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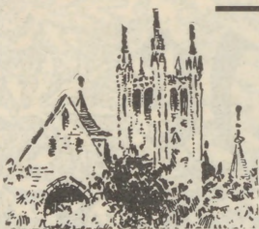
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The Living Church

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THE MISSIONARY SITUATION.

THE Boston *Transcript*, which has always devoted some considerable attention to religious affairs, says that of nine important religious bodies in the United States, the financial outlook at the beginning of the year is "promising" in four, "fair" in three, and "ominous" in two. The two latter are the Congregational bodies and the Protestant Episcopal Church.

Perhaps it will help matters to look this fairly in the face. Our last fiscal year in our general work closed with a deficit exceeding \$100,000. Our triennial legislative body conspicuously did nothing to relieve the situation. We do not lay stress, as some have done, upon the fact that the meetings of the Board of Missions were so sparsely attended as to neutralize the moral effect of their action, because that was largely due to the physical impossibility of keeping continuously at work through the evening after a hard day in General Convention. Legislation largely increased the missionary expenditures; and did nothing to create a corresponding increase in income.

The apportionment system was urged, and, in an almost empty house, recommended to the Board of Managers. The

latter body, no doubt driven by anxiety, put it in operation in a form which can only end in colossal failure. The *Transcript* is amply justified in saying that for the Protestant Episcopal Church this is a "period of depression."

Yet the Church never was more successful in her spiritual work, never had better returns from her missionary expenditures, never had, on the whole, such satisfactory conditions in the mission field.

Have we as Churchmen so largely lost our religion that we are no longer able to carry on the work which has been marked out for us? Is our apathy and coldness a sign of approaching withdrawal of this Church's candlestick? Are we approaching spiritual bankruptcy?

Or are our difficulties due to imperfect methods, which so far fail to enlist our people in their corporate missionary work, as to lend hope that reform in methods will lead to reform in conditions?

We fear that the Church must choose between these two hypotheses. There are some who maintain the former; but we, who believe thoroughly in the guidance of the Holy Spirit, are able to hold to the latter, which is by far the less serious of the two propositions.

We plead for the utter abandonment of the apportionment system; for the substitution of individual for parochial or diocesan responsibility; for the appeal of our missionary authorities to the men of the Church, direct and individually, for help.

Churchmen, there can be only one end to the present missionary situation, disguise it as we may; and that is BANKRUPTCY. It is not a time to mince words, much less to show a recriminatory spirit. Our work is the work of the whole Church. It is ours as much as it is the work of those who have been placed in direct authority, but who can never place one dollar into the field without first receiving one dollar for the treasury.

If we each stand by and urge that our brother across the street, in the next parish, or the next Diocese, does not do his share, shall we be exonerated by Almighty God? Is the duty of the Christian proportioned by the willingness of his fellow men, or gauged by an average which can be computed for him?

THE LIVING CHURCH has no authority to act as an intermediary between the mission treasury and the people. It has no desire to press its services. Let Churchmen contribute through whatever channel may be most convenient.

The Second Sunday after Epiphany—Jan. 19th—has been officially designated for the preaching of our missionary duty in all our churches. We plead that it may not be passed over without action.

But beyond this we plead earnestly with those in authority to see conditions as they are, and to bring the corporate work of the whole Church into touch with *the people*, one by one, as the Woman's Auxiliary and the Children's Lenten Offerings authorities have so successfully done in their own fields.

Unless the Holy Spirit of God has been withdrawn from this American Church as punishment for our many grave sins of omission, this "period of depression" is one that may be terminated and may usher in a period of spiritual fervor.

THE CHURCH'S MISSIONARY WORK.

THE Church's duty in the world is three-fold. She is first to go into all the world and preach the gospel to every creature, baptizing them, and thus incorporating them into her own self and into membership with her divine Head. She is, second, to teach the baptized child thus brought into her fold, the duty of faith and of work and of worship. She is, third, to offer the great sacrifice of the Eucharist to Almighty God, her highest prerogative, her holiest, but also her "bounden" service.

It would seem that this three-fold mission implies a rising scale in relationship to the Church. Yet the highest duty is one that is dependent upon the right performance of the two lower duties. The worship at the altar, without the attempt first to bring in and then to instruct others, that they may participate in it, would be a purely selfish worship. Do we dare to say that it might constitute that seeking to save one's life by which, according to our Lord, one shall lose it? At least we can say that there can be no excuse for the Christian who, trained to value the holy privilege of eucharistic worship, and loving to make that worship beautiful with all the accessories sanctioned by the customs and practice of the Church, has yet no interest in bringing to others a like blessing. The Christian without the missionary spirit is a selfish nuisance; but the trained Catholic Churchman who is deficient in missionary zeal, is such a parody on the true Catholic, that his service before the altar can fall little short of blasphemy.

In the varying talents that are given to men, it so happens that some are better qualified to do one branch of the Church's work, some another. This is only human and natural. Rightly therefore does one priest make his chief work that of a missionary among those who know not God or who are ignorant of the Church; another trains and instructs the baptized in parish ministrations or in educational work; while a third gives his life to the counsels of perfection and to training souls to the higher life that is hid with Christ in God. But if either of these priests deems that his work alone is blessed of God and is helpful to the Church, he has reached the stage where his pride is apt to have a fall. He has then a warped view of the Church and the Church's great mission.

MISSIONARY work comes therefore at the very beginning of the Church's mission. Not indeed, as we sometimes hear, that "Missions" are the Church's mission; they are only a part of it; but they are a vital part, and the part moreover that stands first in time in the Church's work.

The missionary duty, so far as it comes to the ordinary person in the world, is two-fold. It must be performed directly, by endeavoring to bring others with whom one comes in contact, to the knowledge of Christ and His Church; and it must be performed indirectly by assisting trained missionaries to go into the world at large and seek out "every creature, baptizing them." The first part of this missionary duty is that which the Brotherhood of St. Andrew was formed to accomplish, and we have read with warm approval the editorial in *St. Andrew's Cross* for December, in which a suggestion that the Brotherhood should abandon this for the second phase of missionary work, that of sending out and sustaining missionaries, is sternly negated. The witness of the Brotherhood—as also of the Daughters of the King—to the duty of seeking out the man or woman nearest one, and influencing them to find Christ and the Church, is a duty quite as real and as pressing as the duty of sending out substitutes to go into all the world. God is never contented with mere money offerings. There is a missionary duty which only the individual can perform, and it is that duty that these organizations try to see accomplished. The Church would be distinctly poorer without them.

But beyond that individual duty which is exemplified in the rule of the Brotherhood of St. Andrew, there must be active, earnest participation in the general missionary work of the Church, which can only be done by sending others as our substitutes, to go into the dark places or the barren places of the earth, and bring the gospel to the hearing of those who know it not, and the sacraments to scattered Churchmen in country places. This missionary work by deputy, is that which is accomplished by city, diocesan, and the general missionary boards, each of which has its own place and requirements, and each of which must have its due measure of support from every loyal Churchman.

Of course, the proportion of one's offerings for general and

for diocesan work, must vary according to the relative requirements of the two in different localities. In old established, compact Dioceses the larger proportion may and should go to general work; in newer and more extensive fields, the diocesan work must have the larger share. In Pennsylvania about \$85,000 is raised for general missions and \$15,000 for diocesan missions. One who can give \$5.00 therefore gives \$4.17 to general work and 83 cts. to diocesan. On the other hand, in Nebraska, \$650 is raised for diocesan and \$215 for general work. Of a \$5.00 gift, therefore, about \$3.75 goes for diocesan and about \$1.25 for general work. These are probably fair apportionments of missionary offerings, in the two fields, gauged according to the respective needs of each. It is obvious that if Nebraska were expected to support general work on the same scale found practicable in Pennsylvania, she would be required to raise nearly \$4.00 for every dollar raised in Pennsylvania. It is only too true that this is not always appreciated in our missionary work, and it is not strange that Churchmen in the missionary fields should sometimes be discouraged at the unequal burdens they are asked to bear, but cannot. Yet such discouragement, and such mistakes made by others, do not excuse those in the mission field itself from doing *something* for the larger work of the Church in the great field of the world. It may be but a small gift that can be sent; it may even be that there are some who would scorn and spurn it; but the gift is made to God Almighty and not to men, and we may safely disregard all else but His verdict upon our work.

But the Church's general work must be done. It must have the loyal support of the whole Church, and, in varying degrees, according to the circumstances and conditions, it must have the pecuniary support of the whole Church.

WE HAVE DEPARTED somewhat from our earlier traditions relative to our missionary work. In 1835 the great principle was enunciated that every baptized Churchman was a member of the Church's Missionary Society. This would seem to imply that every Churchman should have, and should be urged to have, a direct relation to the Missionary Society and its work. But in practice we have not adequately carried this out. The Society appeals rather to Dioceses and parishes than to individuals. The constant inference is given that a Diocese or a parish is to be commended or is at fault when missionary work is well or is insufficiently sustained. We hear constantly of how much such-and-such a Diocese gives or ought to give; and the same with respect to parishes.

This whole tendency is wrong. If every baptized individual is a member of the Domestic and Foreign Missionary Society, then the duty of each individual is distinct from that of every other individual. If there are 500 persons in a parish and 499 of them do their missionary duty, the odd five hundredth is just as culpable for not doing likewise as though all failed alike. No apportionment, no arrangement of missionary matters, can be adequate which commends or condemns by reason of offerings in parishes which do not adequately represent each individual. If in St. Dives' Church, one individual gives \$50,000—Alas! Throughout the country it is said the largest gift to our general missionary work last year was only \$5,000!—that parish, and the Diocese in which it is located, receive a large credit mark in our strange way of official reckoning. Yet God only credits the individual who made the offering. Why this ungodly way, then, of reckoning? The other members of the same parish or of the Diocese have no right to credit for the gift of the one man.

The ultimate reason for the failure of our present system is, we believe, its *failure to deal with the individual instead of with the parish and the Diocese*. How were the enormous offerings of the Woman's Auxiliary and the Sunday Schools brought to their high totals within these very few years past? By impressing upon each one the duty—not of the parish, but—of you. The money is raised because each woman, each child, feels that SHE is responsible for raising the amount that belongs in her own mite chest. No large gift of another wealthy person releases that individual responsibility. No intrinsic smallness of the gift itself excuses the individual for not giving it. And thus the offerings of the Woman's Auxiliary and of the Sunday Schools are a credit to the Church; while the normal support of the regular work of the Domestic and Foreign Missionary Society is a constant drag and humiliation, never adequately done, never relieving the ever-present, keen anxiety which rests upon managers and missionaries alike.

We do not live up to the principle of 1835. We are too

roundabout in our methods of reaching the people. We waste our appeals upon parishes that are helpless and Dioceses that have neither souls nor pocket-books; and we wonder that our work lags!

We believe that the special million for which that devoted missionary, the Bishop of Montana, pleaded, would soon be but a small part of the income of our Missionary Society if we would really drop all dealings with the parishes, and say to the individual, THOU ART THE MAN!

How could we reach him? By missionary sermons, especially from strangers; followed up, not by a perfunctory collection, but by personal appeal. The women of the Auxiliary could frequently be pressed into service with subscription blanks, and a paid agent be employed to make the collections. Special literature, through the Church papers and through the mail; every possible means utilized of direct contact between the Missionary Society and its members, the baptized, would result, we believe, in speedy reform.

Does the Church know that we have educated priests, with families, doing God's work in His Church at \$300 a year and upward—but so little way upward that \$800 to \$1,000 is an exceptional, a princely income?

Does the Church know that right here in our own country there are whole counties, many of them, in Diocese after Diocese, State after State, in which the Prayer Book service is never heard from year's end to year's end? Does the Church know that our foreign Missionary Bishops are pleading with tears in their eyes for help—not to go where the Church is not wanted (though that also is frequently a duty) but to embrace existing opportunities that may easily lead to the hastening of the time when the nations of the Orient shall turn to God?

Does the Church know, or care, that our missionary income does not do a half, not a quarter, perhaps not a tenth, of what it is the duty of American Churchmen to do, at home and abroad?

We plead that the individual to whom these words come, will say at once: THIS MEANS ME.

Never mind if our methods be faulty. Our work is God's work, and the duty rests on YOU—and on us.

If it is necessary that comparative figures as between parishes and Dioceses should be published, let the test be the number, or proportion, of individual contributors in any given parish or Diocese, that is taken as a basis for praise or censure. Until the general Missionary work receives *some* contribution from every individual baptized member we should not rest satisfied. The number of interested contributors is more important than any other factor of our missionary work. The blessing resting upon the giver is more valuable than can be the pecuniary help to the work.

THE Missionary Papers printed in this issue were intended to cover, briefly and concisely, the whole field of work covered by our general Missionary Society. There are some omissions. Each of the new District Secretaries in the missionary portions of the country was invited to tell what is being done in his section, and three have cordially responded. Of the others, our request found the District Secretary for the field between the Mississippi and the Mountains, the Very Rev. Campbell Fair, D.D., confined to his bed by illness, while just before we go to press a note from Archdeacon Emery of San Francisco explains that absence from home prevented our request having his attention. A promised paper from the newly consecrated Bishop of The Philippines is not yet at hand; and while we are disappointed at that, yet we quite appreciate the feeling of Bishop Brent expressed to us privately, that he would only be able to write in general terms, since he would go out to his distant field rather as a learner, than with pre-formed ideas as to details.

And this is the story of our work, tersely stated, without any of the adornment which may happily characterize missionary tales related at greater length. For our part, we have no hesitation in saying that it is a work of which we are intensely proud. It has been our pleasant lot to know personally many of the workers, in both the foreign and the home field, and to hear their modest stories of achievement and of disappointment, of hopes and of difficulties, in conversation as well as in public addresses. We do not hesitate to say that as a body our missionary workers, so far from being the least creditable of our

clergy, probably sustain a higher average in ability, in culture, and in attainments, than will be found, either among the clergy as a whole, or among the parochial clergy of any given Diocese in this or in any other country.

There is one class of our missionary workers of whom we must say a word, in closing. We refer to the missionaries in small towns of perhaps half a century's growth, in which the population is chiefly foreign, and in which the tides of immigration and emigration about equal each other. From Maine to Minnesota and Missouri at least, the great bulk of our missionaries have these conditions to combat. Work as they will, they have no opportunity of showing "results," according to the elusive standard set up by the public generally; for their communicants "move on" faster than new communicants can be created. The law of average would seem to require that in the incessant moving on, some communicants would sometimes move in; but in point of fact they seldom do. The new-comers are Bohemians, Poles, Germans, Swedes, Italians; the out-goers move to the cities, sometimes being lost to the Church by reason of their own apathy, sometimes adding to the number of the city communicant lists. "The terrible isolation, and the hopelessness of it all!" was the plaint of one of these home missionaries to us not long since.

Yet in spite of all this, our statistics show that the largest growth of the Church to-day is not in our cities but in our rural communities. Out of those very "hopeless" conditions, and by constant work in spite of the isolation of the worker, this American Church is being forced into a wider Catholicity than would probably characterize a body that merely looked after the descendants of English settlers.

And so we plead with Churchmen to appreciate that the missionary work of the Church is the cradle of her Catholicity, and the most pressing need of her life to-day. The story told so briefly in this week's issue might easily be expanded with the wealth of incidents which go to make up the heroism of Missions. The least we can do is to help by our sympathy and our prayerful work, those men who are our substitutes in the active work of the mission field.

A SUPPLEMENTARY statement in regard to our mission work among the Indians should be added to the report made by the Bishop of South Dakota.

Our largest and most important work for that race is done in South Dakota; and that it is well done is the verdict of all who have visited or enquired into Bishop Hare's work.

But we have also in the Missionary District of Duluth the important Indian work with which Bishop Whipple's name was for so many years associated. Here ten Indian clergy are at work, and a considerable progress in civilization as in the Christian religion has been made. It was this mission that, in the dark days of the Civil War, prevented the Indian uprising in Minnesota, with its resulting massacres of the whites, from embroiling the whole race. The lives of many white settlers at that time are a part of the results of Christian missions among the Red men. The sorrow of these children of the forest visibly expressed at the burial of Bishop Whipple, was the best testimonial of his work among them.

At the Oneida reservation, in the Diocese of Fond du Lac, our work is perhaps seen at its best. This mission dates back to the years when Bishop Hobart sent missionaries to the Oneidas in New York state, and when the tribe was removed to Wisconsin, the missionaries accompanied them, and the Church is to-day a part of the daily life of a large section of the Indians. The names of those devoted missionaries, Goodnough and Burleson, are treasured as household saints in the reservation; and the perplexing Eleazer Williams, who was or was not the Lost Dauphin of France, is associated with that mission, in which he worked. The present earnest missionary, the Rev. F. W. Merrill, has introduced an interesting dairy industry, to which the Indians take admirably. The women have also been taught lace work, as in Minnesota.

Our work in the Indian Territory and in Oklahoma suffered from early mistakes and from poverty, but is now being well done, though only on the small scale that the meagre funds will permit. Further west we have Indian work in a number of the jurisdictions, and at the present time the Bishop of Los Angeles is in Washington in an earnest endeavor to obtain assistance for the degraded and poverty-stricken Red men in his Diocese. In Western New York and among the Everglades of Southern Florida we also have Indian work.

MANY American Churchmen will desire to join their congratulations with those of their brethren in England at the opening of the "Red House," the temperance club house built in connection with the parish of St. Augustine's, Stepney, in the east of London, through the earnest work of the vicar, the Rev. Harry Wilson, and his associates. The house is one more indication of the willingness and power of the Church to cope with social questions and to work in communities in which sin and desolation seem to have reached their highest degree. But the especial value of such work as that of the "Red House" is that its labors are not exhausted with caring for the bodies of men, important though that work undoubtedly is, but along with work on social and humanitarian lines there is constant endeavor to uplift the spiritual condition as well. Where it is recognized that the salvation of the soul is the direct, supreme work of the Church, and the most truly generous work that can be performed, there work for material and bodily aid is seen in its right significance. Social ventures too often stop short of the greatest good, being content with amelioration of physical evils. One would not criticise harshly even these honest attempts at betterment of conditions, partial though they be; but where such work is done as that of the "Red House," in which the culture of the *whole* man is attempted, there Christian philanthropy is seen in its true relations, and there the outlook for *real* good is the brightest.

THE issue of the episcopal election in Colorado, whereby the Rev. C. S. Olmsted, D.D., is chosen as Bishop Coadjutor, is one which is to be warmly commended. Dr. Olmsted is a thorough Churchman and comes from a family distinguished for its Churchmanship. He is a brother of the rector of St. Mary's Church, Burlington, N. J., and a first cousin of the vicar of St. Agnes' Chapel, New York City. The Bishop-elect was a classmate at the General Theological Seminary, of the recently consecrated Bishop of Quincy, class of '76. After his ordination by Bishop Horatio Potter, his clerical life was spent as missionary at Morley and then as rector of Christ Church, Cooperstown, N. Y., both being in the Diocese of Albany, prior to assuming the rectorship of his present parish, St. Asaph's, Bala, Pa. Dr. Olmsted was a deputy to the recent General Convention from the Diocese of Pennsylvania, and is also an examining chaplain.

AN ABSURD statement appeared recently in the *Baltimore American* referring to the ordination of Sidney N. Ussher in Philadelphia, reported in the present issue, to the effect that "A letter was read from Bishop Whitaker by Bishop Adams, in which Bishop Whitaker stated that the Protestant Episcopal Church had no law specifically governing the point either way, but he would decide for this one case that the Reformed Episcopal orders were valid."

It is perhaps hardly necessary to say that this report is entirely unfounded, and the correct statement of the case is given under the Pennsylvania head in this issue.

AFTER Dr. Burgess shall have been consecrated, there will be twenty Bishops who were pupils in ecclesiastical history, of the present Bishop of Springfield, while Dean and Professor at the General Theological Seminary.

ANSWERS TO CORRESPONDENTS.

INQUISITIVE. There never was a time when the Anglican Ordination service did not contain everything that was sufficient for valid orders. The form has been changed several times during the nearly twenty centuries of the life of the Church of England, but always in such way as to insure proper ordination. The claim that it did not is a modern and absurd statement of Romanists, contrary to their own position at the time of revision. The Answer of the English Archbishops to the Papal Bull on Anglican Orders considers the subject satisfactorily, and it is treated more fully and elaborately in Lowndes' *Validity of Anglican Orders*.

It is dangerous to make a practice of attending Roman services, even though the American Catholic Communion has no church in your neighborhood. We suggest to you to invite in such of your neighbors as would care to assist (if any), read the Prayer Book services with them, and communicate with your Bishop as to arrangements for receiving the sacraments, and, if possible, the establishment of a mission.

IGNORAMUS.—In the absence of any direct authority our Church almanacs generally give no rules as to the translation of festivals. An additional perplexity in America results from the setting forth of the proper psalms for various days, with no indication as to their being set aside in cases of occurrence of days. The Purification has always been held to take precedence of Sexagesima. The Annunciation, falling in

Holy Week, would, by ancient precedent, be transferred to the first available day, which would be the day following Low Sunday. Our rule governing Proper Psalms somewhat complicates such transference, and it cannot be said that there is uniformity of practice, even among Catholic Churchmen. Our own impression (we state it as nothing more) is that there should be the memorial of the Annunciation, with the altar service for Tuesday in Holy Week, and that the proper psalms for the Annunciation should be used at the choir offices. The same question as to transference arises when the Annunciation falls on Good Friday or on Easter Day, to either of which it is of course subordinate. Transference is difficult among an irreligious people, and in the absence of direct authorization it is probably not widely practised in this country. Conditions are different in England.

FABLES OF THE UNFAIR—V.

[WITH APOLOGIES TO JOSEPHINE DODGE DASKAM AND TO MESSRS. CHAS. SCRIBNER'S SONS.]

THERE was Once a Train Despatcher of a Railway who had Printed a Card that Read like This: "Trains passing Podunk Station will Stop Ten Minutes until Further Notice."

All the Conductors had a Card sent to Them.

For a long Time every Conductor Stopped his Train. Then, finally one Bright one wrote a Letter to all the Conductors Saying the Notice could not have been Written by the Train Despatcher, because he Would have written *Must*, instead of *Will* Stop.

And another Conductor said there must Have been Two Writers, because the first part spoke of "Trains *passing*," while the Second part spoke of their "*stopping*."

A third Conductor said there must really have been Three Writers, because the word "*Station*" was not required in the Text, and a man like a Train Despatcher Would not have used a Redundant word.

The First Conductor did not Agree with the Second or Third Conductor; nor the Second with the First or Third; nor the Third with the First or Second. But they were all Agreed that the Train Despatcher never Wrote what He Said he Did.

So then a Fourth Conductor came along, and said the Best Way was to assume that there were three Train Despatchers. If they Assumed it, they might all Say it was So, and then call the other Conductors Bigoted, and Narrow, etc., etc., etc.

So they all said Yes, and they Decided to Name the three Train Despatchers T. D. 1, T. D. 2, and T. D. 3.

So the Fourth Conductor explained to them All by Writing this Way:

"TRAINS PASSING PODUNK [T. D. 1] *Station* [T. D. 2] WILL STOP TEN MINUTES UNTIL FURTHER NOTICE [T. D. 3]"

A fifth Conductor happened Along and Pointed out that "stop ten minutes until further notice" was Contradictory and must have been written by Two Men, at least. So they Brought in T. D. 4.

Then a sixth Conductor said it was evident they had all been Fooled by this Notice. It was really Three different Notices which some Redactor had Hitched together.

It was clear that [T. D. 1] had written: "Trains will pass Podunk." [T. D. 2] had written: "? [name lost, "*Station*" supplied by Redactor] will stop ten minutes." [T. D. 3] had added: "Look for further notice."

A stupid Redactor had Joined Those three Sentences together in the Altogether Arbitrary Manner quoted.

Now, said the seventh Conductor, if we assume the name Smith as the subject of "will stop," omitting the unnecessary word "*Station*," we have these original instructions:

"Trains will pass Podunk."

"Smith will Stop Ten Minutes."

"Look for Further Notice."

So then the eighth Conductor ran his Train past Podunk, according to the New Learning, And it Ran into a Freight Train, and there was a great Wreck, and the eighth Conductor was killed.

And the other Seven wondered why.

"THE SIMPLEST and most obvious use of sorrow is to remind us of God. It would seem that a certain shock is needed to bring us in contact with reality. We are not conscious of breathing until obstruction makes it felt. We are not aware of the presence of a heart until some sudden joy or sorrow rouses it to extraordinary action. We are not conscious of the mighty cravings of our half divine humanity, we are not aware of the God within us, till some chasm yawns which must be filled; or till the rending asunder of our affections forces us to become fearfully conscious of a need."

—F. W. Robertson.

LONDON LETTER.

LONDON, Dec. 30, 1901.

A MEMORIAL service, in memory of those who have fallen in the South African War during the present year, was held at St. Paul's on the afternoon of December 16th, the attendance in the churchyard being almost as enormous as that inside the Cathedral. Among other personages in the congregation were Lord Roberts, Commander-in-Chief of his Majesty's Army, accompanied by Lady Roberts, Mr. Brodrick, Secretary of State for War, and the Lord Mayor and Sheriffs of the city. Under the dome, places had been reserved for the representatives of the War Office and the Headquarters' Staff, and also for about 500 officers and men of the Guards, the rest of the reserved space in the Cathedral being for the relations and friends of those who have fallen since the beginning of the War. The officers were in uniform, and the Guardsmen wore their scarlet tunics, the pervading color of dress, however, throughout the vast congregation, being of a sombre hue. The clergy in the choir were the Dean, the Archdeacon of London, Canons Scott-Holland and Newbolt, the Bishop of Stepney, besides ten Prebendaries and six Minor Canons. The organ, played by the assistant organist of the Cathedral, Mr. Macpherson, was supplemented by the band of the Coldstream Guards (some seventy performers), stationed immediately in front of the choir steps, and conducted by Sir George Martin, organist of St. Paul's, who, wearing his doctoral robes, stood on a dais facing the High Altar. Before the service began the band (under its own master) played the overture to *In Memoriam* (Sullivan's), and the "Trauermarsch" from Wagner's *Götterdämmerung*.

The service opened with the mediæval hymn (Dr. Neale's translation), "Brief life is here our portion," followed by the opening sentences of the Burial Office, sung to Croft's music, Psalms cxvi., cxv., cxxx., and cxxxviii., Spohr's "Blest are the departed," a lesson from Ecclesiasticus xliv., Wesley's *Magnificat* in F, some prayers, including one for the souls of those dying in the Faith, the Blessing, and the hymn, "Now the laborer's task is o'er," sung while the congregation were still kneeling, the "Dead March" in *Saul* being played by the band at the conclusion of the service.

The King has intimated his willingness to become the patron of the Church Lads' Brigade, surely an important as well as gratifying piece of news; while the Queen has further testified her keen interest in the Cape Town Cathedral Memorial Fund by subscribing £100.

A deputation from the Tin Plate Workers' Company (one of the very oldest companies of liverymen in the city) has paid a special visit to Rochester for the purpose of presenting Dean Hole, on the occasion of his 82nd natal anniversary, with an engrossed certificate and the freedom of their company, in other words, the freedom of the city of London. The Dean has been the honorary chaplain of the Worshipful Company since 1892.

Dr. Gore was, on the Feast of St. John, duly elected Bishop of Worcester by the Dean and Chapter of the Cathedral.

The Dean of Westminster has informed a Press representative that the Abbey will be closed on Easter Tuesday until after the Coronation. The King's officials and those of the Government desired to take over the custody of the Abbey before April 1st, but finally yielded to the wish expressed by the Dean and Chapter that the sacred edifice should not be closed until after Easter.

The announced perversion to the Anglo-Roman Schism of the aged Rev. Dr. F. G. Lee, vicar of All Saints', Lambeth, for 32 years until two years ago, when the church ceased to exist as a separate parish, has hardly created a ripple of sensation even in the street, for almost everybody knew that his position in the English Church had been for many years a wholly untenable one. As one of the founders of the Association for Promoting the Unity of Christendom the name of the author of the now almost forgotten *Directorium Anglicanum* is worthy of honorable mention, but in founding the crazy "Order of Corporate Re-union" Dr. Lee was successful only in achieving the unenviable notoriety of an ecclesiastical crank.

The Charlotte Yonge Memorial Fund now amounts to £485.

The Red House, Stepney, was opened on December 14th with due religious solemnities as well as with much popular enthusiasm. The ceremony of blessing the House, incense being used, was performed by the Bishop of Lebombo, who, in cope and mitre, was accompanied by the clergy and choir of St. Augustine's, Stepney. The servants in each department, as it was visited by the procession, knelt in their natty red and white

costumes for the Bishop's blessing, in itself an impressive as well as picturesque ceremony. The Flag, formally hoisted from within the House by Lady Edward Churchill, appeared outside in the form of the Union Jack, floating over the pendant sign of the House, the Flag of St. George with the motto *In Hoc Signo Vinces*. After the hoisting of the Flag came the extremely festive and sociable function of tea drinking, and finally about six o'clock the opening *fête* wound up, strictly in accordance with East End usage on such occasions, with music for the benefit of the whole neighborhood by a brass band stationed at the open first-story windows on Commercial Road. The name "The Red House" and its sub-title, "A Public House Without Beer," are emblazoned in large gilt letters on the front of the building, and an outer door offers "A welcome to every man," while for the main entrance has been reserved the vivacious notice (couched in the Bishop of London's own language in reference to the Red House), "A Good Pull Up for the Bishops."

In reply to the students of St. David's College, Lampeter, who had formally complained that preference was shown by the Welsh Bishops in the ordination of ex-Nonconformist ministers over life-long Churchmen, the Bishop of Llandaff has written to traverse the charge. During his episcopate of over 18 years he has, "out of about 80 applicants who were ex-Nonconformist ministers, ordained 18, and 25 per cent. of these read the Gospel at ordination," thereby showing that they passed the best examination of all the candidates examined; that "all of them were placed in the upper half of the examination list," and that to the best of his belief "all of them, save one who had returned to the denomination he had seceded from, were doing excellent work in the parishes to which they had been appointed."

The Primate has assigned the Feast of the Conversion of St. Paul *prox.* for the consecration of the Bishops-designate of Worcester, Likoma, and Sierra Leone, in Westminster Abbey. The arrangement, however, in respect to Dr. Gore, seems most unseemly premature, for he has not yet even been elected by the Worcester Chapter. But in the event of his being made Bishop of Worcester, it appears that Churchmen of the Diocese will ask him to accept a cope, mitre, and pastoral staff, for which subscription lists are already being opened. Although Mr. Walsh, the literary Kensit of the Protestant Agitation, undoubtedly misinterprets old Bishop Latimer, yet here is what he says in the *English Churchman* about the Bishop-designate of Worcester: "It is worthy of remembrance that one of Canon Gore's predecessors in the See of Worcester was that noble Protestant martyr, Bishop Latimer. . . . That true saint of God spilt his blood against that self-same Sacrifice of the Mass which Canon Gore has spent 28 years of his life to build up."

The motion at the instance of John Kensit in the King's Bench Division (before the Lord Chief Justice and two Justices) to commit Mr. Henry Labouchere, M.P. and journalist, for contempt of Court, has been dismissed with costs, the Lord Chief Justice observing that the application should never have been made. In two issues of *Truth* in May last, leading articles appeared wherein Mr. Labouchere made comments and statements upon and in reference to Kensit and his libel suit then pending against the London *Evening News*, such comments and statements being calculated, Kensit's counsel alleged, to prejudice his client in the trial of the action. The Lord Chief Justice, in delivering the opinion of the Court, said that "for upwards of twelve years Kensit had been publishing literature which had caused Mr. Labouchere to write articles attacking the conduct of Kensit and the character of his books," yet he had "not thought fit to bring an action against Mr. Labouchere." As to the articles complained of, they were "not produced by the fact that litigation was pending."

The Rev. Father Frere, C.R., in an address on "What Was the Reformation Settlement?" at an E. C. U. Branch meeting in Birmingham, said (in reference to the assumption by "Puritan controversialists" that there is "a final standard" of faith and practice called the "Reformation Settlement") that, though "some settlement" was made in the early part of Elizabeth's reign by the two Acts of Supremacy and Uniformity, it is important to inquire "how far that Settlement had any finality." Although in some respects the Supremacy Act had "a considerable measure of finality," in other respects "there was no finality." The Ecclesiastical Commission, created by that Act, "came to an end in the Parliamentary Rebellion," and so "a chief part of the Elizabethan Settlement" disappeared. Again, "another chief part of the Elizabethan Settlement" was destroyed in the last century by the Parliamentary abolition of the Court of Delegates. The Act of Uniformity had "even less finality." Before the Act was "many weeks old" its provisions were "set

on one side"; first by the Royal Visitors, who, in spite of the order that "chancels should remain as before," were authorized, in short, to "transform all chancels to a due depth of Puritan dreariness," and who further "took away and destroyed many of the ornaments of the Church and of the minister," which the Act prescribed to be in use; secondly, its provisions were "set on one side by the Bishops," who mitigated its provisions "in favor of the Puritan party," even formally dispensing them with obedience to it in certain respects. It is a fact of history, that "when a priest now celebrates in a surplice instead of a cope or chasuble, he does so with impunity only because the Elizabethan Bishops, in virtue of their episcopal authority, set on one side a certain section of the Act of Uniformity." Even if the Elizabethan Settlement had "proved more permanent," there are circumstances connected with it which would "disqualify it from being a satisfactory standard of reference." The troublous times of the Rebellion "dealt severely with much that remained" of the Elizabethan Settlement, and even under the Restoration Settlement there was "little finality," the greater part of the object of the Act of Uniformity of 1662 being "neutralized" by Toleration Acts, and by the independent action of the Bishops. If, however, they wish us to return to "the state of things at either the Elizabethan or the Restoration Settlement," we can "very easily find certain parts of the Settlements" to which we will very gladly return, *viz.*, freedom of the Church to enact Canons in Convocation, freedom from Parliamentary interference in strictly ecclesiastical matters, the old system of Ecclesiastical Courts, Church discipline, and most important and desirable of all, "the old conception of episcopal government, on the part of both Bishops and priests." In Elizabeth's day there was "plenty of bad episcopal administration, and a great number of very inferior Bishops, but the Catholic conception of the duties and powers of the episcopate had not yet been destroyed by the time-serving apathy of the eighteenth century, or by the Erastian legislators and lawyers of the nineteenth century." If an appeal to the principles of the Reformation could "recover" all these things, "a great reform might be accomplished"; and if the Puritan party of to-day would "leave off controversy and the attempt to appeal to the transitory and obsolete parts of Reformation Settlements," the reform might "soon be accomplished."

Robert Russell Green, late Dean's Verger at St. Paul's ever since the time of Dean Milman and of Bishop Blomfield, has departed this life at the age of eighty. He had seen (says *The Times*) "the marvelous series of changes through which the Cathedral has passed." He had been a witness of "the steps by which the Cathedral, then the dismal haunt of a very few worshippers, has now become thronged by thousands every Sunday." After matins in the Cathedral (on the day after his death) the Dean said:—"Let us remember before God Robert Russell Green, for forty-seven years a verger of this Cathedral," and a short office was then said.

J. G. HALL.

CONSECRATION OF BISHOP KEATOR.

WHAT was perhaps the most impressive ecclesiastical function ever held within the Diocese of Iowa occurred at St. John's Church, Dubuque, on Wednesday, Jan. 8th, when the Rev. Frederic W. Keator was consecrated Missionary Bishop of Olympia. The long line of clergy which followed the vested choir of the church included about 30 priests and deacons, principally from the Dioceses of Iowa, Chicago, and Milwaukee, and 9 Bishops. Morning prayer had already been said, and after the introit, Psalm xvi, the order for Holy Communion was begun by the Bishop of Chicago, the appointed consecrator and celebrant. The Bishops serving as assistant consecrators were the Bishops of South Dakota and Iowa, while the Bishop of Minnesota and the Bishop Coadjutor of Nebraska, both being class-mates of the Bishop-elect at the Western Theological Seminary, acted as presentors. The attending presbyters were the Rev. W. C. De Witt, rector of St. Andrew's Church, Chicago, and the Rev. J. Hollister Lynch, rector of Ottumwa, Iowa. The Rev. John C. Sage, who succeeds Bishop Keator as rector of St. John's, acted as master of ceremonies.

The Bishop Coadjutor of Chicago preached the sermon, taking for his text St. John xvi. 16. "Ye have not chosen Me, but I have chosen you and ordained you that ye should go and bring forth fruit."

Bishop Anderson reminded his hearers that the election of his

brother did not make a Bishop. Neither did his own subjective consciousness of an inward call make him a Bishop.

Not until apostolic hands are laid on him, in accordance with the law and constitution of the Church, is he empowered to perform any episcopal act. The election expresses the choice of the whole body and is a recommendation of his fitness. The ordination bestows on the person thus chosen episcopal character and power. This distinction between election and ordination is an important one and is clearly stated in early Christian writings.

"That we should go and bring forth fruit." The fruits of the ministry come as the result of the contact of the individual clergy with individual men; and in a wider sense, the contact of the Church with the world. It would take a long time to make category of the fruits of the ministry. Perhaps it can be summed up in a sentence. The fruit of the ministry is the extension of the kingdom of God in the lives of men. "The kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost." I suppose that the greatest and best work of the ministry comes from individual contact with souls—baptizing, blessing, preaching, absolving, offering, ruling, judging, counseling, ordaining, confirming, consecrating—gathering souls one by one to God through Christ by the Holy Spirit, drawing them to His kingdom, training them in His kingdom, helping them to realize the dignity of son-ship, the unloveliness of sin, the goodness of God, and leading them to throw themselves on the redeeming power of Christ.

A Bishop is deprived of much of the blessedness of pastoral work. He deals with classes and conditions, more than with individuals. He is forced to take a wide oversight of the Church at large in her relation to society at large. Let me suggest some of the difficulties with which we have to contend, some of the conditions under which we work, and some of the influences that we ought to exercise if our ministry is to bring forth fruit.

There are two institutions whose integrity and sanctity are threatened in this bold, free, traditionless Western civilization of ours. I mean the family, and Sunday. The family is the foundation of society. Touch that with unholy hands and you imperil the Church and the Nation. Is there not a danger here at the present time? The absence of home piety and parental training and family religion in this busy, hustling life of ours; the consequent lack of knowledge of the Bible and holy things in the younger generation; the sordid ideas of marriage; the amount of domestic infidelity that exists; the frightful statistics of divorce; the low tone of even high society in some places—here is work for the Church. Here the Church must take her stand. Here is room for ministerial power. And Sunday too. Sunday is not incidental to the Christian religion; it is fundamental. The neglect of it deprives the Church of the opportunity of even a minimum of religious education; it makes it almost impossible to create or keep alive a Christian atmosphere; it paralyzes religious work and missionary activity; it deals a cruel blow at all classes of society even from the humanitarian standpoint, it begets that air of roistering irreverence and irresponsibility that is so prevalent, and imperils the proud civilization of which we boast. Americans used to hold up their hands in holy horror at a European Sunday, where people went to Mass in the morning and to the games in the afternoon. The descendants of these Puritan ancestors go to neither Mass, matins, or meeting, and thus defeat the central purpose of the institution. Have they no love for God or for man? The statistics are positively appalling. We are ashamed to acknowledge them. What is the ministry going to do about it?

Yes, fathers and brethren, there are many grave matters before us as a Church and people to-day. The welfare of the family and the Church; the loss of power in a divided Christendom; the Sunday problem and the missionary problem; the social problem and the civic problem; and back of all, and at the heart of all, the religious problem. For I contend that all the so-called questions of the day are not so much political or economic as they are ethical and religious. We read of civic corruption and unjust monopoly and tyrannical unionism and grasping franchises and crowded tenements and sweat shops and tax dodgers and political thieves and so on. Are all these matters so abstruse and complex that they must await some giant intellect to solve, or are they matters for the prophet of the Lord and the Christian citizen? The trouble is that public conscience is benumbed. The trouble is that there are whole spheres where religion holds no sway. The pertinent question for us is: What hold has religion on the mass of the people? To what extent do the people on the street and in the shop, in the ranks of industry and in public office, recognize the authority of Christ's law of righteousness over life and conduct? What is our average Christianity? To what point of sensitiveness has the public conscience reached? That is the form in which these matters present themselves to the Church.

I tremble as I speak, for there is nothing about which a man can speak so glibly and so foolishly as the relation of the Church and ministry to these public questions. I remember that Christ refused to be a ruler and a divider. I recognize that the Church is not engaged in politics or industry or amusements. But I recall also who it was who said "Render unto Cæsar;" and "Do unto others as you would they should do unto you;" and "Beware of covetousness;" and "Love your neighbor;" and "Oh, Jerusalem, Jerusalem!" We must not forget that in times past the Church as such was not only the means of bringing salvation to individual souls, but it also changed the

social complexion of a whole continent. She caused the abrogation of old laws and customs and the establishment of new ones. She preached liberty, fraternity, equality, brotherhood, fatherhood. She created an art, an architecture, and a literature of her own. She transformed family life. She stamped her influence on the social and political life of whole peoples. Can she do so still? Are her forces so divided that she has lost her power? Is the intense throbbing life of the people to go on apart from the Church? Shall the Church be satisfied with a little patronage when she demands surrender? Are these thousands upon thousands in our midst who never hear her voice, to be brought home? Is our work ended, or is it only begun at the sanctuary? Are we not God's ambassadors to represent Him in this world and to keep our eyes open to His interests? Shall we say "Sit down and let God take care of His own world"? Are we not preachers of Christ's righteousness? Has He no concern in the temptations of the poor, in the dangers of the rich, and in their relations to each other? Has He no interest in America, in our social and corporate life? Oh, there is so much, so much for the ministry to do. So much intemperance and impurity and infidelity and godlessness. So much irreligion in the family, corruption in the city, dishonesty in commerce, selfishness in industry, hollowness in society, and torpidity of conscience everywhere. And we are ordained for the purpose of bringing forth fruit. My brethren, to stamp the power of the religion of Christ on individual life, to stamp the power and influence of the Church on that part of the world in which we live, is of the very essence of our ministerial commission from Jesus Christ.

My dear brother, you have been called to that ancient and venerable institution of the episcopate. You are about to be ordained and consecrated to that office. You are to go and bring forth fruit in that Western state that is so full of the promise of greatness. You will find a loyal body of clergy and laity to help you. You will also find much hard work before you. You will have to face many of the conditions and difficulties I have mentioned. Your episcopate will not be surrounded with any glamor or prelatical splendor or the "fatal opulence" of riches. It will be more apostolic than that; your journeyings around Puget Sound more like St. Paul's journeys along the fringe of the Mediterranean Sea. Your strength and joy will be the certainty that you are called and ordained from above. If you are true to Christ and His Church, your episcopate will bring forth fruit that will remain.

The mandate of the Presiding Bishop was read by the Bishop of Michigan City, while testimonials of the House of Bishops were read by the Bishop of Milwaukee, and of the House of Deputies by the Rev. W. C. DeWitt, rector of St. Andrew's Church, Chicago. The Bishop of Quincy said the Litany, and all the Bishops present, nine in number, took part in the laying on of hands. Only the three Bishops named as consecrators received at the Holy Communion, an early celebration having been provided for the congregation, and the request printed on the Order of Service that the communion be confined to the officiants.

The Bishop's vestments were the gift of St. John's parish; the ring, of the clergy of Iowa; the cross, of the Knights Templar; and the Bible, of the Rev. John C. Sage, his successor at Dubuque.

After the service the visiting Bishops and clergy were entertained at luncheon at the Hotel Julien by the vestry of St. John's Church.

Bishop Keator was born in Honesdale, Pa., Oct. 22, 1855, and while quite young removed with his parents to Moline, Ill. He entered Willeston Academy at East Hampton, Mass., in 1874, in order to prepare for college, entering Yale University two years later, from which latter he graduated in 1880 with the degree of A. B. He then entered the law department of Yale, from which he graduated in 1882 with the degree of LL. B. From that time until 1889 he practised law in Chicago. In 1887 he became interested, together with the present Bishop of Minnesota, who was also a lawyer in Chicago, in the formation of the mission which has since grown into the parish of St. Peter's, now numbering about 1,200 communicants, and a year later founded a mission at Edgewater which grew into the parish of the Atonement. By 1889 Mr. Keator was ready to enter the Western Theological Seminary as a candidate for Orders, and graduating in 1891 with the degree of B. D., was ordained deacon by the Bishop of Chicago, and in the latter part of the same year was advanced to the priesthood by the same Bishop. He continued in charge of the Church of the Atonement, Edgewater, which as a layman he had founded, until 1896, when he entered upon the rectorship of Grace Church, Freeport, Ill., which latter he relinquished in 1899 to become rector of St. John's, Dubuque. He was a deputy from Iowa to the recent General Convention, and is also Dean of the Waverly Convocation. For some years he has also been secretary and treasurer of the Western Theological Seminary. He was married in

1894 to Miss Emma Victoria Lyon of Chicago, and one child has blessed the union.

Bishop Keator was elected to the Missionary District of Olympia at the late General Convention, and having now been consecrated, will shortly take up his work in that field. The offerings at the consecration service were devoted to missionary work in his District.

ELECTION OF A BISHOP COADJUTOR IN COLORADO.

SURSUANT to a request of Bishop Spalding, who has become incapacitated for active work, a special council of the Diocese of Colorado convened at St. John's Cathedral, in the city of Denver, on the 8th day of January, for the purpose of electing a Bishop Coadjutor for the Diocese. Nearly every clergyman in the Diocese was present, and nearly all the parishes were represented by lay delegates. The business meeting was preceded by a celebration of the Holy Communion, at which Bishop Spalding was the celebrant. The Bishop also presided over the council during the greater part of its sessions, exhibiting an endurance that surprised those who knew the state of his health. The first action taken by the council was to make provision for the salary of the Bishop and of his Coadjutor. This was done by fixing Bishop Spalding's salary at \$3,000, and that of his Coadjutor at the same figure, with a further allowance of \$300 a year to the Coadjutor for traveling expenses. All jurisdiction is to be ceded to the Coadjutor except that of ordination of candidates for holy orders.

The first ballot taken by the clergy resulted as follows: For the Rev. C. Y. Grimes, Archdeacon of the Diocese, 7; for the Rev. James E. Freeman, of Yonkers, N. Y., 7; for the Rev. Wm. W. Webb, D. D., of Nashotah, 6; for the Rev. Dr. W. S. Rainsford, of New York, 4; for the Rev. F. A. De Rosset, of Springfield, Ill., 1; for the Rev. Charles C. Pierce, 2; for the Rev. A. W. Stein, of Cincinnati, 3; for the Rev. J. W. Ohl, of Salida, Colo., 3; for the Rev. F. F. Kramer, of Denver, 1; for the Rev. C. H. Marshall, of Denver, 2.

Successive ballots were rapidly taken, and until the end of the 14th ballot Archdeacon Grimes and the Rev. Mr. Freeman led the others, each one of the two gentlemen just named receiving upon several ballots, 14 votes. At the close of the 5th ballot Dr. Rainsford's name was dropped. From the 7th to the 26th ballot, the Rev. George Rogers of Denver received votes on each ballot, his highest vote being 6. On the 15th ballot Messrs. Grimes and Freeman began to lose, and it became apparent that neither of them, notwithstanding their strong support, could obtain a majority. At the 25th ballot Mr. Grimes' name was withdrawn. On the 22nd ballot the name of the Rev. E. S. Lines, D. D., of New Haven, appeared, and on the 24th ballot he received 10 votes. A little good work for him just at that time would have secured his election. But just before his name appeared among the ballots, another name was looming up and getting more and more votes,—it being that of the Rev. Dr. Charles S. Olmsted, of Bala, Pa., whose votes, beginning at the 18th ballot, ran successively: 1, 1, 5, 9, 11, 11, 9, 10, and on the 26th ballot, 20, which elected him.

The lay delegates then asked for and were granted permission to retire to another room for conference. After discussing the matter for half an hour they voted unanimously that upon returning to the council room they would approve the choice of the clergy, and this they did when their formal ballots were taken.

The contest was an active and spirited one from beginning to end, but no ill-feeling was at any time engendered. Everybody left the council with the belief that a wise choice had been made. If Dr. Olmsted should accept the position, and be consecrated, he will find the Diocese united in his support, and ready to do vigorous and aggressive work for the Church.

WORK IS ALWAYS tending to humility. Work touches the keys of endless activity, opens the infinite, and stands awe-struck before the immensity of what there is to do. Work brings a man into the good realm of facts. Work takes the dreamy youth who is growing proud in his closet over one or two sprouting powers which he has discovered in himself, and sets him out among the gigantic needs and the vast processes of the world, and makes him feel his littleness. Work opens the measureless fields of knowledge and skill that reach far out of sight. I am sure we all know the fine, calm, sober humbleness of men who have really tried themselves against the great tasks of life. It was great in Paul, and in Luther, and in Cromwell. It is something that never comes into the character, never shows in the face of a man who has never worked.—*Phillips Brooks.*

NEW YORK LETTER.

THE idea expressed in the beautiful new window placed in Holy Innocents' Church, Hoboken (the Rev. G. Ernest Magill, rector), in memory of Mrs. Martha B. Stevens, founder and benefactor of the parish, is that of the *Te Deum*. It is placed in the end of the nave, at the west end, and fills the entire space. The words, "To Thee all angels cry aloud," and "To Thee Cherubim and Seraphim: continually do cry, Holy, Holy, Holy: Lord God of Sabaoth," are illustrated by Cherubim bearing scrolls with the words "Sanctus, Sanctus, Sanctus," and angels with harps and censers. "The glorious company of the Apostles: praise thee," finds its expression in the figures of SS. Peter, James, John, Paul, and Matthew, bearing scrolls with the exclamatory words, "*Te Deum laudamus!*" "The goodly fellowship of the Prophets: praise Thee," is represented by David, Ezekiel, Daniel, Jeremiah, Isaiah, and St. John Baptist. These also bear scrolls similar to those of the Apostles. In fact all the figures of the Saints bear scrolls with the words "*Te Deum laudamus!*" "The noble army of martyrs: praise Thee," is illustrated by SS. Edward the Confessor, Alban, Agnes, Catharine, Laurence, Stephen. Besides are SS. Mary the Virgin, Mary Magdalene, Elizabeth of Hungary, and the Holy Innocents. The groups expressing "The Holy Church throughout all the world: doth acknowledge Thee," comprise SS. George, Patrick, Louis of France, Bruno, Augustine of Hippo, Francis of Assisi, Gregory, Jerome, and Vincent de Paul.

The service of blessing the window was most appropriate



NEW STEVENS WINDOW, HOLY INNOCENTS' CHURCH, HOBOKEN, N. J.

and impressive. Owing to the illness of Bishop Starkey, the Bishop of Delaware took the service, wearing the cope and jeweled mitre which Mrs. Stevens gave to Bishop Starkey four years ago, upon the service of institution of the present rector. Preceded by the choir and special preacher, Bishop Coleman entered from the vestry, attended by his chaplain, the Rev. F. E. Mortimer of St. Mark's, Jersey City. Approaching the window, Col. Edwin A. Stevens, the eldest son, withdrew the covering, and the blessing proceeded. Solemn procession and a solemn High Celebration followed. Mr. Magill was celebrant, and the Rev. J. G. Ewens was master of ceremonies. The music was especially good, being furnished by the choir of forty voices. The sermon was preached by the Rev. Dr. George M. Christian of St. Mary the Virgin's, New York. Following the service, Colonel and Mrs. E. A. Stevens entertained at luncheon at Castle Point the clergy, relatives, and near friends. The invitations to the luncheon included all the clergy in the Diocese, and some from other Dioceses.

The High Altar, chancel, and every part of Holy Innocents' are most beautiful, and the splendid window, erected in memory of a noble woman, makes the interior even more Churchly and

impressive. The window was the gift of the founder's children.

The Incarnation Year Book, just out, shows the Rev. Dr. Grosvenor's work in figures, but by no means tells all of its story. The parish, occupying the east side between Transfiguration and St. Bartholomew's, and sharing it with Epiphany, had a financial income last year of \$132,000, or among the largest in its history. Some of this was of course special, having been given for the erection of the parish house now building in 31st street near First Avenue. Speaking of down-town conditions, Dr. Grosvenor says in his preface:

"Here is a very valuable property, well located at 35th and Madison Avenue in the heart of a vast residence section, with a staff of clergy, with a choir, and all the accessories of a well ordered church. And it is practically empty, six months of the year. How absurd to say that the people are all away! Our parishioners are



THE ALTAR, HOLY INNOCENTS' CHURCH, HOBOKEN, N. J.

certainly away. I doubt if in the mid-summer six pew holders are to be found in the city on any given Sunday. But the city is filled with people. With the strain and stress of our winter life, the clergy and staff must have generous vacations, but no man who is active and who wants to serve his Master for the few years that God has given him, can help but fret under these conditions of parish life. In the excessive heat of the midsummer we cannot expect very large attendance, but why in May, September, and October we should not minister to more people, demands our earnest thought."

Yet during the six months of real activity the Incarnation parish is full of a busy life, as the Year Book abundantly shows. Apart from income, Dr. Grosvenor records, with pleasure, the proposed erection at once of the chapel as well as the parish house in 31st street, the chapel to be a memorial to Mr. Alfred Corning Clark, and to be erected by his son, Mr. Edward S. Clark. Thus in the same foundation are to be memorials of clergy and laity—the Arthur Brooks parish house, and the Alfred Corning Clark Chapel. Announcement is made of the proposed building of a morning chapel within the walls of the parish church, the same to be a memorial of the late James M. Constable. The Incarnation is following the lead of other down-town parishes and amassing an endowment fund. This fund now amounts to a trifle more than \$90,000. The fiftieth anniversary of the parish is to be celebrated next April, when Bishop Potter is expected to dedicate the Brooks parish house and to lay the corner-stone of the Clark chapel.

In his anniversary sermon the Rev. Dr. Parker Morgan mentioned the necessity of accumulating for Heavenly Rest parish an endowment fund sufficient to insure the retention of the parish church at Fifth Avenue and 45th street for all time. About \$15,000 is now in hand.

Epiphany parish (the Rev. E. L. Atkinson, rector), has purchased a house and lot adjoining the parish property on the east, fronting on 35th street, and as soon as the lease expires, will use the house for a rectory. The purchase is a part of the further development of the parish foundation, and it is said to be likely that a parish house may be erected. Epiphany parish helps the Incarnation in caring for the large East Side section about 35th street, the two parish churches being but two blocks apart. Epiphany's progress under its new rector, who came recently from Boston, is marked.

MY BISHOP'S VISITATION.

BY A PRIEST.

III.

IN OUR large cities," continued the Bishop, "we have a growing evil from which you are doubtless exempt in your small cities, that is, funerals from 'Undertakers' Parlors,' and yet that is, perhaps, better than the ordinary house funeral. May I ask what your custom is in this respect?"

"I am very glad to say, Bishop, that I am rarely called upon to conduct such a service in a private house, and then, as a rule, only by those who would find it too inconvenient to come to the church."

"That is good, and at the same time urge your people to conduct such functions with the utmost simplicity and quietness. I would especially advise that no display of the remains be permitted in church. Friends who really care to look once more upon the features of the dead can take the trouble to go to the house at an earlier hour, while mere curiosity gazers should be deprived of an opportunity of exhibiting an impertinence. Of course it is sometimes wise to make an exception in the case of a public or prominent person. And always insist that the whole service and all its details in the church shall be under your own direction and not the undertaker's or any other person's."

Here, I thought, was a good opportunity for me to ask the Bishop's advice upon a matter which has often perplexed me, so I said:

"Bishop, I have several times been prevented from ministering to sick people because of the physician's instructions that they must not be permitted to see any one. I knew they were very ill, that in all probability they would die, and I also knew that there was very much, spiritually, which they ought to do in preparation for death, and especially that they ought to make their communion, which they had long neglected. What ought I to do in such cases?"

"Ah, my brother, you have touched upon one of the great evils of the practical religious life. There was a time when the priest and the physician worked hand in hand, for the latter knew that his own skill would be supplemented by the wisdom and influence of the former. But in these days some physicians—too many, I fear—see only a sick body, and entirely ignore the sin-sick soul. While appreciating to the utmost the desire of the physician and the family to neglect no means of saving life, yet I can but feel that they too often lose sight of the fact that the health and life of the soul are of far more importance than the body. But this is a matter that the sick person or their relatives must settle for themselves, and not you. All that you can do is to caution your people in some sermon not to forget two facts; first, that in sickness the Great Physician should be called, and, second, that if they are conscious of the presence of a dangerous illness, and therefore of the need of special spiritual preparation for a possible death, the fault is theirs, not yours, if the ministrations and sacraments of the Church are not called for at that time."

Here the Bishop made some more notes in his book, and again I was elated by the thought of helping along that pastoral!

"I would also add," the Bishop said, "that this and other matters of importance can be wisely and discreetly brought to their attention in your pastoral visiting. By-the-way, what is your rule for making such calls? How often are you able to visit each family or member of your parish? and are there any members who, for any reason, you do not visit?"

"He has caught me again," I mentally exclaimed. "Well, Bishop, I used to be quite systematic about visiting." (Ah, as we get along in years, how often do we come to use that expression, "I used to"!)" "But I confess that I am not so faithful now. I try to visit every family four times a year. Of course I always greet the people after service on Sundays, and meet them occasionally elsewhere. Yes, there are two or three people I do not visit at all. One of them is Mr. A., who tried to do a very mean thing against me. One is Mrs. B., who became very angry because one of the teachers undertook to compel reverence and obedience from her daughter in Sunday School, since which she has never come to church. I may be doing wrong with regard to these two persons, but, since you have investigated me on this point, I know I have done wrong in regard to the third person, and I will at once do right toward him."

I anxiously awaited the Bishop's reply.

"I am aware that it is not wise to express a positive opinion in regard to particular cases, without knowing the facts. *Audi alteram partem*, is good advice." (The Bishop's Latin phrase gave me a great shock. What if he should question me as to

how I am keeping up my Latin and Greek! What if he should ask me to read a chapter from the New Testament in the original tongue! I felt weak at the thought.)

"But I imagine, from your prompt resolution to do right when you know you are wrong, that I may leave the two cases you have mentioned to your judgment and your conscience. You know, as well as I, that we must practise the patience, forbearance, and forgiveness of our Master so far as it is possible for our sinful natures to do so. On the other hand, in the presence of obstinate wickedness and spiteful pride we may sometimes follow the Master's other words, 'Neither cast ye your pearls before swine.' There is another important matter upon which I am exceedingly anxious to be informed. Do you know the custom of your people in regard to family prayer and grace at meals?"

I had to confess that, with two or three exceptions, I did not.

"I wish, then, that you would give this point your especial attention. Lent is now approaching. Before then, preach a good, strong sermon on Family Religion. Urge them to take up these two duties as a Lenten work, and then, in your subsequent visits, ask every family the question that will let you know whether they have family prayer and grace at meals. Make a note of the number who do and do not, and kindly send the result to me some time before the Convention meets. I deem this matter of family prayer of vital importance to the spiritual life of the Diocese and the Church. For if religion is at a low ebb in the family, how can we expect to find it anywhere else? I know of no circumstances or conditions where, at least once a day, family prayer should not be conducted. I am disposed to think that there is but one cause to account for its absence as a rule, and that is—infidelity!"

The Bishop remained silent for several minutes and then sighed. I fancied that I could follow his train of thought. He must have been reminded by his own question of the character of Christian life that came out of the so-called Christian families of the day, that constituted our social, business, and political life, that represented Christ and His Church to the world. And then he thought of all the inconsistencies, contradictions, even hypocrites that might be charged against such Christians. And then he thought of the Kingdom of God, the Church of Christ as the only refuge for sinners, and as the only salvation for the world. But how could the world know that; how could it believe that, from the character of the Christians the world knew? Yes, the home life must be a prayer life, the well-spring must be pure. He sighed at the thought of what it was!

Continuing, the Bishop said: "There is one most important factor in parish and Church life, and that is the Church paper. Naturally people cannot be greatly interested in things about which they know little or nothing. How many families in your parish take a Church paper or *The Spirit of Missions*?"

Again I had to admit that I did not know. I knew of only two or three papers that came into the parish, and I did not think one copy of the missionary magazine was taken.

"That is bad," he remarked. "Urge your people, and continue to urge them, to take a Church paper, and especially the magazine that tells the missionary story. It is their duty to do so, for they need it. They ought to know what is going on, and knowing it they will soon become interested in it. It will help your parish and help you. Do not be afraid that if their interest in Missions is aroused, and they begin to give their money for that purpose, that it will hurt your parish income. It will do it good. The more they give for God's work abroad the more they will give for that work at home—the parish. I once knew a foolish rector who discouraged his people from giving to outside objects, even at their doors. They needed it at home, he said. The wretched man's salary was often overdue, and frequent entertainments were necessary to meet expenses. And yet his people had the ability to give five dollars where they gave one. I suppose, of course, that you have the usual women's guilds in your parish, and, too, the usual absence of organized men's work. What would we do without these noble and self-sacrificing women! And yet I would caution you to not let your people believe that these societies are organized for the purpose of making up deficits in the parish treasury. Their work was intended to be charitable, I take it, helping others outside of their own parish sphere. That so many of them are depended upon and expected to 'make money' for parish expenses is a degradation of their original object and a shame to the Church. Because they so willingly and cheerfully yield to this demand they have unconsciously done more to pauperize our people who are able to give, than any one thing I know of. Our efforts ought to be aroused to correct this evil."

[To be Continued.]

Our Missionary Work

WHAT THE CHURCH IS DOING IN THE MIDDLE WEST— THE OLD NORTHWEST TERRITORY.

BY THE REV. R. W. CLARK, D.D., *District Secretary.*

MISSIONARY investments in the Territory of the Northwest have paid because:

1. They were timely. The workers of our Church were not last in the field: at many points they were first. The domestic missionary experiment was personal and voluntary, before it was organized and official. Earnest men did not ask, Who will send me? They went. In spite of skepticism as to results, and in many instances in spite of opposition, they went. The soldiers at Vincennes and at Fallen Timbers, who secured and saved this territory for the United States, believed the field was worthy of conquest. Hunger and fatigue and suffering did not enter into their calculations. They did not ask whether they were invading another's territory. They took it in possession. For the first time just now in our history, men are beginning to make something like a fair estimate as to the value of their services and their greatness. Far reaching consequences in our national development have justified their foresight and courage. Some day, right estimates will be made as to hitherto unnoticed ventures of faith for the Church, for this once far away and outlying Territory.

2. Investments have paid beyond their money value, for money was not first thought of. Then, and since, the missionary, Bishop and priest, has been in money oftentimes the chief contributor to his own work; some have supported themselves by the labors of their own hands; others have been helped by their families or friends. When stipends came to be paid, they were necessarily small. The closer one's knowledge of this field in its earlier days, the greater is the wonder at the results accomplished, compared with the extent to which pecuniary assistance was afforded.

3. Missionary investments here have paid, because of a fairly well sustained progress in parochial and diocesan self-support. With meager episcopal endowments and struggling institutions to be established and maintained, the Church in the Middle West has had unusual burdens to carry. The Annual Diocesan Missionary budget has been in this district an obligation which it has been difficult to meet. With its migratory priests the episcopate, as the permanent feature of its ministry, has been a chief source of strength.

4. Because of recent developments in this region, of the contributions to the Church's general work, investments here have paid. Four Dioceses already have become independent of aid from the Board. Two others, who are giving more than they receive, are soon to be added to this list. The churches in the Middle West have already declared that the money which has been sent to them, they have considered a loan, and they are in a fair way to return it. With a larger share of commercialism in its newly-made cities to deal with, and its larger share of people of foreign parentage and birth, the Church has had great odds to struggle against. Zeal for missions and gifts have not been commensurate with intelligence or means, but brighter days are coming, and large rewards are awaiting the efforts of men of force and self-effacement, devoting their lives to God's service within these borders.

* * * * *

In the surrender to the United States of the rights of the several States claiming this Territory at the time of the adoption of the Federal Constitution, there was an illustration of what the Church was doing all the time and everywhere, in subordinating a personal for a general good. The best efforts put forth by all true Churchmen are not those for local interest only, but for that which is wider and larger. The spirit of the clergy of this Territory is one that is responsive to every call, to carry what they prize and love to men elsewhere. Not yet have the people learned what the cause is, that is nearest the heart of the Divine Master, but they are beginning to learn it. The ability and resources of Churchmen here are in a fair way of being used for those who are less favored in the remoter districts of

the land, in Alaska, the Philippines, and our other possessions.

There is no line between the Church's responsibility in one locality, and its responsibility in another, at home or abroad. A zeal for Missions, foreign as well as domestic, springs from the same source. The messages of the Incarnation, of the Easter and the Pentecost, were not for a race of people, but for the world. To decrie foreign missions is essentially to decrie all missions whatsoever. In our land and in this Territory, it is to be ungrateful to those who planted the Colonial Church, and to the devoted missionaries, who themselves did service here for the Church whose blessed privileges we are to-day enjoying.

Missionary investments in this Territory, investments of labor and of money, of obedience and of prayer, have paid a thousand times over, they have paid! We are not going to keep them, but we are going to pass them on, to accomplish the same purposes elsewhere that they have accomplished here, for the sake of our fellow men, for the sake of the Master, and for the extension and honor of His Church.

WHAT THE CHURCH IS DOING IN THE SOUTH ATLANTIC STATES.

BY THE REV. JOHN G. MURRAY, *District Secretary.*

IHAVE your favor asking me to state concisely, "What is being done in the South Atlantic States" with the money appropriated by the Board of Managers for missionary work there. I gladly comply with your request, to the extent I can, because I think the publication of such information will not only meet a demand of our present condition, but also tend to relieve and improve it.

Fairly representative of the whole district geographically known as the "South Atlantic States," are the two Dioceses of East Carolina and Georgia, and the Missionary Jurisdiction of Southern Florida. From all three of them full reports were furnished by their respective Bishops last year. We have in their consideration then a fair and accurate basis for obtaining the information you seek. Let us see what they furnish us, and judge of the others likewise.

East Carolina Diocese has an area of 17,470 square miles and a population of one half million. The Board appropriated to it last year \$3,900. Of this amount, \$2,100 was for the colored work of the Diocese. Including the colored congregations there are 69 stations where there are church edifices. Of these 55 contributed to the General Church last year a total of \$1,296. Virtually then, the Diocese was a beneficiary of the General Fund to the amount of only \$2,604. Of the 69 congregations only 10 are self-supporting. These contributed to the diocesan missions \$1,100, and the 59 dependent stations paid for the support of their missionaries over \$3,800. These three items make the sum of \$8,100 paid the men in the mission work of this Diocese last year for salaries and all other general expenses. In charge of the whole field were 15 clergymen. The average to each was thus \$540 for the year. Claiming for these men, with the Bishop of the Diocese at their head, only the average ability and fidelity we would expect to find in the same number of men in any other walk of life, surely so much service is obtainable in no other calling or sphere for so little financial recompense. Naturally, with a line of action so weak because of the lack of numbers to sustain it, and with parishes and missions necessarily so heavily grouped that each may have service at least once each month, but meagre results could legitimately be expected. Put upon any man constantly the work of two, and you render him wholly unable to accomplish well the work of one. But the results were not meagre in comparison. We find recorded for the year in the Diocese, 359 baptisms and 237 confirmations, while every congregation contributed to Diocesan support as well as parochial, and 80 per cent. of the whole contributed to the General Church also. This Diocese can well render an account of the use of the talent committed to its care by the Board of Managers, and the Board can reasonably call upon the Church at large to furnish another talent to be added thereto.

The Diocese of Georgia has an area of 58,000 square miles

and a population of about two million. The entire work of overseeing this vast territory among so many people is done by one Bishop. How well it is done, the record shows. The general appropriation last year was \$7,400.00. Of this amount, \$3,754.00 was returned to the General Fund by the contributions of 41 congregations. So the net gift by the Board of Managers was \$3,646.00.

The report of the Bishop shows that during the current year \$6,371.57 was paid for missionary work among the colored population alone. So this Diocese last year not only cared for its own mission work among the whites, but in addition thereto contributed \$2,725.57 to the colored work in its borders. No one familiar with the work of the Church as a whole is in need of information regarding the splendid results accruing upon the same in the Diocese of Georgia. Yet, a synopsis of the work among the colored people there may attract the attention and somewhat divert the contributions of some who have the mistaken idea that no effective work is being done by the Church among these people, and that in order to get proper returns from their money they must invest in more widely advertised institutions outside the Church. It may surprise some such, as greatly as it has astonished me, to learn that under the Bishop of Georgia (who is no rainbow chaser) there are engaged in the colored work not less than twelve men, six of whom are white; that there are 19 separate congregations, comprising 940 communicants; that there are 3 day schools, with 18 teachers and 897 pupils; that there are 4 industrial schools, with 7 teachers and 173 scholars; that there are 11 Sunday Schools, with 52 teachers and 791 scholars; and that the value of the property in connection with it all is about \$70,000.00, a large part of which was paid for by the colored people themselves. It does seem to me that due consideration of such a favorable work and condition as thus outlined must not only prove gratifying to any who have already contributed to its success, but must also prove beneficial in turning more money into the same channel for the greater accomplishment of the work.

And now, consider briefly the conditions and achievements of the purely Missionary Jurisdiction of Southern Florida. Here we have an area of 37,349 square miles and a population of about 150,000. There are 80 churches, 35 of which have been builded during the past eight years. There are about 3,000 communicants and about 6,400 baptized persons connected with these different churches. The Church thus has a hold upon only a little more than 4 per cent. of the entire population. Last year, however, 240 persons were confirmed and 445 baptized, a much larger percentage of growth than the average of the whole Church. The value of Church property is \$22,810.00. The contributions last year were appreciably larger than the previous year, Church schools were established for boys and girls, much work was done in the way of repairing and building, assessments were more fully and promptly met by the different parishes, the missions and mission stations were more nearly fully occupied than at any other time during Bishop Gray's episcopate, and the general situation better than at any time since 1895. The work of the Jurisdiction is under the charge of Bishop Gray, with about 30 clergymen. It is being carried on among white people, colored people, and Indians. The appropriation to this field last year was \$8,568.30. Contributions were made to the General Fund by 32 of the 80 different congregations. The spirit of self-help is most plainly manifest in the work of the whole Jurisdiction, and the returns from the money invested are fully commensurate with all reasonable hope, or legitimate demand.

The facts and figures thus furnished for your information are necessarily cold and lifeless. The conditions making possible these facts and figures are warm with the love of God and active with the life of the Holy Spirit. If the Church will but so love as to put more of her life into these conditions, she shall soon occupy her proper place in the establishment of Christ's Kingdom in the world.

WHAT WE ARE DOING IN THE GULF STATES.

BY THE REV. FRANK PAGE, *District Secretary.*

AT YOUR request I will try and briefly write what is being done in Missionary work, especially as regards the funds appropriated by the General Board of the Church to the Dioceses and Jurisdictions in the Gulf States of Florida, Alabama, Mississippi, Louisiana, and Texas. The State of Texas has two

Dioceses, Texas and Dallas, and the Missionary Jurisdiction of Western Texas. The State of Florida is divided into a Diocese and the Missionary Jurisdiction of Southern Florida.

The Diocese of Texas in area is larger than the five Dioceses in the State of New York, with Connecticut added. It contains over a million and a quarter of people. In this Diocese the Bishop has 26 clergy trying to minister in 59 parishes and missions. Only eight of the parishes or churches have over 100 communicants each, and it is to be supposed that these support their clergy comfortably. This leaves from fifteen to eighteen clergymen who should have their small livings supplemented by some missionary aid. In this Diocese there have been twelve ministers lately receiving through the Diocesan Board sums ranging from \$100 to \$600 per annum. While the whole of this fund did not come from the General Church, yet a considerable portion of it did.

The area of the Diocese of Dallas is nearly double that of the Diocese of Texas, while the population is not so large. Here the Bishop has 27 clergy serving 45 parishes and missions. There are 10 churches having each a hundred communicants or over. We assume that it takes a hundred communicants to a church generally to give a decent support to a rector. We know that there are some parishes that do not have half this number which entirely care for the minister, but the salary is generally meagre, so here there are a dozen or more to have their incomes increased.

The Bishop of Dallas writes: "Ten of my men are missionaries, towards whose support the Board of Managers appropriates \$1,700 per annum. I need for mission work at this time at least \$3,000 per annum, in addition to all that we can possibly raise within the Diocese. Many stations are now vacant, and steadily going backward because there is no money to pay men competent to do the work."

The Missionary Jurisdiction of Western Texas is doing well. Here, under Bishop Johnston, are 25 clergy in 44 parishes and missions. Not more than two of these churches have over 100 communicants. Indeed, in the whole State of Texas, over half of the parishes and missions are not self-sustaining, and unless outside aid is given, many of the churches and missions will have to be closed, or the services made even more occasional than at present. And this is true in the Gulf States generally, outside of the cities. In Texas, new towns and centers are developing, and this condition is not confined to this State.

Bishop Sessums of Louisiana says, with reference to his Diocese, in his report to the General Board of Missions just published: "The present appropriation for work amongst white people is \$1,200 from September, 1900, to September, 1901. This sum is distributed in amounts varying from \$50 to \$300 per annum to seven missionaries. These missionaries hold services in 39 places."

Alabama is a growing field. Her mineral resources are pushing her to the front. Here are 41 clergy ministering in 84 parishes and missions. Taking out the larger towns, it leaves few clergy for the rest of the work. There are 14 churches in this Diocese having over 100 communicants each.

Mississippi has no large city. Here are reported 32 clergy with 99 parishes and missions. There are seven churches, each having over 100 communicants. With these few exceptions, the salaries of the ministry must necessarily be very small, and the Bishop cannot keep up the present work that is being done without substantial aid from the outside.

The Diocese of Florida has 64 parishes and missions, supplied by 24 clergy. There are over a hundred communicants each in six parishes or churches. You will recall that not long since fire did tremendous damage in the central stronghold of the Diocese.

The jurisdiction of Southern Florida has 31 clergy, with 86 parishes and missions. It has five churches of over one hundred communicants each. The report of the Bishop is very encouraging.

With reference to colored work, a small beginning has been made amongst the many thousands of negroes. In this the Diocese and Jurisdiction in Florida lead. There are about 25 clergymen engaged in this work in the Gulf States, about one-half of whom are in the State of Florida. These are partially or wholly supported by the Commission for Colored Work. Bishop Sessums speaks most encouragingly of the work in Louisiana. In Florida there are five mission schools reported. In Texas the strong colored church and school-house, with the colored rector, were all lost in the Galveston storm of 1900.

Under Bishop Gray there is a thriving work among the

Seminole Indians, in Southern Florida, "the missionary wading for miles through the cypresses to visit the camps, which are far apart."

In short, there are in the Gulf States 243 clergy to minister to 594 parishes and missions. Taking about 54 from the number of clergy (they being rectors of churches of over 100 communicants each) and making like deduction from the parishes and missions, we have about 189 clergy serving 540 parishes and missions. We have not mentioned diocesan schools, and nothing has been said as to aggressive new work.

The Bishops of the Gulf States are noble, intelligent, faithful men. They are statesmen. They know the needs, but they have not the money to employ men and to build for the future. The half-paid missionary moves on. He is rather to be pitied than blamed.

INDIAN WORK—SOUTH DAKOTA.

BY THE RT. REV. W. H. HARE, D.D.,

Missionary Bishop of South Dakota.

SOUTH DAKOTA really constitutes two Missionary Districts: one comprising the work among the white people; the other the work among Indian tribes lately brought in from a wild and predatory life. The first field corresponds to the work of the domestic field generally. The second is essentially like the foreign work. The two fields are dealt with differently by the Board of Managers. They are quite distinct, too, in the methods of their own administration, and transact their business in separate annual convocations. Only once in three years—just before the General Convention—do representatives of the whole field come together.

The appropriation of the Board to the missionary work among the Whites amounts to \$3,200.00 over and above the salary of the Missionary Bishop. It is divided among fourteen missionaries who minister to 35 different congregations. It is, of course, not the main support of the mission work, but only supplemental, the white people raising annually about \$27,000.

The appropriation to missionary work among the Indians amounts to \$29,790.00 over and above the salary of the Missionary Bishop. This appropriation is derived from three sources, namely:

First—Interest on invested funds amounting to about \$100,000 given specifically for Indian missions in South Dakota, the Missionary Bishop having made special efforts to secure them.

Second—From "Specials" for Indian work in South Dakota amounting yearly to about \$12,000, given chiefly for the Boarding Schools, sent to the Board directly, or indirectly through the Missionary Bishop.

Thirdly—From the Board's income from ordinary collections.

This appropriation is, of course, the main support of the Indian work. It is distributed among the nine districts into which the Indian field is divided, as follows:

For 1 Priest, 3 Deacons, and 3 Catechists, caring for 7 congregations on the Santee and Yankton Reserves.....	\$ 2,196.00
For 1 Priest, 1 Deacon, and 4 Catechists, caring for 5 congregations on the Crow Creek Reserve.....	1,260.00
For 1 Priest, 1 Deacon, and 5 Catechists, caring for 7 congregations on the Lower Brule Reserve.....	1,488.00
For 1 Priest, 2 Deacons, and 9 Catechists, caring for 14 congregations on the Cheyenne River Reserve.....	1,932.00
For 1 Priest, 1 Deacon, and 3 Catechists, caring for 6 congregations on the Standing Rock Reserve.....	1,116.00
For 1 Priest, 1 Deacon, and 13 Catechists, caring for 21 congregations on the Rosebud Reserve.....	1,968.00
For 1 Priest, 1 Deacon, and 14 Catechists, caring for 17 congregations on the Pine Ridge Reserve, Agency District....	2,192.00
For 1 Priest, 1 Deacon, and 6 Catechists, caring for 9 congregations on the Pine Ridge Reserve, Corn Creek District....	1,224.00
For 1 Priest, 1 Deacon, and 2 Catechists, caring for 3 congregations on the Sisseton Reserve.....	1,212.00
For four Boarding Schools, placed in different parts of the Indian country, each caring for about fifty children....	13,785.00

The staff of workers in each school is generally—a principal, matron, school-room teacher, cook, and man-of-all-work, whose several salaries range from \$300 to \$150 per annum, so that about \$7,000 is spent annually in salaries and wages and about \$6,000 for fuel, provisions, etc.

For the education of Catechists and Candidates for orders....	240.00
For work of a Ministering Woman.....	240.00
For Insurance, Repairs, and Incidentals.....	937.00

THE WORK OF THE WOMAN'S AUXILIARY.

BY JULIA C. EMERY.

AFTER thirty years of organized effort the work of the Woman's Auxiliary to the Board of Missions still bears to many onlookers the shape only of a mammoth *Missionary box*. Their minds have never yet grasped the idea that its members do anything else than prepare and send out, into the Domestic mission field, more or less acceptable missionary boxes. It is true, if we take up the last annual report, that we shall find that 4,600 such boxes were sent during the last year, valued at over \$190,000. These boxes went not only into the Missionary Districts of our country, and to those Dioceses where missionaries are supported upon stipends from the Board of Missions, but into almost every Diocese in the land.

But when all this is said and done, there open before the view of any who may care to study the work of the Woman's Auxiliary, other fields for its activities. Some even of these casual onlookers have been obliged of late to note that the Auxiliary gives something in money, which its members call their "United Offering." Judging from occasional statements heard and read, the officers of the Auxiliary are inclined to consider that such of our friends view the United Offering as the entire work of the Woman's Auxiliary, in the way of money gifts. We were rejoiced to make, at our triennial service in San Francisco, on October 3d, our largest Triennial Offering, of \$107,000; but those of us who follow the work of the Auxiliary, year by year, know that this Offering is largely the *extra* gift, the something over and above the annual money gifts of the Auxiliary, which we claim for it and desire it to be.

Turning again to the pages of the Annual Report, we find that in the past year the Auxiliary has given, without reference to this United Offering, over \$205,000 in money, to which may be added \$24,000 more, coming from previous United Offerings devoted to the work of the Board. Here we have in a single year, in addition to the boxes sent, the sum of \$230,000 placed in the mission field. Of this amount \$65,000 went into the treasury of the Board, to help it in meeting its appropriations; \$113,000 of it went into Domestic and Foreign Mission fields, in response to requests from Bishops and other missionaries, to aid particular needs of their work. These are the "specials," of which we hear so much, supplementing the appropriations of the Board, something over and above what it promises to the different missions. And still again, the different Diocesan Branches devote to work within their own Dioceses an additional \$50,000. We see, therefore, this Woman's Auxiliary to the Board of Missions giving, in a year, towards the appropriations of that Board which meets all its central expenses and furnishes it liberally for the carrying on of its work, the sum of \$65,000, while it gives to missionary purposes—some of them connected with the General Work, many of them not—\$354,000, to which in this present year may be added the \$107,000 of the United Offering.

Studying the work of the Woman's Auxiliary in this detail, it seems only right to us that, at this period of its history, we should call upon its members to increase that portion of their work which they are doing directly for the Board, and add in this year, as a beginning for the future years, to the \$65,000, which may naturally be expected of them, \$35,000 more, making \$100,000 as their contribution towards that pledge which the Board has made to the Missions of the Church.

We have reviewed slightly the box work and the money work of the Woman's Auxiliary. To the superficial observer this might seem a sufficient record of what is being done; but we would refer to another page of the Auxiliary's report, which records that the general officers of the Auxiliary last year visited seventeen Dioceses, which visits, made from the headquarters of the Auxiliary, were supplemented by hundreds of others made by diocesan officers within their own Dioceses, and occasionally to neighboring Dioceses. These visits were made for the purpose of stimulating the members of the Auxiliary to a fresh endeavor, and of forming new Branches; not forgetting the little ones of the Church but striving to bring the youngest of them, also, into this organized band of active workers.

In addition to all such visits, and those arranged by officers of the Auxiliary for visiting missionaries, there must be taken into account the enormous quantity of missionary literature sent from the Auxiliary room at the Church Missions House and distributed among the Branches; the constant effort made to form these Branches into classes for missionary study, and

[Continued on Page 427.]

Helps on *The Sunday* School Lessons. Joint Diocesan Series.

SUBJECT.—The Life of our Lord and
Saviour Jesus Christ.

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

THE TEMPTATION OF OUR LORD JESUS CHRIST.

FOR SEPTUAGESIMA.

Catechism: 5th, 6th, 7th, and 8th Commandments. Text: Heb. iv. 15.
Scripture: St. Matt. iv. 1-11.

AT THIS point of the Christian Year we pass from the joyous season of the Epiphany into the half-shadow of the pre-Lenten season. The days which pertain to the Nativity are past. We enter now "the penumbra of the Lenten eclipse." The word "Septuagesima" means seventieth, and is given to this Sunday because, not exactly, but in round numbers, there are seventy days to Easter.

The text to be learned (Heb. iv. 15) records the fact that, as *we* are tempted, so was our Lord: not, however, from within. "His perfect Manhood could not be the source of evil enticement." To Him temptation was wholly from without. We see this clearly in the Scripture appointed for our present study: "Jesus was led up of the Spirit into the wilderness" (verse 1), and "the tempter came to Him" (verse 3).

Having fulfilled righteousness by His Baptism (St. Matt. iii. 15), having been anointed with the Spirit for His kingly Messiahship (*Ib.* verse 15), immediately (St. Mark i. 10) "was Jesus led up of the Spirit into the wilderness to be tempted of the devil" (verse 1).

In our study we are still amid the beginnings of the Kingdom. "The Baptism from above revealed the Christ in His relationship to the Kingdom of Light. The temptation in the wilderness revealed Him in His relationship to the Kingdom of darkness." He overcame, He conquered, He was victorious, not for Himself alone, but as the true Head and Representative of the human family. It was a renewal of the conflict in which the first Adam had fallen (Gen. iii.). This time humanity, in Christ, was victorious. It was the opening of final conflict between the two Kingdoms, and in the result we behold the second Adam turning the defeat of the first Adam into glorious victory.

Christ fasted, was without food, forty days; as Moses (Ex. xxxiv. 28), and as Elijah (I. Kings xix. 8). The forty days were a portion of the temptation (St. Mark i. 13), but were preliminary to the final conflict.

The final conflict was three-fold. The temptations which came to Christ are best understood as bearing upon that which was to follow; namely, the setting up of His Kingdom, announced immediately thereafter (St. Matt. iv. 23). His ministry lay before Him, and its purpose: the Kingdom. The devil came, tempting Him (verse 3).

1. First was a temptation to *distrust*. "He was an hungered" (verse 2). His personal need suggested, perhaps, the needs, the distresses, the vicissitudes of His Kingdom, through long ages. Was the Father's help sufficient, and to be relied upon? It was as though the tempter said: Cease your reliance upon the Father; act independently; take the matter into your own hands; "command that these stones be made bread" (verse 3).

This was clearly a temptation, not as some have supposed to gluttony, but to the evil spirit of distrust. Our Lord's answer, in a sentence from Holy Scripture (Deut. viii. 3), sealed forever the undying trust of the Son in the Father, "and in every word that proceedeth out of the mouth of God" (verse 4). It is interesting to note that the words which our Blessed Lord quoted are a part of the record of that providential occurrence, the feeding of the fathers with manna in the wilderness (Deut. viii. 8).

2. Convinced that he could not ruin the Kingdom, through the distrust of its Founder, the devil next made effort to accomplish the same evil purpose through the *over-trust* of its Founder, the spirit which, bent upon vain glory, shields itself beneath and *presumes upon* the divine protection.

The tempter takes Christ to a pinnacle of the Temple, and suggests that He draw attention to Himself and advance His Kingdom by casting Himself down, in the very spirit of that trustfulness which He has claimed in the first temptation

(verse 3). The weapon previously used by Christ is now adroitly turned against Himself, for the devil quotes Scripture: the promise of Psalm xci. 11-12. But our Lord refuses to advance His Kingdom by an act of display, in reliance upon the Father's protecting care. He repels the tempter again by saying, "It is written," and the words quoted (Deut. vi. 16) reveal His understanding of what the temptation was: "Thou shalt not tempt" (put to the test, presume upon) "the Lord thy God" (verse 7).

3. Repulsed but not discouraged, once more the tempter renews the attack. He now asks Christ to do evil that good may come, to cast aside principle, to take the short cut to apparent success, to fall down and worship him, "the prince of this world (St. John xii. 31), in return for which He may have for His Kingdom "all the kingdoms of the world and the glory of them" (vv. 8-10).

We need not consider whether the devil had power to give what he promised. The purpose of the temptation, at least, is clear; but Christ refuses to win the world by other than honorable methods. He will be true to right principle. He rejects the suggestion of a mere expediency. He welcomes the path of duty and of self-denial. He drives the tempter away with words of triumph: "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve" (Deut. vi. 13; x. 20).

"Then the devil leaveth Him, and behold, angels came and ministered unto Him (verse 11).

"When every form of temptation was ended, the baffled tempter departs—but, as St. Luke reminds us (iv. 3), only 'for a season.' Straightway those angelic beings, whose ministry but a few moments before the devil has tempted Him to command (verse 6), now tender to our Lord their loving and unbidden services" (verse 11).

Let us note how our Lord was comforted and strengthened, both before and after this great conflict: before, with the words from heaven, "This is My Beloved Son" (St. Matt. iii. 17); and after, with the presence and care of angels, who "came and ministered unto Him" (verse 11).

Correspondence

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

THE MISSIONARY PAPERS.

To the Editor of *The Living Church*:

LET me congratulate you upon the effort you are making to communicate to your readers accurate information regarding the use of the missionary money of the Church and the results consequent upon that use. In my judgment you are taking a long step in the right way. You can at the present time afford the Board of Managers no greater assistance. I can very well understand that this very information the Board and its General Secretary have long been trying to disseminate. And it is what the people want.

The present failure to meet the full demand of our missionary need is not because our people treat the matter lightly, or are unwilling to give it due consideration. Ordinary common business sense tells us that the contributions of the past for missionary work have been beyond what simple reason could expect when all conditions are duly recognized. To a great extent these contributions have been made purely from a sense of duty to God and love for man. These are impelling influences, it is true, but not unneedful of encouragement, recognition, and response. Proper treatment has not been accorded the regular contributors to our missionary work. They have been largely without that information due them as to whether their gifts were being made effective by approved business methods and management, and were economically accomplishing practical beneficial results. Consciousness of this fact has gradually assumed speaking form, and the present demand of the rank and file is for information as to the success or failure of what they *have* done, rather than kindergarten instruction along the line of what the leaders think they ought *now* to do.

If this information, when furnished, prove satisfactory, then a call for further similar contributions will meet with a favorable and, at the present time, most fortuitous response.

It is well that this desired satisfactory information is at hand. That the people have not had it before is not due to failure upon the part of the Board of Managers to furnish it. Through the medium of the different publications emanating from the General Secretary's Office, and especially the *Spirit of Missions*, this information has been always available. The neglect is that of the different Agencies immediately next to the people. Not a few Bishops, many of the Clergy (myself one of them), and the Church papers, diocesan and general, have failed to communicate this information to those depending upon them for it, and naturally when appeal is made by the former to the latter for more sinews of war, the reply is, "What battles have you waged and what victories have you won with the ammunition already furnished you? And what is now the plan of campaign and the hope of victory in its prosecution?"

Such is the present crisis. It might have been foreseen and discounted. That it was not is the reproach of the leaders of the people. But discouragement is unnecessary. Notwithstanding the croaking of some who can always manage well affairs entrusted to the care of others, the business of our "Domestic and Foreign Missionary Society" has been skilfully conducted, the appropriations judiciously made, and the money most advantageously utilized in the field.

A true statement of the results accomplished by the use of this money in the average sphere of our missionary endeavor can but inspire every true follower of Christ with renewed zeal in the work, and secure largely increased contributions from every practical man of affairs who is interested in the growth of state, national, and international commerce, as well as desirous of assisting not only to Christianize but also to civilize our own country and the world.

As District Secretary of the Fifth District comprising the following Dioceses of the Southern States: Virginia, Southern Virginia, West Virginia, North Carolina, East Carolina, South Carolina, Georgia, Tennessee, Kentucky, and Lexington; and the Missionary Jurisdiction of Asheville; I take the liberty of here suggesting to the different clergymen in the same, the great good that may be accomplished by them in communicating this information from the field at large to their several congregations. I think all will agree with me that no better missionary sermon could be preached, or one more likely to be blessed of God in the appreciative and profitable response of the people.

Faithfully yours,

Advent Rectory, JOHN G. MURRAY,
Birmingham, Ala. District Sec'y, Ter. Southern States.

THE UNCTION OF THE SICK.

To the Editor of *The Living Church*:

I AM very glad to see your article on "Prayers for the Sick and Christian Science." I wish that the "Prayers for the Sick," with the "anointing" with oil by the "Elders of the Church," had been brought out publicly years ago. Indeed as you well say, the subject should never have been neglected. And if Christian Science has done no more than to provoke us to make use again of our divinely given, but neglected Gift, then we should be grateful to Christian Science.

But in the hope that your article will awaken a good many of us to our duty, I beg the privilege of sending you a copy of a "Benediction of Oil for the Anointing of the Sick," together with "a Prayer of Benediction in the anointing of the Sick," taken from an English Liturgy. J. P. T. INGRAHAM.

St. Louis, Jan. 7th, 1902.

THE BENEDICTION OF THE OIL.

¶The Elder placing his hand on the vessel of Oil shall say:

O Thou who didst send forth Thine only begotten Son to heal all manner of sicknesses, and all manner of diseases, both of soul and body, and hast received Him again unto Thine own right hand, where He maketh intercession for us; send down Thy Holy Spirit, we beseech Thee, and bless + this Oil to the mystical healing, through Thy divine power, of the body and of the soul of this Thy Servant: that he, being anointed therewith in pursuance of Thine ordinance, may be saved from his present plague and affliction, and may receive remission of all of his sins, and an inheritance among them that are sanctified through faith. Hear us for the sake of Thy dear Son, to whom, with Thee and the Holy Ghost, one God, be glory for ever and ever. Amen.

¶Then the Elders present shall anoint the sick person with the

Oil on the head or forehead, and, if the sick person request it, also on any part affected, and the Senior Elder shall say:

In the Name of the Father, and of the Son, and of the Holy Ghost, we anoint thee with this blessed Oil; beseeching the mercy of our LORD GOD, that all pain, infirmity, and sickness may be expelled from thy body, and that thy soul may be delivered from all corruption and power of sin.

¶Then the elders shall lay their hands on the sick person, and the Senior Elder shall continue:

GOD ALMIGHTY, who by His Son Jesus Christ healeth our sicknesses and forgiveth all our sins; have mercy upon thee, grant unto thee forgiveness of all thy sins, heal thee and deliver thee from all infirmity of body and mind, and quicken thee through the grace of His Christ. Amen.

¶Then the other Priests present shall also lay their hands on the sick person's head, and shall say:

ALMIGHTY GOD, the Father, the Son, and the Holy Ghost, grant unto thee, through His holy anointing, and, in answer to our prayers, to be purified and strengthened by the Holy Ghost in soul and spirit, and to be restored to perfect soundness in thy body. Amen.

NOTE:—This Rite should be administered only to such as have theretofore received the Holy Communion, and in such cases of sickness as are of a serious or dangerous character.

LOANS TO PARISHES.

To the Editor of *The Living Church*:

A CHANCE remark made some months ago by a friend of mine, a priest, has suggested to me a scheme for the assistance of debt-burdened parishes which appears practical.

There are at present many parishes whose real property is encumbered by mortgage, etc., in many if not in most cases, the periodical payments of interest are made only after special efforts on the part of priest and people, particularly the former, which efforts are not at all conducive to a strengthening of the spiritual life of the parish.

My scheme is this, viz:—Let an association be formed (and incorporated) to receive contributions to a fund to be used for loans to parishes on bond and mortgage at a low rate of interest, just sufficient to provide for the necessary expenses of making investigations, keeping records, etc. Loans to be made with the proviso that partial payments on the loan might be made at any time, and the funds of the association, being used over and over again to the relief of various parishes, would become a lasting power for good in strengthening weak parishes.

Subscriptions might be made outright or for the association's uses for a term of years or with a proviso that they might be withdrawn on due and sufficient notice.

Many benevolently minded persons with riches at their disposal have in the past helped poor parishes out of the mire of debt and here is an opportunity for the good to be extended to many parishes without entirely relieving them of the obligation of helping themselves.

There would be no purpose to make money, etc.; if at any time the income of the association should exceed the expenses, the surplus could be added to the fund or kept separate as a surplus fund to be loaned in the same manner as the original fund or retained for contingencies.

This is merely an outline of the scheme which has occurred to me, but should the scheme appeal to anyone disposed to take action towards forming such an association, the details could be arranged on organization.

The parish with which I am connected has been paying interest on a mortgage for so long (at 5 per cent.) that the original amount of the loan has been already more than paid in interest and the mortgage has been reduced only a very little. Had there been some such association as the one suggested, the parish would now, in all probability, have been free of debt. There are doubtless many parishes in the same state.

Very truly yours,

W. H. McCORD.

Brooklyn, N. Y., Jan. 3, 1902.

[We should suppose that the rules of the American Church Building Fund Commission were sufficiently near to the plan mentioned above to cover the ground.—EDITOR L. C.]

PAROCHIAL ORDER.

To the Editor of *The Living Church*:

I AM a probationer of the Parochial Order (Outer Order) of London, England. Will the probationer in West Medford kindly send her address to A. T., 140 Beacon St., Boston?

The Rise and Development of Christian Architecture

By the Rev. Joseph Cullen Ayer, Jr., Ph. D.

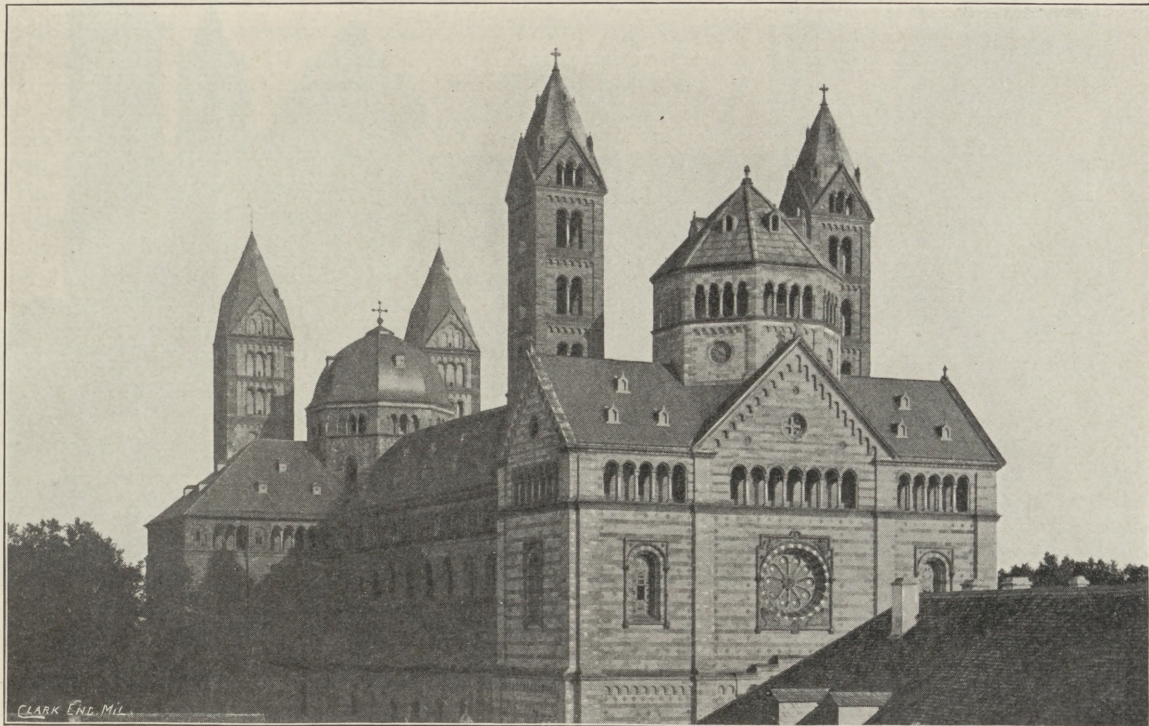
V.

THE CENTRAL RHENISH CATHEDRALS.
(*Spires, Worms, Mayence.*)

THE Rhine is the great historical waterway of Europe. The streams of Russia are longer, and such rivers as the Thames have a larger fleet of vessels. But the great river of the Russian empire penetrates a country but thinly inhabited and

is even more impressive. They are close together from Lake Constance to the sea. Each is filled with architectural remains of the greatest importance and associated with the most stirring events of a long and honorable history. There are Constance, Basle, Strassburg, Spires, Worms, Mayence, Bingen, Coblenz, Bonn, and Cologne, not to mention Freiburg, Heidelberg, Frankfort, and other cities which are not immediately on the river itself, but lie in the valley within easy reach

of it or on important tributaries. No more interesting architectural journey could be made than through the cities named, and many other points of interest could be found within a short distance, which have sprung up under the influence of the great stream. The chain of cathedrals illustrates almost every style of German art, and parish churches of great beauty supplement the history that can be read in the glorious Romanesque and Gothic cathedrals. Each has some peculiar attraction. Freiburg has the most beautiful spire, Strassburg the most imposing façade, Spires, Worms, and Mayence, the most effective grouping of parts. Cologne is the only great Gothic



CATHEDRAL, SPIRES.—FACADE.

with little commercial life. The Thames is navigable but a short distance and is more an estuary than a river. But the Rhine from its mouth in the German ocean nearly to Lake Constance is dotted with river craft of every sort. It is still employed for a very considerable amount of traffic although railroads run its entire length, sometimes on the very banks of the stream. In the Middle Ages its importance as a means of communication between north and south must have been much greater than at present. The roads were miserable but the smooth surface of the river, for the most part without difficult rapids, made travel easy and safe.

Just as to-day cities spring up on the lines of railroads, so in the past the rivers were the lines of communication on which the cities were built. On the Danube the chain of cities extends from Ulm, where the river becomes navigable, to the Black Sea. On it are such important places as Ratisbon, Passau, Linz, Vienna, Pressburg, and Budapest. The chain of cities on the Rhine

cathedral finished according to its original plan.

The three cathedrals of the middle Rhine, Spires, Worms, and Mayence, are the most important specimens of German Romanesque architecture in existence. Only one building deserves to be associated with them, the abbey-church at Laachs, which lies within a few miles of the Rhine, but considerably



CATHEDRAL, SPIRES.—APSE.

north of these three. It is designed on much the same lines and presents the same points of interest.

The town of Spire is at present a place of no great importance, having been so thoroughly destroyed by the French in 1689, as not to have been able to recover from the blow. It was in the Middle Ages, however, a place of great importance and some of the German emperors resided here. In the thirteenth century, although not a place of many inhabitants, it was made a free imperial city and enjoyed many special privileges. But to-day its attraction lies only in the cathedral founded by Conrad II. in 1030, and finished by Henry IV. The date of the completion is uncertain, but it was certainly before the death of Henry IV., as the church was finished when he died, and in consequence of his excommunication by Gregory VII. he was not allowed to be buried in it for several years after his death. It was erected in part to serve as a burial place for the German emperors and for nearly five centuries it was used as such. In recent centuries it has passed through many changes of fortune. In the wars that have raged around it, fire has ravaged it and the tombs of the emperors have been plundered. For a long time it was used for secular purposes. But it has been thoroughly restored in the original style and with all the scrupulous care of German antiquarian research. Fortunately the vaulting and interior have never been essentially changed though recently beautifully frescoed, and the whole church is probably in much the same condition architecturally that it was in the end of the eleventh century.

The dimensions of this imposing church are unusually large and are those of the original plan. The length is 441 feet, breadth across the transept 180 feet, across the nave proper 45 feet, and the aisles are about half the width of the nave, the total breadth of the nave is about 125 feet. The height of the

nave is 105 feet, and the towers are about 240 feet high. Such are the colossal dimensions of this church erected in the eleventh century. They should not be compared with the dimensions of the English cathedrals, which are so long because new parts were constantly built, extending them without any reference to their proportions, and which have lost much of the effect of length by the masses of masonry and enormous screens which block them up. Spire is one design from beginning to end. Two little chapels are built in the corners of the transepts and nave but they hardly attract attention on account of their



CATHEDRAL, WORMS.—SOUTHERN SIDE.

diminutive size. One has then to do with a church built on a consistent plan and so designed as to take advantage of the effect produced by its dimensions.

The plan of the cathedral is a development of the basilica that took place simultaneously throughout the west. In many respects it resembles the cathedral of Parma, built about the same time, but on a much smaller scale. There is, however, an atrium which renders the western façade more imposing and leads into the body of the church very impressively. The transepts are, as in other churches on the same plan, without aisles. In this, as in many other respects, the three great Rhenish cathedrals are much alike. The nave is prolonged across the transepts one bay and terminates in an apse, and in this way a decidedly cruciform effect is produced. The transepts are not provided with apses either at ends or at sides, agreeing with Mayence and Worms. But the transept is not treated as a duplicating of the choir or of the nave, but in each of the three as an enlargement of the aisle. In order to provide a crypt of sufficient size the transepts are raised several feet. In the nave this elevation is attained by two flights of steps leading first to an elevated platform, the King's Choir, and then to the still higher transept, known as the Principal Choir. The altar is placed at the

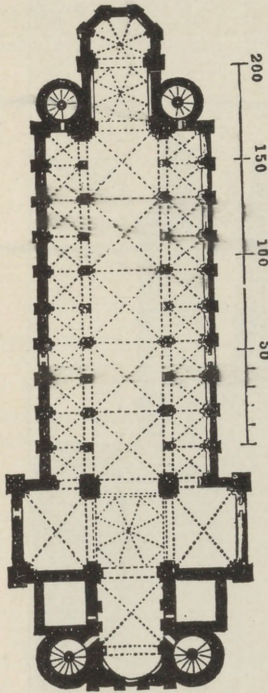


CATHEDRAL, WORMS.—WESTERN APSE.

crossing of nave and transept, where the effect is most impressive. The towers, which add a touch of the fantastic to the building on the exterior, do not affect the interior plan and the same is true of the domes, which are chiefly exterior decoration.

The cathedral is designed externally as well as internally. There is the desire not merely to erect a convenient edifice in which Church services may be conducted, the exterior being allowed to take care of itself, but the building is to be of monumental character. It shall be externally imposing and beautiful. There were the majestic proportions of the nave and transepts as a basis. The atrium, or broad vestibule, gave dignity to the entrance, the towers were made a part of the design, although not so effectively placed as in the Gothic buildings. In this the cathedral at Worms closely resembles Spires. The towers add much to the whole effect, but they are not welded, as it were, into the general mass, nor do they rise from significant points to emphasize the design. These cathedrals should in this respect be compared with the great Gothic churches, especially with the English cathedrals and abbeys in which the towers are, as a rule, very effectively placed. The design of the roof placed on the towers is thoroughly characteristic of Romanesque towers in Germany. It is not yet a spire but a pyramidal roof which seems ready to develop into a spire. Four gables are erected on the sides of the tower. From the corners of the tower and from the points of the gables the lines of the roof run to a point little higher above the tower than twice the height of the gable. (The towers at Worms are exceptional, as they are round and provided with conical stone roofs.) The domes which are placed above the crossing of nave and transept and upon the center of the façade, are less effective than at Worms and Mayence in which they have greater elevation above the roof. A very attractive feature of the exterior of Spires in which it far excels Worms is the arcade which runs around the entire building.

In the transepts, as in the nave, it can run straight, on account of the unusual form of the transept roof, which is without gables. In the choir, it follows the outline of the gable, rising above the apse, and in the apse a lower arcade is provided. In Worms, the arcades are used only on the domes and some other portions. This position of the small open arcade on the upper part of the wall is the usual and, it might be said, correct position. The eye allows the walls to become lighter as they rise. The buttresses and walls may be ever so fanciful in their upper portions so long as there is the appearance of solidity in the lower parts. The most fantastic turrets are as a rule appropriate, but the same delicacy of treatment might be easily misapplied elsewhere. This position of the open arcade should be compared with that of the arcade in the Ducal Palace at Venice where an immense wall rests upon delicate openwork. These arcades which are so decorative at Spires are found in innumerable buildings in Germany belonging to this period. They are there used much



Ground-Plan of the Cathedral at Worms.

more freely than in Italy [cf. Cathedral at Piacenza] and appear in various forms as will be seen in Mayence. Another feature of the external decoration may be studied on the towers to great advantage. They are divided into stories by means of a series of very small semi-circular arches, forming what is called a corbel table. Pilaster strips are introduced at the corners so that somewhat the same effect is produced as in a buttress. The eye calls for greater strength at these parts and emphasis laid upon them and this is given in the slight projection of the wall at the angles. In the cathedral of Worms there is no arcade running along the nave and in its place is this species of decoration by means of pilaster-strips and a corbel-table. In this way the dreary effect of a blank wall is avoided and the eye is enabled to appreciate the whole mass. It should be noted in connection with the walls that they are immensely thick. This of course is not visible by any mere inspection of their surface but can be perceived when it is recalled that the arcade

near the roof admits of passage completely around the building. Such weight of wall was necessary to withstand the thrust of the vaulting. Being a dead mass of stone, there was no need of any exact proportion between the thrust and the means of overcoming it. It was sufficient that the walls be very heavy. In Gothic architecture the flying buttresses exerted on their own part an inward pressure so that there was a need of allowing for the weight of the arch itself, although that pressure was inconsiderable as compared with the dead resistance of the buttress to which the arch stretched.

The interior of Spires is very grand and impressive. The vast length is apparent from the entrance, the great height of the nave is well proportioned to its breadth and the means whereby the vaulting of the nave is supported adds much to

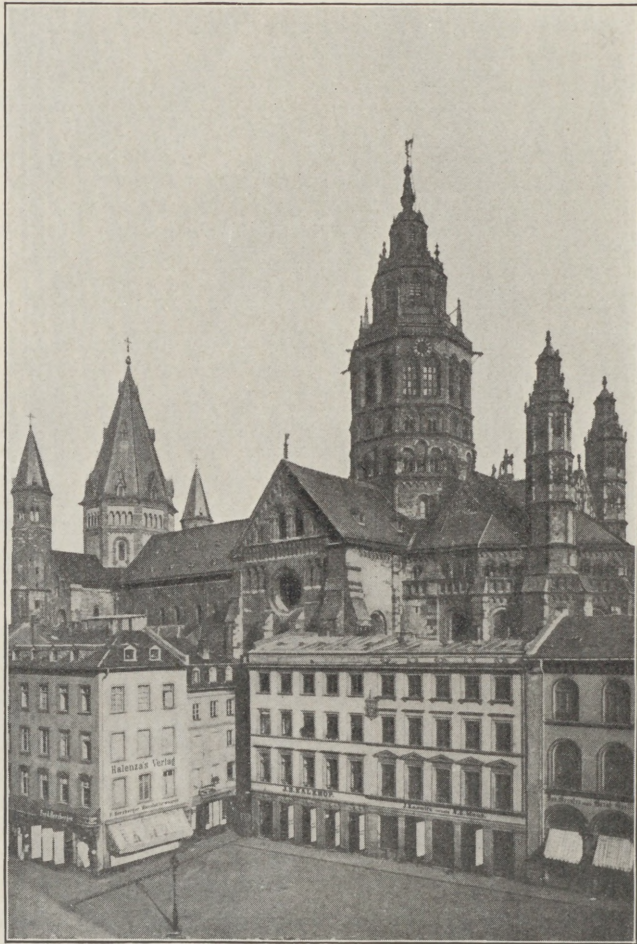


WORMS CATHEDRAL.—INTERIOR.

the solid majesty of the design. The nave, as is the case with many buildings of the same style, has bays twice the breadth of the aisles. But the supports of the vaulting are somewhat unusual. On the face of each pier a lofty shaft extends to the spring of the roof arches. In the case of the piers that support the vault of the nave, the shafts are divided into an upper and a lower portion. In the case of the other piers, the shaft continues unbroken to the middle of the clerestory windows and is joined by arches to the piers of the vaulting, whereby the upper portion is rendered less heavy. The design of the interior should be compared with that of Pisa. The heights are about the same but by a more judicious distribution of the parts the extreme barrenness of the portion between the arcade of the nave and the clerestory windows is avoided.

The cathedral of Spires should be compared in all its details with that of Worms with which it has much in common, but from which it differs in points that are very instructive. The dimensions of Worms are similar to those of Spires. The length, twenty feet less and the height of nave the same, but it is narrower, the transepts being sixty feet shorter and the breadth of nave and aisles less in the same proportion. The plan differs in the first place by having choirs at each end. The towers are placed at more significant points. At one end, they form one mass with the dome at the apse, balancing the

transept at the other end. The effect of this unity in design with the dome is enhanced by the arcade which surrounds the dome beneath the roof and is carried across the tower, in very unusual fashion, as a band of decoration. At the other end of the church, the towers flank the termination of the east choir quite concealing its form on the exterior. The form of the towers is unusual, all four being cylindrical, and the roofs, to which reference has been made, are conical. The roof of a tower has been at times one of the most difficult architectural problems. Naturally it should conform to the shape of the tower itself, a cone therefore to terminate a cylinder, and a pyramid a square. But a square pyramid makes an ugly roof for a tower and seems to be avoided whenever possible. The square, the common form of the tower, is frequently modified so that



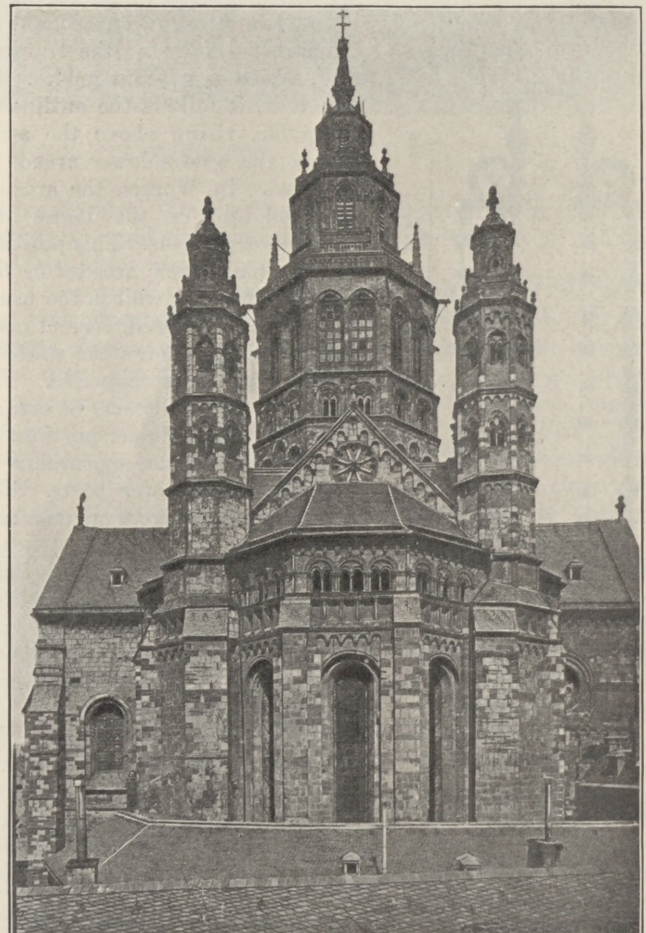
CATHEDRAL, MAYENCE.—GENERAL VIEW.

it becomes an octagon in the upper part, in any case the pyramidal roof is built as an octagon. The construction of the conical roof of Worms represents the older treatment of the roof of a tower, still as a roof rather than as an ornamental detail. The general impression of Worms, on account of the more effective distribution of the towers, is quite as great as that of Spires, in spite of the more imposing dimensions of the latter.

The interior of Worms is treated somewhat more elaborately than that of Spires. It will be seen that on the left of the nave, as represented in the illustration, the shafts running to the vaulting and the clerestory are treated very much as they are in Spires. A pilaster strip runs from alternate piers to the arches above the clerestory windows. Above the arcade and broken by this pilaster is a moulding running with these interruptions the length of the nave and passing around the shafts of the vaulting. On the right of the nave, the treatment is quite different. There is no shaft running from the alternate piers across this moulding, but there appears a rudimentary triforium, whereby the wall that was bare in Spires is broken into interesting designs, and the shaft is treated as a pilaster strip arising from the heavy moulding. The shafts that support the vaulting are treated more elaborately in Worms than in Spires, being grouped together and continued to the arch of the roof. Each rib of the vaulting has its own shaft, the capitals of which are more of the nature of heavy mouldings though the characteristic Romanesque forms are not wanting. The whole effect of the interior is great simplicity combined with majesty, strength, and solidity. The vaulting and arrangement of the

arches is not so heavy as at Spires and the right side of the nave is better than the left. The whole design should be compared with the almost contemporaneous design of Durham (See Article VII.). (Worms was erected in the first part of the twelfth century, the west towers, the oldest existing part, having been consecrated in 1110 and the remainder of the building in 1180. The nave and transepts of Durham were both finished by 1143.) The wall treatment of Durham is much more advanced. The triforium has become a very beautiful feature of the design, and the clerestory is somewhat elaborated. The same may be said of the other English Romanesque buildings which represent a modification of the Romanesque of Northern France. It is therefore a little surprising that features which would have added so much to the embellishment of these great Rhenish cathedrals and were quite within the constructional skill of the German architects should have been overlooked. The only explanation seems to be that the German builders aimed chiefly at an effect produced by vast space well proportioned rather than by elaboration of details. The nave of Worms and Spires is 35 feet higher than that of Durham, and the external walls consequently rise very much higher than at Durham, giving a more impressive clerestory. The monumental spirit pervades these cathedrals and this is what the English cathedrals often fail to have.

With the two cathedrals already examined Mayence should be compared. It is of the same general form and dimensions, the same length as Spires but a little broader and loftier. It has two choirs like Worms. It has passed through more changes of fortune than the other two, for it has been repeatedly burnt, repaired, and in part rebuilt. In fact, in the many changes that have been made in it, it resembles in its history English cathedrals nearly all of which comprise so many styles.



CATHEDRAL, MAYENCE.—WESTERN APSE.

But it is not difficult to detect the genuine Romanesque and to distinguish the later additions. It represents in many respects a distinct advance upon the other two churches. In the first place the main lines of the building are more distinctly emphasized by buttresses, which have been erected in places where they had no important constructional value. The transepts are treated with much greater care and provided with fine windows. But it is in the arcades that surround the building just below the roof that the more advanced style is clearly seen and in the treatment of decorative arches generally. Thus the arcade

around the choir is composed of arches in groups of two surmounted by a large arch. In the towers immediately adjoining, the windows are still more elaborate. There are two arcades around the dome or tower above the transept. The lower arcade is composed of three groups of two each, but with the arch that covers each group in the case of the central group raised somewhat. In the arcade above, the grouping is more like that on the exterior of the choir. Other details might be pointed out with little difficulty. It was in such points that the new decorative spirit was gradually rising in Germany. It was that spirit that took advantage of the opportunity presented by Gothic architecture to develop the most elaborate constructional ornament that the world has ever seen.

It will be noticed that all three cathedrals are built upon much the same plan, that each has common features down to the small points of decoration. They are, in fact, the expression of one and the same artistic spirit. In the treatment of the interior they resemble somewhat the contemporaneous Italian buildings. It was the system represented by St. Ambrose at Milan in which every other pier supports the nave vault. This system appears in each one of these three. In Italy the tendency was to make the bays of the nave longer than broad, whereby the nave was cut up into fewer bays and the apparent length decreased. The Germans, using the same kind of alternation of piers, made the bays shorter than broad so that more bays were inserted and the nave, already of great length, was made to appear still longer. Such differences were indicative of the striving after size. The great length, the great height, and the massive effect of the whole conception was the principal artistic aim. It was the period when the German Empire was in conflict with the papacy. The emperors who founded these splendid buildings or under whose inspiration they were carried on, were conscious of their position as the rulers of a great nation. They regarded the empire as a divine institution, not as a mere collection of states but as the German nation and the heir of the Roman empire. It was in harmony with this rising spirit that the great designs were drawn and a national style developed which was worthy of the times and the glory of the empire.

Literary

Missionary Subjects.

Foreign Missions. By the Rt. Rev. E. T. Churton, D.D., late Bishop of Nassau. London, New York, and Bombay: Longmans, Green & Co.

Each new contribution to the Oxford Library of Practical Theology renews our thankfulness to the editors, the Rev. Canon Newbolt and Principal Stone, for undertaking such a valuable series.

The book before us contains two parts. The first part, entitled "The Missionary Church," treats in six chapters of "The Present Position of Missionary Effort in the Church of England"; "the Divine Saviour of the World"; "the Church of the Living God"; and the "Prophetical," "Sacerdotal," and "Regal or Pastoral" Offices in the Missionary Church. The second part has for its title, "The Bishop the Fount of Missionary Work and Organization." It treats of Episcopal Functions, Vocation, Election, Consecration, Hierarchical arrangements, Choice of Clergy, Extension of Work, the Teacher and Judge, Bishop's Council, Bishop's Household, Troubles and Recovery, Works of Piety and the end. Two appendices treat of Modern Phases of Missionary Activity and Bibliography relating to the whole subject of Foreign Missions.

It will be observed that the volume is really a contribution to pastoral theology, although the opening chapters should appeal to the general reader, and will furnish to him a point of view from which to appreciate the necessity and value of foreign missions which is not often occupied. Christ Himself is put to the front, and the foreign missionary is conceived of as an apostle sent forth by the great head of the Church to exercise the prophetic, priestly, and kingly ministry of Christ for the salvation of souls in every nation under heaven.

At first thought an undue amount of attention seems to be given to the episcopal office in missionary work. But closer reading of the book will tend to justify this emphasis. The Bishop is *par excellence* the missionary agent of the Church. Our Lord gave all power to the first missionaries, and the necessity of such a complete ministerial equipment in foreign missionaries is not less imperative in our age than in pentecostal days. The work of organizing new Churches is in the missionary's hands, and no one else can perform the task safely or judiciously. Every mission to the heathen ought to be in episcopal hands *from the start*, and its growth should not

be handicapped by unreadiness to consecrate more Bishops for the field.

The general reader, especially one who is connected in any way with our home machinery for the support of missions, will derive many unexpected lessons from this book. It is indeed thoroughly English, but exhibits the interior atmosphere and demands of all missionary work among the heathen in a manner more illuminating perhaps than any other method of treatment would do.

A very lofty ideal of missionary methods is set forth—one permeated by the life of grace as found in the Catholic Church, and by a security of conviction unfortunately wanting in some quarters. The ideal thus set forth cannot be perfectly realized, but no missionary may rightly place a lower one before himself. The money would not be wasted if somebody would furnish each of our missionaries to the heathen with a copy of the book. FRANCIS J. HALL.

Via Christi: An introduction to the Study of Missions. By Louise Manning Hodgkins, M.G. New York: The Macmillan Co., 1901. Price, 50 cts.

One result of the Conference on Missions, held in New York in 1900, was the formation of a committee charged with the work of arranging for the publication of a series of books intended to promote the study of Missions. The present volume is in the nature of a general introduction and is to be followed by volumes on various countries—India, China, Japan, etc. This volume covers the history of mission work up to the nineteenth century. The special volumes will begin in each case with the nineteenth century.

The plan of this book, which is admirably executed, is to give a sketch of the history of Missions by periods, and then to illustrate each period by extracts from contemporary sources. To each period is appended a series of topics for study and a list of books for reference. A bibliography is also appended to the entire volume.

An unusual feature in a volume on Missions from a Protestant source, is the ample recognition of the mission work of the Roman Church in the centuries succeeding the Reformation, when Protestantism was unfruitful of Missions. One could have wished that the reading of the author had been wide enough to have enabled her to get rid of the conventional conceptions of Wiclif and Savonarola, and to have avoided such statements as that "in the Catacombs of St. Sebastian in Rome rest the bodies of 174,000 martyrs"! But these are minor points, and the book will be found extremely useful to all. J. G. H. B.

Men of Might in Indian Missions. The leaders and their Epochs, 1706-1899. By Helen H. Holcomb. New York and Chicago: Fleming H. Revell Co.

There is no more attractive form under which to present the history of Missions than the form of biography. The work is thus made to gather about a person and receives a plainer significance. This volume is a series of biographical sketches, and through them unrolls for us one side of the history of Missions in India. Only one side is treated upon—the Protestant Church Missions (except Henry Martyn) and Roman Catholic Missions are passed over. It is an interesting story, that in which the central figures are such men as Schwartz and Carey, Wilson and Duff. We could have wished the author better equipped for the work from a literary point of view; for the story of such lives is capable of much more striking presentment. But the facts are here and the facts are the essential things.

Popular Instruction.

Direct Answers to Plain Questions. For American Churchmen. Being an expansion of the Church Catechism for the use of Clergy, Parents, and Teachers. By the Rev. Charles Scadding. New York: Thomas Whittaker.

This is a compendium of religious information for the use of enquirers; especially adapted to adult candidates for Confirmation and those whose interest has been aroused sufficiently so that they are willing to inform themselves. It is done with remarkable accuracy of statement and "expands" the teaching of the catechism in such wise as to interpret it to the people who require more help. There are also various helpful notes, called out by phrases of the study, and dealing with the doctrine, customs, and work of the Church. The style of question and answer is adopted, no doubt rather as an incentive to accuracy than with the intention that the answers should be committed to memory. The manual, like the catechism, does not purport to cover the whole ground of Church doctrine, but so far as it goes it is clear and excellent.

We observe occasionally an infelicity of expression, not vitiating the work, but easily susceptible of correction. We should hardly dare to say that "Primitive Tradition . . . negatives such distinctively Roman doctrines as . . . the Invocation of the Saints" (pp. 32, 33). We should try to make clear that the *immediate* purpose of Ritual (so-called) (p. 113) is adoration and worship of Almighty God, expressed by the body, "edification" of the worshipper being secondary. We are not impressed with such a question as "Is our Church anything like the Roman Catholic Church?" in which popular abuse of thought and language is treated as a formal question in such a work. Such or similar

infelicities, however, are almost inseparable from a first edition of any serious but popular treatise, and by no means mar the value of the manual as a whole.

THREE recent text books for Sunday Schools have come to us, of which *Catechetical Instruction No. 1*, by the Rev. Wm. L. Hayward, treats admirably of the facts of primary importance in Christian doctrine, for young children, and is illustrated. [Geo. W. Jacobs & Co.] *Lessons on the Church Catechism*, by A. M. S., runs so contrary to the teaching of the Catechism as to be almost absurd in assuming to be an exposition of it. [Thos. Whittaker.] The third, *Lessons on the Character and Teachings of Jesus Christ*, consists only of questions, with blank space for answers to be written, the lessons being in the form of chapters of the Bible referred to, from which the answers are to be gleaned. The method strikes us as inadequate for actual use, and many of the questions pre-suppose a greater degree of information than that usually possessed by such as would use a small text book. [E. S. Gorham.]

Theology.

The Elements of Christian Doctrine. By T. A. Lacey, M.A. New York: Edwin S. Gorham, 1901.

Mr. Lacey has been known previously as a controversial writer chiefly. Some time since he united with Mr. Denny in producing *De Hierarchia Anglicana*, a Latin work in defense of Anglican Orders which caused some commotion on the continent of Europe. The work has been brought up to date since then and is a standard. He has also contributed much to the correspondence columns of English Church papers, and always writes with a trenchant style and effectively.

He has now produced in this little book an important contribution to constructive and systematic theology. He says modestly in his preface that "this book is not a theological manual. . . . Neither again is it a manual of dogma; it is rather an attempt to set out the matter of which dogma, or the settled judgment of Christian thought, is the formal expression. At the same time neither dogma nor theology is ignored."

In short his purpose is to set forth "the teachings of Jesus Christ . . . in their natural connection." "It is meant for persons of ordinary education."

The result is not altogether within the limits thus laid down. The book is really a contribution to exact theology, and implies, in our judgment, more than average intelligence in the reader. Yet it is clear, connected, and readable, and should be exceedingly useful to a really intelligent and thoughtful layman. The clergy should, by all means, procure it.

The introduction is somewhat lengthy, and treats of such topics as Revelation, Scripture, the rule of faith, tradition, and the "proposition," or delivery, of the Faith. The opening chapter treats of the Being of God, the Trinity, the Attributes of God, Creation, and Man's End. The second chapter deals with the Primitive State and Fall of man, Actions and Habits, and the Promise of Salvation. The third chapter is concerned with the doctrines of Redemption; the fourth with the Church, her organization, ministry, and Sacraments, these last being treated with comparative brevity, although all the seven are noticed. The fifth and last chapter is practical, and treats of Conscience, Duty, and Perfection. An Appendix is added, containing learned notes; and there is a suitable Index.

A notable characteristic of the book is its sane reasonableness, the writer having in mind constantly the desirability of exhibiting the rational connection of Divine truths with each other and with human knowledge in general. Yet the speculative element is very slight, and the reader will find preserved the utmost faithfulness to the teaching of the Church universal. In fact the volume is free from vagaries, and can be commended as altogether trustworthy and sound.

FRANCIS J. HALL.

The Ministry of Grace. Studies in Early Church History, with reference to present problems. By John Wordsworth, Bishop of Salisbury and President of the Church Historical Society and of the Anglo-Continental Society. New York: Longmans, Green & Co.

The Bishop of Salisbury has undertaken to set forth a book on some Christian Antiquities somewhat after the style of Joseph Bingham's *Antiquities of the Christian Church*, Pelliccia's *De Christianae Ecclesiae primae mediae et novissimae aetatis Politeia*, and Duchesne's *Origines du Culte Crétien*.

But the Bishop's book is much more limited in its scope. He expresses the intention of issuing a second volume under the title of *The Means of Grace*, as a supplement to the present one. Most of the matter in this book was used in addresses to clergy and Churchwardens of the Diocese of Salisbury, at the author's fifth triennial visitation in the summer of 1900.

The book begins by a consideration of the material which has been used in getting it up, viz.: I. Church Orders and similar books; II. Kalendars and Martyrologies; III. Liturgical books, Eastern and Western. The principal books consulted were the *Didaché*, *Lost Church Order*, *Apostolic Church Order*, *Didascalia Purior*, *Apostolic Canons*, and *Edessene Canons*.

Chapter I. deals with the development of the Monarchical Episcopate. Chapter II. treats of Bishops, Presbyters, and Deacons.

Chapter III. discusses the Minor Orders and Music in Worship. There is nothing in these chapters which is not commonly found in other books treating of the same subject.

Chapter IV. deals with Christian Asceticism and the Celibacy of the Clergy. The Bishop asserts in the beginning that "The ministry of asceticism is a lay ministry, and it is a charismatic or occasional ministry." He says: "It has therefore been a departure from the true and rightful position of asceticism to confuse it with the life to which the clergy are called. Ascetics are for emergencies, like Elijah and John the Baptist, Antony, Basil, Benedict, and Francis."

The writer gives a good deal of historical matter and then gives his own opinion in the following words: "My own experience is that it is usually wisest for a man to marry after ordination, instead of before it; for his character alters so much with the new experience that he becomes sometimes almost a new man, and often feels the need of quite a different sort of help-meet from the one he would have chosen as a layman. Nor is it usually well for a man to marry long before he is thirty years of age."

Chapter V. is new and treats of Women's work: Widows, Presbyteresses, Deaconesses, and Virgins. The persons whom he calls Presbyteresses are not Priests' wives, or female Priests, but only old widows who had some precedence. *Presbyteria*, he says, means the superior of a convent in Greek; but in the West, the wife of a Priest. He says also that the word *Episcopa* was sometimes the name applied to a Bishop's wife. Deaconesses were much what they are now, devout women who help in Church work; but who are not technically "religious." Bishop Wordsworth, like many other Bishops in the Anglican communion, thinks that vows of Sisters should be taken "before a diocesan Bishop, having jurisdiction over the community . . . and after it has been made, it should be clearly laid down by canon that the same Bishop or his successor should have the right, on cause shown, to release the Sister from her promise."

"The Constitutions of the Sisterhoods should be printed and made accessible to all concerned, and all secret rules or vows should be declared void."

One cannot help wondering why Bishops are so anxious to meddle with the private affairs of pious laywomen, who choose to join together in a voluntary society; and why they show such curiosity about their private devotions. Surely it is none of their business, any more than other ladies' private affairs are their concern.

Chapter VI. is on the Christian Day and the Christian Week: Sunday, Wednesday, Friday, and Saturday. Daily Eucharist, and Daily Offices. This chapter consists principally of Bishop Wordsworth's own opinions on the subjects treated. Almost every sentence, one may almost say, begins either with "I think," or "I am inclined to think," or "It seems to me." Referring to the hour of communion, he says: "There is a good deal of evidence in favor of 9 A. M. on Sundays as the 'canonical hour.'"

He says also: "I have for several years held ordinations at this hour (9 A. M.) and find the strain of fasting is not excessive for those who naturally wish to receive their ordination fasting, as the apostles Paul and Barnabas did" (Acts xiii. 2).

On the Use of Incense, of course the Bishop is careful to be on the "safe" side, and in agreement with the Archbishop. It is really laughable to read this in a grave book by a Bishop: "At first the Church was naturally shy of using it, notwithstanding the Scriptural associations connected with it, both in the Old and New Testaments; it was so closely connected with heathen ritual, and with the temptations to deny the faith offered to Christians in time of persecution." He sums up as follows: "The primitive objection to the use of incense was, as we have seen, that it had associations with heathen sacrifice. The main objection to incense in modern times is that it has no distinct meaning. It is like music without words. It means a good deal to some people, though a different thing to nearly everyone. To the majority it means nothing at all but pleasant—or sometimes unpleasant—physical sensation." We had always supposed that incense symbolized to everyone "the prayers of the saints," as St. John teaches us in the Revelation.

The Bishop does not think the Daily Eucharist was general in the early Church. He thinks it was "apparently a local custom of the African Church" in the middle of the third century. He says: "It is not desirable that our English clergy should grow to depend upon a daily Eucharist. . . . 'Sunday itself may lose much of its charm and its blessing. It ceases to be the Lord's Day in the fullest sense, when it ceases to be specially set apart for the commemoration of the Lord's sacrifice and the partaking at His hand of His Body and Blood.'"

Chapter VII. is on The Development of Church Festivals, Easter, Lent, and Pentecost.

Chapter VIII. is on Later Christian Festivals. The work ends with a private Kalendar made out by the Bishop.

The whole work is a typical "Moderate High Church" utterance, showing the prevailing Anglican opposition to all the rest of Catholic Christendom.

FRANK A. SANBORN.

IF OUR RELIGION doesn't make us kind and patient at home, and truthful and honest with our fellow men, we either have the wrong kind of religion or very little of it.—*The Lutheran*.

THE WORK OF THE WOMAN'S AUXILIARY.

[Continued from Page 418.]

the careful planning for days of spiritual counsel and refreshment, for corporate Communion and Quiet Hours, when the clergy of the Church are called to the aid of the women, to enkindle that spiritual life which is the foundation and the source of practical service.

For the future, the work of the Woman's Auxiliary is to enlist in every parish and mission, however weak and small, in every Diocese, however remote and feeble, a body of women equal in motive and effort to the best already working; to try, by the inspiration of a high ideal and a work worthy of the worthiest, to influence the women in these Branches to become, what many women in Auxiliary Branches are, for the forwarding of the Mission of the Church of Christ—forgetful of self, careful of others, obedient to authority, quick to see, quick to do, and constant in believing prayer.

That from among the younger of these women an ever increasing number shall be called to direct personal service in the Mission field, remains as a crowning blessing to the Woman's Auxiliary to the Board of Missions in the years to come.

WHAT WE ARE DOING IN MEXICO.

BY THE RT. REV. WM. CROSWELL DOANE, D.D., LL.D.,
Bishop of Albany.

I SHOULD begin by saying, Not much, and not nearly as much as we ought to be doing. But so far as the plan and purpose go, and so far as the small accomplishment of them goes, the question needs answering in another way.

In the first place, we are trying to help a body of very earnest people to establish, along the lines of the order and faith of the undivided Church, a Mexican National Church; and not to plant, as an exotic among the Spanish-speaking and Latin-feeling people, a branch of the Protestant Episcopal Church in the United States of America. The movement itself dates back nearly thirty years, and began, as such movement ought to begin, from inside. It was an honest protest against modern and false terms of communion, and its early history has many elements of intense interest and of almost romantic reality. There were leading men, in both the priesthood and the body of laymen, who began that reform with intense and very intelligent interest, and in the simple desire to secure a higher morality upon sounder religious foundations. The story of origins in this case, as in so many others, became clouded by the misfortune of the representative of our Church in the work. The confidence of the leaders of the movement in America, mistaken and misplaced, was betrayed. I speak as one who knows, when I say that the Bishops who first trusted and then ordained that representative, did it under an impression which seemed to have good reason for it, that they were dealing with a perfectly safe and sound man. And it has taken years for the work there to struggle out of the confusion and misery which followed that mistake. But I am very sure that now, Churchmen in this country have the right to feel that all that wretched story has been so long buried, that it ought not to be interred.

The present oversight of this work in Mexico is vested in the Bishop of Rhode Island; not officially as Presiding Bishop, but as the Provisional Bishop, chosen by the Synod itself, until such time as they can have an episcopate of their own. The Provisional Bishop is represented in Mexico by the Rev. Henry Forrester, who is appointed by the Board of Managers, on the nomination of the Provisional Bishop, to oversee and encourage the work of the Mexican Church. It has its own legislative and administrative body, known as the Synod of the Mexican Episcopal Church, its own Office Book, still lacking the Ordinal, but otherwise complete; very beautiful in its liturgical forms, and in absolute conformity, not only with our own Prayer Book in all matters of doctrine, but with the best liturgical expressions of the Church Catholic. There are nine or ten priests and six or seven deacons, with several candidates for orders, and the clergy are intelligent, well educated, and in dead earnest. So are the people, with a most affectionate devotion and enthusiasm about the Church. Their congregations are scattered more or less throughout the Republic, the largest work being of course in the City of Mexico; where the congregation is worshipping now in the old Church of San Jose de Gracia, which has been rescued from debt, repaired very attractively, and is now in use. Beside this, there is the Theo-

logical Seminary, in which several candidates for orders are in training, and in which also there are some boys being prepared for theological study. And beside these is the Mrs. Hooker Orphanage, in which a goodly number of girls are very carefully and admirably trained with constantly advancing educational standards.

The Synod at its meeting at the end of last year elected three Bishops, and have asked the House of Bishops, in accordance with the covenant entered into between the two Churches many years ago, to give them consecration. The matter has been delayed, in order that it may be more carefully examined by a special commission appointed for that purpose at San Francisco a year ago. And it is hoped and believed that the difficulties will be before long removed, and the Church in Mexico made complete in its organization by having its own episcopate. This will give it standing in the country that it can get in no other way; and though for many years yet it must look to Churchmen in America for ecclesiastical sympathy and pecuniary support, it ought to be represented in the fulness of a Church organization, if it is to get hold of the Mexican people.

THE WORK IN HEATHEN LANDS.

BY JOHN W. WOOD, Corresponding Secretary.

THE present appropriations of the Board of Managers for work in Liberia, China, Japan, and Haiti, the four foreign mission fields for which it is responsible, call for an expenditure of \$240,378.70 during the fiscal year ending August 31st, 1902. This amount is divided as follows:

For the Mission in Africa.....	\$ 48,370.15
For the Mission in China.....	78,801.66
For the Mission in Japan.....	105,946.89
For Missions in the Haitian Church.....	7,260.00

But it is also estimated that before the year ends, additional appropriations of nearly \$32,000 will have to be made to meet the emergencies and opportunities of a constantly expanding enterprise. In addition, there are items of \$4,500 to be provided for aid to disabled missionaries and the wives and orphans of missionaries, and of \$3,800 for aid to the Mexican Episcopal Church; while the amount of the deficit on last year's appropriation chargeable to the foreign account is \$51,259.68. So that exclusive of the necessary expenses of administration, at least \$331,938.38 should be given for foreign missions before August 31st, 1902.

For our present purpose, however, let us keep in mind the \$240,378.70 needed for the current maintenance of the missions abroad. Someone asks: "Suppose the Church does give this amount, will it be wisely used?" It is easy enough to give an unqualified "Yes" to such an inquiry when one knows something of the field, and has before him, as I have as I write, the detailed estimates of expenditures in each field. These estimates are prepared on the field by the Bishops and their helpers. They are then forwarded to the Missions House where they have the careful examination of the Secretaries. Then they go before the committees of the Board for further scrutiny, before finally coming to the Board itself for adoption or modification. In each of these stages every effort is made to guard against the unwise use of a single dollar. So carefully is the work done in the field, and so modest are the Missionary Bishops in their requests for increases from year to year, that it is rarely possible to reduce the estimates, though at times the exigencies of the situation do require "cuts." All of the foreign Missionary Bishops seem to agree with the Bishop of Shanghai in his belief that it would be quite possible to harm a mission by an over-supply of funds.

It would be exceedingly interesting, if time and space would permit, to take the estimate from each mission and analyze it thoroughly, but since that is impracticable, and as one estimate is typical of all, let us take that from China and try to trace out the use of every dollar for which it calls, in its nine closely typewritten pages.

But before doing this, let us stop for a moment to fix in our minds some of the facts about this China Mission. So far as Anglican Christianity is concerned, the Church in this country is solely responsible for the three districts of Kiangsu, Nganhwei, and Hupeh. Their combined area is about equal to that of the State of Texas, while their population is about one and one-half times that of the whole United States. This Yangtse Valley is easily the best part of the Chinese Empire, in the character both of its resources and of its population. It contains many of the most thriving cities and towns, and much of the best

farming land of China. Its people on the whole represent the most progressive elements of the Empire. If China is ever partitioned, the Yangtse Valley will almost certainly be the sphere of Anglo-American influence.

To return now to the estimated expenditures for the current year. The table at the beginning of this article assigns \$78,801.66 for the maintenance of the work in the two districts of Shanghai and Hankow. If we can ascertain how that amount is used, we shall understand the character of the expenditures for all the foreign missions.

First, there comes the cost of maintaining the foreign staff. I wonder how many readers of THE LIVING CHURCH have any accurate idea of the number of American clergymen who represent this Church in China. One almost hesitates to say that 16 American priests, with the Bishop of Shanghai and the Bishop-elect of Hankow, make up this portion of the working force. Their support for the current year costs \$22,749.98; surely an exceedingly small amount for the number of men and the kind of men who are thus representing us. The individual items range from \$750 for the new-comer, to \$1,750 for the man who has given fourteen or more years of service, while the Bishop receives \$2,750.

The Church is fortunate in being represented in China by seven missionary physicians whose support requires an appropriation of only \$6,639.70, in amounts ranging from \$750 to \$1,750 per annum. This medical work is one of the most valuable arms of the service, frequently dispelling prejudice and breaking down obstacles to the extension of the Gospel in a way that nothing else could do.

Another \$10,667.98 will be used this year to support the fourteen men and women who as teachers or deaconesses are co-operating with the clerical and medical workers. Their individual stipends range from \$550 to \$1,650 a year, according to the length of their service. In addition to these paid workers, much valuable unpaid assistance is rendered to the mission by the wives of the married missionaries, so that the total cost of maintaining 52 Americans for evangelistic, medical, educational, and philanthropic work, is \$40,057.66.

One often hears the sneer that "foreign missionaries are poor stuff, chiefly men and women who could not succeed at home." As applied to our staff in China and in Japan, where nearly all our American workers are concentrated, it is an ignorant and impudent assumption. We are represented by graduates of Harvard, Trinity, Hobart, Union, University of Virginia, and other well-known colleges, while among seminaries, Virginia, Berkeley, the General, and Cambridge, have contributed some of their best sons to the mission field.

Next we come to an item of \$3,682 for the support of the 27 Chinese clergy, a group of men who represent some of the best fruits of the mission, and every one of whom is a living example of self-denial. The average income of the Chinese priests is only \$150. With their education, coupled sometimes with the ability to speak English, they could easily command an income of four or five times as much in other pursuits, but they are steadily putting aside the temptation to leave their present work and are cheerfully making real sacrifices for the Kingdom of God. Then there come the 100 or more other native helpers—teachers of day schools, catechists, Bible women, and evangelists, who receive a total of \$5,346.

Turn from the workers to the channels in which they work, and we shall find that, first of all, our hospitals in Shanghai, Ngankin, and Wuchang, together with much dispensary work at the out-stations, cost, exclusive of the salaries of the physicians, \$2,550. That amount represented last year the maintenance of 1,016 in-patients and the treatment of 12,440 out-patients. When one realizes what those figures indicate in the alleviation of human suffering, often the suffering of women and children, one cannot but think that the results are cheaply purchased.

The Church is doing some of the best educational work done in China, or for that matter, in any mission field the world over. St. John's College, Shanghai, Boone School and the Divinity School, Wuchang, and the Choir School at Hankow for young men and boys; St. Mary's Hall, Shanghai, St. Hilda's, Wuchang, for girls, the Church Training School for Bible Women at Shanghai, represent a total annual cost of \$9,900 to the Church in this country. St. John's College and Boone School are working steadily towards self-support. While the appropriation for St. John's College is \$5,000 a year, it last year received in fees from its pupils over \$7,000 gold.

The 37 day-schools, maintained at an annual cost of \$1,967,

represent another important element of the educational work. They are giving their 550 scholars an elementary education which will enable them to understand more of the real meaning of life and of what they see about them than many of the so-called literary men of China possess.

To these main items of expense are to be added \$785 for traveling; \$3,315 for the rentals and maintenance of out-station work; and \$7,699 for sundries represented by repairs and improvements, insurance and taxes, books and printing, and the aid given in the education of the children of missionaries.

So much for expenditures. What are some of the fruits? Not long ago a newspaper item was going the rounds of the press, that the Episcopal Church spent something like \$230,000 a year upon its work in the foreign field and was only able to report 390 converts. From this any school boy could easily prove that every convert cost in round numbers, \$600. "Altogether too large a price!" the pious non-believer in foreign missions is apt to exclaim. We are not interested to determine what is, or what is not, a fair money value to set upon the soul of any follower of heathen error. We only know that the Son of God was content to come to this earth, to live and die in order that men everywhere and in a heathen land, no less than in the most favored Christian country, might be made free in Him. But the trouble is, as is so apt to be the case, these figures are altogether wrong, and consequently, all deductions based upon them are misleading. The baptisms for a normal year in China are, in round numbers, 400. This is more than the number reported by 25 Dioceses in the United States in the table on page 282 of the current *Living Church Quarterly*. Moreover, a very large majority of these 400 are adults, while at home more than four-fifths of those baptized are infants. In China the baptisms number 32 per cent. on the number of communicants, while in the Dioceses and Districts of the United States they represent 8 per cent. In Japan last year the Confirmations numbered 12 per cent. on the communicants, just double the proportion in the United States. Then, too, there must be taken into account the difficulties in surrounding conditions. Here a multitude of associations and influences lead naturally to Christian living. Abroad, every convert represents a conflict and a conquest. He is a man literally wrenched from heathen environment, and must expect to face, not only prejudice, but often persecution and heavy personal loss. Besides, it must be remembered that at the present time, and for many years to come, there must be an immense amount of time spent in the mission field in the laying of foundations upon which the Christian life of the future is to rest. Much of this work is educational, medical, philanthropic, rather than directly evangelistic. Such schools as St. John's College, Shanghai, St. Paul's, Tokyo, and Cuttington Hall, in Liberia, are doing work, some of the results of which are plain to-day, but the full extent of which cannot be understood for years to come.

TO BE A TRUE minister to men is always to accept new happiness and new distress, both of them forever deepening and entering into closer and more inseparable union with each other the more profound and spiritual the ministry becomes. The man who gives himself to other men can never be a wholly sad man; but no more can he be a man of unclouded gladness. To him shall come with every deeper consecration a before untasted joy, but in the same cup shall be mixed a sorrow that it was beyond his power to feel before. They who long to sit with Jesus on His Throne may sit there if the Father sees them pure and worthy, but they must be baptized with the baptism that He is baptized with. All truly consecrated men learn, little by little, that what they are consecrated to is not joy or sorrow, but a divine idea and a profound obedience, which can find their full outward expression, not in joy and not in sorrow, but in the mysterious and inseparable mingling of the two.—*Phillips Brooks, "Influence."*

CHEERFULNESS, pleasantness, a bright and sunny temper—these are some of the richest fruits of true religion. If our Christianity is worth anything at all, if it has any potent influence over our lives, if it is anything else but the feeble sentimentalism of a selfish and artificial piety, then it will make us "pleasant." It will brighten our spirits, sweeten our manners, and tame our tempers. Almost the first indication of the new life is the desire to smooth over trivial but ugly difficulties, to promote a general feeling of kindness and simplicity, and thus rob life of its dullness and bitterness and monotony. . . . And there is a certain kind of Christian effort which no committee can do, no organization can accomplish, no code of rules can help—it requires human touch. It can only be done by a smile, a welcome, a handshake.—*Frederick A. Atkins.*

When Roses Have Fallen.

A Romance of Early Ohio.

By Lora S. La Mance.

CHAPTER XV.

OSWALD'S ARRIVAL.

FORTUNATELY the Welfords were so busy that summer that they had small leisure to realize into what a hornet's nest this Tomlin imbroglio had led them. There was the house and barn to be built, the garden to break up and pale in, fields to clear and fence, and cooking, washing, ironing, and bed-making to do for their many workmen. Houses were not built then on the skeleton frame order, nor were there lumber dealers with all conceivable house material ready at one's hand. The frame work of the house, solid and heavy as though to last a thousand years, had to be hewn with broad-axes foot by foot from walnut logs; every board had to be planed, tongued, and grooved by hand; all mouldings, cornices, and brackets were finished inch by inch, by hand graving tools, and even the shingles were riven one by one from blocks of shingle oak. It took time to do this, and time to mortise and bolt together every beam, rafter, and brace, after the substantial manner of old-time house building. The Captain employed beside the men he had brought with him for that purpose, every neighbor who could wield a broad-ax or use a plane.

The house was really but a large, roomy building after the plain, Colonial style of architecture. To the frontiersmen it seemed a grand mansion, and those who begrudged others a wealth they themselves had no hopes of ever obtaining, were aggrieved thereby. The house was completed in two months' time, and the family belongings moved in. Several of the hands were now dismissed, enough only being retained to complete the barn before the coming of cold weather. The faithful man-of-all-work and his wife took their departure also. The Captain accordingly hired a stout girl from one of the neighboring families (at the munificent stipend of seventy-five cents a week, itself an advance of half over the ordinary wages), to help Mrs. Welford about her manifold duties.

Never was a thing done with laudable intent that evoked more criticism. Even the Welford adherents, accustomed as they were to the closest economies, and to the unwritten border law that a hired girl is only permissible in a family for the two weeks immediately following the birth of a new heir, shook their heads and audibly feared that "the Captain's folks were mighty extravagant." As for the Tomlinites, it was a sweet morsel of gossip.

"Too good to wait on themselves!" sneered Mrs. Tomlin. "It's a shame the way they carry on. I know, fer Mary Ann Stillons as works there, told me. Miss Elvira sets stuck up in the best room, an' lolls around fer some one to wait on her—asked Mary Ann the other day to bring her a fan, an' a cup of water. Reckon she thought Mary Ann was her nigger! Every Sunday the Cap'n has to hev water het an' carried in to him fer him to shave. I told Mary Ann I'd throw the biling water right in his face if he'd ask me. The idea of keepin' a hired gal, an' two grown women in the fam'ly! Lazy, stuck-up things! They don't deserve to be noticed by ennybody es is ennybody."

Mrs. Tomlin was scandalized also over Henry's course. "He don't work a bit," she protested, "an' his father rakin' the country with a fine-tooth comb tryin' to git men to work on that house, while that boy of his'n is galivantin' through the bresh with a gun on his shoulder. Pity he couldn't blow his fool head off."

In truth Henry did almost live in the woods. Every day he gained new strength thereby. He was his old eager self now, and with his usual impetuosity had already struck up a friendship with several of the neighboring young men. His chief intimate was Job Scott, who gave him lessons in deer stalking, and who knew every wild turkey roost and fishing hole upon the Creek. Job, the arch news-monger of Tomlin Creek, was as smooth as oil in his way, and managed to draw out of his easy,

unsuspecting companion, choice tid-bits of family happenings and conversations, that repeated and amplified as Job well knew how, never failed to stir up Mrs. Tomlin's fighting temper. And thus the war of words grew day by day.

Elvira alone found the summer a long one. She had seemed so delicate that her father had insisted that she should have no household cares. Time was long on her hands. Fighting against homesickness for the old home, she visited often with the neighbor girls, but found their society far from congenial. She was accustomed to being a belle, and a mild flirtation would have been welcomed as a relief from her ennui. Accordingly when visiting the Dace girls, and their brother Hiram bashfully asked to "see her home," she graciously assented. He talked on the homeward walk about "Pa's clearing," his own new yoke of steers, and prognosticated a "right smart corn crop," and then ran out of conversational themes. Whereupon Elvira, who had just finished reading a new volume of poetry, began a dissertation upon the mutability of time, and the complex emotions of the human soul. The abashed young man said afterward that it was "like talking out of a book." So mutually dampening was this first overture of courtship, that it proved the last also, and Elvira was yet loverless.

Next, Mr. Peter Ebbings ventured, as having come from York State himself, and as being the possessor of a fine flowered velvet waistcoat and doeskin suit, and as quite one of the upper-ten crust of society, to call upon Miss Elvira. The furnishing of the new house, luxurious beyond anything he had ever seen before, dazed him into speechlessness. His high-cut, stiffly-starched collar gaffed him in the neck whenever he turned his head. Although it was the dog days, he was buttoned up to the chin, and in his thick velvet and doeskin suit, he perspired in every pore. He was in agony lest he should transgress some fine point of etiquette. For five mortal long hours he sat stiffly upright, like some man of wood, replying to Elvira's remarks in the shortest of monosyllables. Mrs. Welford came gracefully to the relief of the embarrassed young people, but even her tact could not put him at his ease. To her inquiries as to his mother's health, the state of the weather, and the date of the next sermon day, the half-choked man could gasp out but "Very well, Ma'am." "Perhaps so, Ma'am," "I don't know, Ma'am," and then subsided into his former speechlessness.

Mr. Peter Ebbings never plucked up courage to call again. If he had done so, Miss Elvira would not have consented to see him. She was disgusted with her rural beaux, and began to think relently of a certain person, who, if he was somewhat too matter-of-fact to suit her fastidious tastes, was yet at least neither a boor nor a blockhead.

"It's no use, Sis," said her teasing brother, "to fly in the face of Providence. You never were cut out for an Ohio sweetheart. As mother's catechism says, you and Oswald were 'predestined from the beginning of the world' for each other. He believes it too, or he would not be following you up. Why don't you tell him 'yes' when he comes, so as to save all this wear and tear of mind? You know very well you like him better than anyone else you have ever seen."

Whereupon the blushing girl fled to her room, and, to prove that Henry's words were not true, read for the twentieth time the letter that she carried in her bosom—a letter it is needless to say that Oswald himself had written.

Only once had she heard from him. Our forefathers could be wondrously sentimental when they tried, but it must be confessed that as a rule they were intensely practical. Money was scarce, and the merest scrap of a letter cost twenty-five cents for postage. The economical etiquette of that day dictated that the lover should prove the ardor of his passion by writing to the lady of his affections once in six months. Oftener would have been thought to have indicated a mawkish infatuation. This solitary letter of his conveyed the information that her old lover would be at Tomlin Creek by the middle of September.

"I do not exactly know, Dear Mistress Elvira," wrote Oswald, with all the stiff gallantry and profusion of capitals in vogue for polite correspondence of that day, "what Field of Usefulness is open to me, if any, at Tomlin Creek. Certainly there could be no Inducement to a Lawyer, were I not Pleading at a Higher Court, of which you are at once the fair Judge and Jury. As Jacob toiled for Rachel, and the years seemed nothing for Love of her, so I would gladly give up the Best years of my life in the Hopes of winning your Favor. I am not rich in this World's goods, but any honorable labor that will afford me a Bare support I will accept if thereby I may be near you and perhaps Persuade you to become my Wife."

In the meantime, while Elvira was beginning to awaken to

a new feeling of tenderness toward her absent lover, the Captain was perplexed as to what he could find for Oswald to do when he should come. He shrewdly suspected Elyira would finally accept Oswald. There was no law practice at Tomlin Creek, and the Captain's pride stood in the way of seeing his possible son-in-law employed in any menial capacity.

"Why don't you get our school for him?" suggested his wife, when he talked the matter over with her.

The idea struck the Captain forcibly. The schoolmaster in a border settlement is always a person of prime importance. It would be a desirable situation, but securing the school—ah, there was the rub!

The little log church in the center of the district served as a school-house as well. Two and three years before, a couple of attempts had been made to teach, a short term. These attempts had ended in ignominious failure, the bad boys whipping the teachers, and turning them out of doors. So hard a name had the district, that the year before there had been no school whatever. So far in that present year no one had cared to apply for the school. Perhaps this was not over strange, considering that the remuneration for keeping sixty undisciplined boys and girls out of mischief, was only ten dollars a month and keep; which, after the time-honored rule, meant that the teacher should board a week in turn with each patron of the school.

"Honor is more than money," mused the Captain. "It is a hard school, but Oswald is grit to the backbone, and he can manage them. I wish he was a larger man. The school board may think he cannot hold the unruly boys in check. Then there's that unfortunate neighborhood broil—if the Tomlins once get hold of it that Oswald is a particular friend of ours, they would spoil everything, for they have a majority of their set on the board. Squire Moody takes no sides, but I believe he is pretty friendly toward me. I know he has lots of influence over the rest of the board. I must get him to favor Oswald—um—um—I wonder how one had best go about it."

It was late one September night when Oswald reached the Welford home. The children and maid had gone to bed, much to the Captain's relief. To his family's mystification he had insisted that not a breath should be uttered of the expected arrival. There was a glad look upon Elyira's face, and a soft flush upon her cheek, that thrilled her lover with happy hope. He had no chance to talk with her that night, however. She had scarcely placed lunch before the tired traveler ere her father said:

"Tell Oswald good-night, all of you, and leave him with me. I have something of importance to talk over with him that will not wait. After to-morrow you can have him to yourselves as long as you wish."

The results of that interview will appear in our next chapter.

[To be Continued.]

OLD AGE.

THERE is something more of an idyllic sentimentalism than of an actual and personal experience in the unclouded sunshine supposed to belong to the later autumn days. In the evening time it is light, and the clouds are lit up by the drooping sun; but before they break into glory they are often cold, dense, and grey. This allowed for, the depression that is plainly physical should be sturdily reasoned with, looked behind, and dismissed as no sort of exact indication of real usefulness. Work must change with our years, and is meant to change both in its substance, measure, and quality. But mellowness of judgment is often more than an equivalent for diminished bodily vigor. Experience should not only correct mistakes, but, what is much better, it should prevent them. Less work done with more completeness may serve the Church better than more work done, perhaps crudely and hastily. The Psalmist's sentence about bringing forth more fruit in old age has a happy and clear fulfilment; when the pen prolongs the message of the voice, and the brain, still fresh, though perhaps not quite so rapid as of old, makes compensation for the flagging of the limbs. Moreover, it is true, that if our lives are spared long enough, our work must reach its limit both in gift and in strength. "Man goeth forth unto his work, and his labor until the evening." When it is evening "there remaineth a rest to the people of God." Let us take the rest, accept the dismissal, and be thankful, with a deep and wondering gratitude, that we have ever been used at all.—*Bishop Thorold.*

IT IS COMPARATIVELY easy to do what we have to do, and go where we have to go, but the supreme test of man is not so much in the discharge of obligatory as of voluntary and self-appointed tasks. A man is not half a man who does not do some things with his teeth clenched and his face set like a flint.—*Charles Frederick Goss.*

The Family Fireside

THE LIGHT OF THE WORLD.

"HE WAS IN THE WORLD."

O Light of light! in Egypt's darkest night,
The God of Hope to Israel in distress,
By pillar of cloud and fire—to guide, to bless,
Thou leddest forth Thy people—wondrous sight!—
Through the Red Sea to Sinai's awful height;
(A Presence in the weary wilderness)
From Egypt's curse to Canaan's blessedness;
Fruition's dawn.

O, Dayspring Infinite!
Shine on us Gentiles, drawn from far to Thee,
A servile race, till Israel's alienation;
We offer at Thy shrine our homage free,
With saints and sages rapt in adoration;
Into Thy Kingdom press, O Christ, to see
Thy Godhead crowned, enthroned in Majesty.

C. M.

THE CO-OPERATIVE HOUSEKEEPING PLAN.

By L. E. CHITTENDEN.

IT WAS very pleasant in the dominie's study.

The sun shone brightly in through the long windows. The little clock on the shelf ticked cheerily. The tea-kettle on the hob sang a merry tune, and the big maltese cat purred on the rug, in the most contented fashion.

The dominie found his attention often wandering from the sermon paper in front of him, to these things, with a species of envy, for, thought he, they might well shine, tick, sing, and purr, for they had no need to grind out two sermons a week, whether they wanted to or not.

The door opening gently at one of these junctures, the silent partner's somewhat troubled countenance peeped in.

"Shall I disturb you if I come in?" she asked.

The dominie sprang up to welcome her.

"On the contrary," he answered, "I am delighted. The sermon refuses to come this morning, and you appear instead, and are most welcome."

"Ah, dear me," said the silent partner, sinking into a rocking-chair and producing her mending, thereby adding to the general cozy effect. "If it was only a sermon, now, that I had to do, how easy it would be, but alas! it's everything!"

"My dear mother," quoth the dominie, sitting down in another easy chair, and stretching his legs comfortably, "had much the same idea of sermons that you have, and once, when she heard me groaning over the coming preparation of one, said she would do it for me, and the result, she hinted, would be a vast improvement upon my work; which I did not at all doubt, as she was very clever with her pen. So she shut herself up, and went to work, and I, the mercury being up near the nineties, went to the hammock, took life easily, and awaited the result. At the end of two hours, she joined me, pale and with a wet cloth bound around her temples, and said, in a tragic tone, 'Here, take it. Talk about hard work! I'd rather do a family washing.'

"I looked it over; it filled about two sides of a sheet of sermon paper, and a cursory glance showed me that where my dear mother had run out of ideas, she had filled up space with hallelujas, and amens!"

The silent partner rubbed her nose thoughtfully with a stocking-covered hand.

"That sermon had the merit of brevity at all events," she said. "I often wonder—" but the silent partner was mounting her hobby, which touched the dominie on a sensitive point, so he hastened to change the subject.

"What household trouble drove you to this haven of refuge, my dear?" he asked.

"Oh," said the silent partner, with a deep-drawn breath, "our maid of the Emerald Isle is going to leave us."

"There are still things to be thankful for, then," said the dominie with a vivid recollection of his breakfast, where the steak was burned, the coffee muddy, the cakes sodden and underdone.

"Yes, I know she's horrid, but she is a forlorn hope; the

only one who answered our advertisement," answered the silent partner with grief in her voice.

"We will coöperate and do the work ourselves, then," said the dominie, fired with a new idea. "The children at their private school are only absent afternoons, they can and will help you much. We will pay them something of course, I will do all the lifting and you—like liberty enlightening the world—shall shed refulgent wisdom on us all, and do the cooking, thus saving us from dyspepsia and from becoming bond slaves to the grocer in order to pay his bills."

"I do wonder," said the silent partner, "if we couldn't; it would be a good thing for the children, and you, too, probably, for with more exercise you would doubtless write better sermons."

"The first thing," answered the dominie, passing her remark by with silent scorn, "is to systematize things. When is the kitchen lady going?"

"This very day."

"Good. Now I will attend to the fires," planned he, "will carry out bath water, keep the pitchers filled, take out and shake the rugs, and make myself generally useful."

"I will send the dreadful washing and ironing out of the house, and once a week, my dear, Mrs. Magee will come to scrub, sweep, and black the stoves," joined in the silent partner.

"The children can wash dishes, dust, run errands, look after the lamps, set the tables, and do a lot of other things," said their father.

"If this was only a house with modern improvements, it would be so much easier," sighed his wife.

"We shall save so much by this scheme that perhaps we can afford a better house, until the parish builds its rectory," responded the dominie.

"Oh, lovely," and the silent partner clapped her muffled hands in joy at this prospect.

The plan did not work altogether smoothly at first. The lady from Cork had stayed just long enough to get things into dire confusion, and straightening them out was not easy. But after they were once straight they stayed so, and the silent partner sought her couch at night, and slept as dreamlessly as a child.

She got up refreshed and so much earlier than ever before, that the Eastern sky pictures were at once a revelation and a reward for her well-doing.

And they grew to rejoice in their work. The dominie got up first in the morning, lighted the fires, filled the kettles with fresh water. The table the children set and covered over at night, and it was only a few minutes' work then to get the simple breakfast, deliciously cooked, however, for love was in the guiding hand.

After breakfast the two daughters cleared the table, while the silent partner hastened to put the sitting room in order that the early bird who might call any time at "the minister's" might not be shocked.

Beds were stripped before breakfast and left in a current of fresh air, unmade until the last thing, although all the slop receptacles were cleansed and taken out at once.

Then the hall and stairs, both painted, the former covered partially with rugs, the latter bare and polished, were wiped down with a soft cloth.

The children were by this time ready to dust the parlors while the silent partner swept the dining room and kitchen and prepared a dessert for luncheon.

Luncheon was a simple meal consisting of soup, egg bannock, possibly, with custard or fruit, and cocoa, for dessert; and when the children were at school the silent partner got ready for the six o'clock dinner, and washed the luncheon dishes; after that until dinner-time she was at leisure to write, practise, read, rest, sew, or walk out.

"When I am going out," she said, "I get ready for what I call a five-minute dinner; cold meat, soup stock, cabbage or celery, cold boiled potatoes, and the dessert I prepare beforehand. Clear brown soup can be ready in a very few minutes over the gasoline stove. Also the meat sliced and garnished. The cabbage chopped in the morning, and laid in cold water, until ready for the dressing. The potatoes sliced into boiling milk and melted butter, with flour dredged over them, we like very much, and have often. Then a cold dessert, pie perhaps, made in the morning, or a steamed pudding warmed in the oven with sauce made in quantity—it improves with age—and steamed over the tea-kettle; or tapioca cream, which I make from the milk left from the morning—a little over a pint generally. While it heats in the double boiler, I wash a couple of tablespoons of tapioca

and soak it until the milk boils, then I stir it with the beaten yolks of three eggs, three tablespoonfuls of sugar, nutmeg, and wine or vanilla, into the milk, and when it thickens a little, I take it off and spread the whites, beaten and sweetened, over it, and it is ready."

"Does it not all tire you dreadfully?" was asked her.

"Not so much as untrained service," was the reply. "There is nothing so wearing to a woman's soul or body as trying to make a silk purse out of a hog's ear; that is, training raw help, who plunge madly around amongst one's china, waste good material, and then after they are taught, they often leave one in the lurch at the first opportunity."

SOME IMPROVEMENT.

LITTLE Charlie often has difficulty in finding words that will express his ideas. Some weeks ago he was taken with a severe cold, and as soon as he could leave the house, went to see his beloved friend, Miss Annie Snead.

"How are you to-day, Charlie?" the young lady said as she took him up in her lap.

"I'm not right well yet," the little fellow said hopefully, "but I'm better'n I was when I started." M. A. B.

HOUSEHOLD HINTS.

VEGETABLES should always be put in cold water half an hour before using them; it will freshen them up wonderfully.

To **FROST** windows prettily make a jelly of ground rice and boiling water. Put it on warm with a soft brush, then give it a good ground effect by dabbing it skilfully with the ends of a hard, flat-ended brush.

To **POLISH** patent leather take a half-pound of sugar, one ounce of gum arabic, and two pounds of ivory black, and boil all together. Then let it stand until cooled and settled, when it may be put in bottles for use. This is also good for all black shoes.

COPPER utensils or brass articles may be thoroughly cleaned and made to look as bright as new by washing them with a solution of salt and vinegar. Use as much salt as the vinegar will dissolve, and apply with a woolen rag, rubbing vigorously, then polish with pulverized chalk, and the article will look like new, with the expenditure of little labor, as the acid of the vinegar is very efficient in removing stains from either brass or copper.

There is no preparation which will keep naturally straight hair in a curl, but the following will keep the hair in curl for a short time: Two ounces of borax, one drachm of gum arabic and one quart of hot, but not boiling, water; stir these together and as soon as all the ingredients are dissolved add three tablespoonfuls of strong spirits of camphor. On retiring, wet the hair with the above liquid and roll in twists of paper. Do not disturb until morning, when untwist and form in ringlets.

COFFEE is used for mixing blackening for the stove; in order to make it stick closer and make it last longer. Most housekeepers prefer the old-fashioned blacking to any of the cements, because of its lasting qualities. The cement is easier to apply, as it requires no labor in polishing. No stove should be blackened more than once a month, but it should be kept clean by instantly wiping off any clots of grease which may be spilled upon it. The flues of a stove should certainly be cleaned as often as once a month.

THE POWER of ashes to absorb heat is not generally appreciated or so many housekeepers would not so uniformly allow their servants to neglect to empty the ashes. A stove that is kept free from ashes and soot not only burns better, but gives out more heat for the amount of fire. A mass of ashes under a grate absorbs a large amount of heat, and for this reason, and if not for the sake of neatness, the ashes should be removed systematically every day. A bright stove sends out far more heat than a dull one. So it is not only a matter of appearance, but a matter of use to keep the kitchen stove shining and polished as well as free from ashes.

THE steam radiator pipes are now a feature of many winter houses, and with their garish gilding are a blot of ugliness in a handsome parlor. One of the best ways of concealing these pipes, without reducing their usefulness, is to place a pretty ornamental screen around them, leaving plenty of room on all sides, to allow the heat to radiate through the room. Some clever women arrange a series of shelves or a single shelf to project just over the radiator, from the bottom of which they hang curtains of soft Oriental silks. There is a suggestion in this drapery, however, quite similar to the piano legs in petticoats, and the ornamental screen seems to be a far more sensible and artistic way of dealing with this problem in decoration. Beautiful Japanese screens may now be had at a very low price in the city shops, for fashionable people have lately turned their attention to rococo French screens, gilded and hung with brocade, and to the massive ones which come from Vienna, for dining-rooms and libraries, and are covered with gilded and painted leather in renaissance designs.

Church Calendar.



Jan. 1—	Wednesday.	Circumcision.	(White.)
" 3—	Friday.	Fast.	
" 5—	2nd Sunday after Christmas.	(White.)	
" 6—	Monday.	The Epiphany.	(White.)
" 10—	Friday.	Fast.	
" 12—	1st Sunday after Epiphany.	(White.)	
" 14—	Tuesday.	(Green.)	
" 17—	Friday.	Fast.	
" 19—	2nd Sunday after Epiphany.	(Green.)	
" 24—	Friday (White at Evensong.)	Fast.	
" 25—	Saturday.	Conversion of St. Paul.	(White.) (Violet at Evensong.)
" 26—	Sunday.	Septuagesima.	(Violet.)
" 31—	Friday.	Fast.	

CALENDAR OF COMING EVENTS.

Jan. 22—	Spec. Conv., Western Massachusetts.	Conference of Church Clubs, New Haven.
" 28—	Conv., California.	
" 29—	Conv., Southern Florida.	
Feb. 4—	Spec. Conv., Pennsylvania.	

Personal Mention.

THE Rev. F. E. ALLEYNE has resigned the rectorship of Emmanuel Church, Alexandria, Minn., to become assistant at St. Mark's Church, Cleveland, Ohio. Address accordingly after Feb. 1st.

THE Rev. JOSEPH BAKER's address is Holy Cross rectory, Cumberland, Md.

THE Rev. H. M. CARR, D.D., has been requested by the vestry of St. John's Memorial Church of Parsons, Kansas, to take charge of the services for the present.

THE Rev. H. H. COVINGTON, rector of the Church of the Holy Comforter, Sumter, has been called to the rectorship of St. Paul's Church, Charleston, S. C.

THE Rev. NORMAN HARRISON has resigned the rectorship of Grace Church, Charlotte, Mich., to take effect Jan. 31st.

THE address of the Rev. WILLIAM HART is Eagle Pass, Texas.

THE Rev. FREDERICK B. HOWDEN of Cumberland, Md., has been called to St. John's Church, Georgetown, D. C., to succeed the Rev. Frank H. Barton, who has resigned on account of ill health. Mr. Howden was at one time Bishop Satterlee's assistant in New York.

THE Rev. J. W. C. JOHNSON of Rock Hill, S. C., has accepted a call to St. Mary's Church, Birmingham, Ala., and will enter upon his duties Feb. 1st.

THE Rev. WM. R. McCUTCHEON has resigned the rectorship of St. Philip's Church, Joplin, Mo.

THE Rev. J. S. MEREDITH has resigned the rectorship of St. Paul's Church, Lexington, Ky., and accepted that of Holy Trinity Church, Onancock, Va., where he will take duty Feb. 1st.

THE Rev. DUNCAN MUNRO has removed from Nashville to Poplar Grove, Wapella, Ass'a, Canada.

THE Rev. ALEX. PATTERSON resigns work at the Good Shepherd, Lexington, in order to accept the missions at Beattyville and Proctor, Ky., Diocese of Lexington.

THE Rev. FREDERICK SPIES PENFOLD, late of Holy Cross Church, New York City, has removed to Quincy, Illinois, where he is rector of the Good Shepherd parish and Canon of St. John's Cathedral.

ARCHDEACON R. W. RHAMES of Little Rock has accepted a call to St. Paul's Church, Batesville, Ark., where he will enter upon his duties at once.

THE Rev. WILLIAM L. REAMEY has resigned the rectorship of Trinity Church, Brunswick, Ga., to become rector at Ridgway, Pa., and should be addressed at the latter place.

THE Rev. HUDSON SAWYER has resigned as missionary in charge of the Church of the Heavenly Rest, Auburn, Maine, to accept the chaplaincy of the Soldiers' Home, Togus, Maine.

THE Rev. H. P. SEYMOUR, late of Dallas,

Tex., has been appointed to the charge of the work in Biddeford, Maine.

THE Rev. WALTER E. C. SMITH, rector of St. Mary's, Dorchester, Mass., has been asked to be one of the assistants at the Church of the Ascension, New York City.

THE Rev. D. F. WARD has resigned his parish at Navasota, Texas, and takes missionary work at Hawkinsville, Ga.

THE address of the Rev. HERBERT WELSH is Grass P. O., Campbell County, South Dakota.

ORDINATIONS.

DEACON.

PENNSYLVANIA.—On Sunday, 5th inst., in All Saints' Church, Moyamensing, Philadelphia, the Rt. Rev. Dr. Adams, Bishop of Easton, acting for Bishop Whitaker of Pennsylvania, admitted to the sacred Order of Deacons, SYDNEY W. USSHER, B.D. The candidate was presented by the Rev. Dean Groton of the Philadelphia Divinity School; and the sermon was preached by the Rev. J. Alan Montgomery. The Rev. Mr. Ussher was for nine years a minister of the Reformed Episcopal body. At the close of the service he was handed a "call" from the vestry to take charge of All Saints' Church, but has declined to state whether it is his intention to accept.

DIED.

GREEN.—Entered into the rest of Paradise, at San Marcos, Texas, Jan. 8th, 1902, EUGENE GREEN.

"May he rest in peace, O Lord,
And let light perpetual shine upon him."

HIGGINS.—At her home, in Baltimore, Md., on Friday, Jan. 3d, 1902, MARGARET REBECCA, wife of the late Jesse T. HIGGINS, aged 82 years. May she rest in peace. Amen.

ST. GEORGE.—At Milwaukee, January 15th, EUPHEMIA ANNE (Williamson), wife of the Rev. Howard Baldwin St. GEORGE, Senior Canon of All Saints' Cathedral.

Requiescat in pace!

WELCH.—Entered into eternal life, at Oil City, Pa., Jan. 9th, Mrs. MARY J. WELCH, aged 66 years.

A devout Churchwoman.

WANTED.

POSITIONS WANTED.

PARISH—By priest in the Middle West. Good extempore preacher; efficient organizer; can furnish best of references from his Bishop. Address, D. C. L., care LIVING CHURCH, Milwaukee.

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THE PARK HOUSE, Maitland, Florida (the home of the late Bishop Whipple). Newly papered, painted, and furnished. Summer climate. Send for circular, terms, etc. Church people cordially welcomed.

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SUMNER County, Kansas; wheat, corn, and alfalfa farms; best in the world; write, WELLINGTON LAND Co., Wellington, Kan.

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CHOIR EXCHANGE.—Chief office, 5 East 14th Street, New York; Branch, 439 Fulton Street, Brooklyn, N. Y. Churches promptly furnished with efficient Organists, Choirmasters, and Singers. Write for terms to the JOHN E. WEBSTER Co.

MISCELLANEOUS.

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

ALTAR BREADS.—Address C. WOLF, 631 S. 4th St., St. Louis, Mo., for illustrated circular.

LARGE brass Paschal Candlestick of unique design, chaste and beautiful. An attractive and appropriate memorial. Price, and all particulars, on application to C. B. TILLINGHAST, Kemble Bldg., 15-25 Whitehall St., New York.

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BUY A BOOK for your encouragement during the Lenten season: *Wings of the Morning*, by Rev. W. C. ROBERTS, Corning, N. Y. Published by G. P. Putnam's Sons, at \$1.00 net.

NOTICE.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

is the Church in the United States organized for work—to fulfil the mission committed to it by its Lord and Master Jesus Christ. If you are baptized you are a member of that Society.

The care of directing its operations is intrusted to a Board of Managers appointed by the General Convention.

These operations have extended until today more than 1,600 men and women—Bishops, clergymen, physicians, teachers, and nurses are ministering to all sorts and conditions of men in our missions in America, Africa, China, Japan, and the Islands.

The cost of the work which must be done during the current year will amount to \$750,000, not including "Specials." To meet this the Society must depend on the offerings of its members.

ALL OFFERINGS should be sent to Mr. George C. Thomas, Treasurer, 281 Fourth Avenue, New York City. They will be acknowledged in *The Spirit of Missions*.

MITE BOXES for families or individuals will be furnished on request.

The Spirit of Missions tells of the Missions progress, and is fully illustrated. Price, \$1.00 per year. Send for sample copies.

The Young Christian Soldier is the young people's paper, and ought to be in all the Sunday Schools. Weekly edition, 80 cts.; monthly edition, 10 cts. Send for sample copies.

OTHER PUBLICATIONS OF THE BOARD giving information in detail will be furnished for distribution, free of cost, upon application. Send for sample package.

Copies of all publications will be supplied on request to "The Corresponding Secretary," 281 Fourth Avenue, New York City.

All other letters should be addressed to "The General Secretary, 281 Fourth Avenue, New York City. Correspondence is invited.

A. S. LLOYD,

General Secretary.

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

The Church Endowment Society

Organized for the securing of Endowments for any purpose desired and in any locality. This Society works at no expense to any Diocese or institution. For list of officers, etc., see notice among "General Church Institutions" in "The Living Church Quarterly," "American Church Almanac," and "Whittaker's Almanac."

For further particulars address

Rev. E. W. HUNTER,
Secretary-General and Rector of St. Anna's Church,
New Orleans, La.

OR

Mr. L. S. RICH,
Business Manager, Church Missions House, New
York City.

NOTE: Solicitors and Representatives for The Church Endowment Society have a written authorization signed by the Secretary-General and Clergymen, Laymen and all others are respectfully requested to ask to be shown these credentials before engaging in the subject of Endowment with any one.

APPEALS.

A MISSIONARY'S APPEAL.

After many months of patient waiting and several attempts at raising money for our Ground Fund, the contracts for the two lots for St. Mary's Chapel, in Sherwood Park, Yonkers, N. Y., have been signed and the first payment made. The annexed statement shows the amounts which have been raised for the Ground

Fund and the disbursements, also the present deficit, \$135.94. It is the prayer and wish of the curate in charge of the chapel that this \$135.94 might be raised at once. The deeds for the ground will be delivered early in January, when the final payments are to be made. It is, therefore, imperative that this amount—\$135.94—be in the hands of the curate before January 30, 1902.

Saint Mary's Chapel is the only place of worship in Sherwood Park. There are in the Park several hundred souls to reach, and for several years the work has been handicapped because the congregation did not own the ground, and because there was no basement to the chapel building. Will you not aid us just a little? God will not forget your assistance to him who in His name is ministering to those not rich in this world's goods. Be generous after thy power; if thou hast much, give plenteously; if thou hast little, give gladly of that little.

G. H. H. BUTLER,
Curate in Charge.

Corcoran Manor, Mount Vernon, N. Y.

BOOKS WANTED.

By THE YOUNG CHURCHMAN CO., Milwaukee: Walker's *Sarum Liturgy*.

BOOKS RECEIVED.

HOUGHTON, MEFFLIN & CO., Boston.

Correggio. A Collection of Fifteen Pictures and a Supposed Portrait of the Painter, with Introduction and Interpretation by Estelle M. Hurl. Price, 75 cents net; post-paid, 83 cents.

E. P. DUTTON & CO. New York.

The War Songs of the Prince of Peace. A Devotional Commentary on the Psalter. By

the Rev. R. M. Benson, M.A., Student of Christ Church, Sometime Superior of the Society of St. John the Evangelist, Cowley. Helps for using the Psalter. In two volumes. Price, \$2.00 net, each.

Stories of the Tuscan Artists. By Albina Wherry, Author of *Greek Sculpture in Story and Song*. With Fifty-three Illustrations from their work in Photogravure and half-tones. Price, \$4.00 net.

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The Monastery of San Marco. By G. S. Godkin, Author of *The Life of Victor Emanuel; Il Mal Occhio; Stories from Italy*, etc. Price, \$1.50 net.

The Meditations and Vows, Divine and Moral. By Joseph Hall, Bishop of Exeter and afterwards of Norwich. Edited by Charles Sayle. Price, \$1.50.

True Stories of Girl Heroines. By E. Everett-Green, Author of *Golden Gwendolyn; The Silver Ace; Olivia's Experiment*, etc. With sixteen Illustrations by E. F. Sheric. Price, \$2.00

The Minor Festivals of the Anglican Calendar. By W. J. Sparrow Simpson, M.A., Vicar of St. Mark's, Regent Park. Price, \$2.00 net.

J. M. W. GEIST. Lancaster, Pa.

The Free Church. A Parochial History of St. John's Episcopal Church, Lancaster, Pa.

With the Charter and By-Laws. Compiled by J. M. W. Geist, Secretary of the Vestry. Second Edition, Revised and Enlarged.

PAMPHLETS.

The Church's Estimate of the Past. A Commemoration Sermon, Preached in St. Luke's Church, Germantown, Philadelphia, Pa., St. Andrew's Day, Nov. 30, 1901, by the Rector, the Rev. Samuel Upjohn, S.T.D., on the occasion of the Nineteenth Anniversary of St. Luke's Church, 1811-1901. Printed by request.

Proceedings of the Nineteenth Annual Meeting of the *Lake Mohonk Conference* of Friends of the Indian, 1901. Reported and Edited by Isabel C. Barrows. Published by the Lake Mohonk Conference, 1902.

University of Michigan. *The President's Report* to the Board of Regents for the Academic Year ending Sept. 30, 1901. Financial Statement for the fiscal year ending June 30, 1901. Published by the University, Ann Arbor, Mich.

Peace or War in South Africa. By A. M. S. Methuen. English Editions Fifty-seven Thousand. London: Methuen & Co. One Shilling (24 cts.). American Edition (Reprint). By Charles S. Pierce, Consul General Orange Free State, 136 Liberty St., New York. Price, 10 cts.

Two Sermons. Preached in St. Luke's Cathedral, Halifax, Nova Scotia, and in the Church of St. John the Evangelist, Montreal, P. Q. By the Rev. Isaac Brock, D.D., Canon of St. Luke's Cathedral, Halifax. The first on *The Rest of Paradise*, the second on *The Intermediate State: Its Educational and therefore Progressive Character.* Halifax: C. R. Ruggles & Co. Price, 10 cts.

The Church at Work

ALABAMA.

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

Illness of Rev. Dr. Spalding.

THE REV. E. W. SPALDING, D.D., until lately rector of New Decatur, is obliged to undergo at once a very serious operation and has left for the East, where the operation will be performed very shortly. Dr. Spalding has been associated with the work of the Church in Alabama for many years past, having prior to his work at New Decatur been rector of St. James' Church, Eufaula, and is also well known as the first Dean of All Saints' Cathedral, Milwaukee, in which position he was distinguished as one of the leaders of the Church in Wisconsin.

CENTRAL NEW YORK.

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

Watertown—Sunday School Institute—Utica—Notes.

IN STATING the year's progress at Trinity Church, Watertown, the rector (Rev. J. Sanders Reed) states that in September last the colored people of the city, numbering some 500, made application to him to be received into the Church, and service was held in the new building, but owing to financial and other difficulties the movement is at a standstill. In the early fall a beautiful cottage on the south side of the chapel was purchased for the use of the curate. The organization of the Church Cadets, effected in November, 1900, finished its first year with over 70 lads enrolled. Dr. Reed has accepted an invitation from the Brotherhood of St. Andrew in Toledo, Ohio, to address the business men of that city daily for one week in March.

THE LOCAL Sunday School Institute has arranged for a series of lectures in Syracuse.

The first two are by the Rev. John R. Harding on "The Christian Year," and the Rev. E. H. Coley on "Church Symbolism."

AT THE REGULAR MEETING of the Woman's Auxiliary of the Second District, held in St. Luke's Church, Utica, Jan. 10th, Mrs. E. L. Knickerbocker, the diocesan President, made an address.

OWING to a bronchial trouble the Rev. E. H. Coley, rector of Calvary Church, Utica, has been granted a leave of absence by the vestry, and will leave at once for Pinehurst, N. C.

THE ANNUAL meeting of the trustees of the House of the Good Shepherd, Utica, was held Jan. 9th. The Treasurer reported the total receipts as \$5,580.08. Fifty-seven children were received during the year, making 101 in the Institution during the twelve months. The building fund approximates \$44,249.74, and the new building will probably be erected the coming year.

THE OSWEGO *Palladium* asked Bishop Huntington for his views on the subject of Sunday opening of saloons and received the following:

"Respecting the important social and moral question which you present to me, I have nothing to conceal. Christians being commanded by the author of their faith to keep a day of the week sacred as in a special sense a 'day of the Lord,' for His worship, and for a reverent observance, and no other day having been generally so regarded by the Church in all history than the perpetuated anniversary of the Saviour's resurrection, I am not able to see how any part of it can be perverted to a traffic in intoxicating drinks, either by individuals or under any legislative permission professing a Christian obedience.

"With reference to the utterances quoted

as coming from esteemed clergymen in New York touching the Sunday saloon abuse, I feel restrained from any judgment of persons. The language sounds like the talk of men more ready to speak publicly than to consider the effect of what they say. I should think it would be too apt to encourage and promote the liquor business. What Gov. Odell holds, as put forth in his message, strikes me as having great weight. Whether it has or not, the plea that a valid law should be abrogated, on the ground that it cannot anywhere in this country be enforced, seems to me preposterous, an imputation upon our Government, and quite unworthy of the citizens who urge it."

THE UTICA Clerical Union listened to an essay on "Christianity and Art," presented by the Rev. Henry Blacklock, at its January meeting.

THE REV. JOHN ARTHUR completed twelve years as rector of St. John's, Oneida, Jan. 1. The occasion was marked by an informal reception given to the parishioners by the rector and his wife, at the rectory.

CENTRAL PENNSYLVANIA.

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

Archdeaconry at Lewiston—Diocesan Notes.

THE ARCHDEACONRY of Harrisburg met on Jan. 7 and 8 in the parish of St. Mark's, Lewiston (Rev. F. T. Eastment, rector). At the first evensong, the Rev. A. S. Woodle, who said the concluding prayers, especially remembered the rector's little daughter who was to undergo an operation in a day or so. The preacher was the Rev. E. E. Brooks of Tyrone. After the service a reception was held in the chapel of the church. At 9 A. M. the following day the Holy Communion was celebrated by Bishop Talbot, the Rev. Dr. Foster preaching the sermon. The Rev. W.

R. Breed read an essay in the afternoon, listened to with attention, on "Matthew Arnold, his Life as Entirety." This was followed by the Rev. O. F. Bridgeman as exegete on I. Cor. xv. 29, 30, and an essay on "Was the Incarnation Possible if Man had not Sinned?" by the Rev. S. K. Evans. In the evening the addresses in the church were as follows: (1) The Effect of the Outbreak in China on Christian Work, by the Rev. J. H. Earp; (2) How to Meet an Attack on Missionary Work, by the Rev. F. C. Cowper; (3) the Bishop of the Diocese spoke about how to meet the increasing needs of a large Diocese.

AN EPIPHANY cantata, the words and carols selected by the rector, and the music by Dingley Brown, F.C.O., was given in St. Stephen's Church, Harrisburg, on the evening of the Epiphany.

GREENCASTLE MISSION, largely looked after by a local lay reader and visited now and again by the rector of Chambersburg and the Archdeacon of the Diocese, has purchased a pipe organ and placed it in the hall where they worship.

A BRASS altar cross and a litany desk, an exact copy of one made at Jerusalem of olive wood, have been presented to All Saints' chapel, Selinsgrove.

SPECIAL CONFERENCES have been held at Renovo, Douglassville, Arnot, and Forest City, by Archdeacon Radcliffe.

THE COMING YEAR a very special effort will be made to establish new mission stations in groups all over the Diocese, so as to try more and more to do some work in the 160 places of from 500 to 6,000 in this Diocese, where very few or no Church services are held at all. In order also to assist the present mission stations, lantern slides are being made of all the mission churches and chapels.

AT LOCK HAVEN hard wood floors have been placed in the rectory and other improvements have been made during the last few weeks.

CHICAGO.

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

Improvements at Dundee—Opening of St. Barnabas—Progress at St. Peter's—Death of Rev. Dr. Hamilton—Illness of Mrs. Stone.

AT ST. JAMES' CHURCH, Dundee (Rev. George B. Pratt, rector), gifts have recently been made of new chalice veils and white linen for the altar. The past year closed with the building fund materially enhanced and all current expenses met. An adult Bible class, taught by the wife of the rector, has been instituted. At the mission of St. John's, Algonquin, which is served by the rector of Dundee, improvements have been made, including painting and refurnishing, and a new fence around the property.

ON THE MORNING of the 12th the Bishop of Chicago preached at the formal opening of St. Barnabas' Church, on Washington Boulevard, west of Garfield Park. The Rev. Luther Pardee of the Cathedral preached in the evening. The priest in charge is the Rev. E. J. Randall. The mission was organized Jan. 27th, 1880, and services were begun in the first church on West 40th St., at Christmas, 1882. Ground was broken for the new building on St. Barnabas' Day, June 11th, 1901. The parish house is to be inaugurated by a series of gatherings with addresses by prominent clergymen and laymen on the afternoon of the 14th, and evenings of the 15th and 16th.

BISHOP MCLAREN presided on Saturday morning at a meeting of the trustees of Waterman Hall, held in the Church Club rooms. Bishop Anderson, who was also pres-

ent, went to New York late on the evening of the 12th, to attend on the morning of the 14th a meeting of the Educational Commission, to which he was appointed at the late General Convention. He expects to be present Jan. 15th at the consecration of Bishop Burgess of Long Island in Grace Church on the Heights.

ON SUNDAY, the 5th, the Rev. W. C. De Witt of St. Andrew's completed the thirtieth year of his rectorship.

THE REV. E. V. SHAYLER on completing at Christmas his first year as rector of Grace, Oak Park, gave information of the year's work, which clearly proved how necessary was the larger church building recently erected.

GRACE CHURCH, Chicago, will have temporary "supply" from the end of this month till Easter in the person of the Rev. Freeborn G. Jewett, who, though canonically of the Diocese of Albany, has for a year or so been taking a course at Oxford, England. At Trinity Church the priest in charge is the Rev. W. A. Guerry of the University of the South.

THE AMOUNT cleared at the Christmas bazaar of St. Peter's, about \$1,100, added to the Easter offering of over \$5,500 for the newly enlarged parish house, leaves but a small debt on the much used edifice, of a total cost of nearly \$8,000 for the improvement. And now Mr. A. L. Sercomb has signified his intention of completing and equipping the basement chapel as a memorial of his wife, recently deceased.

This parish is, we believe, the first to establish a branch of the Chicago Penny Savings Society as a department of the mother's meetings. From April to December the deposits aggregated \$135.56.

AT THE DECEMBER meeting of the Men's Club Bishop Anderson was the guest of honor. On Thursday evening, the 2d inst., the Hon. H. S. Boutelle, Congressman from the 6th District, gave an interesting address to an audience of over 100 members of the Club on "Our National Debt."

THE REV. C. H. BIXBY, rector emeritus of St. Paul's, Kenwood, leaves shortly for an extended trip to countries bordering on the Mediterranean, on the invitation of a friend in the congregation.

AT A MEETING of the G. F. S. in the Church Club rooms, on the 7th, at which 25 Associates, representing 22 chapters, were present, Miss Fanny Groesbeck, diocesan President, in the chair, the sum of fifty dollars was voted towards the expenses of the parent Society's traveling delegate.

THE REV. JAMES FLETCHER HAMILTON, D.D., died on Friday, Jan. 10th, at his son's residence in Chicago, and was buried from Calvary Church on the 14th. Many of his brethren of the clergy evidenced their sympathy with the son, the Rev. W. B. Hamilton, by attending the father's funeral. Dr. Hamilton was a native of Lexington, Ky., and after a previous ministry in one of the sectarian bodies was ordained by the late Bishop Robertson of Missouri as deacon in 1872 and as priest in 1873. His first work was the charge of the missions at Moberly and Fayette, Mo., while from 1878 to 1882 he resided in Dallas, Texas, as rector of St. Matthew's Grammar School and in charge of the chapel of the Incarnation. In 1882 he removed to Minnesota to accept the rectorship of the Good Samaritan, Sauk Centre, and remained at work in that Diocese until he retired from active work a few weeks ago, and has since made his home with his son, the rector of Calvary Church, Chicago. Dr. Hamilton received the degree of D.D. from Seabury Divinity School.

MRS. STONE, wife of the Rev. Dr. James S. Stone, is convalescing from a severe illness.

For several weeks Mrs. Stone was confined to her bed with an attack of pneumonia, which threatened to end seriously. Her illness came after a threatened attack of pneumonia which kept Dr. Stone in his room for a week.

COLORADO.

JOHN FRANKLIN SPALDING, D.D., Bishop.

Illness of Canon Sibbald.

THE REV. CANON SIBBALD of Boulder was kept from the recent special council by the fact that his children have diphtheria, and at last accounts he had himself succumbed to a mild form of the disease.

CONNECTICUT.

C. B. BREWSTER, D.D., Bishop.

Improvements at Branford.

TRINITY CHURCH, Branford, has had a complete renovation of the interior. The improvements include a beautiful brussels-carpet for the entire church (the generous gift of one family), the decoration of the walls under the supervision of a New Haven artist, and many minor repairs and improvements. These, added to other improvements made but a short time ago (electric lights, new heating apparatus, and renovation of the rectory, place the church property in unusually fine shape.

FOND DU LAC.

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

Green Bay.

AT CHRIST CHURCH, Green Bay (Rev. Harry S. Foster, rector), Mr. Henry J. Furber has offered to give all the materials used in their work by the guilds of the parish, provided that in placing the completed work on sale, the ladies would always price them so that they receive \$1.00 for every 60 cents of raw material given by Mr. Furber. Mr. Furber is willing that the material should amount to whatever sum the ladies can make into salable goods, and there will hereafter be no solicitation of material for such purposes. Mr. Furber also offers to defray the expense of painting the rectory and other buildings belonging to the parish.

GEORGIA.

C. K. NELSON, D.D., Bishop.

Gift at Macon.

A HANDSOME ciborium has been presented to Christ Church, Macon (Rev. F. F. Reese, D.D., rector), in memory of the late Henry C. Cutter, who died in July, 1900, having been Secretary of the Sunday School, a member and registrar of the vestry, and finally senior warden. The gift is made by his three surviving nieces.

IOWA.

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

Gifts at Oskaloosa.

A NEW ALTAR, reedos, credence, and altar rail have been placed in St. James' Church, Oskaloosa (Rev. W. H. Frost, rector), and were blessed on the first Sunday in the new year. The altar, reedos, and credence are the gift of Mr. George Bentley in memory of his wife, and constitute a handsome piece of hand carving. The altar rail is given by seven of the young people of the church as their gift. A set of chimes is also to be hung in the tower of the church, and it is hoped that they will be ready to be rung at the consecration of the church, Feb. 2d. The bells are from the Meneley Foundry at West Troy, N. Y., and are ten in number. They comprise a memorial gift to the church of Mrs. Alice Bennett, in memory of her father and mother, the late Judge M. T. Williams and Mrs. Williams.

KANSAS.

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

New Church for Fort Scott.

A MOVEMENT is on foot to erect a new chapel in Fort Scott, on the old church site, corner of National Ave. and Second St. Archdeacon Crawford was recently in the city in the interest of the plan, and a donation of \$1,000 toward the building fund was received from Mr. C. W. Goodlander, a generous parishioner. It is hoped that a stone church may shortly be erected. The parish is vacant at the present time.

KENTUCKY.

T. U. DUDLEY, D.D., LL.D., D.C.L., Bishop.

Endowment Society—Woman's Auxiliary.

THE WOMAN'S Endowment Association from October last to January, 1902, has in various ways raised the sum of \$721. Under its auspices Bishop Dudley will on the 17th of January deliver a lecture on Robert E. Lee. It will be an affair of note, as it has been many years since the Bishop has appeared on the lecture platform in Louisville.

MONDAY, Jan. 27th, will mark the Bishop's anniversary. He will then have served 27 years in the Diocese of Kentucky. On that day at 10 o'clock he will celebrate the Holy Communion in Christ Church Cathedral, and invites all his people to be present.

ON SUNDAY, the 26th, in compliance with the Bishop's appeal, the offertories will be devoted to the Episcopal Endowment Fund.

THE LOUISVILLE branches of the Woman's Auxiliary met in St. Paul's Church to hear an address by Archdeacon McCready of Lexington. Mr. McCready gave an interesting account of his work in the mountains. Scholarships ranging from ten to fifteen dollars were taken, and about a half dozen were added to his number.

THE BISHOP has appointed as missionary committee for the Diocese of Kentucky: Rev. J. K. Mason, D.D., Rev. Geo. Grant Smith, and Rev. B. E. Reed; Messrs. A. L. Ferry, A. E. Richards, and R. W. Covington.

LEXINGTON.

LEWIS W. BURTON, D.D., Bishop.

New Year's—East Corbin—The Mountain District—Versailles.

IMPOSING SERVICES were held at midnight, Dec. 31st, in the Cathedral at Lexington. They were intended as a requiem of the year that had passed and as a welcome to the new. They were conducted by the Dean, the Rev. Baker P. Lee, assisted by the Rev. Alexander Patterson, in charge of the mission of the Good Shepherd. A letter was read from the Bishop, regretting his inability to be present, and commending the object of the meeting. When a bell announced that but a few moments remained to the year that was dying the congregation knelt in silent prayer. As the last stroke of twelve rolled upon the frosty air, all joined in the Lord's Prayer, then the congregation arose, sang the Doxology, and again knelt. The organ sounded, the choir retired, the benediction was spoken and the congregation departed.

IT HAS BEEN determined to purchase the Public-School property in East Corbin, consisting of an acre of ground and a frame school building. This acre, joined to the land previously purchased, makes a complete square of five acres. The total cost of this property has been \$925, not counting the expenses attending the purchase, for all legal steps to perfect the title were given by Mr. J. T. Shelby, the Chancellor of the Diocese. All but about \$200 of the purchase money has been secured outside the Diocese, through the effective work of the General Missionary.

AT A VISITATION in the mountain district the Bishop held services at Middlesboro on Monday and Tuesday evenings. Tuesday morning a visit was paid to St. Mary's School, conducted in the basement of the church. In the afternoon the Bishop and the two clergy drove three miles to the mission started by Rev. Mr. Sheppard near the mine of the Excelsior Coal Company. Aided by the ladies of his congregation and helped by a donation of lumber, the simple equipment necessary has been provided for the pastor. For three stormy Sundays the missionary walked over the rough mountain road before he was rewarded by the attendance of scholars. Then the attendance suddenly burst out with thirty children, most eager to learn. More have been added to the roll, and the average attendance is from 20 to 25. The log public school house of that district in which the Sunday School meets, presents none of the usual difficulties of church ventilation. Cracks between the logs will admit a cat. One window has no glass in it at all. The missionary is the only teacher; the *Calvary Catechism*, the text book; the blackboard a well used agency; the recitation by the children of the Creed and the Lord's Prayer and of other lessons, and their singing, would do credit to a city school. This detailed description is given to provoke others to love and good works.

THE REV. GEORGE H. HARRIS of Richmond and Winchester has been seriously ill with bronchitis and malaria. His brethren sympathize with him and pray he may be soon restored to his labor among his people. The senior warden, Mr. F. H. Dudley, recently gave \$75 for a rectory fund. This was the proceeds of the sale of a lot which was set apart for that purpose.

A VESTED CHOIR has been installed in the church at Versailles, the chancel having been enlarged to make place for it. For the training of the choir a large debt is due to Miss Putnam, the gifted teacher of music at Ashland Seminary, the diocesan school at Versailles.

MAINE.

ROBT. CODMAN, D.D., Bishop.

Fort Fairfield—Dexter—Auburn—Limestone.

THE CONGREGATION of St. Paul's Church, Fort Fairfield (Rev. H. S. Harte, rector),

are about to purchase a pipe organ for the church. The larger part of the money for the purpose has been subscribed, and it is hoped that the instrument will be installed early in the summer.

A HANDSOME hymn board has been presented to the Church of the Messiah, Dexter, by Mrs. C. T. Ogden of Portland, in loving memory of the late Mrs. Mary Cleaves Burton, for many years a faithful member of the parish.

THE CHURCH of the Heavenly Rest, Auburn, has recently organized a boys' choir. They sang for the first time at the Christmas services.

THE BISHOP of the Diocese re-consecrated the Church of the Advent, Limestone, on the Feast of the Circumcision. This church had been moved from a hill-top outside of the village into the village, suffering much in the removal. It has been practically rebuilt and now presents as neat and churchly an appearance as any chapel in the Diocese.

MARYLAND.

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

New Altar at St. Mary's—The Bishop's Anniversary—Mothers' Meetings.

A BEAUTIFUL marble altar has recently been presented through the Altar Guild to St. Mary's Church, Roland Ave., Baltimore, by a generous friend of the rector. The lovely reredos in this church was designed by the rector with reference to some such completion, and it was only necessary for him to follow the suggestion of the former in making a sketch of the latter. The altar is approached from the mosaic pavement of the sanctuary by three white marble steps each eighteen inches wide, and the lowest is sixteen feet long. In front are five gothic arches, supported by onyx columns with richly carved Corinthian capitals, and the three central panels are treated in such a way as to symbolize the Trinity, though all the panels are so arranged that they can be taken out and replaced with representations from the Old and New Dispensations in either end, and has reliefs of the Nativity, Crucifixion, and Resurrection in the three central spaces. The table of the altar has the five conventional crosses, and the super-altar or

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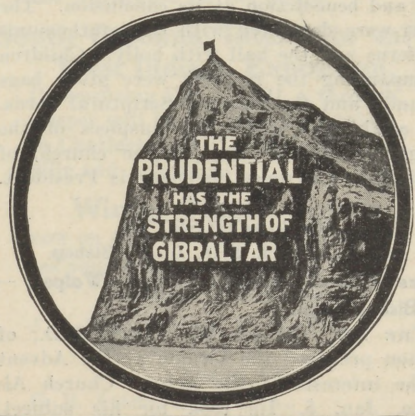
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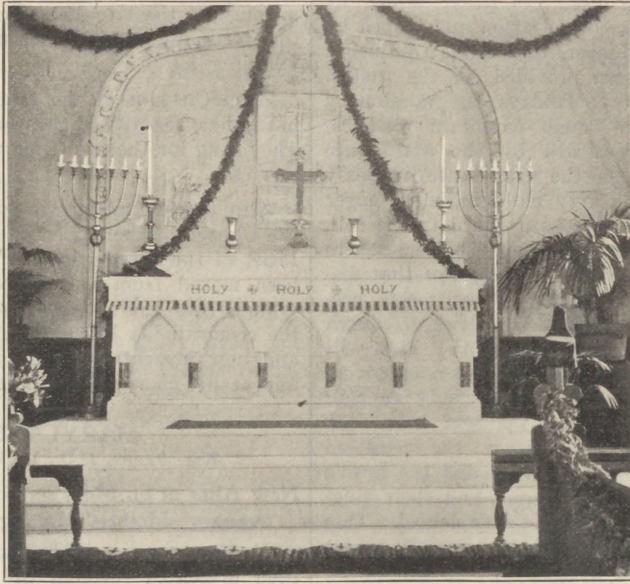
DEPT. 75.



re-table the Holy, Holy, Holy; on this rest the beautiful cross, the vases, and the rich memorial candlesticks; all of wrought and highly polished brass.

The Gothic reredos, which rises behind the altar, is about 12 feet wide and 15 feet high, and is enclosed in a heavy Gothic frame. In

"The Clean Play and the Clean Theatre." He described the purpose of the Alliance, and advocated the endowed theatre as the solution of the question of decent and indecent plays. He thought that action should be taken upon indecent posters for indecent performances, and upon the theatre where in-



ALTAR AND REREDOS, ST. MARY'S CHURCH, BALTIMORE.

the centre is a bas relief of Leonardo da Vinci's "Last Supper," flanked on either side by reproductions of Donatello's "Singing Boys." Above the "Last Supper" is a bas relief of Donatello's "Angels and the Cross," while this in turn has on either side a copy of "Angel Heads," by Lucca della Robia. Above the "Angels and the Cross" is a medallion bas relief of the "Madonna and Child" after Michael Angelo. This last is with reference to the name of the church. In the spaces between the other representations are a number of the Cherub Heads after Reynolds, all of which are so placed as to seem to be flying toward the Madonna and Child. The general effect of the steps, altar, and reredos is harmonious and artistic.

While the donor does not wish either his name or the cost of the altar made public, it is readily seen that it is not only one of the most beautiful, but also one of the most valuable in the city.

WEDNESDAY, Jan. 8, was the 17th anniversary of the consecration of Dr. William Paret as Bishop of Maryland. There was no celebration of the event. On Thursday evening the Bishop entertained the clergy of Baltimore.

THE ANNUAL dinner of the Mother's mission and sewing school of St. Peter's Church was held Wednesday afternoon, Jan. 8, in the hall adjoining the church, at Lanvale St. and Druid Hill Ave. About 200 happy mothers sat down to the tables bountifully heaped with turkey and seasonable viands. The Rev. William Howard Falkner, rector of the church, pronounced a blessing before the meal and benediction at its conclusion. The tables were decorated with chrysanthemums and ferns and the hall with holly. Children accompanying the mothers were given bags of candy and the mothers Scriptural cards. The affair was under the auspices of the Daughters of the King of the church, of which Mrs. Lawrence Sheppard is President.

MASSACHUSETTS.

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

Actors' Church Alliance — East Walpole — Bishop Brent.

THE REV. GEORGE W. SHINN, D.D., of Newton preached the sermon at the Advent in the interests of the Actors' Church Alliance, Jan. 5. He took for his subject,

decency prevailed. He said: "One great sign of indifference, is the lack of any protest by women against this insult, and the lack of chivalry of men in taking them to see such plays. The average American is not coarse or degraded. When an audience does not tolerate indecent performances then managers and players will not present corrupt plays. People should either stay away, or openly condemn. Why, after some plays I should think people would want to be fumigated before they look anybody in the face."

A BOYS' CLUB for the employees of the mills at East Walpole has been started by the rector of the Church of the Epiphany at Walpole.

BISHOP BRENT made his first address in behalf of the work in the Philippine Islands Jan. 5th in the Church of the Advent. He asked for \$100,000 for clerical supply, \$50,000 for a church in Manila. A lot of land and \$25,000 are already forthcoming for this edifice.

MICHIGAN.

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

Death of Aubrey Charles.

MR. AUBREY CHARLES, a son of the Rev. William Charles, rector of St. Thomas' Church, Trenton, died on the 3d inst. after an extended illness. He was buried on the following Monday from St. Thomas' Church. Mr. Charles was 26 years of age.

MILWAUKEE.

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

Death of Mrs. St. George.

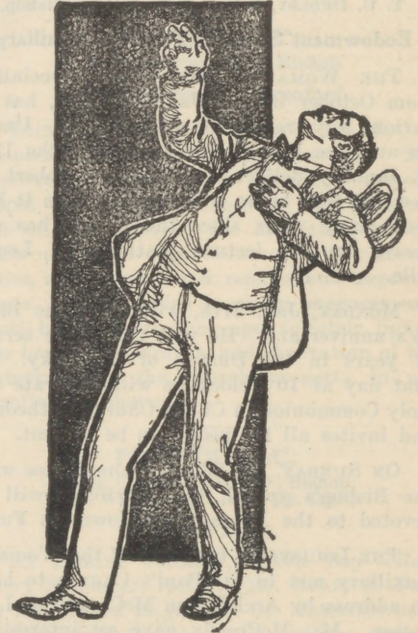
THE WIFE of the Rev. Howard B. St. George, Canon of All Saints' Cathedral, died on the morning of Jan. 13th. Mrs. St. George was a native of Scotland but resident in England prior to her marriage. Her marriage with Canon St. George took place at All Saints' Cathedral, Milwaukee, in 1883, after which Mr. St. George was for two years missionary at Bayfield and Ashland in the Diocese of Fond du Lac, returning to Milwaukee in the latter year as Canon of All Saints' Cathedral. For some years he has been Senior Canon in charge of the congregation, and Mrs. St. George's cheerful and happy disposition has in these years endeared her to the members of the congregation, each

Heart Disease

Ninety percent of it Really Caused From Poor Digestion.

Real organic heart trouble is incurable, but scarcely one case in a hundred is organic.

The action of the heart and stomach are both controlled by the same great nerves, the sympathetic and pneumogastric, and when the stomach



fails to properly digest the food and it lies in the stomach fermenting, gases are formed which distend the organ causing pressure on the heart and lungs causing palpitation, irregularity, and shortness of breath.

The danger from this condition is that, the continued disturbance of the heart sooner or later may cause real organic heart trouble and in fact frequently does so.

Furthermore, poor digestion makes the blood thin and watery and deficient in red corpuscles, and this further irritates and weakens the heart.

The most sensible thing to do for heart trouble is to insure the digestion and assimilation of the food.

This can be done by the regular use after meals of some safe, pleasant and effective digestive preparation, like Stuart's Dyspepsia Tablets which may be found at most drug stores and which contain the necessary digestive elements in a pleasant, convenient form.

Thousands of people keep well and vigorous by keeping their digestion perfect by observing the rule of taking one or two of these tablets after each meal, or at least after each hearty meal.

Stuart's Dyspepsia Tablets contain U. S. P. pepsin, diastase from malt and other natural digestives which act only on the food, digesting it perfectly and preventing acidity, gases, and the many diseased conditions which accompany a weak stomach.

When Stuart's Dyspepsia Tablets are used you may know you are not taking into the system any strong medicine or powerful drug but simply the natural digestive elements which every weak stomach lacks.

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of whom is personally bereaved by her death. For the past two years she has suffered from a severe and painful illness which was terminated as stated. She is survived by her husband, five children, and three sisters. Of the latter, one is Mrs. Wm. Knight of Bayfield, Wis., and two are in England. The burial service was appointed to be held at All Saints' Cathedral on Thursday morning, after which the body was to be taken to Nashotah for interment.

MISSOURI.

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

Apportionments for General Missions.

IN ORDER to make an attempt to meet in part the apportionment of \$4,231.68 against the Diocese by the Board of Managers, a committee of the Diocesan Convention, with the Bishop, have reapportioned against the parishes and missions of the Diocese a sum amounting to \$2,707.50, which in their judgment is the maximum that can be attempted in the Diocese, basing the several amounts roughly on the current expenses of each, and have asked that efforts be made to raise as large a proportion of this amount as may be possible. The Bishop adds to the circular:

"My Dear People of Missouri:

"If you want to make my heart glad, I beg you to co-work with the Committee which makes the above appeal.

"As Americans, and as Churchmen, we are called upon for larger things than ever before in our history. I beg that we may give \$100, and \$50, and \$25, and \$10, and \$5 each for Missions, instead of being content to give a dollar, or a quarter, or a dime.

"Although, the dollar, and the quarter, and the dime, come from homes where there must be painstaking economy, such gifts will be blessed. God in His goodness, and our own nobler nature, will bless us if we think, and do, and give largely.

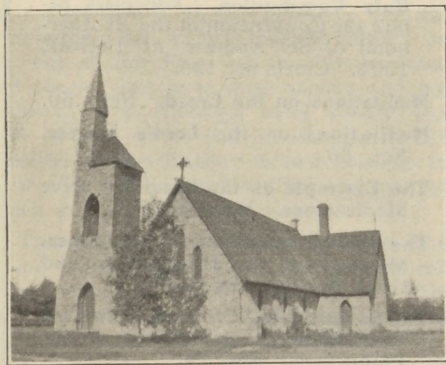
"DANIEL S. TUTTLE,
"Bishop of Missouri."

NORTH DAKOTA.

CAMERON MANN, D.D., Miss. Bp.

Gifts at Casselton.

AT ST. STEPHEN'S CHURCH, Casselton (Rev. Arthur Chard, rector), several new gifts have been added. A handsome brass altar cross comes from Mrs. Cass in memory of her husband, the late Gen. Geo. W. Cass, who was the original donor of the church building erected in 1886; a pair of handsome Eucharistic candlesticks, the gift of



ST. STEPHEN'S CHURCH, CASSELTON, N. D.

Henry A. Button and daughters, in memory of Mrs. Button; and six brass candlesticks to correspond are the gift of the congregation. Through the energetic work of the rector a trained vested choir of boys and girls has been inaugurated, and the enlargement of the choir stalls to accommodate a larger number of choristers is contemplated.

OHIO.

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

Gifts at St. Luke's—Death of Mrs. Doyle—Toledo Items.

SUNDAY, January 5th, was a notable day in St. Luke's Church, Cleveland. On that

evening Bishop Leonard solemnly blessed the following recent gifts: A pulpit, in memory of Mrs. Della P. Moore, given by "her boys" and friends; a Litany desk and faldstool book, in memory of Bishop Whipple, first Bishop of Minnesota, and of Mrs. Cornelia Whipple, respectively, given by their daughter, Mrs. F. W. Jackson, who is a member of the parish; a service book for the prayer desk, in memory of Mrs. Helen M. Bragg; an altar book in memory of Mr. Chas. Groves, Sr.; a pair of altar vases, in memory of Mrs. Marie Louise Tilt; and an altar desk, given by Mrs. N. J. Cornell.

At the same time a well-prepared class of 29 was confirmed. This is the third class presented by the rector, the Rev. C. E. Mackenzie, in less than a year. The Bishop's addresses were very apt and impressive. The large vested mixed choir rendered the music most acceptably.

MRS. E. A. DOYLE, a leading parishioner of St. Paul's Church, Steubenville, died recently, and the burial service was held on the Epiphany at St. Paul's Church. The floral designs contrasted with the soft glow of the lighted candles at the head of the casket, while a brilliant electric star, as an Epiphany decoration, shone at the apex of the chancel arch. The vested choir of the church was in attendance and rendered the music.

PLANS ARE started for a new church for St. Mark's, Toledo (Rev. L. P. McDonald, rector), to cost, with all improvements, \$50,000. Standing in the heart of the best residence portion of the city, this parish is bound to be very prosperous and influential. At the semi-centennial of Trinity, some years ago, the Rev. Dr. Walbridge predicted that the future Cathedral of Toledo would stand at about the same place as St. Mark's, and, with full ritual, would be the spiritual centre of a new Diocese.

AT ST. PAUL'S CHURCH, Toledo, daily services were inaugurated at Advent, and the intention to have them continued.

THE QUARTERLY meeting of the Woman's Auxiliary in Toledo, on January 9th, was the largest ever held in the city. Trinity parlors were well filled to listen to Bishop Rowe of Alaska, and to papers by Mrs. Naumann, wife of the Rev. C. W. Naumann, on The Missions to the Colored Race, and by Miss Barkdull on Our Missions to the Philippines.

THE GENERAL MISSIONARY among deaf mutes, the Rev. A. W. Mann, states that the expense fund of the Mid-Western mission to deaf mutes is exhausted, and for the first time in years he found it necessary to postpone an appointment for Sunday, Jan. 12th.

OREGON.

B. W. MORRIS, D.D., Bishop.

Gifts at Salem.

ON SUNDAY, Jan. 5th, a handsome communion service consisting of solid silver chalice and paten and two glass cruets, given by the Junior Guild in memory of their late rector, the Rev. Otto J. Scovell, Ph.D., was dedicated at St. Paul's Church, Salem, by the present rector, the Rev. Wm. Coney. A few weeks ago a valuable chalice veil was presented to the parish by two lady communicants.

PENNSYLVANIA.

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

Reformed Episcopal Minister Ordained—Death of Mrs. Paddock—The Bishop's Condition—Philadelphia Notes—Advent Offerings.

REFERRING to the ordination to the diaconate (which will be found in the proper column), Bishop Adams read a communication from Bishop Whitaker, in which the latter regretted that his illness would prevent his officiating at the ordination service.

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G. B. ALLEN, A. G. P. A.,
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He stated that Mr. Ussher, who had been for nine years connected with the Reformed Episcopal Church, believed that his orders were valid. The Bishop said he was not prepared to deny or affirm their validity; as, however, there is no provision for a hypothetical ordination, it would not be lawful for a Bishop to use that form; and the ordination must proceed in the regular way. The subject of the sermon, preached by the Rev. J. Alan Montgomery, was "The Sin of Schism." Mr. Ussher is about 40 years of age, and is the son of the Bishop of the R. E. body in Canada and Newfoundland, who was much opposed to his son's deserting that fold. The newly ordained deacon was formerly rector of the congregation of the Sure Foundation, at West Chester, Pa., which charge he resigned about a year ago. He was born at Aurora, Ill.; was educated at Magill University, Montreal, and the University of Pennsylvania.

THE 86TH ANNIVERSARY of the Sunday School of old St. Paul's Church, Philadelphia (under the government of old St. Peter's), was observed on Sunday evening, 5th inst., at which an address was made by the Rev. R. H. Nelson, rector of St. Peter's. On the same evening, the Sunday School of Grace Church, Philadelphia (Rev. Dr. H. Richard Harris, rector), held their 71st anniversary service.

THERE WAS a special musical service held on Sunday evening, 5th inst., at the Church of the Incarnation, Philadelphia (Rev. Dr. J. D. Newlin, rector), when the vested choir of men and boys, under the direction of E. Cholmeley-Jones, with Walter Denning, organist, rendered some very fine anthems, including Foster's *Magnificat* and *Nunc Dimittis* in A, "Emmanuel" by James H. Rogers, "Lo, Star-led Chiefs" from Crotch's "Palestina," and Simper's "Sing, O Heavens." The offertory was for the fund which is being raised for a much-needed new organ at the Incarnation.

A MEMORIAL TABLET to the late Rev. Dr. John K. Murphy is being placed in St. Michael's Church, Germantown.

ON MONDAY, 6th inst., the mortal remains of Mrs. Mary L., wife of the Rev. Dr. W. F. Paddock (who recently resigned the rectorship of old St. Andrew's Church, Philadelphia), were laid to rest in Woodlands Cemetery, West Philadelphia. Mrs. Paddock succumbed to typhoid fever, and was in the 55th year of her age. During her husband's long rectorate she was most actively engaged in the work of that church, and for many years was president of the Woman's Auxiliary. She had personal charge of the Infant Department of the Sunday School, and was specially devoted to the Young Men's Bible Class, and through her influence many young men were brought within the fold of the Church.

ON MONDAY EVENING, 6th inst., portions of Mendelssohn's unfinished Oratorio, *Christus*, were rendered at old St. Peter's Church, Philadelphia (Rev. R. H. Nelson, rector), by the vested choir of men and boys under the direction of Ernest Felix Potter, choirmaster.

BISHOP WHITAKER is now able to go about the house, and attends to some of his official duties. He expects, as soon as the weather is warmer, to go South to recuperate.

THE ASSOCIATION of members of the Episcopal Academy, Philadelphia, held its 45th annual dinner at the Union League on Wednesday night, 8th inst. The Association is known as the "Last Man's Society," because it is preserving a bottle of wine, which is to be drunk by the last member. The club now numbers but twenty members. Among those present at the dinner was Bishop Coleman of Delaware.

ON SUNDAY, Jan. 5th, the Rev. J. O. S. Huntington, Superior of the Order of the Holy Cross, preached both morning and evening at the Church of the Transfiguration, Philadelphia. In the afternoon he held a service for children and gave an address. Under its new rector, the Rev. Charles Fiske, the Church of the Transfiguration has been steadily improving. Its financial condition is better than for years past, and the congregations have doubled since September. There is now a daily celebration at the Church, and a late Eucharist as well as an early one every Sunday.

On recent Sundays attendants at the church have seen an unusual sight; about forty full-blooded Indians being among the worshippers for several successive Sundays at evensong. They are members of the Ojibway Tribe, and were in Philadelphia to give an exhibition at the Sportsmen's Show.

MR. GEORGE W. JACOBS, Treasurer of the Advent offerings of the Sunday Schools, reports that up to the 10th inst., he had received \$1,228.11 from 56 schools.

PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

Rectory for Bradford—Southern Convocation.

AS SOON as the mortgage on the Church of the Ascension, Bradford, was paid and the church was consecrated, last spring, plans were made for the erection of a rectory, which has now been completed without debt, at a cost of \$3,600. The rector and his wife have taken possession, and on Christmas night there was a service of benediction of the rectory, followed by a largely attended reception, in the nature of a house-warming, and also in honor of the 35th anniversary of the marriage of Dr. and Mrs. Kieffer.

THE WINTER meeting of the Southern Convocation was held on the evening of the Feast of the Epiphany and the day following, at the St. Mary Memorial, Pittsburgh. On the first evening, there was full choral evensong with the vested choir, and addresses on "Opportunities"; "In the City," by the Rev. G. F. Rosenmüller of McKeesport; and "In the Country Districts," by the Rev. Dr. Cartwright of New Haven. On Tuesday morning there was a celebration of the Holy

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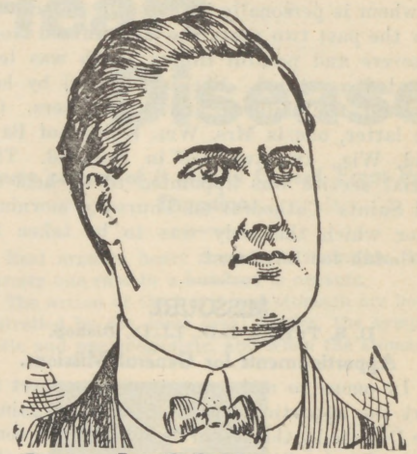
It is better to have a food epidemic in a family than an epidemic of sickness. A young lady out at Hibbing, Minn., tells about the way Grape-Nuts won her family. She says: "When recovering from typhoid fever my doctor ordered Grape-Nuts Breakfast Food. I gained four pounds the first week, and, as the package was kept on the table for me, the whole family started to eat the new food.

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"My sister found that after we began eating Grape-Nuts she had a much greater supply of milk for her babe. We have quit eating hot bread and meat for the evening meal and take in place some nice Grape-Nuts, with cream, and a little fruit, and have all improved greatly in health.

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Communion, followed by a breakfast for all the clergy in attendance, in the Sunday School room. A short business meeting was held, and prayer was followed by a book review on Canon Gore's *Body of Christ*, papers being read by the Rev. Messrs. Rambo and Hartshorne, with addresses by the Rev. Mr. Young and the Rev. Dr. Ward. Later in the morning a paper on "The Church Endowment Insurance" was read by the Rev. Frank Steed of Crafton, with addresses by the Rev. Mr. Barber and two insurance men present, followed by discussion.

Luncheon was served at 1 o'clock to all in attendance, and in the afternoon the Rev. D. D. Ferris of Calvary, Pittsburgh, read a paper on "Missionary Motives, Monitions, and Methods," with addresses by the Rev. Messrs. Wightman and Lightbourne, and a general discussion ensued. The Rev. R. A. Benton of Sewickley gave an exhaustive essay on the subject of "The Infirm and Aged Clergy Funds," which evoked a lively discussion on the part of the clergy present. The last essay of the afternoon was on "The Gospel for To-day," by the Rev. A. R. Kieffer of Bradford. Short addresses on the subject were made by the Rev. Dr. Grange and the Rev. T. J. Danner, and only the lateness of the hour prevented a very general and spirited discussion of the paper. In the evening a missionary meeting was arranged for, and after a short service the Rev. F. S. Spalding of Erie read an elaborate and most interesting and suggestive paper on "Foreign Missions," and was followed by a short address by the Rev. Dr. McIlvaine of Calvary Church, Pittsburgh, on the same subject.

The attendance was the largest ever recorded at a convocation, and the meeting was one of the most successful that ever took place.

SOUTH CAROLINA.

ELLISON CAPERS, D.D., Bishop.

Charleston Notes—New Church for Anderson.

THE REV. W. P. DU ROSE, D.D., Dean of the Theological Department of the University of the South, and a graduate of the South Carolina Military Academy, delivered an address before the Alumni of that institution at their reunion on Dec. 30. During his stay in the city, Dr. Du Rose officiated at St. Philip's, Grace Church, and the Church of the Holy Communion.

THERE WAS a midnight celebration of the Holy Communion at St. Michael's Church, Charleston (Rev. John Kershaw, rector), on the eve of the Feast of the Circumcision, and the services were most solemn and impressive. The children's carol service was held on the eve of the Epiphany, and the members of the Sunday School brought in their Advent mite-boxes, the contents of which go to diocesan missions.

THE CHURCH PEOPLE at Anderson are trying to raise funds to build a new church which will cost \$8,000. They have \$7,000 in hand, and as soon as the full amount is in sight, the work will be commenced.

SOUTHERN OHIO.

THOS. A. JAGGAR, D.D., Bishop.
BOYD VINCENT, D.D., Bp. Coadj.

Sunday School Institute—Gifts at Xenia—Missionary Notes.

THE SUNDAY SCHOOL INSTITUTE held its regular monthly meeting at the Church of Our Saviour on the evening of Jan. 7th. The attendance was very large, and all present were greatly profited by listening to an address by Prof. Judd of the University of Cincinnati on the subject, "The aim of the Teacher."

JUDGE C. C. SHEARER has presented to Christ Church, Xenia, a very beautiful quartered oak altar in memory of his wife

Emma and his son Frank Wayne Shearer. Mr. Roy Hibble has given a handsome lectern to the church in memory of his father.

ARCHDEACON EDWARDS has revived the work of Grace mission, Lebanon, which was given up about four years ago, owing to death and removals so depleting the number of communicants that it did not seem possible to carry on the work longer. Since then several Church families have moved to Lebanon and the outlook is quite encouraging. A vacant church has been rented, and a vested choir organized.

ARCHDEACON EDWARDS recently visited St. Paul's mission at Martin's Ferry and secured pledges to the amount of \$500.20 toward the support of the mission. This is about \$200 more than was formerly subscribed. Mr. W. R. Agate, formerly a Methodist minister, and now a candidate for orders in the Church, is in charge of the mission.

A MISSION was started at Barnesville about four months ago by Archdeacon Edwards, who was only able to hold services there one Sunday in the month. The Rev. Charles E. Byrer of Cambridge has now been placed in charge of the mission. Cambridge not being far from Barnesville, Mr. Byrer is enabled to conduct services in Barnesville every other Sunday afternoon.

TEXAS.

GEO. H. KINSOLVING, D.D., Bishop.

Death of Rev. J. C. Waddill.

THE DEATH of the Rev. John Cooper Waddill, an aged and retired priest of the Diocese occurred on the 5th inst. at his home in Houston. Two years ago Mr. Waddill suffered a slight stroke of paralysis, and it was this disease that finally caused his death. At the bedside were gathered the wife and four children, the latter being three married daughters and a son. The burial service was held on the 7th at Christ Church,

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A liquid food that will help a person break a bad habit is worth knowing of. The president of one of the state associations of the W. C. T. U., who naturally does not want her name given, writes as follows: "Whenever I was obliged to go without coffee for breakfast a dull, distracting headache would come on before noon. I discovered that, in reality, the nerves were crying out for their accustomed stimulant.

"At evening dinner I had been taught by experience that I must refrain from coffee or pass a sleepless night. In the summer of 1900, while visiting a physician and his wife I was served with a most excellent coffee at their dainty and elegant table and, upon inquiry, discovered that his charming beverage was Postum Food Coffee, and that the family had been greatly benefited by leaving off coffee and using Postum.

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the Bishop conducting it, and a number of the diocesan clergy being present and rendering assistance. The vested choir rendered the music.

Mr. Waddill was the senior of the clergy in Texas in point of residence, and was born in Fayetteville, N. C., in 1833. He was a graduate of the University of North Carolina, and was ordained by the late Bishop Cobbs of Alabama as deacon in 1858 and as priest shortly afterward. He came to Texas in 1871 as rector of Calvert, and was also in charge successively of work at Matagorda, Rockdale, Gonzales, Beaumont, and Woodville. In 1893 he assumed charge of Christ Church, Houston, and in connection with it, of the mission of the Holy Cross at Harrisburg. This post he retained as long as he was able to be in active service. On Christmas Day he took to his bed and continually grew weaker until the end came as stated. Mr. Waddill was also a prominent Mason.

VERMONT.

A. C. A. HALL, D.D., Bishop.

Deposition of Mr. Ewing.

WE ARE REQUESTED to state that the deposition of Mr. John Davis Ewing was entirely irrespective of his reported secession. His renunciation of the ministry had been previously required as an alternative to an ecclesiastical trial, on charges wholly un-ecclesiastical.

WASHINGTON.

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

Churchmen's League—Woman's Auxiliary.

THE WINTER meeting of the Churchman's League was held at St. John's parish hall, on the evening of January 6th. There were about 150 present, and in the course of the evening a number of new members were elected. After the opening service and the usual routine business, it was announced that the following gentlemen had been selected to represent the League at the conference of Church Clubs to be held in New Haven, Conn., on the 23d inst.: Gen. Looker, Col. Cecil Clay, Mr. Melville Church, and Mr. Wm. H. Singleton; also that the League's course of Lenten lectures would be given at the Church of the Epiphany, and that at the May meeting the Rev. Dr. McKim would deliver an address on "The History and Growth of the Protestant Episcopal Church in the U. S." The Rev. Alfred Harding and Mr. Arthur S. Browne read very interesting papers, giving their impressions of the late General Convention, and also of the great West as seen in journeying to and from San Francisco. These were received with much appreciation and applause. The Bishop spoke earnestly of the prospects of the work of the Church in the Philippines, and of the part taken by the various Church Clubs of the country for its furtherance, and most warmly of the recently consecrated Bishop. The League's proportion of the amount for the salary of the new Bishop was immediately raised, all present responding warmly to the appeal.

The Rev. Dr. McKim addressed the League on the subject of the part and duty of the Church respecting Marriage and Divorce, and his position was upheld by Bishop Satterlee and the Rev. Mr. Harding. A resolution was unanimously passed, stating that the Churchman's League had heard with great satisfaction that the movement to repeal that portion of the District code relating to divorce had been abandoned. The program for the Lenten lectures, the subject being The Fundamental Principles of Christian Unity, as declared by the English and American Churches, is as follows: Lecture 1, Feb. 18, "The Impregnable Rock of Holy Scripture," Rev. J. Lewis Parks, D.D. Lecture 2, Feb. 25, "Faith and Life; Creed and Character,"

Rev. Wm. R. Huntington, D.D. Lecture 3, March 4, "The Place of Sacraments in the Divine Ministry of Grace," Rt. Rev. C. H. Brent, D.D. Lecture 4, March 11, "The God-given Trusteeship of Certified Contact with Divine Grace and Truth," the Bishop of Tennessee. Lecture 5, March 18, "The Church, One, Holy, Catholic, Apostolic," the Bishop of Connecticut.

ON TUESDAY, Jan. 7th, the regular monthly meeting of the Woman's Auxiliary of the Diocese was held in St. John's parish hall. Twenty-one parochial branches were represented, and there was a large gathering of women in addition to the delegates. Reports were received of many boxes sent at Christmastide to gladden the homes of missionaries, and to give joy to Sunday and mission schools, from many of which warm letters of acknowledgment had come. Miss Wilkes, the President, specially mentioned one of thanks from Porto Rico, expressing delight at the receipt of a large box of toys, books, and light clothing, and stating that a Christmas festival was to be held in the church at San Juan on the Feast of the Epiphany. The Auxiliary has this winter been specially favored by visits from Missionary Bishops, and this time, after the usual business was transacted, the Bishop of Southern Brazil was introduced and gave a most deeply interesting account of his work, of the almost incredible ignorance and spiritual darkness of the people of Brazil, and of their readiness to receive the purer teaching brought to them by this branch of the Catholic Church. Bishop Kinsolving has been staying some days in Washington, and by addresses in several of the churches has awakened much interest in his work. On the evening of the Epiphany, he spoke at a "Missionary Rally" at Christ Church, Georgetown, where addresses were also made by the Bishop of Washington and Chaplain Pierce.

WESTERN NEW YORK.

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop.

Buffalo Items.

MR. D. H. WHITE, a member of the vestry, has presented to St. Mark's Church, Buffalo (Rev. Nathan W. Stanton, rector), two very handsomely carved chairs for the sanctuary, in quartered oak. On the Second Sunday after Christmas there was used for the first time a solid silver chalice, the gift of Mr. W. E. Plummer as a memorial of his father and mother, Wm. Edward and Emily Murdoch Plummer.

IN THE DEATH of Mr. Wm. H. Leslie, which occurred on the Feast of the Epiphany, the Church of the Ascension, Buffalo, loses one of its most efficient vestrymen and workers, and the Church in Buffalo a devout layman. At the time of his death Mr. Leslie was a member of the Layman's League, of which he was at one time President, and was also a member of the Brotherhood of St. Andrew, of prominence, earnestness, and ability.

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