

Miss S V Smiley 15mar02
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The Living Church

VOL. XXIV.

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No. 21

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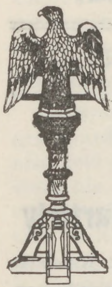
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MILWAUKEE AND CHICAGO, MARCH 23, 1901.

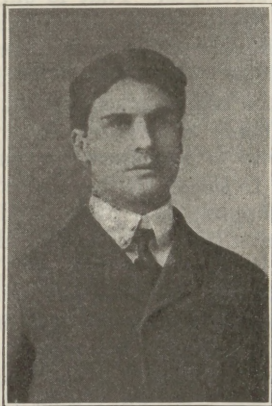
No. 21



News and Notes



READERS of THE LIVING CHURCH will be especially interested in the information that Ernest DeKoven Leffingwell, son of the Rev. C. W. Leffingwell, D.D. who was for many years editor of



ERNEST D. LEFFINGWELL.

THE LIVING CHURCH, is making preparations to go into the Arctic Circle with the Baldwin-Zeigler Expedition. Mr. Leffingwell, Jr., was baptized by the late Dr. DeKoven twenty-six years ago, and is a graduate of Trinity College, Hartford, where he took his bachelor's degree in 1895, and made an enviable record as an athlete. Since that time he has taken post-graduate studies in the University of Chicago and is now considered a geodesist of front rank, and it is in this capacity that he is to travel with the Arctic expedition, on the recommendation of Prof. S. W. Stratton. He will also have charge of the magnetic observations

and instruments. During the Spanish War Mr. Leffingwell was a seaman on the *Oregon*, and now ranks among the best rifle shots in Illinois, holding a commission as sharp-shooter. He is at present in Washington in the U. S. Coast and Geodetic Office in preparation for his polar work.

THE DEATH of Benjamin Harrison removes one who was recognized as an earnest statesman and an able thinker. As President of the United States he won the respect of enemies as well as of friends, and though his naturally somewhat cold disposition prevented him possibly from winning the close personal allegiance of those with whom he came in contact, as President McKinley has won it, yet he invariably had their respect and their regard. President Harrison was an earnest and consistent Christian of the Presbyterian body, and his death will be sincerely regretted by the American people at large.

PERHAPS never before have there been such enormous gifts offered for philanthropic purposes within so short a time as those which Mr. Andrew Carnegie stated during the past week it was his purpose to extend. It will be remembered that, if newspaper reports be correct, Mr. Carnegie is to set aside five million dollars from the immense fortune which he has been able to pile up, and much of which has recently been released from its investment in his steel plant, to be used for the purpose of a pension fund for the employes of the Carnegie works. Stupendous as was this gift, and following as it did the many smaller gifts of from ten to fifty thousand dollars each to establish libraries in various cities, the announcement is yet followed by the statement that Mr. Carnegie will give \$5,200,000 for the purpose of erecting 65 branch library buildings in the city of New York, on the conditions which he invariably makes with library offers, that the city will itself furnish the sites for the buildings, and maintain the libraries after they are started. We doubt whether there is another example in all history of such liberality as that Mr. Carnegie has shown, under his avowed determination not to die a rich man.

IT IS GRATIFYING, as it is surprising, to the public generally to know, that the Governor of Utah, himself a Mormon and elected to his high position by his co-religionists, has vetoed the bill upon which we adverted last week, which was intended to check prosecutions for plural marriages in such a way that the Mormon system of polygamy, though technically illegal under the Constitution of the State, would now be re-introduced by the provision that only the wife or alleged plural wife, or her near relations, should be able to bring suit. The Governor disavows any reflection on the patriotism of those who supported the bill, but says that in his opinion the bill, if enacted, would be employed as a most effective weapon against the classes whose condition it is intended to ameliorate, and also that it would be a signal for a general demand upon the national Congress for a Constitutional amendment directed against the social conditions of Utah; and no doubt he is right.

AN INTERESTING experiment is being made by the National Biscuit Co., a Chicago corporation, in an endeavor to have employes of the company become stockholders as well. The corporation offers to receive partial payments from its employes in amounts of \$5.00 and multiples thereof, paying interest at the rate of four per cent. on such partial payments, and when the full value of a share of stock at market price has been paid, to issue the share, after which its owner has the same rights as to voting, etc., as have other stockholders. The easy terms offered make it quite practicable for such employes to apply their savings toward such an investment, while the fact that interest is received on the partial payments and that the latter are also returnable with interest on demand, makes an inducement to save which ought to appeal to all within the employ of the company.

UNDOUBTEDLY the international situation in China has almost reached a crisis in its perplexities. The Russian government appears to have taken advantage of the unwillingness on the part of Great Britain, Japan, and the United States to go to war, and the Russian occupation of Manchuria seems to come in the nature of a challenge to those Powers which have strenuously insisted that there should be no partition of China. It may be true, as there seems reason to hope, that Russia has somewhat modified her demands upon China in connection with the alleged secret treaty, but it seems no longer open to doubt that such a treaty is pending and that its conditions are such that the control of the Province of Manchuria, at least for a long term of years, is conceded to Russia. Of course it is possible that the latter government makes these conditions in good faith for the necessary protection of the long Siberian frontier and for the protection against such raids into Siberia as were made by the Chinese last summer. It is possible, too, that the eventual result of Russian control of this Province will be helpful to civilization at large. Unhappily, however, it brings a serious crisis at the present time, and if England were not so seriously harassed by her difficulties in South Africa, Japan inconvenienced by her debt and her financial condition, and the United States altogether and rightly unwilling to embark in war to prevent any partition of China, it is hardly likely that Russia would dare to defy the public opinion of the world by the step which she appears to have taken, in contravention of the understanding between the Powers at the time of the beginning of the international occupation last fall. Tur-

kestan also seems to be incorporated in the new arrangement; and no one can tell what may be the result of these demands.

Strangely enough, however, the immediate cause of the difficulty between the Powers just now is not the serious question relating to Manchuria at all, but a petty question as to the border of a certain piece of ground which Russia had occupied in Peking for her troops during the international occupation, and which is alleged to infringe on British rights, so that the armed forces of the two nations are face to face and only keep from collision by the coolness of their superior officers who are awaiting instructions. Unhappy though an armed conflict over Manchuria would be, it would be absolutely criminal for this petty quarrel to be permitted to break friendly relations between Russia and Great Britain, or to involve riot or war between the alleged civilized forces which have made such an unhappy record during the past few months on Chinese soil.

Our own missionary Board of Managers have done well to pass resolutions indorsing the American General commanding in China, for his own course in his difficult work in that land, which has kept the United States troops from sinking bodily to the level of plunderers and looters, whatever cases of individual misconduct there may have been.

BRIEF MENTION.

THE NEWS from China and South Africa, also from Manila, seems to be based largely upon misinformation. Miss I. ought to have learned ere this not to reverse the facts.

Gov. YATES of Illinois, who is much to be praised for sending troops to crush out a scheme to lynch a prisoner, says, "Politicians have usually ended with a thorough demoralization of their pocketbooks, lives, and ideals."

POPULAR REGARD for public men seems to tend to nicknames. "Abe" Lincoln, "Lys" Grant, "Jack" Logan, "Phil" Sheridan, are examples. Now the present Governor of Illinois, like his father who was the great War governor, is "Dick Yates."

FATHER DOLLING, when preaching for some time in this country, said it seemed to him that the congregations were composed chiefly of shirt-waists. Now some of the Wisconsin people are worrying over the shirt-waist men that it is said will be hatched out when it is warm enough to do without coats!

WE HAVE never fully understood what "holiness," as practised by certain modern folk, really is. It is beginning to leak out. The leading spirit of recent meetings for "holiness" in Chicago offers to bet \$1,000 he can save fifteen souls within a given time. A pastor was about to take the bet, when the presiding elder put his foot on the holy wager.

ONE WHO was present at the burial of William M. Evarts writes: "Some twenty years ago, Mr. Evarts said to me that it would be a great satisfaction to him to have one of his sons enter the ministry; and as the Rev. Prescott Evarts, of Christ Church, Cambridge, stood over his father's open grave, under the very shadow of Mt. Ascutney, I thought that two, at least, of Mr. Evarts' wishes had been realized."

THE PAULIST FATHERS have a mission in Chicago to which no one who is an R. C. is admitted unless attended by one or more "non-Catholics." Consequently, as we are told, the church is nightly filled with "Protestants and unbelievers." The novelty of the method sufficiently accounts for the attendance. As this writer is far from being a "non-Catholic" or unbeliever, he has not felt authorized to attend. More than that, his beloved priest expects him at the daily Lenten service.

AT THE END of its twenty-seventh year, a representative of Reformed Episcopacy writes: "The hope of gathering in multitudes from the Church of which we were once members has well nigh vanished. Now and then some one, wearied with efforts to stem the tide of ritualism, has found refuge in the Reformed Episcopal Church, but the number is not large, and the hope has been deferred until the heart is sick of hoping." No, brother, you cannot dam the waters of the Nile with a bullrush!

THREE WARDENS wise in London town (former residents of Gotham) complain of the processional cross at the Victoria memorial service. They call it "the image." Evidently they belong to the same kind of men (and no doubt sail in the same kind of a tub when they go to sea) who used to harry Dr. De Koven until he said they would next be wanting him to sing,

"Onward, Christian soldiers,
Marching as to war,
With the cross of Jesus
Hid behind the door."

THE QUESTION of the value of opinions expressed from "the lawyer's point of view" depends upon who is the lawyer, and who is his client. There are lawyers who can be quoted on both sides of a case at different times. Legal opinion is very far from being an exact science, though we have known some who on their own showing were infallible. It has been this deponent's impression that lawyers are not as a rule men who "follow after the things which make for peace," though we believe that Mr. Ryerson is one of them. We have also supposed that he is a pretty queer sort of lawyer who makes up his opinion in a case without all the evidence before him. Mr. Pepper apparently has attacked seven of our Bishops without any other evidence than such as has appeared in the editorials of a party paper. Mr. Pepper has certainly contributed much to the transformation of the Church Club into a partisan affair. The Club to survive must restrict itself to the locality where it exists unless it avoids controversy in its meetings. There is too much talk any way. If there had been more silence, fewer societies would have had to commit harikari. If there were more wisdom and knowledge, earth would be more attractive as a place of residence from everybody's point of view.

WE ARE STRONG for temperance in everything, and we are strong for temperate temperance and still stronger for the best ways of promoting temperance. And on this last point we differ very much from the people who make intemperance to consist in the use of fermented or distilled beverages. That is only one kind of intemperance. There is intemperance of eating, rubbing snuff, gormandizing upon apple-pie (under crust underdone), smoking, gossiping, tea-drinking (also coffee), using those dear little white powders, that make falling asleep feel like heaven, and waking up feel like the home of Dives,—yes, my sisters, we are opposed to all these forms of intemperance; but our hatchet is not big or sharp enough to smash all the tobacco, apple-pie, tea and coffee, opium, gossiping, and other kinds of disagreeable things; nor is it our intention to tomahawk all the grocers and druggists and brewers in Milwaukee next week! Or any other week, until we are convinced that the man who drinks is the innocent party—a meek victim—while the sin rests entirely at the door of the manufacturer. We wish the latter might get out of his bad business, but he will not as long as the sinful thirst of the drunkard lasts. We are strong for temperance, but we think it must begin with him who is intemperate. Sentimental pity for the guzzler has done more than the whisky mills to increase the frightful amount of guzzling that is now going on.

THE *Christian Advocate* (Cincinnati) says: "There is every reason why we as Methodists should observe Lent." It notices objections. Thus: "It may be said that Lent, where observed, has no real religious significance, and, in its observance, is a fit subject for amiable ridicule, its 'fastings' and self-denials being puerile and amusing. It may be said that it is only formal and respectable, and does not take hold on life; that it is but a fashionable decency—a ceremonious fad; that the gay world is a little tired of distractions, and wants a chance to 'rest up.'" There is something inexpressibly sad in the spectacle of religious papers echoing the cheap slurs of unfriendly reporters. Is this, then, the kind of religion which proposes to keep Lent? Which calls the fastings and self-denials of many thousands of good people all over the land "puerile and amusing"? Do you believe that these thousands could in times of religious laxity be held to their duty for forty days by a mere "fashionable decency—a ceremonious fad," which has "religious significance"? "Alas, for the rarity of Christian charity under the sun!" If the Methodists fall into the Lenten line let them begin with the collect for the Sunday next before Lent. It will be a long time before that kind of a Lent comes. But, on the other hand, it is encouraging to read as follows in the same article: "The Reformation, like all revolts, went, in some particulars, too far. In its desire to cut loose entirely from the old forms, it deprived itself of much that was pure and helpful. Especially was this true with the Puritan reformation in England. Its ecclesiastical tendency, owing to the strong political passions aroused, went to extremes. Its worship became stern, and its service barren. It ignored every accessory which might appeal to the æsthetic, and it abhorred ritualism. In New England the celebration of Christmas was condemned as a piece of sinful papist ceremonial. There was decided objection to the English Church coming into those colonies with its ritual. But to-day, even in the most congregational of Congregational churches, there is a considerable amount of ritual introduced into the service."

SHAQUE.

LONDON LETTER.

LONDON, March 5, 1901.

HERE appears to be now some probability that the present Government will feel obliged to take steps before long to revise the terms of the Declaration made and subscribed to by the King when meeting with his first Parliament; for there certainly exists a very large and influential body of opinion—in England no less than in other parts of the Empire, and amongst English Churchmen as well as members of the Church of Rome—against perpetuating the Accession Oath in its present traditional form. It is thought, and quite reasonably, that the Royal Succession, as devolving only upon a Prince or Princess in communion with the Church of England, is safe enough without compelling the Sovereign to take an oath against “Transubstantiation,” or to swear that “I do solemnly and sincerely declare [that] I do believe [that] the invocation or adoration of the Virgin Mary or any other Saint, and the Sacrifice of the Masse, as they are now used in the Church of Rome, are superstitious and idolatrous.”

The subject came up the other day in the House of Lords on a Question addressed by Lord Bray, a member of the Church of Rome, to the Prime Minister, who, without committing the Government to action in the matter, frankly declared that “We all of us deplore the language in which that Declaration is couched, and very much wish it could be otherwise.” But where it comes to altering an enactment “originally included in the Bill of Rights,” and representing “passions” which, though “not strong within these walls,” have “not died out in parts of the country,” it is a matter which cannot be done without “very considerable thought.” Earl Spencer, a very prominent Liberal and who called himself a “Protestant,” strongly urged that the Government, with “their large majority and all their power,” should endeavor, without undue delay, to “alter the form of the oath.” Mr. Balfour, when questioned thereon in the Commons, also said that he was “no particular admirer of the form of words” used in the Declaration. The leading organs of both the Church and secular Press are almost unanimously in favor of its alteration, which quite likely would be demanded by the Nation, were a *plebiscite* to be taken on the issue.

The Declaration was incorporated into the Bill of Rights (1689) from a statute (repealed in 1866) passed in the reign of Charles II. for “disabling Papists from sitting in either House of Parliament”; and was drawn up by Whig politicians who were probably Latitudinarians in religion. Its Kentsite diction is not only justly offensive to members of the Church of Rome, but also an outrage on the religious feelings of Catholics of the Holy Eastern Church and of the Anglican Communion. His Majesty the King, when repeating the terms of the Declaration after the Lord Chancellor, could scarcely be heard, it is said, from the Press gallery; but when reading his speech from the Throne his voice rang “clear and distinct” through the chamber.

The first lecture of the series on “Typical English Churchmen” has lately been given at St. Margaret’s Church, Westminster, by the Rev. Dr. Gee, whose subject was “Archbishop Parker.” In Matthew Parker’s consecration to the Primacy, he said, the “succession of the Church of England, as it is now, to that of the Church of England prior thereto,” was established “beyond dispute”; said consecration being “as valid and legal as that of any Archbishop” in the whole range of the history of the See of Canterbury.

It appears from a Press agency report that the Bishop of Truro has received from an anonymous donor a contribution of £10,000 towards the cost of the erection of the superstructure of the Central town of Truro Cathedral; the total sum required being £13,000.

The public meeting held on Feb. 21st at the Mansion House, the Lord Mayor as Chairman, to take steps to raise a fund to perpetuate the memory of the late Bishop of London, was largely and influentially attended, the Chief Rabbi and some of Dr. Creighton’s literary friends being present. The Duke of Fife wrote that he should “be happy to join in commemorating” the Bishop’s episcopate, and that he had known him as a “personal friend.” Mr. James Bryce, M. P., who stated in his letter that he examined Dr. Creighton, when an undergraduate, for his degree in history, suggested that the proposed Memorial should take the form of a Professorship of History in the new University of London and should “bear his name and remain as a witness to this side of his brilliant and versatile intellect.” The Lord Mayor stated that the meeting was held in accordance with a request from “a number of eminent gentlemen connected

with the Church, and especially with St. Paul’s Cathedral.” The Bishops of Rochester and Bristol both referred to the late Bishop in laudatory terms. It was decided, under a resolution offered by the Archbishop of Canterbury, that a Mansion House fund should be raised for the purpose of commemorating the “eminent services” rendered by Dr. Creighton “to literature and to the Church,” and applied to “some or all” of the following objects, at the discretion of the Committee: “A portrait for the episcopal collection at Fulham Palace; a marble monument in St. Paul’s Cathedral; some addition to the provision which he was able to make for his family; and a professorship of History in the new Teaching University of London.” On a motion made by the Right Hon. Mr. Asquith, K.C., M.P., a very influential Executive Committee was formed; and since the meeting the Lord Mayor has announced that “The Bishop Creighton Memorial Fund” has been formally opened at the Mansion House.

Poor Mr. Smith, the Protestant member for Flintshire, is again lachrymose in the columns of the newspapers. He fully intended this time to be successful with his hitherto hapless “amendment” to the address on the “State of Lawlessness” in the Church, but was again prevented from bringing it on by the inopportune introduction of the Public Worship Regulation Act Amendment Bill, relating to the same subject. “The Bill in question,” writes Mr. Smith, “has only the 57th place, and has not the faintest chance of getting a second reading”; and so by a mere technicality, “no protest can be offered this Session against the conspiracy to undermine the Reformation Settlement in the National Church.” It is also interesting to know that the Liverpool Church Discipline Bill of 1901 likewise fared badly for precedence in the ballot.

Mr. Smith’s favorite thesis, however, was ventilated a few days ago in the Commons, though only briefly, on a Question addressed to Mr. Balfour by one of the Liverpool members; and in replying thereto the Leader of the House, while disclaiming any “official cognizance” of the points referred to, expressed his willingness to convey his “personal views” thereon—those, of course, of a Scottish Presbyterian. He hoped and believed that the efforts of the Bishops “have had, and are having, a great effect.” As to “Masses,” it seemed to him “misleading and foolish” to describe the “Communion Service of the Church of England” by the term “Mass,” but it is “not illegal.” The practice of “Children’s Eucharists” cannot be “described as illegal” either, though “very undesirable.” The ceremonial use of incense is “undoubtedly illegal,” but then the practice has “greatly diminished and is diminishing.” As regards “Habitual Confession,” its inculcation was a “most unfortunate practice”; which airy dictum immediately caused Mr. Dillon, the Irish Nationalist, to spring to his feet and ask whether the First Lord of the Treasury was in order in making an “offensive” speech on controversial matters to which honorable members “are not at liberty to reply.” The Speaker ruled that there had been no breach of order, but he said that had he known the true character of the Question, it would not have appeared on the paper.

The Northern Convocation has been sitting in Lent for one day and a half at York Minster; the attendance being fairly good considering the unseasonableness of the session. In the Lower House a motion was made for the appointment of a committee to inquire into the “best mode of administering the Chalice to persons suffering from contagious or infectious diseases”; but the House seemed disinclined even to discuss the matter, and the motion received only two or three votes. The new distinguished member, Canon MacColl, was presented to the Prolocutor, who remarked that his “learning and ability would be of great use in regard to certain important subjects which it was their duty to deal with.” The motion (offered by a Canon of York) that “a revised translation of the Athanasian Creed be made; and that the translation be substituted for the present version in the Prayer Book, if approved by the Convocations and sanctioned by proper authority,” was carried. The ground upon which the Dean of Manchester, and a number of other speakers, advocated a new translation of the *Quicumque Vult* was, that present so called “difficulties” about it were due to “mistranslation.” The Dean of Ripon, however, who objects to the “Creed of the Saints” because he thinks it declares that persons “like Dr. Martineau, Dr. Channing, and Mrs. Gaskell, the novelist,” would “eternally perish,” quite reasonably doubted whether what seemed to him “objectionable features” could be removed by re-translation. A rider to the motion requested His Grace the President of the Convocation to appoint a joint committee to consider the subject-matter. The Upper House, however, voted to postpone consideration of the *gravamen*, sent

up from below, till the May group of sessions, in order to ascertain what had been done in the Southern Convocation with reference to the matter. The Bishops also adopted a resolution requesting His Grace the President to ascertain from the Archbishop of Canterbury whether he has done, or is doing, anything to carry out the request of the Lambeth Conference that he should take steps to procure a fresh translation of the Creed. In the Lower House the Bishop of Hull's motion in favor of Church Reform was carried, and an address to the King was adopted by both Houses.

Yesterday the Chancellor of the Diocese of St. Albans resumed his sitting in the case of the Rev. Mr. Fillingham, vicar of Hexton, whom he pronounced guilty of the ecclesiastical offense of "improper behavior" in Kettlebaston Church during the celebration of the Divine Mysteries. Inasmuch, however, as he had already "suffered punishment for his offense" by conviction in a civil court, the Chancellor decided merely to tax him with the costs and admonish him not to repeat the offense, lest a worse sentence befall him.

J. G. HALL.

NEW YORK LETTER.

WHEN the New England Puritans got into Grace Church a Sunday or two ago, the rector, the Rev. Dr. Huntington, paid the tribute to New England character and achievement which the Puritan always and everywhere rather deems it his right to expect, and then rather bluntly asked whether the thousand and a half of sons and daughters of New England did not owe more to New York than dining together once a year and then hearing a patronizing discourse. While from some pulpits what he said might be regarded as sensational, from Grace pulpit it carried tremendous weight, and set society and the public to thinking and talking. In part the Rev. Dr. Huntington said:

"We hear that women, meeting together in their clubs, reach the conclusion that there should be no allowable limit to luxury of living, except the limit placed by personal income. Is it true that they so reason?"

"Then there is the question of games of chance, about which we have heard so much of late. Is it possible that leaders of society lend themselves to the encouraging of an amusement that is forbidden by the very law of the land? It is hard to form a logical argument against gambling, but shipwrecked lives speak louder than arguments. Is it true that hostesses of our higher circles let youths depart in poverty from drawing rooms to which the hostesses themselves have invited them? If it is true, I cry, 'Shame!'"

"Is it true that young women exhibit with pride jewels bought out of the profit of the gaming table? Could anything be more vulgar than this? No, that is a weak word. Could anything be more infamous? What use is the raiding of poolrooms and the like if such things as these go on behind doors which detectives dare not enter? With such a state of affairs existing among us, how can people say that discipline is no longer needed, that there is no use for it? With Sunday becoming a mystic tradition and changing from a holy day to a holiday, with marriage degenerating into a loose contract, and with the love of pleasure increasing to alarming extremes, who can say that we no longer need discipline?"

"I have drawn some illustrations from the lives of women. Why? Because women are the custodians of men's morals in all civilized lands. Here men are largely what women make them. The more men desert the home for the club, the Church for the resort of pleasure, so much the more strongly is the power of women defined. Nobody ever said a word against the Puritan's idea of womanhood, although the Puritan himself has been the object of many hard shots."

Investigation by the local press next day proved that Grace Church's rector knew well his ground. The facts seem to be that the growth of the gambling habit has been enormous; that it infects society and that even during Lent; and that the name by which it is called is "bridge whist." Society in other cities in the East is declared to be giving much of its attention this winter to this game. Prizes such as have been common in progressive euchre are banished and the stakes are money. Some women have come to the defense, or the apology, of their practices, declaring either that in games of chance for money there is no sin, or else that men are as guilty and as responsible as women. The Rev. Dr. Huntington did good in calling attention to the custom, and in sounding an alarm.

St. James' parish (the Rev. Dr. Warren) has nearly completed at East Norwalk, just across the line in Connecticut, a new Summer Home, to cost \$11,000. The lower of the two floors contains parlor, dining room, etc., and the upper the sleeping rooms. The parish, with Holy Trinity, has 1,600 persons in its Sunday school, and this Home can take care of 70 at once. It is

delightfully located in the midst of an old apple orchard. At Carnegie Hall early in April St. Matthew Passion music is to be rendered by the Brooklyn Oratorio Society, under the direction of William Henry Hall, organist of St. James', in aid of the new Home.

Last Sunday the Rev. C. M. Beckwith of Galveston preached in St. Bartholomew's and an offering was made for him. Since coming here he has raised for the Texas Diocese about \$25,000. Part of his plea is that unless assisted from outside, the Diocese must lapse into a Missionary District.

At St. Thomas' Chapel on the evening of the 15th, the Bishop confirmed a class of above one hundred. It is now said that the Rev. W. H. Pott, who has been offered by its vestry the rectorate of Zion Church, Wappinger's Falls, in succession to the Rev. Prescott Evarts, will decline the same and remain at the Chapel.

Alexander M. Hadden, long prominent in Brotherhood work and President of the New York Assembly, has led in the organization of the New York Christian Conference, which is a federation of the societies doing uplift work among men and boys. A committee of one hundred is to be named, and a general secretary will be provided. A part of the plan is to hold a summer assembly, designed to afford instruction in methods.

Interest continues in the local conferences held in the Church Missions House for the advancement of the cause of General Missions. The last one held had for speaker, Burton Mansfield, Esq., of New Haven, who declared that people do not look at Missions in a business light. He suggested that the Board of Missions engage six or eight men, divide the country into districts, and place a man in absolute charge. The aim would be to bring the cause of Missions closer to the people and give all opportunities to subscribe. Some time since, a committee was named to consider the holding of Advent meetings. This committee has reported favorably. The plan is to hold such meetings in every parish in New York, and close with a monster meeting in Carnegie Hall.

THE BOARD OF MANAGERS OF MISSIONS.

THE Board of Managers held its monthly meeting at the Church Missions House on Tuesday, March 12th, the Bishop of Albany (Vice President) in the chair. Immediately that the Board was called to order the General Secretary announced the sudden death of the Right Rev. Dr. William Morris Barker on February 21st, whereupon the chairman offered appropriate prayers. The Presiding Bishop has named the Bishop of Spokane to take episcopal charge of the Missionary District of Olympia for the present, and the appointment has been accepted.

The Treasurer reported the contributions to the 1st instant as \$153,190, or a little more than \$5,000 less than for the similar term of the previous year. Of the total amount received, \$72,458 came from parishes; \$4,254 from Sunday Schools; \$26,075 from individuals, and about \$17,000 through the Woman's Auxiliary; the remainder having come into the treasury from money withdrawn from temporary deposits, interest, etc.

Reports were submitted from the Bishops of Albany and West Virginia of their recent official visitations, respectively, of the Church in Mexico and the Mission in Porto Rico. These reports will be published at length. Touching the former the Presiding Bishop wrote: "The report seems to indicate the necessity of prompt and immediate action for the relief of pressing wants in the Mexican department, and I hope the Board of Missions will be impressed accordingly." Concerning this report the Board of Managers adopted the following minute and resolutions:

"The Board of Managers receives with great satisfaction the news of the final settlement of the long delayed and difficult question connected with the title to the Hooker Memorial Orphanage, and the report of the Bishop of Albany as to the excellent condition of the school work, which is doing there. And

"In view of the report which comes to them of the growth and establishment in the Republic of Mexico of the schools and places of worship, of the numbers, both in native clergymen and in membership, the Board resolves:

"First, that an appeal be made at once for larger and more regular contributions for the support of the schools and the congregations.

"Second, that the proposal of the Bishop of Albany to secure the amount needed to free the Church property in Puebla from danger of sale, and to remove the indebtedness from the church of San Jose de Gracia in the City of Mexico, and put it in condition to be used as a place of worship, has the cordial approval of the Board.

"Resolved, That in order to further this movement, the Board

will surrender its claim to the amount of \$1,500 due to it chiefly for moneys advanced for legal expenses, when the remaining \$4,000 are obtained.

"Resolved, That the committee of the Board, on Mexico, be authorized to make an earnest appeal to the Church for special offerings for the Mexican Church, which has so long depended upon the efficient energy of the Woman's Central Committee for Church Work in Mexico."

With regard to Porto Rico, after the Board had been addressed by the Bishop of West Virginia, it was "Resolved: That the Board approves of the contract made with the Rev. Joseph N. Bean by the Bishop of West Virginia" for work in the Island of Viequez, and by further resolution a committee was instructed to find and report the names of two Spanish speaking clergymen to go to Porto Rico at the next meeting of the Board.

THE WORK IN CHINA.

Communications were at hand from all the foreign Bishops. The Bishop of Shanghai sent a full statement of his reasons for proposing to ask the General Convention to divide the Missionary Jurisdiction of Shanghai and the Lower Yangtze Valley, the present population of which is equal to that of the United States of America and its area equivalent to that of the States of Pennsylvania, North Carolina, and North Dakota together; and the language of the people at one end being unintelligible to those of the other, so that the clergy and Christians at the two ends of the Jurisdiction cannot be brought together even representatively. Besides this there are now 3,172 baptized Christians and 623 catechumens. The number of foreign workers has doubled in eight years, and the number of native workers increased in the same time from 71 to 105, and the outlook for mission work is considered to be better since the recent troubles than ever before. At the Chinese New Year last month 155 sons of merchants and officials applied for admission to St. John's College, whereas they could only take in fifty. The Bishop remarks:

"So vast is the population amongst which we are working, that it will be impossible for us to provide for the teaching of the people who will come to us unless we are ready beforehand, and it is the part of wisdom to prepare for this movement in advance. When it comes it will require the utmost care to direct and guide it and the episcopal work will be so much increased that a single Bishop could not hope to accomplish it. It may be too late in another three years to overtake the work."

Bishop Graves desires it to be known that he has transmitted the money sent to him for the relief of suffering Christians to Mr. Norris in Peking, who has just visited the town where the Rev. Messrs. Norman and Robinson of the English Church were murdered, and where, as in all that part of the country around Peking, Christians have had a terrible time. At Wuchang a very successful three weeks' institute for the native teachers working in that city and in Hankow has just closed. The Bishop has appointed Mr. W. McCarthy, a civil engineer, as a teacher in the Boone School, Wuchang. He was baptized by one of our missionaries and confirmed by Bishop Graves some time ago. The Board provided for his salary. The Rev. Dr. F. L. H. Pott is very anxious to add to the buildings of St. John's College, to provide accommodation for twenty more students. He hopes to raise from the Chinese a part of the sum needed, and wishes he could spare the time to come home to secure the rest. Adds: "Somehow we have managed to gain a very good name with the Chinese and we have the golden opportunity of keeping St. John's in the van of educational institutions in China." The Rev. Arthur M. Sherman reported that the missionaries at Hankow, with the aid of friends, had purchased land and erected a substantial chapel for St. John's Mission in that city, but in order to make the work effective, it is required that there shall be two additional buildings as a residence for the native clergyman and family, school room, etc., and the Board authorized an expenditure of \$2,000 for the purpose.

JAPAN.

The English speaking congregation of Trinity Cathedral, Tokyo, have just remitted \$59.00 for the relief of widows and orphans of deceased clergymen, etc., and \$49.50 for General Missions. The appointment by Bishop Partridge of Dr. Irvin H. Correll, to take effect upon his ordination, and of the Rev. Charles S. Reifsnider, were approved by the Board, and the needful appropriations made. Bishop Partridge has just secured a suitable plot of land near the Cathedral in Kyoto for a Bishop's house with \$3,000 appropriated by the Board for the purpose some months ago, and it was by resolution directed that

an appeal be made to the Church for \$5,000 for the erection of a residence thereon, and the Treasurer was authorized to receive subscriptions for the same. This action was taken because the Board did not feel justified in the present financial outlook in making the appropriation from general funds.

OTHER FOREIGN WORK.

Slight changes in the force of the Liberian mission were reported. Bishop Holly reported that he was proposing to return to Haiti for the summer months, coming back to the United States in time to attend the General Convention and triennial meeting of the Board of Missions. So far he has raised in pledges and cash about a quarter of the amount required for his missionary work as approved by the Board.

MISCELLANEOUS.

Upon a report presented by the Bishop of New Hampshire it was considered unwise to use missionary contributions for the purpose of adding to the present library in the Church Missions House, wherein recently published works on missionary subjects are greatly needed for reference and for loaning, but an appeal to the Church was authorized for a sum not to exceed \$500 for the furnishing of such books, and a further annual sum of say \$200 to add to the library from time to time. A special committee of three were appointed to have all charge of the books, of which committee the Corresponding Secretary is a member.

On motion of the Bishop of New York the following resolution was adopted:

"Resolved, That this Board has learned with profound thankfulness of the policy of forbearance and self-restraint, in his dealings with the Chinese people, so happily illustrated by the General commanding the United States forces in Peking."

Mr. Wm. R. Butler of Mauch Chunk, Pa., was elected a member of the Board of Managers *vice* Mr. Whitlock resigned.

The Auditing Committee reported that they had examined the Treasurer's books and accounts to the first instant and had certified the same to be correct.

ANCIENT CHURCH BUILDINGS.

CORPORATE OWNERSHIP in ecclesiastical circles is to be credited with the preservation of other historic edifices about which cluster patriotic memories which grow stronger with each generation. Christ Church (Protestant Episcopal) is the most widely known, for there the venerated Bishop White, the first American Bishop of the English Succession, preached; there Washington worshipped, and there prayers were offered when the Declaration of Independence was put to vote. No other church in all the hemisphere can lay claim to such memories. It has borne a charmed life in the conflagrations which have raged around it, and it is none too early to press for the purchase and razing of the buildings which menace its safety.

Hardly less venerated is Old St. Peter's Church, at Third and Pine streets, whose rector was chaplain of the body which adopted the Declaration, and whose bells, together with those of the State House and Christ Church, were removed to Allentown to escape capture. Her sacred walls are surrounded by the monuments of the heroic dead, who gave up their lives in the Revolution and in all the subsequent wars in which the country has been engaged. There, too, are the resting places of some of Philadelphia's most distinguished citizens, who have made her name famous in law, literature, commerce, and philanthropy.

In the very heart of what was Philadelphia's social centre are still nestled the two ancient Roman Catholic churches, St. Joseph's and St. Mary's, the one on Willing's alley, below Fourth, and the other less than a block away on Fourth street. St. Joseph's dates from 1733 and St. Mary's thirty years later.

The oldest church edifice of any denomination in the city, and the oldest church organization, is the Old Swedes' Church, at Swanson street, on the Delaware. The congregation antedates the founding of the city by Penn, and the present edifice was built in 1700, just two centuries ago, only a few years after the city was incorporated. It may be said, therefore, to be the oldest building in the city. It was for a long time the only place where foreigners could worship.

The Friends have but one building which is older than a century, and that is owned by the Free Quakers, and is situated at the southwest corner of Fifth and Arch streets. As a sect the society has died out, the property being held by a few descendants of the seceders from the Quaker Meeting in Revolutionary days. They were the fighting Quakers. The building is best known as the home of the Apprentices' Library for many years before its removal to Broad street. It was erected in 1783. All the other Quaker meeting houses have been erected since 1800.

THINK of the ills from which you are exempted, and it will aid you to bear patiently those which you may now suffer.

THE PHYSICAL CAUSES OF THE DEATH OF THE SAVIOUR.

BY A BROTHER OF THE GUILD OF MERCY.

THE study of the Crucifixion has for centuries interested some of the most famous divines, scholars, and artists. To the sinful, the suffering, and to the saint, the Crucifixion is the most treasured fact of the Christian religion. Its awful majesty is to the desperate, the symbol of hope and Divine love. Upon this throne the Saviour gave the message which not only cheered the dying thief with the sublime promise of life beyond death, but through all the centuries the bereaved, sorrowing over the remains of departed loved ones, call to mind the blessed words, "To-day shalt thou be with Me in paradise," and receive comfort which this world cannot give.

Considering this remarkable feature of Christianity, is it not worth while to examine into the physical causes of the death of the Saviour and meditate upon their solemnity? Of the causes of the physical death of the Saviour, we must consider first, the scourging which historians have described as exceptionally furious in the case of our Lord. St. Jerome and others had seen and bore witness to the stone column to which our Saviour was bound while undergoing His scourging. Second, the prolonged fasting; third, the exposure; fourth, the chill and cold; and fifth, the exhaustion which was exemplified by His sinking three times under the weight of the cross; and lastly, from the terrible excruciating pain—the spikes inflicted by being driven through the palms of the hands, and through the feet. So sensitive are these portions of the body that the injuries inflicted would of themselves have been sufficient to have caused fatal shock, in one so exhausted.

Before our blessed Redeemer was nailed to the cross we are told that a medicated drink containing myrrh which the ancients believed to be soporific in its nature was offered Him, not unkindly, that it might deaden His senses to the dreadful pain about to be inflicted. This was refused as He accepted all the bitterness submissively. Afterwards when in mock pity, in answer to His words "I thirst," the sop which was offered on the sponge, was tasted. Those who know how wounded men suffer from far less terrible wounds, can appreciate what *that thirst* must have been. And yet *the thirst* which most occupied our loving Saviour's mind was the *thirst for the salvation of mankind*—"Sitio"—(for the love of sinners!).

The Saviour while upon earth was the Son of Man and physical fatigue was a part of the sufferings He endured for us.

If we read the story of the Passion, the marvel is that so much physical suffering was endured. It could not have been, save that the sacred mission must be completed in every detail.

When we consider the tortures of the last days and hours culminating in the cruel and brutally savage Crucifixion, it is no wonder the loving heart of the Redeemer should be ruptured. Medical science records only a few cases where rupture of the heart has resulted. In the terrible agonies of Gethsemane and of Calvary the human part of the Divine Saviour yielded to fulfil the prophecies. The heart was *broken, rent* from apex to base.

Jesus said, "It is finished: and He bowed His head and gave up the ghost" (St. John xix. 30).

The earthly mission work completed, the sufferings of the Man of Sorrows culminated in one tremendous, nervous, and muscular action. The loving, tender heart of the "Redeemer of Mankind" was rent from apex to base, and at the same moment the veil of the temple was rent. The rending of the *veil* of the temple of His life blood simultaneously with the rending of the veil of the Jewish Temple, was of wonderful majestic import. The precious heart blood emptied into the pericardial sac, which encloses the heart. Into the watery fluid of this sac the blood of life poured. Tremendous lessons of eternal truth were being rapidly taught. Fulfilling the Scripture to the letter, the cruel military machine, the Roman soldier, advanced to do his part. The spear pierced His sacred left side, and forthwith flowed out the water and the blood. The formula for the chalice was demonstrated. Tyranny may pierce, but Jesus heals. Vain is your hate, O bitter heart of man! Christ's image conquers all the world with love. Man was redeemed from that moment, and Jewish priestly pride and power were rebuked. The Cross of Shame became that instant the symbol of hope and redeeming affection.

Lord Jesus Christ, Son of the living God, we beseech Thee through Thy holy Cross and passion, through Thy death and glorious resurrection, be gracious and merciful unto us and all

sinners. O Jesus, hear us; O Jesus, save us; O Jesus, have mercy upon us. Strengthen our faith, increase our hope, and make us perfect in the love of God and of our neighbor, that in this life we may serve Thee alone in true justice, and forever extol and praise Thee, with all the saints in Heaven. Amen.

NEVER MAN SPAKE LIKE THIS MAN.

BY ROLAND RINGWALT.

OFTEN as these words are quoted, it is doubtful if due weight is attached to this question: "Who first uttered these words?" A powerful faction, representing all that was strongest in Jewish ecclesiastical politics, determined to arrest a public speaker. They chose men who were to them what constables are to magistrates, what beadles were to last century parsons, and sent them to make the arrest. Instead of obeying the command, the officers returned without their prisoner, and seemingly without any shame or regret. The chief priests and Pharisees asked, "Why have ye not brought Him?" The officers answered, "Never man spake like this Man."

We can justly say that this incident is one of the most remarkable in our Lord's earthly life. The aged St. John must have thought over it hundreds of times before he wrote it down for our learning. Does the average reader, or even the average student, when he comes to the seventh chapter of St. John, consider the policemen and constables he has known? Of all men they are perhaps the least sentimental, and certainly among the least credulous. Their daily business brings them in contact with the lowest types of humanity. It is often necessary to use the handcuff and the club. An officer who weeps at a woman's tale of distress is rewarded by having a handful of red pepper thrown in his eyes. A culprit pretends to faint, and stabs the officer who stoops to relieve him. The result of all these rough experiences is that officers of justice become suspicious and brusque. They are often humane, but they must be prompt, and their calling steels them against weeping and wailing.

Further let us remember that the officer who receives a warrant is neither legally nor morally responsible for the justice of issuing the warrant. The attendant in a library is told to get a book, and he gets it. If the visitor is wise enough to ask for *The Doctor*, or silly enough to want *The Elsie Books*, the attendant gets the desired volume, and probably without a thought of its merits or demerits. Policemen care no more about persons than librarians about books. They frequently arrest men, without knowing or caring whether they are guilty or not. It is not unusual for policemen, constables, and turnkeys to show their sympathy for those whom they believe to be innocent. Little courtesies can be shown, a prisoner may be treated like a guest, and the Philippian jailer has thousands of modern counterparts. But "duty is duty," and the officers of justice arrest men under orders and detain them under orders. Nearly every man is acquainted with policemen or constables. We know them as they exist in Chicago or Philadelphia. Dickens has shown us the London types. We have no doubt that the officers of Jerusalem were men of like passions, or perhaps of the like indifference to passions.

Some time ago it was necessary that a clergyman, well known to the writer, should testify to certain facts on a Sunday. The case would not admit of delay, and the magistrate showed himself a gentleman by waiting an hour until the priest had celebrated the Holy Communion. It was urgent business, and the testimony had to be given. Suppose that officers had been sent to arrest our friend for neglecting the summons? Does any one doubt that they would have obeyed? Let us suppose that a Georgia constable had been told to arrest George Whitefield; that a warrant had been issued for John Wesley; that policemen had been ordered to apprehend Dwight L. Moody. We can easily imagine the officers doing their duty in a mild and respectful manner, but we cannot imagine the excuse that they could not lay hands on so powerful a speaker. Eloquence, moanings, prayers, profanity, count for little when the warrant is issued.

But the officers of Jerusalem were amazed by the words that told of more than earthly royalty. What did our Lord say to these men? We do not know, and St. John may not have known. There is no hint that any miraculous power drove back the men who were sent forth at the chief priests' command. Yet they returned, but not to plead that a culprit had escaped or that a rescue had been made. Used to prompt, almost slavish, obedience, for once they disobeyed. Hatred,

malice, disappointment, chagrin, vengeance, blend in the question, "Why have ye not brought Him?" The reply is startling: "Never man spake like this Man."

THE REDEMPTION OF MANKIND—A MEDITATION.

BY THE REV. HARRY RANSOM.

First Prelude. The round of the Church's year teaches us the great truths of the Christian faith; nay more than this, it makes them living realities to us. The season which is passed spoke of the mystery of the Incarnation. The season which Lent ushers in, speaks of the mystery of the Redemption; it bids us become fellow-sharers in our Lord's Passion and Death. Our pains, our sorrows, our afflictions, must be suffered in union with the Cross. The Cross of Jesus is the altar of redeemed humanity by which we have boldness of access to God. Through the Cross, the sacrifice of praise and thanksgiving ascends upwards, a sweet smelling savor, and wreathes its smoke around the mercy seat of God.

Second Prelude. The true end of man for which God created him was marred by sin, but it was restored by sacrifice; not our sacrifice, but Christ's. Yet sacrifice must enter into each soul's life. Let us see how this is, and then let us ask ourselves whether we are responding to this law of Christ.

First Point. The true end of man is to worship and praise God; and in so doing he finds his final happiness in Heaven. At the head of the lower creation man stands by divine appointment, sovereign lord, under God, of all. Man is the highest form of organic life, and although made of the dust of the earth, there is gathered up in him every constituent of the lower elements, the mineral, the vegetable, and the animal worlds. Almighty God breathed into man the breath of life and he became a living spirit. The body becomes the tabernacle of the spirit, and the union of the Image and the body in man made him the highest link between the Creator and the creature. Man is the chosen representative through whom the whole of creation, animate and inanimate, could know and praise its Maker.

But the praise and worship of man was to be intelligent and free. It was to be the worship of the free spirit in and through the body, and each manifestation of the spirit in and through the body was an act of the whole being of man. In the performance of righteous acts, man enjoyed fellowship with God. But the time came, alas, when the will of man, through the wiles of Satan, rebelled against his Creator. Tempted in the spirit—"Ye shall be as Gods"—man fell by an act of disobedience, and he paid the penalty of his act by death.

Let us understand what this judgment was. Death is the result of moral defect. Man as created by God was mortal, yet it was God's will that he should continue his spiritual development until, as the Psalmist says, "They shall go from strength to strength, and unto the God of Gods appeareth every one of them in Sion"; but sin stopped this spiritual development, for the decree went forth that man must die. Death of the body was also death of the soul. The body could not die and the spirit live. Physical death included also the loss of everlasting life to both soul and body.

Second Point. But the righteous wrath of a just God was tempered by the deep yearning of the Father's heart for His wayward children. What they were unable to do for themselves, He did for them. He gave His Only Begotten Son to be creation's Priest, who should make atonement for them. Man, by an act of sin in and through the body, had lost the confidence of God, and he could only regain it by an act of sacrifice in the same body to atone for his guilt. But, alas, man's blood, which is the life of the body, was poisoned by sin. No pure sacrifice adequate to his offense could he offer to God; and so the Priest also becomes the Victim. Jesus Christ became Incarnate that He might also die for us. He, the sinless one, took our flesh with its open wounds and running sores of sin, and in it He did His Priestly work.

Third Point. Our Lord by His death took away the eternal consequences of sin, but we have to bear part of the temporal punishment. The sting of death has been taken away; nevertheless we must ever feel the anguish of soul and pains of the body which temptation, sin, and death have left us as our heritage. Yet it is through these very pains we regain our birthright, and once more offer up to God our homage and our praise. This is part of our sacrifice which we must offer up with Christ's. Have you ever thought, O bitter one, that the anguish of mind and body is your oblation which God permits you to offer to Him? Have you realized the opportunities which God

in His mercy has sent you? The loneliness of separation when those most dear to you have been taken away, the pains which rack your poor, diseased body, the bitterness which comes from misunderstanding and utter want of sympathy which your bruised heart so longs for, are part of the pains of sacrifice which you too are offering up for sin. "I, if I be lifted up, will draw all men unto Me." Christ draws us to the foot of the Cross, and bids us lay our burdens there, that they may form part of His holocaust which He is offering up from the Altar of the Cross. And if at times the load seems too heavy to carry, look up, weary one, to the thorn-crowned Head, and take fresh courage. Christ pledges us the victory. He is the Consoler that shall fill the empty, aching heart. He is our Intercessor and uplifting One when our courage is almost gone. He who overcame death will give us the grace of perseverance, in the Sacrament of His Body and Blood. The death pains of sacrifice which we must endure are tokens of our future happiness, when we shall meet Him within the veil where He has gone before to prepare a place for us.

Aspiration. O my Lord and my Saviour, Thou who hast borne so much for me, let me bear without murmuring my share of Thy sacrifice, yea, open my eyes to the blessed privilege of sharing the Cross with Thee.

Resolution. O Lord, pardon the bitterness of my spirit and the weakness of my will through which I have rebelled so often against Thy Love. Give me the spirit of Fortitude, and I will strive to endure hardness as a true soldier of Thine.

Prayer. Delivered from evil, and established continually in good, may we be able to cleave unto Thee, Jesus Christ our Lord and God. Break in pieces all the snares of our enemy, accept our oblations and hear our prayer, in these days and all times. Grant us peace and quietness, piety, pure love and grace, by the wounds of Thy Passion, O our God, Son of God, who livest with God the Father, and reignest with the Holy Spirit, One God in Trinity, abiding throughout all the ages. Amen. (Old Mozarabic collect.)

THE ANNUNCIATION OF THE BLESSED VIRGIN.

THIS Feast, more pointedly than any other, asserts the mystery of the Incarnation. Why then is it so inadequately observed? Why is due honor withheld from her to whom the Angel Gabriel announced from God such a vow, such blessedness, as has never been bestowed on any other creature of His hand? The answer to the latter question is, "Chiefly because of cowardice, through fear of being classed with them who have unduly magnified the handmaid of the Lord." We do not, because of the Unitarian heresy, refuse to confess the unity of the Godhead. We do not allow the Universalists alone to speak of the love of God shown in the gift of the only begotten Son to die for the redemption of all mankind. Why should we be unwilling to avow any truth, or to render any consequent duty, on the ground that others have perverted the truth. The true defence against wrong is the maintenance of what is right. It is but too true that many do give to the Mother of our Lord the love and trust that is due only to Her divine Son. Not, therefore, should we withhold the honor and love we owe to one, who, through her submissive act which exposed her to death and to shame which a pure woman fears more than death, enabled the Son of God to take upon Him the nature of man. Despite all that can be justly said with regard to exaggerations and sinful perversions of truth, warmest love and deepest reverence are due to her whom Elizabeth "filled with the Holy Ghost," called "the Mother of my Lord," and to whom the Church, in a like sense, has given the title "Theotokos." How can love and honor be withheld by any who loves and serves Him who drew from the veins of the Blessed Virgin that blood by which we are cleansed from the stain of sin?—W. F. B., in *Maryland Churchman*.

AWKWARDLY PUT.

OCCASIONALLY the personal columns of the weekly Church papers have some queerly written sentences. Witness the following (names suppressed for obvious reasons): "The Rev. ———, rector of St. ———'s Church, ———, has decided not to resign, as his congregation were afraid he would." Of what were the congregation afraid?—*Church Record* (Alabama).

WE NEED not more method, but more motive.—*John Willis Baer*.

"SOME can go; most can give; all can pray."

Some Phases of American Church Work.

WORK AMONG BELGIANS IN THE DIOCESE OF FOND DU LAC.

BY THE REV. H. W. BLACKMAN.

BEFORE the year 1874 Wisconsin comprised but one Diocese. In that year a portion of the Diocese of Wisconsin was set apart and called the Diocese of Fond du Lac. The following year, 1875, the Rt. Rev. J. H. Hobart Brown, D.D., was elected and consecrated as its first Bishop.

The population of the State of Wisconsin is largely foreign, consisting of most of the European nationalities.

How to reach these aliens was an early problem to the saintly Bishop. In Door and Kewaunee Counties many Belgian and French immigrants had settled, and the attention of Bishop Brown was turned to work among them.

The Roman Church, to which most of these people belonged, had sadly neglected them, and they were indeed sheep without a shepherd, to a large extent. The priests sent to minister to them were very worldly and in many cases immoral. It is only fair to say, however, that the status of the Roman clergy has, in the past few years, greatly improved.

Bishop Brown was most anxious to reach these poor people in order that they might have the benefit of the sacraments. In his address to the Diocesan Council of 1886 he said:

"The spiritual condition of the Belgian immigrants to this State, so far as I could understand it, seems to me dangerous and deplorable."

That year a young Frenchman, who for a while had been studying for the priesthood in the Roman Church, was in this part of the country, and he wrote to the Bishop, asking to be received in the Church. Bishop Brown thought this was just the opportunity he was looking for—one who could begin work among the Belgian and French people, and minister to them in



BELGIAN MISSION, GARDNER, WIS.

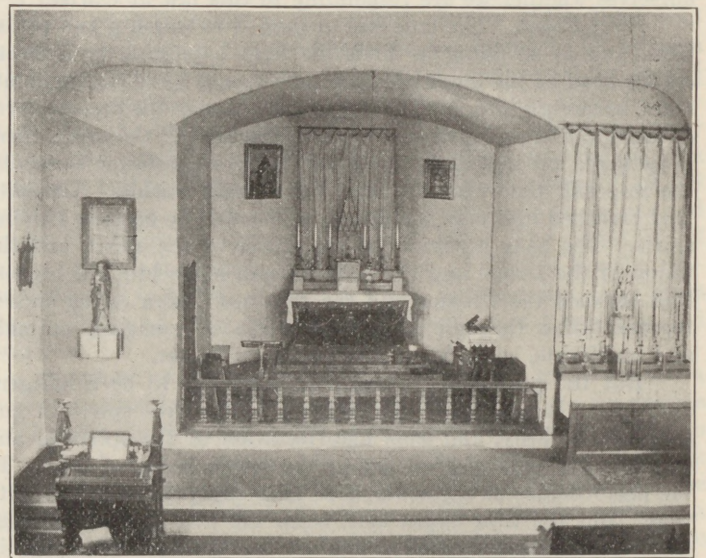
their own language. He thought, however, if one went to them as a priest of the Protestant Episcopal Church, the poor people in their simplicity, ignorance, and prejudice, would not understand how a Church calling herself Protestant could at the same time be a portion of the Catholic Church. So he thought that if a priest should go to them as a Catholic, they would come to him to receive the sacraments. Knowing the good feeling existing between the Old Catholics in Europe and our own Church, he had a lengthy correspondence with Dr. Herzog, the Old Catholic Bishop of Berne, Switzerland, who consented to ordain this young man, recommended by Bishop Brown, to the priesthood. So Bishop Brown sent the young man to Switzerland, and Bishop Herzog ordained him sub-deacon, and deacon, and the following day, priest. In ordaining him, Bishop Herzog placed him under canonical obedience to the Bishop of Fond du Lac.

The House of Bishops gave permission to the use of the Old Catholic liturgy and ritual. The newly ordained priest returned to America and began his labors at Little Sturgeon, Door County, Wisconsin. This place is in the northern part of

the township of Gardner, situated on a beautiful piece of water called Little Sturgeon Bay. At that time it was quite a flourishing place. The township of Gardner was largely forest, and the people cut ties, poles, and posts, and took them to Little Sturgeon, where they were shipped to Chicago. The young priest began his work in great poverty. He fitted up a log cabin. In the rear he had his sleeping room, and in the front the chapel. The people were drawn to him, especially as they heard the mass in their own tongue. They were anxious to have the sacraments administered, and so they gathered together, and he soon had a congregation overflowing the humble log chapel.

With some money given by Mrs. Waterbury, a relative of Bishop Brown, a glebe of 40 acres was purchased, and with other contributions, a church and rectory were built. Many people in the East became interested in this new work and gave help.

In 1888 a new mission was begun at Dykesville, and seemed promising. A piece of land was secured at Sturgeon Bay,



SANCTUARY, BELGIAN MISSION, GARDNER, WIS.

where a college was to be built. The work seemed so successful and so flourishing, that the young priest's head was quite turned by it. He thought he ought to be a Bishop to the Old Catholics in America, and so went scheming around to be consecrated. As the work consisted simply of two missions that were not self-supporting, the thing was absurd, and the result was that this priest, in 1892, was deposed and degraded from the priesthood by his Bishop.

An associate, who had been with him, seemed loyal and continued the work at Gardner until February, 1899, when he returned to his home in Canada. Since that time one of our own priests has been in charge, and has carried on the work.

This article is headed "Work Among Belgians in the Diocese of Fond du Lac." The work here was begun among the Belgians and French, but besides people of those nationalities we have a number of Germans, Bohemians, and French Canadians belonging to the Church. There were a few families of Menominee Indians who lived here some years ago, and they became members of the Church, but all of these have moved away or died. All of the young people, and many of the old people, understand English now, so we have our services part in French and part in English. The devotion of the people is very encouraging. Some of them live six, seven, and eight miles away, and walk to church every Sunday.

The people are engaged entirely in farming, and while they own their land are very poor, as they all have heavy debts, incurred in purchasing their land and the machinery to work it. So we shall have to depend on outside help, for some time, in order to keep this work up. Situated as the mission is, fifteen miles from the railroad, with no communication with the world outside by telephone or telegraph, the quietness and peace is ideal. What is greatly needed is money to build a one-story hall for gatherings of the people, as the only places the people have to go for recreation are the dances at the country saloons.

A MEDITATION ON THE HOLY SACRAMENT.

III.—THE SACRED INDWELLING.

"And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following" (St. Mark xvi. 20).

AND NOW our blessed Lord's earthly life is over. The greatest tragedy in the world's history has been enacted upon Calvary; the awful crucifixion and agony of the Incarnate Son of God. The third day is past, and He has risen from the dead. He has led captivity captive, and death is swallowed up in victory. Finally, the clouds have received Him from the eager gaze of His disciples, and they are left seemingly alone. How sad must their hearts have been at the parting! We may not know whether in that brief moment uncertainty and gloom dwelt in those bereaved breasts, or whether holy calm and confidence inspired them, and spoke of crowns of glory in the kingdom to come, where after the pains of martyrdom on earth were over, they might rest secure in the companionship of their Lord. But certain it is, and herein lies the special subject of our meditation, that immediately after the wondrous Ascension, they were moved to go forth, preaching everywhere, "the Lord working with them, and confirming the word, with signs following."

Now, connecting this closing incident of our Lord's life with His sacramental visitation to our souls, let us consider this most precious of all gifts: the abiding Presence of Jesus.

What it should mean to us, as Christians, this blessed Presence! How bold we should be to go forth in its strength and the power which it gives, to work out our daily salvation, and, perhaps, to help another struggling soul into the light of God's truth! Of what avail shall be to us the hours spent in prayerful adoration before God's altar, if they be unproductive of good in the days which are to follow?

And first of all, should the fruit of the Holy Eucharist appear in our personal life and acts. This poor, mortal body of ours—how honored it has been, by the reception of our very Lord and King, the Creator of heaven and earth! How carefully guarded it should be, lest impurity of any sort come near. Our conversation—with what recollectedness should it be indulged! Truly, "The tongue is a little member and boasteth great things." So says the blessed Saint James, and, alas! to what mischief can it not be put, if it be not ever so watchfully controlled?

Our dear Lord has come to us, unworthy though we be to receive Him, and as one temptation after another assails us in our daily lives; as wave after wave of grief sweeps over our heads, yet He is still with us, if we drive Him not hence by our sins. At morning we may whisper to ourselves, as a preparation for the day's labor and trial, "Jesus, Thou art with me," and at evening, when all is over and we lay down to rest, "Jesus, remain with me," and, coming often to His Holy Feast where He is present to greet us, and to enter a willing guest into our poor souls, we shall receive more and more abundantly of the grace that is necessary to strengthen us that we may persevere even unto the end.

And let us ask, too, for faith that we may perceive this abiding Presence in us. We are but poor creatures of earth at best, but a great privilege is given us—this privilege of the Blessed Sacrament, the golden cord that binds our wayward, erring wills to the divine will of our heavenly Father; and, meditating on this most awful mystery, we may say, indeed: "I am not worthy, Lord, that Thou shouldst come under my roof, but speak the word only, and Thy servant shall be healed!"

O, most gracious Jesus, who art to Thy loved ones, in this most holy Sacrament, food, strength, and refreshment; Grant me, I beseech Thee, so to value and preserve blameless this sacred, indwelling Presence, that, going forth in Thy might, I may overcome the powers of evil, and attain, at last, to Thine everlasting kingdom. Amen.

THE more we are haunted by a sense of imperfection, the easier we find it to struggle toward perfection. When the cork is most oppressed by the weight of water, it pulls hardest to ascend to the surface.

A THREE-HANDED PERSON is worth little more than a person with no hands. "A three-handed person?" Yes, a person who has a right hand and a left hand, and who is always behindhand.

THE GREATEST HOMAGE we can pay to truth is to use it.—*Emerson.*

LENTEN THOUGHTS.

"UNTIL THE DAY BREAK AND THE SHADOWS FLEE AWAY."

After Lent's purple shadows
Shineth the Easter glow,
They who will shun the darkness
The glory may not know.

Lead us, O tender Saviour,
Along the shadowed way
Into the dawning radiance
Of the glad Easter Day.

Guide Thou our wandering footsteps
Thy hallowed path to trace,
Until, earth's shadows lifted,
We see Thee face to face.

Lent, 1901.

I. E. C.

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 LORD JESUS AND THE CHILDREN OF JERUSALEM.

FOR THE SUNDAY NEXT BEFORE EASTER.

Catechism: XVI. "Parts." Text: St. Matt. xxi. 9. Scripture: St. Matt. xxi. 1-17.

WE come now to the great week, the week of tremendous memories. The chief event of its first day, Palm Sunday, was the Triumphal Entry of Christ into Jerusalem. The other events described in our lesson, the cleansing of Temple and the children's crying of Hosanna, belong probably to the Monday of Holy Week. It is generally believed that St. Mark (Ch. xi. 1-19) gives these events in their exact order. In the account of St. Matthew, the break at the close of verse 11 covers the lapse of several hours; and the harmony between the Evangelists, as to the time and order of the various events, is made complete, if after verse 11 we read verses 18 and 19, and then return to verse 12.

Toward the end of the preceding week, possibly late on the Friday evening (St. John xii. 1), our Lord had come to Bethany, that village about a mile from the summit of the Mount of Olives, eastward from Jerusalem, to the home of Lazarus and his sisters, whom Jesus loved (St. John xi. 5). There He spent "His last earthly Sabbath," and from Bethany on the day following—Palm Sunday—He journeyed to Jerusalem for the stirring scenes of the Triumphal Entry.

Everything now teems with wondrous and mysterious interest. The time has come when our Lord is to finish the work which the Father has given Him to do, by dying upon the cross. All reserve and secrecy are laid aside. Hitherto He has withdrawn Himself. Now He comes openly to be offered as the Lamb of God. Every eye shall behold Him. The city must be moved to meet Him (ver. 10). Not only for the sake of those who behold, but also for the sake of "them which shall believe through their word," He sets all doubt at rest. He comes as the Messiah just as the prophet has announced that the Messiah-King will come (Zech. ix. 9), and admits publicly His claim to be Sovereign of the House of David. He comes indeed with mingled triumph and lowliness, and yet as a King. The Son of David must not enter the city of David unrecognized. Ancient prophecy shall have exact fulfillment. "The King must approach the city of the King with symbols of royal majesty."

We may quote the fine description of Bishop Ellicott: "With haste two disciples are despatched to the village over against them, to bring to Him 'who had need of it' (ver. 3) the colt 'whereon yet never man sat' (St. Luke xix. 30). With haste the zealous followers cast upon it their garments, and place thereon their Master, the coming King (ver. 7). With the Hill of Zion now breaking upon their view, the long prophetic past seems to mingle with the present, and to evoke those shouts of mysterious welcome and praise, which, first beginning with the disciples, soon are heard from every mouth of that glorifying multitude. And not from them alone. Numberless others are fast streaming up Olivet, a palm-branch in every hand, to greet the raiser of Lazarus (St. John xii. 13), the conqueror of death; and now all join. One common feeling of holy enthusiasm pervades the mighty multitude, and displays itself in befitting acts. Garments are torn off and cast down before the Holy One (ver. 8); green boughs bestrew the way. Zion's King

rides onward in meek majesty, a thousand voices before, and a thousand voices behind, rising up to heaven with Hosannas and with mingled words of magnifying acclamation, some of which once had been sung to the Psalmist's harp (Ps. cxviii. 26), and some heard even from angelic tongues (St. Luke ii. 14). Such was the Triumphal Entry into Jerusalem. It was no less than a public recognition of Jesus of Nazareth as the long looked-for Messiah, the long and passionately expected King of the House of David."

St. Mark informs us (xi. 11) that thus Jesus "entered into Jerusalem, into the temple: and when He had looked round about upon all things, and now the eventide was come, He went out into Bethany with the twelve."

At an early hour on Monday, Jesus came again to Jerusalem, entered the temple, and for the second time cleansed its sacred courts (vv. 12-13). Its desecration He found to be quite the same as it had been two years before (St. John ii. 13-25). All that He had then rebuked, had been resumed. Buyers and sellers had again taken possession of the court of the Gentiles; the money-changers were there; all was as it had been of old. Once more the Son of God drove the profaners forth from the temple, adding to His previous rebuke these words, taken from the Older Scriptures (ver. 13): "My house shall be called the house of prayer (Is. lvi. 7); but ye have made it a den of thieves" (Jer. vii. 11). As at the first Passover of our Lord's ministry, so also at His last, He thus vindicated with authority the sacredness of His Father's House. The temple-lesson did not end with this startling act of judgment. Having rebuked the evil-doers, Jesus welcomed to Himself there, in His Father's House, those who had need of His compassion and help. What could have been more fitting? "The blind and the lame came to Him in the temple; and He healed them" (ver. 14).

The last scene of our Lord's Monday in Holy Week is like unexpected sunlight at the close of a dark day. He had driven wrong-doers from the temple. Among the chief priests and the scribes there were mutterings of half-concealed displeasure (ver. 15). That they were more than ever against Him and would conspire to take away His life, He knew full well.

Who would stand by Jesus? Who were with Him? The answer burst forth from the voices of children in the temple. They had seen with joy His miracles of mercy. Their hearts had been deeply touched, as He healed the lame and restored sight to the blind (ver. 14). Older people might wonder and keep silent; but not so the children. Taking up the words which they had heard on the day of the Triumphal Entry (ver. 9), or perhaps the words which had just fallen from the lips of the blind and the lame whom Christ had healed, they cried out in a mighty chorus which rang through the temple courts: "Hosanna to the Son of David" (ver. 15).

Now for once it was in the temple as it should have been before, and all along. The Son of God did not stand in His Father's House, with none to recognize Him, and none to honor Him. The children with their Hosannas were right. The chief priests and the frowning scribes were wrong. Jesus stood by those who had stood by Him. He silenced the bitter complaint which had been turned against the children. He declared that it was right, they should thus worship Him. He accepted their cries of homage. He put to shame their elders, by saying that what they had seen and heard that day was even ordained of God and written in the Scriptures: "Out of the mouth of babes and sucklings Thou hast perfected praise" (ver. 16; compare Ps. viii. 2).

Our thought lingers long and joyfully upon this bright spot amid the dark scenes of Holy Week. Blessed, the temple-children. Blessed, always, "the pure in heart," for, though others be blind and behold not, "they shall see God" (St. Matt. v. 8).

SOME OF MY PARISHIONERS—XI.

BY THE RECTOR OF ST. NESCIQUIS'.

HE is no freak of nature. There is nothing about him which entitles him to a place in a museum or qualifies him for being the attraction of a side-show. Talk to him, and there is no manifestation of aberration or feebleness of intellect. He is a doctor, and is accounted exceedingly well-read in his profession, accurate in diagnosis, skilful in manipulation, unremitting in attention. He is a good man of business, and his standing in the community is unimpeachable. He takes more than ordinary interest in things theological and ecclesiastical. It is no unusual thing for him to send me a copy of the latest

work on one of the multifarious branches of modern Biblical research or a volume of recent sermons by a noted preacher, with the request that I will read it and return it. When I do so, I find that he has himself studied it and come to some very sound conclusions upon it. He is one of the most regular members of our congregation. He is one of the most useful of our vestry. He is fertile of suggestion for the management of parochial matters. He loves to see the church well-kept and beautiful, and the worship comely. He is generous in his gifts to these ends. He is not sparing of his labor. He is a dear and valued friend of mine. He is charitable in his judgment and appreciative in his valuation of me and my work. He does not hesitate to express himself in this sense. Altogether, a most useful man, and one that could be ill spared.

But there is a curious incompleteness about him. Is that the right way to put it, I wonder! Is the incompleteness of his character any more curious than that of his rector or of any of his fellow-parishioners? Or is it that it is more manifest and shows more in a man of his stamp than in another? I have some chairs which bear on their backs a pair of little knobs by way of adornment. These knobs are of no account whatever in the valuation of the chairs as seats, which I take it, is the first and main purpose of chairs. In moving from St. Quidam's to this parish—the workers in this part of the vineyard sometimes, under pressure, "get a move on them"—one of these knobs was broken off. The absence of the knob is the most striking characteristic of that chair. Its not being there is of infinitely more importance than its being there would be. If you take another seat, it attracts attention and suggests a questioning under-thought as to how it came to be lacking, and whether it is a solitary flaw. If you sit on that chair, you do so suspiciously and tentatively, with a curious sense of insecurity and dread of ulterior possibilities. I do not doubt that it remains in your mind as the most striking thing in the room.

It is so with this man's incompleteness—I keep the word in preference to a stronger one. His conduct is so often—not so much a contradiction as—a ridiculous *non sequitur* to his principles and profession.

He is always at service; and he is always late. Any time from the announcement of the Psalter to the end of the Second Lesson, his advent may be looked for. He walks up the aisle well to the front, and is no way dismayed by being made the "cynosure of neighboring eyes." This is not because he undervalues any portion of the service, but from sheer carelessness. He has never missed a meeting of the Vestry since I took charge of the parish; and he has never been on time. I said that he had never missed a meeting—that is not quite accurate. But in spirit it is true. On one occasion, a meeting was called at the rectory for Monday evening at half-past seven, and on Tuesday evening at eight the good doctor was announced. Shall I ever forget the look of delighted surprise with which he surveyed the empty study and remarked, "I see I am first to-night!" or the expression of blank dismay which succeeded, when I answered, "Yes, you are first to-night, Doctor; but the others were here last night." Since then I have made it a point to see him during the day, preferably toward supper-time, just to remind.

As he is "sure to be there" and to have something valuable to say when he is there, we have made a practice of waiting for him. He generally arrives some thirty minutes late, and so, in the gross, some six hours of one man's time are wasted through his lack of punctuality.

If I want anything from him that he has or can do, I am sure of it, if I ask him *when* it is required. But, if it shall be required next week, I can by no means depend on obtaining it; or rather, I can by all means depend on not obtaining it, unless I take occasion to jog his memory. If there is a contract to be made, a paper to be drawn, an engagement to be carried out, he will willingly be a committee of one for the purpose and will loyally and skilfully fulfil the engagement. But I must call on him, or the secretary must see him, or we must set the other party to waylay him, before we can start him to work.

He carries the same incompleteness into higher and more important things, and it will some day bring him to grief. No man loves his children more dearly, has more correct notions regarding their relations to himself and the Church, or attaches more importance to their training. Yet he allows them to slip through his fingers and loses control of them before he knows it. He seldom communicates, and—strange as it may seem—from over-conscientiousness in that regard. He holds very high views of the Sacramental Grace—higher than the majority of the parishioners of St. Nescioquis'. He will not come to the

altar unprepared. But he allows the time for preparation to slip away and remains from the Eucharist.

I dare not judge him. He is seemingly impervious to rebuke or entreaty on this subject. Whether it is a congenital defect, a sort of *lapsus memoriae* on the part of nature, or an acquired fault, I cannot tell. I know only that, like a snip in an artistic vase, it deteriorates his value; like a broken limb of a sculpture, it mars his symmetry; like the proverbial "rift within the lute," it spoils and threatens to make mute the music of his life.

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.

TEACHER NEEDED FOR CHINA.

ST. JOHN'S COLLEGE, Shanghai, needs another layman on its teaching staff. Bishop Graves and Dr. Pott prefer that he should be a recent college graduate, not over thirty, and unmarried; able to teach the higher mathematics, but willing to give such time as may be necessary to instruction in the simpler English branches. The College offers an exceptional opportunity for useful influence. It is growing steadily. It has at present an enrollment of nearly two hundred students. For the new term beginning last month, 155 young men applied for admission. The College was only able to accommodate fifty. Many of the applicants were sons of officials. Dr. Pott considers this a significant indication of the increasing favor with which Christian education is being regarded by the influential men of China.

Those who are willing to consider offering themselves for this important post may address the undersigned for further particulars.

JOHN W. WOOD,
Corresponding Secretary,
281 Fourth Ave., New York.

CHURCH SCHOOLS FOR GIRLS.

To the Editor of The Living Church:

A NEW thing, and the best thing I have heard of in years, is the will of Mrs. Indiana Fletcher Williams, a clergyman's widow, of Southern Virginia. As the will runs, it gives her beautiful home for a girls' school. There is an endowment of \$700,000 and 1,500 acres of land connected with the home. Think what that means to the future of the Church in the South, especially. Mrs. Williams leaves this great endowment in order that girls of moderate means may receive a liberal education under the best Church influences. Women, to be effective in their Church work, must have two qualifications: they must be intelligent, and also, be possessed of convictions regarding righteousness. It is safe to say, that what we would term a liberal religious education for a girl is not attainable except in a Church school where for several years, and at her most impressionable age, she is under the influence of regular religious instruction. It goes without saying that a person so educated is a power for good in any community. Her children are taught by one who has understanding of the Scriptures. They in their turn are men and women of convictions. These are instructors in the Sunday School and are almost equal to the rector himself in their influence for good in the parish. Moderate-priced schools for girls where they can secure something more than the Sunday School can give them, is the great need of the Church in our land to-day. The ignorance of the average Churchwoman to-day in regard to Church teachings and Church doctrine, is simply shameful, but if there were girls' schools in every Diocese, richly endowed, where young women could be well educated in Church doctrine and Church history, so making them effective teachers in the family and Church, then this charge of religious illiteracy and lack of Church convictions, would begin to disappear.

If I possessed ten million dollars to-day, and desired to devise it for the growth of the Church in this America of ours, and where it would accomplish the greatest good, I would certainly follow the example of Mrs. Williams, and give it all to this one object. Where ten girls now have the advantage of a

Church education, a thousand should enjoy the same privilege. Such schools would prove the most effective diocesan missionary enterprises that could be imagined.

Once on a time, the Editor of an influential denominational paper, and the President of a girls' college, said to me: "You 'Episcopalians' ought to have the education of all the girls in this country"; and when I exclaimed in astonishment, he replied:

"I mean what I say; you have the 'traditions,' and we have not. It is the environment, the atmosphere of culture that a young woman needs, and we do not possess it as you do, because we have neither the age nor the traditions which go with a lineage such as yours."

This was and is my own belief, but I never expected any one would appreciate it, unless he was "to the manor born."

Rich men are sometimes given to hobbies, and delight to become pioneers in new fields. Let me assure my rich friends that here is a field entirely unoccupied at the present time. We have a few struggling girls' schools, but not one has any endowment, nor are there many free scholarships. Four hundred dollars a year is about the minimum cost, and at this price but few can avail themselves of this coveted privilege. If it was a matter of a hundred or a hundred and fifty dollars, thousands would flock to our schools, and a great missionary work be at once inaugurated, the results of which would be incalculable in the future of the Church in this land. This great benefaction of the clergyman's widow is in the right line to stimulate Church growth, and if some of our Carnegies or Rockefellers would take it up, they would prove themselves true statesmen, their memories would be cherished to future generations, and all the daughters of the land "would rise up and call them blessed."

THEO. I. HOLCOMBE.

PREPARATIONS FOR GENERAL CONVENTION.

To the Editor of The Living Church:

RETURNING from San Francisco, where I have been to make some preparations for the approaching meeting of the General Convention, will you kindly permit me to say in your paper that whatever impression there may be in the East as to the desire (or lack of desire) on the part of the Church in California to have the Convention meet there, I found in California itself only one feeling, and that of great enthusiasm. Personally, I had not heard before going there that there was any doubt as to the wish of California Churchmen that the Convention should meet with them, though rumors had reached the Pacific coast that it was currently reported in the East that the Church in California would feel relieved if the place of holding the Convention should be changed. The recent diocesan convention—the largest in the history of the Diocese—took the most unqualified action on the subject, and the membership of the various committees, made up as they are of the best representatives of the religious, financial, and social classes of the community is a pledge, not only that careful preparations will be made, but that the Convention will be welcomed with a cordiality which will surprise those who have never been recipients of the large-hearted hospitality of the Pacific coast. It only remains for the Church in the East to respond to this spirit, and to show to our brethren who are working in this region where the conditions of Church work are so hard and yet so promising, that we esteem it not a hardship or a sacrifice to go across the continent to meet with them, but a welcomed opportunity to manifest the oneness of the Church of the East and the West, and to aid them, so far as we may, by our counsels and our presence.

And after all, it is not such a tremendous thing to go to California for this Convention. If it is, what shall we say to our having compelled the Churchmen of the Pacific coast and the great West, to cross the continent so many times for Conventions in the East? The journey is made with far less discomfort than is generally imagined. The railway rates for the Convention have been made as low as ever before known, even for the greatest gatherings. These rates will be available not only for members of the Convention, but for those of their families and friends who desire to be present at the Convention or its attendant meetings, or to visit the Pacific coast.

And no part of our country is better worth a visit. From one end of the State to the other, as well as in adjoining States, the country is full of places of marvelous interest, and these places will be accessible at small expense. The journey to San Francisco may be made in a few days; and if the Convention

will devote itself to work, and confine itself to matters of the most pressing importance, the session may be limited to two weeks, and the necessary absence of deputies from home need hardly exceed that required by the Convention in Minneapolis, which was one of the largest Conventions yet held.

No previous Convention has been called upon to consider questions more important than those which will come before the Convention in San Francisco; and the responsibility for whatever action the Convention may take on these questions will rest quite as much upon the Dioceses which are not represented by full delegations of their strongest men, as upon those whose full delegations are present. CHARLES L. HUTCHINS.

Chicago, March 14, 1901.

PROF. NASH'S "ETHICS AND REVELATION."

To the Editor of *The Living Church*:

A GREATLY perplexed priest, appeals for light, as to what the Rev. Dr. Henry S. Nash, "Professor in the Episcopal Theological School at Cambridge" means on pages 6 and 7 of his book on *Ethics and Revelation*. He says:

"Saving faith in God is the faith whereby man takes fast hold of God's faith in humanity. To be believed in is the deepest necessity of our nature, and the conviction that God believes in humanity and puts His whole being and purpose at the back of His belief is the very marrow of Christianity. Our religion bases its claim to be the world's rightful religion upon its ability to put beyond all question the self-respect of the man who is to shoulder all humanity's debts to history without staggering, and face the most hostile circumstances without blenching."

Pray, Mr. Editor, what does this fine writing mean?
Philadelphia, March 13, 1901. THOMAS J. TAYLOR.

THE HOLY CATHOLIC CHURCH.

To the Editor of *The Living Church*:

I HAVE read with much interest articles on the Name of the Church. These articles have appeared from time to time in various Church papers. Will you allow me to express an opinion in your valuable paper?

I am opposed to a change of name.

I am in favor of using the name of the Church.

But what is the name of the Church? Is it not *Catholic*?

I think it a sin against the Lord and a stumbling block to the spread of the Kingdom of God, to limit the scope of the Church of the Gospel of Christ by any other name than that by which it is recognized in the Creed.

"Protestant Episcopal," "American Church," "American Catholic," "Anglican Catholic," these, and other titles, all have their special advocates. It might be difficult at a General Convention to get these special advocates to give up their pet titles, but there is a platform upon which all schools of thought in the Church may unite, and there is a name recognized by Lows, Highs, Broads, Ritualists, and all phases and types of Churchmen; it is the name of the Church as used in the Apostles' Creed and as voiced by the whole Church in the worship of God.

"I believe in the Holy Catholic Church"; with one voice this assertion rises from the lips of Churchmen and Churchwomen all over the world.

The name is "Holy Catholic Church." This name is dear to everyone and it bears the stamp of no particular school of thought or Churchmanship.

The title "Protestant Episcopal" is bad because it is *not* and never was the name of the Church. Drop it. It cannot be cast aside too soon. Let the title-page of our Prayer Book read—

THE BOOK OF COMMON PRAYER
and administration of
The Sacraments;
and other
Rites and Ceremonies of the Church
according to the use of
The Holy Catholic Church
in the
United States of America
together with
The Psalter, or Psalms of David.

I am only a layman, it is true, but it seems to me if all would combine upon the title familiar to the youngest child—the title as found in the Creed in the Book of Common Prayer, the difficulty of a right choice would be solved.

The Holy Catholic Church!—not a Churchman, be he low,

high, broad, ritualistic, or anything else, could consistently oppose a title which he and his children use every time they engage in the worship of God.

This title is that of no party in the Church. No one party can lay claim to it. It is the title of all Christians, and it seems to me, a title calculated to bring to pass that Church Unity for which we pray.

All, young and old, of all phases of Churchmanship, would and should combine upon the name of the Church as they themselves call her when they recite the Apostles Creed.

New Orleans, La.

J. PERRY.

OBJECTIONABLE LANGUAGE IN CONTROVERSY.

To the Editor of *The Living Church*:

I HAVE tabulated the description of certain Massachusetts Churchmen by the Rev. Harry Howe Bogert, rector of Emmanuel Church, Corry, Pa., in your issue of March 9, and it stands thus: "Wolves in sheeps' clothing"; "Apostles"; "Arch conspirators"; "Scandal mongers"; "Adders"; "Judases."

May I press upon you the question of your duty toward the readers of your paper? I have taken THE LIVING CHURCH because it usually states and defends a general ecclesiastical position from which I differ, with fairness and force. But no editor has the right to print in the columns of his paper a letter, even from a minister in the Church of Christ, who is willing to put his own name to it, which depends for its interest upon its billingsgate.

Please disclaim sympathy with this style of controversial writing.

Concord, Mass., March 8, 1901.

HENRY K. HANNAH.

To the Editor of *The Living Church*:

I BEG the privilege of adding a word to my letter in THE LIVING CHURCH of March 9, by saying emphatically that I did not intend to make any personal reflections in what I said, and I write this voluntarily, thinking that the letter might have been construed in a way not meant, and so cause unnecessary ill-feelings.

Corry, Pa., March 9, 1901.

HARRY HOWE BOGERT.

[The above generous note from Mr. Bogert, who wrote voluntarily and without any information of the foregoing letter from Mr. Hannah, makes it unnecessary for us to add any word, except to express the earnest hope that correspondents will address themselves exclusively to issues and not to the personalities that may be involved; not only from considerations of courtesy, but also since only thereby can open Correspondence be helpful. We exercise editorial censorship only in extreme cases, and welcome courteous expressions of individual opinions on matters of current interest. The frank courtesy shown in the two letters above makes a happy incident of what might otherwise have left a sting, however unintended.—EDITOR L. C.]

DIFFICULTIES OF CHURCH WORK IN THE NORTHWEST.

To the Editor of *The Living Church*:

I N a recent number of THE LIVING CHURCH you spoke of one of the many trials of the late Bishop of Olympia being the difficulty to obtain priests willing to work out here. In order to show a little of the difficulties of the work here, the following is sent.

In this parish it has been almost impossible to have a priest to stay more than two years. The present one has been here nearly eleven years. During that time he has received 250 communicants and lost 181. So you see that the congregation is not the same for long at a time. The people come and go so rapidly. Of those lost from the parish, 148 left the Northwest.

The work extends over two counties; the means of going from place to place are very slow. It takes two days and a half to go and hold service in the nearest mission stations. There are places where services cannot be held by the present rector because it takes so long to go to the places, and the rector cannot go there and do his present work. It wants another man in that part of the Diocese. There are hundreds of men and women in the forests who never hear the Church service because we have not a priest to go there. We have had men, but they cannot stay long; the work is hard, pay, as far as money goes, is poor; the isolation is most painful.

In the last eleven years we have had only three clergymen from other parts come and take service. The rector has not had a vacation in all that time. Some little time ago he had another field of work offered to him. Before taking it he placed the matter before the Bishop, who asked him to remain where he was. He did so, and will (D. V.) hold it till another

Bishop comes and sees for himself what the work is. The salary is about \$300 per annum and a house to live in.

Probably other parishes and missions are just as difficult to hold. It has been said that the reason that men keep such places is that they could not hold any richer places. Let such come out and see for themselves what the work is. Let them try it for one year and then say which is the easy place to hold. We who knew the Bishop do not wonder that he died. The wonder is that any of us live. Yours, etc.,

B. O. BAKER.

Port Townsend, Wash., March 11, 1901.

THE OHIO SUNDAY SCHOOL INSTITUTE.

To the Editor of *The Living Church*:

IN a recent number of *THE LIVING CHURCH* your Ohio correspondent is kind enough to ascribe to me the division of the congregations of the Diocese into groups, for Sunday School Institute purposes. I would be entirely willing to acknowledge the authorship of this very creditable work were it mine, but it is not mine in any way whatever.

The conception of the Ohio Sunday School Institute, now in effective and successful operation in the Diocese, is that of the present President of the Institute, the Rev. Henry E. Cooke, rector of Christ Church, Warren, and the plan of work is his and that of the other members of the Executive Committee.

In this connection your readers might be interested in a brief statement of what this plan of work is. Briefly it is this:

At the head of the work there is an Executive Committee, with those officers usual in such bodies, and by whom the congregations of the Diocese are divided into convenient groups, over each of which a Sunday School worker resident within the district, is appointed Superintendent.

Under the general direction and advice of the Executive Committee, these group Superintendents arrange for combined meetings of the Sunday School workers in their respective districts, two each year, one for the week following the Second Sunday after the Epiphany, and the other during Easter Week, and under a programme outlined by the Executive Committee, engage in the study and discussion of all important questions bearing upon Sunday School work.

The plan is simple, practical, and intelligent, and will, I am persuaded, secure the coöperation of, as it will unite towards one purpose, all the Sunday School workers of the Diocese.

The first group Institutes were held during last Epiphany, and were, I think without exception, all well attended.

A. A. ABBOTT,
Archdeacon of Ohio.

Cleveland, Ohio, March 15, 1901.

A PLEA FOR THE MORALIST.

BY THE REV. CYRUS MENDENHALL.

ACCORDING to the authority of an old saying, even his "Satanic Majesty" is entitled to his due. Hence we wish to put in a plea for the "moralist." Poor fellow, his case is bad enough at the best. Why, then, exaggerate it?

They are certainly many times an abused portion of the community. I have heard ministers and also laymen in their zeal exclaim, that the moralist in his influence does more harm than the most wicked individuals. Such statements are very rash and very false. If we are to "give the devil his due," surely the moralist is entitled to justice.

Can it be possible that the man who is respected, honest, kind, liberal, and in exterior all that could be demanded of any one, being a good citizen, an obliging neighbor, a loving husband, and a wise parent; in short, exemplary as many men are outside of the Church—can it be, I say, that such an one is no better than the thief, the blackleg, the cruel, the very antipode of the one just described? I don't believe it. We ought to be thankful for moral men. Their example is helpful and their morality is good.

We grant that morality does not save a man; neither does faith. They each need life-giving power; they must have vital pulsation. But in considering truths it is well to avoid extremes. Take things at their real worth; underrating is as evil as overestimation. We should "think soberly" and "judge righteous judgment."

A man so degraded and debased that sin has left its stamp in every lineament of his countenance, we call brutal—a libel, by the way, on the brute. He is a pitiable object. Yet there is hope for such a man. A spark may be left that can be fanned to

a flame, for *total* depravity is not so often found among the sinful as the theologian and the novelist imagine. Now then if this man becomes a Christian, a great work is done and angels rejoice.

But suppose he only reforms, that is, does all in his own strength, is nothing whatever gained? He becomes a moralist. Common sense says much is gained. True, there is yet a vacuum to fill—a link needed in his chain; but what is done is good as far as it goes.

The moralist is spoken of, and spoken of in some circles, in a shameful way. The language addressed to this important class fails to convince them, and does not conciliate from the fact that it is utterly void of reason.

Unbelief, we admit, is a sin. Man's morality, aside from Christ, will not save him; but we may feel glad he is no worse than he is. It has been defined thus: "Morality is character and conduct, such as is required by the circle or community in which the man's life happens to be placed. It shows how much good men require of us. Religion is the endeavor of a man with all his mind, and heart, and soul, to form his life and character upon the true elements of love and submission to God, and love and good will to man. A spiritual Christian is like a man who learns the principles of music, and then goes on to practise. A moralist is like a man who learns airs by note, and is satisfied to know as many tunes as common people do. Morality is good, and is accepted of God as far as it goes; but the difficulty is, it does not go far enough. Is not my fifty fathom cable as good as your hundred fathom one, says the sailor? Yes, as far as it goes; but in water a hundred fathoms deep, if it does not go within fifty fathoms of anchorage, of what use will it be in a storm?"

"The Christian and the moralist are alike in many things, but by and by the Christian will be admitted to a sphere which the moralist cannot enter."

A UNIQUE ENTERTAINMENT.

BY FLORIDA C. ORR.

THE idea for this entertainment, like many other good things, came to us from the North. I do not know where it originated, and it may not be as new to many of your readers as it was to us.

It is called "A Trip Around the World." Tickets were sold at fifty cents apiece for adults, children twenty-five cents. This ticket entitled the holder to a free ride on the electric car to and from the countries on the route, and a free entrance into the country.

Seven or eight countries were represented by as many houses.

The participants each bought a fifty cent ticket, this giving them admission to the other countries, when their duties were over. All the young people took part, and each set was on duty three hours. The entertainment lasted from six till twelve.

The electric car people took a per cent. of the gross receipts, turning the balance over to the ladies responsible for the funds.

Each house representing a country was guarded by a special doorkeeper, called the Custom Officer, and the tickets were called passports.

Turkey, France, Germany, Japan, and other countries were represented. Simple refreshments, representing the national taste were served at each house, and in some places inexpensive souvenirs were sold.

The countries, that is to say the hostesses, vied with each other in their attention to detail. Turkey was resplendent with oriental hangings and rugs. Beautiful girls in the graceful Turkish costume flitted about bearing characteristic refreshments to the guests. The Sultan in the splendor of crimson velvet and gold lace gave audience.

Japan was another fascinating place. Here "Sing-Song" girls, queer stringed instruments, and delicious tea were much in evidence. A cabinet filled with Japanese curios was soon exhausted, and the lively little brown-eyed Jap who acted as saleswoman had to replenish.

This entertainment was given by the local chapter of the "Daughters of the Confederacy" for the benefit of the Winnie Davis memorial fund, and the financial success was astonishing and gratifying. It will lend itself to modifications, and is a charming entertainment for a small city.

THEY ARE NEVER alone that are accompanied with noble thoughts.
—Sidney.

Editorials and Comments

The Living Church

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WHY should we expect the Passion of our Lord to have any real force in our lives when we begrudge any time for meditation on it? Meditation deepens religion, because as an act it is possible only when it is real. Prayer may degenerate into mere recitation of words; reading, whether of the Bible or of devotional books, does not necessarily fix the mind; almsgiving may be, and too often is, a grudging disposal of the smallest coin convenient; sacraments themselves may be received "not discerning the Lord's Body."

But meditation cannot be pursued at all unless the mind be fixed upon the subject of the meditation. It is an exercise no doubt possible only to those of some intellectual as well as spiritual capacity. The dry spirit which despises prayer and shirks the sacraments is incapable of it.

Meditation requires earnestness of purpose, even more than intellectual ability or spiritual depth. He who plays at religion cannot meditate if he would. For him the term represents an unknown quantity.

But with real earnestness and a desire to use the spiritual helps given us, it is surprising how quickly other necessities take care of themselves. Bishop Wilkinson's little books are helpful for those who have never attempted such exercises. Perhaps even more so are those by Bishop Hall.

Let any one take one of these devotional works as a basis, and refuse to read it rapidly, but take it sentence by sentence and develop its thoughts. Bishop Wilkinson recommends pencil and paper as aids to meditation, for writing down one's thoughts crystalizes them and insures their expression.

Meditation on the Passion of our Lord at this holy season, when we are entering within the holiest precincts of the Most Holy Life, will help us to live the events of which we read and hear, and to appreciate as never before, what is the meaning to us of the Example of the Passion.

THE POWERS OF A BISHOP IN HIS DIOCESE—III.

WE HAVE seen that by the doctrine of this Church the Bishops are possessed of the power of governing, and that they derive this power as well as their power of administering the Sacraments and of preaching and teaching, from their consecration by Bishops in true Apostolic Succession. When all the Bishops of the country meet together in synod,

they are, so far as their inherent powers are concerned, the only and absolute governing body for the Church in the whole land.

But while this is so theoretically, it is not practically the case in any part of the world, and probably never was so since the conversion of the Roman Empire. With this historical question we are not now concerned. It will be sufficient to note that it is not the case in the Eastern Churches where the entire body of the Bishops of any country are limited in their powers by the enactments, not only of the General Councils, but also by many laws of the Empire. No more is it the case in the Churches of the Roman Obedience, in which the Bishops of any national Church are limited not only by the book of the Canon Law and by Papal decrees, but also by divers contracts between the Church and State, as for example in France by the Concordat. And last, the powers of the Bishops of the Church of England are tied up and limited, not only by an obedience to the Canon Law (which is often more theoretical than real), but also by the encroachments of the State, which prevents the Bishops from taking any legislative action without consent of the Crown, and which renders any action thus taken ineffective unless approved by Parliament; and besides all this the Lower House of Convocation has grown into such power that the action of the Bishops is dependent for its force upon the approval of the proctors of the clergy.

After this brief review of the condition of the powers of the Catholic episcopate in other countries, we may come to consider those of our own Bishops; and when we compare the state of things here with that in England, we find that the advantage is wholly in our favor. There the limitations are three in number; here there is but one; and so far as principle is concerned, the consent of the clergy is no more needed to the valid exercise of government by the Bishops, than that of a mixed body of clergy and laity, in each case the body only deriving its power from the fact that it has been granted or at least tolerated by the Bishops themselves.

Among us then, the House of Bishops can execute as perfectly and probably more perfectly its God-given powers of government, than in any other portion of the Church of God to-day. While it is not so in form, it is true in fact, that the Bishops govern the Church, but only legislate with the advice and consent of a mixed body representing the clergy and laity of all the Dioceses. This is evidently a true form of Episcopal government. We pass now to consider an absurdity.

By Title II., Canon 9, of the Digest, it is provided that a Bishop may be tried for "4. Violation of the Constitution or Canons of the Diocese to which he belongs." We need not stop here to consider the impropriety of the expression, "to which he belongs," but remark the stupendous and mortifying fact, that so far as the Constitution of the Church at large is concerned, there is no provision that these Diocesan Constitutions and Canons must ever have had episcopal sanction. In other words, so far as the fundamental law of the Church is concerned, it is perfectly possible for the clergy and laity of a Diocese to enact a new Constitution, or amend an old one, to enact Canons and Diocesan Statutes, not only without the consent of the Bishop, but in his absence, or in contrariety to his expressed will; and then subsequently, if he pays no attention to them, to present him for trial under this section of the Canon for the trial of a Bishop. It is perfectly possible that any priest of the Diocese who voted against a Canon, and in so voting acted in accordance with the will of the Bishop, who, by divine gift, is the sole ruler of the Diocese, may be tried and condemned by a court of that Diocese, and the Bishop would be compelled by the terms of the diocesan Canon for the trial of a clergyman, to which he and his predecessors have given their consent, to admonish, suspend, or depose the man.

It will be said that in many Dioceses the rights of the Bishops are protected by Canon, in some by the Constitution. This is well so far as it goes, but it does not go nearly far enough. These rights should be protected by the Constitution of the Church at large, and the various Dioceses should be directed to amend their Constitutions and Canons agreeably.

We do not propose here suggesting even a form which this amendment should take, but we are very clear that its purport

should be that no legislation shall be made for the government of any Diocese without the consent of the Bishop thereof, and that when the see is vacant, no alteration shall be made in the Constitutions or Canons of any Diocese. Until such a clause is introduced into the "fundamental law of the Church," the form of government cannot, strictly speaking, be described as Episcopal.

We are dwelling the more explicitly on this point of the sole right of government residing in the episcopate, that when we treat of the limitation of the powers of Bishops in the matter of rites and ceremonies and in the matter of the interpretation of existing law, we may not be supposed to be inclined to take from the powers of the episcopate or to deny, what is, we believe, a root doctrine of the Church to which we belong, that the ruling of the Church of Christ has been committed by Him to the Apostles and to their successors forever, and to none other. But we only remark here that to set forth a new liturgical rule for a matter in a Diocese is one thing, to interpret an already existing rule, is quite a different thing. To make a new statute for a matter hitherto unprovided for is one thing, to interpret an already existing law is another; and while a Bishop may well claim to have the power to set forth liturgical orders and diocesan statutes which shall command the obedience of his clergy and people, he has no power without due process of the Canon law, to enforce his personal interpretation of laws upon his clergy and people when he as well as they is bound to obey the same laws.

In the old Dioceses of this country almost without exception, in the annual convention the Bishop is President *ex officio*, but if he is absent it is not his vicar general (or whatever may be the name given in the particular Diocese to the officer so named in the Church of England) who presides, but the President of the Convention is chosen by the members of the house, and therefore represents them and not the absent episcopal authority. When the roll is called for a vote, or when the ballot box is carried around, the first name called is that of the Bishop of the Diocese, the first person to whom the box is handed to deposit his vote is the Bishop of the Diocese; he votes not as a Bishop, but as one of the clergymen of the Diocese, he has but one vote, and only differs from the other clergy in the disadvantage that he cannot address the house without asking some one of its members to take the chair.

The whole arrangement is presbyterian to the core, and utterly subversive of the very root principles of an Episcopal Church. To allow such a system to go on, perhaps for another century, would be self-stultification; and when we are revising in so wholesale a fashion our Constitution, it seems most extraordinary that no amendment to correct this, its most serious blot, has been carried or even proposed.

We think there is good reason to feel considerable confidence that the more mature judgment of the Church has seen reason to delay for three years longer the final ratification of the new Constitution, and we greatly hope that at San Francisco a proposition will be made and adopted to cover this point, which may come up for final action in 1904.

Next week we shall have some further thoughts to submit on the same subject.

RESPONSIBILITY AS PASTORS.

DO the clergy realize what is their individual responsibility for the pastoral care of the flocks committed to them? At their ordination they listened to those weighty words pronounced by their Bishop: "And if it shall happen that the same Church, or any member thereof, do take any hurt or hindrance by reason of your negligence, ye know the greatness of the fault, and also the horrible punishment that will ensue."

Now either the Holy Communion and other services are spiritual aids to the soul, or they are not. If they are not, why should such services be maintained at all? Why should not the churches be closed and the clergy forced into secular life?

But if they are, what excuse can be offered for minimizing the opportunities for such spiritual aids?

"I live," writes a correspondent, "in a parish"—the only one, we happen to know, in a city of more than 15,000 inhabitants—"that has no altar or cross. Saints' days are never observed, but socials and suppers are held during Lent; a celebration once a month, and on the other Sundays not even the epistle and gospel."

There are three considerations which apply to a priest against whose ministry such things can be said.

The first is, that by accepting a call to a parish and draw-

ing his salary, a priest is bound to render a *quid pro quo*. It is his legal duty to provide for the spiritual necessities of the parish, as truly as it is the duty of his janitor to perform the services for which the latter is employed and paid.

The second consideration is that a priest is bound by his Ordination vows to fulfil the requirements of the Book of Common Prayer. Altogether aside from the *implied* requirements, or at least ideals of the Prayer Book—two daily services, Litany thrice a week, celebrations at least weekly—such a priest directly violates the following explicit directions: "A Table of Feasts to be observed in this Church throughout the Year" (p. xxiv.), naming all the saints' days; "Then the Minister shall declare unto the people what Holy-days, or Fasting-days are in the week following to be observed" (p. 225); "Other days of Fasting, on which the Church requires such a measure of abstinence," etc. (p. xxiv.), enumerating "the forty days of Lent"; "Upon the Sundays and other Holy-days (though there be no Sermon or Communion), shall be said all that is appointed at the Communion, unto the end of the Gospel, concluding with the Blessing" (p. 240).

The third and highest consideration is the duty of a pastor to his flock, and the terrible warning which we have already quoted from the Ordination service, as to the sin of neglecting that duty, and the penalty if any of his flock are spiritually injured by his act or neglect. What must be the verdict of One who loved to call Himself the Good Shepherd, on those whose ministry is so largely a ministry of neglect? Do not such clergy ever hear ringing in their ears the voice of One who made them pastors for Him: "Whosoever shall offend one of these little ones that believe in Me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea" (St. Mark ix. 42)?

The first of these considerations indicates the clear possibility of interposition of the secular courts on proper complaint, to compel the contract for services implied in a rectorship to be fulfilled. The second shows beyond doubt that such a priest might easily be canonically disciplined for the offenses there enumerated; but though no civil court be asked to interfere, and though discipline be lax in the Church below, so that a priest may escape, the warning in the third consideration is one which must be faced and which can in no case be evaded.

THE APPROACHING GENERAL CONVENTION.

IF there were any doubt as to the readiness and ability of San Francisco and the Pacific coast to entertain General Convention, it would be fully set aside by the letter of Dr. Hutchins, Secretary of the House of Deputies, published in this issue. For our part we had heard no such doubt expressed; but on the coast itself there have been rumors that such doubts had been current in the East. The long experience of Dr. Hutchins in the practical work of General Conventions makes him especially useful as a practical adviser in details and arrangements, and no doubt his practised eye was able to see little requirements and conveniences which might have escaped the notice of the most active host.

For those who have never had experience in the entertainment of such a convention can have little appreciation of the labor necessary in order to insure the best results of the gathering. Aside from the House of Bishops, which numbers nearly a hundred members but for which no arrangement for visitors is made, the House sitting with closed doors; there are two distinct bodies for which convenient arrangement must be made under one cover. One body is the members of the House of Deputies themselves; the other is the interested spectators. The importance of the latter is almost equal to that of the former. The especial value of holding sessions of General Convention in different cities instead of invariably in one common centre, is found in the influence of the Convention on the city in which it sits. In order that San Francisco may itself receive the benefit of the Convention, the arrangements must be such that a great number of spectators may be accommodated in reasonable comfort and so located that they may both see and hear to advantage. Moreover a large number of visiting Churchmen from all over the land are certain to be in attendance, and there must be sufficient provision for these. Their own impressions of the city itself are likely to be largely formed by the arrangements made for their comfort in the Convention hall. The press must have convenient facilities, for the rights of the many thousands of Churchmen who cannot personally be present, depend on the arrangements made for the convenient and speedy dissemination of the news. Ventilation is probably a larger

factor in good legislation than the speeches themselves; and the effect of bad air upon a general debate is altogether too close and intimate to be overlooked. A rule of order compelling deputies to march in order around the block, might have greater effect in the solution of parliamentary questions of order than an hour's wrangle over the interpretation of the excellent manuals of Roberts or Reed; and unfortunately, many an hour of precious time in General Convention has been consumed by such discussions. Let the local committee give strict injunctions that every window be thrown open, immediately on the beginning of a parliamentary wrangle during a session!

San Francisco may easily reap untold benefit from the Convention, if her local arrangements are such that both deputies and audience may easily see, hear, breathe, and move; and we have not the slightest doubt that such necessities will be taken into account.

As for the visitors, the mere trip across the country, with the glimpse involved of the enormous stretch of territory contained in the several Middle and Western Dioceses and Missionary Districts, will be bound to have an educative effect upon those who come from the more compact settlements of the East. It is a happy opportunity that will bring the representatives of the Church across the broad stretch of the continent. We understand that arrangements have been made by the Rio Grande Western Railway, acting in conjunction with Bishop Leonard, to permit a stopover of 24 hours at Salt Lake City on the excursion tickets without additional charge. Bishop Leonard is rightly anxious that Churchmen should take advantage of this arrangement either going to or coming from San Francisco, and the somewhat unique character of that city and its special form of Church work, and also the convenience of a short rest in so long a journey, make this an opportunity of which many will desire to avail themselves. It will be necessary of course in order to make the stop, to see that tickets are purchased by the route which makes the offer, the particulars of which no doubt will be given later.

THE appointment of the Suffragan Bishop of Stepney, whose work is in the East End of London, to the important see of London itself, natural enough as it would seem to Americans, must have brought much surprise to English Churchmen, among whom the see is generally filled by translation from one of the Dioceses, and to which, we think, it is altogether without precedent to promote a Suffragan Bishop. Yet the choice is probably a very excellent one. The Bishop, Dr. Arthur F. Winnington Ingram, is one who has been an ardent worker among the poor and outcast in the slums of London. He was a scholar of Keble College, Oxford, and from 1888 to 1897 was head of the settlement of Oxford House, Bethnal Green. In the latter year he was consecrated Bishop of Stepney. He is the author of several devotional books and works on social subjects. His promotion to the see of London is an indication of the impression he has made upon the public mind, and appears to be one for which Churchmen should be thankful.

ANSWERS TO CORRESPONDENTS.

J. S.—(1.) The "sin against the Holy Ghost" appears to be a total denial or rejection of righteousness in life. The phrase is not easy of interpretation. See any of the standard commentaries—especially Sadler's *St. Matthew*.

(2.) The origin of the popular contempt for Nazareth at the time of our Lord, which gave rise to the question, "Can any good thing come out of Nazareth?" is unknown. The town is not mentioned in the earlier scriptures nor in Josephus.

T. E. D.—There is such a canon, passed as a result of a panic in 1874, but it has never been enforced and is everywhere a dead letter.

Those who are fond of speaking of the Episcopal Church services as being "all forms," or "like the Catholics," should read carefully the following words from Professor Austin Phelps, a Congregationalist:

"The Liturgy of the Episcopal Church has become very precious to me. The depth of its meaning it seems to me nobody can fathom who has not experienced some great sorrow. We have lost much in parting with the prayers of Old Mother Church; and what have we gained in their place? I do not feel in extemporaneous prayer the deep undertone of devotion that rings out from the old collects of the Church like the sounds of ancient bells. I longed for and prayed for, and, worst of all, waited for, some sublime and revolutionary change of heart; and when that was, as a fact of a child's experience, I have not the remotest idea. If I had been trained in the Episcopal Church I should at the time have been confirmed and entered upon a consciously religious life, and grown up into Christian living of the Episcopal type."—*Church Life* (Ohio).

Literary

With Christ at Sea. A Personal Record of Religious Experiences on Board Ship for Fifteen Years. By Frank T. Bullen, Author of "The Cruise of the Cachalot," "Idylls of the Sea," etc. New York: Frederick A. Stokes Company. Price, \$1.50.

This story of the author's experiences, from cabin-boy to mate, might more fitly be called "Without Christ at Sea." It gives a lurid picture of the privations and hardships of the English merchant marine service, at some date unknown—for the author fails to inform us on this essential point. It is not to be compared, therefore, with Dana's *Two Years Before the Mast*, the date of which experiences is known. Doubtless the picture is true of the service at the time, but when was it? That it is a faithful picture of the service to-day we very much doubt. The author's religious experiences, feelings, and observations make up the bulk of the book and are on all the ultra Evangelical order. He says of his story in London: "I also went to several churches, including the Abbey and St. Paul's for the service, but did not enjoy it at all except the singing." There is, however, less "cant" in the book than in some others of like nature that have been printed in the past. It is a mistake, however, to suppose that sailors are as a rule more profligate than others of the same class ashore. Sailors are made out of landmen and you will find the same types everywhere.

A. L. ROYCE,
Chaplain U. S. N.

Ecumenical Missionary Conference, New York, 1900. Report of the Ecumenical Conference on Foreign Missions held in Carnegie Hall and neighboring churches, April 21-May 1. 2 vols. New York: The American Tract Society.

Whatever varying opinions exist as to the propriety of official participation in such gatherings as that recorded in these volumes, there can be but one opinion as to the value of this exhaustive report. It brings to the reader that important factor in missionary work—enlightenment. These volumes, no doubt, contain the average proportion of mere wind; but they are also crammed with facts which every one interested in missions needs to know. They put one in touch with the whole mission field—with methods which have been found helpful, with problems which await solution. We get the wisdom of the deep student, the testimony of the expert, the enthusiasm of the man at the front. We get perhaps more than anything else, as we read now, coldly away from the enthusiasm of meetings, an overwhelming sense of the wickedness of division, and the need of unity. Nothing but a united Christendom can hope to solve the tremendous problem of the evangelization of the world. One of the most valuable features of the work is the very full bibliography of missions which is offered.

The Example of the Passion. Being addresses given in St. Paul's Cathedral during Holy Week, 1897. By B. W. Randolph, M.A. London and New York: Longmans, Green & Co. Price, 80 cts.

The Miracles of Jesus; As Marks of the Way of Life. By the Rev. Cosmo Gordon, M.A., Fellow of All Souls' College, Oxford. New York: E. P. Dutton & Co. Price, \$1.50.

We have here in the first place a series of brief addresses for the various days in Holy Week, except Saturday; and for Good Friday, one upon each of the Seven Words from the Cross. They are dedicated to Canon Newbolt of St. Paul's as a recognition of eleven years of friendship. Being both simple and brief, we doubt not but that they will prove useful to a fair number of the clergy.

The second volume is made up of articles originally appearing as Sunday Readings in the *Good Words* magazine. Twelve of our Saviour's Miracles are treated altogether, with an introductory and concluding chapter in addition. "The purpose of this book," we are told, "is neither critical nor apologetic. It assumes the substantial accuracy of the Gospel narratives. It does not attempt to deal with the philosophy or the evidences of the Miracles. It deals with them simply as one of Christ's methods of teaching the principles of a true life."

The Reformation. By Williston Walker. Ten Epochs of Church History. Vol. IX. New York: Charles Scribner's Sons. Price, \$2.00.

This volume of the series deals only with the Reformation movement on the Continent, but includes, as many considerations of the same period do not, an account of the Counter-

Reformation which is absolutely necessary to a full estimate of the historical epoch.

The discussion of the subject is from the standpoint of Protestantism, and therefore accords a value to the work of the leaders in the Continental movement which ignores largely the fact that one inevitable result of their principles was the sad state of division in Christendom, which has the tendency to go on endlessly in continual sub-division. There are signs that the writer, in the cautious way with which he approaches certain phases of the subject, does not feel that the traditional manner of estimating the period which is current with those of his theological views, is the final and historically correct one. In fact there is a certain tentativeness about his conclusions which is hopeful for the future consideration of the Continental Reformation, when candid historians shall give it an unbiased study.

The Pilgrim's Path. Completed by Rev. Frederic E. Mortimer, Rector of St. Mark's Church, Jersey City, and Examining Chaplain to the Bishop of Newark.

Perhaps when we commend this little work to our readers, which so admirably describes itself as "a work of prayer for busy people," we need only mention the fact that the twenty-third thousand has passed through the press! No better proof can possibly be asked for than that it has commended itself very largely to the children of the Church, and we have every reason to believe that it has reached and supplied most admirably the needs of the very class for which it was prepared—"busy people"—people who wish to serve God, and to serve Him well, but also, through the arrangements of God Himself in their case, have but little time in which to do so.

In reviewing this new edition, which in many ways is more likely to be generally useful than the former editions, we wish especially to draw attention to the illustrations which are in their way unsurpassed in design and execution. We notice a few trifling ritual inaccuracies of the draughtsman, but these are of no possible moment so far as the usefulness of the book goes; and we have no hesitation in saying that we know of no book of the size equally well illustrated.

Before closing we wish to commend the studiously loyal tone of the volume. Nothing is here but what the Church plainly teaches; and while no doubt there are edifying forms of prayer and devotion not found in its pages, these, we feel sure, have been deliberately omitted so that the volume should represent only the clean and explicit teaching of the Anglican Church and thus be useful to all those who are trying to live up to that standard.

THE MISSION OF THE PASSION FLOWER.

ALL in a beauteous garden fair
Of flowers of every hue,
And birds, each singing wondrously
A strain divine and true,
There walked a Kingly Personage
Of grave and God-like mien;
And as He went His way along,
He passed a flower unseen.
He touched the other little flowers
And gave to each a name;
Then to His feet this timid one,
Blown by a zephyr, came.
"And what shall be my name, O King?"
With gentle look, He said:
"Thou shalt be called the Passion-flower,
And touch the Master's head!"
All in a garden wild and sad,
Where olives do abound,
A wondrous sight doth meet the gaze—
The Master there is found.
Lo! there He kneels in agony,
And falling from His brow
Great drops of blood make wet the earth—
His friends are sleeping now.
But oh, all nature is awake;
For from His blessed feet
Spring flowers of pure and dazzling white,
A sight so fair and sweet.
And look! one little purple flower
Its petals stretches out,
And cools the Saviour's sorrowing head,
And scents the air about.
It is the little Passion-flower;
Its mission now fulfilled—
Its petals withered all away—
Its heart forever stilled.

M. M. BURNHAM,

A MODEL BISHOP.

BY ST. ALBANS.

BOOKS come from the press in such overwhelming quantity, that, in the futile endeavor to keep "up to date" a man is sure to overlook many published a generation or more ago, which are well worth reading now. I have just discovered such a book. Doubtless it is known to most students of ecclesiastical biography; but since I never saw it until my last London parcel came from "B. F. S.," I may reasonably suppose that there are others as ignorant, who will be the better for an introduction to *The Life of Nicolas Pavillon, Bishop of Alet*, published in London, 1869.

There is a peculiar charm about the Gallican Church at its best; and Anglicans have gladly recognized a kinship with its noble sons, closer than with any others of the Latin obedience. So the character of Pavillon seems familiar; and the parallel naturally suggested is that other saint of the same seventeenth century, Thomas Ken, Bishop of Bath and Wells. We are tempted to boast of our progress over our predecessors of two centuries ago; but to contemplate the standard of excellence such holy men as these attained may moderate our self-satisfaction. For while our Bishops are learned and devout, marvelous administrators and eloquent preachers, they can still learn something of how to attain perfection from apostolic men like Mgr. d'Alet.

Born of a rich and cultivated family, Nicolas Pavillon took minor orders early, and enjoyed the inestimable advantage of being trained in Theology and practical mission work by St. Vincent de Paul. Ordained priest at 30, he declined preferment, and served God in comparative obscurity for ten years. Then Cardinal Richelieu, then all-powerful with the King, heard of his worth and offered him the Bishopric of Alet, in Languedoc. It was not a rich see; a tiny village of 600 souls gave its name to the Diocese, and the people were poor, unlearned, and neglected. On the frontier of Spain, spurs of the Pyrenees cut up much of the region into narrow valleys, reached only through hazardous mountain passes. There were no large cities; travel was exceptionally difficult; and a century of frightful episcopal wickedness and neglect had reduced clergy and laity alike to a state of spiritual destitution inconceivable even to us who know what the Georgian days were in England. For instance, Mgr. Pavillon's immediate predecessor had given the best benefices in his Diocese to two illegitimate sons of his own; and our Bishop found, among many such cases, a canon of the Chapter of St. Paul living undisturbed in open adultery. The 38 years of his episcopate wrought so great changes for the better that a review of his methods makes profitable reading.

Once convinced of his duty to accept the episcopal office, he permitted nothing to lessen the absolute devotion he owed to the Church of Alet. He refused every summons to Paris, even to defend himself from slanders; it was with reluctance that he ever left the confines of his Diocese. When the King, impressed with his piety, proposed to present him to the rich see of Auxerre, while as yet he was only Bishop-designate of Alet, he declined, believing that the poorer Diocese had the prior claim.

He never shrank from any demands made by his duty. "A Bishop should be the sun of his Diocese, diffusing warmth and light throughout every part of it," he was wont to say. He knew nothing of those hurried and perfunctory calls which too many of our Bishops have been forced to substitute for Visitations. To come at noon, lunch with some well-to-do family, confirm a class with a ten-minute exhortation, and go away by half-past three for another year, was not his method, since he felt the need of knowing, not the clergy only, but the laity of his Diocese, rich and poor alike.

At first he went over all the field, examining conditions and making himself acquainted with its needs. Then he appointed solemn Visitations of every parish, at which, attended by dignitaries, he spent several days among the people. His chaplain had gone on in advance, and was ready to report the state of the community. The Bishop himself ministered the Sacraments, preached, and enforced public discipline after the manner of the primitive Church. His attendant clergy entered every house in the parish, enquiring whether people were faithful in Church attendance and in family prayers, and whether the children were being duly trained. On the last day, the chaplain made a public report to the Bishop as to these domiciliary visits and their results, whereupon the Bishop inflicted public penance upon those whose lives gave scandal. The reconciliation of enemies was also made publicly.

As the good results of these apostolic ministrations appeared, the Bishop came oftener but less ceremoniously. His first care was always to visit the house-bound and the poor; and he was usually his own almoner, at whatever inconvenience. To bear the Viaticum to the dying in the hamlets that perched on the mountain sides or hid in remote and almost inaccessible ravines was a privilege in which he delighted; and when self-indulgent and indolent priests saw the unwearied courage of their Father in God, they were moved to emulation. But he, who was a father to the needy and a tender physician to the repentant, knew how to be a just judge of the hardened and defiantly impenitent; and baron and peasant and scandalous clerk felt the weight of ecclesiastical censures inflicted fearlessly and impartially.

So far did he carry his sense of duty to all the Christian folk of Alet, that he knew, it is recorded, every family in his Diocese, and was able on personal acquaintance to make provision for all the worthy poor. He found dowries for portionless girls, bound out boys to useful trades, and by wise and systematic alms-giving absolutely did away with beggars. (One regrets to learn that he found it necessary to include the Capuchins and other mendicant orders in that abolition; but his sanctified common sense had reasons as cogent now as then.) All this meant much money; but he lived with the greatest simplicity, traveling habitually on foot and with one servant, so that his revenues could bear the drain. When he inherited 40,000 crowns from his father's estate, he used it altogether for his poor, as his natural heirs in holy religion.

To amend the shameful ignorance of his clergy, he instituted fortnightly conferences, at which the priests of the six rural deaneries were taught all that pertained to their life and work. Attendance was made obligatory. He directed that courses of sermons should be prepared, covering, week by week, the field traversed by the discussions of the preceding conferences; so that "the Sacrament of Preaching," as St. Austin calls it, was used to greater profit than hitherto. Twice a year the Bishop was present in each deanery, and had a personal interview with every priest, eagerly receiving their confidences, sharing their sorrow, and giving them comfort and counsel.

The annual synod was a great event. Some days before, the deans met at the palace to confer as to the religious state of the Diocese, and to plan the work of the synod, so that the *agenda* might be ready at its opening. The clergy were lodged with the townspeople, who offered hospitality gladly, the Bishop counting it unseemly for his priests to stay at taverns under such circumstances. There was no mere routine, no hasty rushing through perfunctory details that an end might be made as soon as possible. The synod of Alet was a real Council, whence the clergy took instruction, comfort, and inspiration. In the course of its three or four days all the priests dined at the palace; and his ungrudging hospitality is shown in that whenever any of his clergy had to visit Alet they were always expected to be his guests. When any were ill, he brought them to the palace, turning it into a hospital for them, provided for their services, and himself tended their convalescence.

Mgr. Pavillon relied largely upon well-organized Missions as powerful factors for rousing the careless and recovering the fallen. Each deanery in turn was visited by the Bishop, with a band of forty missionaries, some from Paris, others specially gifted clergy of the Diocese, for whom clerical supplies were provided. The headquarters of this company was the chief town of the deanery; and for two or three weeks the Mission proceeded in every outlying hamlet, two daily services with instructions being given in each church, besides solemn religious visits to every household. The Bishop made good use of lay assistance at such times; and it is recorded that he was far more anxious to distribute Christian literature than to scatter medals, rosaries, or indulgences, for which he seems to have had little liking.

There is no time to tell of the good Bishop's connection with Port Royal and the Jansenist controversy. One must mention, however, his warm approval of a book intended to check the extravagance of the cultus of the Blessed Virgin, "Salutary Counsels from the Holy Virgin to Her Indiscreet Devotees." Reading his wise words, we are impressed with the fearful loss all European Christendom suffered when Gallicanism was overthrown and the morbid and unwholesome novelties of Ultramontaniam triumphed.

There was never a prelate to whom the Psalmist's words could better be applied, "*Zelus domus Tuee comedit me.*" It is touching to see the gallant old man, at the very end of his life, refusing to withdraw his manual of Christian Doctrine called

The Ritual of the Bishop of Alet, even under the pressure of a brief from Clement IX. This work taught truths displeasing to the Jesuits, who controlled the Pope and who secured from him an order utterly anathematizing it and directing that it be burnt by the common hangman of Avignon. To-day, alas! in France, such a papal brief would meet servile obedience, at whatever cost to intellect or conscience. But Mgr. d'Alet called it "an atrocious injury to the Church, a wound to the episcopal Order, reducing it to the most shameful servitude and throwing it into the most abject abasement"; and he found twenty-nine other French Bishops to sign a pastoral letter re-asserting the doctrine of the "Ritual," and rejecting the Pope's verdict. Who can doubt that such a Bishop is nearer to us than to his degenerate successors of the Vatican schism, vicars of an Italian Bishop, creatures of ten years' tenure, who must have their commission renewed *ad limina*?

With equal courage he flatly refused to admit the *Regale*. This was a privilege in virtue of which the King demanded the revenues of vacant sees, and the presentation to certain benefices. Languedoc had always been exempt from this burden; but in 1673 the King decreed that it should extend throughout all France. It needed a man of men to resist Louis XIV. The other Bishops yielded at once; so that a State Councillor said, "It is a pity to witness the meanness and timidity of the Bishops. They consider only their own private interests and quite disregard those of the Church." But Mgr. d'Alet was like rock; he threatened with excommunication and interdict those clerics who claimed appointments under the obnoxious law; he protested to the King that he would not yield; and defied his Metropolitan, the Archbishop of Narbonne, a time-serving politician who might to-day be called a statesman. It was in the very height of this unequal combat, wherein none of his brethren, though they sympathized with him, dared come to his aid in their own cause, that this model Bishop fell asleep, in 1677. God send His Church more such faithful and true pastors as this Saint of Alet, on whom may light perpetual shine!

THINGS WHICH ARE UNDER-ESTIMATED.

BY THE REV. CYRUS MENDENHALL.

SOME individuals who beyond a doubt are good, and in other matters intelligent, seem to think in things pertaining to religion, "common sense" is to be laid aside. This mistake has led men to fanaticism, and presents some parts of the Christian system in a false light. The principles taught by Jesus are in harmony with reason. There is nothing in true religion, though there may be in human theology, to cause us to think in a disparaging way of God's works, and the blessings He confers. Of course we grant that mundane things are not as great as spirit-concerns. Man is not as great as his Maker. Life may not be as valuable as some principle of truth, wealth not as desirable as many things God can give us, nor is reason so wise as He who is the fountain of knowledge.

But notwithstanding this, these things, and much more that is enjoyable and useful to us, are good and should be gratefully received. Sometimes men overestimate themselves, place too high a premium upon wealth, and greatly exaggerate temporal things, while that which pertains to godliness is utterly ignored.

On the other hand, some place man lower than God does, almost pronounce the good things of life a curse, hate life, and ruthlessly trample reason under foot.

Man, by some writers and speakers, is spoken of as though he was a total failure, a sort of stupendous blunder. Every passion, taste, or desire, is to them an evidence of depravity. Their vocabulary is full of expressions to show his vileness, and is rich with language to portray his insignificance. But really is this not a false estimate of a being whom God pronounced good? We grant that sin deforms, destroys, and degrades, but is not a man a man for all that?

To me he is not a mean, despicable, worthless, gross creature, but a wonderful, valuable being, capable of culture, refinement, and holiness. Physically he is fearfully and wonderfully made. What is there more noble than a well-built, perfectly formed human being?

Then look at his powers of mind. What latent forces are found in the alembic of the brain! See what difficulties he overcomes, what inventions he has wrought, what edifices he has constructed, what researches he has made.

Look around you in city or country, at home or abroad, and all things declare him to be no ordinary creature.

While we would not unduly exalt man, is it right to rush to an opposite extreme, and belittle that which is made in the Deity's own image? So important are we that God sent His Son to save us. Every provision is made for our benefit spiritually and temporally. Then we are of some account after all. Man is worth saving. The man of God is the greatest work ever produced. Greater is he than other animals, for they are subject to him; greater than our planet, for it was made for him. So then let us not speak sneeringly of so great a being as a man. While we are cautioned "not to think more highly of ourselves than we ought to think," so too we are bidden to "think soberly." Sober thought does not put the human family below the worm, nor does it deem man hopelessly depraved. On the other hand it sees not a "poor, lisping, stammering tongue" but organs complete and wonderful, and realizes that through Christ the most degraded may be made white and clean, and become the sons of God.

We would think it wrong to criticize a flower, a rock, a landscape, and find naught but defects. Who would gaze upon the beauties of nature only to find fault and to mark supposed errors? Is it any better to dishonor man by comparisons with that which is inferior? We would not villify inanimate nature. Are we consistent when we undervalue the highest form of living, earthly creatures?

Life is another "item" which is sometimes spoken of as though it were a burden. But we love it. So do all animated beings from the least to the greatest. God has promised to perpetuate it eternally for those "who seek immortality and eternal life." "He who hath the Son hath life." Then should we not thank God that we are alive, and not ever talk and sigh for release? Life is a great boon, use it, appreciate it, and make it tell for futurity. Death is an enemy, the last enemy that shall be destroyed. Through sin it was introduced, and by the great chief of sinners may in a measure be governed. Says the Word, ". . . him that hath the power of death, that is, the devil." Hezekiah prayed for more life, and God heard him. "Length of days" is held forth as a blessing. So then let us not lightly estimate nor slightly speak of life.

Wealth is valuable. Most men grant this, yet many utter rash things about it—that is to say about the other man's wealth. It is not the chief good, but yet it is good. Solomon often compared good things to riches; if not good why draw such comparisons?

There are some things of more value than gold—a good name, health, and contentment. But need we despise that which can be made potent for good? Riches are not necessarily a curse, nor their possessor a criminal. Such theories may suit socialists or communists, but are not Christian.

Reason is sometimes treated as a rascal of the most dangerous type. And yet we owe our salvation to it. By reason faith comes. Christ is revealed to us by this attribute. How do we know whether the Bible is true or false, whether Christianity is a fable or a fact, but by reason? The religion of Jesus Christ is rational. Our service is demanded because it is reasonable (Rom. xii. 1). Thank God for reason, rightly estimate it, and pray for its development under sanctifying influences.

As we began, now we conclude; reason is God-given and must be employed in meditating on religious themes.

Truth will not suffer by investigation; hence she courts it. Be reasonable in our estimation of the blessings God confers, and in beholding His works.

True humility does not militate against a proper conception and valuation of men, life, and riches, or any of the various entities or attributes before us.

"O that men would praise the Lord for His goodness, and for His wonderful works to the children of men!"

IT IS ONE of the hardest lessons to learn, that sectarianism is absolutely forbidden by the wide catholicity of the Church. The Sect always cuts men to a pattern. The Church plants their feet on a broad foundation in "a goodly heritage," "a large room," and bids them grow strong by whatsoever means God has given or good men have devised. The partisan within the Church out-Herods Herod in Sectarianism, and does not rightly belong in the Church at all. He is most unhappy if anyone disagrees, things never go to suit him (and they are never intended to), and presently, like a silly, wilful boy who will not play because something displeases, he withdraws his interest, his money, his coöperation, and mayhap his prayers.

We have seen quite a number of these spoiled children in our time, both in parishes and Dioceses, and they are a sorry sight, utterly misunderstanding the glory and privilege and responsibility of belonging to a CHURCH, and each one seemingly as infallible and self-centred as the Pope himself.—*The Church News* (Pittsburgh).

The Scarlet Thread

By A. M. Barnes

CHAPTER V.

THE ATTACK.

SO completely had Louie lost her nerve at the thought of the meeting with Menendez, or with one of his agents, that for the first half of the way she had almost to be carried. But after some moments the thought of her father, his pride in his family name, the boast that he had so often made that never had a La Pierre shown fear, especially before an enemy, began to have its effect upon her. It sent a new thrill through her veins. It gave a quickening pulse of strength to her heart. Her head went up, her feet took firm grasp upon the earth. She made signs to the Indians that she could walk now.

Following these thoughts, these remembrances, came others that gave her even greater courage. Where was her trust in One who had said, "I will never leave nor forsake thee"? Shame upon her that she had forgotten it! Could she ask His aid now, after this disloyalty of forgetfulness? Yes, she could, she would. She would sue humbly for pardon. He would surely grant it. He would at least give her courage to endure what came.

The woods were dark, but the Indians knew the way through them. Suddenly a circle of lights burst upon their view, and Louie felt that the camp of the Spaniards was at hand.

It was only a temporary halting place. There had been little effort at throwing up fortifications. Some of the tents were merely of brush heaped across a support of poles. In the center of the camp was a large cloth tent with an opening along one side. This was doubtless because the curtains were raised. It was unmistakably the headquarters of the commander, for soldiers stood on guard before it and a flag waved from its top.

Despite her efforts at control, Louie's heart began to beat loudly at the thought that soon she would stand face to face with the butcher Menendez, the fiend—he was surely no man—whose brutal order had put scores of women and children to death, among them her own mother.

Two flaming torches with their points stuck in the ground, a few feet in front of the tent, one on either side, lighted the way to it. Within were seen the dim rays of candles made from the berries of the wax myrtle.

The commander was within. He had thrown aside his heavy armor, but the uniform he retained gave evidence of his rank, that of a captain of Spain. He was seated at a small table on which were an ink-horn and sheets of paper, and was busily writing. The moment he raised his head, attracted by the noise of their entrance, Louie saw, and with a feeling of intense relief, that it was not Menendez. But this feeling lasted only for a few moments, for a second look into his face showed it to be a hard and sinister one. He was doubtless as cruel as Menendez. His features were heavy, his temples almost square; so, too, were the grim jaws above which were thinly curved lips, with the scrupulously pointed beard falling beneath. His eyes were as deep as the darkness without; his hair, too, of a raven blackness.

The soldier who notified him of their presence saluted him as Captain de Ayllon. This, then, was the son of that Velásquez de Ayllon, successor of Juan Ponce de Leon, who, making the shores of Carolina some fifty years before, had discovered a river to which, in a fit of pious ecstacy, he had given the name of the Jordan. But the natives have persisted in calling it to this day Combahee.

"Sir," continued the soldier addressing him, "this is the young woman for whom our commander did send his Indian allies, and whom we were to commit to thee, did she arrive during his temporary absence?"

The captain threw his head still further upward. His lips spoke but one sentence:

"Stand forth, girl!"

Unaccustomed to be thus commanded, the hot blood rushed to Louie's face, her heart swelled with indignation. She refused to obey.

"Dost hear me?"

Anger was now added to the tones.

Seeing that she still refused, the soldier, kinder for all his roughness than many of his fellows, and having no mind to witness the result of an outbreak of temper on the part of the captain, caught hold of her and pushed her nearer.

The sight of that young face, so fair to look upon despite the wanness with which suffering had clothed it, did not move de Ayllon in the least.

"So," he said mockingly, "this is the offspring of that Renot La Pierre, a fugitive from La Caroline, an outcast of the wilderness, who dares to set himself up as governor over a part of that territory that belongs alone to the King of Spain? Bah! what bold mockery is this? Did not the idiot know that he would soon be run to earth? Had the fox lost all his cunning that he made his burrow so shallow? But if my commander has planned aright, and I think he has, we shall soon have the fox where he will be deprived of even his insecure hiding place. Why dost thou not speak, girl?" he broke off abruptly. "Is he not thy father?"

There was a dangerous lowering of the brows as he thus pushed her for an answer.

Her throat had a proud curve as she threw her head upward, her eyes meeting his unflinchingly.

"Sir, what need for me to speak, when thou dost know that I am the daughter of Renot La Pierre?"

She pronounced the name with as much pride as though it had been that of France's sovereign.

His eyes flashed. There was a cruel curve to the thin lips.

"I will teach thee that thou hast need to speak whenever I address thee. Hast thou so soon forgotten La Caroline? for thou must have been there. Surely, then, thou dost remember the temper of that blood against which thou art so rash as to set now thy obstinacy. Beware! Guard the words of thy tongue, else may I forget the pledge to my commander to keep thee safely until he returns, at least until we have the fox hard and fast within our trap."

Unheeding the last words, and stung almost beyond endurance by the cool way in which he had alluded to that awful massacre in which not only her mother's life had been lost but many others, Louie advanced a step nearer. Her eyes flashed as the lightning through summer skies, her voice rang out, clear as a bugle, steady as a call to battle.

"Have I forgotten La Caroline? Ask me if the heart can ever forget that which falls with the weight of a stone upon it, crushing out life and joy. If the eye can ever fail to recall when the light went out, leaving only the blackness of night. If even a child's vision and a child's memory can rid themselves of the sight and the impress of deed so foul that it seems to me the very demons—"

"Beware!" he cried, partly starting up, and bringing his clenched fist down upon the table. "Hold thy tongue! else will I be tempted to break faith with Menendez. When will you Protestants ever learn," he continued after a moment's pause, "that this was not done as to Frenchmen, but to heretics!"

"The same old words!" she cried hotly, despite his warning. "The false words placed above bleaching bodies which hate alone slew!"

How magnificent she looked then in her courage! How her father's heart would have swelled could he have seen her! Ah, indeed, she was showing the blood of the La Pierres. But something higher still sustained her; a firm trust in that God, to show their love to whom so many of her people had met death unflinchingly. She, too, was willing to face it rather than shadow her faith with even the semblance of cowardice.

The words might have been fateful had de Ayllon caught their meaning. But he heard them only in a vague way. He was at that moment too absorbed in his own reflections.

"When will you French people ever learn," he continued, "that with your nation we have no quarrel? The Catholic French are our friends, I care not what is said to the contrary. But for heretics, whether French or otherwise," he continued fiercely, "we have only death. All such are our enemies, the enemies of our sovereign, whose religion and ours we are striving to establish in this country. Yea, we will do it!" he added, bringing his fist down with greater force than ever upon the table, "though we continue the war until it becomes one of complete extermination of every accursed heretic in this land."*

As though these words put an end to further conversation, by settling everything that could be broached upon the subject,

* These were almost identically the words of Menendez on a similar occasion.

he gave order that Louie should be led away and safely confined until the return of Menendez on the morrow.

Through the thoughtfulness of the soldier, who had been touched by her youth and her helplessness, two of the Indian women were permitted to remain with her. One of these women had already attracted not only Louie's attention but her interest. She did not have features at all like an Indian, though her face was very dark—doubtless much of this was due to the action of the sun—and she wore the savage dress. Louie had been surprised, too, to hear her speak in remarkably good French. But then, after a moment, she concluded, this ought not to have astonished her so much, for did not Combee, and one or two others of the Indians who came to the fort, speak the language with understanding? But the woman's face troubled her. There was something, too, in her manner that appealed to her. The woman seemed also to be attracted to Louie. She kept very close to her. She had been one of the first to minister to the young girl when she had fallen exhausted and footsore after that first night's hard journey. She had persisted in attending her to the Spanish camp, and now when the soldier called on two of the women to remain with the young girl, managed to have herself left as one of them. It was owing also to her contrivance that after they were placed in a tent with a guard about it that Louie's arms were unopinioned.

"How is it possible for her to escape," she said to the other woman, "with those soldiers outside? Let us at least help her to sleep with comfort. There is so much else for the poor young thing to bear."

It was close up against this kindly creature that Louie at length fell into a fitful slumber. The sympathy shown her had touched her heart. She had clasped the brown hand warmly more than once to express her gratitude. Now she had fallen into as deep a sleep as her troubles would permit, with her head against this kind companion's shoulder. A little later the woman, still awake, raised it gently to her arm.

"The ground is so hard for her," she said to herself.

Perhaps no more than a half hour passed after this. The woman herself was just dozing off when there came the commingling of terrible sounds, whoops, yells, oaths, groans, and the discharge of fire arms.

"Awaken!" cried the woman, close in Louie's ear, then gently shaking her. "The camp is attacked! Perhaps it is by thy people."

[To be Continued.]

A PERILOUS JOURNEY.

A GOVERNMENT GEOLOGIST RUNS THE CANYONS OF THE RIO GRANDE.

IN the January *Century*, Robert T. Hill, the geologist, describes the successful navigation and mapping of three hundred and fifty miles of the Rio Grande—one of America's greatest rivers, hitherto deemed impassable.

At noon, October 5, 1899, we pushed out into the river at Presidio, and started on our long journey into the unknown. I do not claim to be the only man who has traveled the tortuous and dangerous channel of the frontier stream; for one man, and one only, James MacMahon, has made at least three trips down the river. Mine, however, was the first exploring expedition to pass the entire length of the cañons and, with the exception of MacMahon's, was the only attempt that succeeded. Others, like Gano and Neville, have passed the fearful twelve miles of the Grand Cañon de Santa Helena. The only Government expedition, the International Boundary Survey, pronounced the cañons impassable, and gave up the attempt to survey them, except the lower hundred miles of the course, which Lieutenant Micheler passed through.

MacMahon was interested neither in science, exploration, nor travel. He ventured the stream without knowledge of its dangers, and merely because, as a lifelong hunter and trapper, he knew that the beaver probably lived along its unmolested banks. These animals alone interested him, and a map made by him, if he could make such a thing, would note only beaver banks and dangerous spots, for these were all that he saw. Unguided and alone, he loaded his boat with traps, placed it in the stream, and slowly drifted down to Del Rio, braving a thousand dangers, and making the first successful passage. This man, whose name has perhaps never before appeared in print, had spent his long life in such exploits, and is one of the few old-time trappers still to be found in the West.

The finding of MacMahon was the first of the dozen fortuitous circumstances which made my trip possible, and there was not a day that his knowledge of the dangers of the stream did not save us from loss and destruction. Always kind and unobtrusive, he was as cautious as a cat, being at times apparently over-careful. He was ever on the lookout for a safe channel in the treacherous current, beaver slides on the banks, and border Mexicans in the bushes.

~ ~ The ~ ~

Family Fireside

THE ANGEL'S LULLABY.

"My darling, what do you think of the stars,
That shine when the sun is set?"
I asked, as she stood by the window-bars,
The dear little three-years pet.

"Mamma," she said, with her wondrous smile,
"I think they are angels' eyes,
And Baby can hear them once in a while,
Singing their kind lullabies."

"And what do they sing you, my pet?" I said,
Drawing her close to my breast.
"Baby, sleep sweet in your little, white bed,
Angels watch over your nest."

Months have gone by since that gay, happy night,
And snow lies over her bed,
But I hear her sing with the angels bright,
Who homeward my Baby led.

Hannibal, Mo.

CAROLINE FRANCES LITTLE.

UNCLE KELLUP'S CLAM-BAKE.

BY S. ALICE RANLETT.

THERE'S Uncle Kellup's white horse and Penelope," said Miss Keith, peering through the blinds and speaking over her shoulder to Mrs. Clark, on whom she was making a morning call. "I guess she's 'round inviting to a clam-bake."

"No," said Penelope, a bright-faced girl, as Mrs. Clark opened the door; "I can't come in. I come to ask you all to Uncle Kellup's clam-bake, to-morrow, at Mussel Cove; you too, Miss Keith; you'll all come, won't you?"

"Yes," Mrs. Clark answered, "Uncle Kellup's clam-bakes are real treats. Thank you kindly, Penelope."

"My word," said Miss Keith, still peering through the blinds, as Penelope and the white horse passed up the village street, "if she ain't gone to Cap'n Black's, and there's Mis' Cap'n Black as smiling as you please. I know she's saying they'll go and there's the Cap'n, he's nodding—well! I am sure!"

"Why, what is the matter, Almira Keith? The Cap'n Blacks always go to the clam-bakes."

"But the Cap'n Whites are going! I see Penelope there, and I heard Mis' White beating eggs for her cake, and I saw Lucy coming from the store with some citron. (I asked her what she had)."

"Why shouldn't Mis' Cap'n White go? All the folks go."

"Why, Mis' Clark!" answered Almira; "where've you been? Haven't you heard about Cap'n White and Cap'n Black? Here, let me seed them raisins; going to make fruit-cake?"

Mrs. Clark gave Almira the bowl of raisins and, measuring certain cups of sugar and butter, asked, "Well, what about the Cap'n's?"

"Why," said Miss Keith, "down to the store, Thursday night, they got to talking about the *Euterpe*, she's just sailed from 'Frisco, and Cap'n White said she had two thousand tons of wheat aboard. Cap'n Black said she couldn't carry that much; Cap'n White said she did this v'yage, anyhow, and Cap'n Black said she didn't, this v'yage nor no other. So they had it till they got riled and Cap'n Black said, 'If you say she's got two thousand tons, you lie!'"

"I've got the statement from Cap'n Ben himself, made to the owners, so who lies?" said Cap'n White. "Cap'n Ben's my brother, and he writ' us himself and sent back the letter by the pilot—eighteen hundred tons," Cap'n Black answered.

"Well, the men got 'em apart before 'twas any wuss, but, land! they won't look at each other, wouldn't either of 'em go to meetin', for fear they'd meet, and now to think of their going to the clam-bake! I don't believe the Whites know that the Blacks are going. I declare I think I ought to tell them to prevent trouble."

"Now, Almira," said Mrs. Clark, "I wouldn't, if I was you. I'd just leave it to Providence and Uncle Kellup; like as not it'll come out all right. Must you go?"

"Yes," said Miss Keith. "I must see to my baking. I think I'll make seed-cakes and ginger-bread. Folks bake such a lot of rich stuff that they feel hungry for something plain."

"If that ain't just like Almira!" said Mrs. Clark. "I'll be bound *she'll* be hungry for the richest there is."

The village was up betimes the next morning, the men beating wagon-cushions and "tackling" horses, and the women cutting sandwiches and packing a wonderful supply of iced and garnished cakes.

The picnic procession was led by Captain and Mrs. Black in their light buggy, drawn by their mare Meg, "fast when she went," the captain used to say, "but mighty slow when she balked."

"I wonder," said Mrs. Black, timidly, "if the Whites are going."

"Of course not," the Captain answered. "Uncle Kellup has too good sense to ask them and us, under the circumstances."

The Whites were at the other end of the long line of non-descript vehicles; they were in their "carry-all," drawn by a big sorrel which, sure and safe and more wonted to the hay-rick and wood-sled than to a pleasure carriage, was certain to arrive last at the Cove, whatever might be his place at starting.

"I hope, Richard," said Mrs. White, "you won't say nothing rash if Capt'n Black should be there."

"You needn't be a mite afraid, Mary Jane, Uncle Kellup would never ask the Blacks and me, too; he's no fool."

So the procession moved, and so it arrived at Mussel Cove, where the guests were greeted by Uncle Kellup dressed in flannel shirt, rolled-up trousers, tall rubber boots, and a flapping straw hat of umbrella dimensions, in which attire he had been, since dawn, digging out of the shining oozy flats the great heaps of clams which now, with potatoes and corn, were packed away with hot rocks and fast steaming into the delicious New England shore dainty known as a clam-bake.

The men "unhitched" their teams and kindled a drift-wood fire over which the gallon coffee-pots were soon boiling; and the women unpacked the luncheon baskets and spread their contents upon the rude board tables, a wonderful array of rolls, sandwiches, cold meats, pickles, pies, and cakes square and round, plain and iced, and of many colors, from the rich brown of the chocolate cake through the deep yellow of the orange, the paler lemon; light fruit and dark fruit, gum pistachio frosted sheets, and pink "water-melon" loaves.

Captain Black's Meg had sped swiftly over the twelve miles of rocky hills and had long been tied in the juniper thicket, when Captain White's sorrel carefully picked his way down the last stony slope.

"There's Black's mare," exclaimed Captain White, "'tain't no place for us. I wouldn't have thought Uncle Kellup would have played such a trick."

"Now, Richard, do be ca'm," pleaded Mrs. White, "you know the clam-bake is a neighborly time; can't you let by-gones be to-day?"

"Well, I ain't going to turn about, with all the folks looking on, anyhow," said the captain.

There was ample room on the beach for the two captains to saunter without encountering each other, and at dinner Captain White sat at one end of the long table and Captain Black at quite the other extremity, and both, ignoring the other, seemed to enjoy the neighborly chat and jokes that went around with the pans of steaming clams, the mugs of coffee and the sandwiches, pies, and cakes. After all had eaten and Uncle Kellup had made his annual speech in homely, kindly words, came the "cleaning up" and "hitching the teams."

Captain Black and his wife, with an errand on the way, alone took the "shore-road" home, while Captain White jogged on at the end of the motley procession, along the "meadow-road," and was soon left far behind. As he reached the summit of the hill at whose foot the shore-road and meadow-road joined, he saw a strange sight.

"What in the world is that?" asked the captain.

"It seems to be a team a-turning round, buggy-end first," cried Mrs. White.

"What's the man thinking of?" cried the captain. "He can't make many of them turns in that narrow place. Why, Mary Jane, that's Black's mare, she's a-restin', and she's taken one of her tantrums; she won't go forward, she is as set as a main-mast; and Black, he's as set as the mare, and he keeps right at her; and then she backs, she won't give in a mite, nor Black, he won't."

"O!" gasped Mrs. White, "I'm afraid they'll go over the bank."

"Serve him right for being so set," Captain White answered. The place in which Meg was making her backward revolu-

tions was the pocket between two stony hills; on one side of the road was a steep bank into a meadow and on the other a cove of the river, shining and bright now, at full tide, with three feet of water.

Meg had patiently crept down over the loose, slippery, stony footing of one hill, but when she found before her a higher, steeper one to climb, she decided to strike and settled herself to "rest."

Captain Black talked and reasoned; Meg's ears lay flat and she did not budge; he held a tempting handful of grass at such a distance from her nose, that she must move to get it; she stretched her neck, giraffe-fashion, after the enticing morsel, but planted her fore-feet more firmly.

"Well, if you won't go one way, you can go the other," said the captain, climbing back into the buggy, with tight-closed lips and a very red face.

"Now, Richard," besought Mrs. Black, "you know 'tain't a mite of use a-whipping her, she'll only kick up or something; let me get out anyway."

"You just set still; she's got to go and take us along."

The first blow of the whip made Meg only plant her feet more firmly; at the second blow she moved indeed, but backward, bringing the buggy-wheels near the crumbling edge of the road-way. As the Whites looked on, the buggy toppled and fell with a crash into the water, dragging Meg with it; she, however, quickly cleared herself, climbed the bank, and betook herself to the meadow, where she placidly fell to grazing.

"O, Richard," cried Mrs. White, "they're drowned!" while the sorrel hastened at the top of his speed down the hill.

In the water was a dismal wreck of harness, splintered wood, wheels, and a black buggy-top which tossed feebly on the waves as if moved by someone beneath it.

"Are you hurt, there, Black?" called Captain White.

"He's killed dead," wailed a female voice, "hurry and get the corpse out!"

Captain White was instantly in the water, and hacking with his jack-knife at the wreck, he soon released the buggy-top which fell back and floated away, revealing Mrs. White sitting upright and supporting the white face of the captain.

"O, save us, save us!" she cried. "Sh! I guess he ain't dead; let's get him on the land."

With the help of the two women, Captain Black was dragged to the shore.

"Ef I only had some aromatic vinegar, it would may be bring him to," said Mrs. White.

"Wouldn't this in the pickle-jar do?" asked Mrs. Black feebly.

Meantime Captain White had loosened his neighbor's collar and rubbed his hands, and now Captain Black moved and said faintly, "Ye've got to go, ye brute, g'lang!"

"O, you ain't dead, husband!" cried Mrs. Black.

"Nobody dead!" said the captain, reviving rapidly. "Where's that blamed mare?"

A neighboring farm-house supplied dry clothing and hot ginger-tea, and thus fortified, the party proceeded homeward in the carry-all behind the sorrel.

The women on the back seat had much to talk over, but the two men found conversation difficult. Arriving in the village, Captain White called at the post-office and found a letter which he tossed to his wife, saying, "It's from Dick, see what he says."

Dick was the Whites' son, a clerk in a commission house in San Francisco.

"Dear Mother," Mrs. White began reading, "glad to learn by your letter that you're all well, as I am. I've been having a fine time lately with Cap'n Ben Black; it seemed good to see one of our folks from the old place. When he sailed, I went down with him and came back with the pilot; they had the old *Euterpe* way under water with wheat, two thousand tons, and when they got below, they had to discharge two hundred tons—"

The two captains looked at each other, smiles leaking out on their bronzed faces.

"You were right, after all, Black," said Captain White.

"And so were you," said Captain Black.

Great was the surprise in the village as the two smiling captains, side by side, and blithely chatting behind the slow-going sorrel, jogged down Main street, and Mrs. Clark, watering the sweet-peas in her front yard, nodded, knowingly, as they passed, saying:

"I shouldn't wonder a mite if that balky mare of Captain Black's had been someway aiding and abetting Uncle Kellup; I thought he and Providence likely provided that clam-bake for some good and useful purpose."

DUTY—AT HOME OR ABROAD.

BY A GODMOTHER.

THE thoughts of age, as of youth, are "long, long thoughts"; and mine reach, in the Mid-Lenten shadows, from the North to the South, where dear young friends whom I helped to bring into the Church's fold, *live* and *sojourn*.

Of these, they who live in northern cities forget the duties which devolve upon them in "whatever state of life" they may be; and the love they bore their village church, and the zeal they manifested in her worship, seem to be forgotten in the excitement of a large city and the absence of the example and companionship of old friends. They attach themselves to no one parish; but when they go to the services at all, choose the place of worship where they can hear the best music, or a fine preacher. The Lenten season is entirely ignored.

Those who sojourn in the South attend Lenten services, occasionally, when a boat ride or other engagement does not interfere with the hours of worship; and the rectors of these resorts are sorely tried.

Why is this? "The root of the matter" seemed to be in them; in their own quiet country towns; and neither city attractions nor opportunities for rural boat rides or pleasures are to blame for their neglect of duty.

Might they not be induced to remember *duty*, wherever they may be?

LITERAL.

LUCRETIA came to me from the country eight years ago. Although I have never been able to leave anything to her imagination, she has been a valuable servant, for she follows directions exactly, as I learned she would do the first week she was with me. Among the many things which she had never seen before was a refrigerator. "Remember, Lucretia," I said on the day of her instalment in the dining room, "you are always to keep the refrigerator perfectly clean. Never leave in it from one day to the next anything that ought to be thrown away."

The next morning as I stood in the pantry, I saw through the window something lying against the garden fence. "What is that thing, Lucretia," I asked, "lying there next to the fence?"

Lucretia looked and then smiled broadly in anticipation of my approval. "That, Miss Jessie?" she said. "Why, that's yistiddy's old ice what I th'owed away lak you tol' me."

A SLIGHT DIFFERENCE.

RALPH and Julia were on their first visit to their grandmother, and found her old country house full of delightful surprises, although Ralph was never willing to admit to Julia that anything was a surprise. One day the little girl climbed up in a high chair and brought to light from one end of the tall mantel-piece a pair of silver snuffers. "Oh, Bubber!" she called, "what is this? Here's somethin' else we never did see!" "Oh, pshaw, Sister," he said, patronizingly, although he was opening and shutting the snuffers with intense interest, "it's nothing but a new kind of button-hole scissors."

NOT EXACTLY.

WE HAVE a young friend who likes to give conundrums, but who sometimes gets confused over the answers to them. Not long ago he launched this one at the wits of some young ladies: "Why is a schoolboy before a plate of buck-wheat cakes like a chrysalis?" The girls saw the answer, but pretended they did not. "Why, because he eats a great deal of butter, of course," said the young man.

HOUSEHOLD HINTS.

AN eminent physician claims that many vegetables supply the iron that is the basis of most tonics in a much more effective form. Spinach, apples, lentils, beans, peas, strawberries, potatoes, beets, and currants all contain the mineral without the admixtures that make so many medicines harmful. Stewed black currants eaten daily through their season will cure anæmia, and potatoes are a specific for scurvy.

HEAVY linen lace is most attractive for edging table linen. In table squares and tea cloths there is a simple hemstitched line of drawn work at the hem and an edge of lace around. Doilies for platters come oval, edged with the lace, and elaborate centrepieces are chiefly lace, with a small centre of fine plain linen, the lace cutting into it in fanciful designs. The elaborate drawn work designs show elaborate floral patterns in colors of silk.

Church Calendar.



EACH WEEK-DAY A FAST.

- Mar. 1—Friday. Ember Day. (Violet.) Fast.
- " 2—Saturday. Ember Day. Fast.
- " 3—Sunday. 2nd Sunday in Lent. (Violet.)
- " 10—Sunday. 3d Sunday in Lent. (Violet.)
- " 17—Sunday. 4th Sunday (Mid-Lent) in Lent. (Violet.)
- " 24—Sunday. 5th Sunday (Passion) in Lent. (Violet.) (White at Evensong.)
- " 25—Monday. Annunciation B. V. M. (White.)
- " 26—Tuesday. Fast. (Violet.)
- " 31—Sunday. Sunday (Palm) bef. Easter. (Violet.)

Personal Mention.

THE Rev. J. K. BURLERSON of Tecumseh, Mich., has accepted a call to the charge of St. Paul's Church, Grand Forks, N. D., and will enter upon his duties April 21.

THE Rev. W. F. COOK, Archdeacon of the Diocese of Indiana, has changed his address from Worthington to Crawfordsville.

THE address of the Rev. A SIDNEY DEALEY will, after Easter, be Trinity Rectory, Canaseraga, N. Y.

THE street address of the Rev. CHARLES DONOHUE, rector of St. Paul's Church, Grand Rapids, Mich., has been changed to 59 Fourth St.

THE address of the Rev. PRESCOTT EVARTS, rector of Christ Church, Cambridge, Mass., is 19 Follen St.

THE address of the Rev. R. M. HARDMAN has been changed from Callaway to Minden, Neb.

THE address of the Rev. H. I. MEIGS of Philadelphia, Pa., will until further notice be, care of Hottinguer & Co., Rue de Provence 38, Paris.

THE Very Rev. W. L. ROBBINS, D.D., Dean of All Saints' Cathedral, Albany, has declined a call to the rectorate of St. Thomas' Church, New York, in succession to the late Rev. Dr. Brown, giving as his reason, the importance of his work in Albany.

THE street address of the Rev. JOHN WARRNOCK of Pittsburgh, is changed from 243 Weyran St. to Hardie's Flats, Sempole and Ward Sts.

THE Rev. C. H. WEAVER, M.D., has resigned the charge of Trinity Church, Davenport, Iowa.

DIED.

DICKINSON.—Entered into the rest of Paradise, Monday morning, March 11, 1901, MARGARET C. DICKINSON, nee Johnston, aged 69 years, eleven months and four days.

"I will behold Thy Presense in righteousness; and when I awake up after Thy likeness, I shall be satisfied with it."

"My flesh also shall rest in hope."

HUBBELL.—Entered into rest at Buffalo, N. Y., March 6, 1901, FRANCES M. CAMPBELL, widow of John HUBBELL. Funeral March 8. Interment in Mount Hope Cemetery, Rochester, N. Y.

HYNSON.—Entered into life eternal, on Friday, March the 15th, in his 58th year, HENRY CLAY HYNSON, for many years a devoted communicant, lay reader, and Secretary of the vestry of St. James' parish, Texarkana, Texas.

"He asked life of Thee, and Thou gavest him a long life; even for ever and ever."

"The golden evening brightens in the West, Soon, soon to faithful warriors cometh rest; Sweet is the calm of Paradise the blest. Alleluia."

MORSE.—At Brownsville, Minn., March 13th, 1901, Mrs. EMELINE N. MORSE, widow of Moses T. Morse, formerly of Maine. She was in her ninetieth year.

WANTED.

POSITIONS WANTED.

MUSIC TEACHERS.—Experienced Director of Music (teaching Piano, Organ, Harmony, History of Music), and wife, teacher of Voice, desire engagement with Church School east of Missis-

issippi. Successful teachers. Modern methods. Strong references. Address C. H., 228 Newbern Ave., Raleigh, N. C.

PARISH.—A married priest, of experience, desires a parish in town or country. Southern Diocese preferred. Highest references. Address, R., care of THE LIVING CHURCH, Milwaukee.

POSITIONS OFFERED.

ORGANIST.—Capable, all round, English organist and choirmaster, unmarried, not afraid of real work. Surpliced choir, cathedral service, Mid-Western city of 40,000. Fine opportunity for good man. Apply in first instance to J. D. L., 46 Brookfield St., Cleveland, Ohio.

TOUR OF THE BRITISH ISLES.

A small party of young ladies are to travel at a minimum of expense through the British Isles for two months this summer. Some vacancies. Correspondence invited. VIRGINIA HARBERT, St. Mary's Hall, Faribault, Minn.

APPEALS.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

Includes all the members of this Church, and is its agency for the conduct of general missions. This 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.

EAST ST. LOUIS, ILL.

EAST ST. LOUIS, ILLINOIS, across the river from St. Louis, Mo. Population by the last U. S. Census 29,600. Conservative estimates at this writing put it at 32,000. Increase of 95½ per cent. in past 10 years. With the immediate suburbs the number is easily 45,000. Growing more rapidly and solidly than any other city in the United States. Literally thousands of new houses now going up. Building contracts larger this spring than has ever been known in the history of the city. Nine great railroads centre here, as many more do immense freight business. Stockyards and two immense packing houses employ 5,000 men. Rolling mill, glass works, iron works, car shops, and other large manufactories. Five large concerns moved from St. Louis here in the past year, others are coming. People are pouring in from all the country. Future of the city as a great manufacturing centre is assured. Owing to the proximity to St. Louis it can never become much of a residence city.

We have no church building of any kind in all this great multitude of people, and they are like sheep without a fold or shepherd. We are worshipping in a hall on the fourth floor of a great building in which the elevator does not run on Sundays. This hall is loaned to us by a Roman Catholic lady for one service a week and for our Sunday school. No other place can be had suitable for services except at an exorbitant rental which we are unable to pay. We have a splendid lot, 100 x 120, in the central portion of the city, fully improved, and valued at \$6,000 now. This is free from debt. We have also raised in cash and subscriptions about \$6,000 towards a new and suitable building. Contracts for a part of this building have been let and work commenced. We want to get into the basement as soon as possible. We have a

Sunday school of 70, about 200 confirmed persons, and new ones being added constantly. Many of the best people in town are inclined towards the Church. We have done all we can for ourselves at present. People are all of the working class, largest weekly subscription towards the support of the Church is \$1.00 and only one of those.

Rector established a new work in Granite City last October and the communicants now number 43, 11 adults have been presented for Confirmation, a large class is under preparation, he has baptized 43 and has a Sunday school of over 80. A splendid lot has been given to the mission on condition that a church be erected on it the next two years. He has also temporary charge of Edwardsville, his stipend, already small, is reduced 20 per cent., and he is worked to death trying to seize the opportunities offered and hold them for the Church. Other Christian bodies making every effort to equip and plant their congregations here. A year or two hence it will be too late for us forever. In the name of God and His Church we appeal for help to finish our modest little church and to give us a decent stand before the community. The work is endorsed by the Bishops of Springfield and Missouri, who write:

"I cordially approve the appeal Mr. White is making and will be glad and grateful for any help generously extended him."

Money may be sent either to BISHOP SEYMOUR, Springfield, Ill., or to myself, and will be gratefully acknowledged.

REV. JNO. C. WHITE,
1501a Baugh Ave.

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.

GEORGE W. JACOBS & CO.

The Incarnate Word. Being Fourth Gospel Elucidated by Interpolation for Popular Use. By William Hugh Gill, D.D., author of *The Temple Opened*, etc. Price, 75 cents net.

LONGMANS, GREEN & CO.

The Human Nature Club. An Introduction to the Study of Mental Life. By Edward Thorndike, Ph.D., Instructor in Genetic Psychology, Teachers College, Columbia University, New York. Price, \$1.25.

Atonement and Personality. By R. C. Moberly, D.D., Regius Professor of Pastoral Theology in the University of Oxford, Canon of Christ Church. Price, \$4.00.

Education and Life. Papers and Addresses. By James H. Baker, M.A., LL.D., President of the University of Colorado, and formerly Principal of the Denver High School, Author of *Elementary Psychology*. Price, \$1.25.

J. S. OGILVIE PUBLISHING CO.

To Nazareth or Tarsus? By the Author of *Not on Calvary*, etc. Price, \$1.00.

R. W. CROTHERS.

The Pilgrim's Path. A Book of Prayers for Busy People. With Instructions and Illustrations. Compiled by Frederic E. Mortimer, Rector of St. Mark's Church, Jersey City, and Examining Chaplain to the Bishop of Newark.

HOUGHTON, MIFFLIN & CO.

The Curious Career of Roderick Campbell. By Jean N. McIlwraith. Price, \$1.50.

THE COLUMBIA UNIVERSITY PRESS (Through The Macmillan Co.).

The Classical Heritage of the Middle Ages. By Henry Osborn Taylor, sometime Lecturer in Literature at Columbia University, Author of *Ancient Ideals*. Price, \$1.75.

HENRY ALTEMUS COMPANY.

Poor Boys' Chances. By John Habberton, Author of *Heien's Babies*, etc. With numerous Portraits and Illustrations. Price, 50 cts.

FREDERICK A. STOKES CO. (Through A. C. McClurg & Co.).

An American With Lord Roberts. By Julian Ralph, Special War Correspondent to the *Daily Mail*; Author of *Towards Pretoria*, etc. Price, \$1.50.

THE YOUNG CHURCHMAN CO.

The Bible—A Revelation. By the Hon. John H. Stiness, LL.D., Chief Justice of the Supreme Court of Rhode Island. Price 25 cts. net.

PAMPHLETS.

Six Months Abroad on Three Hundred Dollars. An account of a tour taken by a gentleman and his wife. Germany, Belgium, Egypt, Palestine, Syria, Turkey, Greece, Italy, Switzerland, France, England, and Scotland. Price, 50 cents. Carrollton, Mo.: E. H. Kellar.

Indian Rights Association. The Eighteenth Annual Report of the Executive Committee of the Indian Rights Association, for the year ending Dec. 15, 1900. Philadelphia: 1305 Arch St.

The Condition of the Mission Indians of Southern California. By Constance Goddard Du Bois. Philadelphia: Indian Rights Association.

The Church of England and its Relation to the Church of Rome (with Appendix). Also *Catholicism versus Romanism*. Two Lectures by Andrew Gray, D.D., Author of *The Church of England and Henry VIII.*, etc. With Preface by Bishop Seymour. Price, 20 cents. New York: E. S. Gorham.

Annie Moore Cable. A Mind destroyed Developing as a Medium. A Treatise on Modern Spiritualism. By Thomas Ingraham Moore. Price, 25 cents. Bradford, Ohio: Published by the Author.

Queen Victoria Memorial. The Good Queen. A Discourse in Memory of Her Most Gracious Majesty Queen Victoria, by Franklin Weston Bartlett, D.D., delivered at the Memorial Service held in St. Mary's Church, Rockport, Mass., Feb. 2, 1901.

The Church at Work.**CALIFORNIA.**

WM. F. NICHOLS, D.D., Bishop.

IN CONFIRMING a class recently at Christ Church, Alameda, of whom 14 out of 25 were young men, Bishop Nichols remarked that so large a proportion of men in a Confirmation class is quite unusual in his experience. In spite of the heavy storm prevailing on the Sunday evening of his visitation there was a large congregation.

CENTRAL NEW YORK.

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

Choral Services in Utica.

MONTHLY choral services on Sunday evenings are held at Trinity Church, Utica. At that on the evening of March 3d, was rendered music appropriate to the Lenten season, with a lecture on The Music of the Church, by Prof. Thos. Ward, in place of a sermon.

CENTRAL PENNSYLVANIA.

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

Brief Notes.

A NEW pipe organ will shortly be placed in St. Mark's Church, Lewiston, the contract having been already made.

THE NEW RECTORY has just been completed for the church at Sayre and is a handsome edifice, erected at a cost of about \$4,000.

CHICAGO.

WM. E. McLAREN, D.D., D.C.L., Bishop.
CHAS. P. ANDERSON, D.D., Bp. Coadj.

Church Periodical Club—Diocesan Paper—Colored Mission—Death of Franklin Hathaway.

THE LAST REPORT of the Church Periodical Club gives an encouraging account of its work. It was founded just twelve years ago by Mrs. Fargo, who, upon returning from a trip through parts of the country where literature was very scarce, was so impressed with the fact, that she at once set to work to collect all the current papers and magazines she could get, to send away to those who were unable to provide reading matter for themselves. From a small room in Mrs. Fargo's home given up to this work, it was soon necessary to change to larger quarters, and the parish house of St. Bartholomew's Church, New York, opened its hospitable doors to aid the new undertaking, but this, too, was before long outgrown, and the Club made its permanent home at the Church Missions House. As is well known, branch clubs have been started in most of the Dioceses and sub-branches in many of the churches. Our Western branch has for its head, Mrs. Starbuck (6 Groveland Park, Chicago) with

21 Librarians and 11 Dioceses under her charge. The General Secretary reports that from 41 of the 50 Dioceses interested in the work, there have been 11,398 current Church and secular periodicals sent regularly each week or month and 300,396 from time to time through the year, besides many Prayer Books, Hymnals, and miscellaneous books, to say nothing of thousands of pieces of music, pictures, games, etc.

THE FOLLOWING letter has been received from Bishop McLaren:

"There have been so many regrets expressed over the discontinuance of the diocesan monthly, and so many requests for its reappearance, that I determined some time ago to undertake its publication once again, but a long sickness has prevented. Now I am glad to announce that I have secured the cooperation of the Rev. John C. Sage, rector of St. Luke's, Dixon, who will act as business manager, while I shall continue to act as chief editor. Bearing in mind that we ask nothing more than a bare support for the paper and that the price is put down to very low figures, we solicit the cooperation of all who feel loyal to the interests of the Diocese and who desire to keep informed as to its current history.

"All the business details are in the hands of Mr. Sage, and I earnestly commend him.

"I would not only be happy to have the

My Lady's Breakfast is Well Served

when the
hot-bread,
hot roll or
muffin is
Royal
Baking
Powder
risen.

Stale bread for breakfast is barbarous; hot, yeast-risen rolls are dyspeptic.

ROYAL BAKING POWDER

adds anti-dyspeptic qualities to the food and makes delicious hot-bread, hot biscuit, rolls, muffins or griddle cakes whose fragrance and beauty tempt the laggard morning appetite, and whose wholesome and nutritive qualities afford the highest sustenance for both brain and body.

The "Royal Baker and Pastry Cook"—containing over 800 most practical and valuable cooking receipts—free to every patron. Send postal card with your full address.

There are cheap baking powders, made from alum, but they are exceedingly harmful to health. Their astringent and cauterizing qualities add a dangerous element to food.

help of the clergy and the laity, individually, but of all the organizations, particularly those which are diocesan, who will find much use for our columns.

"March 1901. WILLIAM E. McLAREN."

AT ST. THOMAS' (colored) CHURCH, on March 3d, Bishop Anderson confirmed a class of 21 candidates. The church is growing steadily under the rectorship of the Rev. Alfred Lealtad. Its present greatest need is a parish house, which could be erected on the rear of the church lot, but just now the congregation cannot stand the expense. Mr. Lealtad has been enabled, however, to rent a room which he uses for guild meetings. On every Monday evening, the men of the congregation meet here. On the 11th inst. the Rev. T. D. Phillipps gave them an interesting talk on his Paris experiences, making special mention of the Church work there, of which he saw a great deal.

FRANKLIN HATHAWAY, a pioneer Churchman of the West and a communicant at the Church of Our Saviour, died March 12th, aged 83. He came to Green Bay, Wis., in 1835. Two years later he settled in Milwaukee, where for some years his home was a resting place for Bishop Kemper and the Neshotah pioneers. He surveyed large portions of Wisconsin and laid out the city of Madison and the Capitol grounds. In 1843 he moved to Chicago, where he was an active business man until his retirement about three years ago. When in 1857 the Rev. Henry B. Whipple, now Bishop of Minnesota, came to Chicago and established the Church of the Holy Communion, Mr. Hathaway was his warden and chief helper. In 1867 he was one of the founders of the Church of Our Saviour, which he named. He was one of the first wardens and the first treasurer of this parish, and for many years was its most active and helpful member. His last work was to canvas the parish for the *Spirit of Missions*, an act characteristic of his whole life.

COLORADO.

JOHN FRANKLIN SPALDING, D.D., Bishop.

Rood Screen for St. Barnabas—Gifts at Colorado Springs.

A COMMUNICANT of St. Barnabas' Church, Denver, has given \$1,400 for a pipe organ and \$600 for a rood screen. The chancel will be enlarged and \$2,000 expended on improvements. The parish is in a flourishing condition.

A FRIEND of Grace Church, Colorado Springs, has promised through the rector to duplicate whatever may be given at Easter for the parish debt, up to the sum of \$5,000. This applies not only to cash offerings, but to pledges made at Easter, and redeemed within the year. Much interest and enthusiasm has been evoked by the announcement of this generous gift, which will double the effect of every dollar given in the Easter offertory. The parish will try to raise the \$5,000, thus almost sweeping off the entire indebtedness.

DELAWARE.

LEIGHTON COLEMAN, D.D., LL.D., Bishop.

Quiet Day—Diocesan Gathering.

THE ANNUAL Quiet Day for women was held at St. Andrew's Church, Wilmington, March 14th, under the auspices of the diocesan branch of the Woman's Auxiliary. It was conducted by the Rev. E. Walpole Warren, D.D., rector of St. James' Church, New York, with very stimulating and helpful addresses on *The Changed Life*, *The Enlarged Life*, *Confidence in God*, and *Dependence upon God*. At night there was a service for both men and women with a powerful sermon from Dr. Warren on the subject, *All for God*. The attendance was large. This annual Quiet Day has become one of the most cherished institutions of the Diocese.

ARRANGEMENTS are being made for a diocesan Easter tea to be held at Trinity Church, Wilmington, on the Thursday in Easter week, in behalf of St. Michael's Day Nursery and Hospital. This occasion is intended to bring together socially the clergy and lay people from all over the Diocese.

INDIANA.

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

Mission at Richmond.

THE BISHOP of the Diocese closed a ten days' mission in St. Paul's Church, Richmond, Ind., on Sunday, March 10. A concluding celebration of the Holy Eucharist on Monday following at 7:30 a. m., drew together a large number who felt that the mission had brought a special blessing to their souls. The services consisted of Holy Communion every morning at 7:30, an instruction at 2:30, and shortened evensong and preaching at 7:30. The subjects of the Bishop's sermons were, "Opportunity," "The Call," "Natural Hindrances," "The Value of a Soul," "Repentance," "Faith," "Baptism," "The Holy Communion," "Confirmation," "The Time of Visitation," and "Pressing toward the Mark." The afternoon instructions dealt with "Self-Examination resulting in Self-Knowledge," "Prayer," in its various aspects, "Meditation," "Sins of Omission," "Excuses," and "Resolutions," besides affording opportunity to answer several questions offered in writing.

The attendance, which was good from the start, increased to the end, especially at the evening services, and the last communion was a surprise and an occasion of joy to Bishop and rector. The Bishop has the gift of a missionary and he seemed to grow in power and sympathy as day by day he became better acquainted with the earnest and attentive faces before him and as he felt more their cordial response to his messages. Beyond doubt no ten consecutive days of such real spiritual grace and blessing have ever before been enjoyed in this parish. It seems certain that the life and tone of the Church will be raised to a higher level. Deep gratitude is felt that the Bishop should give so much time and labor for a single congregation, and he has left many full of new purpose and new joy in the Holy Ghost. Nor should it be omitted that the rector's teaching has been fully confirmed and his hands upheld by one whose calm faith and earnestness and wisdom and prudence give great attractiveness as well as weight to his authority.

IOWA.

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

Illness of Dr. Reilly.

THE REV. J. E. REILLY, D.D., rector of St. John's Church, Clinton, is slowly recovering from a serious illness which has compelled him to give up clerical work for several weeks, so that it has been necessary to close the church. Dr. Reilly hopes to be again in the harness by Easter.



Straighten

up. Why do you wash in the hardest possible way? Use PEARLINE, there's no bend-

ing over the tub, no back kinks, no work to speak of, no wear and tear from rubbing. Millions use PEARLINE. No matter how or when you use PEARLINE, or however delicate your hands or the fabric, it is absolutely harmless. 636

The Value of Charcoal.

FEW PEOPLE KNOW HOW USEFUL IT IS IN PRESERVING HEALTH AND BEAUTY.

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

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

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

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

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

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

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

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

\$50.00 to California and Back This Summer.

An illustrated book, which will be of much interest to all who are expecting to take advantage of the low rates to California this summer at the time of the Epworth League Convention, to be held in San Francisco in July, has just been issued by the Chicago & Northwestern Railway. Much valuable information is given relating to the state, variable routes, etc. The rate via this line will be only \$50.00 for the round trip from Chicago, with corresponding rates from other points.

Copy of this book may be had free upon application to W. B. Kniskern, 22 Fifth Ave. Chicago, Ill.

Pan-American Exposition.

BUFFALO, N. Y., MAY 1 - NOV. 1, 1901.

The Wabash, the "Niagara Falls Short Line," has made special arrangements to accommodate a large travel between Chicago and Buffalo during the Exposition. New equipment and additional train service will be provided. The Wabash is the only line operating Free Reclining Chair Cars between Chicago and Buffalo. Tickets will be good for stop-over at Niagara Falls. Write for a copy of Wabash Pan-American Folder containing a large five-color map of the Exposition grounds and handsome zinc etchings of the principal buildings. Ticket office, 97 Adams St., F. A. Palmer, A. G. P. A., Chicago.

Escape Inclement Weather.

By joining homeseekers' excursions 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, Chicago.

MELLIN'S FOOD makes milk like mother's milk. That is why you should give it to your baby.

KANSAS.

F. R. MILLSPAUGH, D.D., Bishop.

New Church at Iola.

THE NEW CHURCH building of St. Timothy's, Iola, was opened for occupancy, Sunday, March 3d, the Bishop being present and preaching the sermon, as well as confirming a class of six. The church building is a model of excellence and was erected at a cost of \$2,200, a debt of only \$300 remaining upon it. It is expected that this debt will be removed by summer, when the building will be consecrated. The work is in charge of Archdeacon Crawford.

MARYLAND.

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

Vested Choir for Christ Church—Bishop Coleman Robbed—Bequests—Bishop Potter in Baltimore.

CHRIST CHURCH is about to join the number of Baltimore churches with vested choirs. This decision was reached at a meeting of the vestry a short time since. Mr. Miles Farrow, organist and choirmaster of old St. Paul's Church, has been appointed choirmaster and will immediately begin to organize a large choir of men and boys. The present choir will be vested in the near future, but as soon as the new choir is ready for its duties the present one will be disbanded and its place taken by that trained by Mr. Farrow. Mr. Farrow will not give up any of his duties at St. Paul's, where the choir under his management has reached a high degree of excellence. The present organist of Christ Church is Miss Nellie Osborne Crane, who will continue her duties until the end of her present contract. The churches in the city which already have vested male choirs are St. Luke's, St. George's, St. Michael and All Angels', Mount Calvary, St. Paul's, and St. John's.

WHILE on his way to Annapolis to preach the mid-week Lenten sermon at St. Anne's Church, Wednesday night, March 6, the Right Rev. Leighton Coleman, D.D., Bishop of Delaware, had his pocket picked on the train, but all the thief secured was a well-worn Prayer Book.

BY PROVISION in the will of the late Eugene N. Belt, \$1,000 is left to the vestry of St. Luke's Church, Baltimore, and a similar amount to the Church Home and Infirmary.

BISHOP POTTER of New York talked to the members of the Churchman's Club in the Lyceum Parlors, Monday night, March 11, on "Civic Responsibilities." The Bishop reached Baltimore but a few minutes before the hour of the meeting and left for New York at 11:45 o'clock. He was given a most enthusiastic reception and at the conclusion of his address held an informal reception lasting until train time, interrupted only by a delightful collation. Mr. Joseph Paddock presided.

MASSACHUSETTS.

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

Memorial Service for Mrs. Paddock—Winchester—Girls' Friendly Society.

A SPECIAL SERVICE of commemoration of the late Mrs. Benjamin Henry Paddock, widow of the late Bishop Paddock of Massachusetts, is appointed to be held at St. James' Church, Cambridge, on Monday, March 25th, at 4 p. m., the sermon to be preached by the Rev. Dr. Chambrè of Lowell. Mrs. Paddock died in Detroit, on Jan. 22nd.

THE PARISH of the Epiphany, Winchester, will erect a large church on their adjoining property. It will cost \$30,000. It was voted to raise \$20,000 between the present time, and Easter, 1902.

THE ASSOCIATES and members of the Girls' Friendly Society listened to an address by Deaconess Elliott of Utah in Trinity Chapel,

March 14. She said that polygamy is being now taught to a greater extent than ever before since 1864. As soon as Utah had become a state, the Mormons have been very active. Mormon doctrines including polygamy are taught in most of the states of the Union, and more converts are made in Maine than in any other state.

MICHIGAN.

T. F. DAVIES, D.D., LL.D., Bishop.

Death of Mrs. Palmer.

MRS. A. B. PALMER died at Ann Arbor and was buried on Saturday, March 9th, from St. Andrew's Church. Mrs. Palmer was a Churchwoman who had taken much interest in the work of the parish. It is understood that in her will there is a bequest of \$10,000 with which to erect a tower for the parish church, as a memorial to her husband.

MINNESOTA.

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

Death of Mrs. M. T. Morse—Memorial Lectern.

THE MISSION at Brownsville mourns the loss of Mrs. Emeline N. Morse, widow of Moses T. Morse, formerly of Maine. Mrs. Morse died in her 90th year suddenly and without pain. She had been a communicant for 60 years past. The burial service was held at the Church of the Holy Comforter, Brownsville, the Rev. Thos. K. Allen officiating.

A FUND is being raised for the purchase of a polished brass lectern in St. Clement's Church, St. Paul (Rev. Ernest Dray, rector). The amount already secured is \$180. It is hoped that the balance may be raised by Easter.

NEWARK.

THOS. A. STARKEY, D.D., Bishop.

Memorial Tablet at Rutherford.

ON THE EVENING of March 11th a tablet to the memory of the late Floyd Williams Tomkins was unveiled with a service at Grace Church, Rutherford. The tablet is of bronze, simple but substantial and handsome, and is placed on the south wall of the church. The inscription is as follows:

"To the glory of God in grateful remembrance of Floyd Williams Tomkins, entered into rest October 27, 1898. A Founder, Vestryman, and Warden of this Parish and the generous Donor of the land on which this Church stands."

Mr. Tomkins, who is commemorated by this tablet, was one of the founders of Rutherford and one of those by whose generosity Grace Church was built. Letters and telegrams of regret at their necessary absence from the service were read from the Rev. H. C. Rush and the Rev. Arthur C. Kimber, D.D. An address was delivered by the Rev. Floyd W. Tomkins, a son of Mr. Tomkins who is thus commemorated.

OHIO.

WM. A. LEONARD, D.D., Bishop.

Lenten Services—Cleveland Clericus—Mission at Painesville.

THE UNITED SERVICES of the Cleveland parishes held on Wednesday evenings during Lent at Trinity Cathedral have been moderately well attended. The subject of the course of sermons given is "Christ's Temptation and Ours." On Feb. 20 the preacher was the Rev. W. S. Baer, rector of Grace Church, Sandusky. His subject was "Christ in the Wilderness." On Feb. 27 the Rev. John Hewitt, rector of St. Paul's Church, Columbus, preached upon the subject, "Temptation through the Body." The third sermon in the course, subject, "Temptations through the Mind," was preached by the Rev. E. H. Ward, D.D., rector of St. Peter's Church, Pittsburgh.

THE CLEVELAND CLERICUS held its March meeting on Monday, March 11, at the Church of the Holy Spirit. A Quiet Hour for the clergy was conducted by Archdeacon Webber of Milwaukee. At the close of the Quiet Hour the clergy adjourned to the rectory adjoining the church, where a simple luncheon was served. The Bishop was present—a somewhat rare privilege—and presided at the business-meeting which followed, in the absence of the President of the Clericus, the Rev. W. R. Attwood.

ARCHDEACON WEBBER is holding a mission at St. James' Church, Painesville, beginning Sunday night, March 10, and continuing until Sunday, March 17th.

PENNSYLVANIA.

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

Death of Miss Hawley—Christ Church—City Notes—Liberal Bequests—Woman's Auxiliary.

FROM THE Church of St. James the Less was buried on the 12th inst., Miss Elizabeth Potts Hawley, an aged parishioner, who died on the 9th. Miss Hawley was a daughter of the late Rev. William Hawley, who was rector of St. John's Church, Washington, D. C., during the forties. She was 81 years of age.

THE ANNUAL SERVICE of the Christ Church Historical Association was held at old Christ Church, Philadelphia, on Sunday morning, 10th inst. The Association includes not only many of the present parishioners, but also some who formerly worshipped there, and others who are friends of the venerable parish. The sermon, preached by the rector, the Rev. Dr. C. Ellis Stevens, was from the text, Deuteronomy xxxii. 7, and its theme was "Christ Church from the Viewpoint of American Christianity."

AT OLD St. John's Church, Northern Liberties, Philadelphia (Rev. O. S. Michael, rector), the Rt. Rev. Dr. Brown, Bishop of Arkansas, was the preacher on Sunday evening, 10th inst. Just previous to the sermon, the rector made a short address in German, many of that nationality being in attendance.

PROFESSOR EDMUNDS of the Boys' High School delivered an address on Diocesan Missions at St. Simeon's Memorial Church, Philadelphia (Rev. Edgar Cope, rector), on Sunday morning, 10th inst.

ON THURSDAY, 5th inst., a petition was presented to Common Pleas Court, No. 5, on behalf of the corporation of old St. Paul's Church, Philadelphia, who desire to convey their real estate to St. Peter's Church and dissolve.

THE WILL of Mary A. Williamson, who died at Fallsington, Jan. 13th last, leaving property



valued at over \$100,000 is to be probated in Philadelphia, it having been decided that the said city was the domicile of the testatrix. A large portion of the estate is devised to Bishop Whitaker of Pennsylvania, Bishop Scarborough of New Jersey, and Bishop Coleman of Delaware, in trust, the income to be devoted to the Girls' Friendly Society at Hillside, Bucks Co., and to Church work at Fall-sington.

THE ANNUAL conference of the Woman's Auxiliary with the clergy was held at the Church House, Philadelphia, on Thursday afternoon, 14th inst. Bishop Whitaker presided, and opened the meeting with prayer. The subjects for discussion were: "The Parish Branch of the Woman's Auxiliary," "The United Offering," "The Junior Department of the Woman's Auxiliary," defining clearly the distinction between that and the Sunday School Auxiliary to the Board of Missions. Addresses were made by Mrs. Thomas Neilson, Miss Emery of New York, and the Rev. Dr. H. L. Duhring.

SPRINGFIELD.

GEO. F. SEYMOUR, D.D., LL.D., Bishop.
Mission at Belleville.

THE REV. JOHN CHANLER WHITE of East St. Louis, during the week beginning Feb. 24, conducted a most helpful and successful mission in St. George's Church, Belleville (Rev. L. B. Richards, rector). On each day during the week there was a celebration of the Holy Eucharist, with a brief meditation at 7 a. m., and on Wednesday and Friday a second celebration at 9 a. m. At 4 p. m., after evening prayer, the missionary gave instructions on "The Kingdom of God." On each evening there was a hearty mission service, with sermon, question box, and a short after-meeting. The "Story of the Cross" was sung each night at the close of the sermon, and proved very effective. On Saturday, March 2, there was a special service for children, and the next day, Sunday, a special service for men. The mission grew from day to day in spiritual power and effectiveness, and it is felt that great permanent good will result. Mr. White is an able and effective missionary. His teaching is thoroughly sound in the Faith, clear, spiritual, and easy to grasp. His sermons are earnest, direct appeals to the individual heart and conscience, and his answers to questions, given each night after the first, were well fitted to place the Church in its true light before the people of the community.

TENNESSEE.

THOS. F. GAILOR, D.D., Bishop.
Clericus Organized.

THE CLERGY of Nashville have organized themselves into the Nashville Clericus, of which the Rev. E. A. Bazett-Jones is chairman and the Rev. H. W. Wells, secretary. Regular meetings are to be held on the second Monday of each month, and invitation has been extended to the clergy of middle Tennessee to unite with them.

VIRGINIA.

F. MCN. WHITTLE, D.D., LL.D., Bishop.
ROBT. A. GIBSON, D.D., Bp. Coadj.
Clericus Desires General Convention.

THE RICHMOND CLERICUS resolved on the 4th inst. that they approved of the proposition to ask General Convention to meet in Richmond in 1907, and pledged their best endeavors to bring the matter to a successful issue. The General Convention met in Richmond in 1859.

WASHINGTON.

H. Y. SATTERLEE, D.D., LL.D., Bishop.
S. S. Institute—Churchman's League—Men's Meeting.
THE MONTHLY MEETING of the diocesan Sunday School Institute on the 11th inst. at

the parish building of the Epiphany was one of much interest. A model lesson was given by Miss Mechlin, teacher of the infant school of the Epiphany, which was especially enjoyable. As she said her little scholars were all in bed and asleep, she asked those present to imagine themselves five or six years of age, and proceeded to illustrate her subject, "Easter Joys" very beautifully, describing the growth of the lily from the dark and unsightly root, to the unfolding of the perfect flower, and showing the resurrection lesson taught by the fluttering butterfly in words suited to the infant mind. The Rev. C. N. Clement Brown gave a review of a recently published book, *Pictured Truths*, and Mrs. Johns, wife of the rector of Christ Church, East Washington, read a paper, also on The Mode of Teaching the Great Easter Lesson.

THE THIRD LECTURE of the Churchman's League series, on the Church of England from St. Augustine's Mission to the Reformation, by Bishop Thompson, was heard with the utmost interest by a congregation which filled the Church of the Epiphany in every part. The main purpose of the lecture was to show that at no time was the Papal supremacy ever established by law in England, in proof of which he read many laws still on the statute books, from the times of the Saxon kings down, declaring that no foreign power had jurisdiction in the realm, in Church or State. The whole subject was most ably presented in Bishop Thompson's clear and racy style, and was likely to disabuse any who were present, of the popular ideas concerning the Church of England and Henry VIII. The Rev. Dr. McKim was unavoidably absent, but the Bishop of Washington was present and introduced the lecturer.

QUIET HOURS for the Brotherhood of St. Andrew were conducted by the Bishop of the Diocese at Trinity Church, on March 13th, from 5 to 9 p. m.

ONE OF THE MOST efficient agencies of good work connected with the chapel of Epiphany parish in South Washington, is the Men's Meeting, which lately held its

FAT TRAVELERS.

LIVE ON GRAPE-NUTS.

When one looks at commercial travelers, round, smooth, and well kept, it is hard to believe that any of them have to be particular about the selection of food, but many of them do nevertheless, and their care in this respect is one cause of their healthy appearance.

Frank W. Clarke, who travels for Ar-buckle Bros., says that he began using Grape-Nuts Food when he found it on a Hotel menu, and ever since that time has eaten Grape-Nuts from one to three times a day, carrying a package in his grip, so he could have it whenever the hotels did not serve it.

He says: "About eight years ago dyspepsia got a hold of me and gradually weakened my stomach so that it would not take all kinds of food. I had to drop a number of articles which is a hard thing for a traveling man to do. Then the question was 'what could I get to eat that would not distress me?' When I found Grape-Nuts Food it solved the problem, and since taking on this food my stomach has gradually gotten well so that I feel in fine shape."

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eighteenth anniversary. There was a large and enthusiastic gathering of men, who warmly greeted Mrs. Hodges the "Mother of the Men's Meeting," whose untiring efforts in their behalf have bound them very closely to her. After a delightful entertainment of music and recitations, the Rev. A. M. Hilliker, formerly in charge of the chapel, responding to a kindly greeting, spoke of the past, and of the fact that of the thirteen men who attended the first meeting, eight were then present to rejoice in the success of the undertaking. He then introduced the Rev. C. N. Clement Brown of Chicago, who will have charge of the chapel till Easter. On the following Sunday, the annual service was held in the chapel, and many of the men received the Holy Communion. After the sermon the congregation stood and renewed the baptismal vows—the pledge of the Men's Meeting.

WESTERN MICHIGAN.

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

Quiet Day at Kalamazoo—The Bishop Honored—South Haven—Coldwater—Elk Rapids—St. Joseph.

THE REV. FRANK DU MOULIN of St. Peter's Church, Chicago, conducted a Quiet Day for the parishioners of St. Luke's Church, Kalamazoo, on Tuesday, Feb. 26th. His topic was The Personal Christ. He dwelt in a most forcible manner upon our responsibility as teachers in the world. Each individual may make those about him better or worse, and is responsible to God for the use he makes of his power. Mr. Du Moulin preached on the Monday evening preceding the Quiet Day.

A QUIET DAY for women was held in Grace Church, Grand Rapids, on Thursday, March 14th, by the Rev. James S. Stone, D.D., of Chicago.

A WELL MERITED COMPLIMENT has been paid to our Bishop by Governor Bliss, in re-appointing him on the Board of Corrections and Charities for a term of eight years. In his message to the State Legislature the Governor said: "While speaking of the State Board of Corrections and Charities, I wish to mention the invaluable services thereon of the Rt. Rev. George D. Gillespie, who has served the state so unselfishly, and to good purpose." Following this message came the appointment.

SPEAKING recently of the advisability of paying Sunday School teachers, the Bishop said: "When people can give time to music, art, and literary societies, and clubs, they certainly can give time to qualify themselves to teach in the Sunday Schools."

MISS MARY A. MILNES is doing good work in the Diocese, taking the place of a general missionary so far as possible, besides doing the work of a deaconess and district visitor, wherever she stays for a week or more. She has proved herself an efficient helper in parishes with rectors as well as in destitute missions. In St. Mark's Church, Paw Paw, recently, nine adults whom she had instructed were baptized by the Rev. W. P. Law of South Haven. Eight were confirmed by the Bishop on the first Monday in Lent. Services are held in a private house by the laity every Wednesday evening during Lent.

AT THE TIME of the Bishop's visit to South Haven, the plans drawn up by the warden, Dr. Haupt, were approved by the



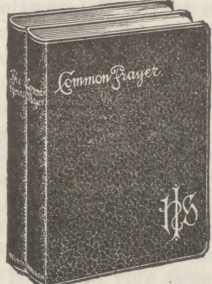
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Bishop, and efforts are now being made to secure the necessary funds for the erection of Epiphany Church. It is the intention to build of native field stone, or boulders. On April 1st, a vote will be taken as to whether the county seat shall be removed to South Haven or remain at Paw Paw. The Rev. Woodford P. Law is missionary at both places. South Haven is now the largest village in Van Buren county.

THE 54TH SEMI-ANNUAL missionary meeting of the Diocese will be held in St. Paul's Church, Greenville, April 16-18, with an interesting programme.

DURING FEBRUARY a successful mission was held in St. Mark's Church, Coldwater. The conductor was the Rev. Herbert J. Cook of Philadelphia.

THE WOMAN'S GUILD of St. Paul's Church, Elk Rapids, celebrated their silver anniversary on Tuesday evening, Feb. 12th, at the home of Mr. and Mrs. R. W. Bagot. Mrs. A. C. Lewis, the President, who was Secretary of the Guild twenty-five years ago, gave a short history of the organization. Mr. H. B. Lewis read a congratulatory letter from the Bishop. The guests left on the centre table fifty silver dollars as an anniversary gift.

A GIFT of \$1,000 to St. Paul's Church, St. Joseph, was recently made by Mrs. R. G. Rice, on condition that the remaining portion of the debt, less than \$700, should be raised, so that the whole might be cleared up at once. The members of the parish are therefore making vigorous efforts to raise the necessary amount, with every prospect of success.

WEST MISSOURI.

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

Anniversary of St. George's.

THE TENTH ANNIVERSARY of St. George's Church, Kansas City, is to be celebrated this evening, March 23d, and on Sunday. St. George's was organized by Bishop Atwill shortly after he came to Kansas City and has grown into an important work.

CANADA.

News of the Dioceses.

Diocese of Ontario.

THERE WAS a good attendance at the February meeting of the city branches of the W. A. in Kingston. A very able paper on missionary work was read by Mrs. Mills, wife of the Bishop.

Illness of the Metropolitan.

THE ARCHBISHOP OF ONTARIO has been dangerously ill in New York, but is slightly better. Mrs. Lewis is with him.

Diocese of Niagara.

A QUIET DAY for the clergy was held by Bishop Dumoulin, Feb. 18th in St. James' Church, Guelph. An address was given on "What we may Make Lent for Ourselves," and the Bishop spoke on "What we may Make Lent for Our People."

Diocese of Quebec.

BISHOP DUNN has issued a pastoral letter asking all Church people in the Diocese to make a "generous and self-sacrificing offering" on Easter Day for the clergy of their respective parishes.—A BEAUTIFUL window, representing the Crucifixion, has been placed in the Cathedral, Quebec, in memory of the late Hon. Senator, Evan John Price, D.C.L.—A GOOD account of the work done on the Labrador coast, this year, has come from the missionary in charge at Mutton Bay. The Mission House is now finished.

Diocese of Huron.

AMONG the reports of progress made at the annual meeting of the Middlesex Deanery Sunday School and Lay Workers Associations, held in London, Feb. 19th, were church improvements at several places and two new rectories. Progress was also shown to have been made in the way of Church extension. Bishop Baldwin was present and gave an address.

Diocese of Saskatchewan.

ACCOUNTS of Church work from this Diocese are discouraging in some respects. The steady withdrawal of funds by the C. M. S. must greatly weaken and even reduce the missions unless some other source of revenue can be found. At present the sum received from Eastern Canada is very small. There are now sixteen clergy at work in the Diocese. The lack of a resident Bishop is greatly felt, but the sum needed to complete the Calgary Bishopric endowment fund is still more than \$9,000, and until that is made up, apparently nothing can be done to provide a Bishop for Saskatchewan, which is now under the charge of the Bishop of Calgary.

Diocese of Toronto.

THE REV. CANON McNAB of St. Martin's Church, Toronto, gave a lecture to the boys of Trinity College School, Port Hope, Feb. 26th, illustrated by some very good views. The subject was the lecturer's travels in Italy and Switzerland.

Diocese of Montreal.

MUCH REGRET is felt among the friends of the Church of St. John the Evangelist, Montreal, that the financial position of the church is not encouraging. The rector, the Rev. Canon Wood, and the churchwardens, have just issued a circular appealing to the congregation to come to the rescue. Four thousand dollars are needed to pay off the current debt. It is expected that the congregation will respond generously.

LADIES IN MEXICO.

UNDONE BY COFFEE POISONING.

Down in the City of Mexico, in the country that raises its own coffee, they have plenty of stomach trouble and nervous headaches brought on by coffee drinking.

A lady writing from there says: "I have used coffee for a long time and was inordinately fond of it. At any time I would cheerfully have given up all the balance of my meal if necessary, in order that I might have the coffee, but I acquired a wretched, muddy, blotchy complexion, had prolonged attacks of exasperating nervous headaches, was troubled with insomnia, and finally complete nervous prostration, that horror of horrors.

"I was compelled to give up coffee, for it was the poison that worked my undoing. Then I concluded to take on Postum Food Coffee. I did not believe in it and knew I would not like it, for I could not bear to think of anything that was to take the place of my beloved coffee.

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