

The Living Church

VOL. XXII.

MILWAUKEE AND CHICAGO, MARCH 31, 1900.

No. 48

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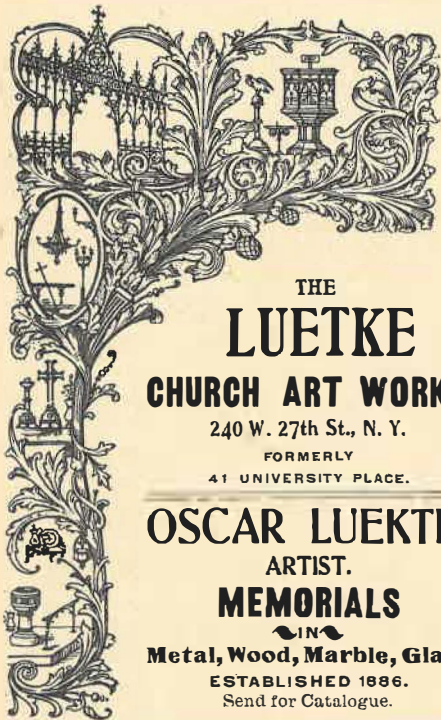
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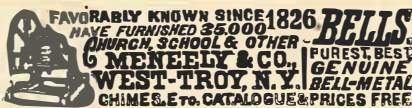
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THE *International Magazine*, of Chicago, which has just reason for being hurt because an Eastern magazine has taken the same name, presents its usual international medley. There is a paper on Spanish Names, which gives much information not generally known, an illustrated chapter on The Congo Free State, and various selected and translated bits of fiction.

THE *International Monthly*, published at Burlington, Vt, began its first number in January, and it is the third number which is now under review. The magazine took the name of *The International*, which is published at Chicago, in a way which we do not consider justifiable, and we feel that the Chicago magazine has a just grievance against it. The new monthly, however, contains excellent matter. The March number includes a discussion of the Southern Question, by Edward P. Clark, of New York, who, notwithstanding his Northern residence, appears to be well informed of the conditions in the South. Professor Trent of the University of the South contributes a careful paper on Some Recent Balzac Literature. There are several other papers as well.

THE *American Journal of Sociology*, published at the University of Chicago Press, always contains good matter, but the current

[Continued on next page.]

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MARCH MAGAZINES.

[Continued from previous page.]

number, in a chapter of Professor John R. Commons's series, entitled *The Church*, is so contrary to the historic facts concerning the rise and growth of the Church, as to largely detract from the value of his work as a whole. The Church is not "an organization which grows up about religious belief in the struggle for existence." It would seem as though historic research would have made such a colossal error impossible to a man of such large ability as Professor Commons. More useful is the discussion of *Population and Wages*, by Antonio Llano, and the second chapter in the *Study of Women Criminals*, by Frances A. Kellor.

The publishers of *Current History*, Boston, announce that that magazine changes with the March number from a quarterly to a monthly, and that the price of single numbers is reduced to 15 cents, the year's subscription remaining at \$1.50 as hitherto. The magazine is of large importance as containing the record of current events in all parts of the world, carefully and accurately stated, making a compendium of large value to all who follow public affairs. The magazine is fully illustrated.

The *People's Monthly*, an *Illustrated Magazine*, of which the first number has just been issued, has, we think, reached the climax of cheapness, the subscription price being fifty cents per year. The initial number, dated for March, contains an interesting paper on *Literary Women of the American Revolution*, a sketch of Nathaniel Hawthorne, as *Revealed in Mosses from an Old Manse*, half a dozen stories, each complete in this number, and other excellent matter of various kinds. Published at Philadelphia.

THE regular visits of *The Living Age* are always welcome, and keep American readers abreast of the thought of foreign countries, by its articles reprinted from foreign magazines.

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FOR HOLY WEEK.

AS HOLY WEEK approaches, we would remind the clergy that a valuable leaflet to distribute is *The Events of Holy Week*. This is published by The Young Churchman Co., at \$2.00 per hundred copies (more or less at the same rate). Giving as it does a harmony of the Gospels for each day of the week, a devout person can readily follow the events, and find the topics most helpful for meditation, even for busy people. They are now widely used, but their more extended use is recommended.

The Living Church

VOL. XXII.

MILWAUKEE AND CHICAGO, MARCH 31, 1900.

No. 48

NEWS AND NOTES

THE failure of the firm of D. Appleton & Company, coming so closely upon the embarrassment of the Harpers, suggests the difficulties under which large publishing houses carry on their work. The public occasionally hear of the enormous sale of some popular work issued from the press. They seldom hear of the thousands of books also published which never pay their expenses. Where one book succeeds, many hundreds, if not thousands, fail. Strangely enough, moreover, there is no advance test of popularity. Why, within the past few years, books so widely differing in every respect as *David Harum*, *Tribby*, *Richard Carvel*, and *In His Steps*, should be the leaders in popular approval, it is impossible to say. No publisher, however experienced, and no book reader, however astute, has ever been able to gauge even approximately, the public whim. The result is that every publishing house has hundreds of thousands of worthless book sheets stored away, and has suffered a loss of a large part of the money sunk in such books. That the publishers of *David Harum* should fail while the sales yet continue as they do, is one of those strange freaks of commercial activity which can hardly be explained. Our sympathy and hopes that light will yet emerge out of darkness, are gladly tendered to the firm which finds itself embarrassed. They are among the largest, and most highly respected of American publishing houses.

THE Loud Bill, on which we made some observations last week, was, by a decisive majority, re-committed, which in plain parlance means that it was killed. No doubt the strong lobby of interested parties is largely responsible for this result, but the fact remains, that if the Bill might be drawn up with a view to considering the actual needs of publishers of papers, there would be a larger probability that sensible men would favor its passage.

WE SINCERELY trust there is no truth in the report which comes from Washington, that a proposition will be made by the United States to the Joint High Commission which is charged with the consideration of difficulties between England and the United States, to exchange an Alaskan port for the right to fortify a Nicaraguan canal. We have heretofore expressed our own opinion that the canal, if built, ought to be absolutely neutral in war as in peace, and that it would be highly injudicious for the United States to charge herself with the necessity of defending it in case of war with another nation. There may be reasons why a strip of the Alaskan coast should be ceded to England to satisfy Canadian claims. Of that we do not at this time express an opinion. If such is the case, the cession ought to be gracefully made by the United States. That, in our opinion, would be loss enough, without coupling with it the far greater loss in every respect which would accrue from the necessity of fortifying the canal. It is hard to tell where the United States would gain by such a combination agreement. It is a pleasure to discover that the Senate has ratified the treaty between the United States and Great Britain, relative to the estates of citizens of one country dying in the other. This treaty will prevent some abuses that have existed in the past, when our diplomatic service has sometimes not been shown in a favorable light.

IT SEEMS incredible that the reports cabled from Bloemfontein can be true, that President Kruger and President Steyn

have each issued proclamations annexing the territory of the other, and it is wholly unlikely that these two leaders in the Boer conflict would take this public means of showing the world that they had had a falling out, even if such had occurred. The report appears to have come direct from the capital named to the *London Times*, but we can only think that the correspondent in the Free State capital is unusually gullible, even for a newspaper correspondent, or else that the pressure from the home office to send special dispatches, was unusually active.

BRITISH military progress in South Africa last week was not great. Colonel Plumer, who had advanced from the northward to within fourteen miles of Mafeking, was suddenly obliged to assume a defensive position, and his advance was stopped by the Boers, after a brisk fight. Colonel Plumer's forces appear to be not very formidable, and no doubt he would at any rate have been obliged to await reinforcements before beginning the attack. General Methuen, whose forces are still to the south of Mafeking, has also been unable to take any active steps looking to the relief of the long-besieged city. Lord Roberts' campaign has not been pressed, and for two weeks he has remained at Bloemfontein. No doubt the necessity of obtaining additional mules for transport, and of resting the animals, as well as the men, is the primary cause of this inactivity, but apparently his northward progress toward the Transvaal must be suspended in order to send reinforcements for a final movement to relieve Mafeking. The latter cannot long be delayed, and must be the next step in the war. Doubtless Methuen from the south and the reinforced troops from Plumer's position on the north, will make a combined attack. In the meantime, the southern portion of the Orange Free State appears to be resuming its normal appearance, and is in British possession, and it is reported that on Monday of this week a movement of British cavalry had been made into the Transvaal, reaching a point eighteen miles north of Christiana. A sensational report of the capture of General Gatacre proved to be not even founded on fact.

KENTUCKY again attracts attention by the sensational trial of the alleged accessories to the assassination of Mr. Goebel. The Republican state officials, whom many believed to be the victims of an outrageous law, have forfeited the sympathy of the nation by their conduct. Such conduct does not affect the legal question as to the election, nor the moral question as to the methods of the election; but it cannot fail to have weight in the withdrawal of the moral support of the people at large. Seldom has there been an event in which political advantages have apparently been so ruthlessly thrown away, as by the course of Governor Taylor and his associates. The evidence at the preliminary examination of Powers and others appears to indicate that there was a conspiracy to murder not only Mr. Goebel, but also enough of the Democratic members of the Legislature to change the political complexion of that body, and that certain of the Republican officials were involved. Of course, at this writing no evidence in rebuttal has been presented, nor is it likely to be until the parties are placed on trial. It is possible that the testimony of Golden may then be overthrown. Unhappily, however, this does not appear probable. We sincerely hope that all guilty parties may be punished to the fullest extent of the law, and that all involved in the conspiracy, if such a conspiracy existed, may be convicted.

NEW YORK LETTER.

SINCE Bishop Potter's return, steps have been taken which put Holyrood parish into excellent condition. It should be explained that Holyrood occupies a new site or field upon the extreme west side, on the heights, a long way north of Grant's tomb. The late Rev. W. O. Embury was rector of it, and was succeeded by the Rev. C. Morton Murray. The legal organization of Holyrood is similar to that of St. Mary the Virgin; it has trustees instead of vestrymen. Bishop Potter warmly approves Mr. Murray as president of the Board of Trustees, and he will now be formally elected rector. The vice-president of the Board is Reginald P. Bolton, Esq., the treasurer, Mr. Elihu Chauncy, and the secretary, Mr. E. S. Gorham. A property worth about \$50,000 has been accumulated there, and the work under Mr. Murray is most prosperous. There is a debt, but it is not large, and the new underground road, ground for which was broken last Saturday, also some new trolley lines, pass near it, which enhance its value in finances, but what is more, increase its usefulness as a Church parish.

Last Sunday, Prof. T. M. Riley, of the General Seminary, late of Nashotah, held the annual retreat at the House of Mercy, Inwood, for the sisters and workers there.

It was fifty years last Sunday since Dr. Houghton held the first service in what has since become one of the most famous parishes in the New World. There was a choral celebration at half past ten, with short address referring to the anniversary by the rector, the Rev. Dr. George C. Houghton, who is a nephew of the founder. The Rev. C. S. Leffingwell, of Bar Harbor, Me., assisted in the services, preaching in the afternoon. In the evening, the preacher was Dr. Steele, of Trinity Church. It is purposed to endow the first pew in the transept, known as the rector's pew, to make it forever free for the use of clergy who may visit the church.

A serious blow to the interests of St. Stephen's, Woodlawn, one of the prosperous Archdeaconry missions, came last week from a most unforeseen quarter. Mr. Forsythe, a business man of the community, who took a warm interest in the mission, and was about to undertake the building of a new chapel, plans for which had been drawn, was struck by a trolley car, and died after suffering intensely for three hours. What effect the death will have upon the mission it is too early to say. The congregation are now in mourning for the man and helper, who had been so much to them in the times of their struggling experiences. The priest in charge is the Rev. T. Manly Sharpe, formerly at St. Agnes' Chapel, Trinity parish.

The name of St. James' Chapel has been changed to St. Edmund's Church. Its location is in the Bronx, and it was started as a mission of St. James', Fordham. Last fall the title to the property was transferred to the Archdeaconry, and the Rev. Walter E. Bentley, who is secretary of the Actors' National Church Alliance, was placed in charge. Under him the title was taken, the name changed, and efforts are now making to erect a larger church. So successful is the work, that often many more come to the services than can get into the little chapel. Parish lines have been set off, and soon a parish in legal form will be established.

Lost ground is to be recovered in Harlem. Some years ago there was a flourishing parish of the Archangel, with a property worth about \$30,000. It was located on the level below Morningside Heights, and almost under the shadow of the new Cathedral. Through misfortune the property had to be given up, and the parish might have been given up also had it not been for a determined priest, formerly assistant at St. Michael's, who went to work when there was little to work on. Now a new site has been purchased and partly paid for, and there are some thousands of dollars in hand to begin building a new church. Land is fearfully high in the neighborhood, and it is almost enough to crush the life out of any struggling band of Church people to think of doing anything in such a place. Flats abound everywhere, but in this instance there live in them bright, brain-working people—artists, newspaper men, designers, machinists, etc. In such a field and against such difficulties, the Rev. G. S. Pratt is rapidly getting a foothold, and is now practically certain to recover the lost ground and make there a stronger parish than ever. Since last summer, the Archangel congregation has used the Cathedral crypt, mornings. The new lots are on St. Nicholas Avenue between 114th and 115th Streets, are 50 feet front total width, and cost \$35,000.

Just before Bishop Talbot concluded his work for Bishop Potter, he visited Poughkeepsie, confirming classes in all three churches there. The number confirmed in St. Paul's was 24, in

Christ Church 12, and in the Holy Comforter 33. The largest class confirmed by Bishop Talbot this Lent was at St. Thomas' Chapel, New York. The number was 122. Bishop Potter began his visitations after only a very short rest. At the Pro-Cathedral the class numbered 31, and in his address the Bishop made a brief reference to his recent travels, by saying there is a great Christian family in the East, so large and so progressive that it ought to inspire people at home to do their full duty. On the Fourth Sunday in Lent, the Bishop visited in the morning Calvary, in the afternoon the Ascension, and in the evening the Epiphany, confirming classes at all.

Local papers have endeavored to make out that there was some trouble in Christ Church, Poughkeepsie, which caused the Rev. S. A. Weikert to leave it for St. Mark's, Paterson. A sufficient answer is the reception rendered Mr. Weikert by the Young Men's Club of the parish. The president of the Club, in a suitable address, paid a very high tribute to Mr. Weikert, whose reply was no less fitting and hearty. Mr. Weikert begins his Paterson rectorate on April 1.

The Rev. Percy S. Grant, in conversation concerning his recent trip to the Philippines, makes it clear that he considers the problems of the Church, and of the State as well, of far too much importance to make them the subject of an interview. When asked by THE LIVING CHURCH for information, he replied that he felt it to be his duty to carefully weigh his words and to say what he might say only in written form. He mentioned the marked change in the views of Bishop Potter, his travelling companion, but observed that his own views had not undergone such change, because they were not with the Bishop to begin with. His own view had, he said, been much strengthened, and he was more than encouraged—he was even enthusiastic—over the way our Government has managed things there thus far. He feels the Church has a vast opportunity there, and expressed gratification that Bishop Potter is, upon his return, throwing his influence in behalf of an early entry into that vast open door. He said that he wanted to say something that might help, not hinder, President McKinley in his difficult task, and intimated that he was preparing the same in some careful form, for publication at an early date. During his absence, the Rev. Lester Bradner, Jr., as minister in charge, kept things in excellent shape, and he was assisted by the Rev. R. G. Quennell, late of Binghamton. The latter will now remain, for a time at least. Ascension parish work is far too heavy for a rector and one assistant. The work of the chapel, under the Rev. Mr. Sheerin, is equally active and prosperous.

The Rev. Vincent C. Lacey, formerly at Grace Church, Newark, with Dr. Christian, and later, assistant at the Church of the Transfiguration, New York, takes the place of the Rev. Guy L. Wallis at St. Mary the Virgin. He changed from one church to the other at mid-Lent. At St. Mary's last Sunday morning, new Eucharistic lights were blessed. They are memorials, and are given by Mr. and Mrs. Searles. Their cost is about \$1,000.

The Rev. Dr. S. C. Swallow is a Methodist minister from Pennsylvania. He ran for governor of that state a year or two ago, but was beaten. He lectured last week before the Workingmen's Club of St. George's Church, and several hundred workmen came to hear him talk about Rockefeller, Carnegie, Frick, and the coal, gas, and other robber-barons, as he called them. He declared that even if these men do give their money, once made, to education and to public and useful purposes, they are entitled to no credit, because they do not make their money honestly. He said that while poor men are able to get three to five per cent only, upon their modest savings, these men, through combination and the control of the lawmaking bodies, are able to realize 25 to 40 per cent. He said that Carnegie and Frick had skinned the people for years, and now that they were quarrelling he hoped they would skin each other. As they have since made up, the Populists' wish is not likely to come true. The lecture was given, not in the parish house, but in the church itself.

Three delegates appointed by the Board of Managers to the Ecumenical Conference on Foreign Missions asked to be relieved, all of them because of other and previous engagements which prevented them from attending.

You wouldn't allow the parson to dictate to you as to how to run your store, or office, or shop, or farm, or house. But there are a good many of you who are very fond of dictating to him how to run the parish. You pay him, you say. And so you pay your butcher and your baker, your lawyer and your doctor, but that doesn't give you the right to tell them how to manage their own business. You get value for your money anyway.—*Church Work.*

BISHOP WHIPPLE IN PUERTO RICO.

BY THE REV. GEO. B. PRATT.

BISHOP WHIPPLE landed in San Juan early Monday morning, February 19th, and sailed for the States March 7th. During this time, both Sundays were filled with services, and eight or nine towns on the coast and within the interior, were touched upon or visited. We made nearly the entire circle around the island. At San Juan a class of fourteen were confirmed, presented by the priest in charge.

Passing by Arecibo, where, on account of the high waves and surf of the ocean, it was impossible to land, and afterward riding for an hour in the harbor of Aguodilla, the first service was held in the theatre at Moyague, where a large congregation of civilians and military were assembled. A ride through the town had previously given the Bishop and his wife a glimpse of its beauty, and a reception was held at Lieutenant Elliott's, to which many came, before time for taking the steamer at 9:30 P. M. for Ponce.

At this latter place on Ash Wednesday morning, Holy Trinity Church was opened with a good assembly of white and colored people. The only regret was that the Rev. Mr. Caunt had not returned from the States to give his usual hearty welcome to all visitors.

At 11:30 we embarked for Arroyo, on the south coast. The sea was high, a strong wind dead ahead, and when we reached the harbor, a landing was made from a large yawl which tested the nerves of all the party. One of the most interesting services of all the visitation was held here, in the large front room of a loyal lady where the mission assembles each Sunday. A Roman Catholic organist assisted in the music, most of which had been admirably arranged by Miss Maria MacCormick, who is the moving spirit of the entire Church movement. We stayed over night at the hacienda of Mr. MacCormick, situated on the road between Arroyo and Guayama; a resting place of welcome and hospitality which will long abide in memory.

After 20 miles' ride over the most perfect of roads and with scenery that cannot be surpassed on any other part of the island, in the midst of a short mountain shower the town of Cayey was reached, where, within the U. S. barracks, in the evening, joined to a hearty service of soldiers' voices and to many civilians who had not heard a sermon in a year, the Bishop preached with vigor and earnestness. Cayey is a high mountain town where cool nights abound the year round. Major Whipple met the party with an ambulance for the rest of the journey, which was made over forty miles of the splendid military road, on both sides of which are perpetual panoramas of the most picturesque views found in any part of the world. This completed four days of constant travel upon a rough sea and over steep mountains.

The two Sundays at San Juan were red letter days for the Church. There were excellent congregations and good music. The Confirmation class, taking their first Communion from the first Bishop of the American Church who had landed on these shores, were filled with deep solemnity, and, with the congregation, received impressions which could be seen on many faces. The last addresses given were to the soldiers of the Eleventh Infantry, marshalled by Chaplain Brown after retreat, on Sunday evening, and on Wednesday morning to officers and the poor native beneficiaries of the Woman's Aid Society.

The Secretary of War having authorized the governor of the island to allow a permit for the building of a church within San Juan, the Bishop met the committee twice to consult over the matter, which it is devoutly hoped may be brought to a successful issue from monies derived from the States. For the love of God and His Church, will not some good person or persons heed this opportunity?

In his own time the Bishop will give his impressions and details of this memorable trip, which will go upon the archives of the ecclesiastical history of this island.

Like the centavos scattered by hand along the military road to the almost countless suppliant mendicants as the coach wound its way homeward, many blessings and prayers will abound and be answered from this episcopal visit to Puerto Rico.

"Our fathers' God! from out whose hand,
The centuries fall like grains of sand."

This is one choice event which at the threshold of this century, has just been dropped from out of God's Hand.

AFTER A FIRE.

AFTER two years of unceasing labor on the part of the rector, the Rev. Edwin Weary, and the congregation of St. Stephen's Church, East Liverpool, Ohio, by unremitting work the debt of \$4,500, that hung over the building for a long time, was paid. The hand of the fire fiend completely destroyed the church building at an early hour on Saturday morning, Jan. 27th. The church cost \$8,000, and was insured for only \$4,000. Though so short a time has elapsed since the fire, the following will show the ardor of the people of the parish, who, though having experienced so dire a visitation, have gone to work with their usual enthusiasm and have cleared away the debris and prepared the ground for the erection of a beautiful new edifice which, phoenix-like, will erewhile rise from the ashes of the dear old church, which twenty-three years ago had been erected by only thirty-five zealous members.

In the removal of the debris, great care was taken to reach the corner stone, in which had been placed by loving hands, more than a quarter of a century before, interesting documents reflecting the life of the Church in that day. It was not long before the box was placed in the hands of the rector. As soon as this was known, intense interest was manifested by those who had witnessed the placing of that box when the corner-stone had been laid by the Rev. Dr. French, of Cleveland. In order that all should enjoy equally the revealing of its valuable contents, the rector deemed it wise to make the close of the



PROPOSED CHURCH AT EAST LIVERPOOL, OHIO.

following Sunday evening service the opportunity therefor; due notice of the same having been given.

The box was opened in the presence of an enormous congregation, and it was found that, owing to an air hole, the contents were in a condition of almost complete decay. Nevertheless, the rector was able to identify the contents as follows:

Letter signed by the Rev. Philip McKim, rector, containing names of vestry, Building Committee, etc.

Copy of *The Churchman*, October, 1877.

Copy of *The Standard* (Diocesan Journal).

Copy of *Spirit of Missions*.

Copy of *East Liverpool Tribune*.

Copy of *Potter's Gazette*.

Bible and Prayer Book.

Silver coin, 1877.

Perhaps the most remarkable incident of the fire was the discovery, on the same day, when searching among the ruins, that the church Bible, which had rested upon the lectern so many years, lay open, though a heap of ashes, revealing but a single readable verse, and that verse was—"For our God is a consuming fire."

This had such an effect upon the members of the congregation that many have preserved ashes of the Sacred Book.

On the Monday after the fire, while the ruins of the old church were still smouldering, the rector called a parish meeting, for the purpose of considering the erection of a new church, and he made an appeal to the large number present for funds

to commence the same. Notwithstanding that the rector had made so many appeals for the liquidating of their heavy debt, the response was phenomenal, the amount subscribed reaching to \$3,500 as a start. Two committees were appointed at that meeting to assist the vestry in soliciting funds from those outside the Church. Two weeks later, with the aid of the personal effort of Mr. Weary, the sum of \$4,500 was reported, a practical evidence of the universal sympathy felt for the rector and his congregation. With this encouragement the congregation will lend every effort to erect a church that will be an ornament to the diocese and a credit to the city of Liverpool. Plans have been accepted by the vestry for a building to cost from \$15,000 to \$20,000 when completed, like the accompanying illustration.

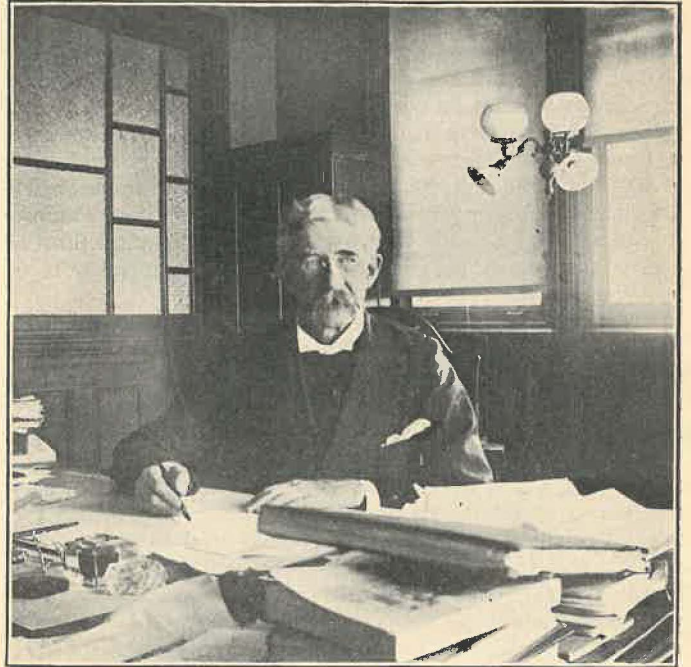
After the noble effort on the part of the congregation and citizens, the rector, with the consent of his Bishop, appeals to the sympathy of all Churchmen, with the confidence that they will rally to his and their aid.

CHANGES IN THE CHURCH MISSIONS HOUSE.

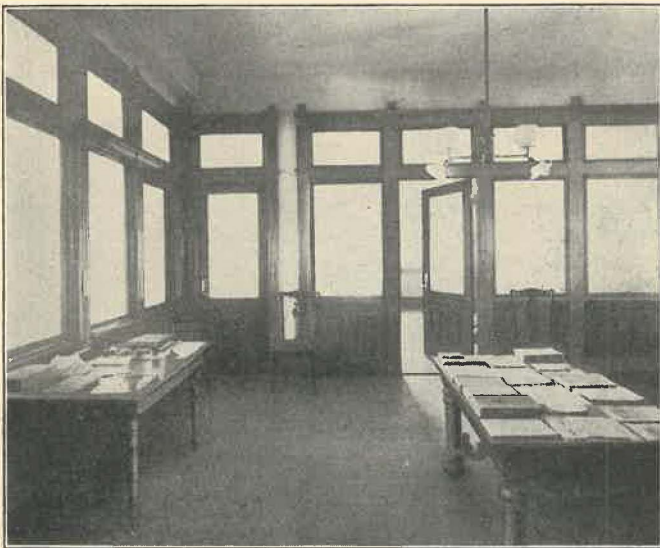
GROWTH of the work of the Board of Domestic and Foreign Missions drove the offices of that organization out of the Bible House. Had there not been such growth, and a Dr. Langford to undertake the brunt of the task to secure a Church Mis-

sions House, it is not unlikely the Board would still be in the ancient office hostelry.

When the new House was planned, less than a decade ago, quarters deemed amply large for many years to come were provided on the second floor. But six years were enough to prove them outgrown. Long before new officers were chosen,



THE VETERAN—THE REV. JOSHUA KIMBER.



WAITING ROOM—BOARD'S NEW QUARTERS, CHURCH MISSIONS HOUSE.

[Secretary's rooms open out of this one. The one where door is ajar is Dr. Lloyd's room.]



NEW BOARD ROOMS—CHURCH MISSIONS HOUSE.

[The new Business Office.]

even before the death of Dr. Langford, the work of the Board had so grown that the quarters were too small. Hence, when a new General and a new Corresponding Secretary, and a little later a new Office Secretary came, it became imperative that larger accommodations be provided.

These have been found on the third floor. There is a central room, from which all other rooms open. Here are attendants, tables bearing literature, and, what all of the force enjoy, a telephone room shut off from the noise. The feature of the new quarters are the counting rooms, two in number, looking very business-like. Other rooms are not unusual, unless Dr. Lloyd's be excepted. That is away from the street as much as possible, and the window affords a quiet panorama of Calvary Church roof. But Dr. Lloyd came lately from Virginia. It takes time to get accustomed to the racket of Fourth Avenue!

A spacious room on the same floor contains the stationary in bulk, and adjoining, but entered from the main hall, are two committee rooms, capable of seating twenty to thirty persons each. Below, on the second floor and in the old quarters unchanged, is the Board room, and, connecting with it, two fine committee rooms. Adjoining these, in turn, is the chapel. The room of the Woman's Auxiliary remains on the second floor, looking rather lonesome, but as active in good work as ever.

The missionary work of the Church grows. Quarters in which to transact the details of that work grow to keep pace with it. Viewed as a place in which to transact the business of a great religious body, the new quarters are ideal; there are none more so in New York.

THE SAINT MARY MEMORIAL.

OAKLAND, PITTSBURGH.

AN EVENT of great importance and significance was the opening with a service of Benediction of the Bishop's Chapel at Oakland, on the eve of the Feast of the Annunciation of St. Mary the Virgin—an appropriate time, because of the name which has been given to the chapel. The Bishop was assisted in the service by the vicar, the Rev. John Warnock; Archdeacons Cole and Wightman; and several of the clergy of the city and vicinity. The music was rendered by the vested choir, which has been trained by the Rev. Mr. Warnock.

There was first the installation service of the choir, the cross-bearers, and the servers, and the service then proceeded with the benediction of the various memorial gifts presented to the church. On the Feast of the Annunciation the regular services were begun, which will be continued in the chapel hereafter. Holy Communion at 7:45; morning prayer at 10:30; second celebration at 11:00; Church Bible School at 3:00; Chil-

dren's Evensong at 4:00; evening prayer and sermon at 7:45. During the week there will be Mothers' Meetings, Sewing Societies, Guilds, Bible Classes, Prayer Meetings, Kitchen Garden, etc.

The building is a memorial to two Christian women, named Mary, one of them a personal friend of the Bishop, now in Paradise, in whose memory the chancel part has been erected by the beneficence of a relative in Philadelphia. Other Marys have had a share in the building and its furnishment, either personally or as commemorated by loving friends.

The land upon which the building stands is situated upon the west side of McKee Place, in Oakland, near a very thickly-settled part of the city, within easy access of "all sorts and conditions of men." It is designed to be an elevating and ennobling influence, especially in the lives of the working people, among whom St. Matthew's mission has been doing work for the last five years. Although the name is changed, the constituency remains the same.

The building is 82 by 48 feet in measurement, and is intended to be more of a parish house than a church, or rather to serve both purposes very conveniently. The Bishop conceived the idea of its arrangement, which idea has been admirably worked out by the architect, Mr. C. M. Bartberger, of Pittsburgh. The building will be open every day in the year for work or for worship.

On the lower floor there is a large room to be used for a Boys' Brigade, and also for the working sessions of the Sunday School, which is to be called the "Church Bible School." This room can also be used when parish feasts are held; and there is a kitchen adjoining. Opening into this large room, by sliding doors, is the men's reading room, which will no doubt be well patronized. There are also on this floor lavatories for men and women.

On the main floor, on either side of the entrance, are rooms, one for the women's sewing society, and the other for a Bible class room, both of them opening into the main auditorium, which will be used for services or any other purpose in which large numbers are to be seated. This is separated from the chancel proper by a beautifully carved rood screen. On one side of the chancel is the sacristy or vestry room, and on the other side a Baptistery, over and around which will be erected this spring a fine organ, presented by Mr. Andrew Carnegie.

The Rood Screen, Choir Stalls, two Chancel Chairs, Altar Cross, Communion Silver, bell, and richly colored window above the Altar, are in memory of Mary Yeates Brinton, of Philadelphia.

The Bishop's and Vicar's stalls and also the Lectern are memorials of Mary Hutchinson of Sewickley.

The Font is a memorial of John Brinton.

The Credence Table is a Memorial of Mary Rumney Ringwalt.

The Altar and Reredos are given by friends of the Rev. Marison Byllesby, for many years a Priest of this Diocese.

The Processional Cross is a memorial of Edward A. Cavitt.

The brass Alms Basin is a memorial of Mary W. Hotchkiss.

The Altar Desk and Book are a memorial of James and Frances Cuddy.

There have been received also many gifts from friends in Philadelphia, Washington, Boston, Bethlehem, New York, etc., whose names were mentioned at the opening.

Over the rooms at either side of the entrance is a large room to be used by the infant class; also, during the week, by the kindergarten. Opening from this is a gallery which may be used for a Bible class, or for worshippers if the lower room is not sufficiently large.

The building with its contents, and the land upon which it stands, will represent about \$25,000. There will be seating capacity for two hundred and fifty people, and the worshippers will occupy chairs made after a special pattern by J. W. Mason & Co., New York. One or two Memorial Windows have been promised, and it is hoped that the present windows of diamond leaded glass will soon be replaced by memorials of richer hue.

The Bishop is Rector, the Rev. John Warnock, Vicar, and Miss Ruth E. Byllesby, Deaconess.

THE FOUR-CITY LECTURES.

THE Rev. S. D. McConnell, D.D., D.C.L., rector of Holy Trinity Church, Brooklyn, delivered last week his appointed lecture on The Religion of the Family, in Chicago, Milwaukee, and St. Paul, but a severe attack of inflammation

in an ear prevented him from keeping his appointment at Minneapolis.

Dr. McConnell took for his text, St. Luke ii. 51-52: "And He went down with them and came to Nazareth and was subject unto them. And Jesus increased in wisdom and stature and in favor with God and man."

There is here the direct intimation, he said, that the human character of Jesus was formed, at any rate to a large extent, by His training in a godly household. He increased in wisdom and stature and in favor with God and man, because He was subject to His parents, and because they were such as produced this result in Him. There could be no better starting place showing the religion of the family than that family in which the Son of Man was reared.

I intend to speak of *family* religion as distinguished from the religious life of the individual, from the organized life of the Church, and from Christianity as it is diffused in the social order.

Probably the supreme moment in human life is that in which the new born babe is laid in the parents' arms. Its soft and fumbling fingers unlock the doors of secret and heretofore unsuspected chambers of almost divine emotion. The first impulse of the father and mother after that vague emotion of astonishment is to determine for this new life that they will make the best provision possible. In certain directions this determination is almost invariably kept by American parents. For a few years the child is the object upon which affection is lavished, is the plaything and the delight. Then comes the period of schools and books and masters. Then an independent life is begun. The child, being grown, has been suitably equipped in wisdom and stature and in favor with man. He has been educated and trained how to earn a livelihood. He has been taught, to some extent at any rate, his social and political duties and obligations.

But what about that portion of his training which is intended to increase his favor with God as well as man? He has probably been taught a prayer or two at his mother's knee, which by the time he is man grown he has probably well-nigh forgotten. He has possibly been taught a form of creed whose meaning was never unfolded to him, and which, being little more than a jangle of words, he has ceased to repeat. What about those things which he ought to know and believe to his soul's health? Where should he be taught these things? Who should teach them?

Forty years ago it might have been safely taken for granted in this country that he would have been taught at least the elements of this knowledge in the schools where he received his secular education. That time is now gone by. The public schools, in which the overwhelming majority of American children receive their education, have become almost entirely secular. Religious teaching has been almost completely dropped from them, and will be more completely eliminated. Religion is not taught in the public schools and cannot be. It is, in my judgment, worse than idle to insist upon its being done. The State cannot teach religion simply because the State has no religion. It cannot give what it does not possess. But in that case shall the Church be depended upon for the religious training of the Christian children? Some have thought so. There is an idea of the Church entertained by some which would make it the one great overarching and all-including fact of human life. They would subordinate every other authority to this. They would introduce the Church's hand into every moment and action of individual life. They would take the new born babe and nurse it at the Church's bosom; even to its own mother they would commit it under conditions as Pharaoh's daughter committed the infant Moses to Jochabed saying, "Take this child and nurse it and I will pay thee wages." To this conception of the Church's functions I am not able to subscribe. I believe that the Church indeed ought to be in touch with every one of its members from birth to death and through eternity. I believe that she has a necessary function to fulfill in the education and development of every human soul.

But there is another institution which is older than the Church and of more immediate divine establishment. That institution is the family. It precedes the Church in point of time and will survive after the Church shall have done her work. The stronghold of religion is the family. The student of history recognizes that those people have survived and have retained in their hands the domination of the world, in whom the notion of family sanctity has been at its highest. The mark of the Hebrew and of the Germanic races is the home, and to them has been committed, not only the religious, but the secular

leadership of the world. Their ancient notion of the family underlies our civilization. Our laws of inheritance, our provisions for suffrage, all rest upon this conception. On its religious side, the notion that the father is the priest of his own household, has been the abiding fountain from which has flowed all that is good.

Unfortunately, for a century or more in America, influences have been at work which tend powerfully toward the breaking up of family life. The country was originally settled by individuals rather than by families. The pioneer has, as a rule, been the unmarried son, who has gone into the frontier to establish, in conjunction with his fellows, a new social life. The whole movement of the economic and industrial world has been for two or three generations toward the breaking up of families. The independent farmer with his own self-reliant and self-providing household, the small manufacturer assisted in his business by his own sons, are rapidly disappearing. The exigency of modern life has made the maintenance of the family difficult, and in many cases impossible. That great multitude of dwellers in flats and apartments and boarding houses, can at the best preserve but a *simulacrum* of a household. Family prayer and grace before meat are difficult where the family cannot be collected at stated times, and where they are uncomfortably crowded when they are collected.

Another powerful influence making in the same direction, is the new found independence of woman's life. The self-supporting woman, the woman who leads her life largely apart from domestic interests, is the result of a set of influences which Christianity itself has set in motion, but with the results of which Christianity is greatly perplexed.

Out of all this condition of things, and largely as its consequence, has emerged that conception of religion itself which is so generally entertained in this country. Individualism in religion was first the effect, and then in its turn the cause, of individualism in life. The popular conception of the Christian process is that a man or woman in mature life is suddenly, under the stress of some overpowering emotion, transformed from a sinful to a Christian state. The majority of Protestant Churches find nothing strange in their statistics which report annually the number of persons "saved." In this conception of Christianity there is no place for education and there is no place for family religion. If salvation be in its essence the successful effort of the individual soul to escape from peril and secure heaven, then Christian society can only be composed of that class of solitary persons who, on the religious side, can not be set in families.

The practical action flowing from such a conception is precisely what one would expect. "I want to leave my child free to select, when he grows up, what Church he will belong to. I do not want to force him." What else could one say, whose conception of religion is individualistic? I do not hesitate to say that any child who has thus been dealt with by his parents, has against them a distinct cause of grievance, which is none the less great, although he may never come to realize it. Such a young life has been defrauded by his parents and abused far more than if it had been cheated of its education or reared upon insufficient food. I confess that for myself I would rather be assured that every family in my parish had its family altar and its grace before meat, than I would to be assured that every one held and paid for his pew in church, and had promised to be present at every service. I would rather have this, because I am so sure that all the rest which the Church desires for the members of that household would follow as a matter of necessity.

Religion is the cement which is needed to bind the family together. Even regarded from the lowest point of view, a family religion will do more to hold a family together, and guarantee its continuance from generation to generation, than will social position, or learning, or any amount of wealth. The family which says the Creed together, and repeats "Our Father who art in heaven" every morning, will never appear in a divorce court, and will be certain to be present in church.

EAGERNESS about trifles gets beyond your own power. You set the door ajar by beginning things eagerly, instead of trying to set yourself to do them simply as to God, and then you cannot stop the flood of distracting thoughts which overwhelm you.—*Dr. Pusey.*

PRAY to be calm and quiet and hushed, and that He will vouchsafe you the sense of His Blessed Presence; that you may do all things beneath His Eye: to sit with Mary calmly at His Feet and hear His Voice, and then calmly rise and minister to Him.—*Dr. Pusey.*

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.

STRANGE PREACHING AT A MISSION.

To the Editor of The Living Church:

A DISTINGUISHED New York preacher, the Rev Dr. Rainsford, has recently been holding a mission in Nashville, Tenn. I see by the *Nashville American* of February 19th, that in answer to queries, he is reported to have said:

"There is a distinction between a fact and a truth. Things may be true without being facts, and some facts may not help us much in finding truth. It is a truth that the stars and stripes float from Maine to the Gulf, but it is not a literal fact. They do not float over a ten billionth part of the country. There are many things in the Bible that are not facts, but the Bible is fuller of truth than any other book. Parables are truths, not facts. Of course Balaam's ass did not speak, Jonah's whale did not swallow him, Joshua's sun did not stand still; but those stories teach splendid lessons."

Exactly what purpose, in the effort to save souls, this attack upon the plain statements of the word of God and their traditional understanding, was intended to subserve, I confess myself at a loss to comprehend. I should think it would have the effect of discrediting either the knowledge and judgment of the Saviour, His Apostles, and the Church; or of the preacher.

As to Balaam's ass, the Bible student (I trust there were many such before him) would be apt to recall St. Peter's reference to it (II. Peter ii. 15, 16): "Which have forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness: but was rebuked for his iniquity; the dumb ass, speaking with man's voice forbad the madness of the prophet;" and such a hearer might prefer to accept the Apostle's statement, rather than that of the preacher.

And as to Jonah's being swallowed by the whale (great fish), the devout Bible student might recall the Saviour's use of the recorded incident, and interpret by that.

The Saviour assumes that there was a miracle. He speaks of Jonah's burial in the sea and resurrection on the third day as a sign (miracle) to the Ninevites, and declares that a similar miraculous sign was about to be given to the Jews. The Jews were asking Him for a miracle—a "sign from heaven" (St. Luke xi, 16, 29). He answers, "There shall no sign be given it but the sign of Jonas the prophet. For as Jonas was a sign (miracle) unto the Ninevites, so shall also the son of man be to this generation."

Something had evidently happened to Jonah, the like of which should happen to the Son of Man. The record, in another place (St. Matt. xii. 39, 40), explains what that something was. "An evil and adulterous generation seeketh after a sign (miracle); and there shall no sign be given to it, but the sign of the prophet Jonas; for as Jonas was three days and three nights in the whales belly; so shall the Son of Man be three days and three nights in the heart of the earth."

The preaching to the Ninevites was practically *Jonah and his resurrection*, just as the apostles subsequently "preached Jesus and the Resurrection." And the Ninevites were held to condemn the generation listening to Jesus, because they repented at the preaching of Jonas, endorsed by a lesser miracle, and the Jews would not repent at the preaching of the Son of God, endorsed by a vastly greater miracle.

And as to the *nature* of the miracle involved in this understanding of the case of Jonah, the student, if he were thoughtful and observant, might reflect that it was not one of the most extraordinary in its character since mere man has succeeded in constructing a submarine vessel in which one can survive under water; and might conclude that perhaps the Creator of man might *prepare a great fish*, as the Record says He did, to accomplish the same result in Jonah's case.

Certainly the Lord has prepared a great variety of birds,

beasts, and fishes, and it is hardly best to limit His capability of creation.

And as to Joshua's sun standing still, that same Bible student might, in the course of his studies, have ascertained the fact that there are two words in Hebrew for *sun*—*shemesh* and *chammah*; the former signifying specially the *light* of the sun, the latter its heat; the former its radiance, the latter its orb. There are also two corresponding words for *moon*; the one *yareach*, the other *lebanah*; the former describes its light, the latter its substance. The former pair of words, *shemesh* and *yareach*, which express the *external radiance* are used here (see Wordsworth *Com. on Josh.*, x 12, 13).

So, if it were necessary for the preacher to refer to the incident, it might have been as well to explain, that the record does not say that the *body* of the sun stood still (though it always does, for that matter, in reference to the earth); the record simply declares that the *light* of the sun (and of the moon) tarried after the time of setting; which declaration does not imply a disarrangement of the clock-work of the sphere, since light was cast upon the earth before the sun and moon commenced the discharge of their present office. Light was created for the earth on the first day, and the sun and moon on the fourth day (Gen. i. 3-5; 14-19). Moreover "all the children of Israel had light in their dwellings" when there was darkness over the land of Egypt (Ex. x. 12-23). And even if the bodies of the sun and moon had been caused to stand still, i. e., the relative motion of the earth to them had been temporarily suspended, it might have been as well for the preacher to call the attention of his audience to the fact, that even man constantly adjusts machinery so that power can be thrown off from one part without affecting the action of other parts, and that possibly, the Creator of man might have attained to similar ingenuity in arranging the great system of His worlds, and, when the time comes for the earth and the works therein to be destroyed, may be found to have actually done so. The distinction of the earth may not necessitate throwing the whole cosmos into chaos.

It does seem as if the distinguished preacher might have avoided the risk of disturbing the faith of his hearers in the accuracy of Divine Revelation as generally understood, or their faith in him as a faithful and safe guide; especially as he declares, shortly after the verbal excursion we have been noticing, "There is no need for any man to lay down the fiat that this is true, that is false." So there would appear to be no necessity for the preacher to dogmatize so infallibly, as if settling the question forever; "Of course Balaam's ass did not speak, Jonah's whale did not swallow him, Joshua's sun did not stand still."

And if there were no necessity, what did he do it for? Is it possible that he did not realize the effect of such statements on a mixed multitude, such as was before him?

I should like, Mr. Editor, to say a few words more upon this subject subsequently, with your kind permission.

New Decatur, Ala.

ERASTUS W. SPALDING.

BISHOP BLYTH'S NEEDS IN JERUSALEM.

To the Editor of The Living Church:

AMONGST the brighter things connected with the present war in South Africa, we may certainly reckon the kindly sympathy and generous feeling which have been at this time deepened between England and America. Shall I be wrong in thinking that the Church in America will be actuated by the same spirit with regard to matters of common interest to our great Communion?

It is of great consequence to us, that the group of buildings which form the Anglican College in Jerusalem, which are now in various parts open to the weather, should be completed. The claims of the two great war funds and of that for the Indian famine, naturally interfere very greatly with this work. The whole block would, I think, now be completed with a sum of £3,300; but we are specially set upon finishing the clergy house, of which alone the lower story is finished and occupied. £1,000 will suffice for this.

The church and portions of the college already finished, have greatly interested American travellers, and one of them told me to-day that he thought American Churchmen would gladly bear part in this work. The clergy house is a memorial to the late Archbishop Benson, who, by the revival of this Bishopric, secured Episcopal representation for the whole Anglican Communion at the Mother City of Christianity. I may add that an American ex-governor gave the value of the first stone of the Anglican College in 1888, and other well-known

American Churchmen have liberally aided the Building Fund. Should any of your readers be prompted to come to our rescue at this opportune moment, the most direct way of doing so is by cheque payable to myself, crossed "Credit Lyonnais," Jerusalem, Syria.

G. F. POPHAM BLYTH,
Bishop in Jerusalem.

Bishop's House, Jerusalem, Feb. 26, 1900.

THE CLERGY AND THE TOBACCO HABIT.

To the Editor of the Living Church:

I DESIRE to speak to you and through you to the Clergy on the subject of tobacco. And I preface what is in my heart to say, by simply reminding you that as a physician of many years' experience, my words should have more weight than if they fell from the lips of one whose youthful zeal outstripped his judgment. It is my wish, then, to call your attention to the wide-spread use of tobacco among the Clergy, and the injurious effect it has, first, upon *themselves*; and secondly, upon the *Laity*.

We are quite aware that the discussion as to the effects of tobacco upon the system is a hackneyed one, and we do not propose to use up time and space in this direction; suffice it to say, that the best authorities are agreed that nicotine points ultimately to the cardiac centre and invades the muscular tone of the heart. Brain and stomach also come in for their share of disturbance and depression; but the most deleterious effect is seen in the centre of circulation, and the "tobacco heart" is not only now recognized by all physicians, but has become a distinct factor to be considered in obtaining life insurance. "Heart-failure" is written on many death certificates, but it would be nearer the correct statement if the expression "tobacco-heart" was substituted in a certain class of cases.

But it is not so much of this we had planned to speak, vital as it is, but of the habit and its effect upon the man; and let us be frank enough in all this statement to call a spade, a spade. Unquestionably the habit is a *dirty one*, and essentially changes the personnel of the man who indulges in it. Breath, whiskers, skin, clothes, are all more or less saturated with the odor which, becoming stale, wholly unfits him for companionship with the sweet, clean, refined people who are naturally turning to him for counsel and comfort. We called this odor "stale," but there are other adjectives more forceful than elegant, which better describe the foulness of this odor which envelopes the man of God as with an atmosphere, and makes him wholly uninviting to the delicate and refined; and yet, such is the atmosphere which often comes into the sick room and is present at the bedside when the last sacred rites are being administered in the supreme emergency of life. Think of it! A foul atmosphere in such a place and at such a time, and brought there by the priest himself, who in the eyes of the laity is the very exponent of all that is pure and good!

Brethren of the cloth, these things ought not so to be, and it is high time the laity made it clear that they expect a higher standard at your hands. Excuses innumerable can be found to make the conscience easy, such as:—It is harmless if moderately indulged in; It is a social habit; It brings men together; It is one of the social links, etc., etc. But the fact remains uncontroverted that it invades and undermines the temple, the home of the soul; that it is a dirty habit; that it makes the man unclean and is wholly incongruous with his high office which expects him to be the *finest type of man*—that order of man who will point to heaven and lead the way, and whom men will follow because they find in him a sweet, clean, pure, noble, unselfish man, than which there is nothing finer.

The Church club-room invites the working man in and provides for him games and amusements, with good reading matter, then the pail of milk is kicked over by providing pipes and tobacco, and filling the room with the same atmosphere which greets his nostrils in the grog-shop! Nay, more! The rector and curate *smoke with him*, and by thus descending to their level in this social habit, fondly believe they are winning souls; whereas, on the other hand, how much better it would be if, after providing all these things, even the tobacco if you please, they were to move among them with happy smile and cordial greeting, but showing by their purity and cleanliness that this dirty habit had no power over them. How quickly they would bring others to their high level!

The power of a sweet, clean, conscientious, Christian man in a community cannot be estimated, and when that man is set over us in the sacred office, and ministers unto us in spirit:

things, his gentle word of counsel comes with authority and can never be gainsaid,—*provided*, that man is holding the standard high, is living the clean life, has conquered habit, and is keeping himself unspotted from the world!

There is not much crucifixion of the flesh with the Clergy of to-day; hence the loss of influence with the laity, and especially that portion of the laity which is able to sustain them, provided their faith in them as noble types of men is not shaken. But I am sorry to say, this faith is rudely shaken at times, and as a result, the *authority vested in the office is lost in the man!*

Dear Brother, this word is spoken tenderly and in great earnestness. The Clergy do not begin to see the importance of it, and many of them resent what they call a liberty taken with them by a layman; nevertheless, it is healthy to hear the honest word, and the timely word is always helpful; and if we read, mark, learn, and inwardly digest it, we will instinctively lift the standard higher and bring others up to our side.

No reference has been made here to the force of example among the younger men in the parish; but one cannot but feel, if he is a parent with sons growing up around him, that he is powerless to argue this question of the use of tobacco, if his sons can turn and say, "My pastor does it."

Of course this argument will have little weight with those who are confirmed in the tobacco habit, and believe it is harmless if moderately indulged in; but it will have weight with the thoughtful Christ-man who is anxious to see in himself, and in others given to his charge, the *highest type of man*.

Brooklyn, N. Y.

ARNOLD WELLES CATLIN, M.D.

THE CRUCIFIX.

To the Editor of *The Living Church*:

MY BROTHER, Rev. Wm. C. McCracken, having asserted so positively that the Crucifix was known, even to the Roman Church, no earlier than the year 800, I must reply to his asseverations by directing both himself and his readers to the only recognized authority in America on Christian Archaeology—Dr. Chas. W. Bennett—who tells us on pages 152 and 153 of his learned work published under the above title, that the ivory carving now in the British Museum representing in high relief the crucifix, is one of the oldest crucifixion scenes yet discovered, though of no greater antiquity than the fifth century. Its exact date, he says, has been decided upon, and a letter to the British Museum would be answered by a statement to the effect that it belongs to the said *fifth* century. No doubt this crucifix is but a successor of others before it. Bennett, in the same place, mentions a Crucifixion scene bearing date 586, in a Syrian manuscript now to be seen in Florence, and, while he does not give the precise date of the ivory carving above mentioned, yet he plainly indicates by his language on page 153 that this ivory crucifix is now held by archaeologists to be the oldest crucifix yet discovered. Previous to the discovery of the ivory carving, the Syrian manuscript crucifixion scene was the most ancient known, but it is no longer so.

The whole scene is reproduced in Bennett's learned work on page 152, the Saviour being extended on a Latin cross in all the ugliness of Byzantine ecclesiastical art, with Judas hanging from the limb of a neighboring tree.

Mr. McCracken has cited works which are no longer recognized as authorities. Indeed, Milman, Lundy, and Robertson, were never regarded as Christian archaeologists, archaeology being a new science. Advances in Judaism and Christianity from the archaeological standpoint have been so vast as to make Milman utterly worthless on decisive points. Milman's error as to the earliest representation of the crucifixion appears very plainly in the quotation from his *Latin Christianity*, given by Mr. McCracken, since, when he wrote he knew of no earlier crucifixion scene than that bearing the date of about 867. "And while he was penning such a statement there was reposing on dusty shelves at Florence the yet older Syrian Gospel, bearing the date 586."

While not desiring to enter into any controversy over the crucifix, I wish to affirm my personal belief that even to the most intelligent, the crucifix must always be more full of meaning than the bare cross. The world before the coming of Christ was full of *crosses*, even bloody sacrifices having been offered before it in India and Mexico, so that missionary endeavor in every age has experienced the superior advantage of the crucifix over the cross. There is a difference between the pagan cross and that of the Christian, and said difference consists in the Figure of the Crucified Lord, a fact that early dawned upon

the Church. It was the Cross with its suffering Saviour thereon that brought the barbarians of Europe in sympathy to its foot. A mere cross upheld before the eyes of the followers of Odin and Thor, would have been quite devoid of meaning to them, since they already held the hammer of Thor—the Tau Cross—as a sacred emblem.

A. KINGSLEY GLOVER.

Wells, Minn., March 24, 1900.

THE NAME OF THE CHURCH.

To the Editor of *The Living Church*:

I HAVE just read, in your issue of March 17th, the letter of the Rev. Martin Damer, under the caption, "Meaningless Protestant Episcopal." His remarks are very interesting to all good Church people; but would not the best way be to render the title-page of the Prayer Book as follows?

"The Book of Common Prayer," etc., "According to the use of the American Communion of the Catholic Apostolic Church in the United States of America."

The word "Communion" exactly defines each National Body of Christians throughout the world, in its relation to the "One Catholic Apostolic Church." Thus, "The Anglican Communion," "The Roman Communion," "The American Communion," "The French Communion," etc.

We know how the movement to return to "National Communion" is stirring in Europe. May God the Holy Ghost grant speedy success to that movement. The only creed with Ecumenical authority is the Nicene, and therein we declare our belief in "One Catholic Apostolic Church."

Surely, the more we go back to first principles, the clearer will be our knowledge of the Church, the greater will be our love of the Church. The confusing use of the word "Church" in connection with even parishes and congregations, is often perplexing to Church people, and when there is added its use by every infinitesimal sect of *Christians*, not to mention "*Mormons*," "*Christian Scientists*," etc., the Divine sublimity of the Nicene declaration is hopelessly lost!

When there was but "One Catholic Apostolic Church," the world was conquered for our Lord Jesus Christ. The aggregate results of the work of "The Churches" in this age are a sad commentary on their existence.

My ministerial experience is doubtless the same as that of my brethren, and it is, that infidelity amongst my MEN is promoted as much as anything else by the disunion of Christendom; that missionary work at home and abroad is paralyzed by the multiplicity of "Churches."

In urging the vital necessity of Sacraments, of spiritual life, as taught by the Catholic Apostolic Church of the Nicene Creed, I am repulsed by the argument that, "this Church" and that Church and the other Church make no such claim, one Church is as good as any other Church, and the corollary is, "Therefore I do not belong to any Church."

The old story of the Scythian chief, his sons, and the bundle of faggots, has a mournful significance in connection with the ecclesiastical "bundle of Christian Churches."

Prescott, Arizona.

FRED BENNETT.

ANNOUNCING THE PSALTER.

To the Editor of *The Living Church*:

IS IT too late to point out to Messrs. Clarke and Byron-Curtiss, that it is both unliturgical and unrubrical to "announce" the psalter? One might just as reasonably "announce" after the first lesson, "The canticle this morning will be the *Benedicite omnia opera*." The Church supposes that the psalter is read through once a month, and that each day it is taken up where it was left off the evening before. Worshippers are supposed to be enough interested in the office to know what day of the month it is, and of sufficient intelligence to settle for themselves the "point" whether it is morning or evening prayer. If you will pardon the Hibernicism, the briefest way to announce the psalter is *not* to announce it, and this is the liturgical way.

HOWARD B. ST. GEORGE.

It is forbearance to pardon human failings; to look to the law-giver, not to the law; to the spirit, not to the letter; to the intention, not to the action; to the whole, and not to the part; to the character of the actor in the long run, and not in the present moment; to remember good rather than evil, and good that one has received rather than good one has done; to bear being injured; to wish to settle a matter by words rather than deeds.—ARISTOTLE.

STUDIES IN THE PRAYER BOOK.

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

XII.—THE CATHOLIC REACTION.

QUEEN ELIZABETH ascended the throne on November 17th, 1558. For a month the Latin services were continued.* On December 27 a proclamation was issued, forbidding preaching and commanding that the Epistle and Gospel, the Decalogue, the Litany, the Creed, and the Lord's Prayer, shall be said in English, but that no further changes shall be made until authorized "by her Majesty and her three estates of this realm." A commission was appointed to revise the Prayer Book. The Queen and Cecil both desired the adoption of the Book of 1549, but the commission took the book of 1552 as a basis, and reformed it in the direction of 1549. They made a number of changes in the Catholic direction, and eliminated the objectionable Protestant features.

Among the changes was the adoption of the famous "Ornaments Rubric." This rubric restored all the ornaments, utensils, and vestments, that were in use in the second year of King Edward VI., that is; before and at the time of the adoption of the First Prayer Book. It is very plain that copes, chasubles, censers, crosses, candles, pictures, etc., had continued in use through the reigns of Henry VIII., Edward VI., and Mary I., and into the reign of Elizabeth, and by this rubric were to be continued as long as the rubric stood in the Prayer Book. It stands in the English Book to this day, and therefore these ornaments, utensils, and vestments, are legally binding. Furthermore, no additional rubrics were inserted concerning ceremonial, and therefore the ritual that went with the ornaments in 1548 went with them in 1559, when the revised Book was authorized for use; and as no change has been made since then, the same ritual is lawful.

The revised Book was very generally accepted, and one cannot but think that it was so accepted because the externals of worship were practically unchanged. As was said in a former paper of this series, "we must keep in mind the fact that people are strongly influenced by externals, and that matters which a broad mind may deem insignificant, are powerful factors in creating opinion and determining action with the majority of people." "A Royal Visitation was held in the Province of York, under a commission dated July 25th. It then appeared that the Prayer Book was so generally accepted by the clergy, that out of 9,400, only 189 refused to adopt it. This number included those Bishops and others of the most extreme Romanist party, who had been appointed in Queen Mary's reign on account of what in modern times would be called their Ultramontane prejudices."*

No further change was made in the Prayer Book during the reign of Elizabeth, except that in 1561 alterations were made in the kalendar and the table of lessons. But although no changes were made in the authorized services of public worship, the Puritan party continued, with increasing rancor, to assail the Prayer Book, and when James I. became king in 1603, high hopes were entertained that the Book would be set aside, and a Protestant form be adopted in its place. A petition was presented to the king which stated that "more than a thousand" of his subjects "were groaning as under a common burden of *human rites and ceremonies*." A hearing was granted, and resulted in the Hampton Court Conference (1604), but no change of any importance was made in the Book, except the addition to the Catechism of the part about the Sacraments—and that is distinctly Catholic.

When Cromwell's death brought about the collapse of his government, "the king came to his own again." The restoration of the monarchy was also the restoration of the Prayer Book. Very strenuous efforts were made by the Puritans to have it either abrogated or revised, and Charles II. yielded so far as to authorize a conference to be held for the consideration of objections. This is known as the Savoy Conference. It opened on April 15th, 1661, and closed on July 24th of the same year. The Dissenters were so bitter and impracticable that nothing was accomplished. They rejected all the concessions that the Bish-

*When Elizabeth came to the throne, "there were serious questions to be faced, which needed settlement; and foremost among them was the question of religion. In nothing was the legacy of the last two reigns more disastrous, as they represented periods of reaction which had checked the natural development of the reforming process begun under Henry VIII. Henry had abolished the Papal jurisdiction, and had suppressed the monasteries, which no longer fulfilled any useful function. The system and services of the Church were simplified according to the requirements of the New Learning and the increased intelligence of the people; and the process thus begun was to go on slowly adjusting the old system to the national capacity."—*Queen Elizabeth*, by Mandell Creighton, Bishop of London, 1899.

†Blunt's *Annotated Prayer Book*.

ops proposed for the sake of peace, and the conference closed with the Prayer Book untouched. A commission was then appointed to revise the Book. They proceeded vigorously, and presented their work to Parliament in so complete a form that it was adopted on March 17th, 1662, and received the Royal assent on May 19th of the same year, after having been adopted by Convocation. This is the Prayer Book of the Church of England at the present day.

Among the commissioners of 1661, Dr. John Cosin, Bishop of Durham, was the most learned liturgist, and the strongest Catholic. He had been privately at work on the Prayer Book since 1619, and his notes and suggestions formed the basis of the revision. A great many changes were made by the commission, but few that involved any doctrine. The doctrinal alterations were, however, all in a Catholic direction. For example, the idea of Priesthood was more strongly asserted; the word "priest" was frequently inserted in place of "minister"; the form of ordination was altered to the present uncompromising form; "Receive the Holy Ghost for the office and work of a Bishop in the Church of God"; and likewise, "of a priest"; Prayers for the dead were vindicated by the insertion in the Prayer for the Church Militant of the beautiful memorial beginning, "and we also bless Thy holy Name for all Thy servants departed this life," etc. "Oblation" was inserted after "alms"; greater reverence was shown to the consecrated Elements by fresh rubrical directions.

Other instances might be adduced, but these are sufficient to show that the Church restored, as far as possible, the Catholic character of the text where it had been impaired by Puritanism; that ceremonial remained untouched.

It should not for one moment be thought that the actual ritual of the Church was unchanged from 1548. Indeed there had been a sad falling off, not only in ceremonial, but in doctrine, and in the use of the Offices of the Prayer Book and the Sacraments. Infant Baptism had been so widely neglected during the Cromwellian period, that a part of the new generation consisted of unbaptized people, and the "Office of the Baptism of Persons of Riper Years" had to be put in the Book. For at least eight centuries there had been no unbaptized adults in England. It is no wonder, then, that people who had strayed so far from the truth of the Gospel as to neglect the Baptism of their children, should have been weaned from the solemnities of worship and the glory of holiness.

A Church is not to be judged by the practice of the people at any isolated epoch, but by its authoritative formularies, and by its teaching and acts through various periods. The convulsions of the early part of the seventeenth century were sufficient to uproot almost any traditions. And yet the Catholic traditions of the Church of England were not rooted out. The coronation of Charles II. revived the ancient splendor of the Church, and the magnificence of the ceremonial outshone all functions that had ever taken place in Westminster Abbey. This set the key-note for the Church, and the adoption of the Book of 1662 showed that the Church responded to the note.

One would fain ignore and forget the dreary decadence of the eighteenth century, the hundred years that are so conspicuous for their hideous corruption of morals and manners, politics and religion; and yet, through all that period of degeneration, the "High Church party," with Catholic instincts, survived in the English Church. The Lord reserved the "seven thousand men who had not bowed the knee to Baal," and the remnant that were true to God and His Church kept the flame of faith and tradition alive upon the altar. The lineage is clear, from Andrews, Laud, Beveridge, and Pearson, through South, Butler, and Wilson, to Jebb, Coleridge, Phillpotts, and Pusey.

The Tractarian Movement began in 1833, and was at first largely occupied with the revival of doctrine, and with setting forth the claims of the Church of England as a part of the Catholic Church. The movement in its early stage was academic, and addressed itself to the educated class. But before long the Prayer Book was taken in hand, and men were told to read it with intelligence. The Book was in daily use, but formalism and familiarity had robbed it of meaning. To most people it was the hereditary formulary of the Established Church, without a history and without a parentage that antedated the Reformation. The eighteenth century had lost the key to its interpretation. When the Tractarians handed back the key which they had recovered, people began to see new and undreamed-of meanings in the book, and as knowledge increased, they began to use it with a new sense. The valley was full of dry bones, but the Spirit of God breathed upon them, and they became again living forms.

As soon as men understood that they were ministers of the

Apostolic Church, they began to restore the Catholic character to Sacraments and worship, and from 1840, or thereabouts, the restoration has been rapid and thorough. Not one word of the Prayer Book was altered, and no new rubrics were added, but the forms were clothed with a new raiment. One tradition after another was revived. "The King's daughter is all glorious within; her clothing is of wrought gold." The Holy Eucharist has been restored to its place as the chief act of worship; celebrations have been multiplied, and now there are but comparatively few churches without at least a weekly Eucharist; stone altars and reredoses, crosses, crucifixes, pictures and statues, have been brought back to the churches; the lights gleam again upon the altar, and the fragrant clouds of incense are not unknown; the ancient vestments, with all the glory of color, embroidery, and jewels, are worn again; the service is chorally sung by vested choirs of men and boys; acolytes serve at the altar; the sign of the cross is made; confessions are heard; fasting communions are made; the dead are remembered in prayer; the reserved Sacrament is taken to the sick; the daily Sacrifice is offered again; the pew-rents are vanishing, and free-will offerings are supporting the Church; the missionary spirit has become a prodigious influence; the Church is gathering the forsaken poor into the fold; the standard of Christian living has been raised; and principles are rapidly supplanting emotions and personal opinions. All this has been accomplished, be it repeated, without the change of a word in the Prayer Book! Surely we can say, "What hath God wrought!"

CHRIST'S MERIT EXCEEDS MY DEMERIT.

When I consider my own sinfulness
Despair would fill my heart, but that I know
My dereliction, penitence and woe
To Thee, Thou Holy One, I may confess,
Believing that Thou hast the pow'r to bless,
And that great loving-kindness Thou wilt show
If unto Thee with confidence I go.
Teach me, O Saviour dear, to love self less,
But to love Thee with all my heart and soul!
Jesus, my Lord and King, to so keep my heart
That I of Thee may learn "that better part"
Not to be taken from me! O, control,
Thou Perfect One, my own imperfect will,
And to my storm-tossed soul say, "Peace! Be still!"
MARY E. M. RICHARDSON.

SHORT ANSWERS TO POPULAR OBJECTIONS.

BY THE REV. S. BARING GOULD.

"There is no Eternity of Punishment."

ANSWER.

WHAT do you mean by punishment? It is punishment for a man to live as a beast. To a good, sensible, well-conducted man, the condition of a drunkard is one of misery. Yet to the drunkard there is no ambition to taste the joys of respectability or of good sense. A coarse, brutal nature cannot appreciate, or care to appreciate, the refined pleasures derived from art and literature. A street drab with no modesty, nor cleanliness, and with only the animal lusts, and a craving for drink, has no ambition to live the life of a Sister of Mercy. Now to a highly refined mind, the coarse and brutal nature is awful in its loathsomeness. To the pure and virgin soul, full of heavenly aspirations, the mere animal life is hell. So, may be, the conditions hereafter will be relative. The characters we hold to be fixed, the aspirations to be determined, the soul to be moulded, in this life. The characters, the aspirations, the souls, will be hereafter what they have been made here. There is no reason to suppose that ten thousand years hence the coarse, brute nature would be more appreciative of the beauty of heaven than it is now, nor that the degraded woman will be at all more sensitive to the exquisite rapture of heavenly love than she is at the present moment. By the eternity of punishment it is quite possible to understand only the eternity of the condition reached by the soul in its period of growth on earth. And again, hell, as we understand it, is a condition of negations, of absence of God, of light, of beauty, of spirituality. Those who are indifferent to God here will hardly miss Him through eternity, those who here love darkness rather than light would hardly find joy in eternal day, those who have no sense of the beautiful here would only be bored by the beauty of heaven, those who are utterly sensual would find the service of the Temple above insufferably tedious. But Conscience, now deadened, will then be awake, and as there will be knowledge of what is lost, the condition must be one of "the undying worm."

LENTEN THOUGHTS.

UAGUENESS in prayer, as in all other religious matters, is feeble and null. Such resolves and petitions as this, "O Lord! be pleased to help me perform my duties of the day," have not half the power of this: "I ought to do to-day the particular impending duties a, b, c, and d, and to resist the particular impending temptations e, f, g, and h. I will do what I ought. Almighty Father, aid me to use the power Thou hast given me; and if I fail, make me ere night repent. Prayers of this sort track the whole line for our plow to work; and it will be strange if the furrow of the day be not straighter than one which began with only a vague glance at the distant guide-post.—*Earnest Thoughts for Every Day.*

PUBLIC offices have great duties to be fulfilled, and they are exposed to great temptations. How can we hope to perform these duties and resist these temptations without devotion? Cares and occupations multiply, and leave us scarcely time to breathe; but, if the heart is consecrated to God, we shall be free in the midst of all these distractions, which will become occasions for us to testify our obedience and our love. How many have been sanctified in military life, where the obstacles appear insurmountable! How many in the government departments! How many in charge of the public revenues! Some conditions are excepted;—such as are in themselves contrary to salvation, and are proscribed by the gospel; which nobody is obliged to accept, and which are only tolerated in some governments on account of policy. Excepting these, I confidently assert, that there is no state of life in which saints may not be formed; in which, indeed, they are not formed every day.—*Père Grou.*

How often do we say with St. Augustine, "Make me holy, but not yet." Reservations lie latent in the mind concerning some unhallowed sentiments or habits in the present, some possibly impending temptations in the future; and thus do we cheat ourselves of inward and outward joys together. We give up many an indulgence for conscience' sake, but stop short at that point—of entire faithfulness wherein conscience could reward us. * * * * * If we would but give ourselves wholly to God—give up, for the present every thought and every feeling, to be all purified to the uttermost and rendered the best, noblest, holiest we can conceive—then would sacrifice bear with it a peace rendering itself, I truly believe, far easier than before.—*Earnest Thoughts for Every Day.*

SOCIETY needs to cherish the Lenten season, because that season brings it face to face each year with the fundamental facts of human experience, those deeper facts which are not in the least modified by prosperity or adversity, which come to men as men and not as masters of industry; those great experiences which search and try the soul, and in the right use of which a man's spiritual fortunes are bound up. He who cares for the growth of his own life will not treat the Lenten season as a mere formality or religious convention; he will welcome it as a fruitful opportunity of growth; finding in it not only stated times and places of worship, but a constant reminder that the things of the body perish, but the things of the spirit endure; that no man is safe who has not in him the spirit of self-sacrifice and self-surrender; that the life of the soul is always more than the life of the body; and that the true values of every form of possession are to be measured by a spiritual and not by a material scale.—*The Outlook.*

THE SOLITUDE OF DEATH.

THERE are amiable Christian writers, like Faber, who tell us that in the moment of death God looks every soul in the face, and gives it a last great opportunity to choose Him. It is an amiable conjecture, but it is a bare conjecture. All that we know about death is that it is the great unveiler, that in bare and absolute nakedness it plants the soul, the character, in the presence of God. If we are the least wise we shall from time to time exercise ourselves to meditate on death, to think of what it is, that tremendous and startling solitude! We know how here we take refuge from disquieting thoughts in the consolation of what other people do, or in the manifold interests of our pleasures, or business, or society. Think of the solitude of death! There is no looking away then; there is no taking refuge in any other occupation. There has been a gradual setting aside of man from all his customary occupations; there has come the time when he could hardly feel the pressure of the sympathetic hand that held his; there has been that moment of unknown suppression, and the soul finds itself in that bare and naked solitude with God, when there falls upon it irreversibly, inevitably, the consciousness of what it really is in the sight of God. That is all. Only to see ourselves as we really are in God's sight; that is judgment. That is what death brings us to.—*Canon Gore.*

A CLASS CHURCH.

BY THE REV. F. M. CLENDENIN, D.D.

IT IS in India they say that the spirit of caste rises to its most deadly height. There a man and his family may die of starvation in the highway but no man dare feed them nor even give them drink unless both are of the same social grade.

This is the good form of the Devil and his angels and is only equalled by the Englishman who drowned in sight of many because he could not afford to ask help of any man to whom he had not been introduced. Far be it from us to venture the opinion that such a man was worth saving—but this we do say that while human nature remains there will be more or less this spirit of India and the mad Englishman.

And the insidious thing about it all is that there is a certain amount of truth and value in many of what are called "social distinctions." To say a party of sensible men must live in cordial relations with a lot of foolish men is a mere loss of words. To say a man who works hard with his head or his hands and tries to do some good in the world must feel in sympathy with the man whose life is a long waste, with no kind deed or earnest purpose to gladden the day, is merely to ask what will never happen. The opposite poles of a magnet have never been made to work alike. But under cover of these righteous distinctions and others like them, men are continually making other distinctions for which there is no foundation.

A certain rich man thinks he is better than other men merely because he is rich. A certain poor man thinks the world owes him a living and becomes "a gentleman tramp." A more advanced civilization will put both these "gentlemen" into cages and keep them as birds of peculiar plumage.

Meanwhile the class idea will go on, sometimes wisely, sometimes foolishly, but of all places in the world where such an idea should not prevail it is in the Church of God. A Class church of any kind is a one-sided affair of monstrous deformity. The very word we use when we say we believe in the Church precludes the possibility of it being other than for all places, for all time and for all men, for that is the meaning of the word Catholic. Any custom, conception, local tradition or inherited atmosphere which keeps a church from being a place for "all sorts and conditions of men" is a marsh mist of a deadly kind, and the sooner a community so infested is cleared and drained of such miasmata the better.

There is just one instance we would give to illustrate what is meant: In too many of our churches you find only more or less well dressed people. The poor man, whose only coat is patched at collar as well as at elbows, seldom, if ever, enters these churches. His own pride and wrong conception of the Church may be partially to blame for this, but the very atmosphere also holds him out. He has as much right there as the King, but there is little in the air to encourage him to exercise his right. We would not have one less well dressed person in our churches, for they, of all people, need God's help and the grace of His Sacraments, but we deplore the custom that makes them the overwhelming majority and keeps any other class from joining with them in the worship of God.

We deplore the fact, about which there can be no question, that a working man, whose only suit is patched from collar to shoe, cannot go to the eleven o'clock service at any of our largest churches and take one of the best pews, without feeling he has intruded upon conditions of society which a certain class of people have built around themselves, perhaps unconsciously, even in their churches. We do not believe that it is the wish of what is wrongly called "the better classes" that such an un-Christian condition should continue to exist. The problem however is how to change it. Of course the pew system must go, and it would be a happy accompaniment if the pew itself went with the system, and instead, we had the chairs found in the Cathedrals and now in many of the best churches, like Christ Church, New Haven. The idea also must be swept away of other than God owning any part of His Church, or of any one of His human family having more right in His Church than another. God hasten such a day that no man anywhere but may feel that there is one place in the world anyway where God and welcome ever wait him.

SURPLICED CHOIRS.

THE surpliced choir has always been a distinctive feature of the Anglican Church, peculiar to it as a national custom. And as the American Church is the daughter of the English Church, having derived from her all her great treas-

ures of devotion and beauty in worship, so she, too, uses the vested choir and encourages its use. In this connection it is interesting to note that the first mention of a surpliced choir in America is in connection with old St. Michael's Episcopal Church, Charleston, S. C. In the history of this parish may be found the following interesting reference to the vested choir: "In 1798 there was a bill for 'washing the surplaces (sic) of clergy and children.' A little earlier the vestry requested the rector to entertain, at their expense, six of the boys on Sunday as 'an incitement for their better performance of the service;' and in 1807 the organist was requested to have at least twelve choir boys."

Thus, as early as the end of the last century and during the first decade of the present century, the music of the Church was rendered by a surpliced choir in a Southern parish. For some reason vested choirs were given up in the American Church, and for many years little or nothing was heard of them. But after a while, when the Church here got more thoroughly established, and began to put on strength, we find that its growing devotion demanded the restoration of the vested choir. This demand became so general that to-day there are very few parishes in which the music is not thus rendered. This is not to be wondered at, for it is found by practical experience that the vested choir of men and boys, numbering anywhere from twenty to sixty voices, according to the size of the parish, is better suited to render the Church's music, more in keeping with the Church's devotions, and more inspiring and helpful to the congregation. Many a parish has thus been lifted up, strengthened, the services made more attractive, and the attendance at them increased, because the music rendered in this manner becomes thoroughly congregational, such as the people themselves can join in and make it their own.—*The Diocese of Tennessee.*

SUNDAY SCHOOL OFFERINGS.

IT serves no proper educational or religious purpose when a child gives money merely because a parent has given him a cent or two for Sunday School.

The educational power of giving in the Sunday School depends upon the intelligence and purpose with which it is given. It is to be feared that in many schools money is contributed by the pupils conventionally, with little or no knowledge of the purpose to which it is appropriated; and yet a study of childhood shows that children must be taught the abstract through the concrete—first rules, then principles; first facts, then theories. Froebel's maxim was, "Nothing is in the intellect that was not first in the senses." Children must come to a knowledge of the great missionary ideas and truths of the Bible from definite perceptions and facts. The object to which money is to be given must be brought in a tangible manner before the minds of the scholars. Missionary-giving must be made real by everyday missionary facts, experiences, and incidents. In challenging our schools for an Easter offering to missions, it would be well, therefore, to tell of the work as it is really going on in the home and foreign fields. A point of contact should be established between the work in other places and the conditions that are known to the scholars in their own congregation or community.

The deep underlying motive of missionary-giving can be brought home to children perhaps in no better way, and at no better time than by reference to the deeds and sufferings of our Saviour as they are unfolded to us during the Lenten season, and by the great facts of Good Friday and Easter. A united Lenten and Easter offering affords a splendid opportunity to lift up the proper standard of scriptural giving, viz., that each one should give something, that each one should give regularly, that each one should give proportionately, and that each one should give, so far as possible, that which he has earned, or that which has cost him something.

The government of Belgium, recognizing the power of early impressions, has established in all of its educational institutions "Schools Savings Banks," that provident habits may thus be cultivated in the people on a sure basis. Let us make our Sunday Schools schools of benevolent training, and of missionary-giving, and we will not need to lift the veil of the future and see our Church twenty-five years hence. We can behold it in the children in our homes and schools to-day. They are the future.—*Reformed Church Messenger.*

IT WOULD be far better, instead of many thoughts, with filial love and confidence to do everything you think would please God.—*Dr. Pusey.*

Editorials and Comments

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THE RUSSO-GREEK CHURCH. III.

AS ONE enters a church of the orthodox Eastern Communion, the object which immediately arrests his attention is the iconostasis, a screen crossing the whole building, covered with paintings of the Lord, of His sacred mother, and of the saints, and shutting out, when the "Holy Gates" are closed and the curtain across the entrance drawn, all view of the altar. Yet this great and most conspicuous feature of a Greek church is, comparatively speaking, a modern introduction.*

And so, even in the "unchanging East," ritual changes have taken place in the course of ages, and because a certain liturgical act or custom is found in the East and not in the West, nor among ourselves, we need not, therefore, conclude that necessarily it is we that are the innovators. In this very case we have continued the old custom of an exposed altar unseparated from the choir, while it is the East that, in the remote past, gave up the earlier practice.

It would be interesting to give some general outline of liturgical growth in both East and West, and to institute a comparison between the two, and this we may do at some future time, but our present attention must be confined to the literature which gives us in the West light as to the present liturgical forms and ceremonies of the Churches of the East.

We, however, preface our remarks by reminding our readers that in the main outline all the world over, the liturgical forms and their ritual accompaniments have ever been the same. Everywhere the choir offices consist in the recitation of the Psalter with lessons and collects, etc. Everywhere the office for the Holy Eucharist contains Collect, Epistle, Gospel, Sursum Corda, Sanctus, the Prayer of Consecration (including the words of institution), and the Communion with subsequent Thanksgiving. Everywhere the priestly vestments are worn, differing only in minor points; everywhere lights and lamps are burned when the sun is shining high as well as in the shadow of twilight or in the darkness of night; everywhere incense is offered ceremonially, and persons and things are ritually censed; everywhere there is frequent use of the sign of the cross; everywhere ceremonial bowings and turnings, etc., etc.

To call any of these things "Romish" can come only from ignorance or malicious misrepresentation; they are common to

all parts of Catholic Christendom, and (so far as any evidence has been found) always have been. The particular words used have varied; the particular manner of bowing, censing, crossing, etc., has not always been everywhere uniform, but the sense of the words and the general appearance of the rites has been ever and everywhere the same.

Bingham, in his *Antiquities*, did much for the elucidating of the early Greek liturgy, but practically until the time of the Oxford movement, the book which was most read upon the subject, and almost the only work upon the then state of the Eastern Church, was *An Account of the Greek Church* by Tho. Smith. The second edition (the one most commonly come across), is dated 1680. We owe a grudge to this learned author, for it was because of his mistaken statement that the Creed of St. Athanasius was not known or used by the Eastern Church, that the Bishops finally withdrew their opposition to its excision from the American Prayer Book.

We can but touch here upon the great interest aroused in the Eastern Church by the Nonjurors and fostered by the publication of their different liturgies, an interest which a century afterwards secured to us in America our inimitable form of the Prayer of Consecration, containing by implication—"we, and all others who shall be partakers of this Holy Communion"—a recognition of the primitive and Nonjuring practice of administering to the sick the Holy Gifts taken from the Church.

Coming down to our own days, and not dwelling upon the great liturgical works such as those of Goar, Asseman, Renaudotius, etc., we mention, as being most likely to be of use to the ordinary student, Hammond's *Liturgies Eastern and Western*, and the admirable *Translation of the Primitive Liturgies*, by Drs. Neale and Littledale, which contains a most valuable introduction.

Of course, for those who can afford to buy it, or who are fortunate enough to have access to a copy, nothing can take the place of Dr. Neale's *Introduction to the History of the Eastern Church*.

Masters, of London, in 1866, published a beautiful rubricated edition in Greek and English of *The Divine Liturgy*, containing also the Epistles and the Gospels, and since that time quite a number of various translations of the Liturgies of St. Basil and of St. John Chrysostom have been printed.

Matins, Vespers, the service of the Pre-sanctified Gifts, together with prayers in preparation for and Thanksgiving after Communion, are contained in a little volume entitled *Enchology, A Manual of Prayers of the Holy Orthodox Church*, edited by G. V. Shann (Kidderminster, 1891).

The same author also issued a translation of the *Tribnik, i. e., the Rituale of the West*, called *The Book of Needs of the Holy Orthodox Church* (London, 1894). To this volume is appended a translation of the forms of ordination.

But no books have done more to give popular information upon the whole subject than Henry Greville's novels and Romanoff's *Sketch of the Rites and Ceremonies of the Graeco-Russian Church* (London, 1868).

Perhaps in this connection should also be mentioned Dr. Littledale's *Offices from the Service Books of the Holy Eastern Church* (London, 1863), and his *The Holy Eastern Church: A Popular Outline of Its History, Doctrines, Liturgies and Vestments* (London, 1873).

Last year appeared *The General Menaion, Or Services Common to the Festivals of Our Lord, of the Holy Virgin and of the Different Orders of Saints*, translated by Professor N. Orloff (London, Davey & Sons, 1899). The same professor had already issued translations of the *Octoechos, Or Book of Eight Tones* (1898), and of the *Horologion, A Primer for Elementary Village Schools* (the year before). This translation of the Archpriest Peter Smirnov's *Instruction in God's Law* (1896) should also be mentioned.

From the foregoing it will be evident that to those who read English only, most of the important liturgical literature of the East is now within their reach, and if they remain in ignorance, such ignorance is voluntary and not invincible. We have prepared these bibliographical articles that our readers might know just how to supply themselves with what they wanted, but we

*Sokolof. *The Orthodox Church's Divine Service*, p. 8. "The first churches built by Christians differed from our modern churches in that they had no screen (ikonostas)."

have reserved till now the mention of four books published in this country within the past two years, which they should certainly read if they desire to form a true idea of Russian Church life.

These books are *The Holy Orthodox Church, Or the Ritual, Services and Sacraments of the Eastern Apostolic (Greek Russian) Church*, by Rev. Sebastian Dabovich (Price 30 cents); *A Manual of the Orthodox Church's Divine Services*, compiled by the Archpriest D. Sokolof (price 75 cents); *Preaching in the Russian Church*, by the Rev. Sebastian Dabovich (price \$1.00), and *Lives of the Saints*, by the same author (price 50 cents).

These books, which all four cost a mere song, will give any intelligent reader a fair idea of the main outlines of the doctrine and worship of the Eastern Church. They can all be obtained from the repository of the Russian Ecclesiastical Consistory of Alaska, 1715 Powell St., San Francisco, California.

DR. JOHN WATSON AS AN EXPOSITOR.

IN one number of his *Life of the Master*, Dr. John Watson reveals a less pleasant side of character than we thought in the days of the *Bonnie Brier Bush*; and gives a curious illustration of the power of Presbyterian hatred of the Church, to warp an otherwise liberal nature, and make it blind to its own perversions of fact. In his hostility to the idea of a Christian Priesthood and a perpetual sacrifice, he expends a whole column in berating the priests and belauding the prophets of our Lord's time. Our Lord Himself appears to have no part in the Priesthood, but is simply "this daring young prophet." In cleansing the temple by driving out the traffickers, our Lord by one stroke offended and broke with "the Priests whose interests were bound up in the temple merchandise." The act "declared Him to be of the Prophets and against the Priests;" that is to say, Presbyterian-wise, on the side of the preacher as opposed to the Priest.

But why heap opprobrium on the Priests as though they were the only sinners in this temple traffic? Where were these immaculate Prophets, that they did not denounce the unholy thing? How does it happen that Jesus was the only Prophet of the time who was heedful of the Prophet's duty? Moreover, had any Prophet the right to such a place in the temple? Did not Jesus assume it by right of His Divine Priesthood?

Moreover, if Jesus was thus in favor of the Prophets, or preachers, and was hostile to the Priests, how happens it that He makes no attack whatever on the Priests, but is unsparing in His denunciation of the lawyers, the scribes, and Pharisees, who were the teachers or preachers of the time?

The Doctor, certainly, as a Prophet, has a very easy, nonchalant way of getting at and setting forth the elsewhere unrevealed mind of Jesus. "To Jesus as a Prophet, the dangers of an elaborate ritual must have been very present, and to Him as a Man, the barbarity of its sacrifices must have been a keen offence."

So, too, when "He would show them a Prophet's sign, Jesus replies with one of His characteristic riddles, Destroy this temple, by which He evidently intended the worn out system of sacrifices and forms; and in three days,—a proverbial figure for a short time,—I will raise it up; by which He meant a new and nobler religion."

What a delicious bit, this, of expository art! The Church through the ages has been all wrong! Jesus had here no reference to His own Death and Resurrection. Surely, "A great Prophet has risen among us!" And his name is John, but not "The Divine."

But this is not the historic conception, nor the Church's idea, of the Master.

WE COPY from a local paper in a Western state, the following item:

"The Episcopal tea given yesterday afternoon at the rectory was well attended, and had the delightful characteristics always expected. Mrs. — and Mrs. — were the hostesses. Miss — presided at the tea table, and was assisted by Miss — and Miss —."

The date of this "Episcopal Tea" was a Friday in Lent. This is one of the items that occasionally, though happily not as frequently as in former years, bring large distress to Church people, and larger humiliation and reproach to the Church itself. It is bad enough that Friday, which is clearly laid down

in the Prayer Book as a day of fasting and prayer, should be used as a gala day for purely social events. It is distinctly worse when the day is used under the authority of the clergy, as in the case of an event at a rectory. It is worse, much worse, when a Friday in Lent is chosen for this purpose, as appears to have been the case in this particular instance. We do not mention the parish nor the city in which this is said to have occurred, because we have no information except a clipping from a secular paper, as to its accuracy. We should mention it in order to brand the rector and his parish as disloyal to the Church, if it were not for this possibility of error. As it is, we only refer to it as being, if true, an act of disloyalty to the Church, which cannot possibly be defended on any ground, and which must do infinitely more harm to the Church in that community than can be counteracted by any amount of parish work which may be done by the rector or his associates.

It is very distressing that so dignified and able a periodical as *The Independent*, of New York, should be willing to so misunderstand a body like the Protestant Episcopal Church as to be capable of the following:

"There are two ways in which such a Church as the Presbyterian can modify its doctrinal creed. One of these is by formal vote, and the other is by gradually and silently putting its written creed on the shelf. The former method is the more difficult. An example of the other and easier method is found in the creed of the Protestant Episcopal Church, known as 'the Thirty-nine Articles.' They were solemnly adopted by the American Episcopal Church in 1801. Their doctrines of foreordination and decrees are as strictly Calvinistic as is the Presbyterian confession of faith. And yet, for at least forty years the Episcopal Church has taught in its seminaries the doctrines of free will, known as Arminian or Methodist. But no one thinks of charging the Episcopal ministry with inconsistencies or dishonesty because it teaches the direct contrary to its articles. They have been laid on the shelf; such is the conscious fact. They are still in the Prayer Book, but in the late editions are crowded over to the last page next the cover, all ready to be pushed, before long, clear out of the covers. This is the easy and natural way of reform, and an honest one."

The Thirty-nine Articles are not a creed. They are a series of statements of technical theology, first set forth in the Sixteenth Century, and never dignified with the name of Creed. They were "solemnly adopted in 1801," only in the sense that they were transplanted from the English to the American Prayer Book in that year, with such minor changes as were necessitated by the changed political conditions. They are not "strictly Calvinistic." The "doctrines of free will known as Arminian or Methodist," have no connection with the Thirty-nine Articles or with the "American Episcopal Church;" though no doubt Arminianism is nearer to Catholic theology than is Calvinism. Loyal clergymen of the "Episcopal ministry" do not teach "the direct contrary to its Articles." The Articles have not been "laid on the shelf."

The Thirty-nine Articles were the outcome of an era of religious controversy, when it seemed necessary to define more or less exactly the position of the Church of England with respect to current controversy. They differ from the Catholic creeds in that they represent only the mind of a part of the Church, and that at one stage of its existence; and hence are not unchangeable, and are subject to possible ratification or amendment by the whole Church Catholic, if the time should ever come that it can speak in its entirety. Many of the conditions which called forth the Articles have passed away, thereby rendering insistence upon such controversial declarations unnecessary. We may discriminate by saying that the Catholic Creeds lay down positively the eternal and fundamental truths of revelation, which in their nature are unalterable. The Articles seek to apply these truths to the particular controversies of the age in which they were set forth.

ANSWER TO CORRESPONDENTS.

A. M. S.—The "ancient Church of Holland" referred to in the Encyclical of the three American Bishops, is in communion only with the Old Catholics of Europe. They differed with the Papacy in the seventeenth century over certain technical propositions which, under the name of Jansenism, were condemned by Rome. The so-called Jansenists denied that they held the dogmas condemned, but a breach with Rome was effected, and the Church of Holland is esteemed schismatic by Roman Catholics, though they yet maintain substantially the entire Roman body of doctrine, with the possible exception of the Vatican dogmas decreed during the present century. They are, unfortunately, unfriendly to the Anglican communion and have prevented closer relations between Anglicans and the Old Catholics of Europe.



LITERARY

A Problem in New Testament Criticism. By Melancthon Williams Jacobus, D.D., Professor of New Testament Exegesis, Hartford Theological Seminary. New York: Charles Scribner's Sons.

The theme of this book is of crucial importance, in view of the present attitude of New Testament criticism. It is a great mistake to imagine that rationalistic criticism has exhausted itself in this direction, and that the "traditional" or Catholic view of the sacred writings of the New Covenant is left in possession of the field. It is true the old methods of attack have, one after another, been foiled, either in the arena of controversy, or by the mere logic of events. It is long since any one owning the title of scholar, has ventured to charge the apostles and evangelists with conspiring to deceive the world—the most gigantic and successful conspiracy in the history of mankind. Strauss' mythical treatment has gone by with the philosophy on which it was based. Baur and his school have long become antiquated. A stand was made upon the attempt to maintain the late date of all the New Testament books, but the accumulation of new evidence has rendered that position untenable, and Harnack, the foremost leader of the rationalistic forces, has acknowledged that there is no escape from the traditional view of dates and authorship.

But it is a fatal error to imagine that the devices of the enemy are exhausted. The latest methods are the most insidious of all. Under the specious pretext of "going back to Christ," the Christian religion as it was preached from the beginning by apostles and prophets, the Christian religion which overcame the world, is pronounced a huge error, and a "new theology" is announced to take its place. St. Paul and the other apostles, we are to understand, undertook to improve upon the teaching of the Master, with the result that they corrupted it and virtually substituted something else for it. We are, then, to set them aside, with their preaching of an Atoning Sacrifice, of the Resurrection, the Ascension, the Session on the Right Hand of God, and the coming of the Holy Ghost. We are to set aside all this and go back to the Gospels to find the true religion.

And when we have gone back to the Gospels, we are reminded that they, too, are the work of these same apostles and their followers, and hence we must expect to find an abundance of error caused by their natural desire to justify from the words and works of Christ, the new things which they have so strangely undertaken to propagate as the Gospel of Christ. A process of sifting must go on in order to arrive at the actual words of Jesus. When this has been accomplished there is left as a comparatively trustworthy residuum, a certain portion of the teachings attributed by the evangelists to Christ, teachings chiefly ethical in their nature—and behind this the figure, dim and shadowy, of Him who "spake as never man spake." Out of these elements is to be constructed the "New Theology," which, when it has taken shape, we discern to be far more the child of modern human philosophy than of ancient divine revelation.

It is the problem of the relation of the teaching of St. Paul to that of Christ, to which Dr. Jacobus devotes himself in this book. And his treatment of the subject is to a high degree satisfactory. We may not always agree with his too Protestant interpretation of St. Paul, and we might have selected for illustration and defense other lines of the apostle's teaching than those our author has preferred. But no exception can be taken to his transparent exposition of the problem itself, or to the method of the solution. Indeed, the two preliminary lectures, in which he treats of the Preliminary Problem of the Method, and the Problem of the Philosophy, comprise a valuable—perhaps the most valuable—portion of the book.

If students better understood the relation of philosophy to criticism, fewer would be misled by arguments which depend for their validity upon the pre-assumptions of those who employ them. This book is to be commended as dealing in the most scholarly spirit with the very latest phases of destructive criticism.

WM. J. GOLD.

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

"Centuries ago a great philosopher wrote: 'When I was a child, I understood as a child.' But it was left for a later age, for Pestalozzi and Froebel, for the psychologists of our own day, to discover how the child 'understood.' Upon this discovery is being builded a new education."

In this, the opening paragraph of the author's preface, is disclosed to the initiated Miss Palmer's purpose in her work, namely, to take her place in the ranks of those who now advocate the carrying forward of religious education with the study of the child as a basis for effort.

Guided by the knowledge gained from such study, Miss Palmer has prepared a One Year's Course of Sunday School Lessons for Young Children, adapted, from her point of view, to meet the religious need in child development, thus adding another to the very limited list of contributions thus far made in this field of effort. The lessons (with few exceptions) are presented in story form, each story being told for the purpose of presenting one truth only. In recognition of the fact that "if a truth, or principle, is to leave its impression, it must be presented again and again," several stories relating to the same truth or principle are presented in a sequence. In other words, the lessons are presented under topics, ten in number, as follows: 1. Good Cheer; 2. Obedience; 3. Easter; 4. Ready; 5. Service; 6. The Church; 7. The Sabbath; 8. Loving Care; 9. Let Others be First; 10. Christmas.

"In presenting these lessons," the author says, "the aim has been to give them in the order that will make the strongest impression upon the children; all historical or chronological connections being set aside." The following illustrates the method of presentation: Under the topic "Obedience," the related stories are: 1. "Naaman and Elisha;" 2. "Joseph Obeys His Father;" 3. "Noah's Ark;" 4. "The Garden of Eden;" 5. "Christ and the Fisherman." The number of stories selected to impress a single truth or principle varies from three, the smallest number presented, under topics 6 and 7, to nine, the largest number, presented under topic 8.

It will be readily seen that the success or failure of a scheme of lessons which makes the truth to be impressed the great central fact in the order and arrangement of the lesson material, depends largely, if not entirely, on the wisdom displayed in the selection of the truth or principle to be impressed, and the story, by means of which the truth or principle is to be concretely presented to the child. The following expresses the author's purpose in this connection: "To select a good story and to tell it, is art; but this is not all; if the story is to touch the life of the child it must have some connection therewith; its hero must be the embodiment of some principle of right living that he can put into practice; his action must be such that the child can do likewise."

We are thus led to the knowledge, which a study of the complete lesson plan makes clearer, of the author's conviction, that, for the little child, *conduct* is religion. This is a view growing in popularity. For some, it raises the question, "How far can we, even in the religious training of the very young, divorce creed, in its truest sense, from conduct, and call it *religious* instruction?"

Both by reason of its many excellencies as exemplifying the application of educational principles in the work of religious instruction; and by reason of what may appear to some its grave deficiencies in the matter of the selection of lesson material designed to begin the work of *religious culture*, the careful perusal of this book will repay all those who are interested in the application of a truly educational method of approach to the child mind and heart, in the work of religious training.

M. E. H.

A History of St. Peter's Church, Albany, N. Y. By the Rev. Joseph Hooper, Lecturer on American Church History at Berkeley Divinity School. With an Introduction and Description of the Present Edifice and its Memorials, by the Rev. Walton W. Battershall, D.D., Rector of St. Peter's Church. Albany, N. Y.: Fort Orange Press.

We have here a volume written by one of the best experts in the history of Colonial times, which is of great interest to all students of Church History. There are some positions of such strategic importance in Church development and extension as to rightfully demand general attention. Among these was the Albany of 150 years ago. Dr. Battershall describes in the preface the large importance of Albany in colonial days, when St. Peter's was the northern and western outpost of the Church of England in the Province of New York. The political question was that of English or French supremacy on the continent, and

the attitude of the Indian tribes depended much on the source of their Christianity.

Just at the present time, when interest so largely centres on the relation between the English and Dutch races in South Africa, it is worth our while to look at the story of the earlier days when there was a meeting of the same two races in our country, and it is an interesting fact to notice that Albany was one of these principal meeting-places. The story of the various vicissitudes of the coming together, as told in this volume, is full of interest.

The first minister of St. Peter's Church was himself a Dutchman, the Rev. Nicholas Van Rensselaer, who had made acquaintance with the Stuarts during their exile, and who followed Charles II. to London at the time of the restoration. In 1674 the Duke of York, afterwards James II., gave Mr. Van Rensselaer a letter of introduction to Andros, Governor of New York, and the two sailed from England for America at the same time. As is often the case in missionary centres, the overwhelming demands of the work among the savages put out of sight all denominational differences, and the Dutch and English and Lutheran ministers worked side by side with comparatively little friction.

The English minister was freely allowed, with only an occasional interruption, the use of the Dutch and Lutheran churches, and the Lutheran Consistory resolved that they would not acknowledge the erection of any Lutheran church for services in the English language, where the members could partake in the services of an Episcopal church; while the Dutch missionary to the Indians translated into their language, not only the Scriptures, but also the Book of Common Prayer.

The work at Albany proved to be the centre, not only of work among the Indians and Dutch, but also for Canada. The first Church of England missionary to that province went from the Albany Mission, and the story is interestingly told on pp. 101 and 104.

As in all wisely-ordered missionary work, much was made of educational work, and from the work of this parish on these lines, such men as Bishop Brownell and Philander Chase were given to the Church, as also many eminent laymen, such as James Fennimore Cooper.

Full particulars are told of how it was only by the mighty labors of men who had a mind to work, that the present generation of Churchmen have entered into the fruits of those labors.

The story of the days of Nehemiah was repeated at Albany, of the rise and growth of the visible Church through the opposition of magistrates and jealous traders and hostile sects and dire poverty. Times must have been indeed hard when the hard-working missionary was constrained to remain within the house on week-days to prevent being arrested for debt, and when within the house there was not a sufficiency of even bread to eat, and when in the end he became insane through anxiety. Truly, through much tribulation the early Church of Albany entered into the kingdom.

A curious illustration of the point of view of the eighteenth century Church is found in the certificates of good behavior which parishes occasionally gave to departing rectors. A sample may be found on p. 121, where a document signed by the wardens and vestry, bearing the date of April 13th, 1773, reads as follows:

"This is to certify that the Rev. Henry Munroe has resided among us these five years last past; that he has attended to the duties of his office faithfully and diligently; that we conceive the doctrines he delivers to be sound and orthodox; that we esteem his behaviour decent, and becoming his sacred function," etc.

Thus, as in a moving panorama, the story of St. Peter's moves on through all the changing scenes that mark the progress of the parish, from the little missionary outpost among the Indians to its present abounding wealth and prestige. In the last half century we find two of its rectors chosen to be the chief pastors of the diocese to which the parish belonged; one, the sainted Horatio Potter, and the other, the present statesman-Bishop, Wm. Croswell Doane. The story of how both of these elections came about is effectively presented, as is also the story of the present rectorship, under which the parish has so abundantly prospered.

It only remains to say that the numerous valuable plates and reproductions of important documents, not hitherto accessible, add much to the value of the volume, and the beautiful typography and the excellent index render it easy of consultation. It is a volume to win a place in the library of every clergyman.

A Ten Years' War. An Account of the Battle with the Slum in New York. By Jacob A. Riis, author of "How the Other Half Lives." Boston: Houghton Mifflin & Co. Price, \$1.50.

From its inscription—*To the faint-hearted and those of little faith*—to the ringing words which close its last chapter, this book is full of interest to the thoughtful student of municipal problems. It is an inspiration to read this review of the long war with the slum in our metropolis, a war which is not yet ended, but which has won some notable victories for the cause of righteousness. Mr. Riis tells us about the slum, "which," he says, "is as old as civilization;" but he does not take a pessimistic view of it. He valiantly maintains that "in spite of slipping and sliding, the world moves forward," and that, "when common sense and the golden rule obtain among men as a rule of practice, the slum will be over."

Vivid pictures are given of the "Tenement House Blight," pictures the reader will do well to study. Then follow in quick succession, equally vivid pictures of the cures that have been wrought, for, "one after another the outworks of the slum have been taken." We see "Mulberry Bend" transformed into a park; the "Alfred Corning Clark Buildings," "Homewood," the "East Sixty-Fourth Street buildings," the two "Mills Houses" of Bleeker and Rivington Streets—all model tenements, with the hopeful outlook given by the "Woman's Hotel Company," that hotels for women who are earning wages as clerks, stenographers, nurses, etc., will soon be furnished.

"Of these movements," Mr. Riis says, "the home is the keynote. That is the cheerful sign that throws light ahead. To the home it comes down in the end,—good government, bad government, and all the rest. As the homes of a community are, so is the community."

SEVERAL years ago there was published an excellent tractate entitled *A Plea for the Christian Year*, by a Congregationalist. The author was a minister of the latter body, the Rev. T. F. Seward, who afterward came into the Church. Mr. Seward advises us that he is still able to supply copies of the tract at the rate of \$1.00 per dozen. His address is 325 W. 20th St., New York.

BELMONT.
A Tale of the New South.

BY VIRGINIA C. CASTLEMAN.

CHAPTER VII.

A CHRISTMAS AT BELMONT.

MISS WINNIE, are you sorry not to go home for the holidays?" asked Basil of his governess one December afternoon. They were in the schoolroom, Basil putting some finishing touches to a charcoal drawing, while Winifred stood by watching him, and thinking what a broad-shouldered boy he was for 13 years.

"Yes, Basil, for some reasons I am very sorry, chief of which is on my mother's account. I have never been away from her at Christmas time before; and my little nieces and nephews are looking for me, too. I wanted to take them some Christmas gifts from the city."

"And now the river is frozen, and the boats have stopped running. It is too bad, Miss Winnie. I am sorry for your disappointment, but somehow I'm glad you will be here Christmas."

"Thank you, my boy. But the worst of the business is that the mails are so irregular. If I should send a letter now, it would probably not reach them before New Year's Day; and when you think what a difference a railroad would make, it seems incomprehensible that some people are so blind they won't see what an immense advantage to this part of the country a railroad would be. Your father tells me that some of these people oppose his efforts to get the bill passed authorizing a railroad charter. Think of being so narrow-minded! Don't want a railroad because it is a new thing! Their fathers got on very well without one! It makes me provoked, Basil, to hear such words from our own people."

"They're not the New South, Miss Winnie," said Basil, with his slow, winning smile.

Winifred laughed. "I should say not. I hope when you

and Ralph grow up you will help to revolutionize such sentiments."

"What else am I to do when I grow up?"

"Lots of things, Basil! I can hardly wait to see you a man, I have such great plans for you; but then," she added, smiling, "I shall be getting old myself."

Basil looked up at her with a comical expression.

"You are only eight years older than I am, Miss Winnie, and Dolph is fifteen years older than you."

"I thought you were not a mathematician, Basil! And what has Dolph to do with your age and mine?"

"A great deal, I think. Yes, I have reasoned it all out. You don't think Dolph old—now you know you don't!—and when I am grown you will still be younger than he is now."

"Well, of all the arguments I ever heard—you ridiculous boy! When did you think that out?"

"Some time ago, Miss Winnie. Dolph said if anything ever happened to him, I must take care of you. Don't be vexed, please," added Basil, with grave dignity. "I shall not mention it again; only, you spoke of growing old some day—a long time off, of course."

"Basil, you perplex me. You talk sometimes as if you had lived and *thought* a quarter of a century instead of only thirteen years; and you do well everything that you undertake—drawing, music, lessons—but I can't settle in my mind what you will turn out."

"Nor I, Miss Winnie. Sometimes I dream of being an artist, and travelling through foreign lands to see the work of the old masters—those we have been reading about; and then I dream of the great musicians, and think I should like to do nothing but study music some day; but most of all," he added, softly, "I should like to be a writer!"

Winifred laid her hand upon the boy's dark curls, a curiously thoughtful expression in her eyes.

"A writer you may one day be, Basil. It is a grand field; but energy, talent, sympathy—all, are called into play. And there is the long preparation needful, and the courage which will *not* be disheartened."

"It is so in all professions, is it not?" asked Basil, with an unboyish wisdom.

"You are right," was Winifred's answer. "And now," she added, brightly, "it is time for us dreamers to return to the practical present. Basil, I have a Christmas gift I want to ask your opinion about. Come up to the studio a moment. Dear me! I hope I locked that door just now. I was in a hurry."

"The door is open, Miss Winnie," cried Basil, bounding upon the landing, "and someone is in there—*Jehoshaphat!*"

"The key was in the lock, and I ventured in," began a familiar, quavering voice. "No offense meant—great love for pictures—haven't hurt a thing, I assure you! Brought my knitting along by way of amusement—hate to be idle a moment—combine beauty and duty in most satisfactory manner—"

Basil looked at his teacher. He knew how she disliked meddling, and in what perfect order her art materials were kept; he saw the ominous rush of crimson to her face, and a quivering of the nostrils, which betokened excitement.

"Cosmos from chaos!" he murmured at a venture, quoting her own oft-repeated maxim.

A sudden smile spread over Winifred's face, to his great relief.

"Basil, you have saved me," she answered. "I see the ridiculous side of the question. Come, help me gather up the ruins."

"Ruins, eh? Beautiful drawings—old log house—Virginia Creeper vines—children's heads—delightful confusion," chattered Miss Belinda, knitting frantically on a very dusty and time-worn sock.

"Delightful confusion indeed!" repeated the boy, gathering up the stray sheets which were scattered over the room. "Cousin Belinda, don't you know better than to come into Miss Winifred's studio, and mess up things this way?" he asked, with an air of severity, which made as little impression upon Miss Belinda as the sunlight upon an owl's eyes. Indeed, save for the bird's reputed wisdom, there was a strong reminder of the owl in Miss Belinda's large, innocent blue eyes, as she blinked them at her would-be reprover.

"Very harmless amusement—knitting socks and stockings for an orphan asylum—shall leave 'em money in my will—got a whole satchel full of stockings to send off, Christmas!"

"Never mind, Basil," said Winifred, in a cheerful tone, "she isn't responsible. It was my fault, leaving the door unlocked."

"You are very kind, indeed," continued the little woman, glibly. "I never was responsible for anything in my life—always somebody to do everything for me—couldn't even dress myself until after the war. Now, I must say farewell, and go downstairs to pay Cousin Peyton a visit—get tired of skylights every now and then and prefer the first floor," and she gathered up her work, preparatory to leaving.

"I should like to do something for you, my dear!" she exclaimed, laying a withered hand upon Winifred's arm a little too affectionately for that young lady's gravity. "You have a good face—an honest eye—you do not get angry too easily. Would you like a pin-cushion—a pocket pin-cushion, eh? I notice you are fond of green—the Irish color—I will make you a green pin-cushion for the sake of dear Erin. You have Irish ancestors, I feel sure; your smile is full of Irish wit. Good-bye."

Winifred thought she had gone, but presently, in again bobbed the head with artificial curls and coquettish cap.

"Would you prefer an acrostic to a pin-cushion? I can write acrostics—I think I would like to write one on your name. Will you put it on paper?—the full name, I mean."

Winifred wrote her name in full and handed it to Miss Belinda.

"Winifred Constance Carey! How euphonious! It will give me great pleasure to court the muse with such a pretty name. And yours, eh?" turning to Basil.

"Why, Cousin Belinda, you did write mine last time you were here—and father's and everybody else's, unless it was Miss Betty's."

"True enough—glad you told me, Basil—what a thick suit of hair you have, Basil, and so glossy—"

She started away for the second time, and Basil quickly closed the door and turned the key on the inside.

"Poor woman!" was Winifred's comment. "But she has taught me a lesson about the door, Basil. I am glad to say this desk was locked, and it didn't matter so much about those drawings, if they did get smeared. Here is what I brought you to see," she added, drawing an oil painting already framed, from the desk.

"When did you do it?" asked Basil, breathlessly.

"I did it from memory while I was at home last summer."

"It is beautiful—and so natural! Who is it for?"

"That is the question I wish you to decide. I meant it for one of two people. A Christmas gift, and for whom, Basil?"

The boy looked long at the painting. It was a basket of arbutus, half overturned on a table, and painted in the new style of impressionist work—the first he had seen.

"It is the new kind of painting, isn't it? And you mean, oh, Miss Winnie, you mean it either for Cousin Dolph, or—me?"

Winifred nodded, and observed curiously the different expressions passing over Basil's sensitive countenance.

"Give it to him, Miss Winnie," he said at length. "I would like it, of course, to hang in my room; but we have many pretty things around, and Dolph has none—like this, I mean. Is it a remembrance of our arbutus hunt?" he added, somewhat wistfully she thought.

"Yes, Basil; and I am glad you said Give it to him, because I know he will appreciate it, coming from us both; and next week, my Basil, I will get you to run down with it Christmas morning, and tell him it is our Christmas gift; for, you know, I should never have painted it if you hadn't asked me to go for arbutus last spring."

This was a conclusive argument, which satisfied Basil as to the propriety of two people giving the same Christmas gift.

"Be sure not to let anyone else see it, Basil, even that old servant at The Hermitage, until it is in the owner's hands, and then!"

"All the horses in the world couldn't make Dolph tell if he didn't want to!" laughed the boy.

Christmas came with merry festivities. Winifred, determined *not* to be homesick, entered into all the plans with zest, busied herself unsparingly over numerous little gifts for each member of the family, including a book for Basil, which had long lain hidden in her bureau-drawer, and for which she painted a cover.

There were Christmas decorations everywhere, the holly being most conspicuous, for it was a native of the surrounding woods, and its bright-berried branches adorned pictures, mirrors, and mantels, throughout the spacious rooms. Everybody was busy, and poor little Miss Belinda was sadly in the way, peering into closets where were hidden treasures, which she

unceremoniously unearthed; getting her ball of knitting-yarn entangled around hurrying feet; and innocently babbling precious secrets, which no one knew by what means she became possessed of.

Miss Betty was in her element at Christmas time, superintending the making of fruit cakes, mince pies, and other goodies, which the elf Judith kept faithful eye upon; and, in another way, Mrs. Willoughby was equally busy, preparing for an entertainment in which charades and tableaux held prominent part.

Ellen Lee and Winifred assisted vigorously, and Ralph's long arms were in constant demand to hang curtains and arrange an impromptu stage in the reception room, which opened into the parlor and was to be used by the actors upon this occasion. Basil was to be the Prince in Cinderella, and he and Judith were to dance a minuet, in which Mrs. Willoughby was daily practising them with exceptional energy.

Christmas Day came and went. The whole family attended service at the chapel, built by the Belmont people not many years previous; then came the Christmas dinner, an affair which lasted long into the afternoon, and to which numerous relatives, rich and poor, were invited; and in the evening came a crowd of young people for the charades.

Altogether, the Belmont Christmas was a grand success; and no one had time to be lonely; so it was a tired, but happy Winifred who entered her pretty room a short time before midnight, after the last guest had driven from Belmont; and yet her lips quivered as she brushed out her bright, waving hair, and proceeded to plait it for the night. There were two clouds which had threatened Winifred's happiness through the whole day and evening. She had heard no news from home for two weeks; and Sir Dolph had refused to present himself at Belmont for the Christmas festivities. Indeed, he had strangely absented himself during the week. But the Christmas festivities did not end with Christmas Day. Numerous parties were given in the neighborhood the following week; and Winifred was again drawn into the social whirl. Everyone was so kind, so generous to the governess, that she would indeed have been ungrateful not to respond to the social feeling which prevailed among the happy youth of the Belmont neighborhood.

One thing marred her pleasure. Walter Rowland was beginning to pay her marked attention. How could she find some way of giving him a timely warning?

The opportunity came in unexpected fashion, and she was not slow to see it.

"How are you progressing with your Art?—capital A!"—he asked one evening in a bantering tone.

"Famously, before the holidays; not at all well since I began to indulge in all this Christmas gayety," she answered, laughingly.

"Any new fad on hand?"

"Why do you speak so jestingly of my work? Indeed it is my life, Mr. Rowland."

"Can nothing draw you from your allegiance?" he questioned, in a more serious tone.

"Sometimes my purpose wavers," she said, a little sadly, "but I think I am nearing the goal."

"Have you never thought of any other home to which you might bring that dear mother?" There was a tenderness in his voice which Winifred was not slow to perceive.

"My mother and I will probably live in the city," she said, with an abruptness unusual to her. "It is necessary for me to be nearer the centre of my work—"

"And civilization?" he interrupted, with a short laugh.

"Don't misunderstand me," she replied, with persistent gravity. "If I should go away from Belmont to-morrow and never come back to this part of the world again, I should always lovingly remember the kindness, the hospitality, I have met with in this neighborhood; and among my most cherished memories would be that of our 'genuine friendship.' Oh, Mr. Rowland, let us do nothing to mar that friendship! Let it have no bitterness, no regrets, no 'rift in the lute.' Yes, I am ambitious not to fail in what I have set out to do; but, after all, ambition is of little weight compared to the power of the love which has upheld my efforts."

"You mean the mother-love?"

Winifred was silent for a moment. How could he know that other love than mother-love upheld to her the distant goal? But he took her silence for assent. He was puzzled and somewhat awed by her manner and her words to-night.

Was this serious young woman, with her dreaming eyes, the bright, merry girl he had been escorting about to the evening gatherings of late? Somehow he felt chilled, as if looking

at a coldly-gleaming star from some far-off region of space.

Winifred was acting a part to-night, and it served her purpose well.

"So you see," she continued, "how impossible it would be for me to think of anything else just now with the same interest with which I regard my special work."

And then they passed on to less dangerous topics. It was with a certain sense of relief that they bade each other good-night; and as Rowland drove homeward he mused over this strange turn of events. He had fully intended that evening to ask Miss Carey to be the future mistress of Rowland Hall, where no woman had reigned since his mother's death, several years previous; yet he had come away almost glad to think he had not carried out his intention. "I believe she could never be satisfied here," he mused, "and then she is probably not sufficiently domestic in her tastes for a farmer's wife. I am glad I didn't make a fool of myself, but was warned in time," and Walter Rowland sank back in the cushions of his buggy with a smile of satisfaction; for there is nothing more wounding to man's vanity than a refusal of marriage from a woman he admires.

Winifred, left alone in the great, luxurious parlor, also mused in silence over the events of the evening.

"I am glad it is over, and we are yet friends," she thought. "Now, if he will just be sensible and turn his attentions to the sweetest girl around, our own Ellen Lee, who is already fond of him, the matter will right itself. What a lovely mistress she would make in that grand old homestead! It needs just such a stately, dignified woman; and how amiably she would stand his old father's whims;" for Mr. Rowland, senior, was an old gentleman of many crochets.

"Miss Winifred Constance Carey! Are you here?"

Winifred started violently at the shrill tones uttered almost in her ear, for "Cousin Belinda" had entered the room unobserved by her.

"Don't be alarmed—only I—perfectly harmless, *perfectly!* I have brought your acrostic, my dear, and I hope you will like it. I am going away to-morrow, to visit another relative in the neighborhood; but I shall not forget your pin-cushions—favorite color *green*—Irish tastes. My dear, you are so obliging—did I lose my ball under the table? No matter, it is only the fourth time this evening it has disappeared—always comes to light in a most mysterious fashion. I am nearly through with my last stocking—didn't finish before Christmas, after all,—too much excitement in the house. Now, shall I read the acrostic to you?" and she seated herself beside the rose lamp with a simper on her poor powdered, wrinkled face. Winifred saw with dismay that Mrs. Willoughby's favorite head-rest was in dangerous proximity to Miss Belinda's oily curls.

"Suppose we go up to my room, Miss Belinda! It is more cosy and there will be no interruptions."

"Excellent idea! Your pretty lavender room, my dear, has strange fascinations for me. I have taken several peeps into it during your temporary absences; and I once or twice indulged in the luxury of a few drops of that delicious perfume on your toilet table."

They were ascending the stairs, Winifred patiently carrying the soiled knitting, a painful ordeal for her somewhat fastidious fingers.

"That's the reason my violet water has disappeared so rapidly," she murmured to herself.

"Violet water, is it? I might have known from the peculiar fragrance. It reminded me of the hot-houses in my childhood home;" and the little lady wiped away a tear with the corner of a very greasy handkerchief. Winifred's heart was touched. As they entered the room, she asked:

"Would you like to have the bottle to take with you, Miss Belinda? I should be glad to have you use it."

"A parting gift? 'Speed the parting guest,' Miss Winnie? I accept with pleasure; it is simply delicious," taking a sniff from the cologne bottle. "My dear, I shall add a codicil to my will. I have not much money, but it shall be evenly divided among my friends. A most comfortable chair, indeed."

"Shall we proceed to read the acrostic, Miss Belinda?" suggested Winifred, who heard a distant clock chiming eleven strokes.

"With pleasure. Pardon me one moment. Was that eleven which I heard? If so, I must forego the pleasure of reading my composition, for that strange woman who shares my present apartment refuses—absolutely *refuses*—to allow me to burn a light in the room after eleven and a quarter. She's an imperious person, Miss Betty Butler is, but she has a kind heart. Do you know" (sinking her voice to a whisper) "she actually

made me a new head-dress to wear in the evening, with *green* bows—my favorite color, you know and—”

“I’m afraid to ask you to stay, Miss Belinda, as the clock has struck eleven, but I shall keep the acrostic, and I thank you for the trouble,” said Winifred, who had been standing for the last few minutes with her hand on the door knob, ready to open it for her guest.

“Certainly—eleven, did you say? I would not offend her for the world—but I was about to say she sometimes allows me to read the Bible to her before retiring—my dear, I won’t forget the codicil!”

“Good-night,” said Winifred, and after seeing the old lady was safely arrived at the upper landing, hugging close the bottle of violet water, the governess softly closed and bolted the door of her own room.

She started suddenly as her hand touched a little jewelry case, before unnoticed. In a moment more she had opened it and was softly fingering a tiny scarf pin, gold-set, with a single diamond. Where did it come from, and who had sent it? She smiled to herself. There was but one who could have sent so precious a gift in that mysteriously silent way; and that one was “Sir Dolph”!

[To be Continued.]

THE FAMILY FIRESIDE

A MISSIONARY BADGE.

HOW many of our readers ever saw the badge of which a likeness is printed herewith? The portrait is that of Bishop Kemper, in his later years, and an excellent portrait it is. The initials at the top stand for “Domestic Missionary Army of the Young Soldiers of Christ” (or of “the Church”).

The Missionary Army was begun in 1867, to interest children in the work of domestic missions, and the badge of which this is a photographed copy, was issued in January, 1868, for children who had been enlisted in the Army for a year, and who were then termed “Veterans of the Army.” At that time, after only a year’s work, the Army numbered 28,670 “soldiers.”

The badge was printed on ribbon, and this particular copy was discovered in a second-hand book purchased by an eminent layman of Chicago at a book auction in New York. The badge had done



duty as a book mark. The purchaser very thoughtfully enclosed the badge with an explanatory letter to the Bishop of Milwaukee, knowing that he, as the successor of Bishop Kemper, would be especially interested in the heir-loom. While it is not an extremely long term of years since this badge was issued, we presume there are but few in the Church who will remember it.

THE BALLAD OF THE STYLISH EEL AND THE UNFASHIONABLE DODO.

In the land of the Pharaohs,
Beside the Green Nile,
There lived a slim eel
In the height of the style.

We know “eel-like” skirts
Are thought quite “the thing,”
And her hat—it was merely
A humming bird’s wing!

Her sleeves were the tightest,
Her train simply danced
As its sinuous curvings
Her slimness enhanced.

To the land of the Pharaohs,
Beside the Green Nile,
Came a young Madame Dodo,
Who was *not* in the style.

She’d a Gainsborough hat
On the back of her head,
And a Crinoline like those
Of which we have read.

Her sleeves were enormous,
And made her quite vain.
And her short, spready skirt was
Quite lacking a train.

In the land of the Pharaohs,
Beside the Green Nile,
Madam Dodo was given
A lecture on style.

When the slender young matron
Came gliding along,
With fashions and style
As the theme of her song.

Madam Dodo sat list’ning,
And glanced toward the Nile—
And there she saw something
That suited *its* style!

A frightful old monster,
With smile that was bland,
Wide opened its mouth—and—
Snapped off her left hand!

But could not go further,
Because of her sleeves
That caused him to choke and
To sputter and sneeze.

Madame Dodo was free, then,
And, having no train,
Ran as fast as she could,
Till she reached home again.

But when poor Madam Eel then
Endeavored to flee,
Her train tripped her up—
It was frightful to see.

For because of her slimness
And very tight sleeves,
She was instantly swallowed
With the greatest of ease.

In the land of the Pharaohs,
Beside the Green Nile,
There are things I remember,
Beyond the last *style*.

E. P. BLACKFORD.

A FORGOTTEN HERO.

IT IS wonderful and glorious to read of the many deeds of splendid heroism performed in every day life; deeds more noble than those which have as their reward the Victoria Cross, since to risk life and incur danger is a part of the duty of every soldier and sailor, while no one can justly blame the civilian if he declines to emulate the professed combatant. The writer has no doubt but that an American could write to the same effect; still, each can only speak of his own surroundings.

First an incident which occurred at no distant date. In a great storm at Gourton, on the coast of Scotland, a fishing-boat was capsized. The crew consisted of a father and four sons. The three eldest sons were at once swept away by the heavy seas, and were drowned. The father managed to cling to an oar which just supported him. The youngest son, a youth of seventeen years of age, after a struggle with the waves, came to the surface close to his father in an exhausted condition. Taking in the position in an instant, he knew that the oar could only save one, while unavailing struggles would add to the father’s agony of mind. With the words, “Aweel, father, I must een gang awa,” the young hero sank to rise no more, *at that time*.

The simplicity of this story is only equalled by its intense pathos. It might bring tears into the eyes of an executioner.

LONDONIENSIS.

NEW YORK CITY AS A MISSION FIELD.

MISS HELEN CLARK, director of the Mott Street Evangelical Band, this city, told a startling story at the Methodist Ministers' meeting a few days ago, and has since supplemented it with an interview in a morning paper. If the half of what Miss Clark says is fact, the City of New York is the best field in the world for mission work. Sixty-five per cent. of the inhabitants of the city, it is claimed, are entirely without religion. That does not mean they are without the Protestant religion only, but that they are neither Christians, Buddhists, Jews, nor Mohammedans. The City of Tokyo is mentioned by way of comparison, that being a heathen metropolis of considerable extent; but if the figures are accurate, the pagan population of this metropolis of New York exceeds by one hundred thousand that of Tokyo—that is to say, in this city there are one million three hundred thousand people who never bow the knee to Jehovah! no, not even to Baal or Ashtaroth!

Miss Clark rightly claims that the Gospel is the true remedy for anarchy, which is measurably true; but there must also be a change in environment, and for one thing the vice-breeding tenements must go before the reformation can be thorough and abiding. In this relation it is significant to learn that not more than nineteen per cent. of our urban population can claim American parentage, and that this condition of affairs is upon the increase.

These reports, we may add, have a peculiar timeliness because New York is anticipating for this spring the assembling of the most powerful and representative missionary conference, the most really ecumenical, ever brought together. What could be more appropriate than that this center of heathendom should gather delegates from all the world to discuss means for enlightening the world? What an added incentive to missionary work it must be to a devoted disseminator of Gospel seed, to know that while he is planting the fertile soil of India or China, the stony ground of the Seventh, Tenth, and Thirteenth Wards are behind him!

To stand aloof while such disclosures are being made and refer to the alleged facts as matters of interest only to members of church societies, is as short-sighted as it is fallacious. If it is true that a large majority of the people in all the boroughs of Greater New York are heathen, most, if not all, of them given over to ignorance, to vice and crime, then it is high time for the Christian and all right-minded people of New York to arouse themselves and meet the duty of the hour—or who shall say what peril may not confront them in the future?—*Christian Work.*

GREENLAND MISSIONS.

GREENLAND is a colony of Denmark. It may be called geographically either a continent or an island, for while insular in form it is supposed to be between 1,300 and 1,500 miles in length and at its widest point is known to be about 700 miles across. The whole interior is covered by a vast ice-cap, practically one great glacier, over which Nansen made his first notable Arctic journey. The shore alone presents a few spaces sufficiently free from snow to become the habitation of man. The summer temperature at its best-known settlements seldom reaches above 52 degrees, Fahrenheit; while the winter cold registers from 60 to 67 below. The population is given in the returns of the last census as 10,565. The larger part of these are of Danish descent and are ministered to by ministers of the Danish Lutheran Church. The natives, however, have been cared for by the devoted missionaries of the Moravian body, and the transfer of this work the past year by the Moravians to the Lutherans has occasioned no little comment. While the mission church itself is not large, its communicants numbering about 1,900 souls, it is a very celebrated one in missionary annals, having been in existence one hundred and sixty-seven years. It was founded amid incredible difficulties and carried on only by the most heroic self-sacrifice; but its results have been astonishing. Probably no race was lower in the scale of morals or intellect than the native Esquimaux when Christian labor was begun among them, in 1732; but no converts have done more to glorify their Master than they. They have preserved the utmost simplicity of life with apostolic content and tireless devotion. When Nansen, having undertaken to cross the great ice-cap of Greenland from east to west, reached the shores of Davis straits to the south of Baffin's bay, he was rescued by a little company of Christian natives sent out to search for him; and he, destitute, it would seem, of the beautiful faith

that inspired his rescuers, complains that they kept him awake two hours every night by their singing of hymns and offering of prayers before consigning themselves to sleep. It is this mission, whose history is so dear to all well-informed friends of evangelization, that the Moravian Church conveyed last summer to the care of the Lutherans. Their reasons, publicly given, were alike creditable to themselves and to their brethren. They say that the Danish Church in Greenland is essentially an evangelical Church; that its ministers are devoted men; that the converts will be well cared for in every sense, and that the duty of the Moravian is not so much to nurse the faith as to broaden its dominion. This action may inaugurate a new era in missionary comity and lead other denominations to consign to sister churches fields lying near their own grounds.—*Interior.*

A NICE preparation of meat to use for light teas, or to take for lunch with bread and butter, can be made from a lamb's liver, which is to be had for five or ten cents at the butcher's. Boil it till very tender, then drain off the water, mash the liver to a smooth paste, removing the stringy parts, then add a heaping teaspoon of butter, salt, pepper, and a little mace or other spice if you like. Put this into a deep cup or small bowl, tightly packed, and it will come out when cool in a mould, which can be cut in slices for sandwiches or eaten as a relish, and will keep, on the ice, for a week or more.

WHAT a blessing it would be to the many "superfluous women" if a knowledge of light carpentry was an essential part of their education! So many small comforts and conveniences would result from the ability to use a hammer, ginlet and saw handily and well. In one of the pleasantest suburbs of the Hub, a set of bright society girls took a course of lessons in carpentry, to their great enjoyment and profit. There was, necessarily, some scoffing and much laughter and raillery, but the brave damsels were nothing daunted, and have often declared since that few more pleasant hours have fallen to their lot than those spent among the sweet-scented woods and the clean disorder of the canny old Scotchman's shop, and the good man himself declares that he had never more willing and heedful pupils than these same gay girls.—*Dress.*

THE New England Moral Reform Society, Boston, has been organized for fifty-two years, yet there are many in New England who never heard of its existence. Perhaps this is because the work is carried on quietly, and without ostentation. It is work necessary to society and to individuals. The home at 476 Shawmut Avenue is a refuge for young, misguided women who have become the dupes of wilful and vicious men. They are tenderly cared for, and are in a measure protected from the cutting criticisms of the public. They have good and pure influences about them, and when they leave the home, it is with the injunction, "Go and sin no more." It is gratifying to those who are interested in this work, that, of the hundreds of women who have been received, few have proved themselves unworthy of the kindness shown them. On the contrary, many become true and noble women, devoting themselves in some cases to the public welfare, in others to their families. The Society is dependent largely on gifts from the public. It is hoped that when the people know the good done, they will aid it by their sympathy and money.

COOKING for the sick is beginning to be a profession and a fine art. It requires a combination of special genius, education and training, and is a particularly suitable profession for a true lady. Several ladies of refinement, it is said, are making good incomes in this way, through the Woman's Exchange, in New York, and the orders of physicians. The most accomplished and high-priced cooks fail in cooking for invalids, and boarders at the best hotels and boarding-houses cannot be supplied with the appropriate and exquisite delicacies often required in sickness.

IN RUSSIA the subject of training girls of the middle classes in some agricultural pursuit is one that has lately met with a certain success. A Russian lady named Grinew has established a so-called agricultural school near Kiev, in which the girls who come there from the country around are taught rural economy, dairying, horticulture, the care of bees, poultry and cattle, domestic economy, cooking, etc. The course lasts eight months, and is intended for girls who know how to read and write and are at least fifteen years of age. The school is intended to give theoretical instruction, and thereby add to the practical knowledge which most girls of that class are supposed to have. Madame Grinew especially desires to call into the institution girls who are either very poor or belong to the peasant classes, and who have little opportunity to obtain such knowledge in their own homes. The government has made provision for the education of the poorest girls, so that they have no fees to pay. All teachers of the school are women, except the gardener and cook.

FOR gaining collectedness, do acts slowly; it may excite impatience, but will at last, by God's grace do good.—*Dr. Pusey.*

Church Calendar.

April 1—5th Sunday (Passion) in Lent. (Violet).
 6—Friday. Fast.
 8—6th Sunday (Palm) in Lent. (Violet).
 12—Maundy Thursday. Fast.
 13—Good Friday. Fast. (Black).
 14—Saturday. Easter Even. Fast. (Violet). (White at H. C. and at Evensong).
 15—Sunday. Easter Day. (White).
 16—Monday in Easter. (White).
 17—Tuesday in Easter. (White).
 20—Friday. Fast.
 22—1st Sunday after Easter. (White).
 24—Tuesday. (Red at Evensong).
 25—Wednesday. St. Mark, Evang. (Red).
 26—Thursday. (White).
 27—Friday. Fast.
 29—2d Sunday after Easter. (White).
 30—Monday. (Red at Evensong).

Personal Mention.

THE address of the Rev. A. A. ABBOTT, Archdeacon of Ohio, is changed from 41 Hilburn Ave. to The Hayward, Hayward St., Cleveland, Ohio.

THE Rev. C. GRAHAM ADAMS, late rector at Jeffersonville, Ind., has entered upon work at Indiana, Pa., in the Diocese of Pittsburgh.

THE Rev. EUGENE H. BENSON will take the charge of the mission of the Holy Saviour at Santa Clara, Cal., on April 1st.

THE Rev. C. H. BRENT has declined the election of Dean of St. Paul's Cathedral, Cincinnati, Ohio.

THE Rev. JOHN T. BRYAN is to be addressed at Salinas, Cal., having been forced to retire from the high altitude of Cripple Creek, Colo.

THE address of the Rev. WM. H. BULKLEY is changed from Cheboygan to Alpena, Mich.

THE Rev. A. B. CHINN is to be addressed at 1566 Scott St., Covington, Ky.

THE Rev. ARTHUR GOODGER of Fox Lake, Wis., has taken charge of St. James' Church, West Bend, Wis.

THE Rev. R. E. GRIGGS has resigned his cures at Candor, Spencer, and Van Etten, Central New York.

THE Rev. FRANK W. HENRY has resigned his cure at Greeley, Colo., and accepted the rectorship of St. Mark's Church, Maquoketa, Iowa.

THE Rev. BYRON HOLLEY has entered upon the rectorship of Grace Church, New Orleans. Address, 2628 Canal St.

THE Rev. A. C. KILHEFFER, late rector of Trinity Church, Shamokin, Pa., has taken charge of St. Andrew's Church, Harriman, Tenn. His former parishioners presented him with a handsome solid silver loving cup.

THE Rev. F. B. KEABLE has resigned his rectorship of Sherburne, and taken charge of Jordan and adjacent missions, Diocese of Central New York.

THE Rev. W. H. KNOWLTON is to be addressed at Estherville, Iowa, instead of at Redwood Falls, Minn., as formerly.

THE Rev. JOHN D. LA MOTHE has declined a call to St. Luke's Church, Richmond, and remains in Loudoun Co., Va.

THE Rev. ADAM A. McALLISTER is to be addressed at the Navy Yard, Mare Island, Cal.

THE Rev. LEWIS G. MORRIS, of Pittsford, W. N. Y., has accepted a call to Christ Church, Oswego, N. Y., and enters upon the rectorship May 1st.

THE Rev. J. A. O'MEARA is to be addressed at Bristol Hotel, San Jose, Cal.

THE Rev. E. G. PROUT has resigned the rectorship of Deer Lodge, Mont., on account of ill health.

THE Rev. GUY H. PURDY has been transferred from Central New York to the Diocese of Albany.

THE Rev. J. C. QUINN, D.D., began his services as rector of St. Stephen's Church, Pittsfield, Ill., in the Diocese of Quincy, March 18th.

THE Rev. HENRY ROLLINGS has taken charge of St. John's Church, Athol, Mass.

THE Rev. E. W. SAPHORR, late rector at Jordan, is in charge of the Church of St. John the Divine, Syracuse, and adjoining missions, in the Diocese of Central New York.

THE Rev. A. F. SCHULTZBERG has resigned the rectorship of St. Martin's Church, Radnor, Pa.

ORDINATIONS.

DEACONS.

MILWAUKEE. In All Saints' Cathedral Church, on Mid-Lent Sunday, March 25th, being also the Feast of the Annunciation B. V. M., JAMES THOMPSON BOVILL, of Burlington, Wis. The candidate was presented by the Rev. Canon St. George. Mr. Bovill becomes curate-in-charge of the Church of St. John the Divine, Burlington, Wis.

MONTANA. In the Church of the Incarnation, Great Falls, ABEL JOHN ANKIN, ordained by Bishop Brewer. He is in charge of missions adjacent to Great Falls.

PRIESTS.

MILWAUKEE.—By the Bishop of Milwaukee, at All Saints' Cathedral Church, Milwaukee, on Mid-Lent Sunday, March 25th, also the Feast of the Annunciation B. V. M., the Rev. GEORGE HIRST, of St. Mary's Church, Jefferson, Wis. The sermon was preached by the Rev. Arthur Goodger, of West Bend, who also presented the candidate. The Rev. Mr. Hirst continues as curate of St. Mary's, Jefferson, Wis.

DEPOSITIONS.

CONNECTICUT.—On March 7th, in Christ Church, Hartford, the Bishop deposed the Rev. ROBERT LANDER MATHISON, Priest, and the Rev. HOWARD AUSTIN PINNEY, Deacon, both at their own request.

DIED.

ALLISON.—Entered into rest at Decorah, Iowa, Feb. 26th, after a lingering illness, CHARLES W. ALLISON, in the 61st year of his age.

GATES.—Entered into rest, March 17th, at the house of his son, Edward H. Gates, Plymouth, Conn., EDWARD T. GATES, aged 80 years. R. I. P.

MARKHAM.—Entered into life, at Cedar Falls, Iowa, Feb. 26th, in the 81st year of her age, Mrs. ANNA MARKHAM, sister of the late Rev. Walter F. Lloyd, D.D. Interment at Cedar Falls.

ORPEN.—Entered into rest, in Providence, R. I., March 21st, SAMUEL CAMPBELL MONTGOMERY ORPEN, Priest, aged 50 years.

"Grant him, O Lord, Eternal Rest,
 And let Light Perpetual lighten upon him."

PHILLIPS.—On Saturday evening, March 17th, at his home, near Crowsville, A. A. Co., Md., the Rev. WILLIAM H. PHILLIPS, aged 63 years.

"Faithful unto death."

TRACY.—Entered into rest and perfect peace, at Bristow, Iowa, March 17th, in the 71st year of her age, Mrs. HORATIO M. TRACY, daughter of the Rev. Mr. Irish.

WARNER.—At the home of his daughter, Mrs. L. M. Goodwill, in Lenox, March 11th, THOMAS S. WARNER, aged 71 years and 3 months.

IN MEMORIAM.

THE committee appointed at a meeting of the clergy of the Diocese of Minnesota, and visiting brethren, attending the funeral of Bishop Gilbert, at St. Paul, March 6th, 1900, submit the following:

WHEREAS, in the wise providence of God our beloved Bishop has been called from his work, to the rest of the saints of God, the Diocese of Minnesota and the entire Church has suffered a great and sore loss:

BY HIS large-hearted sympathy and loyal devotion to his work, he won the love and admiration of all with whom he came in contact:

WE, THE clergy of the Diocese, will especially miss him as our friend and adviser; as by his strong and radiant faith he always set before us the best type of a true shepherd of souls.

WE desire, therefore, to place on record our love and esteem for the character and work of our late Bishop, who, being dead, yet speaketh; and we thank God for his noble example, and for the influence exerted by him in his time and generation.

GEO. H. MUELLER,
 FREDERICK T. WEBB,
 THEODORE PAYNE THURSTON,
 CHARLES CLARK CAMP,
 D. J. W. SOMERVILLE,

Committee.

APPEALS.

St. ALBAN'S Mission for Negroes, in Key West, is sadly in need of a church building. The people are poor, but earnest and faithful. All

are poor in that part of the city, and no church edifice of any kind is there. Admirable lots have been secured. Our services are held in a pitiful rented room. Material is costly in Key West. I need at least \$2,000. This is a grand opportunity for the extent of Christ's Kingdom. Will not some one build this church as a memorial? Or are there not some earnest workers who will help me to do it?
 WM. CRANE GRAY,
 Bishop of Southern Florida.

WE WANT help to complete the restoration of a sick mother. Three little girls dependent, she, homeless, penniless, and well-nigh friendless; only asks aid to get well, and will do her part. Who will help her. Address, Mrs. B. L. Middleton, Pres. Women's Friends' Society, 2631 Main St., Station "B," Louisville, Kentucky.

MISSION Priest would be grateful for assistance toward purchasing vestments for surplice choir in a struggling parish to appear for the first time Easter Sunday. Men 8, ladies 6, boys 8. Address, Mission Priest, care LIVING CHURCH. Reference cheerfully given.

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 Porto 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 SOUTHERN lady, who has travelled extensively on the continent and through the British Isles, will take a small select party abroad in June. Address, Miss E. H. Clarke, 117 31st St., Newport News, Va.

WANTED.—UNMARRIED Catholic Priest for curate of New York City parish. Musical and Sunday School worker preferred. Address, Frederick Beltz, Esq., 111 Broadway, N. Y.

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.

BOOKS RECEIVED.

The University of Chicago Press.
The School and Society. Being Three Lectures. By John Dewey, Professor of Pedagogy in the University of Chicago. Supplemented by a Statement of the University Elementary School.

Longmans, Green & Co.
Training of the Young in Laws of Sex. By Rev. The Hon. E. Lyttelton. \$1.00.
Marriage Addresses and Marriage Hymns. By Various Authors. Edited by Rev. O. P. Wardell-Yerburgh, M.A. \$1.50.
Confirmation. By the Right Rev. A. C. A. Hall, D.D., Bishop of Vermont. Price, \$1.50.

Chas. Scribner's Sons.
Enoch Willoughby. A novel. By James A. Wickersham. \$1.50.
St. Paul's Epistle to the Romans. A Practical Exposition. By Charles Gore, M.A., D.D. Vol. II. Chapters ix.-xvi. \$1.50.

Mershon Co., New York.
About My Father's Business. By Austin Miles. \$1.50.

PAMPHLETS RECEIVED.

The Bible and Modern Criticism. By Andrew Gray, D.D. Boston, Advent Christian Publication Society. Price, 20 cts.

The Boys' Savers' Series. Booklet the First. Organizers and Their First Steps. By the Rev. Geo. E. Quin, S.J. New York: Sacred Heart Library, 27 and 29 W. 16th St. 25 cts.

The Pith and Marrow of the Closing and Coming Century, and related position of Freemasonry and Jesuitry. New York: The T. P. Co., 144 Madison Ave. 15 cts.

The Pith and Marrow of Some Sacred Writings. The Relation of Universal Brotherhood to Christianity. New Century Series. New York: The T. P. Co., 144 Madison Ave.

The Church at Work.

CANADA.

News of the Dioceses.

Diocese of Toronto—
 THE report read at the March meeting of the Deaconess and Missionary Training House, Toronto, was satisfactory, all debts paid and a balance on hand. More probationers are needed.

THERE was a good attendance at the Lent-meeting of the ruri-diaconal chapter of South Simcoe. The next meeting will be held in the end of May. The mission in St. Philip's Church, Toronto, concluded March 16th.

THE half of the sum required for the enlargement of St. Paul's Church, Toronto, was subscribed in a few days, after the February meeting of the Building Committee. The thirty feet which is to be added to the west end of the church will give an increase of 300 sittings. It is thought that all the money will be subscribed at once, so that no debt will rest on the parish for the improvement. The rector of St. Thomas' Church, Millbrook, has been most successful in a scheme to pay off the debt upon that church.

BISHOP SWEATMAN held an ordination in St. Alban's Cathedral, Toronto, on the Second Sunday in Lent, when four candidates were ordained. At the March meeting of the W. A. in St. Peter's schoolhouse, Toronto, the extra-cent-a-day money was voted for repairs to the church at Siloost, Diocese of New Westminster, much needed, as there is a large influx of people now in the vicinity, attracted by the mines.

Diocese of Niagara—
 BISHOP DUMOULIN in his Lenten pastoral to his clergy, specially urges upon them the duty of self-examination. The W. A. of St. Thomas' Church, Hamilton, held their annual meeting February 28th. The contributions for foreign missions for St. Thomas' Church this year was larger than usual. The Boy's Brigade is being reorganized.

THE reports read at the annual meeting of the St. Mark's Church, Hamilton, branch of the W. A., were very encouraging. Bishop Du Moulin's sermon in the evening, in St. Thomas' Church, St. Catherine's, was specially for men, and for the Brotherhood of St. Andrew in particular.

BISHOP DUMOULIN gave an address at the March quarterly meeting of the local assembly of St. Andrew's Brotherhood in Hamilton. Papers were read on Duties of the Officers of a Chapter, and How Members should assist Officers of Chapters.

Diocese of Huron—
 THE missionary services held throughout the deanery of Waterloo have met with great success. The first number of the Waterloo Deanery magazine appeared lately and is meeting with great success.

A VERY good collection for diocesan missions was given at the close of the February meeting in St. John's Church, London Township. The Rev. J. G. Wright, of Thamesford, preached at the special service on the second Wednesday in Lent, in St. James' Church, St. Mary's.

THE collections in the diocese towards the patriotic fund now amount to over \$1,400. Addresses at the Tuesday and Thursday Lenten services in the church at Stratford are given by the clergy from the various parishes in the Diocese. Bishop Baldwin has recovered from his severe illness.

Diocese of Fredericton—
 A LARGE audience was present at the public meeting of the Colonial and Continental Church Society in St. John, February 26th. The claims of the society were set forth by a number of speakers. Bishop Kingdon has returned from his visit to the United States, where he assisted at the consecration of the Bishop of Maine.

THE lecture of the Rev. J. De Soyres, rector of St. John's Church, St. John, in aid of the Red Cross Society, realized over \$200. The sermon preached by the rector of Trinity Church, St. John, in St. Luke's Cathedral, Halifax, at the service of "Intercession for War," made a great impression, and was very eloquent.

ANOTHER Canadian chaplain offers for service in South Africa. The Rev. J. Stewart Patterson, who served as military chaplain through the Red River campaign, under Lord Wolseley, and later had a commission in the Imperial Army, Chaplain's Department, in which he served through the Ashanti War, has offered himself for service in the Transvaal.

THE noonday services for men, arranged by the St. Andrew's Brotherhood, in the Church of England Institute, St. John, were continued daily till the 23rd of March. A most impressive service was held in the Old Stone Church, St. John, at which an enormous congregation crowded every bit of standing room, the occasion being a memorial service for the late Corporal Withers, killed in the South African war. At the conclusion the Dead March was played, all standing. This practice has been followed in other services of the same kind in Canada, lately. The church was draped with flags.

Diocese of Ruperts Land—
 ARCHBISHOP MACHRAY, in his Lenten pastoral, refers to the lessons to be learned from the present war. It is intended to raise a century fund of \$100,000, in the diocese. The Archbishop wishes part of the money subscribed to go to the reduction of the debt on St. John's College, Winnipeg.

ARCHBISHOP MACHRAY is giving a series of sermons on the Lord's Prayer at the Sunday morning services during Lent. Archdeacon Fortin preached his farewell sermon at Holy Trinity, Winnipeg, the First Sunday in Lent.

He has been given leave of absence for his health. The Rev. H. R. O'Malley, assistant at Holy Trinity, has also been given a furlough, and has gone to California for his health.

Diocese of Montreal—
 THE bells of the city churches rang out their merriest peals on the 1st of March, when the news of the relief of Ladysmith was published. The new tubular chimes on St. George's Church were used for the first time. Thanksgivings were offered in the churches on the First Sunday in Lent for the British successes. A special memorial service was held March 4th, in St. Luke's Church, Montreal, in connection with the death of a member of the First Canadian Contingent, who was one of four who went out from that church to the War.

THE Rev. John de Soyres, of St. John, came to Montreal March 11th, to give a lecture at the Diocesan College. He is a very fine orator and was Hulsean lecturer at Cambridge, England, in 1886. He was also lately chosen to be the select preacher at the 550th anniversary of the foundation of that university.

BISHOP BOND was obliged to decline the invitation to the banquet given to the Strathcona Horse, who were so enthusiastically welcomed in Montreal, March 11th, when the regiment passed through on its way to the war. The bells of St. George's rang out patriotic airs as the men alighted close by. All the city was dressed in bunting while the population lined the streets to view the company of Western men, who were evidently so much more at home in the saddle than on foot.

THE Lenten services are being well observed in the city churches in Montreal. A noonday service for men is held during Lent at the Mechanics' Institute, at which the Bishop or one of the clergy give a short address. The Dean is recovering from his illness.

Diocese of Nova Scotia—
 AN APPEAL has been issued for the Clergy Superannuation Fund of the diocese, which has not been receiving the support it needs. Collections for the purpose were taken up on the First Sunday in Lent. There was a good attendance of clergy and laymen at the February meeting of the Executive Committee of the Diocesan Church Society, at Charlottetown, Prince Edward's Island. Reports from the various parishes were, on the whole, satisfactory.

ALBANY.

"The Redemption" at St. Peter's.

ON A Sunday in Lent, the vested choir of St. Peter's Church, Albany, rendered the first part of Gounod's Sacred Trilogy of the Redemption, under the direction of the organist and choirmaster, Professor Sill Rogers. The preliminary service was conducted by the Rev. Ralph Birdsall. The work was skilfully done, reflecting great credit upon the choir-master and the choir as well.

ARKANSAS.

Mission at Argenta.

ARCHDEACON RHAMES conducted a mission in the village of Argenta during the week beginning March 18th. The Church is not represented in that village, and the Archdeacon took an exceptionally favorable way of introducing the Church to the community.

CALIFORNIA.

Memorial Service at Alameda—Burial of a Priest.

ON SUNDAY morning, March 18, a service was held in Christ Church, Alameda, in memory of the late Rev. Alfred Thomas Perkins. The Bishop of the Diocese was celebrant at

the Holy Communion, and delivered an interesting sermon on the life and labors of the late priest. The Bishop was assisted in the service by the Rev. Dr. T. J. Lacey, rector of the parish; the Rev. Thos. L. Randolph, a life-long friend of the late Mr. Perkins, and the Rev. O. E. Herrick, D.D., of Watertown, N. Y. The Rev. A. T. Perkins was for fourteen years rector of Christ Church. When he came to the charge in 1881, the congregation was worshipping in a little frame building, and the number of communicants was very small. Under his energetic administration, the work developed, and the present handsome edifice was erected in one of the finest locations in the town. The membership increased rapidly, and to-day Christ Church is one of the strongest parishes in the Diocese, and possesses one of the handsomest church buildings on the Pacific coast.

The music has always been an attractive feature, and the vested choir has quite a reputation throughout the state. It was organized by the late Mr. Perkins, who was for years an active leader in the vested choir movement in California.

During his visit to the parish, the Bishop confirmed a class of 18 persons, presented by the rector.

THE funeral service of the Rev. John A. Harris was held from Trinity Church, Redlands, Wednesday, March 7th, the Rev. J. D. H. Browne, of San Bernadino, officiating. Mrs. Harris and family will for the present reside in Redlands.

CENTRAL NEW YORK.

REPORTS from various parts of the Diocese indicate that the Lenten services have been well attended, with more than usual interest. Many of the clergy have been providing lectures for the season, with evident success.

THE Rev. B. T. Stafford, of St. James', Cleveland, has been invited to deliver a course of lectures on Sociology at Hiram College, his *alma mater*.

THE press of Syracuse announces that Mr. Harry Neal, a young lawyer of that city, has given up his profession and will prepare for Holy Orders.

THE Rev. Dr. O. E. Herrick, Dean of the first missionary district, is expected back from California, where he has spent the winter, the Rev. Dr. Mockridge having acted as his substitute. The Rev. C. H. Tindell, suffering from a chronic infirmity, is confined to his Sanitarium at Schenectady. The Rev. J. R. Harding, of Trinity Church, Utica, is now tarrying at Atlantic City, N. J., on account of ill health.

CHICAGO.

Work of the Bishop Coadjutor—New Churches at Highland Park and Glen Ellyn.

ON THE Feast of the Annunciation, the Fourth Sunday in Lent, the Bishop-Coadjutor received a most cordial welcome at Grace Church, from the rector. In reply the Bishop referred to his having been consecrated Bishop in that church exactly one month before, and said that it would be natural for this parish always to be very dear to him. He confirmed a class of 60, of whom 35 were adults. In the last five years the rector of Grace Church has presented over 500 persons for Confirmation, one half of them adults, and a large number of them young men.

On the evening of the same day, fifteen persons were confirmed by Bishop Anderson at St. Thomas' Church. At St. Peter's Church, nineteen adults received the holy rite of Baptism, at the hands of the rector, the Rev. Frank Du Moulin.

THE congregation of Trinity Church, Highland Park, have plans out for a new church to replace the one lately destroyed by fire. The church is to be 150 feet long and 40 feet

broad, with a large tower. A peristyle is to connect the rectory with the church, and a parish house to be built in the rear. At present only four boys of the nave, 60 feet, are to be built, besides chancel, for which they have \$7,000 insurance money besides subscriptions.

AT ST. MARK'S, Glen Ellyn, they have plans ready for a church, which is to cost \$3,000 without the lot, which is the gift of Mr. Phillips. About \$2,000 is already subscribed.

WE ARE glad to hear that the Rev. E. A. Larrabee, who has been suffering from an attack of la grippe, is quite restored to health again.

THE Rev. T. D. Phillips sails for Southampton, London, and Paris, on the steamer *New York* on Wednesday, 28th inst.

CONNECTICUT.

Missionary Meeting—Bridgeport—New London.

A MISSIONARY meeting under the auspices of the committee appointed at the last Diocesan Convention, for the dissemination of information concerning the Domestic and Foreign fields, was held at Christ Church, Westport, Monday, March 19th. The Rev. Dr. Alsop, rector of St. Ann's Church, Brooklyn, was the speaker. His theme was the "Open Door" now presenting itself in China, Japan, and in our newly-acquired island possessions. The address was deeply interesting, and it is to be regretted that the storm which prevailed at the time prevented a larger attendance.

THE Rev. Herbert D. Cone, rector of Christ Church, Bridgeport, who has been seriously ill, is now convalescent. St. Agnes' Chapel, a mission station in West Bridgeport, by permission of the Bishop, has changed its name to St. George's Church.

THE ladies of St. James' Church, New London, the Rev. Dr. Grint, rector, meet on Monday afternoons for special work, and have organized themselves under the name of the St. James' Lenten Club. Last year the ladies worked for a hospital in Deadwood, S. D. This year the work is to supply the linen for the local hospital in New London. As this work is for the benefit of all, regardless of creed or color, a general invitation was extended. The result is that Roman Catholics, Congregationalists, and ladies of every religious name, are meeting with those of St. James' at the rectory to engage in this work, and as many as seventy-seven have thus far met together.

FOND DU LAC.

Quiet Day—Mission Notes.

AT THE Cathedral, the 28th of March was to have been observed as a Quiet Day, with services conducted by the Rev. A. P. Curtis. On Good Friday the Three Hours' Service will be taken by the Rev. Walter R. Gardner, D. D.

AT RIVERSIDE, a new settlement near Sheboygan, lots have been given, and \$800 has been raised toward the erection of a chapel, to be under the care of the Rev. N. D. Stanley, of Sheboygan Falls. A new rood screen has been erected in the church at Waupun. At Marshfield \$500 has been paid on the church indebtedness, and it is hoped that the remainder may be raised at an early date, so that the church may be consecrated.

GEORGIA.

Death of Rev. Wm. H. Phillips.

THE Rev. Wm. H. Phillips, a retired priest, canonically connected with this Diocese but resident in Maryland, died on March 17th, at the age of 63 years. Mr. Phillips was ordained to the diaconate in 1861 by Bishop Green of Mississippi.

KANSAS.

Progress at Many Points.

IT IS quite a while since the work in the southern part of the Diocese showed such encouraging results. The Bishop's visitation to many of the parishes and missions was accompanied by large Confirmation classes, and there is greater interest in Sunday School work and in the work of guilds and Woman's Auxiliary. In fact, more prominence is given to the Church than ever before. New church buildings are in prospect, with money raised for this purpose, and men seem to be realizing that their gifts and offerings to the Church are bringing forth much fruit. Every day or so the long sleepy parishes are hearing what others are doing, and are waking up with new energy and becoming zealous in good works.

In Galena and Fort Scott, in charge of the Rev. Mr. McCutcheon, in Arkansas City and Wakefield, with their faithful and efficient rectors, who are not content with confining themselves to their own city parishes, but who are planting the Church in other towns around them, the work is very encouraging. Baxter Springs, at present in charge of the Archdeacon of Eastern Kansas, which for many years was a weak mission, is now desirous to become a parish, and is showing a liberality that is most exemplary and gratifying.

AT THE last visitation of the Bishop to Arkansas City (Rev. J. C. Ferrier), the rector has informed your correspondent that the number confirmed was thirteen,—with a Woman's Auxiliary of forty members and a Sunday School of nearly one hundred.

At Winfield (Rev. R. C. Talbot, Jr.), the rector writes that fourteen were confirmed, one at Sedan and eleven at Cedar Vale—both of which latter places he is in charge of. The Sunday School at Winfield, in the interest of Missions, is known to be one of the banner Sunday Schools of the Diocese. Mr. Talbot writes, "We have bought property in Sedan, and we hope soon to have a church building. We have lots paid for, and \$1,000 pledged towards a church in Cedar Vale."

BESIDES the above, there has been quite an increase in the number of confirmations during the month of March. Certainly, everything looks bright for the Church in Kansas.

LONG ISLAND.

New Processional Cross.

THE parish of St. John's, Huntington, last week was presented with a brass processional cross of a costly and beautiful design, as a memorial to the late Rev. Thos. McKee Brown, and the gift of two ladies who were members of the congregation. The cross was used for the first time on the Third Sunday in Lent.

LOUISIANA.

Improvements at Natchitoches.

THE work of interior renovation has been commenced in the church at Natchitoches. The building is to be painted and to have new windows throughout. A chancel rail, new carpets, lamps, and pews, with other new interior decorations, will entirely remodel the structure.

MARYLAND.

Large Class Confirmed—Cumberland—Port Deposit—Schleysville.

AT A late visitation of the Bishop, a class of 72 was confirmed at St. Mary's Church, Baltimore. This is not only the greatest number ever confirmed in that parish, but one of the largest classes in the Diocese, and is further remarkable as being in a parish numbering only 310 communicants before the class was added. Nearly half the number were men, and seven different religious denominations were represented. One of the most interesting facts connected with it is that

the class was largely due to work done by the laity. So great was the crowd at the service, that the church was filled within ten minutes after the doors were opened, and more than a thousand people were turned away.

A NEW pipe organ has been placed in Emmanuel Church, Cumberland. An opening recital was given on Sunday night, March 18th, in honor of the event.

THE church of St. James' parish, Port Deposit, will probably be moved from its present site to a new location further down on South Main St.

A PLOT of ground has been donated by Mr. Conrad Ruland, at Schleysville, a village east of Frederick, on the Baltimore turnpike. A building is to be erected in the spring which will be used as a mission school.

MASSACHUSETTS.

Death of Rev. John W. Birchmore—Dorchester—Westfield—Danvers—Various Notes of Progress.

THE Rev. John W. Birchmore died March 22d at his home in Cambridge. He was born in Charlestown, and was the son of Dr. William Birchmore, a surgeon in the Navy yard. After a few years spent in business, in 1346 he went to Yale, where he was graduated. He then severed his connection with the Congregational body and studied theology at Middletown, where he was ordained deacon in 1849, and priest in 1856. He has had charge of several parishes in the East and West. In 1893 he became the assistant at St. James' Church, North Cambridge, where he remained till his death. His funeral took place from this Church, March 24th. Mr. Birchmore was an earnest, consecrated clergyman. Always zealous and painstaking in his efforts, he never undertook any work without leaving it better and stronger, through his perseverance and popular methods of work. He was a diligent student of prophesy, and during his ministry of fifty years, devoted much time to this subject. Many of the results which he obtained, through this study, were not printed. Two of them were published, and were largely read by those who were always interested in his productions.

ST. MARK'S MISSION on the Columbia road, Dorchester, hopes to raise \$5,000 before Easter. The members of this mission have given \$2,000 of the \$3,500 paid for the land and the house where the services are held, and the remaining indebtedness must be met by help from outside sources. The Rev. Henry M. Saville has worked zealously in behalf of this important work, and his labors have brought forth abundant fruit in this new neighborhood.

THE Rev. F. A. Wright, of Westfield, has paid a debt of \$500 on the church. He is doing a much-needed work in this large town.

CALVARY CHURCH, Danvers, has relinquished its aid from the Diocesan Board of Missions, and St. John's, Winthrop, will soon do the same. For the latter church, a new organ has been purchased.

MRS. M. C. CROCKER, of Fitchburg, will erect, at her own expense, the much-needed church building at Leominster. A lot containing a dwelling house has been purchased by the parish at Winchendon. The east window in the new St. John's Church, East Boston, is to be a memorial of Phillips Brooks. Mrs. Henry Whitman is the giver.

MISS EDITH CLIFTON, of Globe Village, left a bequest of \$2,500 to St. John's, Fall River, and the same sum was given also to St. Stephen. A well-known mechanic and generous supporter of St. Matthew's Church, South Boston, has left in his will the sum of \$1,000 to that parish. A window will be placed in St. James', Fall River, in memory of a former rector, the Rev. Mr. Helen. Christ Church, Swansen, is now finished and will be

consecrated in the spring. Mr. William H. Lincoln, of Boston, has given to the City Board of Missions, the sum of \$1,000. The Rev. Professor Nash, of Cambridge, made the last address in the course before the Christian Social Union, which has a service every Thursday at Trinity Chapel during Lent. His topic was "Give us this day, our daily bread."

MICHIGAN.

Quiet Day at Kalamazoo.

ON THURSDAY, the 15th, a Quiet Day was held at St. Luke's Church, Kalamazoo, by the Rev. E. M. Stires, of Grace Church, Chicago.

It was greatly appreciated and exceedingly helpful. A service was held on Wednesday evening preparatory to the Celebration on Thursday morning. The church was filled, and the congregation listened with unflagging interest for over an hour to an earnest and eloquent sermon on "How can this Man give us His Flesh to eat?"

One hundred received at the early Celebration, when an address was made on the Gospel. At nine, about one hundred and fifty persons attended the morning addresses on "Prayer, What it is, and How to Pray," and on "The Lord's Prayer." In the afternoon the attendance was so large that

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many went away. The subjects were "Temptation and Our Lord's Temptation." The eloquence and spiritual insight of the preacher created an inspiration and enthusiasm in the people that made them eager and glad to hear the gospel. The only regret expressed has been that the services extended over only a day. Such a helpful service must bear much fruit.

MINNESOTA.

Bishop Whipple—Bishop Gilbert's Estate—Faribault—Memorial Services—Minneapolis.

UPON his arrival in New York, Bishop Whipple sent word that he would have to go to his winter quarters in Maitland, Fla., on account of ill health, and hoped to reach Minnesota the latter end of April.

THE late Bishop Gilbert died intestate. Letters of administration have been filed in the probate court by Mrs. Gilbert, requesting that W. H. Lightner be made administrator. The estate consists of real property valued at \$1,000, and personal property, \$5,000. In addition to the real estate and personal effects he leaves life insurance aggregating between \$11,000 and \$15,000, and the episcopal residence, presented to him by personal friends shortly after his elevation to the Episcopate.

IN CONJUNCTION with Bishop Whipple and the Rev. Dr. Dobbin, of Faribault, the late Bishop had long in mind a plan to establish a junior branch of Shattuck School where boys from 9 to 14 years could receive moral and Christian training. \$30,000 would be required for carrying out this cherished plan, and \$20,000 additional for an endowment.

AT THE People's Church, Tuesday evening, March 20, over two thousand people assembled to participate in a public Memorial Service to the late Bishop Gilbert. Governor Lind presided, and opened the proceedings with a few appropriate words of introduction. The Rev. Dudley W. Rhodes, of St. John's, offered prayers, and the vested choir of St. Paul's Church rendered a selection of appropriate hymns. Amongst the distinguished men of the state on the platform, were ex-Gov. Ramsey, Mayor Keifer, Judge Nelson, members of the State Legislature, professional men of all ranks, ministers of the various denominations, priests from the Roman Catholic Communion, a Jewish Rabbi, artisans, and men from the common walks of life. The vast audience was composed of all sorts and conditions of men, assembled for one common purpose—to pay a loving tribute to one who had entered into their lives by his great personality and magnetism, and left an abiding influence that they will carry with them even to death's dark portals. The sectarian minister, the Roman Catholic Archbishop, the men of Law and Medicine, the humble artisan, and the judges of the Supreme Court, all vied with each other as to who should pay the greatest tribute to the departed Bishop, echoing and re-echoing the predominating characteristics of his life—true manliness, purity, broad charity, loyalty to his Church as a Bishop, loyalty to his country as soldier and citizen.

Archbishop Ireland (R.C.) paid this tribute:

"In his relations with men outside his church he was most amiable, most respectful toward the individual conscience; ever ready to join with others in works of charity, of patriotism, of social reform, or of aught that might uplift humanity, reduce its sorrow, or add to its joy. As became a ruler in a Church which points with some pride to its prudent stepping and its conservative love of traditions, he guarded against the shadow of rashness; he never rushed into novelties or experiments, but his movements were but the surer, and his cooperation, when given, the more effective."

AT GETHESEMANE CHURCH, Minneapolis, the rector, the Rev. Dr. Faude, is preaching a

series of sermons on Wednesday evenings during Lent, on the subject of Practical Religion.

Dr. Faude's tenth anniversary was celebrated, as we have before noted, on February 15th. During the ten years of his administration, the contributions of the parish have amounted to \$139,159.02, of which amount more than \$22,000 has been appropriated to diocesan and extra-diocesan purposes. Within the past year a mission for colored people has been commenced, under the name of St. Thomas', and the curate, the Rev. Frederic Carman, has been placed in charge. During the past month, \$1,000 of the parish indebtedness has been paid off. On Palm Sunday the choir will render Vinning's sacred cantata, The Song of the Passion.

MONTANA.

Bozeman—Philipsburg.

AT ST. JAMES', Bozeman, the Rev. F. B. Lewis, rector, a vested choir of over thirty voices renders the Church service very acceptably.

THE Rev. H. G. Wakefield, rector of St. Andrew's, Philipsburg, has recovered from an incipient case of pneumonia. Though his ministrations in this field have been short, they have been successful. At Granite he has established a Sunday School with between sixty and seventy scholars.

NEBRASKA.

UNTIL Holy Week, the Bishop of Nebraska will be in his diocese, attending to such duties as have not been assigned to the Bishop-Coadjutor. He will return to New York soon after April 5th, and may be addressed thereafter at the Hotel Manhattan as formerly.

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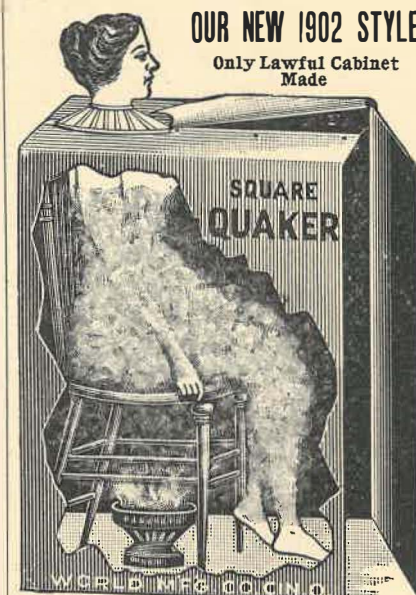
My baby, Wilbur Franklin Judd, has been brought up on Mellin's Food ever since he was one month old, and he is now thirteen months old. I still give him Mellin's Food. We tried other foods and cereals, every kind well recommended, but none seemed to agree with him. He was starving to death on our hands until we tried Mellin's Food, which seemed to agree with him splendidly. He is as healthy and good-natured a baby as one could wish for. I shall always have the highest praise for Mellin's Food.

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OHIO.

Cleveland—New Church at Sandusky—Toledo.

THE Rev. George Worthington, D. D., Bishop of Nebraska, preached the sermon both morning and evening, March 18th, at Grace Church, Cleveland. He was the guest of his cousin, the Rev. Edward W. Worthington, rector of Grace Church, and left on an early train on Monday morning for Omaha.

AT CALVARY CHURCH, Sandusky, the Rev. E. V. Shayler, rector, work on the new church building has gone on as rapidly as possible. A contract for the stained glass windows has been given. The large altar window will be a reproduction of "The Crucifixion," from one of the great masters. The window at the opposite end of the nave will be "Easter Morning." The 12 main windows in the nave will be of Cathedral glass, with an appropriate emblem for each of the twelve apostles. An offering of \$600 was made at Christmas for the building fund. It is hoped the church may be opened in the early summer, but funds to complete it are greatly needed.

THE noon-day services at Trinity Church, Toledo, are better attended than they were last year. Among the preachers thus far have been the Rev. W. S. Sayres, of Detroit; Rev. E. J. Craft, of Cleveland; Rev. H. C. Johnson, of Port Clinton; Rev. W. S. Baer, of Philadelphia; Rev. C. B. Wilmer, of Cincinnati; and Rev. Harry Ransom, of Buffalo.

A LARGE map has been prepared by the Rev. A. Leffingwell, Dean of the Toledo Convocation, showing the sixteen counties in that convocation district, with the parishes and missions, and especially the territory yet to be possessed.

PENNSYLVANIA.

Archbishop of Ontario—Bishop Whitaker on Cuba — Pottstown — Missionary Meeting — Home for the Homeless—Advent Offerings—Death of Two Laymen.

HIS GRACE, the Most Rev. Dr. John Travers Lewis, Archbishop of Ontario and Metropolitan, with Mrs. Lewis, arrived in Philadelphia on Saturday, 17th inst., and the former on the following day preached at matins in the South Memorial Church of the Advocate, Rev. Dr. W. W. Silvester, rector; and at evening in St. James' Church, Rev. Dr. J. N. Blanchard, rector. To both congregations he explained the object of his coming, which is in the interest of the British and American Mission Homes and Christian Associations in Paris, of which Mrs. Lewis was, in 1872, the founder, and is the honorary lady president. There are now four houses in Paris all for the benefit of American and English women and their children—one for woung women seeking work; one for girls employed in shops; one for orphan children; and the Washington House, which was the gift of an American woman.

UNDER the auspices of the Clerical Brotherhood, the Woman's Auxiliary, the Church Club, and the Cuban Guild, an immense congregation assembled, on Tuesday evening, 20th inst., in Holy Trinity Church, Philadelphia, to hear Bishop Whitaker speak on his recent visit to Cuba, and the need of mission work in the island. After thanking the several organizations for giving him an opportunity of pleading the cause of the Cubans, Bishop Whitaker drew a graphic picture of the squalor and misery of the island under Spanish rule, when he made his first visit eleven years ago. He told of the cruelty and dishonesty of the Spanish officials, of the terrible fate of the starving reconcentrados; of the filthy and disease-breeding condition of the principal cities; and then turned to the picture of the same places one year after the American occupation, and told how a little honesty, a little hard work, a little sanita-

tion, had transformed those holes of horror into veritable garden spots.

The speaker then turned to the characteristics of the population of the island. He denied that they were, by uature, indolent, dishonest or immoral. Vice, he said, was to be seen everywhere, but it was simply the natural result of the low examples set by the officials of the State, and added that only encouragement and better models were needed to bring out the good in the Cuban nature, and crush the artificial evil.

The churches that have been established have received the earnest support of the Cubans, who have become disgusted with the rottenness and immorality of the religious officials sent by Spain, and are ready to turn to any Church where they can find earnestness and truth. The Bishop spoke strongly for better schools. Education, he claimed, is the crying need of the Cuban people. All through their national life it has been denied them, and now that they have a chance to broaden their horizon, they are sending their children to the English schools, which are crowded.

Bishop Whitaker has already received \$1,000 from a man and \$500 from a woman, whose names he did not mention. These and several smaller sums were unsolicited. After the address, the Rev. F. W. Tomkins, rector of Holy Trinity, appealed to his people to be liberal in relieving Cuban needs.

THE Rev. Charles L. Cooder, on Sunday evening, 13th inst., delivered his farewell sermon as rector of Christ Church, Pottstown, to a large audience, after ten years' successful service in the parish. He goes at once to Rahway, N. J., to assume the rectorship of St. Paul's Church in that city.

AT THE meeting of the Clerical Brotherhood on Monday, 19th inst., at the Church House, Philadelphia, the Rev. W. H. Falkner opened the discussion of the topic, "How far Business Methods should obtain in Church Work."

THE necessary permit from the municipal authorities has been received by the contractor for the erection of the parish building of St. Bartholomew's Church, and work on the same has been commenced. The contract price is \$6,800.

UNDER the auspices of the Woman's Auxiliary a general missionary meeting was held on Thursday afternoon, March 22d, in the Church of the Saviour, West Philadelphia, a very large number of Churchwomen being in attendance. Bishop Whitaker presided and

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

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

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

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

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

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offered prayer. Addresses were made by the Rev. W. H. Falkner on "Indian Missions"; the Rev. Lawrence H. Schwab, of New York City, on "Foreign Missions"; the Rev. Dr. Henry Anstice on "Diocesan Missions;" the Ven. Archdeacon Appleby, of Minnesota, on "Domestic Missions"; and the Ven. Archdeacon Russell, of Southern Virginia, on "Missions to the Freedmen."

DONATION DAY was observed on Thursday, 22d inst., at the Home for the Homeless, Philadelphia. Gifts were received from friends of the institution, of money, clothing, groceries, fresh vegetables, and delicacies of various kinds for the sick. This Home is the first Church charity of its class in the city, in providing temporary shelter for homeless people; it feeds the sick of the neighborhood, and also supplies a permanent habitation for a few deserving cases.

MR. GEORGE W. JACOBS, treasurer of the Advent Offering for 1899, reports that up to 22d inst. he has received \$1,658.37 from seventy-two Sunday Schools of the Diocese, and more offerings are still expected. This amount is the largest ever given during Advent. The funds received are to be equally divided between the new St. Bartholomew's mission building in Philadelphia and the Missionary District of Spokane, to erect a chapel there at a point to be designated by Bishop Wells.

Two prominent laymen passed into life eternal on March 21st. Charles Bullock was president of the Philadelphia College of Pharmacy since 1886, where he graduated in 1847, afterwards receiving the degree of Ph.M. (master of pharmacy), which is very rarely conferred. For many years he was a vestryman of old Christ Church, Philadelphia, and of Christ Church, Germantown. Since the foundation of St. Peter's Church, Germantown, 26 years ago, he had been a vestryman of that parish.

Lewis D. Vail, a noted member of the bar, while attending the "License Court" on the 15th inst., was taken ill and had to abandon his professional duties in remonstrating against sundry persons applying for retailing liquors. From that time, he gradually grew worse until the end came. Mr. Vail was a graduate of Princeton, class of 1851, with high honors. In 1856, he went to Philadelphia and after a course of study with the late Richard C. McMurtrie, a prominent Churchman and ecclesiastical lawyer, became an attorney and counsellor at law. On the formation of the Law and Order Society, he was chosen its legal adviser, and has been ever regarded as an authority in the interpretation of the liquor laws; and, at the request of Mr. Brooks, drafted the "Brooks High License Law." For over forty years Mr. Vail has been connected with the Church—primarily with St. Matthew's, Philadelphia, and for the past twenty-eight years as rector's warden of Christ Church, Germantown. At the latter church, the Burial Office was said on Saturday, 24th inst., by the rector, Rev. C. H. Arndt, assisted by the Rev. Dr. J. H. Eccleston, of Baltimore and the Rev. George Bringham, of the House of Prayer, Branchtown.

THE Rt. Rev. Dr. Adams, Bishop of Easton, during the last week of March and the first week of April, will assist Bishop Whitaker in his Episcopal visitations.

PITTSBURGH.

Clerical Union—Church Club—B. S. A.

THE monthly meeting of the Clerical Union occurred on Monday, March 12, beginning with luncheon at one o'clock, at the Hotel Henry. A paper was read by the Rev. C. L. Bates, of Wilkinsburg, on "The Merits of the Contest in South Africa," which elicited a lively discussion in which all the clergy present participated.

THE March meeting of the Church Club was held in the parish house of the Church of the Ascension on Wednesday evening, March 21, upon which occasion an address was delivered upon Church Architecture, by Mr. Silas McBee, of New York City.

ON THURSDAY evening, March 22, at Trinity parish house, an interesting meeting of the Pittsburgh Local Council of the Brotherhood of St. Andrew took place, at which an address was made by the Rev. Dr. George H. McGrew, of Cleveland, on the subject, "Sustained Interest through Sustained Fidelity," followed by a general discussion.

QUINCY.

Request for a Coadjutor.

THE Bishop, who is now at St. Albans, Vt., reports but little gain in strength this winter. He has issued the following letter to his Diocese:

"TO MY CLERGY AND PEOPLE:

"At the Annual Convention of the Diocese in 1898, after deliberation and the report of a very able committee, it was decided, no one voting in the negative, that favorable action on my request for a Bishop-Coadjutor, must be postponed. I reluctantly assented.

"When the Convention assembled in 1899, it was evident that the obstacles mentioned in the report still existed, and that farther delay was necessary. Meantime, through the loving labors of the Bishop of Springfield and of other neighboring Bishops, the pressing need of the parishes for episcopal visitation has been very pleasantly supplied. But other need, and especially of counsel and supervision, has become painfully felt. You must have a resident Diocesan Bishop of your own. My age is already very heavy, my infirmity is great, and I am wholly unfit for even the imperfect work I have so far fulfilled.

"I urgently and fervently request you at the Convention of 1900 to choose one who shall assist and soon succeed your first Bishop. I allot to him the duties of the episcopal office, retaining only the Ordination of Deacons.

"I will accept as salary, hereafter, not more than five hundred dollars a year.

"God speed His glory and give growth to the Diocese and manifest success to your work!

"Affectionately, your Bishop,
ALEXANDER BURGESS."

RHODE ISLAND.

Death of Rev. S. C. M. Orpen.

ON MARCH 21st, the Rev. S. C. M. Orpen, a retired priest of the diocese, entered into rest. Mr. Orpen was born in Ireland in 1850. He was a graduate of Columbia University in the class of 1872, was ordered deacon in 1875

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You can't be an expert in chimneys; but this you can do. Insist on Macbeth's "pearl top" or "pearl glass" whichever shape you require. They are right in all those ways; and they do not break from heat, not one in a hundred. Be willing to pay a nickel more for them.

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and drugs and doctors fail to cure you write to me, and I will send you free a trial package of a simple remedy, which cured me and thousands of others, among them cases of over 50 years' standing. This is no humbug or deception but an honest remedy that you can test without spending a cent. It recently cured a lady who had been an invalid for 52 years. Address JOHN A. SMITH, 1173 Summerfield Church Building, MILWAUKEE, WIS.

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Feather Pillows need washing once a year. Choose a bright, sunny day; fill a large tub half full of water that is almost boiling hot; dissolve enough

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in it to make a good suds; put one or two pillows in, according to size, push them up and down and rub them between the hands until clean. If one suds is not enough, use two or more; rinse in clear warm water, wring as dry as possible, and hang them out; when dry, shake well, and they will be as light and soft as new pillows.

The above is taken from our free booklet "GOLDEN RULES FOR HOUSEWORK" Sent free on request to
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and priest in 1876, both by Bishop J. C. Talbot of Indiana. He was rector of St. Mark's Church, Lima, Ind., until 1885, and of St. Philip's, Crompton, R. I., from that date until 1894. Since that time he has not been engaged regularly in the work of the ministry, and has resided in Providence.

SPOKANE.

New Church at Walla Walla.

A NEW church is to be erected at once for St. Paul's parish, Walla Walla. The building will be of field stone, above which is to be three feet of shingle sides, containing low, broad stained-glass windows. The design is Gothic.

SPRINGFIELD.

Carbondale—Missionary Work in the Cairo Jurisdiction.

It is hoped that steps will soon be taken toward the erection of a church at Carbondale, where there is a mission in charge of the general missionary. Bishop Seymour lately made a visitation.

THE Bishop of Springfield has visited the missionary field in the jurisdiction of Cairo twice within six months, and expects to make a third visitation in May. The jurisdiction of Cairo comprises the southern half of the diocese, and the missionary work is under the immediate charge of the Rev. G. W. Preston, as general missionary. He maintains regular services in a dozen different places at least once a month, and in most of them two and three times each month. This work has been revived after long interruptions, or started afresh, by the general missionary since last Easter. Confidence has been restored, hope revived, and the people are earnestly at work to establish the Church in this feeble jurisdiction. Funds have been started in Mt. Vernon, Murphysboro, and Metropolis, for new churches, and are steadily growing. Some of these buildings will be erected this coming summer. The visits of the Bishop of Springfield, in the lamented absence of the Bishop of Cairo, have strengthened and encouraged the people. From March 8th to 18th he visited ten of these missions. He preached and confirmed every night, except Saturday, and twice each Sunday. Everywhere the churches were crowded and much enthusiasm was shown. This is certainly one of the most difficult missionary fields in the country, and one of the most deserving of consideration from the Church at large.

WASHINGTON.

B. S. A.—Quiet Day—Lenten Address.

THE regular bi-monthly meeting of the Local Council of the Brotherhood of St. Andrew was held in the Epiphany parish hall on the evening of March 19th. Mr. John E. Allen spoke of a specially interesting work in his charge: that of establishing in the southeastern section of the city a reading room for boys, where they may be surrounded by influences tending to counteract the evils of the street. An appeal was made for aid in this project, which has the hearty approval of the Rev. Arthur S. Johns, the rector of Christ Church, East Washington. After the business session, addresses were made by Mr. Hector Baxter of Minneapolis, Messrs. Dysart and Williams, of the Virginia Theological Seminary, and several members of the local Chapters.

THE Quiet Day for the women of the Diocese, conducted by the Bishop of Washington at the Pro-cathedral on the 22nd of March, was full of interest and instruction to the many who were privileged to be present. There were five services, beginning with matins at 9:30 and closing with evensong at 4:30, the Holy Communion being celebrated at 10:30. The Bishop took for the subject of

his addresses the Holy Communion in its five aspects, corresponding to the titles given to that highest service of the Church. The first address was on the title, The Breaking of the Bread, and the corresponding doctrine, the Remembrance of Christ; 2nd, The Eucharist, the Sacrifice of Christ; 3rd, The Communion—Oneness with Christ; 4th, The Sacrament—the Covenant with Christ; 5th, The Lord's Supper—the Feeding on Christ.

THE second of the Churchman's League Lenten lectures was delivered by the Bishop of Central Pennsylvania, on The Western Mission Field. There was also a large and interested attendance at the third lecture on the 21st of March by the Rev. Arthur S. Lloyd, D.D., on The Machinery of Missions, when he described the organization of the Board of Missions, and the manner in which it keeps in touch with the churches at home, and the workers in the mission fields.

WESTERN TEXAS.

A CHURCH building is in process of erection at San Diego.

WEST VIRGINIA.

Standing Committee—North View—Wheeling.

THE vacancy in the Standing Committee, caused by the elevation of the Rev. Dr. Gra-

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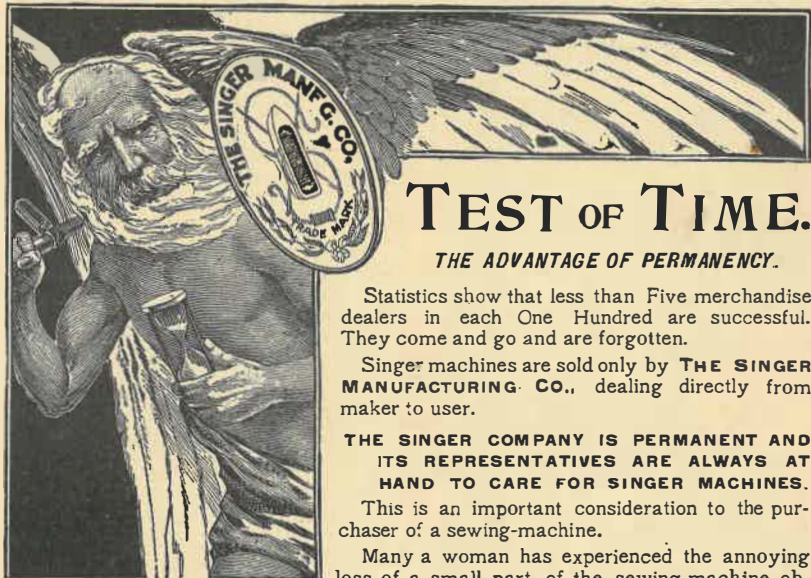
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vatt to the episcopate, has been filled by the election of the Rev. Andrew J. Willis, rector of Nelson parish, Jefferson County.

THE Rev. T. W. Cooke has begun the erection of a chapel at North View, a suburb of Clarksburg, in which there is a rapidly increasing colony of miners.

AT ST. MATTHEW'S CHURCH, Wheeling, Stainer's great musical work, The Crucifixion, was rendered by the vested choir on Sunday



TEST OF TIME.

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No. 217—Canopy-Top Surrey, with double fenders. Price, complete, with curtains all around, storm apron, sunshade, lamps and pole or shafts, \$75; just as good as sells for \$40 more.

evening, March 18th. The baritone part was taken by the Rev. David W. Howard, rector of the parish. The Bishop of the Diocese was present at the services.

A BRAVE CHAPLAIN.

AT THE battle of Belmont, writes the correspondent of *Black and White*, a chaplain named Hill of the 9th Brigade went with the Northampton while they stormed the kopje. Amid the hail of bullets a man beside him was shot down; in fact a score fell dead or wounded at the same moment. The "Padre,"

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PENS

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as the Tommies call all chaplains, took out his Prayer Book, and standing where no other dared show himself, administered the last sacrament. An officer cried out: "Lie down; you have no business to risk your life in that way." "This is my place, and I am doing my special business," said the "Padre," and God alone knows why he was not killed.

The chaplain was the Rev. Frederick Hill, an Anglican clergyman.

A LIBERAL OFFER.

WHEN the late Mr. Gladstone was chancellor of the exchequer, one day he was in the shipping department of the government office getting some information and figures for the coming budget. While thus engaged, a Sunderland ship-owner called to see Mr. Lindsey, the then member for Sunderland.

While waiting for Mr. Lindsey to come in, the ship-owner got his eye on Mr. Gladstone, and was watching him closely. After doing so a little while, he thus addressed him:

"Thou seems a good writer and clever at figures. I'll give thou \$500 a year, and that's an offer thou'll not get every day!"

Mr. Gladstone thanked him and said he would see Mr. Lindsey.

Just then, Mr. Lindsey entered. Then Mr. Gladstone told Mr. Lindsey of the offer his friend had made him.

Mr. Lindsey said it was a very good offer, but he did not know if Mr. Gladstone could be spared. Anyway he had better introduce them. Turning to his friend, the ship-owner, he said:

"Allow me to introduce you to W. E. Gladstone, chancellor of the exchequer, Mr. So-and-So, Sunderland."

The amazement of the ship-owner cannot be described. The grand old man laughed immoderately.

THE simple Highlander who bought a barometer and afterward complained that it made no improvement in the weather, was like some people who find fault with the Bible, reversing the divine order. As the Highlander thought the barometer was to regulate the weather, instead of the weather regulating the barometer, so these people seem to act as if their opinions and conduct were to regulate the Bible, instead of the Bible regulating their faith and life. The weather was before the barometer. The truth of God was before the mind of man.—*The Evangelical.*

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