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# The Living Church

VOL. XXIV.

MILWAUKEE AND CHICAGO, FEBRUARY 16, 1901.

No. 16

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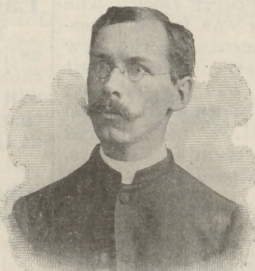
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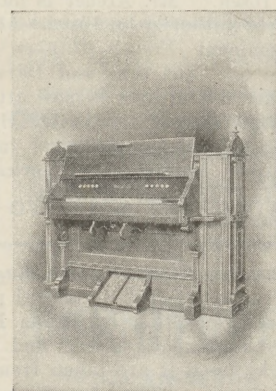
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## The Magazines

A VALUABLE series of papers is running in *The Church Eclectic* from the pen of the Rev. Joseph Hooper, on The American Church in the Nineteenth Century. Mr. Hooper has already attained perhaps the first place as an authority on American Church history, and his careful contributions to this magazine will prove very useful, the century not having received the careful record of its history in our current volumes which it deserves. In the February number of the *Eclectic* the venerable and learned Dr. Brand draws some profitable lessons from The Experience of the Church of England—a Retrospect and a Warning. Dr. Brand takes pains to be fair and impartial, and as a rule he succeeds; but we feel that he sometimes gives undue weight to the eccentricities of individuals, and to offhand, thoughtless remarks in private of unnamed men. It is difficult for all men at all times to preserve their tongues from foolish words, and the undoubted fact that Ritual "fads" and follies have been quite plentiful during so long a recollection as that of Dr. Brand ought not to cause it to be forgotten that with greater knowledge of the true, historic, scientific ceremonial of the Church of England has come the logical cure of such individualism, which happily becomes less and less every day. Other useful papers in the same issue include a study of John Wycliffe, by the Rev. Wm. Gardam; Village Life in China, by the Rev. Herbert M. Clarke, Ph.D.; The Growth of Harmony and Polyphony, by D. E. Hervey; and various snorter and selected papers. Published monthly at 285 Fourth Ave., New York.

THE *International Monthly* for February contains a carefully prepared and interesting account of "American Interests in the Orient" by Charles S. Conant. The opportunities for American commerce in the far East are worthy of careful study. The account of "Mountain Structure and its Origin" by the eminent Scottish geologist, James Geikie, is concluded in this number. The essay gives the reader a vivid insight into the wonderful transformations this earth of ours has undergone. Most interesting essays are by Camille Mauclair, the French critic, on "Auguste Rodin and his Decorative Sculpture," and by William Archer, the great English literary and dramatic critic, on "The Real Ibsen." Mr. Archer is undoubtedly the greatest authority on Ibsen. Alfred Fouillée, the eminent French thinker and scholar, writes on "Nietzsche and Darwinism." All together this number is most attractive. Certainly for exhaustive, scholarly discussions of subjects of international importance, no magazine, English or American, surpasses *The International Monthly*. Published at Burlington, Vt.

THE frontispiece to the *Magazine of Art* for February is the wonderful picture in the Wallace Collection by Frans Hals, entitled "The Laughing Cavalier," and the following remarks upon it are taken from the note on the picture. "The Laughing Cavalier"—which used to go by the name of "Portrait of an Officer"—was painted at about the same time as the picture in the Rijcks Museum in Amsterdam supposed to represent the artist's self and his wife; they have this in common, that both works display a genuine and subtle smile rather than an open laugh. The Count Pourtalès purchased this superb canvas from M. Nieuwenhuys for £80, and when Lord Hertford bought it at auction in 1865 he did so with a single bid of £2,040—a sum many times larger than had ever been given for a Hals before. The effect was magical: in the opinion of the art collecting world, who fol-

# Lenten Reading

In addition to the List previously published in these columns.

The following books are recommended for Lenten Reading, and are for sale by The Young Churchman Co., Milwaukee, Wis., at the reduced prices noted.

### The Life and Times of Jesus the Messiah.

This very valuable Life of Christ by the Rev. Dr. Edersheim, is published in two large 8vo volumes, and sold by us at the very low price of \$1.50 for the complete set. The book was originally published at \$6.00 net. The present edition is bound in cloth precisely the same as the original edition. The express charges would be 45 cents additional.

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### Thoughts on the Services.

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### The Light of the Conscience.

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- " 9.—Fasting Communion. 4 pages.
- " 10.—Preparation for the Holy Communion. 8 pages.
- " 11.—Fasting—Almsgiving. 8 pages.
- " 12.—Saints' Days. 4 pages.
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### Living Church Series.

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### Easter Sunday School Services.

For the past five years we have made a special service for the Sunday School, each year with a different set of carols. They are numbered respectively 61, 63, 65, 67, and 71 in our *Evening Prayer Leaflet* Series. No. 71 is new this year. Samples sent on application.

### Easter Young Churchman.

THE YOUNG CHURCHMAN for Easter, will, as in former years, be made very attractive, each year surpassing the previous issues. It will be the most attractive Easter Souvenir that can be distributed to the children. Price at the rate of one dollar per hundred copies.

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lowed the doings of the arch-amateur with close observation, Hals went up like a rocket, and he has remained there ever since. Up to that time no work of his had fetched any but a despicable price in a London sale room; soon after, the well-known "Portrait of a Gentleman" in a black hat, dress, and gloves, fetched more than £400. "The Laughing Cavalier" was lent by Sir Richard Wallace to the Old Masters in 1888, and there attracted extraordinary attention. It was one of Lord Hertford's favorite pictures; it hung in the "Rotonde" in his rooms in the Rue Lafitte—the apartment which was supposed to contain the cream of his collection, along with several others which are being illustrated in this series.

THE *Blackwood's* for January 1901 contains one South African article and that not a technical one, but a bright sketch by "Linesman" of the peculiar difficulties of a detachment set to guard the lines of communication. "Through Dry Places Seeking Rest" relates the strange experiences of a priest who exorcised a devil and was afterward persecuted by the malignant spirit which took up its temporary abode in various personalities for that purpose. There is an article on "The Foible of Comparative Literature"; then a story of travel along the great waterways of the Canadian border. The writer of "The English in China" pays a just tribute to the late Sir Rutherford Alcock. Neil Munro's "Doom Castle" increases in interest. "Musings Without Method" are devoted to autobiography and to Professor Saintsbury's new "History of Criticism and Literary Taste," which receives high praise. There are two or three political articles of no particular note.

THE *Nineteenth Century and After* (such is the solution of its name problem which the Twentieth Century has brought) for January has cleverly placed on its front page an interesting figure of a Janiform head, adapted from a Greek coin of Tenedos. The face of an aged man to the left looks backward and downward to the figures XIX, and the face of a young woman looks forward and upward to the figures XX. The first number in this issue is a poem by Stephen Phillips—"Midnight—31st December, 1900." There are some fine lines, and noble thoughts, but the writer is not very melodious, and some of the poetic figures are strained. The Rev. Dr. Jessopp discourses fluently upon "England's Peasantry—Then and Now," but we do not gather much from the article. "The Admiralty and Submarine Boats" by Edward Robertson, Q.C., M.P., is devoted chiefly to the advance made in France and the United States in submarine boat building. The article which will probably attract the most attention is the personal narrative of one of the most bloody and fiercely contested battles of modern times, "On Spion Kop," by L. Oppenheim. The account is spirited, apparently accurate, and intensely exciting. Europe, as well as England, will awake to the fact that war in South Africa means fighting of the bloodiest kind—such as we had during our Civil War on many a bloody field. "The Nicaragua Canal Question" (from the English point of view) is handled vigorously by Robert Bromley. The R. C. Bishop of Newport has a paper on "The Catholic Doctrine of Indulgences," not very strong nor even always plausible, but velvet lined everywhere and covered with the same. A paper on Army Reform by Lord Roberts, is reprinted from *The Nineteenth Century* for June, 1888, and is of considerable interest now that the writer of it is about to undertake the Herculean task of reforming the British Army.

PROFESSOR TRENT's paper in the *Sewanee Review* for January is really an epoch-making article. The author has before this

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## Change of Publishers.

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showed his independence of mind and his ability, writing as a Southerner, to escape provincial and prejudiced points of view when discussing Southern men and events. His present paper is entitled A New-South View of Reconstruction; and he approaches that dangerous subject in a totally different style from any in which it has commonly been treated. He frankly admits that the direct causes of the Reconstruction policy which was so disastrous to the South, were, first, John Wilkes Booth, a Southerner; second, Andrew Johnson, a Southerner; and third, the Southern states themselves, for passing the vagrancy and peonage laws of 1866-67. After this admission, he blames the North (and with much reason) for not waiting for the Supreme Court to dispose of those laws and for permitting the radical element of the party in power to terminate the earlier Reconstruction policy of 1865-67 and change it for the system which has passed into history, and which Professor Trent analyzes so carefully and so generally satisfactorily. The paper ought to be not only read but pondered carefully, both in North and South. We repeat it, it is an epoch-making production, coming from so distinguished a Southerner. The number contains also a short but thoughtful paper on The Political Isolation of the South, by S. S. P. Patteson, a sympathetic treatment of the dashing General Forrest by Bishop Gailor, and several other articles of value. The *Sewanee Review* ought to be better known and more largely read than it is, for it is a literary quarterly of which the American people may well be proud. Published by Longmans, Green & Co.

THE CURRENT (January) issue of *The International Monthly* is one of unusual interest. Emil Reich, of London, writes on "England at the Close of the XIXth Century." He gives a comparative and most interesting study of the true status of Britain's interests, military and diplomatic. Bernard Bosanquet, of London, writes on "The English People: Notes on National Characteristics," the first of a most interesting series of papers on the national characteristics of the greater nations. Prof. Geikie, of Edinburgh, the great geologist, describes "Mountain Structure and Its Origin." Dr. F. H. Williams, of Boston, writes on "The X-Rays in Medicine." Herbert Putnam, Librarian of Congress, on "The Public Library in the United States." Published at Burlington, Vt.

THE *Century* is to have a serial story by Irving Bacheller, the author of that popular novel, "Eben Holden." It is a border tale of 1812. Two types of the men who have helped to make America are set forth in it: one, a Northern Yankee, quaint, rugged, and wise; the other, a man who has the hardy traits of a Puritan with the romantic temperament of a Cavalier. The scene of the story is in the neighborhood of Lake Champlain, and the title is "D'ri and I." It will begin in the *March Century* and run for six months.

[Continued on Page 600.]



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To those who have not placed their gifts at Christmas, we would request consultation in advance of Easter.

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# The Living Church

VOL. XXIV.

MILWAUKEE AND CHICAGO, FEBRUARY 16, 1901.

No. 16



## News and Notes



THE MOST unpleasant part of the news summaries is the necessity for dealing with the Chinese imbroglio. The righteous indignation of the civilized world against the atrocities perpetrated by the troops of the allies is so great that some call for the entire abandonment of the foreign occupation, which has been characterized by so much mismanagement, cruelty, and revenge. Happily the American troops are everywhere admitted to have been least culpable; but naturally Western civilization in general and the Christian religion in particular are held responsible for the atrocities of the soldiers, which the German field marshal in command has at least not suppressed nor punished. Persecution of Christians by Chinese gave Christianity a tremendous spiritual advantage, and planted the seeds of the Church. This advantage and these seeds, it is to be feared, have more than been killed by the object lesson of Christian civilization which has been presented to China. Yet it is not right or just to say, as some have said, that Americans or the Powers collectively, ought to withdraw without obtaining punishment for the criminals of last summer. If A kills B, then A, by every law of God and man, deserves punishment; and the fact that subsequently C kills D does not relieve A from punishment. Let us then assume that A represents China—government and Boxers; B represents subjects and citizens of the Powers; C represents European soldiers; and D represents Chinese subjects. We shall then have an illustration of our proposition, that the atrocities of the armies of the allies do not warrant the abandonment of the demands of the Powers. They *do* incur upon the Powers the duty of inflicting punishment on their soldiers; but unhappily it does not appear that the United States is in position to exercise any jurisdiction over that subject.

THE PRESENT STATUS of the Chinese difficulty is that the Empress Dowager maintains that she is unable to secure the capital punishment of two or three of those whose heads are demanded—notably of Prince Tuan, father of the heir apparent, and Tung Fu, commander of the Chinese army. Apparently this inability may really exist; and the allies must then either capture these culprits themselves or consent to life banishment. The first may mean war, and perhaps an impossibility to effect the purpose even then; the second may, and probably does, mean a pardon and restoration to imperial favor as soon as the armies of the allies are withdrawn, with the triumphant vindication of those wily Celestials in the minds of their fellow-countrymen, and a stronger influence than ever upon the dynasty and the people. Between these evils, then, the Powers must choose. This we may say; that if the two arch-criminals could, as a matter of fact, be captured easily and quickly, it ought on all accounts to be done; if not (which is most probable), no steps involving a colossal war against perhaps one-fourth of the population of the globe ought to be taken. It is quite likely that the difficulty will be solved by not absolutely demanding the death penalty against these two or three, and that they will be sentenced to death by the Emperor and the punishment afterward be commuted to life banishment to Turkestan. In any event, we believe the demands for pecuniary damages ought to be only such as can be accompanied by statement of how they can be paid. We do not desire the eventual foreclosure of a mortgage on the Chinese empire in the interest of Europe.

ONCE AGAIN come the stories of threatened uprisings in Macedonia. Perhaps the necessities of serving up news may to

some extent account for the rumors. We confess ourselves to some scepticism of any serious revolt. It will be remembered that when Greece made war upon Turkey, it was ostensibly for the relief of the Macedonian Christians, as well as of those of Crete, and it was expected that the outbreak of hostilities would be the signal for a general revolt of Macedonians. The hope was realized, Greece was forced to fight her battles alone, and the result was a foregone conclusion. The little kingdom is not likely to beard the terrible Turk again, and Macedonia is not likely to obtain either independence or any considerable relief from Turkish oppressive measures. And we are not certain that she deserves any.

ROYALTY passed from the funeral bier at Windsor to the marriage hall at The Hague, and the echo of tolling bells had hardly died before the marriage bells rung out their sweetest peals for the union of the youthful and beautiful Queen Wilhelmina to him who had only just been raised to princely rank. It is said, we trust truly, to be a true love match, which royal marriages seldom are. Truly a heavy price is often paid for the duty of wearing a crown and wielding a sceptre.

IN A FEW WEEKS Lord Salisbury will have made another record for the future British historians to include in their chronicles. He will have served as Prime Minister a longer term than Gladstone, whose record of service was twelve years and 137 days.

IT IS STATED, on what authority we know not, that M. Loyson (Père Hyacinthe) has made his submission to the Greek Church, at the hands of the Patriarch of Athens. Our faith in the report is a little shaken by the fact that Athens is not a Patriarchate and never was, so that there is no such official. The latter, however, may easily be understood to be an error of secular reporters whose ability to discriminate between Patriarchs and Metropolitans is, perhaps excusably, not very keen. The main fact reported is not at all unlikely, having several times been declared as probable, and we hope that it may prove true, thus ending M. Loyson's anomalous position.

THE CHECKERED career of ex-King Milan of Serbia is ended by his sudden death on the 11th inst. He was a sad example of the disastrous effect of royalty on a weak lad. Educated in Paris, he became Regent of Serbia while yet under age. Belgrade, his capital, was a centre of vice and corruption, in which Oriental and Western forms of vice met. Naturally weak but generous and good natured, Milan early fell, a victim to gross and carnal sin. His marriage with the beautiful and accomplished Natalie brought only misery—at least to her. Milan however took advantage of international complications—which are never wanting in the East—to obtain the independence of Serbia as a kingdom with himself as King, and after the Russo-Turkish war, that independence was formally recognized in the Treaty of Berlin. Finally, however, after becoming embroiled in a disastrous quarrel with Bulgaria, Milan abdicated in favor of his son; and subsequent attempts to re-gain his throne were invariably unsuccessful.

HAVING invariably had the desire in American political matters to lead the people of the North and of the South to understand each other better, and to make it agreeable and prac-



ticable for Southern people to take a more influential part in national politics, it is a pleasure to learn that our attitude is beginning to be appreciated in the South. The Macon (Ga.) *Telegraph* of Feb. 3d quotes at length our comment from News and Notes of the issue of Jan. 12th on the remarks of Mr. Underwood in the House of Representatives on the apportionment bill, and makes these appreciative remarks:

"THE LIVING CHURCH, the leading representative in its field of the Episcopal Church in the Northwest, published at Milwaukee and Chicago, in its issue of January 17th prints a leading editorial on the race problem of the South which is remarkably fair and just. It is more remarkable because the religious publications of the North as a rule have been narrower and more partisan than the political newspapers when this particular subject came up for discussion. [Here follows the quotation.]

The writer of the above breathes the spirit of a man who has been seeking the truth and has found it, and dares proclaim it. The super-righteous saints who at a distance assume all virtue and all knowledge to themselves, and who condemn the Southern people as semi-barbarous, and as not desiring to solve justly and truly before God the problems committed to their keeping, obstruct the work and play into the hands of the satan of discord and hate.

When the sentiments expressed by THE LIVING CHURCH become pretty generally the sentiments of the North, there will be a better understanding all round."

Our own belief is that the sentiments which we expressed are already "pretty generally the sentiments of the North," and it is for that reason that we have more than once expressed the hope that political division on the basis of territorial locality instead of conviction might very soon be relegated to a forgotten past.

### LONDON LETTER.

LONDON, January 28, 1901.

THE Queen is dead! Live the King!" The prelate in attendance upon Her late Majesty, Queen Victoria, during the last moments of her mortal life, was the Bishop of Winchester, Clerk of the Closet,—sometime Dean of Windsor—who, assisted by the Rector of Whippingham, Isle of Wight, where members of the Royal Family and Household attend church when the Court is at Osborne, said the commendatory prayer and other devotions; and later in the evening the Bishop held a brief service in the death chamber, members of the Royal Family being present. At their request the great mortuary Candlabra, consisting of seven tall massive and ornate bronze candlesticks, which belong to the authorities of St. Paul's Cathedral, and used both at the lying-in-state of the Duke of Wellington and at the funeral of the late Bishop of London, were sent to Osborne, but being too large for the purpose were sent back. The dining-room of Osborne House has been fitted up as a *chappelle ardente*, the walls being clothed in crimson, and the only picture to be seen is a "Madonna and Holy Child," by one of the Old Masters. The coffin, a simple oaken shell, rests on a crimson-covered dais, and is covered with a very beautiful ivory satin pall, representing the Royal Standard, which was worked by the ladies of the South Kensington Royal School of Art Needlework, of which the Princess Christian, one of Her late Majesty's daughters, is President, in the short space of 21 hours. Upon the breast of the royal corpse was laid an ebony and gold crucifix, placed there by Queen Victoria's youngest daughter, the Princess Beatrice, Princess Henry of Battenberg, who, like the King's consort, Queen Alexandra, and like both the Duchess of Cornwall and York and the Princess Christian, is a believer in Christian symbolism, and also generally inclined to sympathize with the Catholic Revival in the Church of England. On each side of the bier stand three tall silver candlesticks with lighted tapers. The altar in Her late Majesty's private chapel at Osborne has been removed to the dining-room, and, vested in a crimson gold-embroidered velvet frontal, has been placed at the foot of the bier. Upon the altar stands a large mother-of-pearl Greek cross, beautifully inlaid with mosaic work, flanked with silver candlesticks bearing lighted tapers, while at the foot of the altar-pace burn candles in tall silver standards.

The Dean of St. Paul's Cathedral, upon receiving official intelligence of the Queen's demise from the Lord Mayor of London, shortly after 7 o'clock on the evening of the 22nd inst., at once issued instructions for the tolling of the great bell of the Cathedral, which is only used for members of the Royal Family, the Archbishop of Canterbury, the Bishop of London, the Dean of St. Paul's, and the Lord Mayor of the city. The tolling of

the passing bell, at intervals of one minute for two hours, was heard above the roar of the traffic, and caused an enormous crowd of people to gather in the open space in front of the Cathedral and on the steps of the great Portico. The High Altar of the Cathedral has been vested in a violet frontal, and black drapery covers the lower tiers of the reredos, while on the pulpit and on the piers supporting the dome hang festoons of black crape. A sort of Office of the Dead is being sung at St. Paul's immediately after evensong each day until the day of the funeral, when a "memorial service" is to be held. The Primate has announced that a special form of service will be issued shortly for general use on the day of the Queen's funeral, or on the following Sunday. The two Archdeacons of London have issued to the clergy of the Diocese a communication advising that churches should have "some emblem of mourning," and further stating that on the day of the funeral they are at liberty to use either the form of service to be sung at St. Paul's, or any form of their own selection, provided it come under the Act of Uniformity Amendment Act.

Yesterday (Sunday) at St. Paul's Cathedral there was a "Solemn Supplication," followed by the Litany, sung to the original setting by Tallis, and by the offering of the Holy Eucharist, which was sung to Palestrina's finest composition, dedicated to Pope Marcellus. The preacher was His Grace the Archbishop of Canterbury. The attendance was so great that thousands were unable to gain admission; notwithstanding the Cathedral has a seating capacity for 5,000, besides standing-room for several thousand more. Black attire was universally worn by members of the congregation, and is worn, in fact, by almost every one throughout the United Kingdom.

In all Catholic parishes the Holy Eucharist is being offered and prayers are said for the soul of the departed Queen. Yesterday at the Russian Embassy Chapel, Welbeck Street, Cavendish Square, there was a full requiem service, which was attended by all members of the Embassy and of the Russian colony in London. Also in some of the Jewish synagogues the Prayer for the Departed was read. In several churches of the Roman Communion members of the congregation were requested to pray privately for the soul of their late Sovereign, but Cardinal Vaughan has forbidden his clergy offering the Holy Eucharist for the Queen's soul; though the late Cardinal Newman said Mass for the soul of the Rev. Charles Kingsley as soon as he heard of his death.

The funeral hymn, "God rest our Queen," composed by the Dean of Rochester, has been set to music by the organist of Rochester Cathedral, and is published by Messrs. Novello. At most, if not all, churches having a peal of bells, all the bells, with the exception of the tenor, have been muffled, which makes the sound of the tenor bell vibrate through the subdued melody of the other bells like a lovely refrain; the whole effect being peculiarly fine and impressive, and more than ever suggestive of "angels' music."

"Father, in Thy gracious keeping  
Leave we now Thy servant sleeping."

The Proclamation of the "High and Mighty Prince, Albert Edward," as "Lord Edward the Seventh, by the Grace of God King of the United Kingdom of Great Britain and Ireland, Defender of the Faith, Emperor of India," at St. James' Palace, was signed by His Grace the Archbishop of Canterbury, who is *ex officio* a member of the Privy Council. His Grace the Archbishop of York is also a Privy Councillor, but he arrived from his Province after the King had entered the Council chamber, and, therefore, was unable to gain admission. The Primate was also one of the Deputation, the other members being the Duke of Cornwall and York, the Duke of Connaught, the Prime Minister, and the Duke of Devonshire, that waited on the King to acquaint him that the Council awaited his pleasure; and His Grace had the privilege of kissing the King's hand immediately after the Royal Dukes. The Primate was also the first Peer, after the Lord Chancellor, to take the oath of allegiance and to sign the parchment roll at the swearing-in in the House of Lords.

It has pleased His Majesty in Council to declare that in all "Prayers, Litanies, and Collects which do any way relate to the King, Queen, or Royal Progeny," instead of the word "Queen" the word "King," instead of the word "Victoria" the word "Edward," instead of the words "Our Sovereign Lady" the words "Our Sovereign Lord," and in the Prayers of the Royal Family instead of the words "Albert Edward Prince of Wales, the Princess of Wales" the words "Our Gracious Queen Alexandra,





BURIAL SERVICE OF THE LATE BISHOP OF LONDON, AT ST. PAUL'S CATHEDRAL, LONDON, JAN. 17. (SEE NOTE ON NEXT PAGE.)



George Duke of Cornwall and York, the Duchess of Cornwall and York" be inserted. It is ordered, furthermore, that in all the "Prayers, Liturgies, and Collects," so altered, such change of the pronouns "She," "Her," and "Hers" be made as rendered necessary by said alterations in the Royal nouns. And His Majesty doth "strictly charge and command" that in the meantime, till copies of the amended edition of the Common Prayer be printed, "all Parsons, Vicars, and Curates within this Realm, do (for the preventing of mistakes), with the Pen, correct and amend all such Prayers in their Church Books"; and "the Right Reverend the Bishops" are also charged to "take care that obedience be paid" to the King's order. Notice of such specific changes in the names and titles of the Sovereign and members of the Royal Family as they occur in the Common Prayer has been duly given to the clergy of the Irish Church by His Grace the Lord Primate of Ireland and by the Archbishop of Dublin, in whom is vested authority to make said changes. His Majesty's printers, Messrs. Eyre and Spottiswoode, were instructed to carry out in the Common Prayer the necessary alterations in Royal nouns and pronouns, and copies of the new edition were about ready for the clergy, when the Order in Council was suddenly countermanded on the ground that alterations indicated in the Order were not final and inclusive; which seems to point to the probability either that the Duke of Cornwall and York is going to be created Prince of Wales, or that the King is going to take a new title to indicate his sovereignty over the colonial empire.

J. G. HALL.

NOTE—The accompanying illustration on the preceding page was intended for publication with last week's London Letter, but was received too late. The unusual vestment on each alternating chorister is that of the Chapel Royal, of which the late Bishop of London was Dean. It consists of a gold-laced scarlet tunic with knee breeches. The surplised choristers are those of St. Paul's Cathedral. The candlesticks on either side the catafalque were used at the burial of the Duke of Wellington, and are those referred to in the London Letter of this week in connection with the lying-in-state of the Queen. The Bishop's pastoral staff was laid across the coffin but does not show in the illustration. The mitre is of ivory, and is one of the handsomest in the world. The Bishop very frequently used it. The crucifix dimly showing in the background is a part of the magnificent reredos of St. Paul's.

## NEW YORK LETTER.

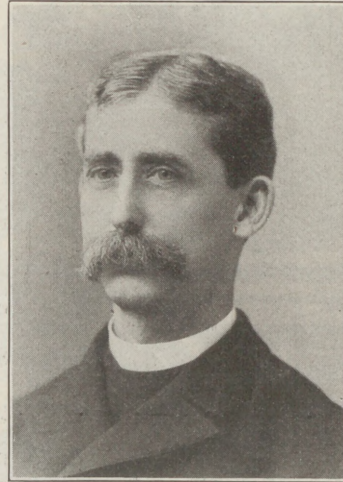
A SAD INCIDENT.

ONE of those incomprehensible events which come into this world's affairs, and even into the affairs of the Church at times, took place in the Newark Diocese last week. The Rev. John Keller of Trinity, Arlington, who is also secretary of the Diocese and Bishop's chaplain, was coming from the house in which he boarded, on his way to a train to go to Fort Lee, where he was to assist the Bishop in a service. Strictly in the line of his work, and without any warning, he was shot down by an assassin, who had hidden behind a hedge, and who did not confront him or in any manner give him opportunity to defend himself. No fewer than five shots were fired, one at least of which entered the head, putting out one eye, and making his life at present writing to be despaired of. The man who did the shooting was named Barker, a prosperous business man of New York, who stood well in the community, who had long been a friend of Mr. Keller, and whose wife had been an active member of Trinity parish. Mr. Barker surrendered himself, and is now in jail. The charge is made of improper conduct, such charge as all pastors are subject to and as many have been unjustly accused of. Mrs. Barker had quitted the parish a year before because of trouble, and it is said she suffers from a nervous malady. The village, and one might almost add the whole Diocese, is stirred. Sides are being taken, and the Church is being sadly injured. The aged Bishop has been to see the stricken secretary and chaplain, and he is attended by a faithful sister, but at present Mr. Keller's life hangs in the balance. Lawyers have come in, of course, and on each side are declaring in advance that they will be able to show something that will entitle them to their fees. The Rev. Mr. Keller has borne, it is quite needless to say, a blameless life in all of his relations with the Church and his fellow clergy. His position in the Diocese was a high and honorable one. As was said at the outset, the conviction is universal that he lies a martyr to allegations which might be made at any time against any pastor, and that God, for some inscrutable purpose, visits this terrible affliction upon the Church and upon one of its devoted priests. Mr. Keller is a Philadelphian by birth, and a graduate of the General Seminary. He was ordered deacon by Bishop Starkey in 1886 and

priested the following year, and his entire work, apart from diocesan, has been at Trinity, Arlington.

### CHURCH CHARITY FOUNDATION.

The fiftieth anniversary celebration of the Church Charity Foundation, Long Island Diocese, has begun. It is to continue until summer, or at least until the Foundation is put upon a good financial basis. The first service, on the exact anniversary,



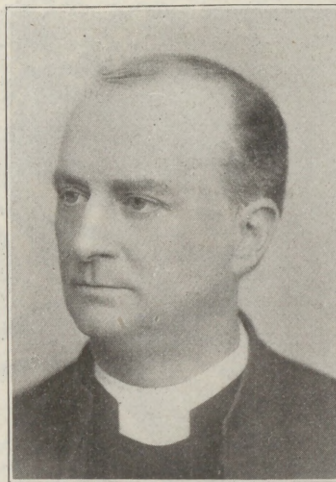
REV. A. C. BUNN, M. D.

consisted of the Holy Communion, with Bishop Littlejohn as the celebrant, and a sermon by the Rev. John G. Bacchus of the Incarnation. Those who assisted in this service were, beside the rector and superintendent of the Foundation, the Rev. Dr. A. C. Bunn, the Rev. Dr. S. D. McConnell of Holy Trinity, and the Rev. Dr. H. C. Swentzel of St. Luke's. Dr. Bacchus gave a history of the institutions, and mentioned their hold upon the support of the churches of the Diocese. He was followed by the Bishop, who congratulated the workers in behalf of the Foundation

upon what has been accomplished to date. The service was held in the chapel, which was filled. At the last meeting of the Foundation Ways and Means Committee an encouraging report was made. Expenses have been reduced during the year, so that all have been met, and \$6,000 indebtedness paid off. Retrenchment has been the order of things, and this is to be regretted. No city patients are now taken. It is stated that upon the present basis of expenditure \$15,000 is needed to keep out of debt, over and above what is now in sight. There is still much of the old debt remaining, but the Rev. R. P. Kreidler, who was successful last year, is to afford some additional help this year. All of the forces of the Diocese are bent in the direction of the Foundation, to the end that by the time the celebration concludes in June the last indebtedness may be wiped out.

### DEATH OF DR. E. N. POTTER.

From the City of Mexico comes news of the sudden death from heart failure, in the Hotel Jardin in that city, on the 6th inst., of the Rev. Dr. Eliphalet N. Potter, brother of Bishop Potter of this Diocese. At this writing no plans have been made for the funeral, which will of course be postponed for some days. Dr. Potter went South in part for the benefit of his health, although he has been able, until very recently, to do the usual amount of work assigned him. He is a son, as will be remembered, of Bishop Alonzo Potter of Pennsylvania, and his life has been spent in educational work. He was ordered deacon back in the early sixties, about the middle of the Civil War period, and almost at once took up educational work, as professor in what was then the new Lehigh University, which came so near being a part of the University of Pennsylvania. He went to Union



REV. E. N. POTTER, D.D., LL.D.

College at Schenectady, which institution went forward rapidly under him, and then became president of Hobart College, where his service to education and to the Church was most marked. Union College gave him the degree of Doctor of Divinity, Williams that of Doctor of Laws, and the University of the South that of Doctor of Civil Law. Retiring a few years since from Hobart, he has taken up ministerial work to some extent. During the time Christ Church, Poughkeepsie, was without a rector, he took the services there until the institution of the Rev. Mr. Cummins in the rectorate. He then went to St. Paul's, Tre-



mont, which he quitted only a fortnight ago, upon the appointment of the Rev. Franklin N. Strader as rector. His family resides in this city.

## CITY NOTES.

Archdeacon Tiffany has appointed the Rev. R. J. Walker as priest in charge of St. George's, Williamsbridge. Mr. Walker has been for three years assistant at St. Peter's, in West Twentieth Street, but during the last year has done a good deal of extra work in the missions of upper New York. He is therefore well acquainted with the needs there and well qualified for aggressive effort. St. George's worships in what used to be a Methodist house of worship, but is contemplating the purchase of land and the erection of a church. The field is a large and growing one. Mr. Walker succeeds the Rev. F. N. Strader.

Plans have been drawn for a new church of Christ parish, Bronxville. This mission was started only a few months ago under the direction of Archdeacon Van Kleeck and has paid its own way from the first. The priest in charge is the Rev. W. W. Smith, M.D., who is also secretary of the Sunday Sunday Commission. About \$3,000 has been subscribed by the new parish toward its place of worship.

The last meeting of Columbia University trustees, an annual one, reported gifts to the institution of \$460,311. These include \$100,000 from William E. Dodge for a new Young Men's Christian Association building; \$100,000 from Hon. Dorman B. Eaton for a chair of Municipal Law; and \$100,000 from John D. Rockefeller for a chair of Psychology.

A memorial window to Mrs. Martha S. S. Hinds, has been unveiled in Christ Church, Clinton Street, Brooklyn. It is placed in the church by her son, Joseph E. Hinds, and represents the meeting of Jesus and His mother after the death of Lazarus. In his address accepting it, the rector, the Rev. A. B. Kinsolving, mentioned appreciatingly the filial devotion which prompted the gift. Mrs. Hinds, who was a woman of rare piety and who did much work while a member of the parish, died in 1866.

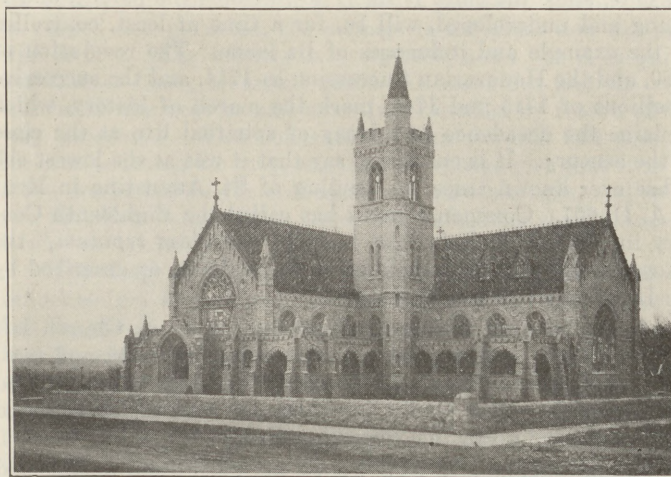
## CHURCH CONSECRATED AT AMBLER, PA.

THE words of the Virgin: "For He that is mighty hath magnified me," in all reverence might be applied to that other Queen whose remains were laid away in England at the Feast of the Purification of the B. V. M. about the same time when Trinity Memorial Church, Ambler, Pa., was consecrated to the glory of God and in loving memory of a little girl—Esther Victoria Mattison—whose Christian names recalled two Queens whom God had "magnified"—Queen Esther and Queen Victoria; so that the Church at Ambler had an especial "Lady Day" when God who "magnified" the Blessed Virgin Mary also "magnified" the gift to its parents of a little girl of whom this church is a memorial, whose Christian names are so suggestive.

Trinity Memorial Church is a magnificent structure of rock-faced masonry, beautifully enriched with cut stone, corbels, jettings, mouldings, panels, buttresses, and battlements in mediæval architecture. The auditorium is cruciform in design, cathedral in effect, possessing fine acoustic properties. The altar of white marble is peculiarly constructed, having a passageway between it and the super-altar, not apparent from the nave. The windows suggest a scheme after pictures by the less noted among artists and are a reminder of Archbishop Cranmer, being essentially Scriptural and almost devoid of that which would denote the traditional. The clerestory windows have in the central panel a single standing angelic figure each, with supporting panels of floral treatment. The entire scheme forms one harmonious whole, with a unity of interest leading up to the main window, "Christ Blessing Little Children." In the body of the church an opportunity has been offered for a scriptural treatment in stained glass. The great east window represents "Christ Among the Doctors," after Hoffman; in the nave on the north side is Bida's "The Woman of Samaria," Plockhorst's "The Good Shepherd," and Hoffman's "Christ Healing the Sick." On the south is Hoffman's "Christ in Gethsemane," Bougereau's "Madonna and Child," and Plockhorst's "Christ the Consoler." The rose window in the south transept is Feuerstein's "The Nativity." Directly below this is a processional of angelic figures with musical instruments facing the altar. Directly opposite in the north transept—which really forms the screen between the church and the Sunday School—is a mosaic of Bida's "Christ as the Man, among the Doctors in the Temple." The chancel windows represent Christ with extended arms receiving all who wish His help and consolation. This embraces

three windows. There are two additional windows, one on either side, with angelic figures representing the "Old and New Testament." The entire structure cost about \$150,000 and was presented to the Diocese of Pennsylvania by Dr. and Mrs. Richard V. Mattison.

The Bishop of Pennsylvania was the consecrator, attended by a number of the clergy. As there seems to be no rubric governing the entrance of the Bishop and clergy at the consecration of a church, as to whether the Bishop shall precede or follow the clergy, it is rather curious that a custom for the Feast of the Purification was observed of which St. Bernard gives a description: "They go in procession, two by two . . . they that go first return last . . . to teach in humility preferring one another." The Bishop entered the nave before the



TRINITY MEMORIAL CHURCH, AMBLER, PA.

priests at the beginning of the service and at the end retired after the priests.

The text of the sermon preached by the Rev. Herbert J. Cook, Dean of the Convocation of Norristown and rector of Calvary Church, Conshohocken, was from St. Luke ix. 33: "Master, it is good for us to be here." It was an eloquent exposition of man's need for worshipping God. At the Holy Communion the Bishop was celebrant; the Rev. Rudolph E. Brestell, in charge, read the Epistle; the Rev. Dean Cook, the Gospel. There was no break in the service permitting the people to depart, so that the congregation remained. Subsequently a luncheon was served in the basement to the visiting clergy and others.

WARREN RANDOLPH YEAKEL.

## JUSTIFICATION THROUGH ARCHAEOLOGY.

BY WILLIAM C. WINSLOW, D.D.

NOT Article XI. of the famous XXXIX. Article, but Papyrus XIII. of the 118 papyri from the Egypt Exploration Fund for distribution among the university libraries, reveals one kind of archæology, where history stops short of its true mission. I happen upon one of the 16 papyri for Columbia University, which is a fragment of a letter to a king of Macedon respecting the conduct of the Thebans. It seems to be addressed to Antigonus or his son Demetrius. The papyrus definitely affirms that an alliance existed between the Thebans and Olynthians against Amyntas, the father of the famous Philip (359-336 B. C.). This fact (the alliance) justifies, at least palliates, the seizure, which has been called "treacherous," of the Cadmea, or Theban citadel, by the Spartans, under the Lacedæmonian general Phœbidas, on their way to Olynthus.

Thus, step by step, archæology clears up history, and in cases like the above becomes justification through its discoveries of long-lost records of deeds of seeming baseness.

## LET US TRUST THEE.

DEAR FATHER, let us ever trust  
Thy love to guide our souls aright,  
Then we need have no cause to fear,  
If we will follow in Thy light.

Thou wilt protect us through our trials,  
And Thy sweet consolation lend,  
And when we place all trust in Thee,  
We shall find blessings without end.

Moorestown, N. J.

MARTHA SHEPARD LIPPINCOTT.



# Some Phases of American Church Work.

## THE CONDITIONS OF THE GREAT MISSISSIPPI VALLEY AS A MISSIONARY FIELD—II.

BY THE BISHOP OF SPRINGFIELD.

**I**N ORDER to appreciate the condition of the Church in the United States in 1789, when our government was organized by the inauguration of George Washington as its first President, we must look across the Atlantic to Great Britain, our Mother Country, at all events our ecclesiastical Mother, and see how the Church stood there. Her condition will in a measure account for ours, since the child is likely to resemble the parent, and if young and undeveloped, will be, for a time at least, controlled by the example and influences of its home. The revolution of 1689, and the Hanoverian Succession in 1714, and the successive rebellions of 1715 and 1745, mark the march of history, which explains the decadence and decay of spiritual life at the close of the century. It is enough to say that it was at the lowest ebb it has ever known since the landing of St. Augustine in Kent in A. D. 697. Common consent has called the Eighteenth Century in English ecclesiastical history "*saeculum tepidum*," the lukewarm age, the deplorable state of Laodicea, as described by the Holy Spirit in the Apocalypse.

It was then, at its lowest depression, that our Church left the parent nest, and essayed to build a nest for itself, and tried to fly with feeble wings. It was in its infancy thus weighted down with the worst traditions which the Church of England could ever have given to a departing child.

On our side here in America we were poor, and uneducated in ecclesiastical learning, and largely ignorant of our spiritual treasures in polity, sacraments, and liturgy. How could it have been otherwise? We had grown up as our fathers had from the beginning without Bishops. Our hierarchy in 1789 was a *novelty*. Seabury as a Bishop was only *five* years old, and White and Provoost were only *two*, and two years more were to pass before the English succession was complete in Madison in 1791. How could it be otherwise, when our few Christian soldiers, scattered throughout the colonies, had no generals, and from the outset had never been allowed to have them? The only government that they had was from London, when London was *five times* as far away from us as it is to-day, and the transit was beset with dangers and difficulties which have long since been overcome, and almost passed away from memory.

Without Bishops at home to govern and administer discipline, and a jurisdiction little more than nominal, resident three thousand miles away, abuses grew and multiplied without much restraint. But in this connection what hurt most of all were the lax, low, if not actually evil lives of many of the clergy, who were sent to our shores as missionaries. In mercy to these unworthy priests, but certainly not in mercy to us, the English Bishops permitted men who had failed or done worse at home, to have, as they expressed it, "another chance," and so they sent them to the colonies, the Land's End, as it was then esteemed, of the earth, *that is to us*.

The feeble Church, struggling to live among unfriendly neighbors, could not well endure such scandals. There were of course lights amid these shadows, but these scarcely count in estimating the feeble, chaotic, and distressing condition of our Church in 1789, when she set up for herself with *three Bishops* and her Book of Common Prayer.

The Mississippi Valley was then and for years afterwards of little account save to the adventurous emigrants and pioneers who were going to the distant West to take up land and build log cabins and hunt buffalo in Pennsylvania and Ohio and Tennessee and Alabama. Everything went with those pioneers, which they could take, except our Church as an *organization*. All kinds of religion were in those wild woods and on those prairies—even Methodism, not yet a score of years old. But we were not there then, nor for thirty or forty years afterwards. "Why?" the eager enquirer asks; "Why were we slow in coming on the ground?" The answer to this inquiry will conclude this letter.

As a Church we have seen in a bird's eye view how feeble and depressed we were, when we began our career. In numbers we were few, in resources limited, and in equipment worse than *merely deficient*; we were without our head, or at best only in process of becoming supplied with Bishops. In that humiliating condition, when our brethren in the faith were going forth

through the Alleghenies to seek their fortunes in the wilderness, we, as a Church, were unable to supply them with missionaries even, much less with Bishops at salaries of \$3,000 a year and traveling expenses, and money to erect chapels and churches and endow schools and colleges. All these things, except providing Bishops, other religious bodies did. They sent their systems complete in equipment at once, and they held up the hands of their ministers with ample support, and grants in money to take up land and seize upon opportunities when they were abundant and within reach. They preoccupied the land, and crystallized the population around their centres, and made them strong to radiate influence and shut out weak intruders. Meanwhile our Church was in an apologetic state in the East, and asking the privilege of living on condition that it was not aggressive, and did no harm.

Such was her estate as regards her inherent power to work and help. But beyond this, she was under severe restraint from without.

There were for the first fifty years of our national life, down we may say to 1840, very powerful influences arrayed against the Church, which interfered with her progress and checked her growth. At first, and for many years, these prejudices were very powerful, and at times and in certain quarters amounted to a public menace, threatening destruction of property and personal violence. These adverse influences were generated in colonial days, and were set free from restraint when our country became an independent government. They may be exhaustively classified under three divisions—religious, social, and political.

1. *Religious*. The emigrants to our shores who made up our white population, were almost exclusively hostile to the Church. New England was Puritan, New Netherlands (New York) was Holland Dutch. The Jerseys were anti-Episcopal, Pennsylvania was Quaker. Delaware was Lutheran. The Carolinas were Scotch Presbyterian and French Huguenot. Georgia was an eleemosynary asylum for the orphan, and there remain only two colonies, Maryland and Virginia, which are to be credited to the Church. The preponderance of the population therefore was immensely against Episcopacy. The public sentiment was not only opposed as a silent and inactive force, but it was vigorously hostile to prelacy. In the period immediately preceding the Revolution, as it is called, the prejudices of the people had been aroused and stimulated to fever heat by the innocent efforts of Churchmen to secure Bishops from the Mother Country.

When the war was over, and our land was free, conditions were altered, but the strong and deep seated aversion to our Church pervaded the community and was felt as an incubus to weigh her down and keep her down.

2. *Social*. In colonial days there was, as is always the case in new settlements, little capital, ready money, cash in hand. The few who possessed wealth were largely those in the employ of the government, as royal governors, officers of the crown, as judges, and in the military and civil service. As time went on and the relations between the colonies and the mother country became strained, there was added to the inherent causes, which almost always interpose a gulf between the rich and the poor, a feeling of distrust and suspicion of those who represented the King and the Parliament. There was a deeply rooted dislike of aristocracy in the early days of our Republic, and as the constituency of the Church was at that period unduly made up of rich people, the social prejudice was directed and fell upon their religion as well as upon them. The feeling was current and found expression in the saying that "the Episcopal Church was the Church of the rich and not of the poor," and hence the social prejudice against the Church was tremendous. It was simply overwhelming. I wish I had time and space to furnish illustrations, which would simply astound those unacquainted with the history of that period—say 1789 to 1829.

3. *Political*. Naturally when the war closed in 1783 with the acknowledgment of our independence by Great Britain, our people disliked, perhaps I may say hated, *royal institutions*. In England the Church is established, and is a department of the State. Her Bishops are Barons and Lords sitting in Parliament, and her clergy have a civil status under the Crown. At first, and for years, our Church in this country was familiarly known as "the English Church," and among the unthinking and ignorant multitudes at least, was identified with the Mother



Church abroad in character and spirit. The idea seemed to be that episcopacy was at heart, if not avowedly, unfriendly to republican institutions, and hence our Church was distrusted by many on political grounds as well as hated for religious and social reasons.

It is manifest therefore that our ancestors for two generations at least were unable to be aggressive, to push the Church forward with advancing emigration as it poured through the Alleghenies into the great Mississippi Valley, or to give them Bishops and money to plant and support missions.

Our fathers, all honor be to them, had enough to do, and more than enough, to hold their own in their depressed and crippled condition, and maintaining their position, to leave it for their children to do the splendid work which we are doing in the Rocky Mountain region and on the Pacific Coast.

The Churchmen of 1800 and 1820, and we may say 1830, could not do for our Mississippi Valley what we are doing for our great West of the present day. They did their best. That best left us, when the opportunity was ours, unprovided for, so that we could enter in and possess the land. The fault was neither theirs nor ours. It was the stern necessity generated by causes and effects reaching far back into a former century, and the disastrous result fell like a blight upon our magnificent valley.

Had we been treated from the beginning of this century, as our Church has treated and is treating the region west of us, we would now be strong in endowments, institutions, churches, and people; but our opportunity passed, and neither our fathers in the East, nor here in our middle West, could help themselves. We all did the best that we could under the circumstances. No blame is to be attached to anyone, rather praise to all.

But my purpose has been to explain, in some degree, why in these great states in the Mississippi Valley the Church is comparatively so weak while relatively both east and west of us it is stronger. If we have the opportunity now or at some future time, I should be glad to show, that notwithstanding all our drawbacks, we in the Mississippi Valley have done and are doing as great a work for the upbuilding and advancement of the Church in our land as can be justly claimed for any other section.

### SOME OF MY PARISHIONERS.

BY THE RECTOR OF ST. NESCIQUIS'.

COMPARED with him, John, whose surname was Mark, was recklessly enterprising; Barak, the son of Abinoam, was a man of brilliant initiative; the friends of John were "jolly companions every one." Beside him, the ten spies were blind to the stature of the sons of the giants, to the strength of their chariots and the height of their ramparts. They had but a hazy realization of the fact that they were despised and despicable, and that the good land, however desirable, was unattainable. He is the uninspired Micaiah of our court; the male Cassandra of our Troy. Compared with his note, the cry of the screech owl is a happy omen, the raven's croak is a pæan of victory. A wet blanket is a stinging stimulant, hesitation is a positive enthusiasm, apprehension is inconsiderate valor, compared with the burden of his oratory and the outflashing of his spirit.

To meet trouble half-way is, surely, a foolish and uncalled-for alacrity of courtesy; it is scarcely worth while to entertain trouble even when it has forced itself, an uninvited guest, upon us. Is it not one of the privileges of the Christian man to bid it in the Lord's name to depart? It is not worth while to borrow trouble; it demands such usurious interest. It is not worth while to pick it up when it lies in the path. But to him it is the most precious of possessions. If out of his flock of a thousand grievances one should stray, he leaves the nine hundred and ninety-nine and goes in search of it. And, when he has found it, he lays it upon his shoulders and brings it home with bitter groaning. He calls his friends and neighbors together and says, "Mourn with me, for I have found the grievance which was lost." Failing all other means of coming by trouble, he will make it—lots of it. In this industry he displays a keenness of vision, a facility of invention, a readiness of resource, a perseverance of effort, which, applied in any other direction, would have given him rank with Watts, Fulton, Arkwright, and Edison.

There is for him no hope unadorned with probable disappointment; no possession without its spontaneously budding wings. It is day serene and sparkling now; but he conjectures that it is a weather-breeder, and remembers that night is at hand. The sun is shining brightly now; but he asks if you do

not see that little cloud, like unto a man's hand, far off over the sea. That cloud will surely spread and grow till the heavens are black with clouds and wind. Suggest that it may dissipate, that it may be borne off in another direction; he accounts you a misguided optimist and refuses to be comforted. It must grow; it is coming this way; it will pour out all its wrath on your devoted heads. It is spring-time; the soft bosomed clouds have distilled their wealth; the earth is fresh with verdure, bright with bloom, bursting with promise. He bids you remember that it is quite likely we shall have a dry spell about the middle of May, which will dry out the small grain, and a hot wind after the Fourth of July, which will burn up the tasseled corn. The crops are looking well now; he tells of devastating hail storms, of devouring locusts, of blighting chinch bugs. Even if the best should come to the best and a plenteous harvest should be reaped and garnered, the acreage is too great and the price will be low. The country is prosperous now; but it is only a question of time; recurrent panic will come out and the crash will be all the heavier and more irretrievable, by reason of this very prosperity. You congratulate him towards fall that the ice-man is losing his grip, and he will remind you that it is but a few weeks before the coal-man will have his turn, and warns you that Rehoboam's little finger will be heavier than Solomon's loins.

The drag of a coach is motive power compared with his influence in a vestry meeting. If a half-a-dollar contributor has left the parish, he remembers that ten such have left during the last ten years and opines that ten more will go out in the next decade, a loss of ten dollars and a half a week, "making nearly six hundred dollars a year," and, "how will you keep up expenses?" The Treasurer reports that all accounts are paid up to the first of the current month and we are all congratulating ourselves and one another on the fact, when he rises up to explain that the condition is rather apparent than real; that there will be another batch of accounts on the first of next month; that the insurance must be renewed before the end of the quarter; that repairs will certainly be required in the course of the year, involving "quite an expenditure"; that it is scarcely likely that all the subscriptions will be paid; and that it is very likely that "there will be a considerable deficit" when our annual balance is struck. The parish is fairly united. But he has heard of discontents. One man is offended. Some Euodias and Syntyche are not of the same mind in the Lord. There is promise of a division. A church quarrel is of all quarrels the worst. Such a quarrel is imminent, and it will be well if we survive the storm. And so on, *pianissimo*, *crescendo*, *fortissimo*, and *da capo*.

Spite of all this, he is a very useful man. The parish could ill spare him. He seldom refuses to do any work which is required of him, or to fill any office to which he is elected. An occasional fit of "the blues" reduces me almost to helplessness. How does this man, who is always blue, live and work? I never have a talk with him, but he leaves me in a state of hesitation between mere resignation and suicide. The vestry never listens to him without being profoundly discouraged. Yet he neither gives up nor dies. Why?

I have come to the conclusion that this is his way of enjoying himself. He is color blind, and has pleasure in trying to convert every one else to his own opinion that there is no hue but blue. He has as much tenderness for the children of his own melancholy as Dickens tells us, in the introduction to the *Copperfield*, an author has for the companions he has conjured up for himself. I am satisfied that a not too serious grievance will be a *sine qua non* for his eternal happiness.

### "TO WHOM SHALL WE GO."\*

One Hand alone, out-stretched, unflinching,  
Can reach us, where our broken lives were tost.  
Ye, who stand safe, may scorn us as we cling;  
But oh, the Hand is warm,—and we were lost!  
MARION COUTHOUX SMITH.

\*This quatrain was published in THE LIVING CHURCH a few weeks since, but an unfortunate misprint so obscured the sense that it is now repeated, with regret that the error should have occurred.

To DETHRONE Christianity from its place in the world to-day would be the act of a madman or a fool. Were it possible to do so, vast numbers of intelligent people, who now think themselves emancipated from it, would strive for its restoration, not at all because they thought it divine, but because they had come to realize, as they never had realized before, how necessary it was to the progress of the world.—*New York Tribune*.



## Helps on the Sunday School Lessons

JOINT DIOCESAN SERIES.

SUBJECT.—The words of the Lord Jesus as found in the Gospels of St. Matthew and St. John.

By the Rev. EDW. WM. WORTHINGTON, Rector of Grace Church, Cleveland.

### THE SERMON ON THE MOUNT. THE LORD'S PRAYER.

FOR THE FIRST SUNDAY IN LENT.

Catechism: XI. Duty towards thy neighbor. Text: S. Matt. vii. 7. Scripture: St. Matt. vi. 7-15.

WE HAVE reached that point in the Sermon on the Mount in which Jesus reveals the new life in its second aspect, namely, prayer. In this, as in the matter of almsgiving, previously touched upon (vv. 1-4), the children of the Kingdom, with the new light given them, must rise above the mistakes of other men. Their prayers must not be "vain repetitions," like the prayers of the heathen (I. Kings xviii. 26), who expect to be heard simply because of their "much speaking" (verse 7). Let us understand what it is that Christ condemns: not praying for a long time, for He Himself passed whole nights in prayer (St. Luke vi. 12); not praying in the same words, for this Christ did in Gethsemane (St. Matt. xxvi. 44), and commanded His followers to do in their constant use of the prayer which He gave them (verse 9; St. Luke xi. 2). There is a difference between the earnest use of the same words and repetitions which are merely vain. Repetitions become vain, when the heart is not in them, when they are mechanical, when he who prays them expects to be heard *because* of their length or *because* of their oft repeated words. Whether a petition be vain or not, depends upon the spirit of him who makes it. It is possible, alas! if the right spirit be wanting, that even the Lord's Prayer itself may become to us a vain repetition. Prayer, to be acceptable to God, must be genuine, earnest, sincere.

Christ next guards this subject of prayer, by reminding us that God knows what we have need of, before we ask Him (verse 8). We do not pray therefore to inform God of what He already knows. We pray because it is God's will that we shall, because it is right that we shall own our dependence upon Him, and shall not expect, or even hope, to receive without asking (St. Matt. vii. 7, 8). Some would say: "God knows; therefore we need not pray." Christ did not say this. Having told His disciples that God knows, in the very next breath He commanded them to pray, and gave them the immortal prayer, prefacing it with the words: "After this manner therefore pray ye" (verse 8).

The Lord's Prayer contains seven closely related petitions. As the Ten Commandments were on two tables, and set forth Duty to God and Duty to one's Neighbor, so also the Lord's Prayer falls into two natural divisions. Its first three petitions have to do with God's relation to us, and the next four with our relation to God.

We address God as "Our Father" (verse 9):—Father, not only because He has created us, but also and especially because of the Incarnation, whereby the Son of God became one of us, our Elder Brother, that we might be made sons of God and "heirs of God through Christ" (Rom. viii. 15; Gal. iv. 6, 7). We address Him as "Our Father which art in heaven" (verse 9), reminding ourselves that "He is a personal God, lifted above us; and that to approach Him, we must lift up our hearts, even as the eyes are lifted up to behold the heavens." "Our," rather than "my," seals the fact that he who prays the Lord's Prayer, does not think of himself as standing alone, but as one of "the family" of God, interceding for all other people as well as for himself.

In fact, one's own separate self is utterly forgotten in the Lord's Prayer. We take the whole world into our heart; and we begin with the thought of God.

1. "*Hallowed be Thy Name*" (verse 9). God's Name stands for God's Self, all that God is, all that He has made known concerning Himself. That this may be hallowed, made holy in the eyes of the world and recognized as such by men, is our first petition. It is the first thing to be desired by the child of the Kingdom—what in importance can compare with this?—that the world, all men, shall believe and hold the truth concerning God, and shall express this belief in the reverence of their lives.

2. "*Thy Kingdom come*" (verse 10). This is to pray for the establishment everywhere of the Kingdom of God; the spread

of His truth, and the gathering of all men into His fold. Not this alone; but also the hastening of Christ's appearing, His second coming "with power and great glory."

3. "*Thy will be done*" (verse 10). In these words we pray that all wills may gladly bend themselves to the divine will, that disobedience and rebellion and sin may be cast out of the world, and that humanity may be made one with God in unity of desire to do the will of God.

The words which follow, "in earth as in heaven" (verse 10), may be taken as belonging to all three previous petitions: God's Name hallowed, on earth as in heaven; His Kingdom fully established, here as it is there; His will done, by men on earth as by "angels, archangels, and all the company of heaven." The Church in her Catechism gathers into these words the bearing of the three petitions upon ourselves: "That we may *worship* Him, *serve* Him, and *obey* Him, as we ought to do."

From the thought of God, and the riches of God, we turn to thought of ourselves and our poverty. And yet, the closing petitions are not for ourselves apart from the Kingdom, but are rather for the strength, the pardon, and the protection, which may enable us to be true to the Kingdom and not to hinder its progress.

4. "*Give us this day our daily bread*" (verse 11). Not in abundance and in advance, that we may hoard it, but each day, "food convenient for us" (Prov. xxx. 8), our proper portion, as we need it. And not earthly food alone, but "all things that are needful both for our souls and bodies" (Catechism).

5. "*Forgive us our debts*" (verse 12). Daily remission, daily cleansing, daily renewal. Forgiveness, even as we have forgiven. How terrible this petition becomes on the lips of the unforgiving!

6. "*Lead us not into temptation*" (verse 13). Elsewhere our Lord says: "Pray, that ye enter not into temptation" (St. Matt. xxvi. 41). God does not tempt us (St. James i. 13); but He permits us to be tempted, though "not above that we are able" (I. Cor. x. 13). Knowing our weakness, we pray that we may be kept from temptation, so far as it may please God to shield us from the danger of falling.

7. "*Deliver us from evil*" (verse 13). Wholly kept from temptation—this is impossible. And so we plead to be saved, in the midst of such temptation as must come; "deliver us from evil"; "with the temptation also make a way to escape" (I. Cor. x. 13).

*The Doxology* (verse 13). The prayer closes with words which it is supposed that the Church has added to the form as originally given by our Lord, and yet most profound and agreeable to the spirit of the prayer: "an ascription to God, of the Kingdom for which we pray, of the Power to bestow every blessing of which we stand in need, and of all glory both in heaven and earth."

In conclusion, Christ returns for a moment to the fifth petition, the one of the seven which most directly expresses the new law of love in His Kingdom, and in solemn words reiterates the truth, that they only can be forgiven by God, who forgive their fellow men (vv. 14, 15; cf. St. Matt. xviii. 35; St. James ii. 13; Eph. iv. 32).

### CHURCH SANITARY ASSOCIATION.

AT A MEETING of this association at the Westminster Palace Hotel, Dr. W. Collingridge in presiding said that the objects of the association were to make use of the powerful machinery of the Church to teach the enormous value of human life. Only such practical questions should be dealt with as the Church could properly take up. One such question was the prevalent appalling infantile mortality. In London alone in 1875 there were 162 deaths among children under one year of age to every thousand births, and in 1898 the rate had increased to 167. Early and improvident marriages had much to answer for, and in this matter, as well as on the question of sanitary surroundings, the Church could exert a powerful influence for good. He moved:—"That in view of the serious infantile mortality in this country, and the fact that this largely depends upon the ignorance of women as to the rearing and feeding of their children, the attention of the clergy is earnestly directed to the urgent necessity for impressing upon all public bodies the importance of giving instruction in these subjects by (1) lectures and demonstrations as to methods of feeding; (2) teaching the elements in our schools to elder girls; and (3) the appointment of specially qualified visitors." Miss De Grey seconded the motion, which was agreed to. On the motion of Surgeon-Major Poole a resolution was passed calling upon preachers and teachers to inculcate the Christian obligation of endeavoring to secure a sanitary environment for all. It was further resolved on the motion of Dr. Childs to make it known that the society desired to organize and develop local centres.—*London Times*.



## 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.

### THE NAME OF THE CHURCH.

To the Editor of *The Living Church*:

OUR designation, "Protestant Episcopal" is just as "arrogant" as any of the proposed names, because the Methodists are Protestant and Episcopal, and they far outnumber us. If the term "Protestant" meant that we were at war with the Roman Communion, then its use might be significant. But we are not fighting the Roman Church. America is not the battle field for any such conflict. A Roman Pope excommunicated the Church of England centuries ago, and thereby filed the "protest." Better to say then that the Roman Church is the "Protestant" one. According to some that set up to be "of authority," we are not bound by any of the canon or civil laws of England. The Episcopal Church in the United States has never legislated, so far as I know, against the Church of Rome. When have we excommunicated the latter? Is not then our assumption of the title "Protestant" unwarranted? To put it bluntly, is not the assertion untrue? It is no answer to reply that our people have some antagonism to the Church of Rome. Some of them have, some have not. Likewise, some have objections to the Presbyterians, and others have not. The point is, where in any official document of the Episcopal Church, binding on clergy and laity, is there any pronouncement against the Roman Church that justifies us in countenancing the title "Protestant"? The vague statement that the Church of Rome "hath erred" is not sufficient. For that matter the Episcopal Church "hath erred," and has gradually come to realize it, more than once.

Another objection to the use of the word "Protestant" is this: it has come to mean anti-Catholic. To the man in the street, a "Protestant" Church is one that repudiates all belief in a priesthood, the Real Presence, confession and absolution, baptismal regeneration, a personal devil, angels, miracles, the Virgin Birth, the literal resurrection, Christ as the Mediator, the Bible as the infallible Word of God, the Apostolic Succession, the intermediate state, the efficacy of prayer, the Atonement. I say, the man in the street. Ask him, and see if he does not have this notion. He never will understand the position of a Church that believes in these doctrines, and yet calls itself "Protestant." The term has changed its signification utterly since the old days.

I appeal to my brother laymen, who know from their daily contact with the world the truth of my assertion, is it not better for the Episcopal Church to cast off this ephemeral title, which no longer represents truly its position, even if it ever did? What shall we use instead? We must have some name for common use, that will be understood and give a clew at least to our religious position. "The Church" would be unintelligible for daily use in the world. People would ask, "What Church?" Logic points inevitably to just one title that truly represents our position, and that is "American Catholic." I cannot understand the force of any objection to it; but if that will not be generally acceptable at the present age, then let our communion be called simply "The Episcopal Church," which title has the merit of being true, anyhow, as far as it goes.

Newark, Ohio, Feb. 4, 1901.

F. MARTIN TOWNSEND.

To the Editor of *The Living Church*:

THE articles of Mr. G. B. Jennings, in your paper of January 26th, and the Rev. Alfred Fletcher, February 2nd, remind the writer of what the late Presiding Bishop, John Williams, said to him when the subject of the proper name for the Church had been discussed in the General Convention.

He said that if the debate had been more conservative, the words Protestant Episcopal could have been dropped, leaving the title, "The Church in the United States of America."

Northfield, Conn., Feb. 1, 1901.

GEORGE BUCK.

### WE SHALL NOT DRIFT APART.

To the Editor of *The Living Church*:

THERE is a growing class of Churchmen who claim for the Church all the high rights and privileges with which God has endowed her, who acknowledge both the efficacy and the mystery of her sacraments, and who believe that in her and in her only, as the one earthly body of our Lord, can be attained either Christian unity or the surest salvation of our country. This class does not yet include the whole Church, but that it is already a large one is shown by the great awakening to the need of an adequate and dignified name, expressing simply the Church's Catholicity and her Nationality. The men and women composing this class, knowing the Church to be what she is, wish her also to call herself what she is, and to do the work she is sent to do; and for the rest they have confidence in God's promises.

It has never occurred to them that one section of the country should drift away from another. They live in every part of the country, and in every part of the country they rejoice that they are members of one another and of the same National Church, and through her of the Catholic Church, one, holy, and apostolic. They look upon her, not as a body to be divided, but as one to which other Christian people may come and to which in increasing numbers they will come.

Of this class of Churchmen the writer of this letter wishes to be considered an humble member, and he has been prompted to write it by the long editorial in your issue of February 2, entitled, "Shall We Drift Apart?" Why should we "drift apart"? and what and where would the parts be which we should drift into? I am not an undue optimist, and I recognize that the Church is beset with dangers, against which she prays and against the worst of which she has been miraculously protected. I do not think that the particular danger you speak of has any existence, and I do not believe that ten communicants of the Church could be found who could with honesty and deliberation sit down and write that they think it has any existence either.

I agree with your paper in most things, and thoroughly believe in liberty in non-essentials and in any one's right to defend it. But I think that the continuance of the recent unfortunate discussion that has taken up so much space in the Church papers is in great danger of doing more harm to charity than good to liberty. That it ever should have arisen is very much to be regretted, and all the more so if it be the cause of a moderate and useful Church paper becoming the propagator, if not the originator, of such ideas as you have published in the editorial referred to.

THE LIVING CHURCH and *The Church Standard* may drift, or even steam, apart, but is it not assuming a good deal to suppose that one will take "the West" with it, and the other "the East"? What will all the Churchmen do who live in the East and disagree with the *Standard*?

WILLIAM HARISON.

New York, Feb. 4, 1901.

To the Editor of *The Living Church*:

I AM very much pained and distressed over your editorial in last week's issue. The Church in America is fighting its way manfully, painfully, and laboriously through certain phases of life we ought or we ought not to have. The consecration of Dr. Weller at Fond du Lac but accentuated one of these. I thought then, and I still think, that from *The Churchman* and *The Church Standard* are due an apology, to the Church at large and to the Bishops, priests, and laymen who participated in that consecration, for statements published in these journals. But to suppose or to intimate that this is just cause for schism I repudiate most heartily. We be brethren of one body, and the Catholicity of that branch of the Church to which we adhere can stand ten times such a strain as this.

Hammond, La., Feb. 4, 1901.

NORMAND B. HARRIS.

To the Editor of *The Living Church*:

I HAVE reason to know that in certain quarters in the East, your editorial in your issue of February 2nd, has been interpreted as a threat of "Ritualistic schism," unless we in the West be allowed to have our own way about copes, mitres, and such things, without interference. Of course we in the West know better than this. THE LIVING CHURCH did not, could not, mean to make any such weak threat of schism, and for things in themselves non-essential. It did not mean to threaten schism, of course, and if it were foolish enough to make such a



threat, there is no Churchman in the whole West, however "advanced," who would approve. And for this reason, if for no higher, that Western Churchmen have unquestioning faith that the future of the Anglo-Catholic Church in this land rests, under God, with them, and for far higher purposes than the wearing of copes and mitres, and the bearing about of pastoral staffs, however important we may deem these to be. I write this, sir, not because I think it necessary to correct anything expressed or implied in the article to which I refer, but to reassure any alarm that may exist in the East or elsewhere. As to the danger of a "Ritualistic" schism in the West. If the East were to deny the Faith, and to commit the Church at large to such a denial, Western Churchmen, in that case would find abundant justification for schism. But as they have not the remotest dread of that untoward possibility, they rest secure in their hope of the future, as well as in the liberty with which Christ hath made them free.

JOHN WILLIAMS.

Omaha, Neb., Feb. 9, 1901.

To the Editor of The Living Church:

**I** DON'T like the heading of your editorial in the issue of Feb. 2nd—"Shall We Drift Apart?" Do you mean this as a threat to schismatize if the Fond du Lac ceremony is not adopted as the habit of the American Church; or if the actors in it are not pardoned?

Nor do I like the way you, and some of your correspondents have been speaking of the venerable Presiding Bishop. He is quite as much a Bishop as the seven or eight who took part in the aforesaid ceremony. The Presiding Bishop simply declares that the affair at Bishop Weller's Consecration, was not the ceremony he had canonically provided for, and which the Prayer Book prescribes. Can you deny it? Was there anything like it ever done before in these United States? The rubrics in the Order for the Consecration of a Bishop for the American Church, ordain certain things to be done, and none others. The rule followed implicitly by all the law courts of the land, is *expressio unius est exclusio alterius*. It is equally applicable to the laws of the Church; otherwise, every Bishop and priest in the Church can be "a law unto himself"; and then what becomes of authority and unity?

Moreover, The Church in the United States (which is her proper title), has a *commune jus ecclesiasticum*, and is governed by her own common law, and not by that of England, or of any other Foreign National Church. She ministers to the American people, not the English; and while she must hold, and does hold the Catholic Faith unimpaired in every iota, yet she regulates her own ritual and ceremonial, without depending on, or subordination to, any Foreign Body civil or ecclesiastical. The day she fails in this her duty, she will fail in her mission to the people living here.

As for *The Church Standard*, you have so successfully clubbed it over the head, there is no untouched place on which to deliver another blow.

The long list of variations which you give that have been indulged in by individual Bishops, does not make a "custom." You are generalizing from particulars. Academical hoods are academical, not ecclesiastical. They are gifts from colleges, which go as often to laymen as to Bishops and Priests. Rings, and crosses and such like paraphernalia, do not belong to Ritual; nor, I confess, do I see the propriety of giving them at such a time, being as they are, presents from friends, which may be as appropriately bestowed in private. But I repeat, the number of isolated cases which you give, does not create a custom of the Church. You may use them as a *Tu quoque*; but that is not argument, nor are they examples to be followed.

But what disturbs me most in connection with this affair, is the fact that I fear it will delay the deletion of that abomination, "Protestant Episcopal," from the name of the Church for a generation to come. Also because it is the assumption of a single Bishop that it is his right to be independent of the House of Bishops, and of everybody else, in his own See. That is simply Diocesan Congregationalism—a new phase of "Protestantism."

Can "we so easily grow apart"? My dear old Bishop, Wm. Meade of Virginia, who loved me personally though regarding me as of ill odor theologically, once asked me in ante-Cummins days, why I did not join the "E. K. S."? "Because, my Bishop (I replied), I fear it will end in an "Evangelical Knowledge Church," as the Methodists have done. Well; we now have the

"R. E. C." Does your threat mean we may have a "Fond du Lac Church" in the West? May the fates forefend!

St. Louis, Jan. 7, 1901.

P. G. ROBERT.

[The fact that we have been misunderstood is of course sufficient evidence that our editorial entitled "Shall we Drift Apart?" was not so clear as to make a misunderstanding impossible, though we confess we fail to see how such an interpretation as some of our correspondents place upon it can be construed as tenable.

Let us then deny absolutely that any "threat" of any kind whatsoever, was contained in that editorial. But though there was no "threat," there was a very distinct warning conveyed. If we state that a person entering a certain placarded house is liable to contract small pox, the statement does not imply that we shall thereupon attempt to give disease to the party in question; but rather that the possible consequence of entering the house will be to subject himself to the disease.

Now the warning we have given is that serious charges cannot with impunity be hurled about without direct injury to the Church, and without destroying that confidence between Churchmen which is essential for the unity and best progress of the Church. Let us take for instance the domestic missionary work of the Church. If charges that Bishops of a given section are intentionally disloyal, are guilty of insubordination, or rebellion, or anarchy, with respect to the national Church, are not repelled, does anyone suppose the missionary work of the Church will fail to suffer? The defense of the Western Bishops was required, if for no other reasons, for the sake of the missionary work of the Church. And when all charges had been carefully met and disproved, and then are again put forth with increased violence, we conceived it to be our duty to warn Churchmen of the serious results upon the peace, the unity, and the well-being of the Church, which must follow upon the use of unguarded, inflammatory, or denunciatory language. And we quite realize as well that no sectional division of the Church is here involved, for letters numbered into the hundreds assure us that Eastern Churchmen as a whole, agree with us. We used territorial terms only because certain parties in the East united in charges affecting the Churchmen and Churchmanship of the West in general as well as in specific cases.

And the relation of effect to cause is one that is wholly beyond the control of any given person. If one sows the seeds of division and a lack of confidence, he cannot complain if these bear fruit. The recent controversy has already resulted in directly repelling advances of the Russian Church, and has thus tended to perpetuate an existing schism, which can only be terminated by the grace of God by little acts of courtesy and of brotherly love, each to the other. It has already resulted in some quarters in a suggestion that contributions to the Missionary Society be withheld except under specified conditions. On the other hand, no doubt it has resulted in an increased knowledge concerning certain phases of ecclesiastical law and practice.

With respect to the query in Mr. Robert's letter (second paragraph), "Can you deny it?" we answer that we can and do "deny it," absolutely and point blank; but we also maintain that if the point is open to question, it ought to be raised in a canonical ecclesiastical trial, and not in an *ex cathedra* declaration or judgment from any Bishop devoid of jurisdiction over the event.

And with this final explanation, all discussion in these columns concerning questions arising out of the Fond du Lac consecration is at an end.—EDITOR L. C.]

#### THE CHURCH AND THE PHILIPPINES.

To the Editor of The Living Church:

**A**RGUMENT, it seems to me, is not necessary to prove that duty on our part of sending priests as missionaries to the Philippine Islands. The question is absolutely different from that of sending missionaries into South American countries, or into Mexico. The American flag floats over these islands, and will, most probably, continue to float. They have ceased to be a foreign land. There are 60,000 American soldiers there to whom we owe a duty. There will be a growing population of Americans there as soon as peace is established. Besides, there is a heathen population unknown as yet as to numbers. Then there will be an inevitable falling away of the present Roman Catholic population under the conditions of American education, and of what seems to be, the bitter hostility to the friars. Our duty in the Philippines seems as plain as our duty in New Mexico, Texas, or California, where Roman Catholic Bishops held unquestioned jurisdiction when these parts came under the American flag.

The question is wholly different from that of our sending missions to Brazil and Mexico, to win away a few people in these lands from allegiance to their own clergy. That seems to the writer a gratuitous setting up of schism in lands where the people are overwhelmingly at one in the form of Christianity they possess. It may not be according to our pattern. It may be a degraded form of Christianity, from our point of view, but it is Christianity, and the whole world outside of Christian lands lies open to us to spend our energies in winning men who know not Christ to the religion of the Crucified.

Besides if we have still a surplus of men and means after fulfilling our duty to the people of non-Christian lands, we have the far more obligatory duty in our own land to win the multitudes of our own cities and territories from conditions that are scarcely better than heathen, than any duty that we owe to



Spanish American lands. The duty of sending our missions to the Philippines is thrust upon us without our willing it. We thrust ourselves into Spanish-American lands of our volition, to gather together a few hundred, or a few thousand, schismatics to live in religious alienation apart from their fellow-Christians, without necessity, unless we hold that the Christianity they formerly professed was insufficient for their salvation. No, sir, the case of missions in the Philippines, and that of missions in Brazil or Mexico, does not stand on all fours.

JOHN WILLIAMS.

### THE REAL PRESENCE.

To the Editor of *The Living Church*:

HAVING read an article in the issue of October 6th, entitled "The Real Presence," written by a correspondent in Oregon (name and address lost), I would call his attention to Nos. 312 and 557 of "Hymns ancient and modern," as bound with the Prayer Book of the Church of England; and while I do not desire any controversy, nor would I undertake to do more than point out what seems to me to be enough to justify the use of the word "become," which he objects to in the Declaration of the E. C. U., it seems proper to assert: the Church teaches the Doctrine of the Real Presence, and that the adoration of our Lord veiled under the forms of bread and wine follows as a logical deduction therefrom.

We must, if we are loyal Churchmen, accept the teachings of Holy Church as we find them, and must not ignore or refuse to accept what is plainly set forth therein.

If Holy Church enjoins upon her priests to pray, with reference to the bread and wine, "That they may become the body and blood of Thy most dearly beloved Son" (V. Canon of the Scottish Church of to-day), can we refuse to accept it? Are we not one in doctrine with all parts of the Anglican Communion? Did we not derive our own Prayer Book from the Scottish Church, and was not our own adaptation of this petition a softening down of what might be thought to give offense to Protestants?

Let us hear the law, and obey it.

*Apropos* to the Profession of Queen Elizabeth, which your Oregon correspondent incongruously quotes as a sort of denial of what he had previously written, let me quote one which in language of perfect beauty expresses the stand taken by our branch of the Catholic Church:

"Not in symbol, not in sign, but in every presence dear,  
God incarnate, Man divine, under forms of bread and wine,  
Jesus Christ Himself is here.

"Not in covenant or token, as the world has vainly said;  
But as Christ Himself hath spoken, 'tis His very Body broken,  
'Tis His Blood, which once was shed.

"Priest and sacrifice remaining, by the priests whom He doth send,  
Christ to God, o'er all things reigning, offers up *Himself*, obtaining  
My salvation to the end.

"Wherefore I, my heart upraising, kneel the Sacrament before;  
Contemplate His love amazing, and with saints and angels praising,  
On the altar, *Christ* adore.

"Father, Son, and Holy Spirit, when on earth we end our days,  
Not to us, but Thine the merit that Thy Kingdom we inherit,  
Through this sacrifice of praise."

(From *The Divine Service*.)

Respectfully,

JOHN WILTON.

Manila, P. I., Dec. 4, 1900.

### TRIED TO THE UTTERMOST.

A LENTEN MEDITATION.

BY THE RIGHT REV. THE LORD BISHOP OF THETFORD.

"Thy Word is tried to the uttermost: and Thy servant loveth it."—Ps. cxix.  
140 (*Prayer Book-Version*.)

THE expression is not an uncommon one, as applied to the Word of God or to the seeker after God. It is one that is borrowed from the process which precious metal undergoes in the hands of the refiner before it is pronounced pure. "The Word of the Lord is tried in the fire." "The Words of the Lord are pure Words: even as the silver, which from the earth is tried, and purified seven times in the fire." Pure gold is so fixed, we are told, that an ounce of it set in the eye of a glass-furnace for two months will not lose a grain.

"Thy Word is tried to the uttermost." Take it first of that Book of books, the Bible, wherein we learn what God is and

what man is. How like a piece of good, true metal has "the Book" stood the test of the ages! Through what fires of adverse criticism has it passed! How men have tried to undermine its sacred truths, to explain away its threatenings, to alter its conditions, to soften down its principles! And yet through all it has stood unchanged in its great realities. Now, as of old, is it "a lamp to the feet and a light to the path" of him who would be a stranger and pilgrim on earth. Now, as of old, is it "profitable for doctrine, for reproof, for instruction in righteousness."

"Thy Word is tried to the uttermost: and Thy servant loveth it." Individually, have we not found it so? Those promises, have they not come true again and again? Tried in fresh difficulties, in new temptations, tried to the uttermost, and yet they fail not. "I will with the temptation make a way to escape, that ye may be able to bear it." "As thy day is, so shall thy strength be." "Certainly I will be with thee." "Him that cometh unto Me I will in no wise cast out."

"Thy Word is tried to the uttermost: and Thy servant loveth it." In a higher sense, Thy Word—the Word from whom all words come—He, too, was tried to the uttermost. "Tempted in all points like as we are, yet without sin." Therefore He is able—oh the comfort of it!—to succor them that are tempted. Tried when "He went down to Nazareth, and was subject unto them"—went down from the beautiful Temple, from the service of His Father in His Father's House, to the carpenter's workshop and the dull routine of village life. Tried when, in the wilderness, He was tempted of Satan. Tried when "He went about doing good," loving as God only can love, and meeting with scarce any response to His love. Tried to the uttermost in Gethsemane, on Calvary, by the scourge and nails, by the gibes of those He was dying to save, by the powers of darkness that crowded round His deathbed and taunted Him in mockery as He hung there. Was ever sorrow like unto that sorrow? And, because so tried, therefore Thy servant loveth it. "We love Him, because He first loved us."

And yet, in a sadder sense, may it not be said of us that *in* us "Thy Word is tried to the uttermost"? Have we not again and again "set at naught His counsel, and would none of His reproof"? Have we not grieved Him, tempted Him, as far as in us lay, to leave us to ourselves, and thus tried Him to the uttermost? If we had tried an earthly friend as we have Him, what love could stand out against it?—doing what He would have us not do, shrinking back when He would have us go on, in so much seeking our own way, not His. And yet, try it though we often may, it may yet be true that we love it. For each time that we have forgotten Him and He has not forgotten us, for each time that we have wandered from Him and He has brought us back again, for each time that we have fallen and He has raised us up again, do we not owe Him a double debt of love—love that He has not been willing to cast us off? Yes, as the years roll on, the wondrous constancy of that love becomes clearer and clearer as we recognize it still living on and blessing us, though we have tried it to the uttermost. And as we realize the unwearying patience of the love of God, we learn to know more and more of its depth and length and height and breadth.

"Thy Word is tried to the uttermost: and Thy servant loveth it." But there is coming a day in which this will be true in a way we cannot now conceive. What the might and the tenderness are of that Word of God who tasted death for us we shall not know till our turn comes to die. Then, when the powers of evil come round us, when the darkness gathers, and we feel we are treading the way we have not gone heretofore, shall we find Him close to us who for us was tried to the uttermost, even to death, and is able also to save to the uttermost those who trust in Him.—*Church Monthly*.

### PERSONAL SERVICE.

THERE is an old tale, idle in itself; the use may be good. A certain man that would never go to church, when he heard the sanctus bell ring, would say to his wife: "Go thou to church, and pray for thee and me." One night he dreamt that both he and his wife were dead, and that they knocked together at heaven's gate for entrance. St. Peter (by the legend's leave) is porter, and suffered the wife to enter in, but kept the husband out, answering him: "She is gone in for both herself and thee."—*Palm Branch*.

LITTLE SELF-DENIALS, little honesties, little passing words of sympathy, little nameless acts of kindness, little silent victories over favorite temptations—these are the silent threads of gold which, when woven together, gleam out so brightly in the pattern of life which God approves.—*F. W. Farrar*.



# Editorials and Comments

## The Living Church

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### "THE GREATEST OF THESE."

**A**ND the Greatest of These is Charity." We are so accustomed to connect this text with Quinquagesima, when the apostolic panegyric of Charity is read in the Epistle, that the day seems inseparable from the subject. The "greatest thing in the world" it was pronounced by Mr. Henry Drummond; and wherever the Christian religion has been extended, there Charity has been preached as the "greatest of these."

Has been *preached*; but has it been lived? Ah, there is where we must confess failure. Church history is a record of incessant warfare. Malediction, anathema, hatred; then persecution and burning at the stake; and then bitterness, wrath, and evil speaking; that has been the conduct of Christian men for nearly twenty centuries, whereby their lives have failed to bear witness to the truths preached by the Word.

But are controversy and insistence on the truth inconsistent with Christian charity? By no means. He who was the incarnation of perfect Love, drove with lashes the money changers from the temple. He who was the perfection of all virtues did not hesitate to pronounce direct condemnation. "Woe unto you, hypocrites," was pronounced not once, nor twice, but repeatedly. "Ye generation of vipers," was more than once on His tongue who was without guile.

And how are we to recognize these seeming contradictions? Clearly by a healthier definition of terms. Hypocrisy is hypocrisy, and no amount of charity can whitewash it or make it other than hypocrisy. The traits of the viper are traits which charity cannot make less conspicuous, nor less revolting.

But—and here is our lesson. Never was there an instant in which the love of the Son of God was not seeking to burst those sin-made fetters in the souls of the "hypocrites" and the "vipers" which kept sin in while they kept love out. Never was condemnation lightly or unnecessarily pronounced. Never was harshness the mark of a lack of sympathy or an unwillingness to do justice to another's (though mistaken) point of view. Love could not restrain denunciation; but it could seek out and draw toward it the very sinners which it had denounced. There in Charity showed its triumphant dominance over all things else. Greatest because ever paramount over necessary harshness; greatest because it sought to overcome sin even while it denounced sin; greatest because of the opportunity for grandest,

infinite service; greatest because it is not of the earth earthy, and shall not pass away; so, crowned with all the splendor of unalloyed purity in the midst of this naughty world; made beautiful because it is the attribute which most closely approaches the mind of God; Charity, Love, surpasses all other passions, and characteristics, and attributes, and relationships. Far above the purely human attributes of Faith and Hope, Charity is the very atmosphere of the courts of God.

But that is a spurious charity, a contemptible parody on the chiefest and most glorious of virtues, which refuses to denounce sin, and wrong, and error, and injustice, under the guise of being charitable. Never was there a greater perversion of terms; never a more complete misunderstanding of the things of God.

The Christian religion—the Catholic faith—is not a thing which may be pared down, or compromised, or put out of sight, under the guise of charity. It is a thing of God, revealed in a glorious, complete state, and not ours to readjust according to changing conditions. Charity requires that the truth be spoken; not that it be suppressed. It requires that sin be denounced; not that it be weakly overlooked. It requires that whatever is contrary to the revealed Faith be proclaimed as not of God; not that there be temporizing or watering down. Charity is not weakness, nor surrender, nor compromise. It is a positive and not a negative characteristic.

And so the Charity of which St. Paul writes is a check on motives rather than on actions. Do I feel that I must denounce some action or policy or tenet of another? Charity asks my motive. Is it to injure my adversary, or to exalt myself or my opinion? Then the denunciation is uncharitable. Is it to vindicate the truth? Then the denunciation is not at all uncharitable. The same act, the same words, may thus be charitable or uncharitable according to the underlying motive.

And especially, the mere giving of alms is not charity. The same rule holds good again. Charity has to do altogether with the *motive*; not directly with the action. It is good to give alms; but it is better to make alms unnecessary. It is good to give money; but it is better to desire to give.

So the test of charity is a test only of motives; and those God only can read. And the reason that charity can cover a multitude of sins is that it forms the mainspring of a life, is the dominant characteristic, and thereby restrains even though it cannot altogether prevent the falling into sin.

### UNITARIAN EPISCOPALIANISM.

**I**F IT BE TRUE that History Repeats Itself, it need not seem strange that events seem to be moving in this American Church to a new conflict with what was once known as Arianism, but now goes by the name of Unitarianism. This heresy was the first one which attacked the Church after it had become the recognized religion of the Roman Empire; and the rapidity of its spread within the Church, the strength which it developed in high places, and the difficulty with which it was ousted and the Catholic Faith was vindicated, present a severe warning of the grave danger of permitting such a foe to enter into the Church. Of course the Divine Presence within the Church is sufficient guarantee that no such heresy can *permanently* become incorporated in her faith; and after a conflict extending over practically the whole of the fourth century Arianism was banished from the Church itself and forced to take refuge in schismatical bodies. There it has never been altogether extinct, and its sixteenth century revival in England under the name of Socinianism, was not the appearance of a new schism, but the revival of one of ancient days.

That Socinianism early took root in New England is not a matter for surprise. The Georgian era was one in which Churchmanship was exceedingly lax. With the inevitable decline of rigorous puritanism, also, the pendulum could hardly fail to swing in the direction of laxity in theology. Consequently both inside and outside the English Church in New England, the eighteenth century tendency was toward that laxity in dogma, and decline in theological certainty, which invariably breeds Unitarianism.

Now there is one especial reason why Unitarianism is



especially dangerous as a foe to all orthodox Christian bodies in general, and to the Church in particular. That reason is that Unitarianism, almost alone among modern sects, has no particularly defined form of polity. It has no essential objection to an episcopal or to a presbyterian form of administration; and if congregational in its usual polity as we know it in America, it is so only because the bodies maintaining episcopal and presbyterian polities have also maintained an orthodox attitude on questions of faith, and have thus repelled Unitarianism. It maintained, however, an episcopal polity in the fourth and succeeding centuries, even after it had been forcibly ejected from the Catholic Church; and in Europe was, and in many places is yet, presbyterian.

This very reason makes Unitarianism a dangerous foe. Romanism, Calvinism, Zwinglianism, and the rest, do not find ready entrance into our fold because each one insists not only on its individual dogmas, but also on its individual polity. Unitarianism, on the other hand, is ready and willing to accept a "historic episcopate locally adapted," and has not the slightest objection either to government by Bishops or to a liturgy. Both these are rather welcomed by Unitarians. Added to these characteristics is an astonishing readiness to accept almost any formula of Christian dogma or faith, but to place upon the terms in which it is expressed, new and distinctly novel interpretations. Language is thus turned wholly from its original force, and is made susceptible of interpretations wholly foreign to its original use. In time, by repeatedly using theological language in a novel sense, the dictionaries give place to the novel interpretation—for if, for a period of ten years, a cult of respectable men should insist that black was white, the dictionaries would give that interpretation at the end of that time; dictionaries being only intended to state how language is used, and not how it ought to be. Thus Unitarianism has no inherent reason whatever for holding aloof from the organization known as the Protestant Episcopal Church, and it would be strange if so insidious a foe had not succeeded in effecting an entrance.

THE FOUNDATION of King's Chapel, in Boston, is an excellent illustration of this danger; and an illustration as well of the logical outcome of undue "breadth" in Churchmanship. King's Chapel (now Unitarian) was, it will be remembered, the most important of the Episcopal churches in New England in pre-Revolutionary days, and in every respect occupied the position held by Trinity Church, Boston, to-day. With the upheavals consequent upon the Revolution, many Tory Churchmen had fled to Canada, and the remaining congregation of King's Chapel, without raising the slightest objection to episcopacy, had practically renounced belief in the Trinity. Yet they had no desire to renounce the Protestant Episcopal Church, and made every effort to commit that Church to Unitarianism. When the preliminary gathering of New England and middle states Churchmen assembled in New York in 1784 to take the first steps toward organization of a national General Convention for the Church, the influence of King's Chapel, and indeed of Massachusetts generally, was to abandon the Church of England and the doctrine of the Trinity. "They waited," says Mr. Charles Miller in his correspondence with Bishop White printed in the *Wilson Memoirs*, "with patience till the result of the Convention which was held at New York, October 1784, was known. When, however, they found it was established as a fundamental principle by that Convention, that the Episcopal Church in America 'shall maintain the doctrines of the Gospel as now held by the Church of England, and shall adhere to the liturgy of the said Church as far as shall be consistent with the American Revolution,' etc.—they concluded that no more time was to be lost."

Even then King's Chapel did not at once secede. A Prayer Book was drawn up for its use with the intention, as stated by Mr. Miller in the work already quoted, "to leave out all such expressions as wound the conscience of a Unitarian, without introducing any which would displease a Trinitarian." It was expected that the book would be so "comprehensive" that "every sect may conscientiously use it." Such was the "breadth" of Massachusetts Churchmanship in the year 1784.

Even then King's Chapel did not despair of impressing its "comprehensive" character upon the whole American Church. "Some reasonable expectations were entertained," continues the apologist for King's Chapel in the *Wilson Memoirs*, "that the Convention which was to be held in Philadelphia (1785) would expunge all disputable doctrines (and the doctrine of the Trinity is certainly disputable, to say nothing more of it), and whilst they inserted no expression in the liturgy which could

wound an Athanasian, that they would leave out all which would hurt the conscience of a Unitarian."

This latter Convention was the first national General Convention. The hopes of the Unitarian wing of the Church were of course dashed to the ground, for the action of that Convention was found more distinctively orthodox than might have been hoped. Mr. Miller then appealed to Dr. White, afterward Bishop of Pennsylvania, to enlist his influence on behalf of King's Chapel, holding out the iridescent dream of a united Church on a platform so vague as to include Unitarianism and Trinitarianism alike, the enlarged membership of which, according to Mr. Miller, would prove a powerful offset to the influence of the Roman Church. "The ambitious schemes," continues Mr. Miller, "of that Church or of any other enterprising zealots will most effectually be crushed by the Episcopal Church accomplishing a plan which will be truly great and liberal." Thus early was the plea for "liberality" made on behalf of heresy, with the threat that separation of the Unitarians from the Episcopal Church would disrupt the Church. King's Chapel did not abandon the communion of this Church until after the General Convention of 1786 at Wilmington had made it clear that no modification of the doctrine of the Church was to be expected.

SUCH WERE THE EARLY relations of Unitarianism to the Episcopal Church. The insidious foe had gained entrance and had only been ousted by carrying with it the most important of the pre-revolutionary churches. Yet the material loss to the Church was the most trifling thing to be thought of in comparison with the spiritual loss first and the material loss second that would have resulted from a union so antagonistic as between Unitarians and Trinitarians in a body whose authorized standard could be so vague and liberal that "every sect may conscientiously use it." Well does Bishop White say of this incident connected with King's Chapel, "The remembrance of the measure should be perpetuated for the guarding against the like in the future."

And are we sufficiently "guarding against the like"? We have seen that Unitarianism is able to enter the Church without repudiating her episcopal polity, and, strangely enough, is even ready to accept the language of the Church by explaining it away. What protection then have we against a similar insidious introduction, which might again carry away a powerful section of the Church?

We have of course, first and primarily, the protection of the Holy Spirit; but the Holy Spirit works through men, and the candle of many a Church has been removed, because the operations of the Holy Spirit were not permitted to guide the Church.

And we have the protection of the Liturgy, of the priest's vows, and of the Canons of the Church which prohibit any except ordained ministers from officiating in our churches. Are these sufficient?

Certainly the Liturgy ought to be esteemed so, for in the very language of the Unitarians of the eighteenth century there has been very much inserted which would distinctly "wound the conscience" of a Unitarian if he did not discover a method by which to explain it away. Unhappily the latter discovery has been made. We do not now wish to present the evidence in detail, but certainly it will be remembered that, in a number of notable instances, much of Church doctrine has been taken upon the lips of more than one of her priests, in spite of his denunciation of the same doctrine and his disavowal of a belief in it.

Again the ordination vows, with the written promise of conformity and acceptance of the doctrine, discipline, and worship of the Church, ought to be sufficient. Yet what do we see? We see in one place a priest who has presumably signed the declaration and has certainly and solemnly made the vow of conformity, who yet continues as a professor in a seminary in which the doctrine, the discipline, and the worship of this Church are alike repudiated. We see more than one instance beside, of teaching which distinctly runs counter to the said ordination vows, and repeated instances of priests who show but the very slightest allegiance to the historic doctrine of the Catholic Church.

The third of these provisions ought also to be sufficient. Yet notwithstanding the canonical provision that none but a minister of this Church shall minister in the congregation, we see a consecrated church in the very city which ought to have learned the lesson from the King's Chapel incident, extending a loan to the very body which stole from the Church that historic edifice, and for the slight reason that the latter edifice was too small to accommodate the congregation which would other-



wise have gathered with the Unitarian pastor in the Unitarian house of worship, which was built as a place of worship for the Episcopal Church and was deliberately withdrawn for the use of a hostile body.

How then can we feel certain of the safeguards which have been erected for the protection of this Church? The history of recent years, particularly in Massachusetts, where the conflict with Unitarianism in America began, is certainly not reassuring. We are by no means accusing typical Massachusetts Churchmen of intentionally playing fast and loose with the cardinal principles of the Christian religion. We recognize fully that there is a narrow, sectarian wing of Broad Churchmanship—broad in Churchmanship but narrow in sympathy and intellect—and there is also a wholly different school which unfortunately uses the same descriptive term, in which, though there is not, in our judgment, a sufficient emphasis laid on the necessity of rigid adherence to the whole body of the Catholic Faith, yet there is an honest and loyal purpose to be true to the Church and obedient to her commands. The group of the latter class, as they are seen in Massachusetts, are indeed somewhat hazy in their theology, but are in the best interpretation of the term, broad in intellect and sympathies. Would that breadth might in all cases be thus applied, where it is a virtue and a gain, rather than to Churchmanship, where it is unlawful if it attempts to inflate that which is of divinely fixed limits.

No better example of the better stripe of Broad Churchmanship can be observed than the late Phillips Brooks. Dr. Brooks was indeed most unhappily hazy in his theology, and no amount of other virtues could or did counteract that deficiency; but he was never disloyal in spirit or in intent, and he was possessed of that genuine breadth of intellect which is so pleasing a virtue. Dr. Brooks possessed the personal magnetism to win the allegiance of the whole body of so-called Broad Churchmen. He kept them in check during his lifetime by their personal allegiance to him. He restrained their impetuosity, directed their zeal, and used their allegiance in a distinctly loyal direction. Thus Phillips Brooks was rightly called a bulwark against Unitarianism in New England. Men who admired the "liberality" of that cult, were attracted to the greater and intensely real intellectual and sympathetic liberality of Bishop Brooks, and so the ebb toward Unitarianism was turned toward the Church.

But with what result? The death of the beloved Bishop left this whole group of men with absolutely no allegiance. The Church as the divine Body, the Bride of Christ, had never been shown them as an object of allegiance. It had not so appeared to their leader. Individualism became rampant. The best of his followers—those most like their beloved leader—tried and are still honestly (if not always successfully) trying to retain the conservative *status quo* of Phillips Brooks. But they lack the definite, the positive element to which to tie. The personality of the leader, once sufficient, has been removed. As Dr. Brooks himself never saw in the Church of which he was a priest and afterward a Bishop, a body possessing valid claims upon the allegiance of men which other religious bodies lack, so his death left nothing but individualism in the group which looked to him for leadership. And so we need not be surprised at the developments of late years. The spirit of Unitarianism, repelled in 1786, drawn back (with the best and most loyal of motives) by Phillips Brooks, and controlled during his lifetime, has no conservative, centripetal force to-day, and is a growingly dangerous element, altogether beyond the control of the really broad but loyal and honorable men who succeeded the regime of Dr. Brooks. The whole history shows the absolute failure of a method which substitutes personality or preference as a basis of loyalty, in place of the Church of the living God; intellectual superiority in place of revealed truth.

The moral? To test Churchmanship of any name by the whole measure of Church doctrine, interpreted in the Church's sense. So only will Unitarian Episcopalianism be seen in its true colors.

#### ANSWERS TO CORRESPONDENTS.

PRESBYTER.—Certainly a long surplice would be very much more dignified. There is no precedent for wearing an alb under a surplice.

L. C. W.—Services for the observance of Nov. 5, Jan. 30, and May 29 were drawn up by the Convocation in 1662. These offices were afterward several times altered by the authority of the Crown without any reference to Convocation. The omitting of the service for Jan. 30 was simply the act of the State. The day however has been, and is still, observed in a number of churches in England. The whole matter is discussed in the Rev. A. P. Perceval's *The Original Services for the State Holy Days*, etc., Lon-

don, 1838. It would be entirely within the powers of any American Bishop to set forth this service for use in his Diocese.

INQUIRER.—(1). The true inwardness and moral bearings of the Lotzean philosophy cannot be summed up in a nutshell. Lotze's writings are quite extensive; in fact his position can only be adequately reached by protracted and patient study. Some good points of the system are—its opposition to the idealism of Hegel, and to the realism of Herbart, and to the modern school of German materialism. Some of its weak points are—in psychology and metaphysics, activity is thought of too much as the result of mechanical stimulation; and too much is made to depend on *sensation* of self, in practical philosophy, in philosophy of religion, as also in psychology. (2) Traditional theology, as we define the term, is that theological system which is based on the orthodox Creeds, and the dogmatic decrees of the General Councils of the Catholic Church.

#### A FEBRUARY DAWN.

By ELIZABETH NUNEMACHER.

IT was in the hope of finding out whether or not a robin was in town that I went out a little before six in the morning. The moon, with a slice off his cheek, was a beautiful golden, and the morning star shone pure and pale beside him. In the dusk of night which still hovered the town the scattered lights were softly luminous. Many solitary, indistinct figures passed me silently, swinging large lunch-baskets or tin pails in their hands. Others tramped along in couples, gossiping briskly of daylight interests, as if anticipating the sunshine of which there was no promise. The factory day had begun; and these dim figures seemed the ghosts of labor.

When I reached the wood the birds were not yet up. Soon, however, the wren and the cardinal proclaimed that they were awake, and vied with each other in joyous notes. But the cardinal did not sing the sweet song I wanted; it was only "Fagots, fagots, fagots," as if his mind were on the wood-pile. As I stole down the slope over the frosty mantle of dawn, a curly brown dog roused himself, yawned, and would have joined me had I not discouraged his attendance. But here and there I heard a soft "hist!" and knew that the sparrows were rising from their dewy couches. Never did song-sparrow or cardinal scold so loudly and persistently as those now disturbed from their morning nap. Their indignant notes were more effective in that the annoyed feather-bodies were invisible.

Now a silvery minor strain, clasping the momentary silence as daintily as a tendril, entranced me. It might express some heavenly thought of the song-sparrow, I thought. Not until he sang it thrice over, and I dimly saw the tiny songster, did I solve the mystery and realize that it was the field-sparrow. Only that little poetic soul could so merge his whole being in an "unheard melody." Many bluebird notes floated from the invisible blue overhead, while titmouse sang his notes of cheer and song-sparrows piped with ardor. The wood was fully awake at last. The wrens sang explosively, and seemed trying to drown every other song in their melody. A song-sparrow began his lay near a turbulent wren, who broke out into such loud song that the sparrow made no further attempt but relapsed into silence and ate his breakfast. Towhee cried out boldly, and I saw two in spirited pursuit of each other. Then a sound as of redwing's springtime note came to me—what could that be, in February? A flicker mounted the top of a dead tree above the water and there enjoyed a pantomime show all by himself, to which he called attention by nasal, snarling note.

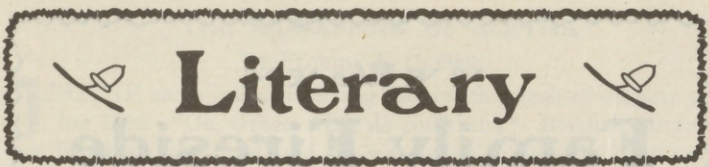
Then rose-pink began to climb the eastern sky and thread the foggy gray, as soft patches of blue peeped through in places, and the morning star twinkled out before the royal brilliancy of morning, while the more intense gold of the moon faded away into silver-white clouds in the west. The day was made!

#### KNOWLEDGE.

"If ANY MAN willeth to do His will, he shall know of the teaching." Understanding shall grow with growing earnestness of purpose. And he that tries heartily to do Christ's will, shall know of the doctrine; know all that he needs. To selfish, earth-bound hearts, no secrets are revealed. No token of personal remembrance, no signs of secret favor, come from the Master. True redemption is our deliverance from that restless selfishness, and our return to union with God. No mastery among men, no conquests of self-promotion, no prosperous economy, no career of politic success, contains a joy so exquisite and so full, as that pledge of friendship from the love, and power, and wisdom, that fill the throne of eternity.—*Bishop Huntington*.

PUT A SEAL upon your lips and forget what you have done. After you have been kind, after love has stolen forth into the world and done its beautiful work, go back into the shade again and saying nothing about it. Love hides even from itself.—*Prof. Drummond*.





# Literary

## For Lenten Reading.

*The Bartered Birthright.* Forty Brief Expository Addresses on the life of Jacob for the week days of Lent. By the Rev. F. A. D. Launt, D.D. Rector of St. David's Church, Philadelphia. New York: E. P. Dutton & Co. Price, \$1.50.

This is one of the very best books of its class, and will be of great value to all sorts and conditions of Christian readers. Full of the spirit of true piety, and thoroughly sound in the faith, it is nevertheless free from every controversial element which would conflict with that personal searching of the heart to which its lessons strongly tend. The author is evidently well equipped with a comprehensive knowledge of English literature, and has enriched his pages with many gems from that inexhaustible treasury. Because of this characteristic and because of the high quality of his own imagination and the purity and simplicity of his style, the addresses are unusually interesting. They will hold the attention of the comparatively indifferent reader, and they will delight the earnest Christian of every school of thought. Flashes of quaint humor, always kept within the bounds of sober reverence, and a keen insight of human nature, bring the story of the patriarch's life, his failings and his aspirations, very near to us. Jacob, whom God transformed into Israel, seems to live again and to teach us the secret by which faith and obedience may be made real in our daily toils.

*A Manual of Devotion for Lent.* By W. J. Knox Little, M. A., Canon Residentiary of Worcester and Vicar of Hoar Cross. New York: E. P. Dutton & Co. Price, \$1.50.

Nothing coming from the pen of Canon Knox Little can require an introduction. His devotional works are well known to all who will read such books, and such will welcome this new Manual, arranged for personal reading for each morning and each evening in Lent. Each of these devotional exercises begins with the collect for the day or week, and is followed by the "reading" on some devotional subject, and that by a very short meditation, verse, and prayer. Lent would be the better for anyone who would give the few minutes required twice daily to follow these devotional outlines.

*The Essence of Prayer.* By the Rt. Rev. Wm. Edward McLaren, D.D., D.C.L. Bishop of Chicago. Milwaukee: The Young Churchman Co. Thin 24mo. Price, 25 cts., net.

This beautiful little booklet—for despite its attractive cloth cover it is that—will mean something to those who have learned experimentally what is Prayer. And indeed to read Prayer is not to learn it, but Prayer teaches the lesson of Prayer.

Beyond this, however, Bishop McLaren's work will be most helpful to those who have not yet learned the sweet peacefulness of Prayer. Those who had long been nearest to the person of our Blessed Lord were yet forced to ask, "Lord, *teach* us how to pray"; and so we who follow in their footsteps but afar must learn the *how*.

"I lift up my soul to Thee"; "nothing," says Bishop McLaren, "could more clearly and beautifully define prayer than these words." The *Essence of Prayer* he shows to consist, not in petition, much less on any reflex action on ourselves, but in this aspiration of the Psalmist.

And aside from the universal necessity for the devotional help in the study of Prayer, we live in a time when Prayer itself is almost grotesquely parodied. Who would have thought a generation ago, that the century then alive would go out with an extensive and increasing cult built on an exaggeration of and parody upon the holiest of the attributes which show the image of God in man? Who would have believed that in the midst of a materialistic age, when even in the Church itself one does not always find the spirit of faith and of prayer, there would be a definite offer of Prayer as a commercial commodity, which would be bought and sold with an increasing demand? Surely the way to combat false cults built up on a misuse of Prayer is to teach its rightful use. And this Bishop McLaren does in his own quiet, devotional way, the exemplification of the "Interior Life."

The little book is one which should be widely read, and its small bulk and low price fit it for distribution in large quantities, where lengthier and more elaborate works would be of little avail.

*The Golden Treasury of the Bible.* By S. C. New York: Edwin S. Gorham.

The devotional use of the Bible is one to which the sacred writings are far too seldom put. Yet it is by far the highest use which can be given to it, for it is that use which is declared by inspiration to be "profitable." This book is an attempt to help the reader to such a use of the Scriptures. The passages chosen are such as adapt themselves most readily to such treatment. It occurs to us that it would have been helpful to have arranged the sacramental passages more carefully together, thus showing the highest form of the devotional use of the Word of God written—as a preparation for and guide to the highest form of God's spiritual gifts. Indeed we seem to have no key to the selection or arrangement of passages. Perhaps the compiler intended that we should not take them up in any fixed order or by any definite principle of selection. Subject to this, which is perhaps a flaw in the arrangement, we should think the choice of passages quite satisfactory.

*Thoughts on the Collects from Advent to Trinity.* By Ethel Romanes. New York: Edwin S. Gorham.

*Short Homilies on the Gospels for the Sundays of the Liturgical Year.* By the Rev. Vernon Staley, author of *The Catholic Religion*, etc. Vol. I., Advent to Whitsunday. Vol. II., Trinity to Advent. New York: Edwin S. Gorham

*The Children's Round of Fast and Festival.* By the Rev. Chas. C. Bell, M. A., Minor Canon of Carlisle Cathedral. New York: E. S. Gorham.

The scope of these books of course shows them to be of wider application than merely for the forty days of Lent; but the solemn and devotional associations of Lent make it easier to introduce devotional reading at this time than at other seasons. Books of this character thus introduced have also the advantage that there is a stimulus to carry through the year the habit of devotional reading thus begun.

Mrs. Romanes' book is a companion to her previous volume, *Thoughts on the Collects for the Trinity Season*. Readers will naturally recall Bishop Hall's *Notes on the Collects*, and can hardly avoid some comparison. Yet the style of the two is different, though the purpose is similar. Bishop Hall presents his thoughts more in outline, to be filled in by the meditation of the reader. Mrs. Romanes writes with but little greater prolixity, but leaves less to the reader to fill in. Intellectual persons and those somewhat advanced in the spiritual life will perhaps find Bishop Hall's style more helpful; but a greater number will be helped by Mrs. Romanes' simpler studies, followed in each case with a hymn, generally quite familiar. Mrs. Romanes is the widow of the late George J. Romanes, whose passage through the shadows of intellectual doubt only to emerge into brighter light of a certain faith, has been helpful to so many.

Mr. Staley's twin volumes are characterized by the same simplicity and the same conciseness which have made his earlier books so helpful. He never fails to draw helpful doctrinal lessons, teaching carefully the Catholic Faith as embodied in the gospels. These Sunday talks on the gospels would be very helpful for use by lay readers, as also for private study of Church people in general.

In the third of these, being Canon Bell's work for children, there are very simple readings for each of the seasons, with four for Advent and six for Lent, in addition to Ash Wednesday and Good Friday, and also for each saint's day. The opportunity is taken to impress Church doctrine in the several lessons, and each is illustrated. The book will prove very useful.

## Miscellaneous.

*Pioneering on the Congo.* By the Rev. W. Holman Bentley. 2 vols. Chicago Fleming H. Revell Co. 1900.

Mr. Bentley's volumes are the record of twenty years' work on the Congo of the English Baptist Mission. Twenty-five years ago the Congo region was a blank on the map. To-day the country is pretty thoroughly explored and a fairly workable government is established. In the work of exploration, Mr. Bentley and his fellow missionaries played no small part; but naturally that is not the fact that bulks largest in these volumes. Still, apart from any interest in missions, there is much to attract in Mr. Bentley's story; much that deals with the life and manners of the natives; much of the fascination and adventure which attends the opening of new countries everywhere. Two things, it seems to us, are made clear by such a record as this: First, the great social value of missions—their value as mere civilizing agencies; and second, the ease with which all wild peoples are dealt with when kindness and patience are the instruments. This, a wide range of missionary literature teaches us, is the rule everywhere; and it is a fact which may be



recalled to some profit at a time when missions are being subjected to a good deal of unintelligent criticism.

But we are inclined to think that the chief value of Mr. Bentley's volumes lies in the object lesson they give of missionary method. People demand immediate results from missions. We lay down Mr. Bentley's story with a clear understanding as to why that is a futile and foolish demand. Here is a record of twenty years of foundation laying; and we understand that the twenty years have been well spent. Mr. Bentley has told his story simply and modestly—and a fascinating story it is.

*Gleanings in Holy Fields.* By Hugh Macmillan, D.D., LL.D., F.R.S.E. New York: The Macmillan Co. Price, \$1.50.

This is an entrancing description of the Holy Land, written by one who is a master in his chosen line. The author takes you by the hand and leads you gently through the Holy Fields; he points out the historical significance, the moral meaning, the spiritual revelations of every point in the journey. It is like following in the footsteps of the Master and having our eyes opened to the lessons of His life. Through the 21 chapters of the book the interest never flags.

The author sees the poetic, the historic, the scientific, and the evangelical sides of each locality, and weaves his story together in a most delightful way. This is a book for the Bible student, the teacher, and the preacher.

The first chapter, on the Shells of Galilee, shows how The Lake became the cradle of the Gospel, because first, it contained a profusion of shellfish, which supported an enormous number of fishes; the fish trade drew to the shores of the lake a large and cosmopolitan population. Hence Galilee became a sort of trade centre which was chosen by the Master as the most favorable spot in the world for the scene of His life and teaching; and thus, in the chain of providential causes, and preparations, for the new Kingdom, the tiny sea shell becomes the first link. "We put it to the inner ear of the soul, and we hear the murmur of all the centuries of Christian civilization in its depths. It seems to whisper to us amid all the changes of time, of the Kingdom which cannot be moved, and of the hope that maketh not ashamed."

W. S. S.

### "A LITTLE WHILE."

BY THE REV. CYRUS MENDENHALL.

**Y**ET a little while and the cycles of years, the days and nights shall not roll out as now, for time shall be no longer. The periods will be lost in eternity—as the streams are now engulfed in the immensity of old ocean.

*Yet a little while*, and sin, which now is universally prevalent, adapted to every carnal desire or depraved taste, hideous in the deformity of vice and degradation, decked in the enticing garb of pleasure, and stealthily devastating the Christian's power by worldly conformity, shall be lifted away by the lesson of destruction.

*Yet a little while*, and death, which now with relentless scythe and merciless grip, stalks alike unceremoniously into the mansions of opulence and the hovels of poverty, showing no favors to the monarch or the slave, shall be destroyed.

*Yet a little while*, and sorrow, which now is everywhere in our midst, making this a vale of tears, sorrow's chastening rod falling upon all—young, middle aged, and hoary headed—shall be no more; tears are to be dried, sighing cease, all be gladness, joy, and peace, unalloyed.

*Yet a little while*, and the Son of God, in majestic power and heavenly splendor shall be revealed, then shall all these be numbered as in the past. Eden shall be restored, immortality gained, and that rest fully entered.

In view of all this, what manner of persons should we be? Let us be up and doing. A little while longer to toil, watch, wait, and pray; then He who is our life shall appear to crown us, to own us, to clothe us; for we shall be like Him, seeing Him as He is.

*Yet a little while*, oh God, guide us, give us wisdom, power, faith, patience; strengthen us in Godly graces, that we may be found with lamps trimmed and burning; "that in the last day, when He shall come again in His glorious majesty, to judge both the quick and the dead, we may rise to the life immortal, through Him who liveth and reigneth with Thee and the Holy Ghost, now and ever. Amen."

THAT was a wise spiritual counsellor who said: "If you want to get near God in prayer do not go far from Him the rest of the time."

## Family Fireside

### A PLEA FOR OPEN CHURCH DOORS.

#### A TRAVELER.

ABOVE, the clouds hung dark and dreary,  
I saw no ring of homely smoke;  
No note of birds, no echo cheery,  
The silence broke.

Amid the storm's fierce knell of danger,  
Crushed 'neath a sense of gloom and loss,  
There shone upon a baffled stranger  
A gleaming cross.

It seemed to pierce the vault of heaven,  
It spoke of home, of sin confessed,  
Of dim Cathedrals which had given  
A wanderer rest.

Beyond the darkness, swift discerning,  
I seemed to see the yielding door  
Open to hands, stretched out in yearning  
Of rich and poor.

The right to enter all inherit,  
For who would dare to bar the way,  
(Thus ran my thought) to some sad spirit  
Fainting to-day.

Chilled to the heart, I gained the portal  
Breathless and worn, to find at last,  
Doors free to every soul immortal  
Locked hard and fast.

#### II.

#### A SOLITARY HEART.

I would not brook a word of pity,  
I could not bear a look of love,  
No friend in all the crowded city  
My heart could move.

I asked no sympathy, besought  
No mingled tears, I seemed a stone,  
My only waking, fervent thought  
To be alone.

With some, pride is a mighty passion;  
My pride was wounded to the death;  
I like a child in childish fashion  
Who holds its breath.

Only a single aim I cherished,  
A place apart from all to search,  
Where self for ages past had perished,  
The Mother Church.

Half blind with tears, my heart aglow,  
I found my way, I knelt, I knocked,  
Returned in full was all my woe,  
The doors were locked.

#### III.

#### A LOST SOUL.

I refuge sought, an hour's repose,  
When sore beset by radiant sin,  
Temptation lurked in ambush, foes  
Without, within.

Which way the tide would turn for me  
I did not know, like one who floats  
His all upon an open sea  
In shallow boats.

And as I halted, torn anew  
'Twixt roads that cross of right and wrong,  
I seemed to hear the bells ring true  
At Evensong.

The bells that might have been my warning  
Now borne on winds of memory dim,  
Before my cup of bitter scorning  
Ran o'er the brim.

They called me back, they bade me listen,  
They beckoned me to follow fast  
Where penitential tears might glisten  
For records past.

I could not count the years misspent  
Since I had crossed a shadowy nave,  
To courts where some divine content  
Its solace gave.

I reasoned there that storms of sin  
Would rage and spend themselves in vain,  
The maelstrom could not draw me in,  
Tempt me again.

"Oh! sinful soul," I cried, "beware!"  
Then reached the threshold free from doubt;  
But stern resistance breeds despair,  
Shut out, \* \* shut out.

M. P. B.



## THE KIDNAPPING OF BERTHA.

BY FLORIDA A. C. ORR.

JUSTINE came into the sitting room with a look of despair on her face. "Oh, Grace, what do you think? Bertha's mother has just been here, and said she was going to move to Watkinnsville to-morrow and is going to take Bertha with her."

"How perfectly dreadful," exclaimed Grace. "Wasn't there anything you could say that would persuade her to let Bertha stay with you, at least till this hot spell is over?"

"Nothing, absolutely nothing. You know I was giving Bertha a dollar a month, and I raised her wages to thirty-five cents a week, then to fifty cents, and finally to seventy-five cents, but all to no avail. Her mother would not consent for her to stay."

Grace looked at Justine with a worried expression, and said:

"Justine, it is very necessary for you to have some help with that big, fat baby this hot weather. Bertha is the only little darkey I ever saw that was worth her salt, and you just must keep her."

"How am I going to do it, unless her mother lets her stay—will you tell me that?" asked Justine.

"I don't know," replied Grace, "but I'll put my wits to work and see what I can do. It wouldn't be so bad if I was going to be with you, but my visit is out next week and I am compelled to return home. I cannot bear to leave you without help in your weak state of health, with that heavy baby to tug with this hot weather."

Bertha was only ten years old, and small and spare for her age, but with the most unusual energy and strength. Moreover, she was so merry, good-natured, quick, and capable, that Justine had had a world of comfort out of her in the short four weeks that she had been installed as nurse to Baby Jim. Indeed, Bertha was a most remarkable little negro. Her face shone with intelligence and good will. Her prominent, black eyes bore within their dusky depths evidences of a large soul. She was talented in a marvelous degree, and amused herself when she wasn't occupied with the thousand and one things that Justine had for her to do, with drawing pictures on waste scraps of paper, or making the most astonishing hats out of pasteboard, gay bits of tissue paper, and chicken feathers. The hats were modeled after those she would see on the heads of Justine's friends when they came calling.

Justine found six of these hat creations one day hidden in a corner, and showed them to Grace. Grace was perfectly astonished, and said it would be a sin if Bertha could not have her talent improved, some day.

After supper, the night before Bertha's mother had decided to move to Watkinnsville, and Bertha had finished all her work and was ready to go home, Grace said she would go with her. Bertha's white teeth fairly twinkled, for she was a great admirer of "Miss Justine's company"—especially of her hats.

When they reached the shanty where Bertha's mother lived with eight other children of various complexions, sizes, and ages, Grace requested a private interview.

"Emma," she said to Bertha's mother, "if Miss Justine sends you a dollar every week for Bertha's services, can't you let her remain behind when you move in the morning?"

Emma prodded the ground with her big toe. "Now, Miss Grace, I don't see how I kin git erlong without Bertha."

"What, with all these other children here to help you?"

"Dese here niggers?" said Emma, scornfully, as she took in with one comprehensive wave of her hand, the woolly heads ranged on the door step. "Dese here niggers ain't got no haid on dey shoulders. Bertha's de pick ob de bunch."

"Well, but Emma, you know Miss Justine will be kind and good to Bertha, and that she teaches her to read and spell every day. Just think what an advantage that is. And think, too," continued Grace, "how much you can do with a dollar every week. I don't believe there is another little darkey living who makes so much money as that."

"Bertha," said Emma, "duz you want ter stay wid dese white folks?"

"Yessum, ef you wants me ter I duz," said Bertha, with a saintly air of resignation.

"Well, Miss Grace," said Emma, "I'll send her up to de big house at de usual time in de mawning; and when I gets ready to go to de train I'll come by and tell her good bye. But ef she cries when I tell her good bye I'se gwine to carry her along wid me—case I can't stand to leave her cryin'."

"Oh, Bertha won't cry, will you, Bertha?" asked Miss Grace.

"I dunno," said Bertha dubiously; and Emma added, "Ef

she don't cry it'll be de *fast* time she ever left me without cryin'."

Grace walked slowly home pondering deeply. "I have it," she exclaimed and clapped her hands softly together.

The next morning Bertha came betimes and said she would help get the cleaning-up done before her mother came by after her.

"All right," said Grace, "let's fly around and get everything done quickly, for I want you to make me a pink tissue paper hat just like my Sunday hat."

Grace had pinned a flashing rhinestone buckle in her hat the night before.

"Now Bertha," she said when they were in her room, Bertha on the floor with her arms clasped around her knees, "I am going to set this hat before your eyes and you must look at it till you think you can make one like it; and then take this pretty pink tissue paper and go to work. In the meantime I must go away, and as I may not get back till your mamma has carried you off, I'll tell you good-bye now. You are a very nice little darkey, and I wish you were going to stay with Miss Justine and help her nurse Baby Jim. Put my hat on the bed and yours by the side of it when you finish it." Grace then put on her hat and gloves, and going out, closed the door behind her. But she did not go far; only to the middle of the stairway, where she quietly took her seat on a step.

Bertha turned Grace's hat around and around and admired it exceedingly. She was especially delighted with the rhinestone buckle. The more she looked at it the more beautiful it became, and the desire for possession waxed strong within her. Finally she could stand it no longer, and slipping the buckle out of the hat she whipped it into her pocket.

Then she went to work in furious haste at the tissue paper hat, but made a poor job of it. The room was becoming oppressive to her, and she thought she would go downstairs and be on the look-out for her mother. She put the hats on the bed, went out of the room, and ran almost into Grace, who was coming up the stairs.

"Why, Bertha, have you finished your hat so soon? Come back and show it to me," taking Bertha by the shoulder, and gently pushing her on before. It was with lagging footsteps that Bertha went back into the room.

"Why, where is my buckle?" said Grace as she examined her hat.

"What buckle?" said Bertha innocently.

"The rhinestone buckle that was pinned here," replied Grace, taking the hat into her hand.

"Law, Miss Grace, long as I ben see you wear dish yere hat I ain't seed no buckle on it!"

"Yes, I know, but I pinned one there only last night."

"Well, dat's mighty queer, case I knows *I ain't* seed no buckle."

"Bertha," said Grace quietly but firmly, "you have my buckle in your pocket. Give it to me."

"For de land's sake, Miss Grace, I ain't *seed* your buckle!"

"No more lies, Bertha; give me the buckle," and Grace pushed Bertha into a corner, and putting her hand into the child's pocket drew forth the buckle.

"Now, Bertha, that was very wrong of you to treat Miss Grace that way, especially after I trusted you in my room by yourself. Do you know I can have you put in jail?"

The terrified little negro fell upon her knees and began a wild petition for mercy.

"Stop," said Grace. "I'll tell you what I'll do. I'll forgive your theft *this* time if you will promise to do just as I say. Will you promise?"

"Yessum," gladly assented Bertha.

"Well, I am going to shut my windows and lock my door, and you and I are going to sit perfectly still without speaking, no matter who calls us, until your mother has passed on her way to the train. Then you must promise to stay with Miss Justine and help her nurse Baby Jim, and you must promise never, never to steal again." All of which things Bertha promised in a very tearful voice.

It was not long after this that Emma's household possessions passed by on a creaking wagon bound for Watkinnsville, twenty-five miles away. Then Emma herself came along, followed by her progeny in various gala attire.

"Bertha," she called from the front gate.

Justine heard her and went down with the baby in her arms to parley.

"Didn't you tell Bertha good-bye this morning?" she anx-



iously inquired, "and if so, why don't you just go on and leave her at peace? She is almost sure to cry and take on if she sees you all going."

"I've bound ter tell my child good-bye, Miss Justine," said the obstinate woman.

"All right. I'll call her," said Justine, going towards the house.

She called and called, but no answer came. Then she looked everywhere, finally going to Grace's room, which she found locked and silent. "Well, that's curious," she exclaimed.

"Emma," called Justine, "I can't find Bertha anywhere or Miss Grace either. They were both here a while since, but now I can't find them high nor low."

Emma and her children came into the yard and called and called, but never an answer did they receive.

Time was flying, and the eleven-thirty train was the only one Emma could go on till the next day. So with wrath in her soul she reluctantly prepared to depart.

Justine was truly worried and sorry over this strange occurrence, and told Emma she would send Bertha next day, if she still insisted upon going, and would write a letter if she decided to stay. She further helped matters by paying a big, round silver dollar for a week's wages in advance.

"Maybe you better let her stay anyhow," said the now thoroughly mollified Emma, "even if she does want to come—case Mars Rily's wagon comes from Watkinville every Saturday, and I'll be back to see her next week."

About twelve o'clock Grace sent Bertha to the well for a bucket of fresh water, and she slipped into the dining-room where Justine was arranging the table for dinner.

"Where in this world have you been?" asked Justine, "and what have you been about?"

"Only kidnapping Bertha," was her reply.

[Next week will be begun a serial story in ten chapters relating to the barbarous conquest of Florida by the Spanish from the French in the Sixteenth Century, entitled "The Scarlet Thread", by A. M. Barnes, author of "The Ferry Maid of Chattanooga", and other stories.]

#### CHURCHMAN OR EPISCOPALIAN—WHICH?

BY THE REV. W. J. MILLER, A.M.

**I**N the mixed religious conditions of our times there seem to be two ways of regarding the Church of God as represented in the United States by what is commonly called the Episcopal Church. According to the views entertained one may be either a *Churchman* or an *Episcopalian*, and between these two there is a marked difference.

If one regards himself as a *Churchman*, it is because he believes that God established a Church. He considers it a divine institution; as such he believes in it, just as he believes in God, and so declares himself in the Creed. The Churchman, therefore, believing as he does, has a high opinion of the Church and a low opinion of himself; that is to say, he believes that his spiritual welfare is dependent on the Church, on his faithful use of its means of grace, its sacraments, and its heavenly worship. He is loyal and obedient to it; he derives all his inspirations from it. For the Churchman, Public Worship is not a matter of mere inclination, but one of solemn obligation and a necessity; if for any reason he misses a service he realizes a loss. He believes the wilful neglect of public worship to be an actual sin; nor does he think that he has done his Sunday duty because he attended Methodist or Presbyterian or Baptist preaching. In fact, the Churchman does not wander away to other places of worship, because he cannot find in them the helpfulness of the Prayer Book service, and besides he is too loving and too loyal to treat his spiritual mother with disrespect. The Churchman believes in the Scriptural requirement, "Let all things be done decently and in order," and therefore he desires the service to be beautiful, ornate, and true to its high purpose in that it is offered to God and not to man. The Churchman contributes to the financial support of the Church as an institution, not simply because he happens to like "the preacher." In a word, the true Churchman can always be counted on, because he has a true conception of the Church and consequently his work and worship and devotion are not erratic or changeable, but constant and according to the divine method.

On the other hand, if one regards himself as an *Episcopalian*, he is sure to be thoroughly SECTARIAN, having a high opinion of himself and "my idea," but a low opinion of the Church. The Church for him is simply what he wants it to be. He is sure to insist on "preaching the gospel," which may mean

anything; the setting forth of the Sacramental System he regards as having nothing specially to do with "spiritual religion," as he calls it; high festivals, solemn fasts, and saints' days, do not appeal to him. The Episcopalian does not draw his inspirations from the Church to which he belongs, but from the "other denominations." He has a poor opinion of worship without a sermon; even a funeral without a "few remarks" he regards as missing an opportunity. The Episcopalian goes to church if he happens to feel like it; if not, another time will do just as well. He has little or no conception of the Church as a divine institution, as having a history and splendid traditions. He does not belong to it from conviction but from preference; he calls it the "Church of my choice," thus emphasizing the importance of self. If he goes to a town where the Church is not represented he will very likely be absorbed into one or other of the various denominations. The Episcopalian does not care much about having "all things done decently and in order." If one shows the least reverence or regard for sacred things, he thinks such an one is "ritualistic" and on the high road to Rome. The Episcopalian contributes to the financial support of the Church if he likes "the preacher"; if not, he promptly withdraws his support. He rather thinks it will make his Church popular if he abandons it and goes round to the Methodist or Presbyterian or Baptist, evidently unconscious of the fact that by so doing he simply discredits his own Church in the eyes of the community.

In a word, he who is only an Episcopalian and not a true Churchman, lives the kind of life here described, not because he is irreligious, but because of the views he entertains, and his whole life seems to be a perpetual song of "almost persuaded," but not quite.

#### HOUSEHOLD HINTS.

SOAK a new lamp wick in vinegar before using, allowing it to dry, and it will never smoke.

USE a cloth to wash potatoes. It is no trouble to keep one for this purpose, and it will save the hands and time.

USE soapy water when making starch. The clothes will have a glossier appearance and the irons will be less likely to stick.

KEROSENE is the best thing for removing rust from iron or steel, unless it is very deep. Then it must be taken off by scouring with fine emery paper.

WHITEN yellow linen by boiling half an hour in one pound of fine soap melted in one gallon of milk. Then wash in suds; then in two cold waters in a little bluing.

WHITE lace and muslin curtains can, with very little trouble and a trifling cost, be tinted a delicate shade of ecru, pale pink, heliotrope or green, by using coloring starches.

IF a fruit jar cover will not readily come off, it should be inverted and the top put in hot water for a minute or two. You will be surprised to find how easily the cover yields to a very slight effort.

THE large holes in the stockings, that if darned consume so much time that one invariably wonders if "it pays," can be more quickly and smoothly darned if a piece of black or white net is basted over the hole and the darning thread carried back and forth through it.

IN REPAIRING or altering cotton clothing it is vexatious to find that the machine stitching has shrunken, drawing seams, hems, etc., into puckers. The teacher of dressmaking in one of the largest educational institutions in the country teaches her pupils to overcome this by soaking the spool of thread overnight in a glass of water, and then standing it where it will dry, and it is ready for use. She also says to oil colored thread thoroughly with machine oil to make it stronger and have it work up easier.

THE covering of books with chamois, silk, or fine linen has come to be an art. By means of it, a paper-bound volume may be transformed into something rich and dainty by a pair of clever hands at home. A volume was seen not long ago which had been decorated by the outer slip, which was made of what is called "sad-colored" silk. On it the title had been embroidered in subdued tints. A true lover's knot encircled the words, and from it a few scattered forget-me-nots were drooping. The effect was exquisite, and yet it was done by no experienced embroiderer.

SHOULD you spill ink upon the carpet or upon a woollen tablecloth, immediately sprinkle over it a thick layer of common salt, remarks an exchange. When this has absorbed all the ink that it can, carefully scrape it off and apply some more. Keep doing this until the ink is taken up. If your carpet has an ink spot upon it that you didn't know how to attack at the time of the accident, moisten it with hot water. Be careful not to use enough water to make the ink spread. Then apply the salt. Your success will not be complete, but the spot will become dim, and perhaps, will not be noticeable.



## Church Calendar.



Feb. 1—Friday. Fast. (Green.) (White at Evensong.)  
 " 2—Saturday. Purification B. V. M. (White.)  
 " 3—Sunday. Septuagesima. (Violet.)  
 " 10—Sunday. Sexagesima. (Violet.)  
 " 15—Friday. Fast.  
 " 17—Sunday. Quinquagesima. (Violet.)  
 " 20—Wednesday. Ash Wednesday. (Violet.)  
 Fast.  
 " 22—Friday. Fast.  
 " 23—Saturday. Fast.  
 " 24—Sunday. 1st Sunday in Lent. St. Matthias. (Violet.)  
 " 25—Monday. Fast (Violet.)  
 " 27—Wednesday. Ember Day. Fast.

## Personal Mention.

THE REV. CHAS. W. BAKER, late of Mount Vernon, Ohio, has become curate at Trinity Church, Toledo. Address 2150 Fulton St.

THE REV. H. HOBART BARBER of Burlington, N. C., has accepted the rectorship of Christ Church, Greensburg, Pa., and will begin his new duties on the First Sunday in Lent.

THE REV. JAMES W. DIGGLES, having resigned the rectorship of St. Paul's Church, Patchogue, L. I., and accepted the curacy of Christ Church parish, Williamsport, Pa., may be addressed at 312 E. Third St., Williamsport.

THE street address of the Rev. THOMAS JENKINS is changed from 964 Windsor St., to "The Westminster," Cincinnati, Ohio.

THE REV. L. E. JOHNSTON has declined his call to Stevens Point, Wis.

THE REV. C. H. MOCKRIDGE, D.D., rector of St. Paul's Church, Watertown, N. Y., has received a call to Trinity parish, San Jose, Calif.

THE REV. C. N. MOLLER of St. John's Church, St. Louis, Mo., has accepted the call to Christ Church, La Crosse, Wis., and will assume charge the latter part of this month.

THE address of the Rev. GEORGE B. PRATT, of New York, has been changed to Room 510, Masonic Temple, Chicago, Ill.

THE REV. L. W. SALTONSTALL has changed his address from 16 Winthrop St., to 152 Asylum St., Hartford, Conn.

THE address of the Rev. J. F. WEINMANN JR., is 1727 South 13th St., Philadelphia, Pa.

THE REV. J. J. WILKINS, D.D., will be installed and instituted Dean and rector of St. Paul's Pro-Cathedral, Los Angeles, Calif., on Quinquagesima Sunday.

THE REV. J. E. WILKINSON, Ph.D., of Knoxville, Ill., has accepted the charge of Emmanuel Church, Champaign, Ill., and will begin his new duties on Quinquagesima Sunday.

THE REV. S. W. WILSON has resigned the charge of St. Paul's Church, Gas City, Ind., to accept that of Grace Church, South Cleveland, Ohio, together with the Church of the Redeemer, Cleveland, and has entered upon his new duties. Address 39 Churchill St., Cleveland.

## DIED.

COURTNEY.—At Atlantic City, N. J., on Monday, Feb. 4, 1901, JAMES ALLEN COURTNEY, in his 74th year. "Faithful unto death."

SHIELDS.—Entered into the rest of Paradise, Jan. 24th, after a brief illness, at his home in Wheaton, Ill., WILLIAM SHIELDS.

Entered into rest, Feb. 1st, after a few days' illness, in Wheaton, Ill., MARY ELIZABETH SHIELDS.

Just as I am, Thou wilt receive,  
 Wilt welcome, pardon, cleanse, relieve;  
 Because Thy promise I believe,  
 O Lamb of God, I come, I come.  
 Rest eternal, grant them, O Lord.

## MEMORIAL.

WRIGHT.—At the last meeting of the board of managers of St. John's Home, Milwaukee, the following in memory of the late Mrs. Jane E. Wright was read:

On January 29, 1901, the soul of our dearly-

loved friend and associate, Mrs. JANE E. WRIGHT, passed on to its reward. For over thirty years she was deeply interested in St. John's Home, serving as president, secretary, and on the board of management, always ready to respond when called upon for counsel or substantial aid. She had reached the age allotted to man, and her long sojourn here on earth was a blessing and joy to all who knew her. Let us thank God for her blessed example.

## WARNING.

Caution is suggested in connection with a man calling himself DR. CAHUSAC, or the Rev. MR. CAHUSAC. Information may be obtained from the Rev. W. O. Cone, rector Ascension Church, Pueblo, Colo.

## WANTED.

### POSITIONS WANTED.

SISTER.—A Sister with twenty years' experience in Church work is open to an immediate engagement, either mission work, or orphanage, or Industrial Home. Good references can be given. Address SISTER, Office of THE LIVING CHURCH, Milwaukee.

## MISCELLANEOUS.

### PRIMARY SCHOOL.

One of the most flourishing and widely known of the Church's schools has constant applications for the care of little fellows seven to eleven years of age—many of them motherless. The conditions are such as to assure its immediate success and usefulness when such a department is established. Are there not bereaved parents or others who will be glad to know of the need of this school in a wide section which has none, and who will be interested in establishing it as a memorial, or from their interest in the right training of children? For particulars address "PRIMARY SCHOOL," care THE LIVING CHURCH, Milwaukee.

### BUSINESS OPENING.

Any competent dentist who is a Catholic minded man and wishes to go to Southern California may learn of promising opportunity in town near Los Angeles by writing to Mr. J. C. WHITTINGTON, 211 West 3d St., Los Angeles, California. Inquiries must be accompanied by letter from parish priest.

### EXCHANGE OF PAPERS.

Six readers of *The Church Review* are agreeable to send that paper weekly to six readers of THE LIVING CHURCH who will reciprocate accordingly. Three readers of *The Church Times* will exchange similarly with three readers of the *New York Churchman*. Apply in first instance to Rasmus R. Madsen, 95 Newcombe Street, Liverpool England.

## BUSINESS NOTES.

### SEEDS THAT SURELY GROW.

The cost of seeds compared with the value of the crop is so small that a few cents saved by buying second-rate seeds will amount to many dollars lost when the harvest is gathered. Farmers have found out by many costly failures what a risky thing it is to buy seeds without being pretty sure that they are reliable and true to name. The latest catalogue of the seed house of D. M. Ferry & Co. of Detroit, Mich., is a reminder that thousands of farmers in the United States and Canada have pinned their faith to the reputation of this great firm. During a business career approaching half a century in time, Ferry's seeds have won an annual increase in popularity, which is perhaps the best evidence that they grow and give satisfaction. Ferry's Seed Annual for 1901 is a useful guide in selecting seeds for the farm, the truck garden and the flower garden. It is sent free on application.

### GENERAL CLERGY RELIEF FUND.

"The Trustees of the Fund for the Relief of Widows and Orphans of Deceased Clergymen and of Aged, Infirm, and Disabled Clergymen." Wm. Alexander Smith, Treas.

Contributors to the above Fund are kindly requested to draw all checks, money orders, etc., to the order of "ALFRED J. P. McCLURE, ASST. TREAS." (For convenience in depositing, please write name and title exactly as here given) and send the same to the general office of the Fund, THE CHURCH HOUSE, 12th and Walnut Sts., Philadelphia, Pa.

## APPEALS.

### THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

Includes all the members of this Church, and is its agency for the conduct of general missions. The Society maintains work in forty-three Dioceses and seventeen Missionary Jurisdictions in this country (including Colored and Indian Missions); in Africa, China, Japan, Haiti, Mexico, Porto Rico, and the Philippines. The Society pays the salaries and expenses of twenty-three Missionary Bishops and the Bishop of Haiti, and provides entire or partial support for sixteen hundred and thirty other missionaries, besides maintaining many schools, orphanages, and hospitals.

Six hundred and thirty thousand dollars are required for this work to the end of the fiscal year, Sept. 1st, 1901. Additional workers, both men and women, are constantly needed. All possible information will be furnished on application.

Monthly Magazine, *The Spirit of Missions*, \$1.00 a year.

Remittances to GEORGE C. THOMAS, Treasurer.

All other official communications should be addressed to THE BOARD OF MANAGERS, Church Missions House, 281 Fourth Avenue, 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.

## THE CHURCH ENDOWMENT SOCIETY.

This Society is prepared to labor in every Diocese and Mission, at no expense to either, for any Endowment desired.

Every one interested in the endowment of the Episcopate, cathedrals and parish churches, hospitals, brotherhoods, sisterhoods, domestic and foreign missionary enterprises and eleemosynary or educational institutions, should address

REV. E. W. HUNTER,  
 Secretary General,  
 Rector, St. Anna's,  
 New Orleans,

OR

L. S. RICH,  
 Business Manager,  
 Church Missions House,  
 Fourth Ave. & 22d Street,  
 New York

## BOOKS RECEIVED.

### M. E. MUNSON.

*China and the Boxers.* A Short History on the Boxer Outbreak, with two chapters on the Sufferings of Missionaries and a closing one on the Outlook. By the Rev. Z. Chas. Beals, Editor of *China Messenger*, and Pastor of Grace Church, Wahu and Han Shan Hsien, China. Price, cloth, 60 cents; paper, 30 cents.

### THOMAS WHITTAKER.

*How to Study the Life of Christ.* A Handbook for Sunday School Teachers and other Bible Students. By the Rev. Alford A. Butler, M.A., Warden of Seabury Divinity School. Price, 75 cents.

### E. P. DUTTON & CO.

*Girls' Christian Names.* Their History, Meaning, and Association. By Helena Swan. Price, \$1.50.

*The Story of Burnt Njal.* From the Icelandic of the Njals Saga. By the late Sir George Webbe Dasent, D.C.L. With a Prefatory Note, and the Introduction, abridged, from the Original Edition of 1861.

### OXFORD UNIVERSITY PRESS.

*The Teachers' Commentary on the Gospel according to St. Matthew.* By F. A. Peloubet, D.D., Author of *Select Notes on the International Lessons, Suggestive Illustrations on the New Testament*, etc. Illustrated. Price, \$1.25.

### J. F. TAYLOR & CO.

*Lords of the North.* By A. C. Laut. Price, \$1.50.



## THE MACMILLAN COMPANY.

*A Soldier in Christ's Army.* An Explanation of Confirmation and The Catechism for Public School Boys. By A. C. Champneys, M.A., formerly a House Master at Marlborough College. Price, \$1.00.

## PAMPHLETS.

*War from a Christian Point of View.* By L. Henry Schwab, Rector of the Church of the Intercession, New York. Read at the Church Congress in Providence, R. I., November 15, 1900. Boston: The American Peace Society.

*Year Book.* St. Paul's Parish, Cleveland, Ohio, 1900.

*The Domestic and Foreign Missionary Society.* Year Book for the year ending Aug. 31, 1900. Containing the Sermon before the Missionary Council; Proceedings of the Missionary Council; Annual Report of the Board of Managers; Reports of Standing Committees, Recognized Auxiliaries, Missionary Bishops, etc. With Annual Tables of Contributions.

*Lake Mohonk Conference.* Proceedings of the Eighteenth Annual Meeting of the Lake Mo-

honk Conference of Friends of the Indian, 1900. Reported and Edited by Isabel C. Barrows. Lake Mohonk, N. Y.: Mr. A. K. Smiley.

*Patriotism and the Moral Law.* By L. T. Chamberlain. Price, 25 cts. New York: The Baker & Taylor Co.

*Surface Cures for Rooted Ills.* A Sermon Preached in St. Thomas' Church, New York, by the Rev. William Reed Huntington, D.D., rector of Grace Church, on the Third Sunday in Advent, Dec. 16th, 1900. Printed at the Request of the Vestry of St. Thomas' Church.

## The Church at Work

### QUEEN VICTORIA MEMORIAL SERVICES.

MANY CORRESPONDENTS have favored us with accounts of additional services on the occasion of the burial of Queen Victoria, which, for the most part, we can barely allude to. The most important of these not reported last week was the service at St. Mark's, Philadelphia, for which the arrangements were largely made by the British Vice Consul in Philadelphia. Over the Locust Street entrance the British ensign was draped, and on either side stood an usher with a tall white staff draped with crepe. In the interior, the columns were draped with black to the capitals. Festooned over and between the windows, the crepe hung in heavy folds. The organ, pulpit, and chancel were all hung with deep black. The main aisle, in front of the rood screen, was occupied by a catafalque, rising about six feet from the floor. It was covered with a royal purple silk pall, and upon it was a cushion of violets, surmounted by a crown in white, golden, and garnet flowers. Attached to this was a ribbon with the inscription: "A token of profound love and respect from His British Majesty's Consul and Staff." Resting at the foot of the catafalque was a floral design, with the dates of the Queen's birth and death—1819-1901; and another with the dates, 1837-1901, showing the length of her reign, also bearing the letters, V. R. I. At the head of the catafalque were two large candelabras and a like number at the foot, and six tall tapers surrounding it. The service was the same as that used in the English churches and cathedrals, on the occasion of the deaths of William IV. and the Georges III. and IV., with such changes as were necessary to adapt it to present conditions. It was used under license of the Bishop of Pennsylvania.

The ceremonies were conducted by the rector, and the sermon was delivered by Bishop Coleman of Delaware. Similar but less elaborate services were held at many of the other Philadelphia churches, and on the evening of the same day there was an immense mass meeting at the Academy of Music at which the Mayor presided.

The corresponding service in Pittsburgh on the Saturday was at Trinity Church, conducted by the Bishop and the rector, Rev. A. W. Arundel, D.D., with many of the other clergy present. Offerings were taken to form the nucleus of a fund to endow a Victoria memorial cot in one of the city hospitals. On the Sunday following there was a memorial service at the Advent, Wilksburg, when the altar was draped with the scene of the Resurrection painted on white satin, the hangings being of black satin and silver fringe, bearing the words: "I am the Resurrection and the Life," with palm branches and passion flowers. The service was a memorial celebration.

In Boston as solemn requiem was sung at the Advent, with the accompaniment of the

old Sarum ritual, the Rev. J. Wynne Jones being the preacher. Evening services were held at Trinity, St. Stephen's, and St. Matthew's. The regular congregation at the latter is made up entirely of British-Americans, and the service was especially impressive, the church being draped in mourning and the bell tolled at regular intervals.

At All Saints' Cathedral, Albany, official services were held at which the city officers attended in a body, and the members of several British-American Societies, with a large congregation of other citizens, were gathered to show their respect. The Bishop was assisted in the service by Dean Robbins and Canon Fulcher. The Bishop in his address paid a touching and well deserved tribute to the beloved Queen. In Buffalo the several British societies, with many others, gathered at St. Paul's Church, members of societies filling the nave. The Bishop and city clergy followed the choir into the church, as the Dead March from Saul was rendered by an orchestra of 50 pieces. The Bishop delivered the address and the music was quite elaborate. An overflow service of similar character was held an hour later in St. Andrew's Church.

In St. Paul the hour of burial was marked by the tolling of the bell of St. Clement's. On the morning of Septuagesima a special office was read at St. Peter's, and on the evening at St. Paul's, where a memorial address was delivered by the Rev. T. W. MacLean, rector of St. Mark's, Minneapolis. On Tuesday evening a joint memorial service was held at Christ Church, the city clergy all being present. Several of the vested choirs combined with that of the parish. No address was given. The Mayor of the city, quite a number of Judges, members of the Legislature, prominent denominational ministers, business men, foreign Consuls, and people from all walks of life were present. The offerings were given to St. Luke's Hospital. A similar service was held at the same time at St. Paul's, Minneapolis, where the Rev. Dr. Webb and the Rev. Wm. Wilkinson made addresses. The anthem was that by Sir Herbert Oakeley which was composed for the funeral of the late Prince Albert, and which was an especial favorite of Queen Victoria's. It begins "Comes at times a stillness as of even."

A similar service was held on Friday evening, Feb. 1st, at All Saints', West Plains, Mo., when an address was delivered by Mr. M. B. Clarke entitled An American Tribute to the Life and Work of Queen Victoria. At Grace Church, Colorado Springs, Colo., there was a memorial service at which the rector, Rev. Benjamin Brewster, was the preacher. Trinity Church, Lawrence, Kan., was opened for the same purpose, and on Sunday there was a memorial celebration, the Rev. Canon Bywater officiating. A *Missa Cantata* was sung on Friday, Feb. 1st, at

Christ Church, Ontario, Cal., the Rev. E. B. Streater being celebrant, Rev. R. H. Gushée ceremoniaris, and the Rev. C. J. French preacher. Offerings were taken for a memorial of the Queen, to be placed in the church.

At St. Luke's Church, Orlando, Fla., the hour of burial was remembered by a memorial service at which the Bishop, assisted by several other clergy, officiated.

### STUDENTS' MISSIONARY ASSOCIATION.

THE OPENING SERVICE of the 14th annual Convention of the Church Students' Missionary Association was held on Thursday evening, 7th inst., in the chapel of the Divinity School, West Philadelphia. An address of welcome was made by the Rev. W. M. Groton, Dean of the school, who said there is not more interest in Missions now than in former days, but that interest is now organized.

Bishop Whitaker said he was sure there would be an inspiration from the association as an organized body of students in the interest of Missions. The great central obligation is to Missions. The missionary spirit is the test of Christian character. He who would be a minister of Christ; and is not willing and ready to go where Christ calls him, is not imbued with the spirit of Christ.

The Rev. Dr. F. W. Tomkins extended a welcome on behalf of the rectors of Philadelphia. God cannot do very much with us, unless we have first placed ourselves in His hands. "Back to Christ," is the wonderful cry of God's people. When we desire to make the world better, then we know something of the love of Christ in us. We should try to help some one as God gives us opportunity. We are working for that glorious and divine end which is approaching.

On Friday, 8th inst., at 7:30 a. m., the members of the convention were in attendance at the chapel of the Divinity School, when the Holy Communion was celebrated, and all received the Blessed Sacrament.

Two hours later, on the same day, the delegates assembled in Holy Trinity parish house, nearly 100 being in attendance from various sections of the United States and Canada, representing the leading colleges of the countries.

President Alfred H. Gilman opened the morning session with a brief address, in which he referred to the work accomplished by the students in the past, and the great field open to them for future work in missionary service. Edmund T. Lee, the Traveling Secretary of the Association, submitted an interesting report of his work during the year, and referred particularly to the remarkable growth of the Association's efforts. The Rev. D. T. Huntington of Hartford, Conn., who represents the Association in China, in submitting his annual report, told of the conditions existing among the Mongolians, and said that one of the causes that led to the



recent outbreak in China was a belief among the Chinese that the foreigners contemplated kidnapping the Chinese children by the wholesale.

One of the features of the morning session was the address of J. R. Mott, General Secretary of the World's Students' Christian Federation on "The Student Movement of the World." America, he said, had developed the oldest and strongest movement of this character and led all other countries.

The afternoon session was opened with an address by D. G. Owen, Vice President of the Association. Mr. Owen is from Trinity College, Toronto, and his subject was "The Progress of the Kingdom in the Year 1900," in which he referred to the progress made in all lines of civilization, and the fact that missionary work had kept pace with other advancements. Robert E. Speer followed with an address upon "Life Work—The Student's Decision," in which he advised careful consideration in outlining future work, and said that much of the success of life lay in the decision of the student.

Reports from the various chapters connected with the Association showed that the work among students was continually growing. A youthful delegate from Brockton, Mass., was applauded when he told of a missionary society of 30 boys, which had built a church there, and on Sunday taught the classes in several Sunday Schools; and during the summer months conducted a mission camp for poor boys in a mountain section.

In the evening, addresses were delivered by Bishop Hare of South Dakota, and the Rev. William Cabell Brown of Brazil.

On Saturday morning a business session was held at the Divinity School, which was followed by an address on "Mission Study" by Harlan P. Beach, Educational Secretary of the Student Volunteer Movement. In the afternoon the Rev. A. B. Hunter of Raleigh, N. C., delivered an address on "The Negro of the South." The evening session was held in Holy Trinity parish house, when the Rev. R. K. Massie addressed the Convention on "The Chinese Problem" and was followed by the Rev. D. T. Huntington on "Our Work in China."

On Sunday afternoon there was a conference held with members of the Brotherhood of St. Andrew in Holy Trinity parish house, at which the topic for discussion was "How the Brotherhood Man can help the Church's Mission Work." In the evening, at Holy Trinity Church (Rev. Dr. F. W. Tomkins, rector), preceded by an organ recital and evensong, the sermon before the Convention was preached by the Rt. Rev. Dr. A. C. A. Hall, Bishop of Vermont.

#### ALABAMA.

ROBT. W. BARNWELL, D.D., Bishop.

##### Gift for Bridgeport.

THE DIOCESE has just received a valuable gift from the Very Rev. Eugene A. Hoffman, D.D., Dean of the General Theological Seminary, in a deed to a handsome residence and a large lot in Bridgeport. The residence is already used by the minister in charge at Bridgeport, Scottsboro, and Cullman, and is one of the most desirable rectories in Alabama.

#### ALBANY.

WM. CROSWELL DOANE, D.D., LL.D., Bishop.

##### Troy Archdeaconry—Brotherhood at Schenectady.

THE WINTER MEETING of the Archdeaconry of Troy was held in Christ Church, Troy (the Rev. Rodrick P. Cobb, rector), on Monday and Tuesday, Jan. 28 and 29. On Monday evening the speakers were the Rev. Messrs. Parce and Melville, and Dr. Perry. The subjects were of a missionary character. The Ven. Joseph Carey, D.D., LL.D., Archdeacon, presided. A large congregation was present, and there was also a large attendance of cler-

gymen. On Tuesday at 7:30 the rector celebrated Holy Communion. The business meeting was held at 9:30, and at 10:30 there was a second celebration. The Archdeacon celebrated, assisted by the Rev. Dr. Enos, rector of St. Paul's Church, Troy, and the Rev. E. Jay Cooke of Schuylerville. The sermon was preached by the Rev. Charles M. Nickerson, D.D., of Lansingburgh, and was one of the strongest heard by the Troy Archdeaconry in years. The essay, "The Unity of Protestantism," was read by the Rev. J. L. Lasher of Elizabethtown. Christ Church, with all its beautiful appointments, and with its hospitable people, was appreciated by the clergy.

THE ANNUAL Diocesan Assembly of the Brotherhood of St. Andrew, met in Christ Church Schenectady (the Rev. P. McD. Bleecker, rector), on Thursday, Feb. 7th. There was a celebration of the Holy Communion. The Rev. John N. Marvin, Chaplain, was celebrant, assisted by the rector and the Rev. Dr. Pendleton. The Rev. Lawrence T. Cole, Ph.D., Warden of St. Stephen's College, delivered the charge. Dr. Cole took for his text Isa. i. 25, and charged the Brotherhood to make personal piety the centre of their work. The charge was a strong and convincing one, and made a deep impression on the men. At noon the convention was duly organized in the parish house. The usual routine business was transacted. The officers were re-elected. At 2 p. m. a conference on Chapter Reports was held, Mr. E. E. McCandless, Albany, presiding. At 4 p. m. the conference was on Difficulties and How to Meet Them, Mr. Prince of Schenectady, presiding. At the close of this conference Mr. John W. Wood of New York gave the conference strong advice as to how to meet the difficulties presented. Evening prayer was said by the chaplain, assisted by the rector and the Rev. P. McD. Bleecker, in St. George's Church (the Rev. Dr. Pendleton, rector). The first speaker was Mr. John W. Wood, who gave a clear and interesting review of the Advance of Christianity in the Mission Fields and among men. The Rev. R. P. Cobb, rector of Christ Church, Troy, made a brief but inspiring address on Brotherhood Life and Work. The hospitality of the Schenectady parishes cannot be overstated.

#### CENTRAL NEW YORK.

F. D. HUNTINGTON, D.D., LL.D., L.H.D., Bishop.

##### Convocation at Rome.

THE CONVOCATION of the 2nd District was held in Rome beginning Jan. 29th, under the presidency of the Dean, Rev. E. H. Coley of Utica. Opportunity was given for the visitors to inspect the new parish house of St. Joseph's Church, which received many encomiums. The rector of St. Joseph's, Rev. A. L. Byron-Curtiss, with his wife and Mrs. Jas. J. Burd of Utica, received the guests at the parish house.

#### CENTRAL PENNSYLVANIA.

ETHELBERT TALBOT, D.D., D.C.L., Bishop.

##### Special Services at Steelton.

A SPECIAL COURSE of daily services was held between Jan. 28th and Feb. 1st at Trinity Church, Steelton, when the following addresses were delivered: Prayer, from the Church Standpoint, Rev. Bert Foster, D.D.; The Sacramental System of the Church, Rev. Wm. F. Shero; The Ideal of the Catholic Faith, Rev. W. R. Breed; The Claim of the Church on the Men of the Day, Rev. E. F. Smith; How Shall We Worship God? Rev. R. S. Radcliffe.

#### CHICAGO.

WM. E. McLAREN, D.D., D.C.L., Bishop.  
CHAS. P. ANDERSON, D.D., Bp. (coadj.)

##### Junior Auxiliary—The Epiphany—Woman's Auxiliary.

THE FIRST annual meeting of the Junior Auxiliary will be held in St. Andrew's

Church on Saturday, February 16th, beginning at 10:45 a. m. Luncheon will be served at 12 o'clock and the afternoon session will begin at 1:30. It is earnestly desired that all officers and children of Junior branches, as well as those interested in Junior work, should be present at this initial meeting.

IN THE CHURCH of the Epiphany, the plan has been adopted of putting in circulation some "offertory calendars," for the use of such members as have no regular sitting, but wish to contribute a stated sum each week. The amounts vary, ranging from five to twenty-five cents a Sunday. To show the efficacy of such a plan, the offering on Christmas Day from these envelopes and the loose cash placed on the plate, came to \$577.68.

"BISHOP'S DAY" was observed by the Diocesan Branch of the Woman's Auxiliary at its monthly meeting in the Church Club rooms on Feb. 7th. The Bishop was unable to be present because of continued ill health. He sent a letter of regret, which was read at the meeting. Bishop McLaren dwelt at length, in his letter, upon the work of the Sisters of St. Mary, which lies very near his heart. He stated that a lot valued at \$21,000 had recently been offered to the Sisters on which to build a new Children's Home, provided a \$40,000 building was erected upon it within a specified time. In accordance with the Bishop's wish, pledges were asked for from the parish branches for the support of the Sisters' work.

The noon-day prayers were said by the Bishop of Salt Lake. The Bishop Coadjutor of the Diocese delivered the address of the day on "Missions in the Diocese of Chicago." These he considered under three heads. 1st, City Missions, in the city and county institutions. 2nd, Missions in the city and suburbs; and 3d, Missions in the country. He spoke with sincere appreciation of the work done by all the city missionaries in the various institutions. While this work is constantly growing and developing, requiring each year a greater outlay of time and strength on the part of the workers, it will never give any financial return. It must always be supported by the gifts of Church people in the Diocese. Bishop Anderson mentioned almost every mission in the city and suburbs by name, giving a little account of the conditions affecting each one, and in nearly every case commending the missionaries and the people of the missions for their faithful work. He spoke hopefully of this part of the work. Turning to the consideration of missions in the country he said that the condition of the Church in the rural districts seemed to him almost disheartening. The Church is weaker in the country to-day than it was 20 years ago. Digressing for a moment, Bishop Anderson eulogized the work of Bishop Chase in the rural districts, and

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mentioned by name two faithful priests, the Rev. Peter Arvedson, and the Rev. Theodore N. Morrison, father of the present Bishop of Iowa, whose memories are still cherished in many places throughout the Diocese. In dozens of towns where the Church was once established, nothing is now left but the memory of a catastrophe. The Bishop examined the reasons usually assigned for this state of things and came to the conclusion that all were insufficient. The real reason, which is not given is this—a decrease in missionary zeal. He had no definite suggestions to make for an improved state of things, but mentioned one thought which was running through his mind. As he goes about the Diocese on any one of the many railways crossing it in all directions, he passes through town after town where no Church services are held. If a missionary could be stationed in some parish where half his support could be assured, and could then occasionally visit from four to eight other towns on the same road, deriving the other half of his support from these, might not one, at least, of these towns desire more frequent services after a time? And might it not in time itself become the centre for further missionary work? The Bishop spoke of Chicago as a missionary Diocese; great, because its opportunities were great. In conclusion he urged the women of the Auxiliary not to forget the needs of the missionaries in our own Diocese.

Several clerical members of the Board of Missions and a number of other clergymen accepted the invitation to attend this meeting. About 60 women were in attendance, representing 25 parish branches.

#### EASTON.

WM. FORBES ADAMS, D.D., D.C.L., Bishop.  
Lenten services at Oxford—Children's Home.

THE REV. WM. H. HIGGINS of Oxford, has arranged a series of special services for the Thursday evenings of Lent, when the sermons will be delivered by visiting clergymen. Bishop Adams will preach on February 28; the Rev. C. H. Parkman of St. Michael's, on March 7; Dean Rich of Easton, on March 14; Bishop Coleman of Delaware, on March 21st; and one to be supplied for March 28.

THE HOME for Friendless Children, Easton, has just passed its 30th anniversary, and at a recent meeting of the managers it was reported that the work is in good condition, and the amount of good that has been done is incalculable. Since its incorporation, about 100 children have been received into the home. Mrs. Edward R. Rich is President of the Corporation.

#### FOND DU LAC.

CHAS. C. GRAFTON, D.D., Bishop.  
R. H. WELLER, Jr., Bp. Coadj.

Bishop Weller removes from Stevens Point—  
Illness of Rev. L. D. Hopkins.

BISHOP WELLER closed his parochial work at Stevens Point on Sunday, Feb. 3d, and preached both morning and evening on that day. He made an address full of reminiscences of the eleven years spent in that parish, and of the men and women who had formerly been associated with it, and who have either passed to their rest or have removed from the city. He had not come, he said, to please human whims, but to preach the Word of God. Bishop Weller will take up his residence at Fond du Lac.

THE REV. L. D. HOPKINS, rector at Sheboygan and one of the leading priests of the Diocese, has been obliged to go to St. Luke's Hospital, Chicago, for an operation, which it is hoped will not have serious effects.

#### INDIANA.

JOSEPH M. FRANCIS, D.D., Bishop.

Retreat for the Clergy—Deaf Mute Anniversary.

THE ANNUAL RETREAT for the clergy of the Diocese was held in Indianapolis from the

evening of the 5th to the morning of the 8th inst., the conductor being the Rev. Francis J. Hall, D.D., of the Western Theological Seminary. The clergy assembled for supper on Tuesday evening at the Bishop's residence, all but seven being present. Of those who were absent, four were detained at home by illness, two were not resident in the Diocese, and one was unable to leave his parish on account of sickness and death among his people. This general attendance was most gratifying. The addresses and meditations, five in number each day, were deeply spiritual, thoroughly practical, eminently uplifting. The subjects treated were: Ministers of Christ; The Science of Perfection; Foundation—Repentance; Means of Progress; The Priest's Duties, Studies, Virtues, Devotions. The opening and closing services were held in the Cathedral, the rest at St. David's Church, where all the meals were kindly provided and served by the ladies of the guild. On Friday morning, after the celebration and closing address, the clergy again met at the Bishop's house for breakfast, after which a testimonial to Dr. Hall was drawn up and signed, expressing the gratitude and appreciation of the clergy.

THE 25TH ANNIVERSARY of the founding of St. Alban's Mission for Deaf Mutes is to be held in Christ Church, Indianapolis, on Saturday and Sunday, the 9th and 10th instants. On Saturday evening, there is to be a reception; on Sunday morning, a celebration of the Holy Communion, and in the evening a "combined" service, at which addresses are to be made by the rector of the parish, the Rev. A. W. Mann, and the Bishop.

#### IOWA.

T. N. MORRISON, D.D., Bishop.

Retreat Postponed—Decorah—Charles City—  
Nashua—Cedar Falls.

ON ACCOUNT of the illness of Bishop McLaren the Retreat to be held at Des Moines has been indefinitely postponed. His physician has forbidden him to come to Iowa at this time.

THE IMPORTANT WORK at Grace, Decorah, was opened one year ago after having been closed for four years. In the near future there will be a resident priest.

NO WORK HAD been done in Charles City, a town of 5,000, for 22 years until one year ago when services began to be held on alternate Sundays. About 100 people have been gathered together, a progressive guild has been organized with over 50 active members, they have in bank a building fund of \$350, a choir of 20 was vested at Christmas, all the services are largely attended, a new and desirable building has been rented from the Universalist Society, all the expenses for the year have been met, and there is a balance in the treasury.

FATHER JOHNSON retired on account of age, from the rectorship of St. Mark's,

Nashua, over one year ago. The work was taken up last June, services being held on alternate Sundays, the church has been thoroughly renovated inside and out, the Sunday School is making progress, and the general work of the Church is advancing.

AT CEDAR FALLS, St. Luke's had been decadent, and last fall the Rev. C. L. Biggs took charge. Cedar Falls is a town of 5,000, the seat of the State Normal School which has 2,000 students. New life has come to the Church and once again it begins to be apparent that St. Luke's will be a power in the community. This is one of the oldest parishes in the state. The organization was effected in 1856, and built the first church building in Cedar falls.

#### MARYLAND.

WM. PARET, D.D., LL.D., Bishop.

No Brotherhood Home.

THE BALTIMORE Local Council of the Brotherhood of St. Andrew met Tuesday night, February 5, in the chapel of Christ Church. The proposition for the founding of a Brotherhood home and the acceptance of \$7,000 for its endowment was voted on. The council decided not to accept the offer for endowment or to open a home under the auspices of the Brotherhood. There was, however, a feeling that such a home as that contemplated in the founding of a Brotherhood home was needed, and the council decided to extend its sympathy to any movement looking to the accomplishment of the idea.

#### MASSACHUSETTS.

WM. LAWRENCE, D.D., LL.D., Bishop.

Anniversary at Arlington—Improvements for  
Church Home—Notes.

ST. JOHN'S, Arlington, has just completed 25 years of existence. The Rev. Dr. C. L. Hutchins preached the sermon on the morning of the anniversary. Dr. Hutchins gave the first impulse to this work when rector at Medford. The rector, the Rev. James Yeames, made an historical address in the evening. The social gathering of the parishioners during the anniversary week was a very happy occasion for all. The Rev. Dr. Edward Abbott and others made addresses.

IT IS NOW PROPOSED to renovate and to repair the Church Home for orphan and destitute children in South Boston. At first, it was considered a good plan to remove to another site. This has now been abandoned. The Home will be enlarged and improved in many ways. New plumbing will be introduced, many additions in the way of necessary convenience for the kindergarten system will be made. This Home enjoys the care and excellent discipline of its two matrons, the Misses Haüser.

FOR THE PROPOSED new rectory to be built for Christ Church, Quincy, the sum of \$1,850 has been given.

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THERE IS SOME TALK of converting the parish of St. John's, Roxbury, into a mission. St. Paul's Church, Boston, may assume control of it, and regard it as one of its mission churches.

THE TRINITY ALUMNI Association had their 11th annual reunion and dinner last week at the University Club. President Smith, Dr. W. L. Robb, the Rev. Dr. Lindsay, and Mr. Grinnell, were the speakers.

**MILWAUKEE.**

I. L. NICHOLSON, D.D., Bishop.

**Death of Rev. C. D. Mack—Woman's Auxiliary—Mr. Burroughs' Vacation.**

THE REV. CHAS. D. MACK died at Fox Lake on Tuesday, Feb. 5th. He was a priest of the Diocese of Louisiana, and came North last summer hoping that the climate would result in his restoration to health. He was placed in charge of the mission at Fox Lake, but was obliged to give that up last fall and since that time has been unable to do active work. Mr. Mack was ordained in 1877 to the diaconate by Bishop Welles of Milwaukee, and to the priesthood in 1878 by Bishop Brown of Fond du Lac.

THE MONTHLY MEETING of the city branches of the Woman's Auxiliary was held at All Saints' Cathedral on Feb. 5th. The meeting was somewhat out of the ordinary, as it took the form of a pound party for the benefit of the Indian school situated at Fort Totten, N. D. After the regular business had been attended to, an original paper was read by Miss Jane L. Morehouse on Missionary Work among the Mountain People of Seawancee, Tenn., under the supervision of the Sisters of St. Mary.

THE REV. GEO. F. BURROUGHS, priest at St. Andrew's Church, Milwaukee, is spending several weeks in traveling for his health in the South, and afterward in California, and will return to his work about Palm Sunday. His services in the meantime are taken by the Rev. Horatio Gates of Wauwatosa.

**MINNESOTA.**

H. B. WHIPPLE, D.D., LL.D., Bishop.

**Bishop Gilbert Monument—St. Paul Items.**

THE CONTRIBUTIONS for the Bishop Gilbert monument fund, sent in by the children of the Sunday Schools throughout the Diocese, now amount to almost \$300. Designs are being sent in by artists in the state and outside, and the committee in charge hope that it will be able to have the monument erected on the anniversary of Bishop Gilbert's death, March 6. It is intended that the monument will be a very simple affair, something on the order of a Celtic cross. Miss Bend and Mrs. B. I. Stanton have had charge of the work.

THE VESTRY and members of Christ Church, St. Paul, have presented the rector, the Rev. C. D. Andrews, with a well filled purse and urged him to take a few months' vacation in order to recuperate his shattered health consequent upon a very severe attack of grip, from which he is only slowly recovering.

ST. PETER'S CHURCH is still without a rector. The services are being maintained by the two lay readers of the parish with an occasional visit from a priest to celebrate. The parish is one of great promise. Any Catholic-minded young priest willing to accept a stipend of \$800 per annum at the beginning and not afraid of hard work or a little discouragement at the start can make himself a name here. Five points of ritual are maintained, a small stone church with seating capacity of 250, located in a rapidly growing neighborhood.

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**MISSOURI.**

D. S. TUTTLE, D.D., LL.D., Bishop.

**Diocesan Endowment—Missionary Class—Convocation at Macon.**

A COMMITTEE of laymen was appointed at the last Convention to take measures for the increase of the endowment of the episcopate, and this committee issued special invitations to all the clergy and prominent laymen of the city to meet them at the Odeon on Tuesday evening, January 29th, in order to consider and discuss the subject, and to determine the best mode of proceeding with the work. Although the attendance at this meeting was not as large as had been hoped for, yet the deep interest manifested and the confidence expressed as to the success of the effort greatly encouraged the committee. It was decided that the effort should be made to increase the fund, now amounting to only some \$7,000, by \$25,000 during the present year; that, in order the better to effect this, each parish should determine its own proper proportion of this amount and then secure from its members subscriptions to aggregate at least as much; and that a thorough canvass of every parish in the Diocese should be made. Attention was called to the remarkable success had in West Missouri by means of life insurance under the endowment plan, which, if carried out to the end, will secure within ten years an ample fund for the endowment of its episcopate. This would enable a single individual, or a parish, to carry a policy of insurance for this fund by the payment of the annual premium for ten years or less, and this plan may be adopted in many instances.

A MISSION CLASS was held at Schuyler Memorial House, St. Louis, at 3 o'clock on Tuesday, February 5th, on the subject of the China Mission, conducted by Mrs. Homer P. Knapp. Instructive papers were read by Mrs. Knapp, Mrs. Tenbroeck, and Mrs. McMaster, which were followed by an interesting address by Miss Crummer of the Chinese Mission in which she described the nature of the work and the character of the people, and gave incidents illustrative of these. The attendance was large and composed chiefly of ladies with some of the clergy, but many of those present were disappointed to learn that Miss Crummer was not from the dis-

turbed district and could give no personal account of the exciting events in that quarter. The information conveyed, however, must tend to increase the interest in the work on the part of all present.

THE HANNIBAL CONVOCATION held its Lenten session in St. James' Church, Macon, during the week beginning Feb. 4th. De n W. A. Hatch preached a most timely sermon Monday evening on the respect due the clergy by their members. The Rev. T. A. Waterman delivered the opening address Tuesday afternoon on Lenten Opportunities, the Rev. J. M. McBride preaching at night. The Rev. P. G. Davidson, rector, opened the discussion on Lenten Work on Wednesday afternoon, the sermon at night being by the Rev. E. Porter Little. The Rev. Drs. Miller and Little, the Rev. C. H. Canfield, a veteran missionary, and Mr. J. M. Cadogan of the laity, discussed ably on Thursday afternoon the subject of Diocesan Missions, Dr. Miller preaching at night. On Friday the clergy, after drinking tea at the rectory, drove to the Bles Military Academy. The Bishop preached to a great congregation at night. The convention is always a blessing to any parish where it is held.

**NEW YORK.**

HENRY C. POTTER, D.D., LL.D., D.C.L., Bishop.

**Lenten Services at St. Paul's Chapel.**

THE USUAL half-hour services for business men will be held on the Fridays in Lent, at St. Paul's Chapel, Broadway, Vesey and Fulton Streets. The addresses will be delivered as follows: Feb. 22nd, the Rev. J. Nevett Steele, Mus. Doc., vicar of Trinity Church; March 1st and 8th, the Rev. Dr. Arthur S. Lloyd, Sec. of the Board of Missions; March 15th, 22nd, and 29th, the Rev. J. Charles Roper, D.D., LL.D., of the General Theological Seminary. Short services every weekday in Lent at 12:05 noon; evening prayer daily at 4:30 o'clock.

**OKLAHOMA AND INDIAN TERRITORY**

F. K. BROOKE, D.D., Miss. Bp.

**Pressing needs of the work.**

THE BISHOP and clergy of the western portion of Oklahoma and Indian Territory met at Oklahoma City, in a deanery meeting on Wednesday and Thursday, Feb. 6th and



7th. The Rev. A. B. Nicholas of Guthrie was chosen Dean. The needs of the Missionary District, especially in that portion where Indian reservations are soon to be opened to white settlement, were discussed. A memorial to the Board of Managers and to the Church in general was adopted, setting forth the urgent necessity for missionary work which will arise from the opening of the Kiowa and Comanche reservations, in which cities and settlements will spring up at once, and it is expected that an additional population of from 50,000 to 100,000 will be added to the territory almost immediately.

#### PENNSYLVANIA.

O. W. WHITAKER, D.D., LL.D., Bishop.

#### Death of Two Laymen—Noon day Services—Missionary Gathering—Christ Church—Educational Home—Notes.

ST. MARK'S CHURCH, Philadelphia, mourns the loss of her baritone soloist, Charles J. Graf, who had been ill with the grip, which developed into pneumonia, and from which latter he was apparently convalescing, but early on Sunday morning, 3d inst., after a short spasm, he suddenly passed away, in the 43d year of his age.

MR. WASHINGTON J. PEALE, for many years prominently identified with St. Andrew's Church, West Philadelphia (Rev. C. M. Armstrong, rector), as a vestryman, superintendent of the Sunday School, and lay delegate to the diocesan Convention, also Treasurer of the Sunday School Association of the Diocese, entered into life eternal on Monday, 4th inst., aged 53 years. Death came to him in the German hospital, where he was taken from his home, and where on the 28th ult. he was operated upon for appendicitis. Three days later, a turn for the worse occurred, from which he failed to rally.

DAILY NOONDAY services for business people will be held during Lent, under the auspices of the Brotherhood of St. Andrew, at St. Stephen's Church, Philadelphia, commencing at 12:30 p. m. and lasting 25 minutes. On Ash Wednesday, Bishop Whitaker will deliver the address; Feb. 21, Bishop Potter; 22nd, Bishop Talbot.

IT IS EXPECTED that the municipality of Philadelphia will open a street 36 feet wide at the west of old Christ Church, Philadelphia, extending from Church to Filbert Streets. It will not be necessary to provide for the widening of Church Street at 2nd Street, because an ordinance now in force has made that provision. There is an understanding between the vestry and the city authorities, that no additional legislation will be asked for, except to condemn and make payment for the properties on the new street. The vestry has decided to assist in the plan of minimizing danger to the church by having the parish house, on the north side of the church, torn down.

THE 29TH ANNUAL MEETING of the contributors to the Educational Home was held on Thursday, 7th inst., at the Lincoln Institution. The Rev. Dr. T. A. Tidball presided, and James W. Hazelhurst was chosen Secretary. The report of Thomas A. Balmer, lay reader, showed that the pupils had been regular in their attendance at church and Sunday School, and also at family prayers morning and evening, and that the behavior of the boys had been the subject of favorable comment. The report of the Board of Managers describes the reduction made in the number of the student body, due to the decision not to apply for a Government appropriation this year, and to combine the boys' and girls' department in one building, hitherto known as the Lincoln Institution, the title of the school to be hereafter The Lincoln Institution and the Educational Home. Of the 524 Indian boys who were pupils of the school up to the change indicated, 61 were transferred to

Carlisle, 456 were returned to the reservations, and 7 remain in the school. The histories of the 456 show that the majority of them are doing well in the various mechanical trades acquired during their stay at the school.

A LARGE NUMBER of the parishioners and friends of St. John's Church, Lower Merion, were present on Wednesday evening, 6th inst., when the benediction of the new rectory took place. The services were conducted by Bishop Whitaker and the rector, the Rev. H. A. F. Hoyt. The rectory is a gift of Mr. Frederick McOwen to St. John's parish.

THE PHILADELPHIA Divinity School has received a legacy of \$5,000 from the estate of George Blight.

IN THE WILL of Emily Osborn, who recently passed away at Christ Church Hospital, Philadelphia, is a bequest of \$1,000 to that institution.

MR. GEORGE W. JACOBS, Treasurer of the Advent offerings of the Sunday Schools of the Diocese, reports that 80 schools have contributed for the sufferers in Texas, \$2,272.57. There are about 70 schools yet to be heard from.

THE REV. DR. H. L. DUHRING reports that up to the 8th inst., 60 Sunday Schools have taken out 11,906 mite boxes for use in the Lenten Offering.

SPECIAL ADDRESSES at the daily services during Lent at old St. Paul's, now in affiliation with St. Peter's Church, are arranged as follows: Ash Wednesday, the Bishop of Delaware; Feb. 21-23, Rev. L. N. Caley; 25-28,

## No Nibbler.

AN OLD FISH KNOWS GOOD BAIT FROM POOR.

A good old family Doctor down in Edenburg, Miss., says he is not afraid to tell the truth about coffee and its effect on him and the remarkable change produced by leaving off and taking Postum Food Coffee in its place.

He used coffee for many years, and says, "Of late years I have been so nervous that I dreaded to perform an operation, and my eyesight had bothered me a considerable. I think about two years ago I first heard of Postum Food Coffee, and gave it a trial. I am not quick to bite at humbugs, but the change in my physical condition brought about by leaving off coffee and taking Postum Food Coffee was a complete surprise. I began to eat well, sleep well, and in just three months my eyesight was restored, my nerves strong, headaches disappeared, and my chronic catarrh of thirteen years standing was cured with little or no treatment except the change in coffee.

I am to-day stout, erect, and weigh 20 pounds more than I did before giving up coffee. I have an extensive practice and have had very satisfactory results among my patients where I have induced them to leave off coffee and take Postum in its place.

Coffee is ruining and destroying thousands of our young Americans, and it is a pleasure to know of a nutritious and palatable breakfast beverage that rebuilds the nervous system rather than tears it down, as the old coffee does.

It may interest you to know that we had much the same experience as many others when we first began to prepare Postum. We boiled it in a desultory sort of way for a few minutes and the product was not satisfactory. Turning to the directions we discovered the fault and from that time we have followed those directions which are simple enough, with the most satisfactory results in point of flavor and food value.

With my best wishes for your continued success." Dr. A. G. Alston.

THE plague of lamps is the breaking of chimneys; but that can be avoided. Get Macbeth's "pearl top" or "pearl glass."

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Our "Index" describes all lamps and their proper chimneys. With it you can always order the right size and shape of chimney for any lamp. We mail it FREE to any one who writes for it.

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Rev. A. G. Mortimer, D.D.; March 1, Rev. F. C. Steinmetz; 2, Rev. G. N. Holcomb; 4, 5, 7, 8, Rev. R. H. Nelson; 6, the Bishop of Pennsylvania; 9, Rev. J. R. Moses; 11-15, Rev. N. S. Thomas; 16, Rev. H. F. Fuller; 18-23, Rev. F. W. Tomkins, D.D.; 25-30, Rev. R. A. Rodrick; April 1, Rev. R. H. Nelson; 2, Rev. B. Schulte, D.D.; 3, Rev. Wm. McGarvey; 4, Rev. H. A. Walton; Good Friday (three hours service) Rev. A. D. Heffern; Easter Even, Rev. R. J. Morris.

The priest-in-charge may be seen immediately after any service, and on Saturdays between 7:30 and 9 p. m.

BEFORE AN AUDIENCE which crowded Holy Trinity Church, Philadelphia, on Monday evening, 28th ult., the Rt. Rev. Dr. Potter, Bishop of New York, and the Rt. Rev. Dr. Doane, Bishop of Albany, repeated their addresses on the "Missions of the Church" which they delivered at the late Missionary Council. The meeting was under the auspices of the Woman's Auxiliary to the Board of Missions and was their Epiphany session. After prayers had been offered by Bishop Whitaker, assisted by the rector, the Rev. F. W. Tomkins, the former made a brief introducing address, and presented the eminent speakers. Bishop Potter's subject was "The Opportunities," while "The Demands" was the subject of Bishop Doane's address.

#### PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

#### Missionary Addresses.

THE REV. W. A. GUERRY of the University of the South, Sewanee, Tenn., has been spending two weeks in the Diocese of Pittsburgh as the representative of the Domestic and Foreign Missionary Society, and has made addresses in Pittsburgh at the Church of the Ascension, Calvary, and St. Mark's; also at Bellevue, Crafton, Oakmont, Franklin, Meadville, Oil City, Titusville, Corry, Bradford, Smethport, Warren, and at St. Paul's and St. Mark's Churches, Erie. On Monday, February 4, he met the clergy of Pittsburgh and vicinity at Trinity Church, for the purpose of holding an informal conference on the subject of Missions.

#### SOUTH CAROLINA.

ELLISON CAPERS, D.D., Bishop.

#### Missionary Services—Improvements at several places—Notes.

ON THE AFTERNOON of Jan. 30, the Rev. A. S. Lloyd, D.D., General Secretary of the Board of Missions, addressed the Woman's Auxiliary at Grace Church, Charleston, and at night there was a missionary service at which Dr. Lloyd again spoke. On each occasion he gave a most interesting and soul-stirring address which made a deep impres-



sion on those who braved the extreme inclemency of the weather to be present.

THE CHANCEL of Zion Church, Richland Co., has recently been much improved by a new carpet and a walnut railing, and by the gift of two handsome chairs—a thankoffering for restored health, from a member of the parish. The mission chapel of this parish—the Chapel of the Cross—is built on the site of old Zion. It is a plain wooden building, with Gothic windows of colored glass. It is neither plastered nor painted, and it needs chancel furniture and a set of vessels for the Holy Communion. It is almost entirely mission work, as the people are too poor to support it. The rector, Rev. W. N. Tillinghast, has resigned the Church of the Redeemer, Orangeburg, and will, for the present, give two Sundays a month to St. John's, Richland.

TRINITY CHURCH, Edisto Island, has just received a highly polished and beautifully finished walnut reading-desk, the gift of Mrs. F. G. Cart of Mt. Vernon, N. Y., as a memorial to her father, Mr. B. J. Whaley. A brass plate on the desk bears the inscription:

"To the Glory of God, and in loving memory of B. J. Whaley. Aug. 1, 1900."

THE INTERIOR of the new chapel at McPhersonville is being gradually improved and made comfortable, and a sweet-toned organ, the gift of Mrs. John Screven of New York, has replaced the old one.

THERE IS a Sunday School for colored children on Belvidere Plantation, Berkeley Co., the home of Mr. C. St. G. Sinkler. It was begun in ante-bellum days by Mr. Sinkler's mother who was Miss Wharton of Philadelphia, and has been carried on since by the ladies of the family. The exercises are held in a neat little chapel, and the attendance of pupils averages 100.

THE REV. A. T. PORTER, D.D., has partly recovered from his illness brought on by the strain of the last few months and his anxiety as to the possibility of Porter Academy having to be closed. It re-opened Jan. 7 with a full attendance of cadets.

THE OLD PARISH at Society Hill is now one of the missions of the Diocese and has services one Sunday in the month from the Rev. A. S. Thomas, missionary in charge. Mr. J. J. Lucas, a member of the parish, has been given a lay reader's license, that he may take the place of Mr. John Witherspoon who has rendered faithful service for many years, but is now incapacitated by the infirmities of age.

**SOUTH DAKOTA.**

W. H. HARE, D.D., Miss. Bp.

**Mission at Yankton.**

THE VERY REV. CAMPBELL FAIR, D.D., Dean of Trinity Cathedral, Omaha, and a member of the P. M. S. of the U. S., has just closed a successful six days' mission in Christ Church, Yankton. The Holy Communion was celebrated daily and addresses were delivered to communicants, to Sunday School teachers, to public school children, to men only, and to women only, to fraternal and beneficiary societies, to inquirers, and to the public generally; in all, five daily. The attendance was large and the interest manifested was increasingly greater until the end. A marked feature was the number of special requests for prayer.

**SOUTHERN FLORIDA.**

WM. CRANE GRAY, D.D., Miss. Bp.

**Convocation—DeLand—Cemetery Consecrated at Conway—Notes.**

THE NINTH ANNUAL Convocation of this Missionary Jurisdiction was held at St. Petersburg on Jan. 23 and following days. There was a good attendance at the sessions, and all the reports read showed evidences of progress in the good work being done in

Southern Florida under the sympathetic supervision of Bishop Gray. The church of St. Peter's, a striking and substantial building of brick, with aisles, clerestory, and chancel, was consecrated at the opening session of convocation. The rectory, a convenient residence, and complete in every detail, with the church, was the gift of W. A. Tomlinson of New York. The Bishop appointed as Archdeacons for the year the Rev. Messrs. Gilbert Higgs, D.D. (Key West); F. B. Brown (East Coast); J. H. Weddell (West Coast); John Gray (at large). The Rev. C. W. Arnold of Dayton was appointed delegate to the General Convention. The Rev. L. A. Spencer was Convocation preacher. The Bishop reported the establishment of two schools, the Pell-Clarke Hall for girls at Orlando, and a school for boys at Sanford, under the direction of the Rev. W. H. Bates, a former tutor at St. Paul's School, Concord. The colored work was shown to be satisfactory throughout the Jurisdiction, and tained by the devout priest and his wife who work among the Indian Seminoles was sus- scribed in the Everglades—the Rev. and Mrs. Henry C. Gibbs. A suitable memorial in the form of a cross has been placed by the Bishop on the grave of the late Rev. S. Hodgman with reference to whose decease proper resolutions were submitted to and approved by Convocation. All the mission points were reported by the Bishop as filled by good and earnest men. The Woman's Auxiliary reported favorably of their especial sphere of labor. Two boxes had been sent to distant mission fields in the West from Southern Florida during the year. The Clericus also held a session for business during the meeting of Convocation.

The new church of St. Peter's was designed by the Ven. Archdeacon Weddell, who preached the consecration sermon, which was, by resolution of the Convocation, ordered to be printed in the official journal of that body.

ON SUNDAY before Convocation, at St. Barnabas', De Land (Rev. H. W. Little, rector), a large meeting for men, arranged by the local chapter of the Brotherhood of St. Andrew, was addressed by the Rev. Chas. A. Brewster of the Diocese of New Jersey.

ON JAN. 17th, the cemetery of Holy Trinity Church, Conway, was consecrated by Bishop Gray, assisted by Archdeacon John Gray and the Rev. J. H. Davet. There was a celebration of the Holy Communion in the church at 10 o'clock, after which the whole congregation went in procession to the cemetery singing the Hymn, "The Son of God goes forth to War." At the entrance of the cemetery the request for consecration was read by D. G. Cory-Elwes, Esq. There followed the Bishop's address, prayers, and the 51st Psalm read responsively, after which Hymn 437, "For all Thy Saints," was sung, followed by the Sentence of Consecration read by D. G. Cory-Elwes, Esq., in the absence of the Chancellor.

ON SATURDAY, Jan. 26, the rector of Ocala, the Rev. C. M. Gray and wife, celebrated their silver wedding. There were many guests present both from home and abroad. Among the gifts was a handsome chest of silver "Presented by Ocala Friends" as a small token of their love and esteem for the rector and his wife, who have been with them more than eight years.

THE SEMINOLE MISSION at Immokalee has sustained a great loss in the death of the

**BROWN'S BRONCHIAL TROCHES**  
 Fifty years of success prove these troches the simplest and best remedy for Coughs, Hoarseness, Bronchial and Lung Troubles.  
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**Elgin Watches**  
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**Giant Pansies, Sweet Peas, Mayflower.**

Did you ever see 7 straight or circular rows of Pansies or Sweet Peas side by side, each a different color? If so, you know that the effect is charming. Did you ever see Childs' Giant Pansies and Sweet Peas, marvels in beauty and true to color? If not, you have not seen the best. As a Trial Offer we will mail for 30c., 14 Pkts. Giant Pansies and Sw't Peas as follows:

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| Pansy Giant—Snow White | Sweet Pea—Navy Blue. |
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| “ “ Violet.            | “ “ Scarlet.         |
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One Packet of each, THE MAYFLOWER Magazine until 1902, (devoted to Flowers and Gardening, Elegant Cuts and Colored plates), and our Great Catalogue, all for 30c. Our Catalogue for 1901.—New Century Edition—Greatest Book of Flower and Vegetable Seeds, Bulbs, Plants and New Fruits, 152 pages, 500 illustrations, 12 colored plates, will be mailed free to any who anticipate purchasing. Scores of Great Novelties.

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Only \$30, via Santa Fe Route; Tuesdays, February 12 to April 30; good in tourist sleepers and chair cars. You can't afford to stay at home. Inquire 109 Adams Street, Chicago.



"Mission Horse." The Rev. Mr. Gibbs and wife were on their way to St. Petersburg to attend the annual Convocation when the horse was taken sick and died instantly, breaking the shafts of the buggy as it fell. It was a great disappointment to these faithful missionaries not to be able to attend the Convocation. They had been looking forward to it for so long, as they had not been away from their field of labor for several years. They will have a trying time until another horse can be procured. The bell tower for the little church has been completed and the fence is now being put around the church, which will make a great improvement.

#### TENNESSEE.

THOS. F. GAILOR, D.D., Bishop.

#### Anniversary of Rev. Dr. Patterson.

THE PASSING of the 15th anniversary of the rectorship of the Rev. Geo. Patterson, D.D., at Grace Church, Memphis, was marked by a reception given by the people of the parish to their rector at the home of Mr. and Mrs. Sullivan. A continuous throng of people called to express their congratulations and friendship to Dr. Patterson.

#### VIRGINIA.

F. MCN. WHITTLE, D.D., LL.D., Bishop.  
ROBT. A. GIBSON, D.D., Bp. Coadj.

#### Bishop Whittle's Condition.

BISHOP WHITTLE'S condition is now stated to be due rather to the disabilities connected with his advanced age than to any affection of the lungs, as stated in our first report. The immediate danger which has led to the belief on several days that the end was almost at hand, has been from recurring threats of heart failure. The Bishop's mind has been clear constantly, and as the threatened attacks have thus far been averted, it is believed that the immediate danger is past—though complete recovery can hardly be expected at his age.

#### WASHINGTON.

H. Y. SATTERLEE, D.D., LL.D., Bishop.

#### Missionary Loan Exhibition—Woman's Auxiliary—Clerical changes—Churchman's League

THE MISSIONARY LOAN Exhibition, of which mention was made last week, closed on Friday evening, Feb. 1st, with a very large attendance on the last day. It had been announced that Friday afternoon would be reserved for children, and they came in such numbers that there was scarcely accommodation for all. They were first assembled in a lower room, where they were entertained and instructed by Miss Sybil Carter, and Miss Stuart of Virginia, whose descriptions of missionary work were illustrated by lantern slides. Afterwards they had a view of the beauties and curiosities of the Exhibit. On the last evening three addresses, by Bishop Hall on Work among the Indians; by the Rev. Percy S. Grant of New York, who spoke with great force of the crying need for men and means for the Church's present opportunity in the Philippines; and by the Rev. Wm. C. Brown, D.D., who gave an account of the promising work in Brazil. The numbers present on this occasion were so great that it was necessary to adjourn to the church for the addresses. Altogether, the success of the Exhibition has been most gratifying, not only in the numbers attending, but in the interest shown in the subjects presented by the speakers.

ON TUESDAY, Feb. 5th, the monthly meeting of the Woman's Auxiliary of the Diocese was held in St. John's parish hall. There was a full attendance of members, and after the reception of reports from parish branches, and transaction of other business, an address was given by the Rev. Jules L. Prevost, of even more than usual interest. He spoke specially of the work of two women in Alaska, each laboring alone—Miss Deane, a dea-

coness and nurse at Circle City, and Miss Edmond at Ketchikan, both places where there is great need of a clergyman, but where no man has yet been found to supply it. A short address was then made by Miss Mann of the Japan Mission, who also spoke of woman's work, describing that of the first lady sent out by means of the Auxiliary's United Offering of 1898.

SEVERAL CHANGES are about to take place among the clergy of Washington. The Rev. E. M. Paddock, assistant of St. John's, has accepted a call to the Diocese of Pennsylvania, the Rev. E. D. Johnson, rector of Grace Church, Georgetown, a call to Maine, and the Rev. Louis G. Wood, for some time in charge of Epiphany Chapel, will become rector of St. John's Church, Beltsville, Md.

THE COURSE OF LECTURES under the auspices of the Churchman's League will be delivered on Tuesday evenings during Lent at the Church of the Epiphany as follows: Feb. 26th.—The Claims of the Papacy in the Light of Modern Research, Rev. L. Henry Schwab. March 5th.—The Church of England and the Mission of Augustine, The Very Rev. Wm. M. Groton. March 12th.—The Church of England from the Mission of Augustine to the Reformation, Rt. Rev. Hugh Miller Thompson, D.D., D.C.L., Bishop of Mississippi. March 19th.—The Anglican Reformation, Rev. R. F. Alsop, D.D. March 26th.—The Ancient Catholic Creeds and Modern Roman Additions Thereto, Rev. Percy S. Grant.

#### WESTERN MICHIGAN.

GEO. D. GILLESPIE, D.D., Bishop.

#### Manistee—South Haven.

SINCE THE COMING of the Rev. E. W. Jewell to Manistee the women workers of Holy Trinity parish have succeeded in securing \$500 to decrease the indebtedness resting upon the rectory. To meet the offer of the holder of the mortgage to donate several hundred dollars of accrued interest, they are now engaged in raising a second \$500. A chapter of the Girls' Friendly Society and an Altar Guild have recently been organized. The Rev. John Sword of New York City, a former rector, has presented the parish with a pair of brass candlesticks.

THE OFFICERS of Epiphany mission, South Haven, have secured a valuable property well located, for a church and rectory, and the

### "SWEET" EATERS.

WAY TO CORRECT CHILDREN'S TASTE.

Sometimes children become wilful and refuse nourishing food, demanding sweets, candy, ice cream, etc., much to their detriment. It is a great help in such cases to have a food that is naturally sweet and attractive. A case in Phila. will illustrate.

The daughter of Mrs. M. E. Searles, living at 1330 Mifflin St., was a delicate child from infancy and had been indulged in many things. She gradually got thinner and more fretful daily, refusing food other than sweets, etc., finally contracting whooping cough which undermined her health to such an extent that her attending physicians agreed that her cough had developed into bronchial catarrh, and that only a short time would ensue before consumption would relieve her sufferings.

In despair, the child's aunt was sent for, and knowing the wonderful nutritive value of Grape-Nuts food, she prepared some and induced the little one to eat it. At the first taste she said, "Oh, auntie, this is so nice, I want some more." From that time the child acquired an appetite and began to improve. She was fed on Grape-Nuts steadily until now she is a perfectly healthy, strong child, attends the Girls' Grammar School, and is a bright and apt pupil.

## WHAT SHALL WE EAT

### To Keep Healthy and Strong?

A healthy appetite and common sense are excellent guides to follow in matters of diet, and a mixed diet of grains, fruits and meats is undoubtedly the best, in spite of the claims made by vegetarians and food cranks generally.

As compared with grains and vegetables, meat furnishes the most nutriment in a highly concentrated form and is digested and assimilated more quickly than vegetables or grains.

Dr. Julius Remusson on this subject says: Nervous persons, people run down in health and of low vitality should eat plenty of meat. If the digestion is too feeble at first it may be easily strengthened by the regular use of Stuart's Dyspepsia Tablets after each meal. Two of these excellent tablets taken after dinner will digest several thousand grains of meat, eggs or other animal food in three or four hours, while the malt diastase also contained in Stuart's Tablets cause the perfect digestion of starchy foods, like potatoes, bread, etc., and no matter how weak the stomach may be, no trouble will be experienced if a regular practice is made of using Stuart's Dyspepsia Tablets because they supply the pepsin and diastase so necessary to perfect digestion, and any form of indigestion and stomach trouble except cancer of the stomach will be overcome by their daily use.

That large class of people who come under the head of nervous dyspeptics should eat plenty of meat and insure a complete digestion by the systematic use of a safe, harmless digestive medicine like Stuart's Dyspepsia Tablets composed of the natural digestive principles, peptones and diastase, which actually perform the work of digestion and give the abused stomach a chance to rest and to furnish the body and brain with the necessary nutriment. Cheap cathartic medicines masquerading under the name of dyspepsia cures are useless for relief or cure of indigestion because they have absolutely no effect upon the actual digestion of food.

Dyspepsia in all its forms is simply a failure of the stomach to digest food and the sensible way to solve the riddle and cure the indigestion is to make daily use at meal time of a safe preparation which is endorsed by the medical profession and known to contain active digestive principles, and all this can truly be said of Stuart's Dyspepsia Tablets.

All druggists throughout the United States, Canada, and Great Britain sell them at the uniform price of fifty cents for full treatment.

### Career and Character of Abraham Lincoln.

An address by Joseph Choate, Ambassador to Great Britain, on the career and character of Abraham Lincoln—his early life—his early struggles with the world—his character as developed in the later years of his life and his administration, which placed his name so high on the world's roll of honor and fame, has been published by the Chicago, Milwaukee & St. Paul Railway and may be had by sending six (6) cents in postage to F. A. Miller, General Passenger Agent, Chicago, Ill.

**\$30. \$30. \$30. \$30.**

That's the rate via Santa Fe Route to California, any Tuesday, February 12 to April 30. Homeseekers and healthseekers should note the big cut from tariff. Good in tourist sleepers and chair cars. Inquire 109 Adams Street.

Colic is one of the most dreaded of the troubles that afflict young children. A baby properly nourished will never be troubled with colic. Mellin's Food is easily digested and very nourishing; containing no indigestible matter; it prevents colic.

#### Escape Inclement Weather.

By joining homeseekers' excursion to California, via Santa Fe Route, any Tuesday, February 12 to April 30; rate \$30 from Chicago; tickets good in chair cars or tourist sleepers. Inquire 109 Adams street.



Woman's Guild has made a first payment of \$200 on the same. Many Church people from Chicago and St. Louis take their summer outing in this vicinity, and it is hoped that they will take some pecuniary interest in the erection of a church this season. At present a rented hall is used for services. A flourishing Sunday School gives promise of a growing parish in the years to come. The Rev. W. P. Law is the only Church clergyman in Van Buren county, holding services not only at South Haven but also at Paw Paw and other points.

#### WEST MISSOURI.

E. R. ATWILL, D.D., Bishop.

#### A Busy Week in Kansas City—Anniversary of Dr. Mann.

THE FIRST WEEK in February was quite well filled for Churchmen in Kansas City. The Woman's Auxiliary was in session on Wednesday afternoon at Grace Church, when Bishop Tuttle addressed them, the Bishop of the Diocese being also present. On Thursday night there was a dinner of the Church Club at which the Bishops of Missouri and West Missouri and the Very Rev. Dean Fair of Omaha delivered addresses. During the same week there were also attempts made to raise an endowment fund for the Diocese through the insurance scheme, which has been adopted in other places, and which has started with every probability of success in this Diocese.

THE 20TH ANNIVERSARY of the rectorship of the Rev. Cameron Mann, D.D., at Grace Church, Kansas City, was signalized by a reception on the evening of Feb. 5th, with a gift to the rector of a certificate of deposit of \$1,600 as a mark of appreciation from his parishioners. The gift came entirely as a surprise to Dr. Mann, when it was delivered with a felicitous address by the senior warden, Mr. J. C. Horton. Several other appreciative addresses were made. The chandeliers and windows in the reception room were artistically decorated in green with here and there a bunch of lilies or roses.

A CONVOCATION of Sunday School workers of the Diocese was held at Grace Church, Kansas City, on Wed., Feb. 6th. It was hoped that the proceedings would be helpful to Sunday School workers in any capacity. The Bishop delivered the opening address, and in the afternoon the subjects discussed were as follows: What is the Proper Subject Matter for Sunday School Instruction?—Rev. J. S. Moody; The Sunday School Teacher—Qualifications—S. W. Kniffin; Training—E. C. Hamill; At Work—Mrs. J. C. Fuller.

In the evening there were appointed addresses by the Very Rev. Dean Fair of Omaha, the Rev. G. H. Hills of St. Joseph, and the Rev. Cameron Mann, D.D., of Kansas City. A Sunday School Institute was formed with the Bishop as president *ex officio*, and the following elected officers: Pres., Rev. D. G. Mackinnon; Vice Pres., S. W. Kniffin and Mrs. F. H. Turner; Sec. and Treas., A. C. Stowell.

#### CHINA.

F. R. GRAVES, D.D., Bishop.

REPORTS from the China Mission indicate that the work is reviving in an unexpected measure. On Christmas Day there were 120 communicants who received the Blessed Sacrament at our mission at Hankow.

#### CANADA.

##### News of the Dioceses.

##### Diocese of Quebec.

A MEETING of the Quebec Church Society was held in the Cathedral Church Hall, Quebec, Feb. 6th, the Bishop in the chair. A meeting was also to be held in the Church Hall, Feb. 11th, when the Rev. C. Ernest Smith,

D.D., rector of St. Michael and All Angels' Church, Baltimore, was to give an address. Dr. Smith, who was paying a visit to Bishop Dunn, was to preach at the Cathedral on Sunday, Feb. 10th, in the morning, and at St. Matthew's in the evening.

##### Diocese of Huron.

THE NEW CHURCH of St. Paul's at Kirkton, is to be consecrated by the Bishop on Quinquagesima Sunday, Feb. 17th. The building is a fine one of brick and stone, costing over \$6,000.

##### Diocese of Ontario.

ON THE OCCASION of Bishop Mills' visit, a Bishop's chair of solid oak was presented to St. Luke's Church, Ottawa.

TRINITY CHURCH, Lombardy, has been much improved by the renovation of the interior.

##### Diocese of Montreal.

AT THE MEETING of the Diocesan Board of the W. A. in the Synod Hall, Montreal, Feb. 7th, arrangements were made for the annual meeting to be held Feb. 26th, 27th, and 28th. Dean Carmichael has promised to give an address on the second day. Hospitality was asked for delegates from the country who come in for the annual meeting.

ONE OF THE MATTERS to be brought before the Synod, relates to the regulations concerning the re-marriage of divorced persons and marriage with a deceased wife's sister.

AT THE FORTIETH annual meeting of the rural deanery of Bedford, held in January, it was decided to hold a clerical meeting on the 16th of April.—THE BISHOP has been ill but is better.

THE FORTIETH annual meeting of the rural deanery of Bedford was held at Farnham Jan. 15th. There was a good attendance of clergy. Holy Communion was celebrated in St. James' Church, after which the Chapter adjourned to the rectory for the business sessions. The parochial reports indicate a condition of healthy progress throughout the deanery for the past year. The organ of Christ Church Cathedral, Montreal, has received a further donation from Mr. Hector Mackenzie of five more pedal stops, and it is expected that they will be placed in position by the third week in February. It is thought that they will remedy one defect that is known to exist in the organ, a lack of foundation tone.

##### Diocese of Toronto.

THE FIRST CANADIAN to be sent out to Persia for mission work, Miss McKim, left for her distant port in the end of January. She is a professed deaconess and trained nurse. She has gone to the large missionary hospital at Juba, under the auspices of the Church Missionary Society.

##### Diocese of Fredericton.

THE BEAUTIFUL Cathedral at Fredericton was injured by fire Jan. 4th. It was at first feared that the whole building would be destroyed, but the efforts of the firemen were successful and the damage will probably amount to about \$1,000.

##### Diocese of Athabasca.

THE BISHOP'S COMMISSARY, the Rev. W. A. Burman, makes a strong appeal for aid for the missions in this Diocese, which is now passing through a critical period. Amongst other causes, the making of treaty with the Indians last year has told seriously against all branches of Indian work, but more particularly in the case of the schools.

THE INDIFFERENCE of parents to religion is sure to bear its fruits in darkness and in pain and sorrow, not only in their own lives, but especially in the lives of their children. "Grapes do not grow from thorns, nor figs from thistles.—Diocese of Springfield.

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MAGAZINES.

[Continued from Page 572.]

THE charming "Cranford" folks have been written into a play, and make their appearance in the February *Ladies' Home Journal*. Even more dramatic is "The Beautiful Daughter of Aaron Burr," with her romance, her supreme happiness and crushing sorrows all crowded into a few years. "The Clock by Which We Set All Our Watches," "The Buffaloes of Goodnight Ranch," "A Woman to Whom Fame Came After Death," "The Life of the English Girl," are features of interest. The last of "The Blue River Stories" is published in the February *Journal*, and "The Story of a Young Man" is nearing its conclusion, while "The Successors of Mary the First" increases in humorous interest. "Is the Newspaper Office the Place for a Girl?" is the theme of Edward Bok's editorial symposium, which is made peculiarly convincing by the opinions of editors and newspaper women. Caroline Leslie Field writes of "The Problem of the Boy"; Helen Watterson Moody, "The Trying Time Between Mother and Daughter," and "An American Mother," "Why One Man Succeeds and His Brother Fails." "A Home in a Prairie Town" and a "Brick and Shingle Farmhouse" give architectural plans and detail. The usual atten-

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BEWARE OF IMITATIONS.

tion is devoted to fashions, the household arts, and economies and home making. By The Curtis Publishing Company, Philadelphia. One dollar a year; ten cents a copy.

THE *Westminster Review* for December opens with a paper on "The Machinery of Democracy" by A. E. Maddock, an attack upon the existing English electoral system as antiquated and absurd. The beauty of nearly all the articles in this *Review*, by the way, and speaking generally, is that they vigorously attack something or somebody. "A Plea for the Orange Free State" is an argument against its political annihilation. "The Reign of Force" is an evolutionist's argument against "Militarism," but alas! the fact seems to be that social evolution has ushered in a great deal of "Militarism." We may not like it, but it has been evolved, anyway. "A Scheme for the Industrial Development of Ireland" by R. J. Ambrose, C.C., is worthy of attention as an attempt to suggest a partial solution of England's perennial problem across the Irish Sea. But the municipal politics of the United States affords a better solution of the troubles of the Irish than any other, and as long as we can endure it the English should be grateful to us.

THE *Westminster Review* for January opens with a thoughtful economic article on "War and Trade," showing that the benefit to trade from war is neither permanent nor real. An article on "American Politicians" follows, which may be gratifying to the author of it if he enjoys plucking the motes out of his neighbors' eyes. The next paper, on "Modern Egypt," is very good, giving considerable insight into the vast change for the better in that country under Lord Cromer's administration. There are two other readable articles, on "Historical Calendars," and on "Samuel Parr." The notices of contemporary literature are unusually full.

IN THE EDITORIAL comment on current affairs in the February *Review of Reviews*, the death of Queen Victoria and the accession of King Edward, as the overshadowing events of the past month, demand first place. Excellent portraits of the lamented Queen, the new King, Queen Alexandra, and other members of the British royal family accompany the text. The editor analyzes the remarkable influence of Victoria as a sovereign, reviews her long and splendid reign, and points out the elements of strength and stability in the monarchy as it will be administered by Edward VII.

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