needs every cent she has; and I intend to try to get her into some institution where they require a nominal board."

"I wish you success, my dear," replied his wife, rising. "Did you have a pleasant ride?" she asked of Winifred, as the latter started upstairs.

"Very; we went to the Somervilles'."

"Ah! I'm glad you made that call," said Mrs. Willoughby, seemingly propitiated.

It was a week later that Winifred, who wished to finish an order for magazine illustrations, entered her studio about 9 o'clock in the evening. The children's study hour was over; and even Basil, who usually shadowed her movements, had gone to bed, so she decided to work an hour or more before retiring.

As she passed the housekeeper's room, and stopped to unlock her door, she saw a strange sight—Miss Betty sitting erect in a straight-backed chair, beside a table upon which were a lamp and a number of greasy-looking dime novels, in one of which she was apparently absorbed; while, on the other side of the table, her grotesque figure arrayed for the night, stood Miss Belinda, reading from an open Bible, her lips moving audibly.

Winifred stood still, contemplating this oddly assorted pair. The child-like simplicity of the one face, marred, as it was, with the bright paint spots upon the wrinkled cheeks, and the artificial curls (Miss Belinda took these same curls to bed with her), were in strange contrast with the hard, sour expression on the housekeeper's face, as she greedily devoured the sensational story.

Presently the little figure dropped on its knees. It was then that Miss Betty raised her eyes for the first time and surveyed her room-mate. "Humph!" was the single ejaculation Winifred heard as she softly entered the studio and closed the door behind her.

"Truly, God sees not as man sees!" was Winifred's own comment. "Who knows but the piety of that poor little creature, weak-minded as she is, may touch Miss Betty's hard heart and lead her to holier things?"

She worked far into the night; then went quietly back to her own room, a smile upon her face.

"Three hundred dollars in bank—after I am paid for this work—will be quite a nest egg for our future home, mother dear! Oh, Sir Dolph! why will you come into all my calculations in that persistent manner? And yet, you are deeply interested in my 'career,' as you call it!"

I think that night Winifred's dreams were a confused mingling of magazine illustrations, bank accounts, and spirited chargers, one of which always carried on its back a cavalier who strangely resembled Randolph Carlton, even to the deep dimple in his massive chin.

No wonder the tired young artist overslept herself, and was late for breakfast the next morning!

[To be Continued.]

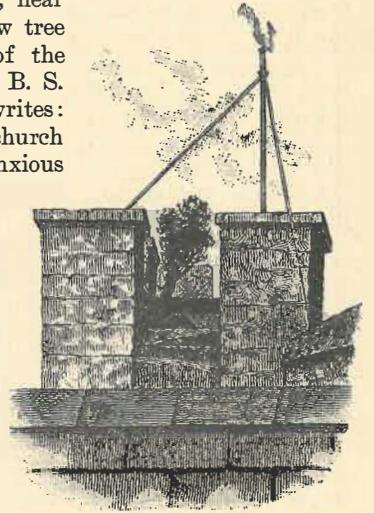
## THE VELDT IS A FINE CAMPAIGNING GROUND.

WE have seen a good deal of camp-life on the Veldt, and if one excepts a few discomforts, such as the brown color of our drinking water and an occasional flight of locusts, we must admit that the Veldt, with its level space and bracing air, is an almost ideal field for campaigning. And even the storms of dust, rain, and locusts are welcome in moderation, for they are features of the country which go to make up a full experience of life in South Africa. In one week there have been two rainstorms and one flight of locusts. There is certainly no hardship in that; indeed, the rain is most welcome, for it cools the air and helps to lay the dust.—From "The First Stage of the Boer War," by H. J. WHIGHAM, in the February *Scribner's*.

## THE FAMILY FIRESIDE

### A TREE ON A TOWER.

AT Bicknoller St. George, near Taunton, a vigorous yew tree flourishes on the top of the church tower. The Rev. W. B. S. Wood, M.A., the Vicar, writes: "In 1878 the tower of the church was restored, and I was anxious to have the tree removed and planted in the churchyard, with a tablet giving its size and origin; the parishioners, however, wished it to remain, and although it was cemented all round, it still lives. There is a very large yew tree in the churchyard, and birds eat the berries on the tower, leaving the kernels, and I imagine in olden days, when the tower mortar was soft, one of these kernels took root."



The height of the tower is 60 feet, and the height of the yew tree on the tower is 2 feet 8 inches, with a girth of 12 inches. It has been growing fully a hundred years, and possibly longer.—*Church Monthly*.

## PRAYER AS WIRELESS TELEGRAPHY.

BY W. T. PARKER, M.D.

THE Rev. Canon Wilberforce takes a novel but suggestive view of what is to some people a vexed subject. In the January number of *St. John's Magazine* is the following extract from his sermon, quoted in the *Literary Digest* for Feb. 17th:

"Intercessory prayer is that divine essence of soul-union, that heavenly ministry which laughs distance to scorn and creates a meeting place in God for sundered hearts and lives. I cannot analyze it and reduce it to a proposition; but neither can I analyze the invisible fragrant vibrations which proceed from a bunch of violets and which will perfume a whole room. I cannot analyze the passage through the air of the dots and dashes of the Marconi system of wireless telegraphy. But, I know that intercession is a current of the breath of God starting from your own soul and acting as a dynamic force upon the object for which you pray. It sets free secret spirit influences (perhaps the Father's mighty angels that excel in strength—who can say?) but which influences would not be set free without the intercession. I can well understand Mary, Queen of Scots, saying that she feared the prayers of John Knox more than an army of 10,000 men. Why should not intercession be part of God's regularized workings as much as wireless telegraphy? Why should it not be a natural law, and none the less spiritual because natural? Such forces do exist. Call them thought transference, psychic sympathy, spiritual affinity, what you will. These forces of influence between man and man, acting independently of distance, are rapidly claiming recognition from the physical investigator. Why should not intercession be one of these secret affinities appertaining to the highest part of man and acting by divine natural law directly upon the object prayed for, originating from the divine nature in you, and passing, full of the infinite resources of God, directly to the one for whom you pray?"

And is this much for the Christian to believe? Life and death are mysteries which science explains only as we hear children explain at school, matters beyond the ken of their teachers, professors, and the rest of the world.

Faith in God and in the great Atonement explains sufficiently for many Christians many difficult problems. He who taught us how to pray, taught millions who at the same moment lift their prayers to God. He who blessed marriage and made husband and wife "one flesh" and in many cases of blest harmony, almost of one mind—can by the least of His miracles destroy distance and comfort separated hearts. Who has not felt that not only the separated loved ones on earth, but those who

are saints in Paradise, influence through methods unknown to mortals! For the medical man, much that seems unbelievable to the ignorant unbeliever appears easiest of belief. He who created the soul, the mind, and the body, is not ignorant of or indifferent to the increase of life. I believe that each soul is awakened to-day by Divine command. "It is He that hath made us and not we ourselves. We are His children." We meet those whose superficial science causes them to pretend to believe that science and religion are antagonistic. All knowledge comes from the same source as religion and all other wisdom. It is the gift of God!

With these thoughts, let us continue our intercessory prayers, and believe more strongly than ever in their efficacy.

### LENTEN THOUGHTS.

Be sure that, wheresoever our lot is cast, we may and must aim at the perfect life.—*St. Francis de Sales.*

HE THAT lacks time to mourn, lacks time to mend; Eternity mourns that!—*Philip von Artevelde.*

SEEK to love nothing out of God. God re-makes a broken heart, and fills it with love. He cannot fill a divided heart.—*Dr. Pusey.*

Every one has his routine of pious exercises, and there are few days in which these do not entail upon us some little inconveniences. Perhaps it is one of their special uses to do this.—*Faber.*

We know little what will become of our knowledge; we do know what will become of our power. One thing only never faileth: the charity which seeks the good of all to whom it can do good, the charity which detects good wherever it is to be found or to be advanced.—*Dean Church.*

Give to the poor what thou savest by fasting, and to God the time which thou rescuest by the retirement which befits it: so shall charity sweeten thy self-denials, and prayer shall sanctify them; and with charity and fasting shall thy prayers the more ascend before God, offered in love to man and humility to God.—*Dr. Pusey.*

Calmness of mind is a peaceful sin wherein no wild winds rage. Recollection has the power of stilling the whole soul; it is, in Isaiah's words, "As rivers of waters in a dry place, a hiding-place from the wind and a covert from the tempest,—the shadow of a great rock in a weary land." Earthly cares cannot greatly move him who possesses it, so long as he is watchful not to forfeit it by his own carelessness.—*Anon.*

The human soul seeks in the Church of God something more than a reed shaken with the wind; something more than a man clothed in soft raiment; even something more than an intellectually gifted prophet. It seeks that felt but indescribable touch of a higher world which lifts it above the trivialities of this; it seeks a temple, the threshold of which it may cross, but whose sanctuary lies within the Bosom of the Infinite; it seeks a life, the divine pulsations of which it knows to issue from an invisible Heart; above all, it seeks whatever will lead it most effectually and most intimately to Him—its Lord and God—who alone can satisfy the deep, mysterious yearnings with which He has Himself endowed it.—*Liddon.*

Do you know the blessedness of confiding your every want and every care—your every sorrow and every cross—into the ear of the Saviour? He is the "Wonderful Counsellor." With an exquisitely tender sympathy He can enter into the innermost depths of your need. That need may be great, but the everlasting Arms are beneath it all. Think of Him now, at this moment—the great Angel of the Covenant, with the censer full of much incense, in which are placed your feeblest aspirations, your most burdened sighs—the odor-breathing cloud ascending with acceptance before the Father's throne. The answer may tarry; these your supplications may seem to be kept long on the wing, hovering around the mercy-seat. A gracious God sometimes sees it meet thus to test the faith and patience of His people. He delights to hear the music of their importunate pleadings; to see them undeterred by difficulties, unrepelled by

apparent forgetfulness and neglect. But He *will* come at last; the pent-up fountain of love and mercy will in His own good time be heard, "Be it unto thee according to thy word."—*The Words of Jesus.*

### MODERN METHODS OF PROMOTION.

WHILE the telegraph and the telephone can prevent speculations like the South Sea Bubble in a great measure, for such schemes were greatly aided by a lack of general dissemination of intelligence, and this lack is supplied by their quick interchange of knowledge, they bring their own peculiar peril, for they are examples of what profit may be reaped from discovery in the world of science. The commercial enterprises of the world have been brought within reach of the many by the telegraph and telephone. They no longer belong to the few, while the successful working of the field of science is still confined to a minority and the general public; even the cultivated people are greatly ignorant of the approaches to the New El Dorado. No bogus land scheme or salted mining enterprise can be kept in existence to-day for a long period; but the Keely motor, with its etheric vibrations and its pseudo-molecular motions, was limited in activity only by the life of the promotor. Instead of the alchemists we have the seekers after power, which costs nothing, and in the train of the honest inventor there are unscrupulous promotors ready to capitalize any remarkable new fact or discovery which attracts public attention.—*From South Sea Bubbles in Science, by PROF. JOHN TROWBRIDGE, of Harvard University, in Appletons' Popular Science Monthly for February.*

If YOU twist or sprain an ankle, the best treatment before consulting a doctor is to put it at once into the hottest water you can bear, adding more to keep the heat up. Leave it half an hour in the hot water, then rub it well with vaseline or any other oil, and bandage it tightly with a strip of cotton or flannel about two yards long and two inches wide. In rubbing, rub *upwards*, not toward the toes. Keep the foot up as much as possible, since rest is one of the best cures for a sprain.

THE cheap editions of good books are often worth preserving. A very serviceable and pretty cover for a paper bound volume can be made of denim. Cut two pieces of pasteboard just the size of the book, and paste them over the outside of the paper cover. Now cut a strip of denim plain or figured, large enough to bind the book, with an edge to turn in. Gum this tightly over the pasteboard covers, turning in a little strip at the back of the binding, and glueing firmly. Turn in the edges neatly, making the corners fold evenly by cutting a diagonal slit. Now paste the inside leaf of the book (next the old paper cover) neatly to the inside of your denim cover, and the whole will make a firm, durable binding.

OCULISTS, says *Harper's Bazaar*, warn us that we may not use our eyes before breakfast, as the strain on the optic nerve will seriously affect the sight when the stomach is empty. Unless one has unusually strong eyes, one must not read when one is extremely weary. Exhaustion and fatigue affect all the nerves of the body, and the optic nerve is so sensitive that it should receive particular consideration. Nor should one ever be guilty of the carelessness of reading or writing facing a window. This, too, is a cruel strain on the sight. Washing the eyes night and morning in water as hot as it can be borne is a wonderful tonic for those useful servants which are so easily injured. When we consider how we neglect their welfare by using them by fading daylight or insufficient artificial light, by forcing them to do work when they are weary, and by denying them the rest for which they long, we have cause to wonder, not that they sometimes become mutinous and refuse to fulfil our demands, but that they are ever faithful in our service. They will, as a rule, be as good to us as we are to them.

CARROLL D. WRIGHT, Commissioner of Labor, says:

The Boston Women's Educational and Industrial Union is an organization from which emanates the broadest and most typical work of woman. It is unsectarian. Its well-stocked reading-room and parlors are open at all times. It provides classes in twenty different subjects, and varied lectures and entertainments. It secures wages unjustly held from working-women. It investigates advertisements offering work to be done at home, and if fraudulent, women are publicly warned. It procures situations for the unemployed, and sells on commission the proceeds of women's industry. It has opened a lunch-room where a girl may eat and where a varied bill of fare may be had at moderate prices. The Union has been active in securing the appointment of police-matrons in cities. It distributes a circular setting forth the main features of the law regarding agreement for wages, a week's trial, giving notice of intention to leave or dismiss, forfeiture of wages, breakage of articles, compromise concerning wages, the poor debtor process, hiring of rooms and detention of trunks. One of its attorneys makes a specialty of looking up titles to furniture, where a woman hires a house and buys the furniture in it, not knowing whether it be mortgaged or bought on the instalment plan, and so not actually belonging to the seller. It has exerted an influence far beyond its own city, and other cities have formed similar organizations.

## Church Calendar.

March	1—Thursday (Violet).
"	2—Friday. Fast.
"	4—1st Sunday in Lent (Violet).
"	7—Wednesday. Ember Day. Fast.
"	9—Friday. Ember Day. Fast.
"	10—Saturday. Ember Day. Fast.
"	11—2nd Sunday in Lent (Violet).
"	16—Friday. Fast.
"	18—3d Sunday in Lent (Violet).
"	23—Friday. Fast.
"	24—Saturday. Fast (White at Evening).
"	25—4th Sunday in Lent. Annunciation B. V. M. (White).
"	30—Friday. Fast.

## Personal Mention.

THE REV. W. G. BLOSSOM has accepted a curacy at St. James' Church, Chicago. Address 130 Rush St., Chicago, Ill.

THE REV. DWIGHT GALLOUPE has entered upon the rectorship of St. Paul's Church, Newark, N. J.

THE REV. J. C. JETTER, late of St. Thomas' mission, Milwaukee, is now in charge of Trinity Church, Berlin, Wis., in the Diocese of Fond-du-Lac.

THE notice that the Rev. J. M. V. KING had taken charge of Holy Trinity Church, Manistee, Mich., is incorrect.

THE REV. CHRISTOPHER W. KNAUFF has been appointed priest-in-charge (during a vacancy) of St. Paul's Church, Brooklyn, N. Y.

THE REV. DAVID B. MATTHEWS, who has been officiating at Bernardsville, N. J., has accepted the rectorship of St. John's Church, West Hoboken, N. J., to take effect April 1st.

THE address of the Rev. G. H. PURDY is changed from Trumansburg, N. Y., Diocese of Central New York, to Warrensburg, N. Y., Diocese of Albany.

THE address of the Rev. J. C. QUINN, D.D., formerly of Winn, Maine, is changed to Pittsfield, Ill.

THE REV. C. W. ROBINSON is to be addressed at 717 Catharine St., Philadelphia, Pa.

THE REV. HARRY THOMPSON, who resigned his parish of St. Matthew's, Kenosha, Wis., to take effect September 30th, has now asked his vestry to release him at Easter, owing to increasing disability.

THE REV. DR. WILLIAM COPLEY WINSLOW, of Boston, has just been elected honorary corresponding member of the North Carolina Historical Society, "in recognition of his high character, learning, and reputation."

### ORDINATION.

#### PRIESTS.

TOKYO, Feb. 4. The Rev. J. K. BAN, by the Bishop of Tokyo.

#### DIED.

CHAPIN.—At Kent, Conn., on Monday, Feb. 19th, 1900, at the residence of her daughter, Mrs. Edward J. Ingersoll, SOPHIA JACKSON, widow of Dr. Reuben S. CHAPIN, late of New York City.

CUNNINGHAM.—Died in Chicago, Ill., Sunday morning, March 11th, 1900, ANN MARY CUNNINGHAM, of Nashville, Tennessee, widow of George W. Cunningham, Esq., and mother of Mrs. Thomas F. Gallor, wife of the Bishop of Tennessee.

"Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee."

DOUBLEDAY.—At his late residence, 111 East Sixteenth Street, New York City, on Sunday night, March 4th, 1900, after a prolonged illness, WILLIAM EDWARDS DOUBLEDAY, in the 77th year of his age.

HUGGINS.—At Portland, Oregon, March 8th, 1900, entered into Eternal Life, NATHANAEL, youngest son of Charles N. and Edith Chandler HUGGINS.

"Of such is the kingdom of Heaven."

### APPEALS.

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

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

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

The amount required to meet all appropriations for this work to the end of the fiscal year, September 1, 1900, is \$630,000. For this sum the Board of Managers must depend upon the voluntary offerings of the members of the Church. Additional workers, both men and women, are constantly needed to meet the increasing demands of the work (both at home and abroad).

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

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

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

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

### MISCELLANEOUS.

A YOUNG priest, now in charge of a city parish, wishes to communicate with vestries desiring a rector. Best references. Address, "Activity," care THE LIVING CHURCH.

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

WANTED, for the Fall, position of responsibility in a girl's school; principal, preceptress, or teacher. Large experience and the best of references offered. Address S., care THE LIVING CHURCH.

COMMUNION WAFERS 20 cts. per hundred; Priests' 1 ct. each; Marked Sheets 2 cts. Miss A. G. Bloomer, 229 Railroad Ave., Mt. Vernon, N. Y.

### BOOKS RECEIVED.

Funk & Wagnalls Co.

*The Domestic Blunders of Women.* By a mere man. \$1.00.

Methuen & Co., London.

*Evolution.* By Frank B. Jevons, M.A., D. Litt. 3s. 6d.

E. & J. B. YOUNG & CO.

*The Spiritual Life in the Seven Last Words.*

Addresses on the Words of Our Lord from the Cross. By the Rev. Alfred G. Mortimer, D.D.

Harper & Bros. (Through Des Forges & Co., Milwaukee).

*The Professor.* By Charlotte Bronte. (Carrer Bell) and Poems by Charlotte, Emily and Anne Bronte and the Rev. Patrick Bronte, etc. With an Introduction by Mrs. Humphry Ward. \$1.75.

*The Northwest Under Three Flags.* 1635-1796. By Charles Moore.

The Macmillan Co. (Through Des Forges & Co., Milwaukee).

*The Rise of the New Testament.* By David Saville Muzzey, B.D. \$1.25.

*A Short History of the Church in Great Britain.* By the Rev. William Holden Hutton, B.D. \$1.00.

*The Criminal.* His Personnel and Environment. A Scientific Study. By August Drahms. With an Introduction by Cesare Lombroso. \$2.00.

*Five Great Oxford Leaders.* Keble, Newman, Pusey, Liddon, and Church. By the Rev. Aug. B. Donaldson, M.A. \$1.75.

E. & J. B. Young & Co.

*The Private Devotions of Lancelot Andrewes, Bishop of Winchester.* Newly done into English from the recently discovered Autographs given by Andrewes to Laud. By Peter Goldsmith Medd, M.A.

Houghton, Mifflin & Co.

*Charles Sumner.* By Moorfield Storey. American Statesman Series. \$1.25.

Advance Pub. Co., Chicago.

*Under Orders.* Not His Own Master. By Mrs. G. S. Reaney. Paper, 25cts. Cloth, 75 cts.

### PAMPHLETS RECEIVED.

*Sermon By the Rt. Rev. Lewis William Burton, D.D., Bishop of Lexington.* Preached at the Consecration of the Rt. Rev. William Loyal Gravatt, Bishop Coadjutor of West Virginia.

*The Shorter Life of D. L. Moody.* Vol. I. By Paul Dwight Moody and Arthur Percy Fitt. Chicago: The Bible Institute Colportage Association.

## The Church at Work.

### ARKANSAS.

#### Progress at Van Buren—The Bishop.

THE parishioners of Trinity Church, Van Buren, the Rev. Joshua B. Whaling, rector, have lately purchased a beautiful new rectory. They paid \$1,500 in cash, and gave the old rectory as part payment. The new rectory is on a lot 75×100 feet, and is a building of eight rooms, a bath room, porches, halls, etc., and is one of the finest rectories in the diocese. The people feel thankful that they had the opportunity of getting such a nice rectory so cheap. The church at Van Buren is following the example of the churches at Little Rock, Morrilton, and Pine Bluff, in organizing a chorus vested choir. There are thirty voices in the new choir, which will appear vested for the first time next Easter Day. The Ven Archdeacon Webber will hold a mission at Van Buren the first week in April.

BISHOP BROWN is still East, and will not return until after Easter, all of his Lenten appointments having been cancelled. Rumor has it that the Bishop is getting out another edition of his book, or is compiling a new one.

### CHICAGO.

#### Western Springs—Bishop Anderson—Mid-day Services—Church of the Ascension.

ON THE first Sunday in Lent the Bishop made a visitation of the mission of All Saints', Western Springs, where a seminarian is doing excellent work, which is so satisfactory that Mr. F. W. Barker was at once given the additional charge of St. John's Mission, Clybourn Avenue, holding service at the one in the morning, at the other in the evening. On the following Saturday the Bishop left for a five or six weeks' stay in the South, via New Orleans, not intending to return to Chicago until after Easter.

THE Bishop Coadjutor dedicated on Thursday of last week the new chapel of the Sisters of St. Mary, adjoining the Cathedral. On Sunday last he preached in the morning at St.

James' and confirmed a class of 16, presented by the rector, the Rev. J. S. Stone, D.D., whose welcome of the new Bishop to the "mother church" of the diocese, and introduction to the congregation, was not only most cordial, and indicative of sterling loyalty to the Church, but was concluded in language which made both doubly pleasing and efficacious. The impression made by this most recently consecrated Bishop was a very happy one; his address to those upon whom he had just laid hands being considered by those who heard it as admirable in the extreme.

THE Mid-day Lenten services, conducted at the beginning of this week by the Rev. C. Scadding, have changed character, in that in place of the usual address, special united prayer is offered in response to solicitations deposited in the "Request box" every day at noon. The examples given below illustrate the general character of the requests. After prayer for the Church Catholic, for those "without," for "unity," there are read aloud the following: A mother asks united prayer for a wayward daughter; a wife for an agnostic husband; a widow for an intemperate son; and so on. The requests on Monday were about eight in number. All kneeling, simultaneous silent, and then united prayer is offered as each request is read. Seldom does one witness such earnestness in a mixed assemblage as that exhibited on the occasion.

AT THE Church of the Ascension, the Rev. E. A. Larrabee is being assisted by the Rev. George Taylor Griffith. The Bishop Coadjutor was present on Sunday afternoon last, and confirmed a class of twenty-five, four being presented by the Rev. F. Du Moulin, of St. Peter's, Lake View.

#### CONNECTICUT.

**New Organ—Fairfield Clerical Association—Missionary Meeting.**

A NEW organ will shortly be erected in Trinity Church, Norwich, as a gift of Mr. Calvin L. Rawson, who has contributed \$2,000 for this purpose. Mr. Rawson has also made a gift for the purchase of a new white altar cloth and dossal, which will first be used on Easter Day. This parish will celebrate its semi-centennial on May 22nd.

THE monthly gathering of the Fairfield Clerical Association took place at Trinity Church, Bridgeport, Monday, March 12th. Holy Communion was celebrated at 10:30 by the rector, the Rev. Louis N. Booth, and at the close, the clergy met in the Sunday School room to hear an essay by the Rev. N. Ellsworth Cornwall, rector of Christ Church, Stratford, on "The Value of Names." The essay started an interesting discussion upon the right title for the Church. "Protestant Episcopal" was found to have few friends. "The Church in the United States of America" met with the most approval.

A MISSIONARY meeting under the auspices of the Woman's Auxiliary was held Tuesday, March 13th, at Christ Church, Bridgeport. Archdeacon Louis N. Booth presided, and introduced as the final speaker the Rev. Dr. Guilbert, rector of Trinity Church, Southport. Bishop William Montgomery Brown, of Arkansas, followed and made a forcible plea for sympathy and practical aid in connection with the work in his hitherto little-considered diocese. No doubt the Bishop's argument is correct; the South has a strong claim upon the wealthy dioceses of the East, as has the West. Arkansas has received no special, has had no sentiment awakened concerning its needs, and to-day is far behind, simply because the attention of the wealthy parishes has been directed to other sections of the country.

#### EAST CAROLINA.

**Mr. Joyner's Work.**

ON THE Second Sunday in Lent, the Rev. Francis Joyner, the typical missionary of the

diocese, visited the parishes in Wilmington, speaking at St. James' in the morning, at St. John's in the afternoon, and at St. Paul's at night. The object of this good missionary's visit to our city was to acquaint our people with the extent and scope of his work, its success, its growth, and the needs of its further prosecution. An epitome of Mr. Joyner's message to our people may be of interest to all who are working and praying for the spread of Christ's kingdom on earth. Excepting Washington, N. C., his work practically includes all of Beaufort county north of the Pamlico river. His field is about twenty miles square, and is without a railroad. In January, 1892, Mr. Joyner assumed charge of Zion parish, which then had 92 communicants. It now has 162. In the fall of 1892, Mr. Joyner took charge of St. Thomas', Bath, N. C., the old, historic church of the state. Here the communicants have doubled under his faithful ministry. At Gatesville, a little village between Bath and Zion parish, this faithful missionary has built a nice new church, which was consecrated last summer at the Bishop's regular episcopal visitation; and at Pinetown, where there is a lumber company, he is building a new

church. The president of this lumber company, while not a Churchman, has kindly given the lot and the lumber for the new church. Besides these places, Mr. Joyner has within his field five "schoolhouse missions," as he calls them; and brief services and instructions are given in private homes, following the ancient apostolic custom. It is impossible for the missionary to do all this work alone, so he has associated with himself a consecrated layman, who acts as lay reader, teacher, catechist, etc. Splendid use could be made of another clergyman—priest or deacon—if the means of his support could be provided. In Zion parish there is a parish school where the Prayer Book and Bible are used as text-books. The people in the community are poor, able to pay but little for the education of their children. Indeed, many of the children are even provided with clothing. The school is a physical and spiritual blessing to the whole community. The children of the school go into their respective homes as little missionaries to their parents. They go home and try to explain what they have been taught about the Prayer Book, the Bible, and the Church; and they explain the services in the Prayer Book as best they can;

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they tell their parents that everything in the Creed is taught in the Bible. And what is the result? Many of those sectarians are won to the Church. One poor old woman walked four miles to get the missionary to mark the places in her Bible where the truth of the Creed was taught; and a father brought his baby in his arms for five or six miles to have it baptized, leaving wife and mother at home sick in bed. There are 70 people in the Zion parish school now, and the house is not large enough to accommodate all who wish to come. Mr. Joyner hopes to enlarge the schoolhouse during the summer vacation. The people at Bath are also begging for a parish school. They could partially support it, but not entirely. The good missionary is willing to undertake the superintendence of the two schools; but the trouble is, he lacks the means with which to pay teachers.

Mr. Joyner says what he is doing in Beauford county can be done elsewhere in this diocese and in other dioceses; that the people need only to be taught what the Church is, and that they are ready and willing to know and accept the truth.

#### FOND DU LAC.

##### New Organ—Indian Women—St. Patrick's Day at Oconto.

A NEW organ is being built by the Kimball Co., of Chicago, for the Cathedral, which will cost when completed about \$4,000. On the Third Sunday in Lent, Gaul's Passion service was rendered at the Cathedral.

A LARGE class of Indian women of the Oneida tribe are being instructed by Sister Catherine, of the Order of the Holy Nativity, in lace-making. They have shown great proficiency, and samples of their work are to be sent to the World's Fair.

THE Feast of St. Patrick was specially observed in St. Mark's parish, Oconto, the Rev. P. Gavan Duffy, vicar. The Bishop of the Diocese, in sanctioning the services for the Feast and granting a dispensation for the social observance, also addressed the following letter to the parish priest, which is of interest:

"I am pleased to sanction your keeping, by a special mass and service, St. Patrick's Day. All the Saints of the undivided Church belong to the same Holy, Catholic, Apostolic Church, as ourselves. They are one with us and we are one with them in faith and practice and worship of our Lord. Were they visibly to visit us they would find the same holy Creed recited, the same holy Sacrifice offered, the same Blessed Presence on our altars they had and loved. Of different nationalities, and loving their own peoples and countries, they were all one in the Lord. Just as our German people revere St. Boniface, and our Swedes St. Olaf, so very rightly both Irish and English should love St. Patrick.

"You have my sanction for keeping his Feast, and I hereby give my Episcopal Dispensation to those of your people who have asked for the same, to attend the social festivities of the day. May Blessed Saint Patrick, who by birth was an Englishman and by labors an Irishman, be a peace-maker and a bond of union between the nations, and by his intercessions bring a divine blessing on them both.

†CHARLES CHAPMAN GRAFTON,  
Bishop of Fond du Lac.

"March 12th, 1900."

#### GEORGIA.

##### Brunswick—Americus—New Churches—Atlanta

THE Rev. Louis C. Birch is now in charge of St. Mark's Church, Brunswick, which was made vacant by the death of the rector, Rev. Henry E. Lucas, on Feb. 3d. Mr. Lucas was one of the oldest and most revered of the diocesan clergy, and had been rector of this

parish for twenty-three years past. He was at his post through business depressions, cyclone, yellow fever, fire and tidal wave—all of which had at various times affected his people. Mr. Lucas died after the omission of but one Sunday's services, honored and beloved by all. His remains were laid to rest just outside the chancel of the church.

THE Bishop has set apart a group of Missions, including Cordele, Tifton, and Vienna, to be administered in connection with Calvary Church, Americus. The Rev. T. C. Tupper, D.D., has been elected rector of the latter parish, and will remove shortly to that city.

NEW churches are in process of erection at Quitman, Douglas, Sandersville, and Barnesville, and will shortly be commenced, it is hoped, at Darien and Meldrim.

AT ST. LUKE'S Church, Atlanta, where the Rev. C. A. Jessup has recently resigned the rectorship, owing to ill health, the services will be supplied temporarily by the Rev. J. E. Walton, of Detroit, with assistance from the Rev. Messrs. Burry and Bradley.

AT THE Cathedral noonday services, addresses are delivered during Lent by the Bishop, the Dean, Archdeacon Walton, the Rev. H. B. Dean, and the Rev. Messrs. Ambler and Bradley.

#### INDIANA.

##### New Church at Princeton.

A CHURCH has been erected for the mission at Princeton, and was recently opened by Bishop Francis.

#### IOWA.

##### Church Re-opened at LeMars.

THE church at Le Mars, which has been closed for several months, will now be re-opened, having been repaired and improved. The opening service will be held on next Sunday, by the Rev. H. C. Goodman.

#### KANSAS.

##### The Bishop—New Churches—Winfield—Irving—Arkansas City.

THE Bishop returned on Saturday to the southern part of the diocese to take up his visitations. He travelled 1600 miles to be present at the funeral of his friend and fellow seminarian, Bishop Gilbert, and speaks of him as having been to the Church a courageous, aggressive, able, yet humble, apostle of the Lord Jesus Christ.

CHURCH building is under consideration, and subscriptions are being solicited at McPherson, Iola, and Cedar Vale. The new church at Eureka is awaiting consecration.

NEXT to the Cathedral, the parish at Winfield, though small, gave the largest amount last year for the Children's Lenten offering, and they are working for the same position this year. Fourteen were presented for Con-

firmation to the Bishop at a late visitation, and one received from the Church of Rome.

THE Bishop found in the little mission at Irving an excellent work under a lay reader. There was a congregation on a Monday night of 100, when 5 were baptized, 3 confirmed, and two others received from the Church of Rome. The next morning, a week day, thirty were present, and the Holy Communion was administered.

AT ARKANSAS CITY, under the new rector, the Rev. J. C. Ferrick, there is a growing interest in the Woman's Auxiliary, which enrolls 40 members. The Sunday School has grown from a small one to 90 members. The rector, although a short time in the parish, has been permitted to present 13 candidates to the Bishop for Confirmation.

#### LONG ISLAND.

##### Standing Committee—New Church Proposed at Hicksville.

AT A meeting of the Standing Committee of the Diocese of Long Island, held on March 5th, Mr. Wilhelmus Mynderse was elected to fill the vacancy caused by the death of the late Mr. Augustus Rapelye, and the Rev. Arthur B. Kinsolving was elected Secretary of the Committee.

All communications intended for this Committee are requested to be sent hereafter to Mr. Kinsolving, 326 Clinton St., Brooklyn, N. Y.

IT IS expected that a church will be erected at Hicksville during the coming summer, for the parish of Holy Trinity. The Rev. Joseph P. Smythe, Jr., is in charge.

#### MASSACHUSETTS.

##### Bishop Codman—New Church at Attleboro'—New Organ.

BISHOP CODMAN visited his old parish, St. John's, Roxbury, and confirmed a class of thirty-seven. There were in the chancel the Rev. Messrs. C. T. Whittemore, C. J. Ketchum, and S. P. Delaney. In the course of his sermon the Bishop described the missionary work of Maine. He said there were many people there who have never been taught to observe God's teachings. Many children have been stolen away from the mother Church. I tell them the Episcopal Church is the mother Church, and that the mother likes to bring them up to be good members of the family, and also tell them if they want to be good they must come and be confirmed and grow strong. Then it teaches them to come to their communion. As I go forth in the mission fields of Maine to give them the message I have given you, I want your prayers. I want you to feel there is a certain bond between us, and that we will be bonded together for many years to come, and that the bond will grow stronger.

THE style of All Saints' Church to be erected at Attleboro' will be that of an old

## But One Standard of Quality.



There are three distinct types of Singer sewing-machines for family use, but there is only one standard of quality—THE BEST. There is a wide range of prices, depending on the style of cabinet work and ornamentation, but whether the price be the lowest or the highest, the working quality of the machine is the same and has been fully tested before leaving the factory.

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OFFICES IN EVERY CITY IN THE WORLD.

English abbey. The church will seat two hundred and seventy-five and will be in the form of a cross, with seats in the transepts. There are choir stalls to accommodate thirty choristers. The altar will have an ambulatory in the rear. The church will front on County Street, and will be built of wood with a stone tower. The rectory will be at the rear, with the parish house in the centre between the church and the rectory, and a courtyard in front.

BISHOP LAWRENCE has presented a handsome copy of the *Altar Service* to St. Matthew's Church, South Boston.

A NEW organ has been placed in St. Mary's Church, Newton, Lower Falls. It is the gift of the members of the parish. The old organ, which has been in use since 1848, was played for the last time two weeks ago, when many old hymns were played upon it, and an appropriate sermon upon parting with the old instrument was delivered by the rector, the Rev. H. U. Monro.

#### MINNESOTA.

Letter from Bishop Whipple—Church Club Lectures—Memorial Services—Bishop Edsall—Dr. Rhodes—Semi-Centennial of Christ Church, St. Paul.

BISHOP WHIPPLE has addressed the following letter to the Diocese:

"SAN JUAN, Puerto Rico, March 3d, 1900. To the Clergy and Laity of the Diocese of Minnesota:

"I have just received the sad news of the death of Bishop Gilbert. For more than twenty-five years he has been as my own son, and God knows how I loved him. I have watched the development of his mind and heart with the joy of a father, and for more than thirteen years he has been my right hand in the administration of the diocese. As I look back upon the past, in all our relations I have not a memory that I would blot. He entered into all of my plans along the lines which have made Minnesota so blessed a field for the work of the Church.

"The week before I left home I heard that Bishop Gilbert was ill. I wrote him a letter of tender sympathy, expressing my anxiety, and received in reply a cheerful letter saying he was quite well, and was spending a few weeks in New York for rest. It relieved my mind entirely, and I accepted this mission to Puerto Rico in the interest of the Church.

"I have no words to express the overwhelming sorrow at this loss. Our Heavenly Father cannot do wrong to His children. He alone can comfort our hearts and overrule this Providence for the good of His Church. I ask your united prayers for the Diocese and myself.

"Praying God to bless you, I am, with the deepest love and sympathy in our bereavement,

"Yours faithfully,

"H. B. WHIPPLE,

"Bishop of Minnesota."

THE attendance at the first of the series of Church Club Lectures was quite large, and the lecture by the Rev. Dr. Lloyd on "Church Extension" was greatly appreciated. The second of the series was omitted owing to a death in the family of the lecturer, the Rev. Dean Hodges. In Minneapolis, a memorial service for the late Bishop Gilbert was given in its place at Gethsemane Church, conducted by the rector, the Rev. Dr. Faude. The choir rendered a selection of appropriate music in a very effective manner.

THE purple pall used at Bishop Gilbert's funeral belonged to St. Clement's Church, and was given, amongst the other furnishings, by the foundress of the church, the late Mrs. Eaton, of New York City. The pall has since been draped, and will hang for thirty days in St. Clement's Church. The Masonic Lodge to which the late Bishop belonged has also been draped in mourning for thirty days. The Chamber of Commerce passed and ordered to

be spread upon the minutes of their books, a series of appropriate resolutions in relation to the Bishop's life, influence, and death. The Junior Chapter of the Brotherhood of St. Andrew, Christ Church, also drafted a set of resolutions in memory of Bishop Gilbert.

As Bishop Gilbert was connected with various secular and fraternal organizations, the clergy have decided to hold in the "House of Hope" Presbyterian church, a public memorial service Monday evening. By this arrangement, non-episcopal ministers and laymen will have an opportunity for paying a loving tribute to their departed friend.

BISHOP EDSALL, of North Dakota, has consented to take the episcopal visitations and spiritual oversight of the diocese until relieved.

THE Rev. Dudley W. Rhodes, D.D., rector of St. John's Church, has notified the vestry that his resignation to take effect at Easter on account of ill health, is final, thereby leaving them no alternative but to accept.

CHRIST CHURCH will celebrate its semi-centennial next June, about the time the Diocesan Council meets there for the election of a Bishop Coadjutor; and in all probability the request for a division of the diocese will come up also. Strenuous efforts are being made to lift a \$20,000 debt overhanging Christ Church. It is expected this sum will be forthcoming on Easter Day. A conditional \$5,000 subscription has been promised by one individual, \$8,000 by prominent Churchmen of the parish. The ladies promise to raise \$2,000. Outsiders who have received spiritual benefits in times past at this old, historic church, can contribute to this grand work through the rector, the Rev. C. D. Andrews.

Christ Church must be classed as a downtown church to-day, and the congregation is largely transient. Nevertheless, it is doing a grand work. The appointments are complete, including the finest guild room in the Northwest attached to the church. They are thus enabled to carry on Church work on an extensive scale. They have a fine vested choir, large Sunday School, and a devoted rector. When relieved of this debt burden, great possibilities for the future will thus ensue.

#### MISSISSIPPI.

Memorial Window at Grenada.

A MEMORIAL window has been placed in the chancel of All Saints' Church, Grenada, in memory of the late Bishop Green. The window was unveiled with a special service on Tuesday, February 27th. The Rev. J. B. Fitzpatrick preached the sermon. The window represents our Blessed Lord in sitting posture, teaching. About Him are grouped four figures, representing different classes of men. The Window is the gift of the Woman's Guild of Grenada, and the design was selected by the Very Rev. Stephen H. Green, dean of the Cathedral at Memphis, a son of the late Bishop.

#### NEBRASKA.

St. Mary's, Blair—Omaha Items.

AT ST. MARY'S parish, Blair, it is hoped the church may soon be enlarged, and a decent chancel erected. Bishop Williams lately visited the parish and administered Confirmation.

ST. MATTHIAS' Parish, Omaha, Rev. Dr. Reilly rector, has just been visited by Bishop Williams, who confirmed a class of adults, the third class presented by the rector in the past twelve months. This, the youngest parish in the diocese, is showing signs of remarkable vigor and activity. The congregations are steadily growing and the number of families connected with the parish has been increased by twenty-five per cent during the past year. Its first year of parochial life will close with a balance in the treasury,

# Mellin's Food

is to be used with fresh milk

# Mellin's Food

is a real substitute for mother's milk

after paying off one-third of the legacy of debt from St. Matthias' mission and increasing the rector's salary by \$300.

THE quarterly meeting of the Nebraska Woman's Auxiliary was held in the Cathedral, Omaha, on March 6th, and was presided over by Mrs. Campbell Fair. Addresses were delivered by Bishop Williams, the Rev. I. P. Johnson, priest-in-charge of St. Martin's, South Omaha, and the Rev. Dr. Reilly, rector of St. Matthias', Omaha.

#### NEW YORK.

Music at All Angels'—Mr. Brockway's Lectures—Burial at Grace Church—The Philippines—Missions—Retirement of Rev. Guy L. Wallis.

ON SUNDAY afternoon, March 10th, the services at All Angel's Church progressed with some difficulties. After the *Magnificat* had been rendered, the organ suddenly became out of order, and persisted in sounding one continuous note during a considerable part of the lesson. The organist, Mr. Lacey Baker, finally quieted the organ and abandoned it for the rest of the service, taking up the music from that point with the vested choir, without accompaniment. The musical success of the service thus rendered is a great tribute to the quality of the choir.

THE Rev. A. A. Brockway is lecturing again this season for the New York Department of Education.

GRACE CHURCH was filled last Friday upon the occasion of the funeral of Mr. Chas. Coster. Those who filled it were railway officials, financiers, and other men of large

## ANY WEAK PERSON

CAN GAIN STRENGTH ON GRAPE-NUTS.

A member of the Chicago Press Club, Mrs. F. M. Black, 76 26th St., Chicago, says she has obtained so much benefit from Grape-Nuts food that she wishes to offer a voluntary testimonial: "Three months ago I had an illness which reduced me greatly; when convalescent I wanted a great deal to eat, but nothing seemed to satisfy me.

"Very soon after a meal I felt that sense of emptiness, "an aching void," as it were, though really not hungry. The fact is, the food I was then taking was not properly assimilated, and I was improperly nourished, which accounted for my lack of vitality and weak condition, constant exhaustion and inability to gain my flesh.

"I started on Grape-Nuts food, husband laughing good-humoredly at the time. I ate it with cream, and the result was most surprising. After the first dish of it I felt a great satisfaction. I have now been using Grape-Nuts but a week; have gained several pounds, the old gnawing has gone entirely. I retire and sleep well at night, whereas I used to wake in the night and was unable to sleep again until I had taken some sort of food.

"Husband is much surprised at the result, and tried Grape-Nuts himself. He is delighted with the food. With best wishes for the great food and its makers, I am, respectfully yours."

affairs. Mr. Coster was a member of the banking firm of Messrs. J. Pierpont Morgan & Co., where his specialty was the details of railroad financing and reorganization. He died in the prime of life, from pneumonia. He was not in the Grace vestry or other official position there, but was a regular attendant at the services and contributor to the parish work.

CHAPLAIN PIERCE was most hopeful concerning the outlook for Church interests in Manila in the sermon which he preached in Calvary Church on Sunday morning. His special point was that men of affairs in the Philippines, a large proportion of them at any rate, who lead the thought there and who take any interest at all in religious matters, have definitely broken with the Roman Church, and that upon the same lines that men in the United Kingdom and the United States broke with the same Church long ago, and still break with it. His second point was the opportunity of our Church. He spoke of the liturgy which in this case replaces a corrupt and debased one, and expressed the conviction that the Church could succeed as the denominations cannot. He retold the appeal of men in Manila to him to give them the Holy Communion, and of his doing so after looking carefully at all of the conditions, and expressed the belief that if American Churchmen and Churchwomen will but show them a helpful hand, Filipinos will themselves do much toward providing the material part—churches, schools, etc.—of a Catholic Church which many of them welcome as they do American political supremacy.

ON THE third Sunday in Lent, St. Edward the Martyr, the parish of the name in this Diocese observed its seventeenth anniversary. There was a celebration at half-past seven, and at eleven the Rev. Dr. F. M. Clendenin, of St. Peter's, Westchester, preached. St. Edward's is located in a difficult field, and yet its more than six hundred members labor on, attaining a substantial success which is not reached by every parish in the city concerning which much more is heard. The rector is the Rev. Edward Wallace-Neil.

THE Archdeaconry of New York has appointed the Rev. T. M. Sharpe, who is stationed at St. Stephen's, Woodlawn, to be general missionary, and his work will hereafter be at all of the Archdeaconry missions not provided with separate priestly supervision. The Lay Helpers' Association of the Brotherhood has a number of missions under the general control of the Archdeacon, and lay services are maintained at them whenever the general missionary is not present. There are Sunday Schools at each, of course, and one of them has above one hundred and fifty scholars. The missionary will provide for Celebrations as often as possible, and will assist in the canvassing.

THE Rev. Guy L. Wallis, who came to St. Mary the Virgin about the time Father Brown died, and has been much liked by all, has retired, and may go abroad. He was formerly rector of the Nativity, Harlem, before there was consolidated with it the Church of the Redeemer.

#### NORTH CAROLINA.

##### Debt Paid at Scotland Neck.

THE congregation and rector of Trinity Church, Scotland Neck, are rejoicing in the final payment of the debt which has been a burden upon this parish ever since the building of the new church more than ten years ago, and it is now hoped that before many months have passed the Bishop may be able to make an appointment to consecrate the church.

#### OHIO.

##### Lenten Services—Mr. Worthington's Affliction.

THE Rev. Alsop Leffingwell, of Trinity Church, Toledo, preached the third sermon of

the course of United Lenten services, held in St. Paul's Church, Cleveland, on Wednesday evening, March 14th. Bishop Leonard, who was to have preached, was called to New York by the sudden illness of his mother, who died on Saturday, March 10th, of acute pneumonia. Her burial took place on the Wednesday following, from the Church of the Holy Trinity, Brooklyn.

These United Lenten services are proving successful, if a church full of people, the presence in the chancel of nearly every clergyman in the city, hearty responses, and beautiful and inspiring music, are tokens of success.

IN THE Cathedral Chapel, two services are held daily, the members of the staff taking turns in conducting them. A question box has been placed at the door of the chapel, and Dean Williams gives answers to the questions placed there, at one of the services. These pertain to the spiritual life, and to conduct and experience, and are most practical and helpful.

GREAT sympathy has been felt for the family of the Rev. E. W. Worthington, of Grace Church, in the succession of bereavements that have come to them. The death of Dr. Lobdell, the father of Mrs. Worthington, was followed closely by the death of Mr. Worthington's father, and now, by the loss of their lovely daughter, Agnes, in the 16th year of her age. Such an accumulation of sorrows has called forth a spontaneous expression of affection from their parishioners, and a gift from them of substantial help, large in proportion to the ability of the parish, and representing genuine self-sacrifice—a loving deed which will knit more closely than ever the tie that has bound this priest to his people for over twelve years.

#### PENNSYLVANIA.

##### Father Huntington—Lenten Cantata—Clerical Brotherhood—Bequests—Mr. Sheldon's Newspaper—Nippur Excavations—Resignation of Dr. Blanchard.

THE Rev. Father Huntington, O. H. C., preached at matins on Sunday, 11th inst., in St. Clement's Church, Philadelphia, the Rev. G. H. Moffett, rector. The subject of his sermon was "Temptation," and his text, the concluding verse of the Holy Gospel for the Day, St. Matt. xv. 28. In the evening of the same day, Father Huntington preached at St. Mary's Church, West Philadelphia, the Rev. W. W. Steele, rector, at a service under the auspices of the Brotherhood of St. Andrew.

A LENTEN cantata entitled, "Penitence, Pardon and Peace," was rendered in the Church of the Ascension, Philadelphia, Rev. G. Woolsey Hodge, rector, on Sunday afternoon, 11th inst., by a largely augmented choir, under the direction of Howard S. O'Daniel, choirmaster and organist.

(Continued on next page.)

## FRIED ONIONS.

INDIRECTLY CAUSED THE DEATH OF THE  
WORLD'S GREATEST GENERAL.

It is a matter of history that Napoleon was a gourmand, an inordinate lover of the good things of the table, and history further records that his favorite dish was fried onions; his death from cancer of stomach, it is claimed, also was probably caused from his excessive indulgence of this fondness for the odorous vegetable.

The onion is undoubtedly a wholesome article of food, in fact has many medicinal qualities of value, but it would be difficult to find a more indigestible article than fried onions, and to many people they are simply poison, but the onion does not stand alone in this respect. Any article of food that is not thoroughly digested becomes a source of disease and discomfort whether it be fried onions or beef steak.

The reason why any wholesome food is not promptly digested is because the stomach lacks some important element of digestion, some stomachs lack peptone, others are deficient in gastric juice, still others lack Hydrochloric acid.

The one thing necessary to do in any case of poor digestion is to supply those elements of digestion which the stomach lacks, and nothing does this so thoroughly and safely as Stuart's Dyspepsia Tablets.

Dr. Richardson, in writing a thesis on treatment of dyspepsia and indigestion, closes his remarks by saying, "for those suffering from acid dyspepsia, shown by sour, watery risings, or for flatulent dyspepsia shown by gas on stomach, causing heart trouble and difficult breathing, as well as for all other forms of stomach trouble, the safest treatment is to take one or two of Stuart's Dyspepsia Tablets after each meal. I advise them because they contain no harmful drugs, but are composed of valuable digestives, which act promptly upon the food eaten. I never knew a case of indigestion or even chronic dyspepsia which Stuart's Tablets would not reach."

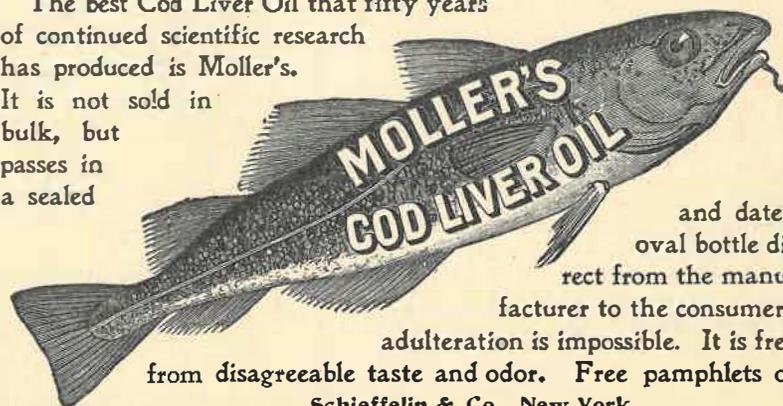
Cheap cathartic medicines claiming to cure dyspepsia and indigestion can have no effect whatever in actively digesting the food, and to call any cathartic medicine a cure for indigestion is a misnomer.

Every druggist in the United States and Canada sells Stuart's Dyspepsia Tablets, and they are not only the safest and most successful but the most scientific of any treatment for indigestion and stomach troubles.

A COPYRIGHT performance of "Philip Strong; or, In His Steps," a play founded on the Rev. Dr. C. M. Sheldon's famous book, has just been given in London. The dramatist's name is not mentioned.

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of continued scientific research  
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passes in  
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oval bottle di-  
rect from the manu-  
facturer to the consumer;  
adulteration is impossible. It is free  
from disagreeable taste and odor. Free pamphlets of  
Schieffelin & Co., New York.

THE choir of the Church of Our Saviour, Jenkintown, Rev. Roberts Coles, rector, on Sunday evening, 11th inst., sang Stainer's "Crucifixion," under the direction of W. Chas. T. Murphy. The soloists were Mr. Chas. J. Graf, baritone, of St. Mark's, Philadelphia; Mr. E. J. Hill, tenor, of All Hallows' Wyncote; and Mr. J. Comfort, basso, of Jenkintown.

THE regular Monday meeting of the Clerical Brotherhood, 12th inst., the topic for discussion was "The Ground of Quakers' Testimony against War," which was opened by the Rev. Joseph R. Moore.

REQUESTS of \$100 each to the Church of the Advent, and St. John's Church, both in the old district of the Northern Liberties, Philadelphia, are contained in the will of Charlotte Reed, probated 13th inst. In the will of Sarah L. Bryant, probated 14th inst., she directs that a legacy of \$500, bequeathed to Mary A. Lansdown, shall revert, upon the latter's death, to All Saints' Church, Moyamensing, Philadelphia.

RESPECTING the Rev. Mr. Sheldon's experiment in editing and publishing a daily paper at Topeka, Kan., many opinions have been expressed by various ministers in Philadelphia. Bishop Whitaker, in discussing the question, is reported to have said: "No matter what the result of Mr. Sheldon's experiment may be, the time is too short for a trial of any practical value. It will not prove that a daily newspaper, managed on such lines, would be a paying venture. In fact, similar attempts in the past have been financial failures. If sufficient capital were made available to make such a venture a permanent addition to journalism, the influence of it would be of great value. To adopt as a guiding policy for every department the editor's interpretation of what Christ would do, is taking a farther step than I have considered in my own views of what a daily newspaper ought to be. Journalism ought to be one of the great moral forces of every community. If I were in a position to dictate the policy of a newspaper, I should readjust, in certain ways, the relative importance of news, omitting much that is printed, suggesting invasion of comparatively neglected fields in some instances. But it is probable that my newspaper would not be the ideal newspaper of a great number of other men with just as high intentions. The comparison between what people want to read, and what they ought to read, is at the root of the question of the betterment of journalism. I am unable to go into details of what I might think best to do in managing a newspaper."

The Rev. Dr. C. Ellis Stevens, rector of old Christ Church, was asked how he would conduct a daily newspaper. His opinion was brief, and very much to the point: "I have not enough experience or knowledge of daily journalism to warrant the discussion of the question."

THE Rev. Dr. John P. Peters, of St. Michael's Church, New York City, sometime Professor of Archaeology in the University of Pennsylvania, on Thursday, 10th inst., delivered the last lecture of the series given under the auspices of the Pennsylvania Society of the Archæological Institute of America, in the Free Museum of Science and Art of the University of Pennsylvania, his subject being "American Excavations at Nippur." Dr. Peters, by his interesting address and a number of fine views, transported his auditor from the snowy landscape of Philadelphia to the sunny plains of Babylonia. He described his first trip down the Euphrates to the site of ancient Nippur. The ruins of this old-time city are covered by enormous mounds, and there the explorers have been penetrating for several years past, the University Museum's exhibit giving some faint idea of what their work has been. Dr. Peters stated that walls of houses were from 6 to 10 feet

thick, while those of the fortress were 45 feet thick. It is hoped that when the lower stratas in these mounds have been reached, records will be found more ancient than any yet discovered in that part of the country.

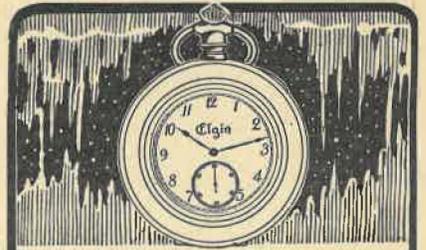
THE Rev. A. S. Crapsey has been delivering some addresses at the noonday Lenten services for business men at St. Stephen's Church, Philadelphia, and large congregations have been in attendance; his address on the 15th inst., was on "Revelation."

THE reverend clergy, members of the C. S. S. S. connected with St. Elizabeth's Church, Philadelphia, have filed remonstrances against all applications for saloon licenses in their neighborhood.

THE Rev. Dr. Joseph N. Blanchard has resigned the rectorship of St. James' Church, Philadelphia, and the vestry have requested him to remain until November 1st. Under the rectorship of Dr. Blanchard, the large and convenient guild-house has been built—only the foundation having been laid prior to 1891—at a cost of about \$70,000. The beautiful tower and costly spire and chime of ten bells have been erected—the gift of one family—at a cost of nearly \$40,000. The chimes have been equipped with an electrical apparatus for ringing them from the chancel. During the ten years of Dr. Blanchard's rectorship, the number of communicants has risen from 575 to 920. In 1894, a communicants' guild was formed of the Confirmation class of that year, and has been increased by subsequent classes till it now numbers from 200 to 300 members, which meets monthly for service and instruction, preparatory to the Communion of the next Sunday. A choir guild of choir-boy communicants has been formed, which meets likewise twice a month, and has a record of 90 per cent attendance of its members at Holy Communion. The Missionary Society of this parish sent away last year 19 boxes valued at \$2,502.54. At the United Offering presented by the Woman's Auxiliary in Washington, 1898, St. James' gave over \$1,760—the banner parish of Pennsylvania and the United States. The present financial condition of the parish is shown by the fact that the report of the accounting warden for the year ending Sept. 30, 1899, gives a cash balance after paying all current expenses (amounting to \$17,991.08) of receipts over expenditures of \$577.19. Every pew in the parish is rented. The Endowment Fund, started in 1894 as a trust fund, has reached, without any special effort being made in that direction, \$13,250.70.

THE second of the Lenten services under the auspices of the Brotherhood of St. Andrew was held on Thursday evening, 15th inst., at the Church of the Evangelist, Philadelphia, the Rev. Dr. H. R. Percival, rector. The preacher was the Rev. Robert A. Tufft, and his subject, "Christian Manliness."

THE Rev. G. W. Mayer has been appointed as minister in charge of Christ Church Mission, Franklinville, Philadelphia.



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**CREAM OF WHEAT**

is susceptible of preparation in many good and healthful ways. Try this one:

Take two cups of warm Cream or Wheat porridge; add one cup of milk, stir until smooth; add one-half cup of sugar; one beaten egg; one table spoon full of butter; one-half cup of raisins; flavor to suit. Bake about 20 minutes.

Ask your grocer to show you the really fine gravures which we issue, any one of which views of northwestern scenery you can have with two packages of Cream of Wheat.

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**SPENCERIAN**

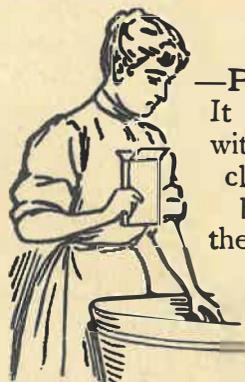


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Washing with Pearline is easiest, quickest and most economical.

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## RHODE ISLAND.

## Tower of St. Stephen's, Providence.

THE parish of St. Stephen's, Providence, celebrated its thirty-eighth anniversary with the pleasant information that the church edifice is at last completed. The final work on the structure was the building of the tower, a task that was begun late last summer and only recently finished. The tower is a decided improvement, and has added much to the appearance of the church. It is located on the southeast corner of the building, where the low-capped tower base stood.

The tower rises fifty-seven feet above the original base, which latter is thirty-six feet in height, rendering a total height of ninety-three feet from the ground. On each side of the tower is a group of three arches.

On the corners of the tower there are pinnacles sixteen-feet in height, and capped with carved finials to correspond with those on the other parts of the building. The background is of gray stone, and the trimmings of brown stone. The top of the main buttress is likewise of brown stone, and also the curtain wall between the buttresses, the parapet wall with battlemented copings at the summit of the tower, and the pinnacles.

The style of the improvement, like that of the architecture of the rest of the church, is Early English. The construction expense was met by a fund collected during the past ten years, especially for the purpose.

## SPRINGFIELD.

PLANS have been drawn for extensive re-modelling of the Church of the Holy Trinity, Danville, of which the Rev. Johannes Rockstroh is rector. There will be a new front to the church, transepts will be added, and the interior re-arranged.

## SACRAMENTO.

## Anniversary at Sacramento.

THE third anniversary of the founding of St. Andrew's Church, Sacramento, was celebrated on March 8th. Bishop Moreland was present at the service and preached the sermon from the text: "Enoch walked with God, and he was not, for God took him." The mission is in charge of the Rev. A. N. George, who has the cure in addition to that of the church at Chico. It is hoped that a church edifice may be erected during the present year.

## SOUTHERN VIRGINIA.

## Petersburg—Colored Work at Lawrenceville—Norfolk Items.

ST. JOHN'S CHURCH, Petersburg, is rejoicing in having two Sunday Schools, one meeting in the morning and the other in the afternoon. The plan is being tried under the feeling that a larger number of children can thus be secured and brought under the Church's teaching. St. John's has for several months maintained reading and club rooms for men, which are frequented by large numbers, who read papers and magazines and play games. The rooms are located in the midst of the homes of the workingmen and have been made so attractive that they have proved very damaging to the saloons.

THE *Southern Missioner*, which is published in the interests of the St. Paul's Normal School for Colored People, at Lawrenceville, prints, on the first page of its March issue, a map of its property and various holdings, which gives a very clear idea of the Normal School possessions. These cover in the neighborhood of 1,700 acres of exceedingly good land, watered through its centre by a fine stream. The farm, with its various buildings, such as the cottages for residence, schools, male and female, dormitories, and various mechanical offices, make up altogether quite a village. Archdeacon Russell is certainly to be congratulated on the extent of his "Plant." Bishop Randolph will make a

visitation for Confirmation on April 4th, and on May 20th will begin commencement week. The Rev. Dr. McKim, of Epiphany, Washington, D. C., will shortly present the claims of St. Paul's School before the Board of Managers of the Domestic and Foreign Missionary Society in New York, with the hope of having the Society make an annual appropriation of \$500. This is a move in the right direction, and there is no reason why St. Paul's cannot accomplish as great and successful results as Tuskegee, if given a reasonable amount of help.

CHRIST CHURCH, Norfolk, is about to make valuable addition to its property by the erection of a handsome and commodious parish house. The building will be of dimensions that will accommodate not only the large Sunday School of the church, but will also afford ample quarters for both religious and secular gatherings of the congregation and various Church organizations.

THE new pipe organ for St. Luke's Church, Norfolk, has been placed in position. The congregation are to be congratulated on securing such an instrument, said to be one of the finest in the South.

## FOOD RULES COMPLEXION.

MEDICINES OF NO AVAIL WHEN IMPROPER FOOD IS PERSISTED IN.

A young lady whose first name is Blossom, and who was for many years misnamed, but is now properly named, tells some interesting facts about her efforts to clear up her complexion, which in spite of all sorts of medicines and washes, face bleaches, etc., etc., were ineffective, because the root of the difficulty was not removed.

Her own story is interesting. "From childhood up, I, with my sisters and brothers, have been allowed the use of both tea and coffee. After I became a young lady of course it was no more than human that I should wish for a beautiful complexion like several of my companions, but which I did not have. Many different courses were taken to accomplish my end, such as applying face bleach, taking bottles and bottles of clearing medicines, etc., all to no purpose.

"My older sister had learned before me that coffee was the root of the difficulty, and urged me to begin taking hot water. I tried it, but could find little satisfaction in so weak and unpalatable a beverage. While visiting a friend one day, I accepted a cup of coffee (as I supposed), when I noticed that this particular coffee had a hundred per cent better taste than the coffee we had been in the habit of using. Upon inquiring for the receipt of this very interesting beverage, I learned that I had partaken of the noted Postum Cereal Food Coffee.

"I had struck the goal at last. This was the morning beverage that I wanted, and this, it turned out, was the secret of the beautiful complexion of my friend. Of course we immediately commenced using it in our home, and I want to say that to-day not a more healthy, robust family is to be found in the United States, and the fact is attributable to our abandonment of coffee and the use of Postum Cereal Food Coffee." We do not feel disposed to publish the full name of Miss Blossom, but the name can be given to those interested, by letter to the Postum Cereal Co., Ltd., Battle Creek, Mich. The young lady lives in Traverse City, Mich.

It may be of interest to know that many of the young ladies' seminaries throughout the country have discontinued the use of coffee and are using Postum Food Coffee. A letter from Rev. Alex Burr, Secretary of the Seattle, Wash., Young Ladies' Seminary, recites, "We are using Postum Cereal Food Coffee on the table, greatly to the satisfaction of the faculty and a large number of boarding students."

By Victoria V. Clayton,

Widow of the late Henry D. Clayton, Major General  
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President of the University  
of Alabama.

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Old Regime.

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## HOME-SEEKERS' EXCURSIONS

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

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FOOD

TEXAS.

Jefferson—Marshall.

MR. J. W. JONES, son of the Rev. T. Walker Jones, of Marshall, and a student at Sewanee, has been laboring in Jefferson, a town that was at one time strong and prosperous, of about 20,000 inhabitants; but since the building of railroads it has dwindled to about 2,000 to 3,000 people. The Church suffered with the town. Mr. Jones has accomplished good work, in reviving some and leading others to Christ, and on the 14th inst. Bishop Kinsolving visited the church, and confirmed six persons prepared by Mr. Jones. Many years ago, in the palmy days of Jefferson, there was a wealthy lawyer in the town, of the name of Dr. Benners; and when he saw the town losing its grip, and the Church losing its members, he went to the Bishop and said, "Bishop, if you will give me orders, I will devote the balance of my life to the Church here." The Bishop ordained him, and for a few years the noble lawyer-priest maintained services until death called him hence to enjoy the reward of his love. The people of the parish have erected a tablet to his memory which was dedicated and received by the Bishop at his visitation.

AT MARSHALL a new pipe organ has been ordered at a cost of \$1,500. At a recent visitation, the Bishop found the work in excellent condition.

VIRGINIA.

Death of a Priest and his Wife—Bishop Funsten—Mr. Nash Declines—Illness of Rev. Berryman Green.

THE Rev. M. T. Turner, until recently rector of the Church of the Incarnation, Roncerverte, W. Va., died Saturday, March 10th, of typhoid fever in the "Retreat for the Sick," Richmond. Mr. Turner's wife died a few days before, and on the day of her funeral Mr. Turner, who was then very ill, was taken to the "Retreat," and died a few days afterward.

BISHOP FUNSTEN, of the Missionary Jurisdiction of Boise, has been in Richmond, his former home, for a few days, preaching and making addresses in the interest of the Indian work in Western Wyoming and Idaho. Bishop Funsten is appealing not only for means to support the work in his district, but for workers also. The Connecticut Indian Association has just turned over to the Bishop the work at Fort Hall, Idaho.

THE Rev. Preston Nash, who was recently elected City Missionary of Richmond, has decided, after giving the subject much thought, to decline. Mr. Nash has been rector of Christ Church, Richmond, for about ten years, and the pressure brought to bear on him by his people forced him to believe that his duty called him to remain with them.

IN THE absence of a rector, the Rev. Berry Green, rector of Christ Church, Alexandria, officiated at St. Paul's Church, Richmond, on Sunday, March 11th. In the evening as he was preaching, he stopped suddenly, and after a pause of a few minutes, said, "I am unable to continue my sermon," and turned and left the pulpit. The organist began to play for the Offertory, and presently Mr Green swayed backwards and forwards and fainted. Members of the vestry at once carried him out of the chancel, and the congregation was dismissed by Major Stiles. Dr. Tompkins attended Mr. Green, and on recovering he went to Dr. McGuire's residence, and the following morning left for his home, where he has since been lying very ill. Mr. Green had but recently recovered from a severe attack of grippe and his present illness is believed to be due to this.

THE Rev. Nelson P. Dame, rector of Christ Church, Winchester, began a series of mission services in St. Paul's Church, Alexandria, on Wednesday, March 14th, to last 11 days.

WASHINGTON.

Woman's Auxiliary—Quiet Day.

THE regular monthly meeting of the Woman's Auxiliary of the diocese was held in St. John's parish hall on March 6th. Reports from the various parish branches were received, and it was decided to send two general boxes at Easter, one to our mission at Puerto Rico, and the other to a hospital in Virginia. Very gratifying letters were read, expressing warm thanks for an organ sent to Havana, Cuba, through the efforts of the Washington Auxiliary, aided by the Army

and Navy League. An address of remarkable interest was then given by the Rev. J. J. Perry, of Brunswick, Georgia, who told of his ten years' work among the colored people of that city, during which time his congregation has increased from three to about five hundred. Two years ago the church, teachers' house, and school building, were completely wrecked by a cyclone; the work of seven years destroyed in seven minutes; but, undaunted, the missionary has erected new buildings, on which there is necessarily some debt. A contribution to this work was given by the Auxiliary.

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J. A. Gehring, 342 Naghten Street, Columbus, O., afflicted for years with Rheumatism in its worst form, also Pleurisy, Headaches, Dizziness, Stomach Troubles, was cured with three treatments, and says: "My wife finds it a grand remedy for her ills; also for our children. A neighbor cured Scrofula and Bad Blood, after drugs failed." W. L. Brown, Oxford, O., found it better than \$50 worth of drugs. A lady in Rochester, Mrs. F. B. Williams, was cured of woman's ailments after suffering for years, and writes: "It's a God-sent blessing to me worth \$1,000. No woman should be without it." G. M. Lafferty, Covington, Ky., unable to walk, was cured of Rheumatism, Piles, and Kidney Troubles. A prominent citizen of Mt. Healthy, O., Mr. Owen C. Smith, afflicted since childhood, was cured of Catarrh, Asthma, Hay Fever, and writes: "Have sold hundreds of these Cabinets. Every one was delighted." Rev. H. C. Roernaes, Everett, Kan., says: "It's a blessing; made me full of life and vigor. Should be in use in every family." Rev. Baker Smith, D.D., of Fairmont, says: "Your Cabinet rids the body of aches and pains, and, as cleanliness is next to Godliness, it merits high recommendation."

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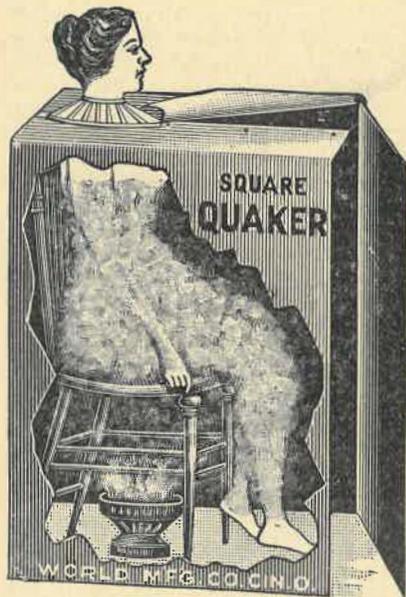
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Congressman John J. Lentz, Rt. Rev. Bishop J. L. Spaulding, Rev. C. M. Keith, Editor *Holiness Advocate*; Prof. Kline, Ottawa University; Edw. Kischert, M. D., University of Pennsylvania; Senator McCarrell, Mrs. Kendricks, Principal Vassar College; Mrs. Senator Douglas, Rev. John A. Ferry, Brooklyn, and a host of our most eminent people use and recommend it.

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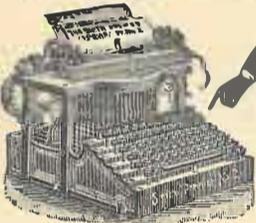
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A QUIET DAY for women will be given by the Bishop at the Pro-Cathedral on March 22d.

**WESTERN MICHIGAN.**  
Windows at East Jordan—Pentwater—Anniversary at Grand Rapids.

Two beautiful memorial windows have been placed in the Church of the Redeemer, East Jordan, by Mr and Mrs. D. C. Loveday. They are memorials of their daughter Maud, who labored so faithfully in this mission. It is hoped that others may follow the good example set by Mr. and Mrs. Loveday.

ST. JAMES' CHURCH, Pentwater, has now for the first time in many years a resident clergyman. For five years services have been held here by the Rev. Woodford P. Law, General Missionary.

WE REGRET that an account of the twenty-fifth anniversary of Grace Church, Grand Rapids, which was celebrated on February 14th and 15th, should have been so long delayed in reaching us. We will now give only the outlines of the event, recognizing that our readers expect news in these columns, and not history. Among the interesting details of the programme were a paper by Mr. Jacob Kleinhaus, senior warden of the parish and chancellor of the diocese, entitled, A Leaf from our History, and addresses by Dr. Collins H. Johnston, on the subject of Our Workers, and by the Hon. Charles R. Sligh on Reminiscences. The Rev. John N. McCormick delivered in person a greeting from St. Mark's, the mother parish. Bishop Gillespie also spoke on the subject of Extended Hands, explaining the opportunities for work in the city.

**CANADA.**

*Diocese of Quebec—*

THE two vacant rural Deaneries in this diocese have been filled by the election of the Rev. A. J. Balfour to be rural dean of Quebec, and the Rev. I. N. Kerr to be rural dean of Gaspé. The Bishop has authorized a prayer of thanksgiving to be used after a victory in the Transvaal. Subscriptions to the Canadian Patriotic fund in Quebec amount to nearly \$1,000 dollars. A conditional offer of \$4,000 has been made by an anonymous giver to the "Hamilton Memorial" fund for additional renovations and improvements of Bishop's College, Lennoxville. The school and col-

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lege have now each a separate and well equipped dining hall.

THE Cathedral, Quebec, has adopted the plan of free seats from the beginning of March. The Bishop preached and celebrated Holy Communion in the Cathedral the Second Sunday in Lent. He arranged to go to Lennoxville to interview candidates for Holy Orders, March 16th.

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