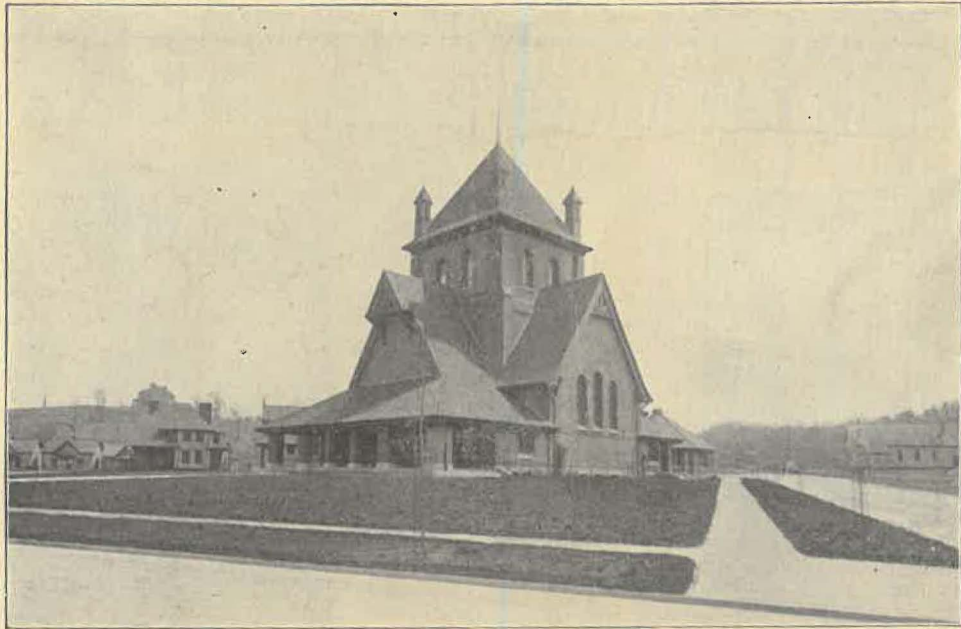


The  
Living Church

VOL. XX. No. 42

CHICAGO, JAN. 15, 1898



All Souls' Church, Biltmore, N. C.

Page 975

# The Living Church

C. W. LEFFINGWELL, Proprietor.

Publication Office, 55 Dearborn st., Chicago  
 \$2.00 a Year, if Paid in Advance;  
 After 60 Days, \$2.50

(TO THE CLERGY, \$1.50.)

Entered in the Chicago Post Office as second-class  
 mail matter.

Single Copies, Five Cents, on sale at the New York Church Book-Stores of James Pott & Co., E. & J. B. Young & Co., Thomas Whittaker, E. P. Dutton & Co., and Crothers & Korth. In Chicago, at A. C. McClurg's. In Philadelphia, at John J. McVey's, 39 N. 18th st., and Geo. W. Jacobs & Co., 103 S. 15th st. In Boston, at Damrell & Upham's, 283 Washington st. In Baltimore, at E. Allen Lycett's, 9 E. Lexington st. In Brooklyn, at F. H. Johnson's, Flatbush ave. and Livingston st. In Washington, D. C., at W. H. Morrison's Son, 1326 F st., N. W.

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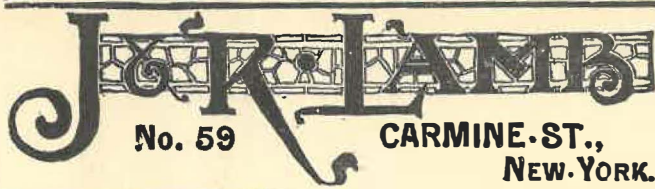
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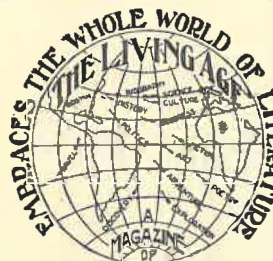
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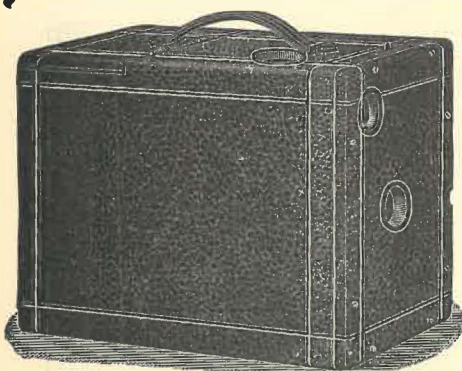
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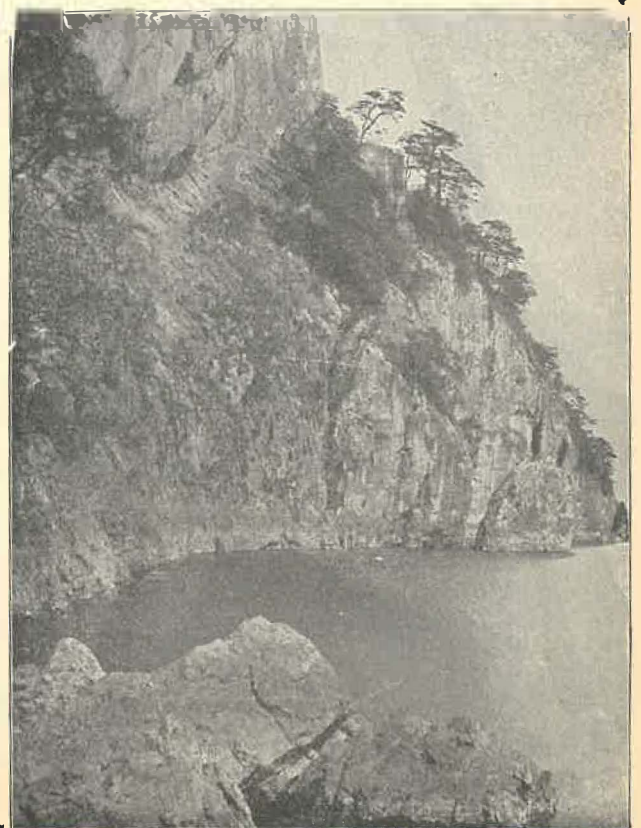
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# The Living Church

A Weekly Record of Its News, Its Work, and Its Thought

CHICAGO, JANUARY 15, 1898

## News and Notes

ON Jan. 20th will be held the sixth national conference of Church Clubs. The place of meeting this year is in St. Paul's church, Cincinnati, and the sessions will be opened with a celebration of the Holy Communion. The topics of the addresses are as follows: "Christian Fellowship in Aggressive Work," by Mr. Geo. K. Bartholomew, of Cincinnati; "Necessary Changes in the Divorce Laws of the Church," by Mr. Francis A. Lewis, of Philadelphia; "The Inadequate Pecuniary Support Rendered to the Church," by Mr. Geo. McReynolds, of Chicago. Invitation is extended to all interested to attend the conference.

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IN a recent number of *The Church Times*, mention is made of two instances of generous liberality on the part of individuals to the Church. The first of these was the erection of St. Peter's church, Bentley, by the late Mr. C. E. S. Cooke, of St. Catherine's, Doncaster, at the cost of about \$50,000. The Archbishop of York, at the consecration of the church, referred in his sermon to this fact, saying that there was special interest in the reflection that that church was the gift of one single Christian man who, although he might have expended his wealth in ministering to his own pleasures, chose to make so noble an offering to Almighty God and to give that building to be consecrated to His service for all time to come. The other instance was at Southampton where, a year ago, the Rev. Basil Cobbett, curate of Northam, started a mission service in a hired hall, with an attendance of about fifteen people. The work grew so rapidly that it was decided to build a church, and an appeal was made for the necessary funds. But when a small amount had been obtained, a Mr. Andrew Barlow offered to bear the cost of the mission church and the site himself. Another friend generously gave the organ. The new mission church was recently dedicated by the Bishop of Southampton, and various arrangements have been made for a work which has the prospect of great usefulness. Such cases of practical love for the Church, and confidence in her future, are very cheering and worthy of imitation. They are not without counterparts in this country, but there is room for much more of this kind of Christian liberality. Above all, there is reason to believe that it is only through the munificence of individuals that churches can ever be provided for the poor or permanent work established in the destitute quarters of our great cities.

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SIR WALTER BESANT takes an encouraging view of the future of the Anglican Church. Writing in *The Queen*, he says: "Some good people have been expostulating with me about my forecast of the Church of England. It is very difficult to make people understand facts. Let us put it in another way. The strength of the Church of Rome has always lain chiefly in the Latin races. At the present moment the Latin races of

Europe number about 75,000,000, of whom practically all are Catholics. The English-speaking races number 120,000,000, out of whom we must take 15,000,000 as Catholics. There are, consequently, more than 100,000,000 Protestants of all kinds who speak our mother tongue. At the present rate of progress, in fifty years there will be 200,000,000 of English-speaking people, of whom perhaps 30,000,000 will be Catholics. There will be no great increase in the Latin races of Europe. Now, at present, the better educated, the more wealthy, the more desirable people seem for the most part to be becoming Anglicans, and the Primate of the Anglican Church is acknowledged to be the Archbishop of Canterbury. Therefore, looking ahead for a hundred years, I see some reason to believe—from my own point of view, to hope—that in the year 1996 the head of the dominant Christian Church will not be he of Rome, but he of Canterbury

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THE Church Congress is to meet in New Orleans, on Saturday, April 16th, 1898 its sessions to be continued on Monday, Tuesday, and Wednesday, of the succeeding week. The topics to be discussed are: 1. The Motive and the Method of Foreign Missions; 2. The Moral Attitude of Corporations; 3. American Institutions and the Political "Machine"; 4. The Teaching of Christ and the Development of Doctrine; 5. Protestantism and Catholicism of the Anglican Communion; 6. The Poet as Prophet; 7. The Efficacy of Prayer. Among those who are expected to read and speak on the topics are the following clergymen: Dr. Huntington, Dr. Greer, Rev. Hudson Stuck, Dr. Angell, Dr. Donald, Dr. Babcock, Bishop Kinsolving, Dr. McConnell, Bishop Randolph, Dr. McKim, Dr. Baker, Rev. John Mitchell Page, Dr. Cornelius B. Smith, Rev. William N. Guthrie, Dr. Hazard, Rev. George C. Foley, Dr. Holland, Rev. Joseph Hutcheson, Bishop Capers, Rev. A. W. Knight, Dr. Powers, and Dr. Blanchard. The list of writers and speakers will probably be completed within a few weeks.

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A REMARKABLE attack was made a few weeks ago upon the Bishop of St Asaph on the ground of the abuse of his patronage by the appointment of men, only a short time in Holy Orders, to important benefices over the heads of those who had done long and faithful service, and that regard had not been had to the necessity of a knowledge of the Welsh language on the part of those appointed over Welsh-speaking people. The Bishop was absent from home in ill-health when anonymous letters began to appear in the newspapers charging him with these and similar abuses, and hinting at dismal consequences. A memorial was gotten up to the same effect which was sent to the Bishop on his return. It was signed by about seventy of his clergy. The Bishop immediately summoned all his clergy to meet him that the matter might be threshed out frankly, face to face. It is characteristic of the English ecclesiastical dignitary of this generation that in a case like this he does not

fall back on his dignity, or content himself with upbraiding his opponents for disloyalty or want of due respect, but ignoring such refuges, he answers back, "strikes out from the shoulder," as it were, and gives the other side ample opportunity for rejoinder. Nothing could be more manly, courageous, and straightforward than the Bishop's invitation to a frank and free discussion of the points at issue. Nevertheless, the memorialists declined to attend, betraying at once a lack of confidence in their cause. The meeting, however, took place, and the Bishop, not by way of defending himself, for he said he had done nothing in these matters which needed defence, but in the interest of truth and good understanding, made such a full, clear, and convincing statement, that the wonder is that it was possible for any such body of men to put their hands to such baseless charges. At any rate, the Bishop's statements were so exact and specific that it would seem out of the question to make any reply except by attacking his veracity. It is difficult to account for the motives which prompted an agitation at once so acrimonious and, apparently, so baseless.

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ACCORDING to a correspondent of the *London Times*, there is at Paisley a Baptist cathedral, with a surpliced choir of both sexes. In a Glasgow Congregational church a liturgy is used, with choral responses, including the Ten Commandments and the chanted Psalms; the lessons are read from a lecturn; daily services are held, and over the altar or Communion Table stands a large gilt cross. English Nonconformity has not yet gone so far, "but it is feeling its way."

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THERE seems to be a movement on foot to set up a bishop at Rome invested with Anglican Orders. The candidate is Count Campello who some time ago separated himself from the Roman Communion. The Bishop of Gibraltar has issued a pastoral letter in which he speaks of the Italians and Spaniards as proud races, who resent the intrusion of foreigners, and he adds that the cause of reform is hindered rather than helped by such intrusion and by English gold. We presume it is useless to protest against these movements. Notwithstanding certain experiences we have had, it seems to be decreed that such experiments will be made. Little schisms will be set on foot here and there, appealing for aid and protection to the Anglican mother whom they so poorly represent, alien to the temper and spirit of the people among whom they exist, putting back the cause of Christian unity, and producing as a warrant for their existence no appreciable improvement in morality or spirituality among their adherents. As a matter of right it may be said that Anglicans have as much justification in setting up a Bishop of Rome as Romans have for establishing a hierarchy in England. Such a consideration might cover the ground, if there were nothing else to be taken into account but the vindication of a right and the exercise of the *Lex talionis*,

### The Church Abroad

The late Canon Churton's interest in the prosperity of Church educational institutions in the United States received conspicuous recognition three years ago, when Trinity College, Hartford, conferred upon him the degree, *Divinitis Docto*. The revered and beloved canon, through his conversation and writings during the past decade, has bound the American Church more and more closely, by the ties of history and affection, to the Mother Church of England.

*The Mitre*, a new Australian Church paper of excellent tone, states that the Bishop of Brisbane has received anonymously £2,500 for his cathedral fund. The same paper says: "After an absence of eighteen months, the Bishop of Rockhampton arrived in Sydney by the 'Oruba' last week, and on Saturday left for Rockhampton by the 'Tyrian.' During his visit to England he has obtained eight clergymen and £6,000 for his diocese. The Bishop thinks that there is an improvement in the spiritual life of England, both among those associated with the National Church and others; that in relation to the Church of Rome, Anglicans are, since the late Bull of the Pope, further away than ever; and that the Church of England is far more closely in sympathy with the workmen at home than she was ten years ago."

### Canada

At Trinity College school, Port Hope, Ont., on the last night of the term, before the boys went away for the Christmas holidays, the school choir sang a number of the old English Christmas carols, following a custom which exists in more than one of the great English public schools. The school choir on this occasion did themselves and Mr. Coombs, the choir-master, great credit. The treble voices rang out clear and distinct, and in the unaccompanied carols the time and shading were excellent, while the pitch was accurately kept throughout. A number of friends from the town were present, and all expressed a hope that it would become an annual event. The most popular of these songs seemed to be the old favorite, "Good King Wenceslaus," "The Cradle-song of the Blessed Virgin," "The First Nowell," and the Christmas Day carol, "All this night bright angels sing." The annual choir supper followed. Songs and choruses from both masters and boys made the evening pass very pleasantly.

Christmas was as usual the occasion of many charitable deeds on the part of the congregations of the city churches in Toronto. The Sunday school of St. Peter's church gave away 100 dinners to the poor in different parts of the city. The ladies of the congregation have sent, during the year, 30 bales of gifts to the Northwest missions. The chaplain to the hospital and the jail, Toronto, in his report recently issued, mentions the great help the St. Andrew's Brotherhood have been in his work during the year. The members have maintained an average attendance of 12 at the hospital and six at the jail. Over 30 per cent. of both patients and prisoners belong to the Church of England. The funeral of the Rev. John Gough Brick, formerly missionary at Peace River, Northwest Territory, who died at St. Luke's Hospital, New York, Dec. 13th, took place in Toronto, from his daughter's residence. Canon McNab, of Toronto, while engaged in parochial and mission work in England during the past year, has been working in the interest of St. Alban's cathedral, Toronto, as much as possible, which object, indeed, was the principal reason of his visit to England. The canon missionary has already collected quite a sum towards the funds of St. Alban's.

About \$18,000 has been subscribed during the past year for the Western University, diocese of Huron, in the city of London. A bequest of \$1,000 has been given to the Bishop of Huron in trust for the university. Of the money collected, \$10,000 is to go to the endowment fund. The new Trinity church at Mitchell, is a handsome building, and was opened by the Bishop Dec.

2th. An interesting feature at the largely attended missionary meeting in All Saints' chapel, London, before Christmas, was the bringing of gifts by all the Sunday school children, to be sent to the Indian children at Muncey. It is expected that the work going on in improving the interior of St. George's church, Guelph, will be finished by Easter.

The Bishop of Ottawa held an ordination in Ottawa, on the 19th, at which four candidates were ordained to the priesthood. The Bishop held a Confirmation at St. Peter's, South Mountain, and confirmed one candidate in a house in the same parish, who was unable to be present in the church on account of illness.

A new chancel has just been added to St. Mark's church, Barriefield, and the interior has been thoroughly renovated. The church, which is in the diocese of Ontario, was reopened on the 19th, Archbishop Lewis taking part in one of the services. The church at Nelson has also been re-opened, after being closed for improvements. The special preacher on the occasion was Rural Dean Fennell.

The Bishop of Quebec has addressed a circular letter to a number of leading Churchmen in his diocese, appealing for aid to sustain a second clergyman and two school teachers on the Labrador coast. A reception in aid of this work was arranged to be held in the Church Hall, Quebec, Jan. 13th. The Labrador mission embraces 435 miles of coast, instead of 285 as formerly, and the extension costs about \$1,550 a year. The Ladies' Aid Society of Trinity church, Quebec, has lately presented the rector with a solid silver Communion service. The outside of the church at Georgeville has been recently painted.

The Bishop of Nova Scotia has lately finished a Confirmation tour through the Annapolis valley. A series of Sunday afternoon meetings for men only, has been commenced in St. Paul's mission hall, Halifax. The day of intercession for missions, Dec. 5th, was observed in all the city churches in Halifax. The Bishop gave a very interesting address at one service. The new St. Paul's church, Boylston, diocese of Nova Scotia, has been opened. The old church was burned down last March. The new one is a neat building costing \$2,000. Only a small debt remains on it, but an organ, bell, and chancel carpet are needed. Meetings are to be held in the diocese of Nova Scotia on behalf of the Society for Promoting Christianity among the Jews, from Feb. 13th-26th; a deputation for the purpose will come from England. A very fine memorial tablet in brass was recently unveiled in St. John's church, St. John, in memory of the wife of the late rector, Mrs. Octavia Armstrong.

A cablegram from London, England, Jan. 6th, brings the news that Archbishop Machray, of Rupert's Land, and Primate of all Canada, is again far from well. He was taken seriously ill at the time of the Lambeth Conference, but there was since some improvement. Now, however, there has been a relapse, and grave anxiety is expressed on his account.

The Bishop of Montreal held an ordination in the cathedral, Montreal, on the 19th, when one was ordained to the diaconate and four to the priesthood. A solemn *Te Deum* was sung at the choral Celebration on the first Sunday in the New Year, in the church of St. John the Evangelist, Montreal, as an act of thanks giving for the past year's blessings, and to ask God's benediction on the new. A special service for the opening of the year was held at St. George's church on New Year's Eve, beginning at 11 p.m., and closing at midnight. Dean Carmichael and a number of the city clergy gave addresses. The rector and church wardens of St. Thomas' church, have taken an important step in opening the church daily for private prayer and meditation. A special service was held Dec. 28th, in the chapel of St. Stephen's church, under the auspices of the St. Andrew's Brotherhood, to which all men were invited. Several of the city clergy made addresses. A service of song was held in St. George's church, Dec. 28th, when Christmas carols and music suitable to the festival were rendered by the choir. The new

church at Beauharnois was formally opened by the Bishop the Saturday before Christmas. The corner-stone was laid by Dr. Seward Webb, vice-president of the New York Central & Hudson River Railroad, who gave the land upon which the church is built, and \$500 towards the building fund. Archdeacon Mills, of Montreal, preached the dedication sermon. The 39th annual session of the Synod of the diocese of Montreal, commences Jan. 18th, with Holy Communion in Christ church cathedral. One of the matters to come before the synod is the organization of a deaconess home in Montreal, for "the training and maintenance of women to be appointed by the Bishop, to minister in the parishes in the diocese requiring their services."

### New York

Henry C. Potter, D.D., LL.D., Bishop

CITY.—At the annual meeting of the New York Kindergarten Association, Jan. 10th, Mr. Hamilton Mable presided, and Bishop Potter delivered an address.

The New York local council of the Brotherhood of St. Andrew held a Quiet Hour at St. James' church, Jan. 4th, and discussed the question, "Is the Brotherhood life helped by corporate Communion?"

At the parish house of the church of the Ascension, the Rev. Percy S. Grant, rector, a meeting was held Thursday, Jan. 6th, in the interest of domestic missions. Bishop Potter presided and made an address.

At the church of St. John the Evangelist, a series of stained glass windows is being placed in St. John's Hall, of the parish house, from the works of Geissler, as a gift of the rector, the Rev. Dr. De Costa, and others.

Bishop Whitaker, of Pennsylvania, addressed a union meeting in the Fourth Presbyterian place of worship on Jan. 10th. The meeting was held in the interest of foreign missions, and the board of each denomination was represented.

At the annual holiday dinner, Jan. 3rd, of the Amherst chapter of the Alpha Delta Phi college fraternity, at its club house in this city, the Rev. Joseph N. Blanchard, D.D., of St. James' church, Philadelphia, presided.

The trustees of the Babies' Shelter of the church of the Holy Communion have just held their annual meeting. The expenses for the year have been met, with a balance in hand. About 25 children were cared for during the year.

Bishop Potter spoke at a dinner given on the evening of Jan. 8th, at the Hotel Waldorf-Astoria, by the Ohio Society of this city, in honor of its former president, Mr. William L. Strong, on the occasion of his retirement from office, as last mayor of old New York.

At Columbia University, Dean Amringe has issued a strongly worded appeal to wealthy alumni to erect a new building for the college proper. He points out that, though the professional schools are well housed, the college men must attend lectures in a dreary building, once the residence of the superintendent of the Bloomingdale Insane Asylum.

Mrs. James C. Ayer, widow of the late Dr. James C. Ayer, renowned for his patent medicines, died suddenly Jan. 3rd. She was a member of St. Thomas' church, and was generous in private and public charities, especially caring for the Ayer Home, which she founded in Lowell, Mass., and which annually provides for three or four hundred children.

A meeting of the Alumnae Association of St. Mary's school was held on the afternoon of Jan. 4th. A programme of readings was carried out, on "The place of the drama in the evolution of literature," "The Spanish drama," as treated by G. H. Lewis; "Dramas of Calderon in English verse," by D. F. MacCarthy, and the "Essay on life and genius of Calderon," by R. C. French. The themes were discussed.

Mr. Alfred M. Collett, of the University of Oxford, began on Jan. 4th, at the Church Club, a course of lectures on Westminster Abbey and

the Cathedrals of England, under the auspices of the Associates of the Sisters of the Order of St. Mary. Mr. Collett has lately returned from a visit to England, and has brought with him a number of new slides. Among the topics treated in the lectures during the month will be, "Old and New St. Paul's," "York," "Litchfield" and "Winchester."

At Barnard college, the new Fiske hall is nearing completion, and the buildings will all be finished before the autumn term begins. The offices and corridors are now being decorated, but the class rooms are in such constant use, that decoration of them will be necessarily postponed till the summer vacation. Prof MacDowell, who holds the chair of music at Columbia University gave a recital on Jan. 10th, under the auspices of the senior class, probably the only recital he will give in New York this winter.

At the church of the Heavenly Rest, the Rev. D. Parker Morgan, D.D., rector, some \$13,353.30 was contributed during the past year through the various charitable societies. At choral Evensong on Sunday, Jan. 9th, the vested choir rendered the cantata, "The Crusaders." At the mission chapel of the parish a new organization has been established, known as the Sisters of Bethany, composed of communicants. The objects are partly devotional and partly Church work for children and the sick and poor. The Sisterhood of Personal Service, composed of ladies of the parish church, actively aids in the work among the poor, under the direction of the parish visitor, Miss Russell.

The New York alumni of St. Paul's School, Concord, N. H., held their annual meeting on the evening of Jan. 5th, at the New York Academy of Medicine. There was a large and representative attendance. The first part of the evening was given over to speeches. The Rev. Edward M. Parker spoke of "St Paul's Past and Present," Mr. Malcom Kenneth Gordon, discussed "St. Paul and Athletics," and Mr. Owen Wister, the author, told of "The place of the school in literature." Later, a supper ended the pleasant evening. Among those in attendance were Bishop Niles, of New Hampshire, President Geo. Williamson Smith, D.D., LL.D., of Trinity College, and others of prominence.

MOHEGAN.—The little church here has just had presented to it a beautiful altar cross and two altar vases. The church is under care of the Rev. Gouverneur Cruger, of Montrose, with lay services.

MT. KISCO.—Bishop Petter made a visitation of St. Mark's church, and administered Confirmation, Jan. 9th.

POUGHKEEPSIE.—Friends of the late Ven. Archdeacon Ziegenfuss, D.D., have purchased his library of 7,000 volumes, and presented it to his former parish, Christ church, as a memorial. Several memorial windows have lately been placed in the church.

MIDDLETOWN.—The choir of Grace church, numbering 30 voices, under the direction of Mr. Harvey Wickham, rendered Dudley Buck's cantata, "The Song of the Night," on New Year's Eve.

**Pennsylvania**

**Oct W. Whitaker, D.D., Bishop**

PHILADELPHIA.—There was a large attendance on Thursday evening, 6th inst., in the lecture room of the Church House, to hear a lecture delivered under the auspices of the Church Club, by the Rev. Dr. H. Richard Harris, on the subject, "New Testament Criticism in the Nineteenth Century."

The 82nd anniversary of the Sunday schools of old St. Paul's church, the Rev. Wm. McGarvey, rector, was celebrated on Sunday afternoon, 2nd inst. A unique feature was the special carol singing, after which an address on "Christ's presence among the people in the Holy Eucharist," was delivered by the Rev. A. P. Curtis, C.S.S.S., who also gave special prizes to the children. These schools are the oldest in the city.

On Sunday, 2nd inst., the Rev. George Rogers assumed charge of St. George's church, West End, from which the Rev. F. P. Clark had resigned in October, owing to ill-health. There was a large congregation at the morning service to greet the new incumbent who, in a special sermon, spoke of the relationship that should exist between pastor and people in order to make the work of the parish successful. The Rev. Mr. Rogers was in charge, for a year, of the church of the Transfiguration, after the Rev. Dr. Sydney Corbett resigned therefrom, and until the present rector was instituted. St. George's church has had a varied experience during the past five years, but bids fair now to become a successful parish in its rapidly developing neighborhood.

What might have been a disastrous fire occurred at St. Luke's Home for Aged Women, 1315 and 1317 Pine street, on Friday evening, 7th inst. Smoke was first seen issuing from the store room in the attic of No. 1317, where the fire originated from some unknown cause. When it became known that the building was on fire, confusion reigned among the inmates, many of whom are very old and feeble, and it was with difficulty that they could be quieted. The flames were speedily extinguished, although they had eaten their way through the roof which at one time was blazing vigorously. It will cost about \$700 to repair the damage done. This Home has been in existence for many years; it now has 18 inmates, and is supported and maintained by St. Luke's church, the Rev. L. Bradley, rector.

With the morning service at Holy Trinity church, on Sunday, 2nd inst., the new organ, built at a cost of \$15,000, was used for the first time; and the choir, which heretofore sang in the organ loft, was brought down stairs and sang in the chancel, occupying the stalls recently erected. The organ is a superb instrument of exquisite tone, and has electric action; when it is connected by electricity with the old organ, as will eventually be done, Holy Trinity will have the largest pipe organ in the city. The composition of the choir has been materially changed; Mr. Edward P. Halsey is now organist, and Charles A. Braun, late of Oxford, Eng., occupies the position of choirmaster. The choir, now surprised, is augmented by Miss Adelaide Lane as soprano, and A. S. Sauter, late of the church of the Redeemer, as tenor. There are over 25 voices in the choir.

The annual meeting of the contributors to the Episcopal hospital was held on the 4th inst., at the Church House. The 46th annual report states, that from Jan. 1, 1893 to Jan. 1, 1898, the average yearly income from all sources, except legacies, has been in round numbers, \$97,500; the average yearly expenditures, including ordinary repairs only, but no improvements, have been \$112,000, an annual deficit for current expenses of \$14,500, or a total of \$72,500, which is due to a decreasing income. A considerable amount has been received in legacies, and upon some of this, when the sum bequeathed was not restricted, the board has been compelled unwillingly to intrench. The new plumbing in the men's building, and the alterations in the administration building have been completed. There is great need of a nurse's home, to cost about \$10,000; a filtering plant, about the same amount, and a substantial railing, to cost about \$8,000. During the year, 2,612 patients were admitted; at the beginning of the year there were 230 in the hospital; number discharged cured, 1,694; improved, 532; unimproved, 127; died, 218; remaining, 271, of which 121 are surgical, and 150 medical, cases. There were 35,765 new patients treated at the dispensaries, daily average, 359. The total receipts from investments, legacies, and collections were \$131,600.81. An election for eight managers, to serve three years, resulted as follows: The Rev. J. N. Blanchard, D.D., the Rev. Leverett Bradley, John Ashhurst, Jr., M. D., Charles D. Clark, Clement B. Newbold, John W. Brock, Rynear Williams, Jr., Francis A. Lewis.

Edward S. Scranton, for many years a vestryman, and for over eight years accounting war-

den of the church of the Saviour, the Rev. Dr. W. B. Bodine, rector, entered into rest eternal on Thursday, 30th ult., in his 58th year, his decease being sudden, from heart trouble. He had been connected since 1874 with R. G. Dun & Co.'s commercial agency, and for the past ten years was its general manager. On Sunday afternoon, 2nd inst., the church was filled with the many friends of the deceased, including the entire staff of the employes of the office in this city, as well as officials in the company's service in a number of other cities. There was also a large attendance of members of the church and Sunday school. Bishop Whitaker participated in the services, which were conducted by the rector, assisted by the Rev. Messrs. S. L. Gilbertson and O. J. Davies. Dr. Bodine spoke briefly, but with much feeling, of the very close personal relations which had existed between himself and Mr. Scranton, and the grief which he experienced at the death of such an estimable and active member of the parish. "A tender, brave, considerate, noble, unselfish man had been called to heaven." The casket was surrounded with beautiful floral tributes from the Sunday school, as well as from the company's offices in New York, Cincinnati, Louisville, and St. Louis. The remains were taken to New Haven, Conn., his former place of residence, for interment.

DOYLESTOWN.—On Tuesday, 4th inst., at high noon, in St. Paul's church, the Rev. Dr. James S. Stone, rector of St. James church, Chicago, was united in holy matrimony to Caroline, daughter of Lewis P. Worthington, cashier of the Doylestown National Bank. The church was elaborately adorned with flowers. Many guests were present from Chicago, New York, Boston, Philadelphia, and other cities. The betrothal part of the office was conducted by the Rev. R. N. Thomas, of Philadelphia, and the Rev. Edward M. Jefferys, rector of St. Paul's, completed the ceremony. Literally walking on roses, which the flower girls had strewn upon the chancel floor and steps, Dr. and Mrs. Stone followed by the rest of the bridal party left the church, and proceeded to the residence of Mr. Worthington, where breakfast was served to many old friends of the family. The bride was the recipient of many valuable, artistic, and useful presents. Dr. and Mrs. Stone left on an afternoon train, and expect to be "at home" in Chicago, at 128 Rush st., in a few weeks.

RADNOR.—On Sunday morning, 2nd inst., at the church of the Good Shepherd (Rosemont) occurred the unveiling of a handsome window, in memory of the late Spencer Ervin who was for 10 years a vestryman and an active worker in the parish. Visitors from Philadelphia and from the neighboring town were present in large numbers. The Rev. A. B. Conger, rector, said an appropriate office, and Mr. H. L. Geyelin, rector's warden, unveiled the window, which is the gift of Mrs. Spencer Ervin. The musical programme was rendered by the Orpheus Club, of which the deceased was a member, and the regular choir of the church. The rector preached a special sermon, in which he paid a high tribute to Mr. Ervin. The window is in the south aisle, and is a reproduction of Leonardo Da Vinci's favorite picture of "The Last Supper." It bears the inscription:

To the glory of God, and in sacred memory of Spencer Ervin, born 14th June, 1856, and died 11th February, 1897.

WEST CHESTER.—While the Rev. G. H. Hills, rector of the church of the Holy Trinity, was preaching his sermon on Sunday evening, 2nd inst., some one noticed smoke curling through one of the rear entrances. There was a subdued cry of "fire," and the congregation, which was a large one, unceremoniously rushed from the church. No one was seriously injured. That the fire was of incendiary origin, there is no doubt, as the flames originated in the storage room in the basement of the parish house, over 40 ft. from the heater. The fire burned through the first floor of the building, entailing damages amounting to several thousand dollars.

This is the second fire the parish has sustained within a few years; and the third of an incendiary character within a month in this borough.

### Chicago

**Wm. E. McLaren, D.D., D.C.I., Bishop**

The January meeting of the Chicago branch of the Woman's Auxiliary, was held in the Church Club rooms, Thursday, Jan. 5th. After the transaction of the ordinary routine business, a paper was read by Miss Stahl, of Galena, president of the Northern Deanery division, on "Missionary Work in North Carolina."

There are now vacancies at the following churches in this diocese: Holy Communion, Maywood; Good Shepherd, Lawndale; All Saint's, Ravenswood, and St. Peter's, Sycamore.

St. Luke's Hospital has sustained a great loss in the death of its acting chaplain, the Rev. Charles T. Susan who passed to his eternal rest on Wednesday, Jan. 5th, at the hospital. The Rev. Dr. Clinton Locke, honorable president and chaplain of St. Luke's, writes: "Gentle, soft spoken, and with much experience of life, Mr. Susan was a great comfort to his sick charges, and had endeared himself very greatly to both patients and nurses. When told that he could not live, he received the news with that sweet submission which always characterized him, and immediately set about preparing for his final journey. I was unable, as he wished, to give him the *Viaticum*, but the Rev. Mr. Stires, of Grace church, was with him, gave him the Divine Provision for the way, and comforted him until his death. It was one of Mr. Susan's dying requests that Mr. Stires, Mr. Van Ingen, and I should take part in the Requiem Communion on Epiphany in the hospital chapel at 7 A. M., and so we did. It was a beautiful and consoling service. His wife and his two sons were present, and many of the hospital staff. His body was taken that same day to his family home, Oakfield, Wis. He died on the Vigil of the Epiphany, and went as other wise men had done before, to lay down at his King's feet the gold of a well spent life, the frankincense of deep devotion and prayerfulness, and the myrrh of much earthly trial and privation. May he rest in peace, and may eternal light shine upon him."

**CITY.**—St. Andrew's church, the Rev. W. C. De Witt, rector, is now in the most flourishing condition it has been for many years. On Christmas Day 200 Communion were made, and the offertory amounted to \$500. Only once in the past were these figures exceeded. A communicant of the parish who was absent in California, telegraphed an offering amounting to one tenth of the day's offertory. The Woman's Auxiliary sale and receptions were very successful, clearing \$200. The Auxiliary will soon have \$850 in their fund for the ground purchase.

The *Trinity Church Chronicle* for January is a memorial number to the late Rev. John Rouse; it contains an excellent portrait of him, and also the many resolutions and affectionate tributes that have been passed in his memory by various organizations and societies.

The organist and choirmaster of Grace church, Mr. Harrison Wild, has been dangerously ill from pneumonia. Sunday night, Jan. 2nd, he passed the crisis of the disease, and is now convalescing, though great care must be taken to avoid a relapse. During his illness Mr. Getty, the deputy organist, and Mr. Roberts, the deputy choirmaster, have given excellent service.

The Rev. Professor Jenks, instructor in Ecclesiastical History at Nashotah Seminary, preached the sermon at the church of the Ascension, the Rev. E. A. Larrabee, rector, Sunday morning, Jan. 9th.

The Christmas entertainment for the children of the sewing school and Orphans' Home in charge of the Sisters of St. Mary, was given Saturday afternoon, Jan. 8th, at St. Mary's Home, next to the cathedral. There were about 150 children present, and a great many visitors. The Bishop gave a very simple and

entertaining address to the children, who paid close attention and seemed to enjoy it very much. Father Larrabee, of the church of the Ascension, also said a few words, and then, with the assistance of Father Chattin, the city missionary distributed the gifts to the children. The orphans' Vesper service was sung, including hymns, a few collects, and the children's rhythmical version of the Apostle's Creed. The Bishop announced that four young women were greatly needed for teachers in the children's sewing school, which meets every Saturday afternoon, and that all kinds of sewing work would also be very welcome. This school is composed of about 130 children of the neighborhood, including the 60 orphans under St. Mary's Sisters. It is under the supervision of Miss Hall, of the church of the Ascension, and to her untiring activity, and the assistance of the young women with her, is largely due the success of the school. The visitors were invited to inspect the Orphans' Home at the close of the service and large numbers availed themselves of the opportunity. No one can look over the Home, with its neatness and orderly arrangement, without being greatly impressed and interested in the work of the Sisters. If more people would visit it, the Sisters would never lack funds to carry on their blessed work.

**WESTERN THEOLOGICAL SEMINARY.**—A prize of \$30 has been offered by the Alumni Association of the seminary for the best essay on the subject, "Ecclesiastical authority in relation to reason." The competition is open to members of the senior and middle classes only. The prize will be awarded next May by a committee of judges appointed by the alumni. The matriculation of new students took place on the Feast of the Epiphany at 10:30 o'clock. In the absence of the Bishop, who is dean of the seminary, the office was administered by the Rev. Dr. Gold. A choral celebration of the Holy Communion followed. The Rev. J. G. H. Barry, instructor in Church History and Old Testament Exegesis, has recently given two meditations before the students on "Discipline" and "Ideals." He will deliver a series of four lectures on Tuesday evenings, beginning Jan. 11th, on "Some modern religious novels," in which he will deal with Pater's "Marius the Epicurean," Sienkiewicz' "Without Dogma," and Huysman's "En Route."

**MAYWOOD.**—A farewell reception was given the Rev. Colin C. Tate, Dec. 30th, by his parishioners, at the residence of Mr. Millette, the treasurer of the mission. The people have also presented the priest in charge with an address regretting his departure, and commending his work and devotion to the mission.

### Duluth

**Jas. Dow Morrison, D.D., LL.D., Bishop**

Archdeacon Gilfillan has been appointed dean of the convocation.

The Rev. C. F. Kite, district missionary, is doing some very effective work throughout the jurisdiction, opening up new mission stations in many places where the voice of the Church has never before been heard.

The faithful and energetic lay-reader at Paynesville, Mr. Angus Haines, informs the Bishop that the church is ready for consecration, the last penny of debt upon it having been paid.

Through the efforts of the Woman's Auxiliary, St. Luke's chapel, Duluth, has been cleared of a long outstanding debt.

**LAKE PARK.**—Thomas H. Canfield has donated a lot, and a mission church has been built thereon, where both Swedish and American Church services are held. The mission Sunday school at 20th ave., East Duluth, an offshoot of St. Paul's church, is making splendid progress, and promises ere long to become the nucleus of a flourishing church.

Bishop Morrison's visitations: Milton, 8; Fargo, 17. If he can command the resources, he desires to place a priest at Dickinson, a priest or deacon at Lisbon and Covington, and a deacon to assist the Rev. Charles Turner in mission

work over adjacent places on the G. N. R. R. Men and money is the crying need of the hour.

### Colorado

**John Franklin Spalding, D.D., Bishop**

The second annual service of the Society of Colonial Wars was held in December in St. Barnabas' church, Denver. The Bishop of the diocese, chaplain of the society, said the service. The Rev. David L. Fleming, rector of St. George's church, Leadville, a member of the society, preached a grand historical sermon, which gave great satisfaction.

The Denver Theological School is doing well this year, under the Bishop and Professors Dickman, Lewis, Kramer, and Smith.

### Newark

**Thomas Alfred Starkey, D.D., Bishop**

#### WINTER AND SPRING VISITATION LIST

##### FEBRUARY

20. Morning, St. Barnabas' church, Newark; evening, Christ church, Bloomfield.
23. Evening, Trinity church, Bergen Point.
27. Paterson: Morning, St. Paul's church; evening, St. Mark's church.

##### MARCH

2. Evening, Grace church, Greenville.
4. Evening, Christ mission church, Harrison.
6. Morning, Grace church, Town of Union; evening, St. John's church, West Hoboken.
9. Evening, Christ church, Belleville.
13. Morristown: Morning, St. Peter's church; evening, church of the Redeemer.
16. Evening, St. Mary's church, Jersey City.
17. Evening, All Saint's mission, Leonia.
20. Hoboken: Morning, St. Paul's church; evening, church of the Holy Innocents.
22. Evening, St. John's church, Newark.
24. Evening, Trinity mission, Arlington.
27. Newark: Morning, Trinity church; evening, House of Prayer.
29. Evening, Christ church, Short Hills.
31. Evening, Grace church, Franklin.

### Maryland

**William Paret, D.D., LL.D., Bishop**

#### THE BISHOP'S APPOINTMENTS

##### FEBRUARY

3. Theological examination.
6. St. Thomas' church, Hancock.
- 9, 10, 11. Constitutional commission in New York.
13. Cumberland: Emmanuel church and Holy Cross chapel.
14. St. James, Westernport.
17. Quiet Day, Grace church, Baltimore, and Waverly.
20. St. John's, Mt. Washington, and Canton.
27. Walbrook, and St. Luke's, Baltimore, for Bishop's Guild.

Bishop Paret visited St. Philip's chapel, Annapolis, on Sunday evening, Dec. 19th, and administered the rite of Confirmation to a class of seven persons. At the request of the Bishop, the Rev. W. V. Tunnell, of Washington, preached the sermon.

The members of the Men's Association of St. Timothy's church, Catonsville, the Rev. Percy F. Hall, rector, have interested themselves in the colored people of the town for the purpose of learning their condition, etc. A census places the population at 833, distributed among 177 families. The self-supporting and independent number 163, and the poor and needy, 14. It is the intention of the association to establish a Sunday school for the children, an industrial school for the older girls, and also to see that the public school is availed of to the fullest extent possible for the education of the children; to provide better houses, and to assist them to acquire their own homes.

Until recently, St. Matthew's church, Oakland, was open only in summer, for the cottage and hotel visitors. St. Matthew's parish covers the whole of Garrett Co., and Bishop Paret has now required work all the year round, the Rev. Wm. Brayshaw having in all five points where services are maintained. St. Matthew's church is ready for consecration, as is also Anderson chapel, at Swanton, in the same parish.

**BALTIMORE.**—The Rev. Robert H. Paine, rector of Mt. Calvary church, celebrated the 20th anniversary of his rectorship on Wednesday

Jan. 5th. The early part of the day was quietly spent at the clergy house, 810 Hamilton Terrace, receiving congratulations from his parishioners and friends in this and other cities. From 5 until 9 o'clock in the evening assisted by the other clergy of the parish, he held a reception in his study, on the second floor of the clergy house, which was adorned with flowers. The Rev. Mr. Paine assumed charge of Mt. Calvary church on Jan. 6th, 1878, and has been most successful in his work. Since his rectorship St. Mary's chapel for colored people, on Orchard st., has been enlarged. In 1885 a new and very handsome chancel was erected in Mt. Calvary church, and the clergy house on Eutaw st., was considerably enlarged and improved. During his rectorship he has also built a new home for the All Saints' Sisters associated with the church, at a cost of \$25,000.

Organ recitals by the organist, Mr. Frederick W. Wolff, as a part of the Evening Prayer at Grace church, have been resumed on Sundays at 4:30 P. M.

Bishop Paret has appointed the Rev. Lewis B. Browne, formerly of Trinity church, Long Green, Baltimore Co., temporary rector of the church of Our Saviour, to succeed the Rev. Carroll E. Harding, who resigned on Dec. 31st last. Besides being rector the Rev. Mr. Harding was chaplain of the Church Home and Infirmary. Finding his duties too arduous he resigned the rectorship to continue as chaplain of the Church Home, in addition to which he will have charge of the chapel of the Epiphany on Ready ave. near Arlington ave. During his rectorship of nearly five years at the church of Our Saviour, many improvements have been made, and the debt on the church has been reduced by nearly \$3,000. The great success of the parish was largely due to the pleasant relation that has always been maintained between the rector and congregation.

The remains of Mrs. Sprigg, wife of the Rev. Daniel F. Sprigg, editor of *The Southern Churchman*, who died in Richmond, Va., on Dec. 31st, were brought to this city Jan. 1st, and buried in Greenmount Cemetery, the Rev. Peregrine Wroth officiating. Mrs. Sprigg before her marriage was Miss Emily J. Rutter, of Baltimore.

St. Martha's Episcopal House was incorporated on Jan. 4th, by Ellen C. Brewer, Gertrude R. Gover, Mary A. Boone, Mary P. Stiles, and Mary Creamer, who are also constituted a board of managers for the first year. The object of the corporation is to establish a home for self-supporting working girls. A house for the purpose has been secured at No. 735 West Lexington st. The home is under the approval of Bishop Paret, and board is furnished at reduced rates to young girls and women who are trying to support themselves.

The Rev. Charles W. Brooks, colored, rector of St. Philip's church, Annapolis, who was recently ordained to the priesthood by Bishop Paret, was married on Jan. 5th, to Miss Anna C. Ockerme, of Baltimore, at St. Mary's church, the Rev. Walter C. Clapp, of Philadelphia, officiating.

The Gothic stone edifice of Memorial church, Bolton st. and Lafayette ave., was consecrated by Bishop Paret, Jan. 5th. Bishop Peterkin, of West Virginia, formerly rector of the church, preached the sermon. The rector, the Rev. William M. Dame, his assistant, the Rev. Walter B. Stehl, and about 25 other surpliced clergymen took part in the services, which were very impressive. A special musical programme was rendered by an augmented choir under the leadership of Mr. Wm. Rose. At the close of the services luncheon was served to the visiting clergymen and the vestrymen of the church by the Ladies' Aid Society, in the parish building adjoining the church. Only four churches have been consecrated in the city in 40 years, the last one being that of St. Barnabas', by Bishop Paret in 1894. The mission from which Memorial church grew was begun in the spring of 1855, by the ladies of Emmanuel church. It was intended chiefly for men employed by the Northern Central Railroad, and for two years was carried on in dwellings on Maryland ave. and

on Cathedral st., opposite Bolton depot. The first chapel of the congregation was erected in 1857 on Park ave., south of Lanvale st. The Rev. Henry Van Dyke Johns, rector of Emmanuel church, died in April, 1857, and within a few weeks his assistant, the Rev. Chas. Ridgely Howard, conceived the plan of erecting a memorial church to him. He himself died in 1862, before the church was completed, and it was then resolved to make it a joint memorial to both clergymen. This was done, and tablets to their memory are on the church walls. The edifice was begun in 1860, but owing to the Civil War and to business stringency was not completed for four years. The general style of the architecture is early English Gothic, with a tower, which has never been added. The exterior is of Falls Road granite. Many subsequent alterations and improvements have been made. Including the Rev. Mr. Howard, the church has had nine rectors, of whom two have since become bishops, Bishop Peterkin, of West Virginia, and Bishop Galleher, of Louisiana, who died in 1891. Memorial church has given ten of its members to the ministry, and has founded two other city churches, St. George's and Holy Trinity. Since the incorporation of Memorial church in 1860, it has collected and used a third of a million dollars, of which \$270,000 went for the parish, \$30,000 for the work of the Maryland diocese, and \$30,000 for the general Church work. About 860 families and 1,700 communicants have been enrolled, 700 children confirmed, 1,050 persons baptized, 220 marriages performed, and 600 persons buried. The chief growth of the church has been in the rectorship of the Rev. Wm. M. Dame, the present rector, who took charge in July, 1878. He found 250 communicants, and now there are more than 700. Of the third of a million dollars he collected \$200,000. He has married 154 couples, baptized 600 persons, buried 378, and prepared for Confirmation 360. Most of the improvements have been made in his time. He requested the congregation last Easter to make an effort to pay off the debt within the year in order that the church might be consecrated. The debt at that time amounted to \$4,200, and every cent of it has been paid.

#### Central Pennsylvania

Old St. James' church, Lancaster, lost its oldest communicant on Dec. 28th, in the death of Mrs. Amelia Jefferies, widow of the late Thomas Jefferies, Esq. She was born in Middletown, Pa., on Dec. 8, 1806, and had therefore entered her 92nd year at the time of her death. She became a communicant of St. James upon her marriage, in 1828, and for 60 years was active in Church work, retaining her interest in the parish after the burden of years became so great that attendance upon the services became impossible, except when private service was held at her house. Her husband, Thomas Jefferies, was one of the incorporators of the church, and for 30 years, before his death in 1850, was almost continuously rector's warden. He was an intimate friend and active supporter of the Rev. Samuel Bowman and the Rev. Wm. Augustus Muhlenberg, both of whom were rectors of St. James, and did much to increase the strength of the parish in the early years of the century. Mrs. Jefferies and her husband held a pew in the church for nearly 100 years continuously. Interment was made in the historic churchyard, which is closed to all except some of the oldest parishioners, for whom space is reserved.

#### New Jersey

John Scarborough, D.D., Bishop

At St. Paul's church, Westfield, a very beautiful service was held on Epiphany, for the children. There was shortened Evensong, with the singing of carols by the little ones, and then an address by the rector explaining the meaning of Epiphany, and how the Wise Men who came to Bethlehem under the guidance of the Star, found Him who is the Light of the World, a light to lighten the Gentiles and the glory of His people Israel. The church was then darkened, to show the condition of the world

before Christ came, and acolytes entered bearing the altar lights to signify the entrance of the Great Light. From these candles three boys, representing the Wise Men, lit tapers, and then the light was passed from child to child, each having a long taper, until all over the darkened church the glowing bits of flame spread, and the whole building was in a blaze of light. Afterward the children presented gifts which were to be sent to the poor, and the Advent offerings, given for work among the colored people, were taken. In several of the other parishes of the diocese, a similar festival was held, notably at Metuchen, Matawan, Sewaren, and Christ church, Trenton.

The Rev. C. S. Fackenthal, for eight years rector of St. Mary's-by-the-Sea, Pacific Grove, Cal., and of St. John's chapel, at Del Monte, has entered upon his duties as curate of Trinity church, Princeton. Mr. Fackenthal will give attention especially to the work among the students of Princeton University, which is a feature of Trinity parish. There is a flourishing students' organization, St. Paul's Society, which does missionary work in the vicinity of Princeton, and secures the attendance of well-known clergymen to preach before the college undergraduates. An account of its work was given in THE LIVING CHURCH of Oct. 23rd, last.

#### Illinois

ST. MARY'S, KNOXVILLE.—This institution of the Province has re-opened, after the holidays, with every room occupied. In December last the school was entertained and instructed by a lecture from the Rev. Chas. Scadding, of La Grange, illustrated with stereopticon; subject, "London from the top of an omnibus." Last week the Rev. T. N. Morrison, D.D., of Chicago, delivered an impressive address on "What Christ has done for woman." Dr. Morrison showed that the great advance of our day, in the moral, social, and industrial interests of woman, are the development and result of the principles of the Gospel of Christ. Mrs. Rudd's Travel and Art Lectures, illustrated, and literary entertainments arranged by Miss Howard, furnish a pleasing relief from the routine of school work. The rector's weekly lectures at this season are upon the subject of domestic architecture.

#### Massachusetts

William Lawrence, S. T. D., Bishop

BOSTON.—The funeral of Judge Bennett was held in Emmanuel church, on Jan. 5th. The Bishop officiated, assisted by the Rev. Drs. Leighton Parks, George Hodges, and the Rev. Charles H. Learoyd. A large and representative body of persons were present. The remains were taken to Taunton, and services were held in St. Thomas' church, conducted by the Rev. Morton Stone. The interment was at Mt. Pleasant cemetery. Many expressions of appreciation for the invaluable services of the late Judge have been made from all quarters, and those by his late associates at the bar, indicate the high esteem in which he was held. Few Churchmen have been so universally mourned, and none will be more missed in the conventions of this diocese, where his word, and his counsel always carried extensive weight.

At the business meeting of the mission church of St. John the Evangelist, Father Longridge made the financial statement, which showed that the expenses for the year were \$5,186.66, and the receipts \$3,132.17, showing a deficit of over \$2,000. There is a proposition, under way, to erect a new edifice, the present one being too small to accommodate the society. A monk's bell, fashioned after those used in the old Celtic monasteries, was presented to Father Longridge, by Father Field, in the name of the members of the parish.

At a large sociable held in St. Matthew's parish rooms, the Daughters of the King presented to the rector and his wife a large water color, and the men's club a very handsome sofa pillow.

METHUEN.—At St. Thomas' church, on Christmas Eve, there was a midnight Celebration,

and an early one on Christmas morning. The parish lately has received from the Guild of the Iron Cross, four beautiful paintings for the reredos. They represent St. Lawrence, St. Mary, St. John the Baptist, and St. Mary Magdalene. They were painted by Mr. Sharrock, a member of the guild. Festival hangings were given by another member of the parish. Other gifts of altar books were made as memorials.

**WEST ROXBURY.**—The rector of Emmanuel church, the Rev. W. O. Pearson, has begun the observance of holy days throughout the Church year by the celebration of Holy Communion.

**ASHMONT.**—A beautiful reredos, in memory of Col. O. W. Peabody, will soon be erected in All Saints'. There will be 15 statues in canopied niches, the central one being a life-size figure of Christ. On the sides will be life-size statues of the angels, SS. Michael and Gabriel. The other statues will be Aaron, St. John the Baptist, St. David, St. Peter, Clement, Stephen, John the Evangelist, James, Paul, Columba, Athanasius, and Alban. Over the altar, there will be a space eight ft. long and four ft. high, divided in three parts. This will be filled with a mosaic of the Crucifixion.

**LAWRENCE.**—The marble tablet, in memory of Miss Emily G. Wetherbee, was put in place in Grace church, on St. Thomas' Day. A short service of dedication was held. The central slab of the tablet is of rose Aurora marble, surrounded by mosaic work of carefully selected marbles, Victorian, royal Irish, and Connemara, Levanto, and royal Sienna, all set in a narrow border of bronze. The following inscription is on the central slab: "Emily Greene Wetherbee, 1839-1897." It is a worthy memorial of a noble woman, who spent a useful, unselfish, and ennobling life among the young people of this city.

**CANTON.**—After many years of expectation, the parishioners of Trinity church were rewarded at Epiphany, by the opening for divine service of their new edifice of marble stone. It is located on the main street, in a growing part of the town, where there is no other place of worship, and is an attractive architectural addition. Evensong was said by the Rev. W. Walker and the Rev. W. F. Cheney. The lessons were read by the Rev. A. E. George, who started the work of the Church here, and was the first settled rector since ante-revolutionary times. The sermon was preached by the Rev. J. P. Hawkes. While the parishioners have worked faithfully to reach this long expected result, the rector, the Rev. George Walker, has labored incessantly in many directions and has accomplished a work for the Church, which is deserving of the highest praise. There is a debt of about \$3,500 on the property.

### Los Angeles

**Jos. H. Johnson, D.D., Bishop**

**SAN DIEGO.**—In December, 1896, the Rev. Alfred Fletcher, assistant in St. Paul's parish, began holding evening service in the parlor of a private dwelling house in the northern part of the city, there being no place of public worship of any kind nearer than about two miles away. At the same time a Sunday school was established, starting with seven children in attendance, which rapidly increased until its membership of 40 overflowed into the adjoining dining room. In the meantime a woman's guild was started, and began working with a view to the erection of a guild hall which might be used for purposes of worship and of the Sunday school. But as interest in the services and the Sunday school spread through the neighborhood, the proposed building assumed a higher form; and on All Saints' Day, Nov. 1, 1897, just 11 months after the first service was held, a handsome little chapel, dedicated to All Saints, was opened with appropriate services by the Bishop of Los Angeles. The chapel is built in the style of the old California missions, and is extremely picturesque. It is small, but will seat comfortably 110 persons; and it is fitted with all the necessary appointments for reverent worship. The result, compared with the outlay, is surprising, as the chapel, complete in every way, cost less than \$450. The missionary and the woman's

guild (14 members) have worked so well that only \$80 remains unpaid. The Sunday school already numbers over 60 pupils, and the chapel congregation is steadily increasing.

A very important addition has just been made to St. Paul's church—a comfortable suite of apartments, comprising a rector's study and two robing rooms, one for the men and the other for the women of the choir. The two robing rooms and the old vestry room can all be thrown into one large room, suitable for guild purposes, thus adding greatly to the working convenience of the parish plant. The choir, composed of 40 male and female voices, has reached its highest degree of efficiency, under the management of Mr. Walter S. Young.

### Southern Virginia

**Alfred Magill Randolph, D.D., LL.D., Bishop**

During the month of November the Bishop visited six churches of colored congregations, and confirmed in all 85 persons, of whom 34 were in St. Mark's church, St. Tammany, Mecklenburg Co., the Rev. J. W. Carroll, rector.

A Sunday School Institute, held recently in St. John's church, Hampton, was very well attended. The Rev. Thomas Spencer preached the opening sermon. The notable features of the institute were addresses by the Rev. H. L. Duhring, of Philadelphia, the Rev. W. W. Walker, Miss Neely, and Miss Snow. Mr. Jacob Heffelfinger presided.

On Sunday, Jan. 2nd, there was unveiled in Christ church, Norfolk, a brass tablet, placed there by the congregation to the memory of their late rector, the Rev. O. S. Barten, D.D. The tablet was the work of Geissler, of New York. The address was delivered by Bishop Randolph.

### Delaware

**Leighton Coleman, D.D., LL.D., Bishop**

The December meeting of the Clerical Brotherhood was held Dec. 7th, at the Bishop's residence, in Wilmington. Attention was called to the fact that the day was the 110th anniversary of the adoption of the Constitution of Delaware, and this led to a discussion of the prominent part that Churchmen had always taken in the affairs of the national government. The Rev. R. A. Sawyer read a paper on "Speaking the truth." The writer treated the subject exhaustively, and brought out an animated debate.

A meeting of the Missionary Board was held Dec. 13th, at Smyrna, in the rectory. There were present, besides the Bishop, Archdeacons Doan and Hall, and the Rev. Messrs. Wilkie, McKim, and Taylor. The subject of missions, diocesan, domestic, and foreign, was discussed at some length. A committee was appointed to communicate with the various rectors, missionaries, and vestries in the diocese, calling their attention to the imperative needs of missions, and asking them to state the least the General Board may expect from them during the ensuing year. A resolution was adopted that the three members of the board from each county be constituted a committee who should see that missionary services were given in each parish and station, with the co-operation of the rector or minister in charge.

A special service of praise and thanksgiving was held on the evening of St. Andrew's Day in St. Andrew's church, Wilmington, to celebrate the entire liquidation of the debt of some \$12,000, incurred by the remodeling of the church, in 1890, which cost \$25,000. Addresses were made by Archdeacon Hall, Dr. Bodine, of Philadelphia, and the Bishop. The church was founded in 1828, and consecrated by Bishop White, in 1820. Early in 1840 it was destroyed by fire. In the following October Bishop Onderdonk consecrated the new church, which had been at once erected on the site of the former one. The church was enlarged in 1854, and remodeled in 1890.

A vested choir has been placed in St. Paul's church, Georgetown, which made necessary the enlarging of the choir space in the chancel and removing the temporary rood screen. The pul-

pit was placed on the Gospel side of the chancel, and the lectern on the Epistle side. On Dec. 11th, the new rectory was blessed by the Bishop. Congratulatory speeches were made by the Bishop, Judge Boyce, Dr. Layton, Dr. Messick, and others. On the following day the Bishop instituted the rector, the Rev. John Warnock, and preached a deeply interesting sermon on "The nature of the priesthood."

### Springfield

**Geo. Franklin Seymour, S. T. D., LL. D., Bishop**  
**Chas. Reuben Hale, D.D., Bishop Coadjutor**

On the morning of New Year's Day, before daylight, the Bishop of Cairo had the sad misfortune to lose his library by fire. A few of the most valuable books, such as the Sarum Missal and Breviary, the first and second books of Edward VI, &c., &c., were stored in a fire proof vault and escaped injury. A small working library was in the Bishop's room at the hotel where he resides, and a few books were at the bindery. But with these exceptions, the remarkable collection of 4,000 volumes, carefully gotten together in America and Europe, during forty years, is wiped out. In the department of Liturgics it stood, it is believed, without a rival in this country, and with few in any land. And as regards the history and characteristics of the ancient Churches of the East, and the Church movements of the past sixty years, it was almost equally remarkable. For years the Bishop has been in constant receipt of letters from each side of the Atlantic, asking for special information which his splendid library enabled him to give, with citation of "chapter and verse" of the best authorities. Now he will have to depend on his memory, for, at his time of life, he feels that he has neither the heart nor the time to get together such a library again. And much that has been lost it would be impossible to replace. The Bishop was a diligent student in days when he had more leisure than he can have at present; and his books have been his companions and friends in times of sorrow and loneliness. He had looked forward to the time when, with advancing years, he might be able to live amongst them a little more than now, and he had hoped that after his departure, the books he had so carefully gathered might in the library of a public institution be of service to future generations.

### Connecticut

**John Williams, D.D., LL.D., Bishop**  
**Chauncey B. Brewster, D.D., Bishop Coadjutor**

**HARTFORD.**—By the will of Susan S. Clark, which has just been probated, Trinity College receives a legacy of \$10,000 for the support of two students to be nominated by the Bishop. The Church Home receives \$3,000, and the Domestic and Foreign Missionary Society of the Church, \$2,000. The gift of books which was made to Bishop Williams on his last birthday has been completed by the addition of the names of several other donors. The books have been placed in an alcove of the new Williams' Library at Middletown, and form a splendid addition to the equipment of the divinity school. The total amount subscribed for the library was \$561.30.

**BANTAM.**—On Nov. 17th, St. Paul's parish observed its 100th anniversary and the 24th anniversary of its faithful rector, the Rev. Hiram Stone. As a fitting memorial of its centenary, a new parish house was opened for the first time. Its erection is largely the fruit of the assiduous labors of the Woman's Auxiliary. Though like most country towns of interior Connecticut, Bantam has lost largely to the great centres of population, nevertheless, the Church shows a slow but steady progress, and has sunk its roots deep down in the affections of the people.

**TORRINGTON.**—A beautiful new granite church, designed by Mr. R. M. Congdon, is in process of erection for this thriving manufacturing centre. It will seat 500 people and will also have a crypt chapel, seating 120. The roofs are now being placed.

**THOMASTON.**—The Bishop-coadjutor recently



visited Trinity church and confirmed 10 persons.

**ROXBURY.**—It is not generally known that Christ's parish numbers among its loyal members a most expert worker in wrought iron. Mr. Frank Collins has made some beautiful gifts for the church in this line, and his work deserves to be more widely known. The latest masterpiece of his handiwork is a pair of wrought iron altar lights. They are the gift of the Junior Auxiliary. The hard-working rector, the Rev. W. D. Humphrey, was recently presented with a horse, harness, robe, and blankets by his parishioners, and a brother priest completed the equipment by the gift of a buggy.

**SHARON.**—The Junior Auxiliary of Christ church has raised money to provide much-needed hangings for the chancel furniture. Through the generosity of Mrs. Francis Harison, of Washington, D. C., the parish has received a beautiful altar service, prepared and published by her late lamented husband. Mrs. Harison supplemented the gift by presentation of a handsome brass book-rest for the same.

**HARWINTON.**—Services have been held almost every month since last May in Christ church by the rector and Brotherhood men of Trinity church, Torrington. There are only five families connected with this ancient parish, but the services have been remarkably well attended by the people of the town. There has been an average attendance of 80, the congregation joining heartily in the prayers and responses. Four children have been baptized. Owing to the state of the roads and the impossibility of properly heating the church in winter, services have been remitted until spring.

**Louisiana**

**Davis Sessums, D.D., Bishop**

**BISHOP'S VISITATIONS**

**JANUARY.**

- |                            |                 |
|----------------------------|-----------------|
| 15. Cheneyville.           | 16. Alexandria. |
| 17. Lamothe.               | 17-18. Boyce.   |
| 19. Lecompte.              | 20. Washington. |
| 21. Opelousas.             | 25. Rosedale.   |
| 26. Mangouin and Melville. |                 |
| 30. Shreveport.            |                 |

**FEBRUARY**

- |                   |                       |
|-------------------|-----------------------|
| 1. Mansfield.     | 2. Natchitoches.      |
| 9. Napoleonville. | 10. Thibodaux         |
| 13. New Iberia.   | 16. Franklin.         |
| 17. Lake Charles. | 23. St. Francisville. |
| 27. Houma.        |                       |

**NEW ORLEANS.**—Christmas services were well attended despite the bad weather which prevailed. All the churches had more than one Eucharistic Celebration, some had three, and one church had a midnight Celebration.

Dr. Warner's lectures on the Commandments are attracting much attention. The lecture of Sunday, Jan. 2nd, on "Keep holy the Sabbath Day," became the subject of general discussion at the clericus on Jan. 3rd.

The Standing Committee, through the rectors of the various city parishes, distributed \$948.26 among the yellow fever sufferers. The suffering was occasioned, not so much by the fever, as by the loss of trade and consequent loss of employment, caused by quarantine regulations.

**Central New York**

**Frederic D. Huntington, S. T. D., LL. D., Bishop**

**BISHOP'S APPOINTMENTS**

**JANUARY**

- |                             |                         |
|-----------------------------|-------------------------|
| 14. 3:30 P. M., Whitesboro. |                         |
| 18. P. M., Camden.          | 21. P. M., Oneida.      |
| 25. P. M., Cazenovia.       | 27. Homer and Cortland. |
| 28. P. M., Fayetteville.    |                         |

The Bishop has transferred the Rev. E. W. Saphore from Cleveland and placed him in charge of Grace church, Whitney's Point, and St. John's church, Chenango Forks. The Rev. F. W. Maccaud has resigned these parishes and accepted the rectorship of St. Paul's church, Antwerp.

The Church Militant has lost a loyal son, and the diocese an intelligent and honored layman, in the decease of Mr. D. Ward Clark, which occurred at his home, in Oneida, Jan. 5th. As announced in these columns a few months ago,

Mr. Clark was probably the only lay-reader in the diocese who had served so long, having acted in that capacity in St. Andrew's chapel, Durhamville, since July, 1871. He was a delegate to the first convention of the diocese, and many conventions since. For 15 years he was senior warden of St. John's, Oneida. His modest zeal and untiring devotion in maintaining the Church's mission at Durhamville show his self-sacrifice and strong faith. In his quasi-pastoral labors there he won many to the Church by his sincere spirit and faithful labors. A large concourse of mourning associates and friends attended the burial service in the parish church, Saturday, Jan. 8th, the rector, the Rev. John Arthur, officiating.

**Ohio**

**Wm. Andrew Leonard, D.D., Bishop**

The Rev. A. W. Mann met the deaf mutes of Mansfield in the Sunday school room of Grace church, on the evening of Dec. 31st, read the service and preached in sign language. On New Year's day, at 10 o'clock A. M., he interpreted the Communion service for the silent communicants. On the following Sunday, two services were given to St. Agnes' mission, Cleveland. A child of deaf-mute parents was baptized at the second one.

**Washington, D. C.**

**Henry Yates Satterlee, D.D., Bishop.**

On Sunday evening, Jan. 2nd, a special service for men only was held at St. Mark's pro-cathedral. There was a large attendance. The opening address was given by the Bishop of the diocese, upon the special subject for the evening—Personal Purity. The next speaker was Dr. Howard A. Kelly, of Johns Hopkins' hospital. The Bishop then introduced the Rev. D. Parker Morgan, rector of the church of the Heavenly Rest, New York City, as one deeply interested in work among young men. It is intended that there shall be an annual service of this nature, on the first Sunday of the new year.

At the church of the Epiphany, there was a service on New Year's Eve at 11 P. M., lasting till the bells ushered in the new year. Music was rendered by the choir, and there was an address by the rector, the Rev. R. H. McKim, D.D.

The January meeting of the Woman's Auxiliary of the diocese, was made specially interesting by the presence of the Missionary Bishop of Nevada and Utah, who gave a delightful informal talk in regard to the work in his extensive field. In regard to his Indian work, he preferred that it should be told by one who had lived in the midst of it, and introduced the Rev. George Vest, who gave a graphic account of his work among the Utes. An impromptu collection was made at the close of the meeting, to aid the Bishop in some of the needs he had mentioned.

**Milwaukee**

**Isaac L. Nicholson, S. T. D., Bishop**

Another clergyman long connected with this diocese has entered into rest, the Rev. Charles Thomas Susan, archdeacon. As mentioned in the Chicago news column, he died at St. Luke's hospital, of which he was acting chaplain. The burial was at Oakfield, Wis., his early home. Born at Great Marlow, Buckinghamshire, England, Sept. 1, 1840, Mr. Susan removed with his parents when nine years of age to Oakfield, Wis. From 1862-5 he served in the Civil War. In 1866 he was confirmed at Grace church, Oakfield, by Bishop Kemper, three years later becoming vestryman and treasurer of that parish, and during this time his attention was directed to the ministry. Finally, in 1875, when 35 years of age, he entered the junior class of the preparatory department at Nashotah.

Mr. Susan was ordained to the diaconate by Bishop Welles, in 1879, and during the winter of that year he ministered to the congregation of St. John's, at Portage. He graduated from the seminary in 1880, and on July 4th of that year was ordained priest, by Bishop Brown, in the cathedral at Fond du Lac. For three years Mr. Susan did missionary work at Berlin, Rushford,

and Omro, in the diocese of Fond du Lac, and was about to take charge of St. Paul's and Grace church missions in Oshkosh, when he was called to St. John's, Portage, in the diocese of Milwaukee. Ten years were spent as rector of Portage. During residence there he was twice elected superintendent of city schools, and was also chaplain of Fort Winnebago lodge, F. & A. M.; prelate of Fort Winnebago commandery of Knights Templar; chaplain of Rousseau post, G. A. R., and chaplain of the 21st Wisconsin Volunteer Infantry Regimental Association; he also served one year as chaplain of the department of Wisconsin G. A. R., and for many years was secretary and treasurer of the Madison convocation. In 1893, Mr. Susan resigned as rector at Portage, to accept the appointment of archdeacon of the diocese from Bishop Nicholson. This position he held until 1896, when financial reasons made it necessary for the diocese to suspend active operations for awhile, and Archdeacon Susan accepted the chaplaincy of St. Luke's hospital, remaining, however, honorary archdeacon of the diocese.

**Mississippi**

**Hugh Miller Thompson, D.D., LL.D., Bishop**

A Hebrew citizen of Nitta Yuma writes as follows to *The Vicksburg Herald*:

"The scourge has left us, and Nitta Yuma is herself again. . . . I am not given to flattery, but I deem it my duty as a citizen and a member of society to direct public attention to the noble conduct and heroic bearing of the Rev. Dr. Geo. C. Harris, of Vicksburg, who came to us in our distress. It is but just for me to pay honorable tribute to his modest heroism, patience, endurance, and noble devotion during a period that 'tried men's souls.' No labor was too severe for him, and no task formidable enough to daunt his indomitable courage. At every bedside he was a constant, cheerful, and welcomed visitor; and in cases of a critical nature, he fulfilled the triple function of physician, nurse, and friend. Night and day he was ever on the alert, and wherever there was need for gentle and helpful ministrations, Dr. Harris was sure to be on hand, a living embodiment of the Christ whose minister he is. The influence of his splendid example was worth a whole library of sermons. In this age of cant, sham, sanctimonious piety, and wide-spread unbelief, it is inspiring to see a man who not only professes Christian charity, but acts it."

**Georgia**

**Cleland Kinlock Nelson, D.D., Bishop**

Since September, 1895, St. Philip's church, Atlanta, the pro-cathedral, has had daily celebrations of the Holy Communion, and also daily Morning and Evening Prayer. These services are taken in rotation by the Bishop, the dean, Archdeacon Walton, Canons McCormick, Rede, and Barnwell, and the Rev. C. D. Frankel. The chancel and choir have been greatly improved by the laying of a mosaic pavement, the gift of a member of the congregation. A fund is being raised for a new pipe organ, which has been ordered from Pilcher's Sons, of Louisville. The instrument is expected to be in place before Easter.

St. Luke's congregation, Atlanta, has again outgrown its capacious church, and active measures are being taken looking to a change of location and the erection of a larger and handsomer building. It is expected that the sale of the present site, which has become very valuable for business purposes, will cancel the bonded debt and leave a large margin for a future building. The present church seats over 1,000.

A beautiful altar cross has been placed in St. Matthias' church, Toccoa, in memory of the Rev. Wm. E. Eppes who first ministered there, and a marble font to the memory of the Rev. Thomas G. Pond. Other improvements are the re-flooring of the chancel in oak and the addition of a litany desk, hymn boards, suitable altar rails, and a dossal. The Sunday school is large and in a flourishing condition, and most of the results are the work of a few devout and earnest women.

## The Living Church

Chicago

Rev. C. W. Lemagwell, Editor and Proprietor.

WE have recently had something to say of the "new Gospel" which is being widely preached at the present day. It is commonly called the "ethical Gospel." It has obtained a very pleasing presentation in Dr. Watson's (Ian Maclaren) "Mind of the Master." That it eliminates the sacramental element from religion, and destroys the whole conception of the Catholic Church as the mystical Body of Christ, is evident at once. It is equally clear that it sets aside what the preaching of the Apostles and the Epistles of St. Paul regarded as fundamental; namely, the Atoning Sacrifice and the Resurrection of our Lord. It bases itself purely upon the ethical teachings of Christ and His example, regarded as a purely human being. Those teachings and that example are not illuminated or rendered effective by being based upon the Incarnation, the Sacrifice, and the Triumph over Death, which to the Apostles and to the Church ever since have been all-important. We find in the current number of *The Expository Times* a reference to an article by Principal King, of Winnipeg, who is, we believe, a Presbyterian, in which he asserts that two different Gospels are being preached at present, one of which is the new "ethical Gospel." This, he is bold enough to say, would undoubtedly have come under the anathema of St. Paul, in Gal. i: 8. The point to which he draws chief attention is the minimizing of sin in this new gospel. *The Expository Times* sums up Principal King's treatment of this subject as follows: "The ethical Gospel has many forms. Its attitude to sin varies with all of its own variety. Sometimes sin is a beneficent means to accomplish a noble end. Sometimes it is a misfortune, a weakness, or even a somewhat culpable deficiency. But the ethical Gospel never reckons with sin, never faces it, never wrestles with it and throws it, as does the Gospel of the grace of God." The preacher of this gospel can do nothing with the saying that the whole world lieth in the evil one, or that the children of this world are the children of the devil. His teaching is that the children of this world are the children of God. It is evident that if we are to strip away from the Gospel as we have received it, the great foundation truth of the forgiveness of sins through the One Sacrifice once offered as the all-sufficient sacrifice, oblation, and satisfaction for the sins of the whole world, we have taken away the hope of humanity, the spur to moral effort, and the strength to overcome. What is left is only another human philosophy, and, however ideally noble, as inadequate as any to supply the vital force to achieve the regeneration of the soul.

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MR. CRAMP, a well-known ship builder, in a paper in *The North American Review*, gives some account of the present naval activity of Japan, which deserves to be pondered by the conductors of some of our American newspapers who have been itching to get this country into a war with some other nation, no matter which. This writer points out that Japan, alone, among modern nations, has had any practical experience in actual war at sea with the great

armored cruisers of which navies now consist, and that her officers will stand comparison with those of any other navy whatsoever as to professional ability, practical application, and capacity to profit by experience. He gives the rather startling information that Japan is second only to England in naval activity, being ahead of France, much in advance of Germany, and vastly in the lead of Russia and the United States. The Japanese fleet comprises throughout the very latest and highest types of naval architecture in every respect of force, economy, and efficiency. The present programme pursued for six years longer will produce a total effective force of sixty-seven sea-going ships, seventy-five torpedo boats, and twelve torpedo-catchers. The new fleet under actual construction will be vastly superior to the one now in commission or available at short notice. Mr. Cramp thinks an enterprise like this can mean nothing less than a settled determination to become the predominant sea power of the Orient. It is not probable that she meditates conquests in distant regions, but in whatever designs she may have in the China seas, she intends, before she moves again, to place herself in a position to disregard and defy any external interference. The nations which have the most immediate interest, through proximity, in the North Pacific ocean are Japan, Russia, and the United States. Of these, Japan "at her present rate of progress will be able to dominate the Pacific against either, and in less than ten years, against both."

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THE old friend and admirer of THE LIVING CHURCH, *The Family Churchman*, seems to be afflicted with an attack of anti-ritualism. For some time past this kind of thing has appeared to be obsolete in England. But if we understand the recent utterances of our usually moderate contemporary, it is in favor of a revival of the conflict which Archbishop Tait even endeavored to pacify in dying moments, and to which the decision of Archbishop Benson in the Lincoln case seemed to give the finishing touch. But *The Family Churchman* thinks the Church of England must go back to the old Protestant ground, and, "no longer, on the plea of toleration, dally with her relentless, untiring enemy, but buckling on her armour, go forward to the fight and thrust out, root and branch, the deadly errors that are creeping into her fold," etc. We do not remember to have noticed in that paper any such earnest language in connection with the anti-Christian teachings of Dean Fremantle, and others.

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### "The Fatherhood of God"

IN recent years the doctrine of the Fatherhood of God has been made prominent to a very marked degree in current expositions of religion. It has been emphasized in such a manner as to suggest that it is regarded as a new discovery in theology, or at least the revival of a forgotten truth. It is made in some quarters the chief, and almost the only, positive doctrine of religion.

To many old-fashioned people, accustomed to read their Bibles and to use their Prayer Books, there has been something strange about this, inasmuch as the first words of the Creed confess belief in "God, the Father Almighty," and the prayer oftenest upon their lips from childhood up begins with "Our

Father." Moreover, the great standard works on dogmatic theology always expound this doctrine at length. Bishop Pearson, in his work on the Creed, which is used in all our theological schools, devotes many pages to the subject.

Our Catholic doctors teach us that God is to be regarded as the Father of men, because He is their Creator. But inasmuch as He did not in creating impart to them His own nature, this kind of Fatherhood is metaphorical. Again, God is our Father because He is our Preserver and Upholder. We are absolutely dependent upon Him as a child upon its earthly parents. The word, Father, is, therefore, applied here by way of analogy. And, in the third place, as the Redeemer of men out of the misery which sin has wrought, God occupies to them the relation of a Father of love and mercy. But in these instances there is not yet any relation of nature.

There remains another and a higher way in which God is our Father; namely, by way of the new birth, through which men become partakers of the Incarnate Christ who is the Son of God by nature and from all eternity. It is in this sense, chiefly, that we speak of God as Father, in the Creed. So the Fathers of the Christian Church explain the first article of the Creed, and the history of the Creed bears them out. God is the Eternal Father of the Eternal Son, and He is our Father in the most true and intimate sense in so far as we are united with Christ, made one with Him. This is the true and organic sonship which belongs to Christian people. "As many as received Him, to them gave He power to become the sons of God." It is thus that they become bold to say, "Our Father."

In all this there is nothing new. Hundreds of sermons and instructions on the Creed from the beginning until now, have dealt with these subjects. It is evident, therefore, that the special stress laid in many quarters upon this doctrine has not been due to any disuse of it in the Church. It has always continued to be a vital part of Catholic teaching. The fact seems to be that a new doctrine of the divine Fatherhood has been devised and is now being widely preached outside the Church, and to some extent within its boundaries. According to this teaching, that kind of Fatherhood which, according to the Scriptures, has been brought about through the Incarnation, really existed from the beginning of the creation of man on the earth. Man, in virtue of his creation, is spoken of as participating in the Divine Nature, and is thus a son of God through organic relation with Him. This carries with it a new view of the Incarnation of our Lord, which deprives it of its unique character. Hence, also, that questioning of the supernatural birth, of which we have all heard something. There are other consequences of this doctrine which also tend to subvert the fundamental assumptions of the Christian religion. It becomes difficult to understand how sin can be the dreadful thing we have believed it to be, if men are, by their very birth into this world, partakers of the Divine Nature, sharers in the Divine Essence. But take away the conviction of "the exceeding sinfulness of sin," and the necessity for the great atoning Sacrifice by which the Lamb of God taketh away the sins of the world, comes to an end, also. In fact, it is hard to say what portion of the Christian Faith will not be radically transformed, if this

new teaching be admitted. It is no wonder that the result of all this is called by its own advocates, "the new theology." It certainly has little resemblance to the old Faith which has, through so many ages, been held as "the Faith once delivered to the saints."

We are glad to observe that there are signs of a recoil from the consequences of this new teaching about the divine Fatherhood. Such a sign is an article in *The Church* for October, by Prof. Steenstra, entitled, "The New Theology and Wickedness." The emphasis is almost startling with which he charges the "increase of rampant wickedness" in the country at large to "the popular use and application" of the new theology. Is it not true that no such "use and application" of the old theology was possible?—but by the "old theology" we do not mean what this writer would apparently mean, namely, Calvinism.

While Prof. Steenstra holds that "the Fatherhood of God and the sonship of every individual man is a present and unalterable fact," he wishes it to be felt that it is at the same time "a more or less unrealized possibility." But this is a paradox which the popular mind does not readily take in. Consequently, "men gladly accept the unqualified announcement that they are sons of God. It not only assures them of divine love and care, but exalts them to a height which seems to confer an indefeasible right to all that God can give." "What wonder that temptation overpowers and also ensnares them?"

The second count in this indictment is that the popular application of the Divine Fatherhood and human sonship "ministers directly to worldliness." "Now or then, here or hereafter, God is our Father, and will take care of us." "The really godlike thing is thought to be to make the present a time of child-like happiness." The result may be much incidental humanitarianism. But the serious side of life is forgotten. Enjoyment and pleasure become the main objects of desire. Life becomes a struggle for wealth, "the higher nature is starved and paralyzed, the very idea of morality practically extinguished."

The popular conception of the Fatherhood of God, taken up from the new theology, it is complained, is too closely modeled after what modern human fatherhood has come to be. That, surely, is not very God-like. The writer observes that "unlimited indulgence and absolute self-effacement are its prominent features." Of course a father like this exercises no discipline, never punishes. The changes are rung on "the love of God," to the exclusion of every other attribute. There is no room for severity. Sin has no penalty. Here the Professor says a really fine thing: "Reverent fear was, and still is, the beginning of wisdom, the formative principle of religion in the soul. The soul that lacks the element of awe is spurious. It is but an unintellectual emotion, without controlling power."

The truth is, the doctrine that every man is by creation a son of God in a vital relation, by participation of nature, that he thus possesses a sonship which is unalterable, indefeasible, is only an enlarged variety of Calvinism, after all. And it is subject to the same evil results, only on a larger scale, as this article from Prof. Steenstra clearly shows.

The doctrine of the Catholic Church is that while by virtue of his creation man may call God his Father, as being the Au-

thor of his existence, his Upholder, and his merciful Redeemer, it is Christ alone who is the Son of God in the proper sense of the word, as being of the same essence, and it is only through vital union with Christ through the sacraments of grace, that men are enabled to become sons of God in a real, and not a metaphorical, sense. Christ did not come to reveal to men the fact that they were already sons, but "as many as received Him, to them gave He power to become the sons of God, even to them that believe on His Name."

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### Five-Minute Talks

BY CLINTON LOCKE

CXXXVII.

I HEARD lately of a celebrated literary man who had carved on his study mantel the motto, "Blessed are the peacemakers and cursed are the fussmakers." We have not all carved this on mantels, but we have it printed on our hearts, and we often have occasion to say it over to ourselves. Now of course a fuss sometimes ought to be made, and we are very much obliged to the one who makes it: often some nuisance, some very great obstruction, some petty wrong, goes on and on, and people say nothing. They hate it. It causes them much discomfort, but to try and change it will involve considerable trouble, and so it is let alone. "Better to endure it," people say, "than to make a fuss." At last comes along a man who does not think so. He is perfectly willing to make all the fuss necessary, and he makes it. The wrong is righted, and everybody feels relieved. I remember a striking case: The street railway company, to save money, put on cars without conductors. Every one had to pay his own fare, and it was a very great annoyance. One of my parishioners, a man of fortune, determined to make a fuss about it, and he did. He spent all his time for weeks jumping on and off the cars and begging the passengers not to pay their fare themselves; that the company was obliged by law to collect it. The car drivers hated him, the car company loathed him, the newspapers made fun of him, but he gained the victory. This fussmaker certainly was blessed.

But this paper is not about the fusses which ought to be made, but about those which ought not, and about fussiness in general. The word and the thing have several meanings. We do not mean by a fussy person, an evil-minded, or even a generally disagreeable person, but one who, under the idea of making things better, upsets everybody around. For example: Not long ago I was seated in a room with a number of others. My seat was perfectly comfortable, and I had never dreamed of changing it. In came the lady of the house, and instantly insisted on my changing it. Such a seat was better, and I must have it. This involved the derangement of half-a-dozen people, and I could see the shade of annoyance on their faces, and it certainly could be seen on mine, but the good woman thought she had done the right thing. Now, let me advise you in the small things of life not to be fussy. They are not worth the trouble. "Let well enough alone" will be found the best maxim for everyday wear and tear, and one of the best preventers of fussiness. A fussy person is the dread of every one who comes in contact with him, and to be such neutralizes a great many good qualities.

We always knew in Grace church that every Sunday morning certain persons would make a fuss about either open or shut windows, heat or cold, seats here or there. We listened politely, and did exactly what we thought best. Now, try to get on with "crumpled rose leaves." Of course you would prefer them smooth, but they cannot always be so, and the people who have crumpled them regret it, but there they are—crumpled—and it is the part of a wise and good man or woman not to make a fuss about it, but quietly to bear it. It is nothing, compared with the trials of the early Christians. In a certain boarding house a retired army officer never complained. Every one else did of course, for to make a fuss is the inalienable right of the boarder; but he never did. He was asked why. "I was a year," he said, "a prisoner in the great Civil War. I suffered for the want of everything, even the most absolute necessities, and it taught me to be very patient and very enduring." Such a course is far from universal, for I have noticed that in hotels the people who make the greatest fuss about their meals and their rooms, and complain the loudest, are those who at home have to live very plainly and are used to but few luxuries. They think it makes them seem important people to be fussy. It does stamp them as self-important, as selfish, as regardless of others.

But there is another meaning to "making a fuss." It is equivalent to "stirring up strife." There are people who never seem to be able to go into any society, or have anything much to do with anybody, without instilling some essence of discord. Everything may be perfectly peaceful before they come, but after their advent, as sure as fate, somebody's halo will not fit, some string of the lute will crack, some cloud will discolor the clear water. It is of these we say, with unction, "Cursed are the fuss-makers." How well I knew the species when in active life, and how I had to scheme and contrive to keep them out of societies where they really wanted to help, but where I knew they could not help without getting people by the ears! Why did they do it? for often they were not bad-hearted people. They did it because they always thought their way the best and would not give other ways even a hearing; because they told one person what they heard another one say; because they could not resist retailing gossip; because they ordered other people around; because they criticised and interfered, and everlastingly wanted to change something. Think over all this; perhaps you are fussy yourself. If you even suspect it, struggle, with many a prayer, to get over it.

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### Parishes vs. Congregations

FROM THE TWENTY-FOURTH ANNUAL ADDRESS OF  
THE RT. REV. JOHN FRANKLIN SPALDING, D.D.,  
BISHOP OF COLORADO.

I DESIRE now to speak upon the subject of parishes and their strictly defined boundaries, and of subdividing the whole diocese into parishes, so that as there is not a single foot of territory in the United States that is not in a diocese and under the spiritual care of a bishop, so there shall not be a foot of ground in the diocese that is not in some parish or parochial district, and not a single soul in any part of it for whom some priest is not responsible. This is the ideal we ought to aim at, and in or-

der to be Catholic and Apostolic, and succeed in the work we are set to do, we must approximate much nearer than hitherto to the realization of it. How we came to have so-called parishes made up of pewholders, or of voluntary subscribers, is difficult to understand, seeing that we are the offspring of the Church of England, in which, at least from the time of Archbishop Theodore in the seventh century, the whole country has been subdivided into parochial cures, in which all the souls are under direct pastoral oversight. And so it has been throughout the world in all the Church's history. I suppose it is due to our lack of bishops during the whole colonial period, and our becoming, in consequence, subject to the preponderating influence of separatists and sectaries whose congregations were voluntary associations of individuals. The Congregational principle, which associates together for prayer and instruction only adult believers and their families, cannot know or recognize territorial parishes. It can only know congregations, the individuals of which have "come out" and become "separate" from the Church as previously existing, and as embracing the souls in districts covering the whole land, all cared for by the clergy, though many of them are unconverted, or imperfectly developed Christians.

It does not require much reflection to satisfy us that the separatist principle is wrong, and ineffective for the objects of Christianity. If the Church has a mission to all the world, if the object is to bring all, in every land, to the acceptance of Christ and the obedience of faith, none can be left out of, or be beyond, the scope of the Lord's command to make disciples of all nations, and to preach the Gospel to every creature. It will not do to say that the Church is only for those who voluntarily seek it, or for the elect who have an effectual calling to grace. The Church must assume and act upon her mission. In the name of Christ, she plants the Cross and takes possession of the country, and by her faithfulness to her commission and charter makes good her claim to it. The land is hers, and she will prove it by her work of evangelization. She will take in the whole. She will leave to none an excuse. She will embrace all the souls, win them for Christ if she can, and gather them into the fold, and tend them, so as to gather them at last into the fold above. There can be no part of a diocese in any country over which she does not assume pastorship and place her bishop and clergy.

All the history of the Church exemplifies this teaching of Jesus Christ. The practice of all secular societies and political organizations is accordant with it. It is desired to carry the State for a political party. How is it done? Every city, every town, every small ward and district, is thoroughly canvassed, every street and every house is looked after. Every voter is seen, and if possible, pledged to the support of the policy and the men. No little precinct is neglected. Every device, every scheme of lecturing, house to house visiting, circulating broadcast and putting into the hands of all individuals, pamphlets, tracts, leaflets, is resorted to. Money is raised to send out workers and literature. Every interest, every order of men, are subsidized. Everything possible or conceivable is done for the cause. So should we endeavor to propagate the Gospel, bringing it to bear, with all its multifarious agencies, upon all the people

of city, town, and country. . . . In this diocese, we have, against contrary powerful influences, resisted the tendencies about us, and retained the parochial idea and system with, all things considered, splendid results. We have not, as a diocese, legislated upon boundaries; but long before the organization of the diocese, in accordance with and in the spirit of the general canons referred to, the ecclesiastical authority had formed and fixed the parish boundaries, as made necessary by the extension of the cities and the growth of their population. Thus it is that our parochial and missionary cures are distinct and well-defined territorial districts. Of course people may exercise their choice in attending a church outside of the parish or cure in which they live; and in such case it is understood that their own pastor has the right to visit them and minister to them in things spiritual. But he has no right to organize work or set on foot a prayer-meeting, a cottage lecture, mothers' meeting, Sunday school, catechetical class, Confirmation class, or other service, in another man's parish or cure. . . .

There is, in some respects, more difficulty in covering all the country parts with parochial and mission districts, and making some priest responsible for all the souls in each district; but this, if attempted, can be done. Thus the missionary of Littleton and West Plum Creek can effectually reach all who can be brought to look to him and receive his ministry, throughout Douglas county, and the contiguous parts of Arapahoe and El Paso counties. St. Stephen's parish, Colorado Springs, can extend itself effectively to Palmer Lake; Grace church, to Fountain, Peyton, Eastonville; St. Andrew's to Woodland and Florissant; Greely to Eaton, Fort Morgan, and Sterling. These are suggestive examples. Wherever there is a parish or mission, it can, in like manner, extend its pastoral care. Our Canon VII. of Parish Districts, is as follows: "Every parish shall be the centre of a district to be designated by the ecclesiastical authority, and shall be held responsible for the spiritual care of such district, the rector giving not fewer than four Sundays a year in ministrations to the same, outside of the parish proper, the expense of such ministration to be borne by the parish in so far as it may not be provided for by the people ministered to." The framers of this canon had the right idea. It contemplates bringing all the souls in the diocese under the care of the Church and her pastors.

But we have some outlying districts, and whole counties, possibly, which cannot be at present effectively reached. Shall these and the souls within them be left uncared for by the Church? This is by no means necessary, for these belong to the parish, so to speak, of the general missionary. He endeavors to make himself really and effectively the pastor of all beyond the reach of the rectors. He visits all the places the stated pastors cannot reach. He holds services among them. He makes known the claims of the Church and the Gospel. He visits from house to house. He breaks the bread of life to all who will receive it. He organizes such works as are practicable. He establishes Sunday schools. He circulates books and tracts. He distributes Christian literature. He renders it impossible, by his travels, lectures, visitations and labors far and wide, that there should be any to whom the Church and her claims, and the blessed Savior whom she proclaims and

holds up before the people, should be unknown. The grounds of belief in, and allegiance to Christ and the Church, will by him be made to be understood and appreciated. Oh! what a privilege it is, thus to represent the Good Shepherd, to do the Apostolic work required in the great charter of the Church, to bear witness to the things of Christ, in Jerusalem, in all Judea, and in Samaria, and to the uttermost parts; to plant centres of light and knowledge, to see these one after another strengthening; to witness the growth of the Church, and God's blessing on the planting and sowing of the good seed of life; to hail the organized missions one after another becoming incorporated into the diocesan system, like Victor, Florence, Rocky Ford; anticipating in like manner other mission organizations in their formation, to strengthen the diocese by their delegations to the council, as Lamar, Walsenburg, Loveland, Brighton, Fort Morgan—to see all this, to be instrumental in winning it for God; to be permitted to share the work and responsibility of the bishop, and the great Bishop and Shepherd, Jesus Christ Himself, what work is there so great and blessed here on earth? So Christ uses us. So he extends His kingdom. So He shepherds His sheep. So He provides that none should be left uncared for, so from all places and all dwellings among men, He accomplishes the number of His elect and hastens His kingdom.

This divine method, as we may call it, subserves some important ends that are embraced in the wide scope of the Gospel, or allied to its purposes in the world. A true pastor in every part of the diocese will learn the mode of living, the temporal conditions and needs of the people, the actual relations of different classes, the sick and whole, laborers and employers, and how to deal with these, and all industrial and social problems. The Church will be found to be the best agency, as it was ordained of God to be the medium, for reconciling men who are becoming alienated, and bringing to bear all requisite forces for the elevation of men in society, for removing the evils which afflict us, for ameliorating all human conditions. For Jesus Christ "going about doing good," through His ministers and people, brings to all men temporal and spiritual blessings, and the salvation of body and soul.

Let us, the members of this diocese, rise to the realization of our Catholic position and privileges. Let us unitedly work on the divine plan of Church extension. Let us not shrink from the mission committed to this Church, in which we all share, and let us gather unto Christ the souls for which He died, and throw the care and protection of the Church over all the people of this land which God has given us as an inheritance.

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#### Religion and the Press

We had occasion to remark last week on the significant attitude taken by the whole of the secular press of London, towards the religious question in primary education. With one consent it agreed to kick it into the gutter. There is nothing surprising in this, for there is nothing new in it. The most casual reader of English journalism must have noticed long ago with what impatience it deals with religious questions. The press of England is not a reptile press, it is not corrupt, nor is it smirched with lubricity. It is independent for the most part, it has its code of etiquette, of which it has

no reason to be ashamed. It is ably conducted, and it knows when to speak and when to hold its tongue. But in spite of all this it lacks the note of definite religious belief. It is necessary to emphasize the word definite, lest we be thought to regard the press as being irreligious or anti-religious. It is neither of these, for it professes a kind of religion, a religion which is too pure to be locked up in creeds, or tied down to formularies, which is of so rare an essence that it cannot be compressed in earthen vessels or kept handy for use. It is a beautiful exotic, putting forth fair leaves of words and brilliant blossoms of promise, but alas! it bears no fruit, it is too high and pure for human nature's daily food. The surprising thing about this idealistic and æsthetic religion is that it fondly hopes that it can survive when cut through at the root. Its professors are really living on the legacy of the ages of faith, and are simple enough to suppose that the legacy will last forever. It does not believe in the God of the Christians, indeed it has no hesitation in affirming its conviction that the gods have invariably been made in the image and likeness of men, and it is then good enough to extend its superior patronage to the gods of popular belief because of their social utility. With the sceptical Ovid, it exclaims: *Expedit esse deos, et ut expedit esse putemus.*

This attitude would be deplorable if it were confined to the press alone. But the press represents pretty adequately the opinions of its readers. The press prophecies what the people demand. And it is this fact which lends an importance to utterances which otherwise might have been passed by with a simple note of interrogation. As it is, no sincere believer can view without apprehension the attempt to reduce religion to the mere ghost of its former self, cast out of its body and fed on thin air. It seems to be forgotten that religion must take to itself form and substance or perish of inanition. In spite of the assurance that the virtue of sceptical ages is the residuum left by ages of faith, which shall enable a man to say: "My life is always governed by a faith which I no longer possess," it remains a fact that human virtues disappear soon after the faith which begat them receives its death blow. The outlook, therefore, is serious, and we cannot help asking ourselves what are the causes which have led to this eclipse of faith, an eclipse which we all must hope is temporary only.

So far as the populace is concerned, we verily believe that one fertile cause of this indifference is want of thought and reading. It may be freely conceded that a minority both reads and thinks, but it is not this minority which, as a rule, is indifferent to dogmatic religion. It either supports it or opposes it, and in either case it acts vigorously, but it is not indifferent. Dr. Magee once spoke of the "cowardly" agnostic, who instead of facing bravely the problems of life said: "What is the good of bothering about these things? Let us have a B. and S." The reproach was well deserved, and we fear is better deserved to-day. How can we expect serious or solid thought from people whose heads are for the most part in their ledger or in their financial or sporting paper, who, when they do happen to read anything else, read only magazine articles, foolish novels, or, at best, the merest shreds and patches of honest and serious intellectual labor. Every man who is able ought to have at least some one intellectual pursuit, some subject that he wants to get at the bottom of, round which all his thinking centres. Such a man will be better able to appreciate the problems of religion, and whatever he comes to believe, at all events he will not treat them with the supercilious scorn of the superior person. It is the general want of depth which is largely responsible for indifference. Frivolity is eating out the heart of all virile religion among us.—*Church Times.*

FROM BOSTON:—"Have been a subscriber to THE LIVING CHURCH for many years, and feel that we cannot live without it. I consider it the most interesting of any Church paper published."

## Letters to the Editor

ANONYMOUS WRITING

To the Editor of *The Living Church*:

In a friendly controversy, which originated in the withdrawal of the subscription of a clergyman from a prominent Church paper, with some criticisms thereon, the point was urged that anonymous writing should, with some caution, be encouraged, and that the prejudice which many feel towards everything that is anonymous, is productive of evil. Among the instances cited, were these: Saleswomen in some large stores are compelled to stand up all day, which wearies all of them unduly and, in some cases, occasions serious disease. Now, if one of them should write to a paper which insists on the publication of every writer's name, she might incur the ill-will of her employer, and perhaps lose her place. The writer knows of a bank whose president is tyrannical and selfish. He insists on having the bank excessively hot—80°, or thereabouts. The cashiers, and other officials, have to dress all winter in summer clothing, and yet suffer from headaches, and take cold readily when they go out of doors. If one of them should complain, over his signature, he would be very apt to forfeit his position. Again, there are clergymen who are very wrongly treated by vestrymen or "lay popes," and if they venture to expostulate, with the hope of warning other clergymen, or for any other purpose, however unselfish, they might as well, in many instances, write their resignations in advance.

The writer used to know a clergyman of great modesty and diffidence who made it his life work to write anonymously on religious subjects, and he surely did much good thereby. If all religious papers had made the rule that every letter to the editor must be signed, it is doubtful whether this good man would have written at all, for with him it was with writing, as with alms-giving, a point of conscience not to let the right hand know what the left hand did. And no doubt it is so with others, also.

U. P. Z.

[NOTE. This is not an open question with THE LIVING CHURCH, as its custom has been to admit anonymous letters, provided the name of the writer is given to the editor, and the contribution contains no disparaging references.—ED. L. C.]

### THE MINISTERIAL SUPPLY

To the Editor of *The Living Church*:

The vacancies of some missions and parishes in my diocese and the applications of candidates, have led me to some thoughtfulness on the matter of our clerical force. A simple advertisement in a Church paper, and the announcement of the vacancies, has brought a large number of applicants.

Who are these seekers to find the work to which they have been solemnly set apart?

They are clergymen who desire a wider scope of influence. In some cases a term of years has been spent in what is and must be the small parish, and there is the natural feeling that as life is now moving onward, they should now if ever "make the full proof of their ministry," as talents and energy allow. In others, the ambitious, restless spirit is very manifest. They are from the men who are interested in "clerical changes," and who have a *modus operandi* they are ever ready to set in action.

More of the seekers are those who say they are forced out of their positions by the popeless struggle to make the two ends meet. They are the best judges, and so we must accept the fact that the Church has many a spot in her vineyard she would cultivate, but where, in plain English, "a man with a family cannot live."

And this starts the inquiry, what is to become of these places? Is this Church that claims the land, to be the Church of cities and goodly towns alone, and scarcely to have a home in the villages and rural districts that constitute the bulk of population? The resource would naturally be found in the ministry of young unmarried men. Some hard work must be done to

build up the parish from the little nucleus of Church people, where already there is too much religion in churches and preachers, and tastes and sympathies must be cultivated that are very alien to sectarianism's experience and modes. And upon whom may the Church call for this work, as upon her young recruits, who should have the energy and self-sacrifice of young men who are pushing forward towards profession and business? Alas! that this spirit is so often wanting even in the deacon. The year of probation is restless with the seeking the "higher room," and the bishop's authority withdrawn, the priest is in the field for the best parish he can command. Often the diocese that has met much of the cost of preparatory study is allowed no claim of continued residence and work.

Then, there are a large number of priests who have passed, or more likely are thought to have passed, the years of ability and activity. A bishop is harassed almost to the wrath upon which the sun will set, by the "we would like a young man." It comes from feeble missions, and stately, even venerable, parishes. What is to become of our brethren who are passing into middle life, and a no less serious question is, what is to become of parishes often with their chronic difficulties committed to the care of the weaknesses that attach even to good minds and hearts?

It is beginning to be heard: "Is not the ministerial supply becoming beyond the needs of the Church?" We can hear only with pain, as we sometimes do hear, a repulsiveness expressed to the litany petition for "laborers to be sent into the harvest." But this may be said, it is not wise to encourage any man beyond the age of 30-35, to seek Holy Orders, unless he has extraordinary personal promise, or pecuniary resources. And the Church, and especially her education societies, are fully warranted in putting very high the standard of intellect as well as of holy desire, in the encouragement and assistance of seekers of the service of the altar.

Our wretched system, or rather no system, of providing the shepherds of the sheep, is becoming more and more manifest. A parish seeks a rector very much as a lady seeks a servant. I have been interested in watching the process of securing a rector for a leading parish. The vestry were very courteous to the bishop, placing all the names before him, and readily receiving his advice. Applications poured in, some from the candidates themselves, others from their friends. Finally the vestry selected four or five names, and put them with a committee authorized to visit the cures of these clergymen. They did so, spending a Sunday in a parish. The selection turned largely upon the preaching. This was the best they could do. And yet how thoroughly unsatisfactory the whole business. The very day on which the candidate was to be tried, he might appear with the poorest sermon he had had in months, he might have been driven into hasty preparation, might have come to his task sorely depressed and anxious, or even sick in body.

Is it not worth thinking about, could not a bureau of information be established, such as some of the denominations have, where the parties might meet,—through correspondence in the hands of a judicious commission or even a presbyter? As it is now, the people are often disgusted with clergymen forcing themselves on their attention, and the unassuming brother who has lived in the shade of a retired parish, when it seems wise for him to change his field, finds himself utterly at a loss how to proceed. If we must live under this system, let us try to make the best of it.

G. D. G.

Grand Rapids, Mich.

### N DEFENSE OF "THE CHURCH KALENDAR"

To the Editor of *The Living Church*:

Knowing that THE LIVING CHURCH has the reputation of fairness and justice, we beg to call attention, through its columns, to a violent and manifestly unjust attack, under the guise of a literary review, that appeared in *The Christian Year Kalendar*, utterly condemning it be-

cause of two or three inconsequential misprints, due largely to fallible printers, appearing among several thousand paragraphs in the Kalendar's 128 pages.

Without replying to this infallible critic in detail, we desire to point out two or three very significant facts; to wit: We sent them no copy of the Kalendar for review or for any other purpose, and yet they have deliberately gone out of their way to ruthlessly stab, in an unsigned article of a column and a half in length, a publication of known worth and standing; again, last season we advertised with them and received a flattering notice; this year we did not, and the above attack appeared. Whether the motive that inspired this "review" was disinterested or actuated by malice, we leave your readers to decide.

THE CHURCH KALENDAR COMPANY,  
F. E. WHITNEY, President.

New York, Jan. 4th, 1898.

#### THE INCARNATION

To the Editor of *The Living Church*:

The objection raised against the Ode to St. Mary seems to imply a trisection of the Holy Trinity. This we must be careful to avoid. The Godhead is one *purus actus*, indivisible, complete in each Person. "The Incarnation was effected entirely by the Holy Ghost" as the complete expression of the power of the Eternal Godhead, proceeding from the Son as the Word of the Father.

We maintain the Double Procession in the Creed in spite of the opposition of the Greeks, because we maintain that the action of the Son is not complementary or collateral or subsidiary to that of the Father, but consubstantial, identical, subordinate. Whatever the Father does, He does by His Word, His Son. The completeness of the Father's Godhead acts through the Son without suffering diminution or addition.

Similarly, the action of the Holy Ghost is not in any sense external to the personal action of God the Son, nor inferior to it. In this Holy Trinity, none is greater or less than another. The three Persons are co-equal, consubstantial, indivisible. They are not separate agents. They are one *purus actus*, although this act of Godhead necessitates interior relationships; without those three interior relationships it would cease to be an act.

Therefore, whatever the Son of God does, He does by the Holy Ghost, not as a complementary agent, proceeding from the Father collaterally with the Son, but as the Procession of His own substantive activity, eternal and indivisible. In His divine action He reserves nothing to Himself, but acts entirely through the Holy Ghost, neither do s His action acquire any additional power by the co-operation of the Holy Ghost. They are in the Godhead relatively distinct but substantially one, co-equal and indivisible.

What the Son of God does as man, He does by the unction of the Holy Ghost, not as an external power assisting, but as an interior power, proceeding personally from Himself, so that He can do nothing in manhood without the intervention of the Holy Ghost as the divine instrument of His personal activity. By the instrumentality of the Holy Ghost in whom the divine act proceeds from Himself as from the Father, He took man's substance in the womb of the Blessed Virgin. By the same instrumentality He acted in the emptiness of our human nature, which thus became full of the Godhead by His personal assumption of it. Every thought, word, and action belonging to Him in the flesh was not merely controlled, suggested, directed, by the Holy Ghost as in other men. His whole human life and action was "quickened" by the Holy Ghost proceeding interiorly from Himself. So now in the Church, which is the extension of His glorified Body, He rules all of His members by the vitalizing power of the co-equal, consubstantial Spirit.

In the Holy Eucharist it is "by the Word of God and His Holy Spirit" acting through the subordinate priesthood, as the representatives of Christ, the Head, that the bread and wine

are consecrated in union with the glorified Body and Blood of Christ. Christ gave the Holy Ghost to His Apostles, not as a power to assist them in their incompleteness, but as the continuous power whereby He would evermore be present with His Church. The Holy Ghost does not supply to us any deficiency arising from Christ's personal absence, but is the undivided agency whereby He is evermore personally present to act amidst our infirmities with the completeness of His own divine glory.

R. M. BENSON.

Boston, Jan. 7.

#### SUUM CUIQUE

To the Editor of *The Living Church*:

In the matter of the clergyman who declined to bury an actor, I am myself at fault. I remembered well that the clergyman was a well-known minister of the Reformed Episcopal Church, but not recalling the date of the incident, am now reminded that it was before the date of the schism. Consequently, at the time, the clergyman was a minister in the Protestant Episcopal Church.

W. ALLEN JOHNSON.

January 7, 1898.

#### Personal Mention

The Rev. Francis E. Alleyne has resigned as rector of St. Mark's school, Portland, Mo., to take charge of Emmanuel church, Alexandria, Minn. Please address accordingly.

The Rev. C. F. Fackenthal, of Pacific Grove, Cal., has accepted a professorship in Princeton University.

The Rev. Walter Lowrie has resigned his curacy in St. James' church, Philadelphia, to accept appointment as one of the city mission staff.

The Rev. J. A. McCausland has resigned the incumbency at Alexandria, Minn.

The Rev. James Noble, late of Marianna, Ark., has accepted a call to the rectorship of the church at Tyler, Tex., and came into residence on Dec. 9th.

The Rev. Geo. Sherman Richards, of Meadville, Pa., has been appointed a curate in St. James' church, Philadelphia, Pa.

#### Official

THE next meeting of the New York local assembly of the Daughters of the King will be held in St. Augustine's chapel, East Houston St. and the Bowery, on Wednesday evening, Jan. 19th. Among the prominent speakers at the public service at 8 P. M. will be the Rev. Drs. Bradley, D. Parker Morgan, and Swentzel, the Rev. Messrs. H. N. Barbour and J. J. C. Moran.

A REGULAR meeting of the Church Periodical Club will be held in the Church Missions House, 281 Fourth ave., New York city, on Wednesday, Jan. 19, 1898, at 2:30 P. M. All persons interested in the work of the club are cordially invited to be present.

ANN H. LAIGHT, Recording Secretary.

#### WESTERN MICHIGAN STANDING COMMITTEE

At a recent meeting held in Grand Rapids, the Rev. J. W. Bancroft was elected to fill the vacancy occasioned by the removal of the Rev. Philip W. Mosher. The Rev. W. H. Van Antwerp, D.D., was elected secretary. Consent was given to the consecration of the Rev. Dr. W. N. McVickar, Bishop-coadjutor-elect of Rhode Island, and to the transfer of Bishop Talbot, of Wyoming and Idaho, to the diocese of Central Pennsylvania.

#### STANDING COMMITTEE, DIOCESE OF MASSACHUSETTS

At the last regular meeting of the Standing Committee, held Jan. 4th, the canonical testimonials were signed recommending to the Bishop as candidates for Holy Orders the following named postulants: Walton Stoutenburgh Danker, Frederick William Roberts, Arthur Wheelock Moulton. Applications were received from Arthur Romeyn Gray, George Lyman Paine, and Alburn Edward Skinner, to be recommended to the Bishop for Holy Orders, and the same were laid over under the rule until the next meeting. Action on the request of the diocese of Arkansas for the canonical consent of the Committee to the consecration of the Rev. William Montgomery Brown, archdeacon of Ohio, as Bishop-coadjutor of the diocese of Arkansas, was deferred until the next meeting.

EDWARD ABBOTT,  
Secretary.

Diocesan House, 1 Joy st., Boston, Jan. 7, 1898.

#### Ordinations

On the Feast of the Circumcision, Jan. 1st, in All Saints' cathedral, Milwaukee, the Rt. Rev. Dr. Nicholson ordained to the diaconate Messrs. Howard La Field, B.A. (Yale), and George Frederick Burroughs,

presented by the Rev. Dr. S. T. Smythe and the Rev. S. L. Tyson, respectively. The sermon was preached by the Rev. Henry D. Robinson, M.A. Mr. La Field will continue as a tutor at St. John's Military Academy, Delafield, and Mr. Burroughs will have charge of Christ church, Milwaukee, one of the cathedral missions.

The Rev. Charles W. Brooks was, on Dec. 19th, ordained priest by Bishop Paret, in St. Anne's church, Annapolis, Md. The Rev. W. V. Tunnell, warden of King Hall Seminary, Washington, D. C., where Mr. Brooks graduated in May, 1896, preached the ordination sermon. Since May, 1896, the Rev. Mr. Brooks has served as an assistant to the rector of St. Anne's parish, Annapolis, in charge of St. Philip's chapel.

At St. John's church, Elkhorn, Wis., on the Feast of the Epiphany, the Bishop of Milwaukee ordained to the diaconate Mr. John Welling Areson, of Springfield, Wis. The candidate was presented by the Rev. C. N. Spalding, D.D., rector of Elkhorn, and the sermon was preached by the Ven. Percy C. Webber, M.A., archdeacon of Madison.

#### Married

EMERICK--BUSH.--In All Saints' church, Meriden, Conn., Jan. 6, 1898, by the Rev. A. Sprague Ashley, Lucy Wilson Bush, daughter of Leverett J. Bush, of Providence, R. I., to Frederick A. Emerick, of Oswego, N. Y.

VERMILYE--WALLIS.--At Grace chapel, Winfield, Kan., on the 29th day of December, 1897, by the Rev. Chas. B. Carpenter, Lizzie Thomas Wallis, daughter of Robt. E. Wallis, Esq., to Hobart Potter Vermilye.

#### Died

DUNHAM.--At his residence, 309 N. Third st., Camden, N. J., Dec. 24, 1897, Charles Stewart Dunham, for many years a devout communicant and vestryman of St. Paul's church, Camden, and also of Grace church, Merchantville.

HOLBROOKE.--Entered into rest, at his home in Athens, Pa., on St. Stephen's Day, Dec. 26th, 1897, John George Holbrooke, senior warden of Trinity church, in the 84th year of his age, formerly of New York city.

"Grant unto him, O Lord, eternal rest, and may light perpetual shine upon him."

MEANS.--Died on Wednesday, Dec. 29th, 1897, after a short illness, Mrs. Keziah Means, wife of John P. Means, senior warden of St. Paul's church, Steubenville, Ohio.

"Grant her, O Lord, eternal rest, and let light perpetual shine upon her."

PHELPS.--In Fairbault, Minn., Dec. 19th, Miss Susan Phelps, in her 79th year. She had been health-matron of St. Mary's Hall for twenty-six years, and is remembered by all the pupils with interest and affection. Hers was a pure, simple, noble Christian life.

#### Appeals

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

Domestic Missions in nineteen missionary districts and forty-one dioceses.

Missions among the Colored People.

Missions among the Indians.

Foreign Missions in China, Japan, Africa, Greece] and Haiti.

Provision must be made for the salaries and traveling expenses of twenty-one bishops and stipends of 1,478 missionary workers, besides the support of schools, orphanages, and hospitals.

Remittances should be made to MR. GEO. C. THOMAS, treasurer, 281 Fourth Avenue, New York. At present, please address communications to the Rev. JOSHUA KIMBER, Associate Secretary.

*Spirit of Missions*, official monthly magazine, \$1.00 a year.

N. B.--The Advent and Epiphany Appeal is now ready for distribution. Send also for copies of the report on domestic missions and for copies of the report on foreign missions in shorter form, for use of your congregation.

#### Church and Parish

A PRIEST of the Church is open to an engagement either in mission or parochial work. Satisfactory references. Address X. Y., 175 S. Elliot place, Brooklyn, N. Y.

BOOKS FOR CLERGYMEN.--A clergyman finding his library overcrowded, is inclined to give some books to other clergymen, provided that they care enough for them to pay the express or postal charges. Among the authors are Palmer, Spalding, Vail, McLaren, Williams, Potter, Wheatly, Hallam, and others on the Church and Prayer Book, Milman's Latin Christianity (8 vols.), Pulpit Commentary (20 vols.), and several works on Apologetics, Homiletics, and Church History. Few of them are new and fresh. Address M., No. 233 S. 42nd st., Philadelphia, Pa.

# The Editor's Table

## Kalendar, January, 1898

1. CIRCUMCISION.	White.
2. 2nd Sunday after Christmas	White.
6. THE EPIPHANY.	White.
9. 1st Sunday after Epiphany	White.
16. 2nd Sunday after Epiphany.	Green.
23. 3rd Sunday after Epiphany.	Green.
25. CONVERSION OF ST. PAUL.	White.
30. 4th Sunday after Epiphany.	Green.

## Rest in Him

BY CONSTANCE INGALLS

What is't that lies within our inmost heart,  
That craving, irresistible desire,  
That longing for the noble and the higher,  
That something which of heaven seems a part?  
Pleasure, the realms of nature and of art,  
A while can soothe us, yet their charms expire  
Before one spark of that celestial fire—  
O gracious Spirit, hovering near, impart  
The secret that will calm our aching breast,  
Will banish far the cares and woes of life.  
The Spirit smiled, then said: "That longing-for rest  
It is not mine to grant; but list! the strife  
If nobly fought will find a glorious end  
In Him, our first, our last, our constant Friend."

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A LONDON paper says: The mania for the colored engraving continues unabated, judging from the extraordinarily high prices recently paid at Sotheby's for some exceedingly inartistic productions, which the modern lithographer would righteously disown. The well-known "Tea Garden" and "St. James' Park," after George Morland, by Soiron, realized £86; another pair, after the same, "Rural Amusement" and "Rustic Employment," engraved by J. R. Smith, brought £88; a pair, after J. Ward, "The Citizens' Retreat" and "Selling Rabbits," £65, and "Rustic Felicity," after the same, £21. A few years ago all these things might have been had for about as many shillings. The mania is one which cannot possibly last, and over which some collectors will drop quite small fortunes; while others who are the fortunate possessors of these inartistic products, providing they acquired them at small prices, may realize considerable sums.

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FROM Asheville, the tourist town, it is two miles to Biltmore village, calmly nestling by the reedy banks of the Swannanoa. Wherever the eye looks towards the horizon, it is met by a wavering rim of em-purpled peaks and spurs, for here is the Blue Ridge range in splendid effectiveness. One way, Mt. Mitchell, with heavy dome, blurs the sky, and seems almost to take conscious pride in its distinction of being the highest mountain east of the Rockies. Another point of the compass claims Mt. Pisgah, a sharp and veritable triangle of amethyst against the sky's lighter blue. Such are the surroundings Mr. George Vanderbilt has chosen for his extensive Biltmore estate, lying hard by the village bearing that name, and, similarly, his creation. To Mr. Vanderbilt is due the erection in the very heart of the little settlement, of a church intended for the benefit of "All Souls," and, therefore, so named.

All Souls' church, a picture of which appears on our cover page, was designed by the late Richard M. Hunt. The architecture is unusual. There are probably no churches similar except in the Cumberland district, North of England, where are several. The style is early Gothic; shape, cruciform, with choir assembly-rooms to the

rear of the apse. These rooms connect with the vestries by a cloistered arcade. The building's dominant feature is the large lantern, which reaches a height of 102 feet. The church's appearance, taken in connection with the choir-rooms, is that of a miniature cathedral. Rough, red brick and plaster-cast are the main materials used, while the roof is of handsome tiling. Inside, red brick contrasts with the sage-green of the plaster-cast. White stone coping occurs where necessary. The wood work is of beautiful "quarter-sawed" selected oak, the flooring being laid in small diagonal panels. All the appointments are admirable. The chancel is deep, and on either side of it appear the pipes of the large electric organ. A very happy sense of airiness and light is produced by the open space underneath the high lantern, where it rises above the intersection of the nave, chancel, and transepts. The church's ground dimensions are 102x60 feet. With chairs placed in the spacious aisles, a seating capacity of nearly four hundred is obtained, but the church admits of enlargement whenever necessity shall demand. The music is a feature of the services, being beautifully rendered by a vested choir of men and women, under Mr. Caryl Florio. The rector is Dr. R. R. Swope. For the first months of the parish's existence, the Rev. R. M. W. Black was the minister in charge. All Souls' was consecrated by Bishop Cheshire, Nov. 8, 1896. A substantial rectory and a parish building stand on a lot adjoining the church.

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## Letters From Abroad

BY JOHN HARRIS KNOWLES

X

THERE is a feeling of satisfaction, after all, when one's holiday has about closed, and the last stretch for home is to be taken. I experienced it all during my last few days in London. It was pleasant to be there, to be very busy gathering together the little purchases, the souvenirs for others, the commissions for friends. It was delightful to have a few hours now and then, too short for serious sight-seeing, but long enough for an indeterminate lounge, and a random ramble. There was an interest, too, in watching the gathering of the clans in the shape of returning tourists, all possible companions, on the homeward bound steamer.

At last the morning comes for departure, trunks have been, after many repackings, finally packed, and all is ready. In this happy frame of mind I got my belongings on a four wheeler and went with the stream to the Waterloo station. How small the cab fare seemed—only about fifty cents, when in New York the least I could get off with would be two dollars; how attentive and active the railway porters were, and ever patient too, as they stowed away your luggage and got you well placed in a good compartment; how inextricable the confusion appeared, on the long platform, strewn from end to end with baggage, and mixed in with passengers, porters, railway officers, and visiting friends. Among these last was a face strangely familiar, taking leave of a gentleman who sat opposite me. We two soon got chatting after the train left, and I asked him who his friend was, adding that I fancied he had looked inquiringly at me as if he knew me. "O, yes!" was the reply. "He told me he was sure you were a parson from Chicago and that I must look out for you."

Yes, it was Mr. B. from that city, whom I had completely forgotten, and whom every one in Chicago knows, who likes fish. He was over in London to infuse American ideas and ways, possibly into hoary Billingsgate itself.

A train full of people for the most part strangers to each other, but all bound for the same steamer and the same port, is rather a striking combination. A little sample of the affair is in each compartment, but the immensity of the thing bursts upon you when the wharf is reached and the mountain of luggage is fully seen. It was a busy scene, and English system and American ingenuity were happily displayed in the rapid way in which all was soon in order on the decks of the St. Louis. Once more there was the lovely passage through Southampton Water and the Solent, and out by the Needles, and on by Portsmouth, and the Cornish coast, until the broad swell of the Atlantic was reached.

The time flew quickly on our return trip, though we had some lively weather for one or two days, during which period my favorite theory regarding sea-sickness and its avoidance got a severe trial. The whole theory itself is summed up in the words, "Cultivate the unconscious automatic equilibrium," all which is only another way of saying, get on your sea legs, by instinctive balancing, as soon as possible, and you are safe. But, when one's berth is well away from the centre, and where the motion is fourteen feet up and down, in an exact perpendicular, never ceasing for hours, all theories are apt to fail; my theory almost failed me, but I managed to "hold-my-own" triumphantly. I had for room mate, a dear old man, well on to eighty, who had no use for my theories and was consequently wretched for a few hours of the roughest weather, but his amiability was proof even against sea-sickness. My friend, though a Scotchman, was, strange to say, a Baptist, but confided to me during the voyage that if "our Church" practiced total immersion he might, for the sake of the liturgy, become a member. I told him of churches which had fonts capable of such privileges, and of the Baptisms in Nashotah Lake. The picturesqueness of this moved him greatly. I found him also full of delightful reminiscences of his early life in America, whither he was returning to end his days in happy occupation, combining (that desideratum of old age) activity, ease, and honor. We had a Lord Bishop also on board, returning to his distant see. He conducted the service on Sunday, preaching a good sermon on the value of little things, taking the passage about "a cup of cold water" for his text. These sea services have a wonderful power on the American people. The Book of Common Prayer and the Church Hymna are seen on all English and American steamers, and a fair proportion of the passengers attend the services. Not all are Church people, but an impression is made, and if the soil is good the seed takes root, and a result is effected. The sea sets many an emotion at work, some perhaps not of the best, but no one can experience the majesty and mystery of the ocean without being moved to think on the great majesty and mystery of the Creator of all, and the reflection of that majesty and mystery within the heart of man.

After all, men are very much alike. I set myself to study and to cultivate the little groups about me, where I was placed in the

dining saloon, and I found none that had not a serious, deep-toned side, and a readiness to respond to the best ideas, when properly approached. I remember well the little look of restraint here and there, at the presence of a parson, when on the first evening we sat down to dinner. But how different it all was before the voyage was over; the charming young fellow from London, who sat opposite me, how frank and free he was, and ready to speak of his most inner thoughts; how interesting the young man, a lawyer from a western city, a man of culture and affairs, who told me of his Roman Catholic training, of his doubts, his desires, and his longings for a religion free from slavish superstitions, but true to the real spirit of the past. Then there was the Yorkshire man who occasionally rubbed two furniture men from Michigan the wrong way, quite unintentionally; and there was a family group of typical New Yorkers, a mother, son, and two daughters; here, also, a lovely fellow from a Jesuit school in England, on his way home, refined and gentlemanly—all these were our family group, and the evenings were looked forward to and enjoyed by us all. But it was not only at the evening gathering that we were one. There were the cozy chats in sheltered nooks on deck, and the freedom of the smoking room, and the little suppers before retiring for the night. It was indeed a pleasant voyage, and when we sat down for the last dinner, as we neared our own beloved shores, there were regrets that soon we all should separate, perhaps never to meet again, but it was also felt that though the great deep was trackless, and held no trace upon it of the passing keel, yet our voyage was not without effective incident, and it may be also would leave some imprint of its pleasures upon our hearts and thoughts in the future before us, wherever it should be.

There is a weirdness in the close proximities of a crowded steamer, with more than a thousand souls within its limits. Most of them, near as they may be, are but as shadows which come and go. We can know nothing of them, not even their names. Of the working force one scarcely sees a trace; one catches a glimpse, it may be, of the stokers, by accident. In that way I had a chat with a few of them. In like manner I came in contact with some of the steerage passengers, and I fancy that a nice lot of hymns and anthems were sung near me by some Welsh miners out of compliment to the cloth. I visited the second cabin to attend a concert, but was grievously disappointed, for all was forced, unnatural, mawkish, and sentimental. The only redeeming feature in the performance was the uncontrollable laughter of a young woman in the audience, at the absurd heroics of a wretched singer who thought he was doing "fine." Among the passengers in the second cabin were four young Roman priests of the strictest seminary type, very youthful looking and inexperienced. As they sat in a row, occasionally convulsed with laughter, and again calmed down to impassiveness by sheer force of habit, they presented a most comical spectacle, far more entertaining than the "Brummagen" music which was the burden of the programme.

As we neared the shores of the home, the usual expectancy was experienced. There is always a feeling of genuine pride in watching the effect produced on strangers

by the magnificent approach to New York. One feels a proprietary interest in the great spectacle of the harbor, and the encircling city. It was our good fortune to reach the wharf at night, and nothing could be more *bizarre* and exciting than the gigantic buildings, gleaming with lights, and the brilliant landing place itself, crowded with people, excited, shouting out recognition to friends on board, and, generally in an enthusiasm which the horrors of the approaching Customs examination could not dim.

It is a dreadful bore, that Customs examination. As I stood in the weary line edging my way on to the awful desk where a Customs officer is assigned one, I had the satisfaction of hearing a gentleman just before me say that the whole thing is an outrage on true civilization, and so it is. First, there is the interview in the cabin of the steamer; then the weary waiting on the wharf, and last of all, the opening and possible unpacking of all your belongings on a soiled and begrimed floor. I saw a pretty scene during this process. A whole mountain of luggage was to be examined, and the lady's maid opened an enormous trunk, with a Paris dress in each tray. The beauty of the things and their daintiness was a staggerer to the Customs officer. How could he dare to touch such innocent, looking elegance! and he did not, but shut down the cover in an elegant despair, and duly chalked the lid. When my turn came, the old fellow who was assigned to me, said with the weary air of an experienced philosopher—"Well, I reckon you want to get home just as much as I do, for I am dead tired"—it was then near ten o'clock at night—and in few minutes straps were undid, locks opened, a perfunctory look given, and I was through with the Customs.

In half an hour I was safe in my apartment, and in bed, glad my voyage was over and I was home again, once more.

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### An Ivory Mitre

THERE has just been presented to the Bishop of London (says *The Daily Chronicle*) a mitre which is the only one of its kind in the world. It is of burnished ivory, with gold orphreys. On the plaques, or plates, are written in pure leaf gold the words, "Holiness to the Lord," in Hebrew, Greek, Latin, and English. These words, it will be remembered, were ordered to be written on Aaron's mitre, as it is described in Exodus, chaps. xxviii and xxxix. The Hebrew and the English are on the front plates. The lining is of crimson corded silk, and the lapels are the same, covered with cloth of gold, each bearing a Greek cross of thin ivory. Otherwise there is no adornment whatever, and the effect generally is at once plain and rich. The shapes of mitres have varied through the ages. There seems to be little doubt that the original linen mitre prescribed for Aaron was a fillet of linen. But in Exodus xxix it is ordered, "Thou shalt put the mitre upon his head, and put the holy crown upon the mitre." So that the effect of the original high priest's mitre was that of a fillet with a crown superposed. And so it has been since the Christian Church adopted mitres, there has been the fillet and the crown. In the Eastern Church the crown has almost concealed the fillet. In the West, the fillet, with a stem, is thought to represent the  $\perp$ —the Tau cross, reversed. In this ivory mitre the  $\perp$  is differentiated from the plaques by a

gold orphrey. Mitres in the West have been of various shapes. The papal tiara is a thrice-crowned mitre. The Celtic and Old English form is much lower than that prevailing generally in the West. The best known type of the former is the Limerick mitre—whose lines have been here followed—which has been engraved times untold. Mitres have been of linen, of silk, of gold and silver, and all these plain or jeweled. It does not appear to have occurred to anybody until this year to make one of ivory. Unexpected difficulties arose, but they were overcome by a little ingenuity and the care of Mr. C. Fentum, ivory worker, of the Crystal Palace, who gave very particular attention to the great need of lightness and high finish. The delicacy of the stitching required caused a good deal of anxiety to Messrs. Jones and Willis to whom the mounting of the ivory was intrusted, with the most excellent results. Both firms have done all that lay in their power, irrespective of cost, to carry out the idea. The mitre is "a Thank offering, 1897," and the donor, with whom the idea originated, desires to remain unknown.

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### Book Reviews and Notices

**The Bible and Islam.** Ely Lectures for 1897. By Henry Preserved Smith, D.D. New York: Charles Scribner's Sons. Price, \$1.50.

These lectures, delivered on the Ely foundation at the Union Theological Seminary (Presbyterian), deal with the influence of the Old and New Testaments on the religion of Mohammed. We do not recall any other work which occupies exactly the same ground. Dealing with Mohammed as a reformer in large measure sincere, the attempt is to ascertain the sources from which his principal teachings were derived. The writer first shows that there is a considerable element which passed over to Islam from the original heathenism with which Mohammed thought he had broken entirely. This comprehends a number of things common to Judaism and heathenism such as a central sanctuary, the reverence for a sacred stone, pilgrimages, sacrifice (with its root ideas almost eliminated), the shaving of the head, the wearing of special garments with a religious significance, the privilege of sanctuary, sacred trees and fountains, the greeting of peace, and a number of minor points. It might be difficult to prove that all these existed under Judaism by authority, but the general thesis is sufficiently established. Coming to a review of the Koran narratives, the general conclusion is that they show a large but very inaccurate knowledge of the Old Testament, and a partial knowledge of the New Testament, especially as regards the history of St. John the Baptist, and our Lord. With these are intermingled ideas and stories derived from Rabbinical sources and from the Apocryphal Gospels. The Koran, however, adds a contribution of its own, partly through ignorance, partly through deliberate design, in the shape of extraordinary variations and absurd anachronisms, as when the Blessed Virgin is called the sister of Aaron. When we take up the theology of Mohammed, it is at once evident that in the idea of God we have the theism of the Bible, but the doctrines of the Trinity, the Incarnation, and the Atonement, were rejected. In fact, Mohammed does not seem to have understood what was meant by these elements of Christian teaching. Next, the doctrine of the divine government is reviewed and is pronounced to be dependent throughout on Biblical ideas. Dr. Smith denies that Mohammed ever was a fatalist. The ideas of revelation and prophecy were also derived from the Bible, though stress is laid upon the writings of the prophet rather than upon his vocal utterances, in which the point of view is different from that of the prophets of the Scriptures. As to sin, the Koran teaches its universality and is in lin



with the teaching of the Old Testament, though not with the New, or at least with St. Paul, as to the fall of man in Adam; but here the lecturer astounds us by coolly expressing the opinion that "Paul's philosophical discussion has perhaps unduly colored later theology." We recall the fact that for some years Dr. Smith has ceased to be counted among Presbyterian ministers. Mohammed taught salvation by God's grace, the notion of grace being borrowed from Christianity, but only superficially. God's grace is embodied in His revelation. This is his main thought, but there are some passages in the Koran which go further than this and imply an action of God upon the heart. The term is also applied to special providences. Faith, in the sense of belief, is a fundamental requirement, and trust in God is also enjoined. Salvation is, most prominently, deliverance from punishment, which has also been the case in some phases of Christianity, though never the teaching of the great Catholic theologians. Salvation from sin is the primary conception in Holy Scripture, but in the Koran it is quite subordinate where it appears at all. The importance of worship was rated very highly by Mohammed. The ordinary devotions performed five times a day are not supplications or petitions, but acts done for the glory of God. Finally, the doctrine of the final judgment and the future life are directly borrowed from Christianity, but are taken only in the most external and material aspects directly leading up to the gross conceptions known to all as associated with the Mohammedan paradise. It is vain to hint, on the authority of the hymns of St. Ephrem, and the descriptions of St. John, of Damascus, that Christian ideas of heaven were no less material. Among intelligent Christians it has at all times been understood that such descriptions were symbolic. Dante is to be interpreted by St. Thomas.

Dr. Smith's theory of the medium through which the Arabian prophet came by his knowledge of the Bible and of such Jewish or Christian ideas and practices as commended themselves for the purpose he had in hand, is interesting and not improbable. He considers that the sources of direct information were Christian rather than Jewish. There were Christians at Mecca, more probably of an heretical than of the Catholic Communion. They would seem to have been chiefly slaves, and not many in number. Separated from the sacraments and from the care of their spiritual guides, they yet maintained some attempt to preserve their Faith and to observe the Christian hours of prayer. From these, ignorant as they were, something could be learned. They would know something—indeed a good deal—of the Bible, yet their knowledge would not be accurate. Mohammed could not read their books even if they had them. It is doubtful whether he could read at all, and we have his own testimony that he had no acquaintance with books. In writing the Koran he employed an amanuensis. It is significant that most of these Christians are said to have become followers of the Prophet. The idea of worship, according to our author, was drawn altogether from Christian sources, and this is seen in the observance of certain hours, though not the same with those of the Christians, and the attitudes and gestures employed by the devout Moslem, which are compared to what may be noticed in the Eastern Church. We suspect, however, that fuller knowledge of the practices of the old religion at Mecca might throw a better light upon these points. We imagine that the continued direction of worship toward the holy stone would carry with it a retention of some at least of the outward gestures of the earlier time. The resemblance between the Mohammedan devotions and those of the Church is, after all, rather superficial. Dr. Smith would seem to have made out his case, however, that apart from certain elements involuntarily retained from Arabic heathenism, mostly common to ancient religions in general, whether Judaic or Gentile, the essential characteristics of Mohammedanism came from the Bible. While

in the narrative portion of the Koran the Old Testament bulks largely, it is nevertheless the Old Testament as seen from a Christian rather than a Jewish point of view. It is an imperfect, ignorant, and even heretical Christianity—Docetism for instance was an evident feature of it—nevertheless it was a form of Christianity. So far as a Mohammedan theology was developed, it bears indelible marks of Christian influence. But Mohammed was neither a philosopher nor a theologian. He was a practical man of strong and attractive personality who had got hold of one or two great ideas upon which he based a practical and effective system which welded the Arab clans into a nation and made them a mighty factor in history, and one with which the world still has to reckon. Dr. Smith thinks that "the spiritual light of Protestant Christianity" is what the followers of Mohammed now most need. Unfortunately they seem no more attracted to Christianity in any form now than in ages past.

**School-Boy Life in England.** An American View. By John Corbin. New York: Harper & Bros.

Mr. Corbin very interestingly presents to us the life, customs, and general characteristics of three great English schools—Winchester, Eton, and Rugby. In addition, he touches upon the public schools of to-day in England, and contrasts the English and American systems in secondary education. It seems to us that Mr. Corbin might well have written upon his title-page, "a somewhat prejudiced American's view." Had he spent as much pains in informing himself regarding American schools as he evidently did in his researches abroad, his judgment would have been fairer. He takes a few Eastern schools in the United States to form his basis for comparison. He says: "The only school in America, I am told, where anything like sixth-form government exists, is Groton." Is Racine un-American because it is not in the East? He discovers weaknesses in the systems in use in this country, yet entirely ignores that peculiarly American school, the so-called military academy. Under the military system of discipline and government, wisely applied, as it is in some of our best secondary schools, every objection raised by Mr. Corbin ceases to exist. There is neither the too great freedom of some of the larger Eastern schools, nor does the strictness render the boy unfit for the liberty of college life, for he attains to position and privileges as he advances in his preparatory school. To a certain extent the commissioned cadet officer is the American prefect. Truly "we have not yet adopted the public school system, and have succeeded only imperfectly in adapting it"; but need we adapt or adopt? Could such a system, admirable as it is in many ways, ever obtain in the United States? The question, of course, is many-sided, and volumes might be written, with Mr. Corbin's book as a text. In it we find many evidences of sound judgment and clear perceptive faculties. We should not find fault with the author's conclusions were the matter as limited as he makes it, though we might even then guess that he had done his writing while in England.

**Perpetua.** By the Rev. S. Baring-Gould. New York: E. P. Dutton & Co. Price, \$1.25.

The prolific pen of Baring-Gould has given us yet another story. The scenes of this fascinating narrative are laid in the town of Nimes, in Southern Gaul, about the year 213 A. D., and among a heathen population. In Nimes was a fount and temple sacred to the god Nemausus. Once in seven years a human victim was offered to the local deity to whose beneficence the city owed a plentiful supply of pure water. The victim thus offered must be a maiden between the ages of seven and seventeen, and designated by lot. On this occasion the lot fell on Perpetua, a beautiful Christian maiden. Vast numbers assembled to witness the sacrifice, which consisted in the solemn casting of the victim into the bubbling fount, by the priestesses of Nemausus, the god of the spring. A young noble sacrilegiously plunges into the sacred basin and res-

cues Perpetua from death. She is permitted to escape and find a place of hiding, but only for a time. The devotees and priestesses of the fount stir up the people, and a cruel persecution of the Christians ensues. The struggle between the pagan and Christian religions is well sketched in this story, and we are enabled to realize, in a measure, what it involved to profane faith in Christ in the early ages of our era. Perpetua is at last, with other Christians, brought to torture and death in presence of the populace at the public games. The scenes in the amphitheatre are described with vivid touches; in fact, the narrative from beginning to end is well sustained, and the interest nowhere flags. This story, we hope, will find many readers, young and old. We all would be the better for reading books bearing on the examples and deaths of the "noble army of martyrs," of whom the world was not worthy. Their heroic sacrifices and constancy to known duty, even to death, are ideals of which our age needs to be reminded.

**Christianity, the World-Religion.** Barrows' Lectures, 1896-'97. By John Henry Barrows, D.D. Chicago: A. C. McClurg & Co. Price, \$2.

This volume contains seven lectures delivered in India and Japan by Dr. Barrows, of Chicago, on the lectureship founded by Mrs. Caroline E. Haskell, and held in trust by the University of Chicago, for the purpose of bringing the great truths of Christianity and their relation to other religions before the educated Hindus who are found speaking the English tongue, in the chief cities of India. The lectureship was named after Dr. Barrows, and himself appointed to inaugurate the series.

In the first lecture Dr. Barrows calls attention to the universal aspect of Christianity as having within itself the power of meeting the wants of all races and ages of men. It is admitted that good will follow a comparison of Christianity and Ethnic religions, but it is pointed out that the residuum common to all would not be sufficient to meet the needs of mankind. True religion grows, is not made by men. Buddhism and Islam are the two great religions which compete with Christianity for universal supremacy. Instances are given of their zealous propagandism. Dr. Barrows states a very strange fact, which illustrates how Buddhism appropriates to itself other systems: "In the Fifteenth century a reformed Buddhist Church in Thibet adopted the whole organization of the Roman Catholic Church, and so we find there pope, cardinal, prelate, bishop, abbots, priests, monks, nuns; with the ritual of Infant Baptism, Confirmation, Ordination, and Investiture, Masses for the dead, . . . saints' days, and fast days.

In the second address are indicated some of the world-wide effects of Christianity which tend to support the thesis that this Faith is the world-religion, peerless, supreme, final. It is confessed that dark spots are visible in Christian civilization, but it is rightly claimed that these are contrary to the Master's commands and teachings. "Christian Theism" is the subject of the third lecture. The line of argument followed is intended to show how the Christian doctrine of God, which exhibits the Almighty as the Father of our Lord Christ, the One Absolute Being perfect in power and holiness, merciful and just, who sent His Son into the world, will satisfy and fill up all the longings and religious desires of all men everywhere, and correct, complete, and make perfect all the rudimentary and fragmentary theories of Ethnic religions. The lecture on "The Bible as the Universal Book" is disappointing. It must have struck the ears of the non-Christian hearers as somewhat of the nature of a panegyric, with much beauty indeed and glowing rhetoric, but with little or no logical or historical argument to make good the lecturer's claims for the Bible. "The Universal Man and Saviour" is the topic handled in Lecture V. With much grace, Dr. Barrows urges the claim that Jesus Christ, the Son of God and the Son of Man, "meets at once the need, the temper, the intellectual and spiritual demands of all people." The next address

is on the historic character of Christianity, which gives it title to world-wide authority. A seventh lecture is devoted to the treatment of the World's Parliament of Religions. In an appendix we have a detailed account of Dr. Barrows' reception and journeys in the Orient. The notes and bibliography appended to each lecture are among the most useful features of the volume.

The lectures, as a whole, have hardly fulfilled our anticipations. We had expected that the comparison instituted between Christianity and the non-Christian systems would have proved itself a profound and philosophical analysis of their respective claims and tenets. The matter is argued out rather on its practical side. The American mind is practical. The Oriental mind is metaphysical, and we are inclined to think that if this lectureship founded by Mrs. Haskell is to influence the learned non-Christians of India or elsewhere in the East, a profounder and more philosophical analysis of the root principles involved in their and our religious beliefs must be aimed at hereafter by the Barrows' Lectures.

**The French Revolution.** By Justin H. McCarthy, M.P. New York: Harper & Brothers. Vol. II and last. Price, \$1.50.

We are sure that there is no reader of the first volume of this most readable book who will not hail with delight the appearance of this second and concluding volume. One would think that nothing new could be said about the French Revolution, but Mr. McCarthy by his dashing, picturesque style puts the facts we have read a dozen times in a new light. The chapters are like good newspaper articles from the hand of a first-class reporter. They are never diffuse, and yet they do not lose by too great conciseness. The work takes us only to the close of the Constituent Assembly, but it embraces some of the most striking incidents of those eventful years. We do not think the author does full justice to the unfortunate Louis XVI. He was indeed unkingly, and not nice in his habits. For example, he generally spat in his hands, but he was a man of fine education, of noble aspirations, sincerely desirous to rule justly and in the fear of God. His very hesitation arose from the fear of causing some one trouble, or of shedding blood. He was, however, eminently the wrong man in the wrong place, and so must take blame he does not really deserve. Chapter xxiv is boiled down from the long-winded, tiresome French histories of Revolutionary journalism, and is a brilliant and interesting *resumé*. The author shows in the closing chapter that the Constituent Assembly, while marred by many foolish, cruel, and unjust acts, was yet a triumph of progress, and one of the gains of the human race. There are few dull pages in this sparkling book, for Justin McCarthy was not born in the Castle of Dullness. Of all the chapters, the most dramatic are those which recount the flight of the royal family to Varennes, their capture, and their return.

**Philippian Studies.** Lessons in Faith and Love, from St. Paul's Epistle to the Philippians. By H. C. G. Moule, D.D., Principal of Ridley Hall, Cambridge. New York: A. C. Armstrong & Son.

It is a relief, after so many critical commentaries, to take up one like this, which, with no lack of the most complete scholarship, takes us into the heart of things and makes that use of the sacred text for which it was intended; namely, to teach us "lessons of faith and love." The author says of the plan of his work: "The Epistle is handled throughout with the firm belief that it is an oracle of God, while that oracle is conveyed through the mind and heart of one of the greatest of the sons of men; and the expositor's aim accordingly is always, and above all things, to expound. To put it otherwise, his highest ambition is to call attention to the sacred text and let it speak." The introduction, while covering briefly the ground usually embraced under that head, has a freshness and vividness calculated to make a far stronger impression upon the mind than the

conventional dry-as-dust treatment of more pretentious works. The method of the author in his exposition is first to give a translation and paraphrase of an entire section of the Epistle—a paraphrase most carefully expressed and rewarding the closest study as amounting to a thorough exposition of every expression. This is followed by more extended reflections upon the section as a whole, and especially of those portions of it which contain the gist of the Apostle's thought. Only occasionally and under the pressure of necessity, does the writer enter directly the field of controversy. It was impossible that he should entirely ignore, for instance, the discussions of the day in connection with the Kenosis or self-emptying. What he has to say upon this point, while it is expressed in the most admirable spirit, gives no uncertain sound. Dr. Moule will in no way countenance the thought that our Lord "condescended to be fallible." We could give no better advice to the student than that he should approach the study of the Epistle to the Philippians through the medium of this book, making it his companion throughout the first reading of the Greek text. Afterwards he may go on to a fuller commentary, such as that of Lightfoot or the new volume of International Critical Commentary dealing with this Epistle. He will do well if he return to Dr. Moule again, that the atmosphere of criticism and the tone of mind it cultivates may be dispelled by that of humility and love which it was St. Paul's purpose in this letter to encourage—an atmosphere which permeates the commentary before us.

**Fabius, The Roman, Or How the Church Became Militant.** By the Rev. E. Fitch Burr, D.D. LL.D. New York: The Baker & Taylor Publishing Company. Price, \$1.50.

A story of Rome and of the Christians in the time of the Emperor Maxentius, and of the conquests of the Eternal City by Constantine. Fabius the hero, is Fabius Maximian, the last, in his day, of the great Fabian gens. Leaving the army of Constantine he goes to Rome and there prepares the way for the coming of the conqueror by teaching the Christians to exchange their supineness for resistance. The story is admirably told, with abundance of local color, and with a happy absence of that detailed description of the licentiousness of the time that seems to be thought necessary by some who have joined the increasing ranks of writers of novels depicting the early Christian centuries. Dr. Burr is well up to his usual fire, and holds us with his wonted power to the end.

### Books Received

THOMAS WHITTAKER, New York

What can I Do for Brady? and Other Verse. By Charles F. Johnson, Trinity College, Hartford. \$1 net.

LONGMANS, GREEN & CO.

The Church and the Bible. By W. J. Sparrow Simpson. \$1.25.

The Validity of Papal Claims. Five lectures delivered in Rome. By F. Nutcombe Oxenham, D.D., with a letter by the Archbishop of York. \$1.

For Remembrance: A Record of Life's Beginnings. By the Lady Laura Hampton. \$1.25.

E. & J. B. YOUNG & CO.

Livre des Prières Publiques, etc. Selon l'usage de L'Eglise Protestante Episcopale, des Etats-Unis d'Amerique. 1898. Cloth, red edges. 75c.

### Opinions of the Press

*The Interior*

WHAT IS COMING?—Here we go for another year. Barring the possibility of lack of sufficient rain, it will be a year of general prosperity in this country. There will be labor strikes and lockouts more than in the past few years. Prosperity always brings them as a modifying influence, like the regulator on a steam engine. The higher wages go the better able men are to indulge in them. Probably that 4,000 years' old civilization, the Chinese, will cease to exist in organic form and unity before the close of the year. Probably Honolulu will be under the Stars and Stripes. Whether Spain

will be through with her task of exterminating the Cubans can not be foreseen at this writing. If Europe gets by the ears over China, the Turk will take advantage of the situation to massacre the remainder of the Christian Armenians. The production of gold will be increased to \$260,000,000 for the year 1898. A railway will be started for the Alaskan gold fields. The work of digging and building a canal across Nicaragua will be resumed this year and pushed to completion without unnecessary delay. Our great Chicago ship-canal, under the form of a drainage ditch, will be nearly, but not quite completed—when done we shall proceed to improve the Illinois river for slack-water navigation to the Mississippi. We shall proceed to build a huge structure on land captured from the lake for fairs, conventions, horticultural, and other exhibits. Individually, we shall go on fretting and worrying ourselves gray-headed over little annoyances and cares which in themselves amount to nothing. There will be an ocean of moaning, crying and dying—real troubles. What is left of us will celebrate next Christmas, as usual.

*The Standard (Baptist)*

**PURPOSEFUL FICTION.**—In the excellent book number of *The Congregationalist* there is an article by the Rev. David Beaton, which, in our opinion, goes to the very heart of the question as to the true relation between religion and fiction. Mr. Beaton examines the most important recent novels with reference to the extent in which they "serve the interests of religion"; treats the twin evil growths, realism and pessimism, with admirable temperance and discrimination; and announces his test of religious service as follows: "We do not ask of the novel pious instruction, but we do claim of it, as of all literature and art, the sense that life is good"; and further, "it is physical and spiritual sanity that permanently influences the religious life of the people." Mr. Beaton has hit it exactly. Fiction may be utilized as a religious force. But it must be utilized as a more or less indirect force; it must build up "physical and spiritual sanity," dictate a pure, noble type of life, and then—then after fiction has done all it can and should, bring on definite religious teaching. A general adoption of this point of view, this compromise which involves no concession, would relieve literary affairs of much noisy strife. It would temper the remarks of those who advocate purposeful fiction; it might even win over some champions of "art for art's sake." We hope that views such as those of Mr. Beaton may find fuller expression and constantly greater acceptance.

FROM ST. PAUL, MINN.—"Many thanks for the Combination Prayer Book and Hymnal. They are perfect little gems. I wish you a happy Christmas and a larger circulation this coming year for the only Church paper worthy of the name, THE LIVING CHURCH."

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## The Household

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### Stepping Toward the Light

TRANSLATED FROM THE TENTH EDITION OF THE  
GERMAN OF PASTOR FRIES

BY MARY E. IRELAND

#### CHAPTER I—CONCLUDED

A LESSON FROM "HALLOWED BE THY NAME"

DOROTHY'S thoughts were for a little while lost in these bitter recollections, and Elspeth and Martha did not interrupt them.

"My life was burdened with sorrow," she resumed; "my father, mother, and husband were gone, my only brother living upon the farm, and he and his wife estranged from me, and I with a helpless little one upon my hands, and with no prospect of support. If anything could have added to my wretchedness it would have been the knowledge that the parents of Ludwig, through the influence of the wife of Franz, had become prejudiced against me; but I was stunned and dulled to all minor troubles, and lived on in a hopeless, helpless way.

"Had it not been for the care of my little Ludwig, and the visits of our pastor's wife, I think I could not have lived. She helped me in every way; enabled me after a time to take interest in my garden, in flowers, bought a goat for me that I might have good rich milk for my little Ludwig, influenced the neighbors to aid her in giving me employment, gave me clothing for myself and child, was mother, sister, comforter, friend, such as is seldom found on earth.

"Thus the days passed on. I tried to keep always in remembrance the words of the pastor, 'to dwell in the shadow of the Almighty,' but I could not help feeling bitter against Franz, whose influence I believed had helped condemn Ludwig to a living death.

"One morning a messenger was sent in haste to me; Franz was ill and longed to see me. I went immediately, the messenger informing me on the way that Franz had put off sending for a physician until it was too late, and now nothing could be done for him.

"When I reached his bedside he put out his weak trembling hand to me, which I refused to touch.

"'Dorothy, my Dorothy,' said he feebly, 'you were always a good sister to me. I wish to tell you something and to crave your forgiveness.'

"'Franz,' I interrupted coldly, 'they tell me that you are about to die.'

"'Who says so?' he cried, rising from his pillow; 'surely I will get well!'

"'They say that you neglected sending for a physician until too late; no one can help you now.'

"He seemed dazed at hearing this unexpected news, and sank back almost lifeless.

"'I cannot talk now,' he said, waving me away, 'go into the room with my wife and children until I can recover myself.'

"But I did not obey; I left the room, but it was to go home.

"My thoughts all day were upon Franz, and what he wished to tell me, but I did not go back, but waited for them to send word that he was able to converse. When night came I locked my cottage door and went to rest with my baby beside me, but I could not sleep. My anguish of mind was great that I had not given a word of forgiveness and

comfort to my poor brother; and I prayed for morning to come that I might take my little one in my arms and hasten to his bedside. The night seemed without end, and as soon as it was light I arose and dressed, and when I opened my door, a messenger was just coming through the churchyard gate to tell me that Franz had died in the night, and his last wish was to see me.

"I thought that I had already sounded the depths of trouble, but found that I had endured nothing like this. In the bitterness of my remorse, I wrung my hands and wept, and at times sat for hours absorbed in my great grief. At length I could bear it no longer. I arose and went to the parsonage, hoping for comfort from the pastor and his wife.

"It is, as you know, but a short walk to the parsonage, but I was so weak and exhausted when I mounted the steps to the study that I could scarcely speak.

"They received me as tenderly as my own father and mother could have done, and after a time I told them all my bitterness against my only brother, my cruel coldness to him in his hour of distress, and now he was gone, and I could never receive his forgiveness.

"They listened with tears of sympathy in their eyes, then the pastor said: 'Dorothy, Dorothy, have you forgotten, "Not to us, O Lord, not to us, but to Thy name be glory and honor'.

"Then he proved to me that I had thought only of self, and the honor and respect I wished given me, and because it had been withheld, had refused the dying a comforting word. Had I hallowed the name of my Saviour, I would have had His humility and been guided by His example, and would have treated my brother with meekness and mercy, and long-suffering and loving kindness and forgiveness. Had I been a true child of God, all this would I have done. This needed reproof given, then he and his sainted wife soothed my bruised heart by words of comfort. They said that the wish of Franz to implore my forgiveness proved his true repentance, and no doubt he had repented of his sin to God and had been forgiven.

"Nothing they could have said comforted me like that, and I arose strengthened, and returned here; and it seemed that a good angel put into my mind a work meet for repentance, and this was the care of the sick. I have gone wherever my help was asked, and in my long life I have watched by many sick beds, and never without giving in God's name all the comfort I could, taking comfort in the firm belief that my sin against my brother had, for Jesus' sake, been forgiven.

"And now, dear girls, I have told you my reason for always trying to impress the words, 'Hallowed be Thy name,' upon the dear young hearts. You have dwelt with me in the past for a season, and that you, like myself, may have one special thought to strengthen and comfort your hearts, I will repeat some words given me by the pastor's wife: 'A name is written upon my heart that no tongue can speak worthily. So oft as the name of Jesus is heard, so will my heart glow with light and joy and comfort.'

Dorothy's face was again calm and placid as usual, the smile upon her lips, and her granddaughters bade her an affectionate good night and left for their homes.

The storm had subsided, the clouds had departed, the night was clear; and as Martha and Elspeth glanced up, they said to each

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other that the evening reminded them of the life of their loved grandparent, so stormy in the early part of it, so calm and peaceful near its close.

The next morning Dorothy had just finished her frugal breakfast, when the little maid-servant at the parsonage came to tell her that the pastor was ailing and wished to see her.

Dorothy locked her cottage door and hurried to the parsonage, where she was met by the old housekeeper who looked very sad.

"He says he is not ill," she whispered, as Dorothy laid aside her bonnet in the large clean kitchen, "he is only tired and weak. He would not let me send for any of his parishioners, he only wanted you to sit beside him and wait upon him the little he needs."

The large, desolate rooms, many of them unfurnished, the great oaken clothespresses, and chests dark with age, the long resounding corridors and broad stairway, seemed more dreary to Dorothy than ever before. The whole house was perfectly silent and almost painfully neat. Not a stray book or paper was to be seen, the brasses shone

### "I Earn More Money Than My Girl Friends Who are in Business"

A young lady in Indiana, an invalid and confined to her room, writes: "No 'shut-in' need complain of being unable to earn money so long as your generous plan remains in force. It might appear as if I were working under great disadvantage, for I do all my work by correspondence, and rarely see my people personally. Yet I earn much more money than the majority of my girl friends, who are pursuing the ordinary avocations open to women."

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brilliantly, the windows glistened, the uncarpeted floors were spotless, and the furniture, though old-fashioned, showed no sign of abuse, or even use; while the pictures upon the walls were the same upon which the pastor and his long departed wife had looked when they and Dorothy were in the morning of life, more than half a century before.

A stranger entering the house at most times might be excused for believing it tenantless; not a dog barked, nor cat mewed, the doors swung noiselessly upon their hinges, and when the heavy knocker upon the hall door, which was always closed, sounded, it awoke echoes through the house.

Dorothy went quietly up the broad staircase, and entered the pastor's study. It was a light, pleasant room over the unused parlor, and overlooked the garden. Bookcases reaching half way to the ceiling bounded the four sides, and over them hung portraits of men whose names were honored in the service of God.

All the cheer and comfort lacking in other parts of the house were centred there, making it attractive and homelike.

Remembrances of her early trials passed through the mind of Dorothy as she entered the peaceful room. Here she had stood with anguish in her heart, and here had the pastor and his wife given words of comfort. Tears rushed to her eyes at these remembrances, but she brushed them aside, and passed through another door and stood at the bedside of the aged pastor.

"It is good of you, Dorothy, to come," he said, feebly. "I believe that my Father is about to call me home; His will be done. It is a comfort to have you here. You were with my beloved wife in her last hours, and I prayed that when my time came you, and you alone, would be by me, for we have traveled heavenward through many trials—all good and necessary—for many a year."

Dorothy's eyes again filled with tears, but she repressed them; she had come to cheer and comfort. She straightened with deft hand the bed-covering, arranged the pillow more comfortably, then took her knitting from her pocket, and sat down placidly beside him.

"You have led many to the Saviour, dear pastor," said she; "that is your comfort now, but why do you think that your time of departure is at hand?"

"Nearly eighty years have passed over my head, Dorothy. I have no pain, no distress, only weakness, such as I never experienced."

"But if so, dear pastor, you will arise in newness of life on the other shore."

"Yes, Dorothy, but I wish I could have done more to merit it. I have been but a glimmering torch."

"The people that walked in darkness have seen great light; they that dwell in the valley and shadow of death upon them hath the light shined'."

Thus at times during the day the two aged ones, beloved of God, strengthened each other with words of heavenly comfort, and at intervals the pastor slumbered, but gained no strength.

Sometimes the inherent humility and distrust of himself would assert itself, and he would murmur: "So many years, so many long years in the vineyard of the Lord, and so little done! I fear Dorothy, that I have been an unprofitable servant."

Then would his humble paragon comfort him with the words with which he had comforted her and others, and the short December day drew to a close, and still Dorothy sat by him.

"A younger pastor will take my place when I am gone; he has my blessing and my prayer that he may do more work for the Master than I have done," feebly murmured the aged man.

Dorothy could make no reply to this; her heart rebelled at the thought of any other filling the place of him who in winter storm and summer sun had been always faithful to duty.

Toward midnight he dropped into slumber, from which he awoke in great anxiety and restlessness. "I cannot lie still any longer, Dorothy," he said, "I must sit up; please bring a Bible and read to me."

Dorothy helped him to rise in bed, and placed a pillow to support him, then reached for a Testament which lay on a stand near him.

"No, Dorothy, I wish to hear the ninety-first Psalm, the Bible is on my study table."

She went immediately, but no Bible was there, the housekeeper having put all to rights, not leaving a paper or book, the absence of the pastor from the study giving her this opportunity.

Dorothy ran her eyes over the shelves, and finding a Bible hurried back and began to read:

"He that dwelleth in the secret places of the Most High shall abide under the shadow of the Almighty."

At the moment she had opened the book, a slip of paper which marked the Psalm had fallen out and rested upon the bed, and the pastor held it until the reading was finished, then his eyes rested upon the slip and he fell back unconscious.

Dorothy bathed his face and wrists in cold water, and in a few minutes he revived. He placed the slip of paper in her hand, signifying that she was to read it, and with pale lips she read aloud: "I saw Franz Treuman shoot the hunter in the forest; it was an accident. Ludwig Burmeister was innocent, and may God forgive me for keeping silent."

"And may God forgive me for believing

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poor Ludwig guilty," said the pastor. "I know the man whose signature is to that note: he was a forester, and a person of the strictest truth. He spent his last days in the almshouse; I loaned him that Bible; after his death it was returned to me and put upon the shelf where you found it."

It seemed that the pastor had only revived that this act of justice should be done. He sank rapidly, and with a prayer that all might hallow the name of God and dwell under the shadow of the Almighty, he sank peacefully to his rest.

Dorothy knelt by his silent form until the beams of the morning sun shone into the study windows, then she summoned house-keeper and maid and returned to her home under the linen. To no one except Elspeth and Martha did she tell the sequel of the story. Franz and Ludwig had passed over the river; nothing said of them by those left upon earth could harm or help them more.

The aged pastor was scarcely laid in the churchyard, when a great change came to the once silent parsonage. Workmen pounded and hammered, footsteps were on the broad oak staircase, voices of old and young were heard in the echoing rooms. The parsonage was being remodeled and re-furnished for the young pastor who was to succeed.

When his first sermon was preached the Schafhausen church was filled to overflowing, and Dorothy was in her wonted seat near the pulpit. Many voices were raised in praise of the young pastor, some were silent, and among the latter was Dorothy. She said when questioned, that she must wait until she became accustomed to the new ways before she could have a right to an opinion; but no word of dissatisfaction passed her lips.

When he made his first pastoral visits the cottage under the linden was not forgotten, and the young servant of God and the most aged one under his charge had sweet converse, the theme being the one who had passed away.

"Thank God!" said Dorothy to herself after he left her to return to the parsonage, "the fountain is the same, and the young pastor will prove to be a clear, pure stream, refreshing many souls."

"Thank God!" thought the young pastor, "that this aged pilgrim has been spared to me. She is in His hands like the staff of Moses; let me sit at her feet and learn."

Dorothy failed rapidly after the death of the old pastor, and Elspeth came to take care of her and the cottage; and every one in the neighborhood was eager to be of service, no one more so than the young pastor.

He visited her daily, and to her simple earnest piety, her long, ripened experience, her childlike faith and submission he felt himself indebted for many lessons useful in his ministry.

As she had remained with the aged pastor his last night upon earth, so the new incumbent remained with her, and when morning came the beams of the rising sun illumined the peaceful face of the dead.

No larger funeral ever assembled in God's acre belonging to Schafhausen than that of Dorothy Burmeister, and all spoke of the manner in which the young pastor conducted the service, so like him who had preceded him, his text, by request of Dorothy, being, "Not to us, O Lord, not to us, but to Thy name be honor and glory for Thy mercy and truth's sake."

**"Day Laborers"**

CANON GREENE, of Orillia, reprints the following extract from a letter, in his parish magazine: "Pray for me, dear old chap, that God may be glorified by my doing His will. My own plans have been clean upset, and I feel like a man who, having intended to sit down to an oar and pull away at it, finds himself obliged to sit first on one gunwale of the boat, and then on another, to prevent it capsizing. 'Probably the sea will grow calm, and I am trying to look only at Jesus, and to grow in the knowledge of Him. What you said when we parted about plans is good—'have none, but just take day by day as one's motto.'"

The writer of the above has, doubtless, learned to be a "day laborer" in the Lord's Vineyard, and has experienced the consequent peace of mind which comes as a reward of so doing.

It is a lesson we all need to learn, especially in these busy times. To be a "day laborer" does not mean to be less careful of one's possessions, or to live a sort of improvident hand-to-mouth existence, but to make each day complete in itself, and not to add the care of one day to that of the next. The "day laborer" does his appointed work from morn till eve, and rests content when what he can do in that time is finished. He does not try to do a week's work in a day, or to worry over that which must wait for to-morrow. So long as health and strength are his, he knows that each day will bring its task, and that he will only be expected to do so much and no more.

Too many of us try to do too much at one time, and to carry the burden of a year on shoulders made and able only to carry the weight of a single day's responsibilities. If life, were, as it really is, a sort of endless cable, composed of an infinite number of heavy links, we should say that the child who tried to haul the whole cable with one pull was striving to achieve the impossible, and was doomed to failure and disappointment. One link at a time would be the measure of its strength, and within its power. So with life. It is a sort of endless cable, composed of an infinite number of links, each one representing a day. Every day gone is passed beyond recall; every future day lies with God to give or withhold, as He thinks fit. What we alone have is the present. All we can do is to haul up a link each day; for this, we have the strength, and for this alone. And each one we pull may be the last for us.

Another thought to cheer us is, that we are working not for a harsh taskmaster but for Our Father. This does not minimize the amount, but it does relieve the strain of our work. Love sweetens our toil, for we know how He sympathizes, and how He will reward our endeavours.

"He that is washed, needeth not save to wash his feet." All we need, each day, is to remove the travel and toil stains of that day. In the morning, we can ask for strength, and in the evening, laying aside our tools, we can ask for blessing, confident that He who has given us our appointed task, will, if we are faithful, give us the reward of our labor.

'Lord! for to-morrow and its needs  
I do not pray,  
Keep me, my God, from stain of sin,  
Just for to-day.  
Let us both diligently work  
And duly pray,  
Let me be kind in word and deed,  
Just for to-day."

—The Evangelical Churchman.



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**Periwinkle: Or the Little Cripple of St. Faith's**

BY CAROLINE FRANCES LITTLE

CHAPTER I.

SHELLS AND SEA WEED

HER real name was not Periwinkle, for she was christened Dorothy when a wee baby, while the title Periwinkle was not given her until she was two or three years old. This is how it happened: She had always loved the beach and the dear old ocean, for her brown eyes first saw the light in her island home, where her parents always spent their summers.

One day she had been playing on the beach near the light-house, while her older sister and the nurse were seated on some rocks near by, watching her little, uncertain footsteps, as she ran here and there searching for shells, of which she was very fond. "Baby find shells," she kept saying, as she filled her little basket with those she thought pretty; and if her sister slyly dropped a pebble in among her treasures, she always discovered it and would throw it away, with a decided toss of her sunny curls.

"Come, Baby, it is time to go," her sister had called. Just then Dorothy had caught sight of a large periwinkle shell close by the water's edge. "No, no, Baby see booful shell," she had cried, running toward her coveted treasure.

"Come back quick!" exclaimed her sister. "Baby come soon," she had answered, "Baby must get periwink." A sudden wave had caught Dorothy, and but for the quick action of the others, she would have been carried out beyond their depth, into the treacherous waves. She was brought up wet and gasping, but in her little hand she held her beloved shell, grasped firmly.

"Baby did get periwink" she said triumphantly. So after that almost everyone called her Periwinkle.

Years had passed since then, and the afternoon on which our story opens, she is climbing over the rocks by the jetty, searching for a few more choice shells to take with her to the city, for the next morning she, with her father and mother, are to leave their favorite island, her parents to go to Southern California, while she, instead of accompanying them, is to spend the winter with her married sister, in a city altogether new and strange to her.

Periwinkle is tall for a girl of only thirteen, but graceful in all her motions, and she steps lightly from rock to rock, peering down into the pools of water for some unsuspecting star-fish or prickly sea-urchin. "Come, Periwinkle," called her father who,

with their rector, is walking up and down the sandy beach. She answered back with the same reply as in early years, "I will soon, I must get this."

One of her chief failings was delaying to obey, and it had cost her many a mishap during these years. She did intend to turn back, but seeing a bright red moss only a little ways ahead, she went on, and slipping on a stone covered with sea-weed, she lost her footing and fell, but though she regained herself quickly, she had torn her new traveling gown, and one foot had gone deep into the water. The two gentlemen started quickly to help her, but seeing her rise safely from her fall, they waited on the beach until she climbed off the breakwater, and stood beside them.

"I am sorry," she said, her cheeks red with mortification, as well as with the effort of climbing. She held the red moss in her hands, but, somehow, it did not bring as much pleasure, nor did she feel as triumphant as years before, when she had secured her coveted shell.

"You must hurry home now," said her father, "and take off those wet boots."

"Salt water never makes one take cold," replied Periwinkle.

Her rector looked grave, for only the day before, in his parting advice to his favorite little girl, he had cautioned her in regard to her most serious fault, that of not obeying promptly; and she had meant to try so hard to overcome the bad habit. At the gate Mr. Carson took her hand to say good-by.

"You must not be discouraged, Dorothy,"

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he said—he never called her Periwinkle—“but remember all that I have told you.”

“Mamma, I am very sorry,” said the little girl as she took off her dress and her wet shoes.

“But, my dear, what can you put on; everything is packed. You will have to take your dressing gown from your grip-sack, while nurse mends your dress.”

Periwinkle silently put on her gown and slippers, while nurse took the pretty, brown traveling suit, and mended it so neatly that only a close observer would notice where it had been torn. “Cheer up, that is a good girl,” said the nurse, for she had been so long in the family that she felt as if Periwinkle were her own child. “No harm is done, and I know how you wanted the pretty moss.”

“Don’t find excuses for me, nurse,” said Periwinkle, shaking her head. The truth is, that if the nurse had not always upheld her in everything she did, she would have been less self-willed.

That night Periwinkle thought over the narrow escape she had had. “O dear!” she said to herself, “I thought when I was confirmed I would never do anything wrong again; I see now that what my rector said was true, that although Confirmation strengthens us, yet we must still go on, watching and praying until the end.”

The next morning before the sun was fairly up, Mr. and Mrs. Tilden and Periwinkle were on their way to the mainland, and the little, crescent-shaped island lay far behind, keeping its lonely watch amid the blue waters.

(To be continued.)

**Real Self-Denial**

GOING without their Thursday dinner, is the sacrifice some little girls at Cape Mount, Africa, make for sweet charity’s sake. Nor is it for a week, a month or a year, but for ten years without a break, these brave little colored girls have been denying themselves that they might have something to give away to others.

At Cape Mount, Africa, there is a mission school in charge of some American ladies. About thirty little girls belong to it. Some years ago—ten, to be exact—their teacher told them the sad fate which befell girl babies in China—that their parents often found it more convenient to drown them than to bring them up. The children were also told that missionaries in China were often able to buy these babies, just as you would buy a kitten or a canary, and then, of course, they are brought up as Christians.

To add a mite to the fund for this purpose at once became the desire of the little Cape Mount girls, who were themselves being educated in the Christian religion. At first there didn’t seem to be anything that they could do. They racked their little brains trying to think how they could earn a penny. At last some one of the older children suggested a plan, which at first, doubtless, brought dismay to a few hearts, but in the end, all thirty gladly and bravely consented to a Thursday, week after week, without a dinner. The sum thus saved at first seemed small, but at the end of a year it was considerable—plenty enough to buy Chinese babies, not by the dozen, perhaps, but by the piece.

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**Stick to Your Bush**

One day, in huckleberr time, when little Johnny Falls  
And half a dozen other boys were starting with their pails,  
To gather berries, Johnny’s pa, in talking with him, said,  
That he could tell him how to pick so he’d come out ahead.  
“First find your bush,” said Johnny’s pa, “and then stick to it till  
You’ve picked it clean. Let those go chasing all about who will  
In search of better bushes; but it’s picking tells, my son—  
To look at fifty bushes doesn’t count like picking one.”  
And Johnny did as he was told; and, sure enough, he found.  
By sticking to his bush while all the others chased around  
In search of better picking, ’twas as his father said; For while all the others looked he worked, and soon came out ahead.  
And Johnny recollected this when he became a man, And first of all he laid him out a well determined plan:  
So, while the brilliant triflers failed, with all their brains and push.  
Wise, steady-going Johnny won by “sticking to his bush.”

—St. Nicholas

**“Elbows Down”**

“ARCHIE,” said a thoughtful mother, as the two passed through a crowded entrance to reach a concert hall, “Archie, put your elbows down. Let your arms hang at your sides.

“Why?” asked careless Archie, not even stopping to think.

“Because you are troubling other people, and taking up more than your own share of room,” said the mother in a low tone, as they edged their way along.

The boy put down his elbows, but just as they gained the door, he put them up again. The next instant he turned and scowled at a boy who crowded against him and pushed him sideways in an unceremonious manner.

“I don’t see what make folks crowd so,” he grumbled, as he took his seat.

“You would not feel it as you do, if you would keep your elbows down and give more room yourself,” said his mother.

The day after this Archie came to his mother with grievous complaints against his two brothers, one younger, one older. According to his showing, Mark and Ralph were always interfering with him, hindering him, and getting him into trouble.

“I am very much afraid, Archie,” said the mother, “that it is nearly all your own fault. You have a fashion of sticking out your elbows when you walk so that you are continually knocking against people, and that vexes you. But your temper is like that too. You won’t give others a chance because you want your own way. Elbows down, Archie, and temper smooth. That will make things easier.”—Canadian Churchman.

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**Hints to Housekeepers**

No woman with any regard for her digestion, will drink tea at an afternoon reception, unless she arrives just after the samovar has been lighted and sees the tea-maker put the fragrant herb in the pot. When tea is left standing for hours, as is usually the case at an afternoon at home, it becomes tannic acid, pure and simple, and is almost as effective in wearing away the coating of the stomach as any other corrosive poison. For promoting indigestion and gastric disturbances, tea that has "cooked" for a whole afternoon, is quite unexcelled by even bakers' pies or hot biscuits. A clever device, introduced at a woman's club, to obviate the calamity of every member becoming a dyspeptic, is the tarlatan tea ball. A sufficient quantity of tea to make a tea pot full of the cheering beverage, is placed in the teapot. The tea is enclosed in a little bag of tarlatan, and as soon as the liquid has "drawn," the bag is fished out and thrown away. When the teapot is empty a new tea bag is put in, and fresh tea made.

CREAM of celery is one of the most delicious of all thick soups: Boil together two or three good sticks of celery, root and all, with a small onion and seasoning to taste, till tender; then drain and rub it all through a sieve, moistening it with its own liquor; add sufficient light, white stock to bring it to a somewhat thin consistency, let it boil up sharply to thicken it, and add just at the last, as you are about to dish it, the yolks of two eggs beaten up in two or three tablespoonfuls of cream. There is a difference between *purees* and *cremes*, as thick soups are called in the land of cooks, although the average menu writer and the unscientific cook confound the terms cheerfully and complacently. The *Puree* has a mixture of egg-yolk and milk or stock, where the *creme* proper is thickened with rich, creamy bechamel, instead of bread crumbs, and is mixed with egg-yolks and thick cream. Consequently the *creme* is more delicate, lighter, and more expensive than the *puree* proper.

The following receipt for making mock turtle soup is infallible: Put a calf's head, a slice of ham, six whole cloves, a bay leaf, a quarter of a stick of cinnamon, in a sauce pan, with three quarts of water. Let it boil till the calf's head all falls to pieces. Strain the soup, set it to cool in one dish, and put the meat in another dish to cool. The next day cut a bunch of soup vegetables in small pieces, and put them over the fire in three pints of water, to boil. When they have boiled until the water is reduced to a little less than a quart, pour the water and vegetables through a *puree* sieve into another saucepan, and press the vegetables through with a potato masher. Remove the fat from the soup which was strained from the calf's head, and mix the *puree* of vegetables and the calf's head liquor together in a saucepan; stand it over the fire. Cut the outside meat of the calf's head in slices, and put them in the soup. Take a teaspoonful of extract of beef and dissolve it in a little of the soup and then pour it in the saucepan. After the soup has simmered for an hour, dissolve two tablespoonfuls of browned flour in a gill of dark sherry, and pour it into the soup, stirring it all the time to keep it from lumping. When it is thick enough, set the soup to one side. Peel and remove the seeds from a lemon, cut it in slices, put them in a soup tureen. Add the yolks of three hard boiled eggs, chopped fine, pour the soup in the tureen and serve.

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