



The Living Church.

“Not Far from Every One of Us”

BY MARGARET DOORIS

How dull our ears and dim our eyes,
Else things we now call mysteries
Were plain and clear.
We e'en might hear,
Among earth's fair and beauteous things,
The fluttering of the angels' wings.

And day by day, no matter where,
Amidst our pleasure or our care,
We might behold,
Aye, times untold,
Something that would always suffice
To lift our thoughts to Paradise.

I question not, God doth bestow,
Full oftener than we think or know,
A glimpse of Heaven—
Life's cares to leaven—
And oft the soul that reverent waits,
May catch the gleam of golden gates.

London, Ohio.

The Living Church

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

CHICAGO, JANUARY 22, 1898

News and Notes

IT has been taken for granted ever since the decision of Archbishop Benson in the Lincoln case, that certain points of ritual at least had been settled, and taken out of the field of controversy. Among these was the use of lights at the Eucharistic Celebration. As the result of that decision there has been comparative peace in regard to such matters for many years. The use of altar lights has naturally spread very widely, and there no longer appears any rooted objection to them, extending to any large circle. But quite recently a cloud, as yet no larger than a man's hand, has appeared in the atmosphere of London. It is in the shape of a decision of Chancellor Tristram, the same official who has made himself unpleasantly notorious for his readiness to grant licenses to divorced persons to form new connections. This decision has reference to an attack made upon the ceremony of St. Mark's, Marylebone-Road, the principal witness being a gentleman who was no a communicant, but divided his time between the church and a Baptist chapel. The learned Chancellor appears to have decided that while lights might be used upon the altar at any service up to nine o'clock, they cannot be allowed at a later time. This judgment has created general surprise, as its grounds are hard to be understood, and it certainly seems to go back of the Archbishop's decision.

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THE death is announced of the Rev. Charles Lutwidge Dodgson, better known as Lewis Carrol, author of "Alice in Wonderland." The numerous readers of this, probably the most successful children's story in the language, will hear with a pang of regret that the author's pen is stilled in death. It is not generally known that "Lewis Carrol," to give him the name by which he is best identified, was a distinguished graduate of the University of Cambridge, and of wide reputation for his work in higher mathematics. It is difficult to think of the same person as achieving distinction in two such widely different fields. How can we imagine the writer of "Alice," "The Hunting of the Snark," and other volumes full of playful fancy and humorous sense and non-sense, as also the author of important treatises on what is to most people the most abstruse and dry of subjects. There is room here for the higher critic to put in his work. Is it not self evident that the same person "could not" have pursued with success two classes of subjects so utterly opposed to each other? Every one, it would seem, must acknowledge that two inconsistent types of mind are demanded, and that Mr. Dodgson and Lewis Carrol could not have been the same person. It is related that Queen Victoria read "Alice in Wonderland" with such delight that she sent the author her personal compliments, and expressed her royal desire that he should send her a copy of his next book immediately upon its publication. In due time she received a volume entitled, "An

Elementary Treatise on Determinants." No wonder she was inclined at first to think she was being made the victim of a tasteless practical joke. She then learned for the first time of Mr. Dodgson's fame as a mathematician.

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A CHILDREN'S service at Westminster Abbey is an annual feature of Holy Innocents' Day in London, though, according to the account given by *The Church Review* of the most recent occasion of the kind, it is liturgically very queer, and marked by an entire absence of all reference to the day and the Lessons connected with it. It characterized as a "wonderful specimen of Broad Church ritual." The Ascension Day Psalms were used, and a Good Friday hymn. The Lesson was not among those for Innocents' Day, and the *Magnificat* was omitted. The dean preached an excellent sermon from the words of St. John, "My little children, let us not love in word, neither in tongue; but in deed and in truth." He ended with an appeal on behalf of the "Destitute Children's Dinner Society," an institution which, strange to say, grew out of an article in *Punch* in the winter of 1863-4. While the collection for this society was taken up, the hymn, "There is a green hill far away," was sung, and the service was concluded with a Christmas carol admirably rendered.

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THE death of the Rt. Hon. Charles Pelham Villiers, "Father of the House of Commons," is announced. He had been a member of the British Parliament since 1835, sixty-two years continuously. He held his seat for Wolverhampton, from which he had been returned again and again, generally without opposition. He won an early reputation as a leader in the anti-corn-law agitation, and gained the enthusiastic attachment of his constituents by his able speeches in their behalf. He was ninety-five years old. Born in 1802, he lived through the reigns of four sovereigns, and witnessed the most amazing changes in the political history and conditions of life of his own country and the world at large. When he was born, the echoes of the French Revolution were still reverberating through Europe, and Napoleon Bonaparte was approaching the zenith of his power. He was a youth of thirteen when the battle of Waterloo was fought, and he entered Parliament in the midst of the great reform movement. He saw the rise and downfall of Napoleon III., the establishment of the kingdom of United Italy, the revival of the German Empire, the Civil War in America, and the entrance of Japan into the community of modern nations. The march of modern progress, the development of science, the multiplication of inventions, and the enhancement of the comforts of life have, within his time, changed the face of civilized society almost beyond recognition. Seldom, indeed, has the life of one man prominent in public affairs covered a period of such remarkable events, including so many critical turning points in the world's history.

A CURIOUS story has been going the rounds, concerning the disposition of Crete by the Powers. It first made its appearance in a letter of the Constantinople correspondent of the *London Times*. It will be remembered that the appointment of a governor for Crete was kept by the Powers in their own hands, and that the first nominee was Colonel Scheffer, but his appointment being opposed by some members of the concert, the Powers entered upon a period of masterly inactivity from which they emerged with the announcement that M. Bozo Petrovitch had been selected. This gentleman, however, has quietly disappeared from the scene, and we are now told that Prince George, of Greece, is being backed by Russia for this desirable position. The original purpose which the Powers had in view in undertaking the management of Crete was to preserve the balance between Turks and Greeks, and for this reason they prevented the Greeks, in the first place, from effectively aiding the Cretans to throw off the Turkish yoke. It would be preposterous enough, after all the blood that has been shed and treasure expended, to hand over Crete to a Greek governor, but after the experience an admiring world has had of the capabilities of this great institution called the "Concert of the Powers," nothing is too ridiculous to be expected.

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THE Board of Managers of the Domestic and Foreign Missionary Society has nominated the Rt. Rev. Thomas Underwood Dudley, D.D., LL.D., D.C.L., Bishop of Kentucky, as General Secretary for the remainder of the triennial term, ending December next. While there are many considerations favoring the appointment of a bishop to this work, and no better nomination could be made than the one here noted, it is hardly to be hoped that any bishop can be found to carry such a burden in addition to the specific work for which he was ordained a bishop. Bishop Dudley has for years been one of the foremost and most eloquent advocates of the missionary cause, and has identified himself earnestly and intimately with every recent advance in methods and increased efficiency. His vigorous personality and ripe experience have made him one of the most influential prelates in the Church, with affiliations reaching far beyond his diocese, and touching the whole Church. By family ties he is allied to the Southern and Eastern States, and by official life to the Southern and Western. Few men more sympathetically understand the different "sections" of the country or are in closer touch with all of them.

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THE English "Church Association" announces a forward movement. This is the society, it will be remembered, which has illustrated its name by opposing every principle and practice which distinguishes the Church from other religious bodies. It is interesting, therefore, to know that it contemplates some kind of "forward movement," and more nearly to its title. What does it then? The expression awakens a momentary hope that it intends in future to endeavor to live

Chester held at St. Mark's church (Washington Irving memorial), North Tarrytown, Jan. 14th, about 35 delegates were present, the Ven. Archdeacon Van Kleeck, D.D., presiding. At the Eucharistic service the preacher was the Rev. Mr. Grosvenor. Reports of the officers and of the missionary work were presented. The principal question discussed was a proposition made by the Rev. A. F. Tenny, to revise the system of the apportionment of the money paid by each parish toward the missionary work. A committee of three was appointed to report on this question at the next meeting of the archdeaconry.

At a meeting of the State Board of Charities, Jan. 12th, a communication was presented from the board of managers of the House of Mercy, of this city, requesting an investigation of the management of the institution, in view of charges brought against it in an article published in a New York newspaper, as already referred to in the columns of THE LIVING CHURCH. The State Board unanimously acceded to the request, and adopted a resolution authorizing the president, Mr. Stewart, to appoint a special committee of three members of the board to investigate the management of the institution, and make public report. There can be no doubt that this official investigation so promptly sought, will amply vindicate the management from the irresponsible press accusations which they have not allowed to pass lightly.

The annual meeting of the Hospital Saturday and Sunday Association was held Jan. 10th, in the United Charities Building. There was a full attendance of members. Trustees for the ensuing year were elected, including the Rev. Dr. Geo. S. Baker, and Messrs. Wm. Alexander Smith, George McCulloh Miller, George P. Cammann, and Chas. Lanier. Mr. F. F. Cook, special agent of the association, reported on the general hospital collection now in progress, and which promises to be the largest in the history of the association, despite the fact that bad weather on Hospital Sunday materially lessened the offerings from churches and places of worship. In the trades, on the other hand, there was an increase, notably through the auxiliaries of the bankers, steamship companies, lawyers, and merchants. The Woman's Auxiliary has made extra efforts, with notable results, showing the widely spread interest of the women of the city in this charity.

The Church Temperance Society celebrated its 18th anniversary at the Church Missions House, Jan. 11th. The Bishop of Albany presided, and made the opening address. The report of the society was presented by the general secretary, Mr. Robert Graham, and that of the Woman's Auxiliary of the society by Miss H. D. Fellows. The annual election of officers followed. A public meeting was held in the Hotel Waldorf-Astoria, in the evening, at which the Bishop of New York presided and delivered an address. The Bishop of Washington spoke on "The parish house and its functions." Mr. John Lloyd Thomas gave an account of "The Mills Hotel and its object;" Mr. M. N. Clement, one of the commissioners of the Excise department, told of "The Raines Law and its working;" the Bishop of Albany gave an address on "Sunday opening of saloons—the greatest liberty to the worst trade;" and the Rev. Dr. R. H. McKim discussed "Total abstinence, its place and power."

At a special meeting of the council of Columbia University held Jan. 13th, one of the most important steps of recent years affecting the educational system of the university, was decided upon. This was final action to incorporate the Teacher's College in the university as its professional school for normal work. By the terms of the present agreement the college becomes an integral part of the university, its professors being included in the university faculty, its students admitted as of a department of the university in the same manner as those in arts, law, and medicine. The college will be under the administration of its faculty, under the

presidency of Dr. Low, as all other departments of the university. The new buildings were erected close to those of the arts and science departments of Columbia, on ground presented by Mr. Geo. W. Vanderbilt, and represent an expenditure of nearly \$100,000. The annual expenditure of the college now amounts to about \$180,000, of which about \$125,000 is earned from students' fees, and the income of endowments, the remainder being subscribed by those interested in the work. It is hoped at an early date to complete the endowment by raising it to at least \$1,000,000. The students of the college join with those of Barnard, and the arts and science departments of Columbia, in a mission study class, under the direction of the Rev. Dr. Van De Water. In the temporary chapel of Columbia the addresses of the chaplain are at present devoted to a "Study of St. Paul's reasonings and Felix's delaying."

GENERAL THEOLOGICAL SEMINARY.—The semi-annual examinations began Jan. 5th, and continued till Tuesday following. The plan of semi-annual examinations was tried last year and proved so successful that it was decided to follow the same plan this year. The Rev. David H. Greer, D. D., delivered an address Jan 11th, before the Students' Missionary society. The publication of *The Seminarian*, the annual of the seminary, has been delayed on account of illness of the chief editor. There will shortly be begun the new building, to be known as Hoffman Hall. It is to be constructed from designs by Mr. Chas. C. Haight, and will be located at the northwest corner of the campus, at 10th ave. and 21st st. The Pierre Jay prize for the best essay on "The Motives for Foreign Missions," has been awarded to Mr. Thomas Worrall, of the senior class, a graduate of St. Stephen's college. The judges were the Very Rev. Dean Hoffman, D. D., D. C. L., the Rev. Dr. Morgan Dix, and President Seth Low, LL. D., of Columbia university.

Pennsylvania

Geo W. Whitaker, D.D., Bishop

PHILADELPHIA.—The Rev. S. F. Hotchkiss, rector of St. Luke's memorial church, Bustleton, has started a mission in Somerton.

From a light scratch on his foot, the Rev. E. J. Perot, rector of St. Stephen's church, Manayunk, has been confined to his home for some time, blood poisoning having set in. He is now very rapidly recovering.

The Pencoyd Iron Works Company has promised to help in clearing off the debt of \$13,000 on the new annex to St. Timothy's Hospital, by contributing an equal amount for every dollar received from the public for that purpose.

The recently enlarged and beautiful edifice of Grace church chapel, West Philadelphia, has been completed, and was re-opened on Sunday, 9th inst. The services were in charge of the Rev. C. E. Spalding. The auditorium has now more than double its former seating capacity, and the edifice is well lighted. A number of handsome memorial windows have been placed in the western end over the altar. Special services are to be held at an early day to recognize the completion of the enlargement, and will be participated in by Bishop Whitaker and the Rev. Dr. H. Richard Harris, rector of Grace church and chapel.

The consecration of the Rev. Dr. W. N. McVickar as Bishop-coadjutor of Rhode Island, takes place on the 27th inst., at the church of the Holy Trinity, services commencing at 11 A. M. Bishop Doane, of Albany, will be chief consecrator, the presentors being Bishops Whitaker and Lawrence. The sermon will be preached by Bishop Randolph, of Southern Virginia. The arrangements for the services have not yet been completed, but it is expected that Bishop Potter, of New York, and Bishop Jaggar, of Southern Ohio, will assist in the consecration. Bishop Jaggar was formerly rector of Holy Trinity, and was also consecrated in that church.

An adjudication was filed, on the 12th inst., in the Orphans' Court by Judge Ashman, and

distribution of moneys ordered to be made in certain legacies contained in the will of Elizabeth M. Graff; viz., Woman's Auxiliary to the Board of Missions—domestic branch, foreign branch, Indian Hope Society branch, and the Freedmen's branch, each \$1,250; American Church Building Fund, \$28,000; Bishop Hare, of South Dakota, \$5,000; the Rev. E. N. Joyner, of South Carolina, \$5,000; Missionary Bishops' Fund, \$5,000; Bishop Garrett, of Northern Texas, \$2,000; St. James' church, Newport, Del., \$500; guilds of St. James' church (Philadelphia), \$1,500; for a memorial window in same, \$1,200; church of the Crucifixion, \$1,000; Seamen's mission, \$3,000; St. Christopher's Hospital, \$1,000; endowment of two beds, Episcopal Hospital, \$10,200.

Just 16 years ago the Rev. Dr. W. N. McVickar preached the first sermon, when theatre services were inaugurated for non-church-goers. On Sunday evening, 9th inst., he delivered his farewell discourse before a congregation which filled every inch of space in the Trocadero, many being turned away. Music was furnished by the 1st Regiment Band and Giovanni Sataro, the celebrated harpist; and Mrs. Charles H. Wevill, soloist, sang "Just as I am," "Nearer, my God," and other favorite hymns. The service proper was preceded by 20 minutes of song by the congregation, led by Mr. and Mrs. Whildin Foster who have been identified with the theatre mission ever since its inception. The Rev. Dr. McVickar took for his text, "What have I to do with Thee?" (St. Mark v: 7) and preached a powerful sermon on "The mistake of callousness and apathy toward God and religion." The Rev. J. Edgar Johnson who was in charge of the service, suggested that a collection be taken up as a love offering to the departing clergyman, adding that no fear need be entertained of making it too heavy, as its weight could not overtax the strength of the "modern ecclesiastic Colossus of Rhodes." Dr. McVickar responded very feelingly to this proposition.

The 22nd annual meeting of the Free and Open Church Association was held on the 11th inst., at the Church House, J. Vaughan Merrick, president, in the chair. The annual report of the Board of Council expresses the opinion that there is a steady advance in the adoption of the Free church system. The present statistics of the movement show that in 58 dioceses numbering in all 4,720 churches, 3,843, or 81¼ per cent. of these, are Free churches. In the missionary jurisdictions, there are 453 churches and chapels, of which 446 are conducted under the Free church system; average 98½ per cent. The report says: "While 82½ per cent. of the churches of our Communion in this country are free, and consequently more than three-fourth of the clergy and many thousands of the laity must be in sympathy with the movement, it is sadly true that in all this land only 610 persons, clerical and lay, belong to this general association, and of these, only 126 are annual paying members." The election for officers resulted as follows: President, J. Vaughan Merrick; treasurer, Charles W. Cushman; general secretary, the Rev. John A. Goodfellow. The numerous vice-presidents of the respective dioceses were all re-elected. The following were chosen as the Board of Council: The Rev. Messrs. W. H. Graff, J. N. Blanchard, D. D., G. Woolsey Hodge, R. E. Dennison; Messrs. W. P. Pepper, G. E. Fryer, T. H. Montgomery, W. W. Montgomery, Rowland Evans, E. F. Pugh, R. Francis Wood, and Major M. Veale.

On Wednesday evening, 12th inst., the ceremony of the opening and blessing the new church of St. Elisabeth took place. The vestrymen and wardens met Bishop Whitaker at the sacristy door and requested him to bestow his episcopal blessing on the church, to which the Bishop responded by saying the prayer "Blessed be Thy Name, etc.," from the Office of consecration of a church. A procession was formed, which included many visiting clergy from the city and other dioceses. Passing down the nave, the font, altar, choir, sanctuary, and other furniture received the Bishop's

gates in attendance upon the sixth annual conference of Church Clubs of the United States, in session at Cincinnati, will be present to address the club at this meeting.

The Brotherhood of St. Andrew chapter of St. Paul church, Woodlawn, the Rev. A. L. Williams, rector, held its monthly meeting, Tuesday evening, Jan. 11th. Mr. J. K. Ochiai, of the Western Seminary, delivered an informal talk "Missions in Japan." It was followed by a general discussion on the subject. About 35 members were present. Under the active and energetic leadership of Mr. Tracy, this chapter has lately developed very successfully.

The Sunday school of Emmanuel church, Chicago, the Rev. Charles Scadding, rector, recently introduced a new system of instruction.

An examining committee, Mrs. D. B. Lyman, Miss Blakeslee, and Miss Ludwig, has been appointed by the rector to meet on the first Sunday of every month, and examine the children in the work prescribed for the different grades. Those who pass creditably the first examination are classed in grade C, the work in which is the Catechism to the Sacraments; memorizing the order of the Books of the New Testament; stating eight events in the Life of Christ; memorizing of certain passages in Holy Scripture; stating simple facts in the lives of St. Mary, St. Paul, St. Peter, St. John, and the Apostles. The work in grade B is as follows: Church Catechism; order of the Books of Old Testament; the lives of Old Testament characters; find places in the Prayer Book; rehearsing the seasons of the Church year; and memorizing of passages in Holy Scripture. A certificate is awarded for each grade.

For grade A, a beautiful parchment diploma will be given, signed by the Bishop of the diocese. The Bishop heartily approves of this system of definite instruction in the fundamentals of the Faith, and Mr. Scadding has in the Rev. Dr. A. W. Little, of Evanston, to deal with him in framing a course of study for the grade A diploma.

The monthly meeting of diocesan and parochial officers of the Woman's Auxiliary was held on the 10th, in the Church Club rooms, as noted in last issue. There were 39 present. Noon prayers were said by the president, who then extended a New Year's greeting to the members and congratulated the auxiliary on sending a tribute of loyalty and respect to the Bishop, which was done on Dec. 18th. The Bishop's letter of acknowledgement and thanks was read, also a kind message from Sister Frances Stahl, of Galena, vice-president of the Western Deanery, spoke for a few minutes on the mission and work of the Junior Auxiliary, and gave a graphic account of the mission work in North Carolina, among the mountains of the State of Asheville. The debased condition and moral degradation of the natives in this section arousing the interest of our Church. Bishop Cheshire has placed missionaries and teachers at work there. Little can be done for the grown people, but the children being gathered into schools, and great hope anticipated of a better future for them. The church at large is asked to send parish school children to these children. After Miss Stahl's address, various members told of work done in the diocese in the past for these mountaineers. An offering was offered by Mrs. Reynolds, of Calumet branch, that an offering should be taken at the next monthly meeting, which was carried. It was decided to send this day's offering to the Rev. John A. Deal, for his missionary work in North Carolina, N. C. The amount was \$10. Miss Stahl also presented an appeal for a small sum of money to be sent to St. John's mission, at Washington, to buy catechisms for the Sunday school. Five dollars was asked for, as promised by the Junior Auxiliary, of St. Paul church. Mrs. Lyman asked the members to bear in mind that this is the last year's offering on the present United Offering. The collection of love and sympathy which had already been sent to the family of the late rector of St. Paul church, the Rev. John Rouse, was read at this meeting.

A special meeting of officers and directors in Junior Auxiliary work, was held Jan. 11th at 3 p. m. After prayers, the Rev. Mr. Anderson, rector of Grace church, Oak Park, gave an address on good methods of calling in the young people and teaching them of the Church's missions and missionaries. He advised that the important part of the Junior work be devotional and educational. Miss Stahl spoke on the aims and needs of the Juniors and suggested that the Junior Auxiliary Publishing Co., of Hartford, be asked to place their publications on sale in the club rooms. Miss Prophet, the director of the Junior Auxiliary and Ministering Children's League of Trinity church, next spoke. Her description of the meetings and work of the 300 boys and girls who come under her care, was very interesting, and called forth many questions as to her methods. The success of this work is great, as the 11 Christmas boxes sent out early in December to various missions far and near, testify. The directors of Junior branches in other parishes were asked to speak of their work, and interesting accounts were heard from Miss Larrabee, of the church of the Ascension, Mrs. Eagle, of the church of the Epiphany, Miss Benson, of St. James' church, Miss Lane, of Grace church, and Miss Lyman, of Emanuel church, La Grange.

WESTERN THEOLOGICAL SEMINARY.—Mr. Johana Kichinosuke Ochiai, of the senior class, delivered a very interesting and instructive talk on "Catholic Missions in Japan" before the students, Friday evening, Jan. 14th. Mr. C. M. Hitchcock, a former student of the seminary, will be ordained deacon on St. Paul's Day in the Fond du Lac cathedral, by Bishop Grafton. The Rev. J. G. H. Barry, instructor in Church History and Old Testament Exegesis, read a paper before the students on "The Interpretation of Literature," last Tuesday evening.

Indiana

John Hazen White, D.D., Bishop

BISHOP'S APPOINTMENTS

JANUARY

- 23. A. M., Trinity, Ft. Wayne; P. M., St. Andrew's, Warsaw.
- 26. St. Paul's, Laporte; Columbia City.
- 30. A. M., Trinity, Ft. Wayne; P. M., Christ, Huntington.

By the will of the late Mrs. Susan M. Gregg, of St. Paul's church, Richmond, the Rev. F. A. Granniss, rector, receives \$700 toward paying the debt on the church property, and St. Stephen's Hospital is also made a beneficiary.

Maryland

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

BALTIMORE.—On Sunday, Jan. 9th, Christ church celebrated the 26th anniversary of the first service held in the present church, the 70th anniversary of its organization as an independent parish, and the centennial of its first beginnings. Services were held at 9:30 and 11 A. M., 5 and 8 P. M., and were very impressive. The evening service was perhaps the feature of the day, at which addresses were made by Bishop Paret, the Rev. J. S. B. Hodges, S.T.D., the Rev. Peregrine Wroth, and Bishop Dudley, of Kentucky, who was rector of the church from 1869 to 1874. Bishop Dudley also preached the sermon at the 11 A. M. service, in which he told of his connection with the church, and spoke of the work which was then done in connection with the erection of the present edifice. He alluded feelingly to those who assisted him in this work. At the same service the rector, the Rev. Edwin B. Niver, made a short address, after which he read a letter from the Rev. C. George Currie, a former rector, who is now in France for the benefit of his health. The rector read a short history of the church to the members of the Sunday school, at the 9:30 A.M. service. The regular choir, consisting of 20 voices, was augmented at the 11 A. M. service by the addition of 50 others from the St. Cecilia Guild. Christ church was originally a chapel of St. Paul's, built about 1794, and was intended to meet the wants of the growing population which was then

filling up that part of the city east of the falls and in the neighborhood of what is now Baltimore and Front sts. Though part of St. Paul's parish, it was not a chapel or mission in the modern sense, two clergymen being employed. The Rev. Joseph G. J. Bend had been rector of St. Paul's, and an "associate rector" was appointed, the two rectors alternating in their services in St. Paul's and Christ churches. The separation of Christ church from St. Paul's and its erection into an independent congregation, was accomplished in 1828, the property of St. Paul's parish east of Jones' Falls being given to Christ church, and the sum of \$3,500 to aid in the repairs necessary to church and rectory, then in a very dilapidated condition. The first rector of the new congregation was the Rev. John Johns, afterwards Bishop of Virginia, who was elected rector in 1828, and resigned his charge in 1842, on his election to the episcopate. In 1835 a lot on the southwest corner of Gay and Fayette sts., was purchased for \$21,700, a new church erected, at a cost of \$50,000, and opened for worship in 1836. The new church grew very rapidly. But the localities which had long been the homes of the people began to be invaded by business. An eligible lot was purchased in another part of the city, where members of Christ church had settled, and a new edifice, called Emmanuel church, was erected. The situation of Christ church becoming more and more undesirable on account of the congregation moving northward, the site of the present church, on St. Paul and Chase sts., was purchased, the corner-stone laid on May 23rd, and the first service held in it on Jan. 7th, 1872. The debt on the old church was cleared and a free church established, which is the church of the Messiah. The

Bishop Paret reached the 13th anniversary of his election to the bishopric on Jan. 8th, and received many callers and congratulations at his residence, 1110 Madison ave. He made no arrangements for any celebration of the event.

The Rev. Savington W. Crampton, one of the oldest clergymen in the diocese, is dangerously ill at his home, 1022 Cathedral st. He was stricken with paralysis late on Monday evening, Jan. 10th. He is 88 years old, and though his extreme age is considerably against him, the attending physicians have hopes that he will recover from the stroke. Dr. Crampton retired from active ministry several years ago. He was for 27 years rector of St. George's church, Spesutiae, Hartford Co.

A Quiet Day for the clergy of the diocese will be held on Tuesday before Ash Wednesday, Feb. 12th, for the purpose of preparing for the Lenten season. Bishop Satterlee, of Washington, has consented to direct the exercises of the day.

Pittsburgh

Cortlandt Whitehead, D.D., Bishop

BISHOP'S APPOINTMENTS

JANUARY

- 25. Warren.
- 26. Corry.
- 27. Waterford.
- 30. Meadville and Cambridgeboro'.

CITY.—On the Feast of the Epiphany the Bishop held a special service in behalf of the Pittsburgh branch of the Woman's Auxiliary in Trinity church. There were present in the chancel, in addition to the Bishop, the Rev. F. L. H. Pott, of St. John's College, Shanghai, the Rev. Dr. Arundel, rector, and the Rev. Messrs. Cole, Thompson, Danner, Henley, McLure, Beach, and Benton. The Bishop preached the sermon, and also celebrated the Holy Communion. Mr. Pott gave an interesting account of the work of the Church in connection with the college at Shanghai, and told of the desire to further extend its influence by increasing the number and size of its present buildings. The proceeds of the offertory were given to Mr. Pott by the Auxiliary, to be used in the furtherance of that end.

The January meeting of the Clerical Union was held at the Church Rooms, Jan. 10th. The subject for discussion was the "Economics of missions," and a paper setting forth his views on the matter was prepared by the Rev. L. F.

rs, found it necessary to erect a larger place for worship, and in 1878 a handsome brick and stone church was built on the same site; it was destroyed by fire Sunday, Nov. 22, 1896. But this does not mean despair, and fire may be a means of awakening zeal and purifying devotion, for they are again rejoicing in the possession of one of the handsomest churches in the State of Georgia.

Bishop Weed, of Florida, was chosen as the pastor at the consecration service, he having been the first rector of the parish. His rectorship lasted 15 years, and this was his only parish. He came a deacon, and went away a bishop. He is still remembered with deep affection by those whose pastor he was for so long a time, and it is one of the pleasures of the parish that his family continues to reside for months out of each year at their beautiful home "The Hill."

The new church of the Good Shepherd contains many rich and touching memorials. Fourteen stained glass windows; brass and oak altar rail, choir rail, credence table, brass altar cross and vases, solid silver receiving bason, alms boxes, brass, oak, and marble pulpit, brass plate lectern, brass and walnut hymn board, marble font, and brass and marble mural tablet; the memorials given by devoted Church people from time to time, and which make the interior of this church a "joy to the beholder." The rich toned bell, part silver, is the gift of a liberal and loyal communicant. Through the munificence of a devoted parishioner, \$1,000 has recently been secured for the choir, so that the music has now reached a high standard. The floor of the upper chancel has been artistically tiled through the liberality of the same parishioner. Beautiful Prayer Books and Bibles in red Russia have been donated, and a faithful altar guild has finished and presented an altar cloth in purple velvet and white silk. Besides a branch of the Woman's Auxiliary (one of the most efficient in the diocese of Georgia) there is a branch of the Junior Auxiliary, Altar Guild, and a Ladies' Sewing Society connected with the parish. There are also two mission stations near by, sustained and kept in active operation by the church of the Good Shepherd.

Massachusetts

William Lawrence, S. T. D., Bishop

At the recent visitation of the Bishop the rector of Grace church, North Attleboro, presented eight persons for Confirmation, and the rector of All Saints', Attleboro, seven persons.

Boston.—St. Paul's Society of Harvard College has opened the projected reading-room at 88 Washington st., and about 100 workmen were present on Jan. 12th, and took advantage of the place which is large, well heated and lighted, and filled with every convenience. Dean Hodges made a short address and was followed by Mr. Montague Chamberlain, of Harvard, and the Rev. Charles H. Brent.

Trinity Club held its annual dinner at the Hotel Tuileries on Jan. 10th, and had as its guests the Rev. Dr. Donald, the Rev. Messrs. F. Allen, and Herman Page.

The Rev. Father Benson gave a delightful talk on his reminiscences of the Oxford Movement and the establishment of the Cowley Brotherhood, before the Monday clericus at the diocesan house, Jan. 10th. He alluded to the work of powder in London, the sufferings of these early supporters of primitive teaching and ritual, the advance of Liddon to Oxford, and other honors, a quiet, but effective life of John Keble, and the death of the prejudice against all these innovators, as they were regarded, and the final triumph of their theology. A number of the clergy were present, and the address was greatly enjoyed.

"The Christian Mystery," a Nativity play prepared by Father Field of St. John the Evangelist, was given by members of St. Augustine's Sunday school in the parish rooms on Jan. 12th. The music is largely taken from the quaint old hymns and carols of the 14th century. The

whole performance was reverent and inspiring. The different scenes before and after the Nativity, were accurately represented, and were elevating and instructive.

The Rev. Professor Nash of the Cambridge theological school, delivered an address on "Economics and religion," on Jan. 13th, before the Prospect Union, of Cambridge.

HAVERHILL.—The 40th anniversary of Trinity church was observed with a series of services. Beginning with Epiphany, there was Evensong with special music, and the sermon by the Rev. W. B. Frisby, of Boston. The next service was held on the morning of Jan. 7th, when there was a celebration of the Holy Communion by the rector, and a sermon by the Rev. Father Nicholl of the Order of St. John the Baptist, New York city. At a later hour, dinner was served, when the mayor of the city and a number of the clergy were the invited guests. Mr. Thomas Sanders was toastmaster, and addresses full of reminiscences were made by many present. It was a very enjoyable affair. An historical address was afterwards given by the Rev. C. W. Morrill, who was born in Haverhill, and is familiar with the history of the Church in the city. It was on July 22nd, 1855, that a successful effort was made to establish the Church. Prior to this even in the last century, occasional services were held, and from 1821 to 1835, spasmodic attempts were made, but with no permanent results. In 1855, Mr. Charles Wingate, then a layman, but afterwards an honored priest of this diocese, started a Sunday school on High st. Afterwards the Unitarian house of worship was obtained, and the Rev. Dr. Packard, of Lawrence, officiated. The parish was formed in October in that year, and on Nov. 20th, the first rector, the Rev. W. C. Brown, officiated in the vestry of the Centre Congregational church, and the project of building a church edifice was started; \$2,000 were raised. In April 1856, land was purchased, and May 15th, the same year, the corner-stone was laid. The Rev. C. H. Seymour succeeded the Rev. W. C. Brown. Afterwards came the learned Dr. Thrall, who resigned in 1871, and then the Rev. C. H. Rand, who continued in charge, till his untimely loss in the "City of Columbus" in January, 1884. The Rev. William Findlay then took charge and was succeeded by the Rev. David J. Ayers. The present rector is universally esteemed, and has lifted the worship of the Church to a highly ornate and reverent ritual. His untiring labors and perseverance have rewarded him well, for he has seen the parish grow within the last ten years, and become a power for good in this staunch old New England centre of Congregationalism.

Washington, D. C.

Henry Yates Satterlee, D.D., Bishop

On the 1st Sunday after Epiphany, the church of the Ascension celebrated the 35th anniversary of the rectorship of the Rev. John H. Elliott, D.D., who, in his morning sermon sketched the history of the parish during the past quarter of a century. Within that period a handsome new church edifice has been erected at a cost of about \$200,000, at some distance from that in which the parish began its work. The number of communicants has more than doubled, and the agencies for Church work have been greatly increased. In addition to the parish services, a mission to colored people is maintained, with Sunday and sewing schools, also a Sunday school for Chinamen, and a weekly service for deaf-mutes. At the close of his sermon, the Dr. Elliott expressed deep gratitude that his wish for a rectory, brought before the congregation in March last, had been gratified only two months later, much sooner than he had expected. On the following Wednesday evening a delightful reception was given at the rectory under the auspices of the Woman's Guild. The house, which was decorated with rare and beautiful flowers, was thronged with Dr. Elliott's parishioners and other friends. The Bishop and many of the city clergy were present to offer their congratulations. A pleasant incident of the evening was the presentation of a purse

of \$300, with an address, to which the rector made a happy response. Other mementoes were also received, among them a handsome one from the Bishop.

The Rev. Father Dolling has held a series of Epiphany conferences during the week beginning Jan. 9th, in the afternoon of each day, at the church of the Incarnation, the Rev. Wm. T. Snyder, rector, and in the evening at St. James', the Rev. James Clark, rector. The addresses were upon the Gospel and Epistle for the 1st Sunday after Epiphany.

The Rev. Dr. McKim has begun a series of lectures upon early Church history to be given in the Epiphany Sunday school room, and finely illustrated by a powerful electric lantern. The subject of the first lecture on Jan. 13th, was "Early Christianity in Britain."

Long Island

Abram N. Littlejohn, D.D., LL. D., Bishop

BROOKLYN.—The St. Clement's Men's Guild, of St. Clement's church, was inaugurated on the evening of the Feast of the Epiphany, under very pleasant auspices. The inauguration ceremonies were conducted by the rector, the Rev. P. J. Duffy, who is the founder of the new guild, which already numbers more than 70 members. Following the service in the church, a musical and literary entertainment was given.

The Rev. E. Homer Wellman, rector of the church of the Atonement, gave an illustrated lecture on Friday evening, Jan. 7th, before a large audience in the Church Club rooms, for the benefit of the club. His subject was, "The Crusades"; the lecture was most interesting and instructive.

The annual meeting of the various branches of the Girls' Friendly Society of the diocese was held on Jan. 11th, in St. Mary's church, the Rev. W. W. Bellinger, rector. Bishop Littlejohn presided, and an address was made by the Rev. H. M. Dumbell.

The Rev. Dr. J. J. Bacchus, rector of the church of the Incarnation, reached home on New Year's Day, after an absence of several months spent in Europe. He is quite restored in health. He conducted the services in his church on Sunday, Jan. 9th, and was enthusiastically welcomed by his people.

The Rev. James Clarence Jones, Ph.D., rector of St. Thomas' church, on Bushwick ave., who was operated upon in St. John's Hospital, on New Year's Day, for appendicitis, is recovering rapidly.

A missionary meeting was held in Christ church, the Rev. J. H. Darlington, D.D., rector, Jan. 11th. Addresses were made by Miss Sybil Carter, the Rev. E. Des-che-Nah, Indian priest, from Wyoming, and Mrs. J. Elliot Langstaff. An offering for missions was taken, and a reception was held and a collation served in the chapel, after the service.

Central Pennsylvania

A majority of the Bishops and of the Standing Committees have consented to the election of the Rt. Rev. Ethelbert Talbot, D.D., LL.D., missionary bishop of Wyoming and Idaho, to the bishopric of Central Pennsylvania. The Bishop has accepted, and will be enthroned at a service to be held in the church of the Nativity, South Bethlehem, on the Feast of the Purification. Until that day the Standing Committee will continue to act as the ecclesiastical authority, and communications may be addressed to the president, the Rev. Marcus Alden Tolman, Mauch Chunk. In order that the work in Wyoming and Idaho may not suffer too much from the translation of Bishop Talbot, he will continue the oversight, until his successor is elected. The Standing Committee has consented to give the Bishop the months of July, August, and September for a visit to this missionary jurisdiction, which is committed to his charge by the Presiding Bishop. During those months Bishop Talbot can close up his work there, and put it in good shape for his successor.

our Lord in St. Matthew may be considered as contemplating that transition period—no exception is made when it comes to the teaching delivered to the Church itself, and it is to be remembered that St. Paul, in this connection, solemnly asserts that he has divine authority for the rule which he enunciates, "I command, yet not I, but the Lord" (I Cor. vii: 10).

The practice of the Eastern Church is sometimes cited against an uncompromising position in this matter. There, it is said, the marriage of "the innocent party," etc., is allowed. That, we believe, is true, but is not the whole truth. Unless we are misinformed, the law of marriage and divorce, in the Russian Church at least, is lax beyond anything that can be justified by appeal to the New Testament, or to ancient precedent. Among the causes permitting absolute divorce and remarriage, is the exile of one of the parties to Siberia for life. The fact is, that on this subject, that Church has apparently allowed the influence of the State to dominate the regulations. Eastern writers at the present time are finding barriers to union in the disuse among Anglicans of Unction of the sick and the invocation of saints. On our part, we are at least equally entitled to find fault with a system of moral theology which tolerates a lax conception of the marriage tie. It is not a commendable view of things which would tempt us to adopt that laxity in order to conciliate the venerable East. As a step toward Christian unity, this would be a notable instance of doing evil that good may come.

We consider it beyond controversy that if "this Church" is to effect anything real in the reformation of the deplorable laxity which prevails so widely in American society in connection with marriage and divorce, it can only be by adopting a perfectly uncompromising position, a position which everybody can understand. Let it be known that it is vain for a divorced person, under any pretext whatever, to apply to a clergyman of the Episcopal Church to solemnize a new marriage while the divorced husband or wife is still living.



Five-Minute Talks

BY CLINTON LOCKE
CXXXVIII.

LET us talk about unprofitable servants. I do not mean your cook or your housemaid, although their unprofitableness forms the staple of conversation with many women. Nor do I mean you; oh, no! of course not, but I mean everybody you know. Now an unprofitable servant does not necessarily mean a wicked servant, because a wicked servant might be in some ways very profitable. A man might have a clerk who was very profane and very ungodly, and yet he might be a very profitable clerk to him, active, industrious, and acute. Nor does it mean a merely lazy servant. A clerk might be lazy and yet have such a knowledge of the business, and such a good judgment, that he would be more profitable than a livelier man. You might go to a merchant and ask him why he discharged a certain employe. Did he drink? No, he was a thoroughly sober man. Was he dishonest? No, we will give him a certificate of perfect honesty. Was he idle? No, he seemed always to be occupied about something. Why then did you send him away? Simply because he seemed to be no good. The firm did not derive the slightest

advantage from him. He accomplished nothing. He was a dead weight. He was unprofitable.

Now I want the baptized servants of our Lord to ask themselves right here: "Am I such a servant as this? Am I unprofitable?" I grant that you are not wicked in the common sense of that word. You are eminently moral and respectable, indeed quite pious; you may even feel as a member of my parish once told me he felt, "that it was not at all necessary for him to say the responses after the Commandments, because there was not the slightest danger of his breaking any of them." I will grant that you are not neglectful of very much of your duty. You are to be found, wind and weather permitting, in your place in church. You come regularly to the altar. You are not glaringly stingy or mean. You may be considered, and perhaps consider yourself, quite an addition to your parish, but are you profitable or unprofitable to your Divine Master? Do you ask what I mean? Why, this: Does anybody profit by your being a servant of God? Is anybody the better for your Christian profession? Does the Church get any good by your belonging to it? Will the cause of the Lord Christ have been advanced one infinitesimal portion by your whole life. You may say: "Well, I am trying to save my own soul, and that is a big work for me." Ah, yes, but one cannot win one's own soul without being profitable to others. To be of some good is a necessary ingredient in your salvation. If you are thoroughly unprofitable, you will not save your soul, but lose it. I am perfectly aware of the theological dogma that we are saved by faith in Christ Jesus, but under Him and helped by Him, we work out our own salvation, and "working out" means doing good, helping others, shedding some light and radiance, even if it be only the light of a penny tallow candle, at least a light on those around.

Sometimes a rich, highly respectable, hundred-dollar a year member of the Church dies, and nobody outside of his family feels it any more than the death of a fly. Nobody misses him. Nobody is any the worse for his going. It is just like water when you throw in a stone—in a second or two it is just as it was before. Then again a poor man will die out of the same parish or community, and it makes a hole. People say: "How we miss him!" The effect of his passing away is felt in this society and in that guild, for he was profitable and the other was unprofitable. Which do you care to be, even in men's eyes? Do you just want to die and nobody say a word, not against you (for there may be nothing to say against you, you were so pious), but for you, or do you want people to say: "We feel the loss of that helping hand, of that ever active servant, of that bright and faithful example. We feel the empty chair, the vacant place," and if men feel that way will it be any different in the eyes of your Saviour and your Judge who in every syllable of His message urges you to work, to do, to act, to serve, and foretells in plain and burning words the fate of the idle and unprofitable?

Beecher says somewhere in his pointed way (and no preacher said more pointed things), "You may say that you never hurt a fly; that is not the question. Did you ever do a fly any good?" Do not say: "We are not rich, therefore we cannot be profitable." True it is that our Lord wants riches, and ought to have them. Shall money be given freely

for opera houses and parks and boards of trade, and gorgeous houses and furniture, and shall the very salt that keeps the rest from perishing, the Church of the Living God, shall that go penniless? No, it ought to have plenty of money, generously and gladly given, but that is not all that "profitable" means. That is just one way, there are a thousand others. To teach the ignorant, to help the unfortunate, to care for the sick, to battle against the oppressor and the shark, to set your face as a flint against wrong, to be cheerful, hopeful, unselfish, interested, all this is being profitable. It benefits, it helps, and such things can be done by a five-dollars-a-week clerk, as well as by a millionaire. Think of your name in the Judgment Book, and after it the awful words, "Unprofitable servants."



The Way of Purgation

SUCH is the title of chapter X of "The Interior Life," the latest book of the present Bishop of Chicago. This chapter, like all that precedes it, bears abundant evidence of thought, prayer, self-examination, earnest endeavor after sanctity, and a desire to help others to a holy life. Martha and Mary are here, as heretofore, held forth as representatives of two phases of Christian character. Martha is the Christian full of bustling activity, but little experienced in the hidden processes of soul by which self-knowledge and high sanctity are acquired. Mary is seen as the retiring, silent, meditative believer, who delights to dwell upon the perfections of her Saviour and learn of Him.

By the Purgative Way, the Bishop means what is usually so termed in the Church in works on perfection. It is the way in which the soul strives especially for the mastery over manifest sin, sin that is first manifest to others, and then sin that (though hidden to others) is manifest to the soul itself. It is the way of intense vigilance, hard experience, self-mortification, constant struggle, oft-repeated penance. There is much to humble, much to surprise the soul this way.

By the way of digression, the reader is informed that there are three stages in the Christian life, termed by theological writers, respectively the Purgative, the Illuminative, and the Unitive. The first, already alluded to, is the fiercest in conflict, the hardest in discipline, the most humbling in all respects. It may be short or long in duration, according to the intensity and constancy with which the battle against actual sin is maintained.

The Illuminative Way succeeds the purgative as the day succeeds the night. It is not a sudden transition. It is rather the gradual unfolding of the divine life within the soul, as the flowers of spring unfold gradually after the melting snow has disappeared under the genial rays of the vernal sun. It is then that the spiritual vision becomes clarified, so as to behold new beauties, hitherto unsuspected in Holy Scripture. It is in this period of spiritual life that the soul learns to delight in the contemplation of Christ's perfections. All the spiritual senses are quickened; all the powers of the soul are enlarged. New estimates of moral corruption, new visions of moral beauty, are vouchsafed to the soul. God and heaven are seen to be realities. Sin and the divine judgment upon it are surveyed from a vastly more elevated point of view. Though

Your correspondent, moreover, suggests that, "The Germans teach their children about the 'Christ-kind' (Christ-Child) coming at this happy season, with many sweet and touching legends and poems and pictures, and are they not more correct than we with our demi-worship of the demi-god Santa Claus?" That is exactly where the shoe pinches. Are "legends" about our Lord Himself such very excellent things? Besides that which is it hardest to justify—to tell legends about a "jolly old man who never really existed"; or to tell things which never really happened about One who both did and does really exist?

The whole point in the matter is this: that our conscience leaves us somewhat free to tell legends and stories about Santa Claus, as may be entertaining or advantageous; but to tell legends and stories about our Lord Himself is a much more serious affair. The danger is very real that stories about the "Christ-Child" will only aggravate that unfortunate spirit which tends to look upon the entire story of the Life of our Lord as merely a sort of legend, or poem, or beautiful fairy-tale. And if the attempt is once fairly made to present our Lord Himself in the place of Santa Claus to the children, the result may be that He will have no more place than Santa Claus, when they have outgrown these childish things.

Of course Christmas festivities are liable to abuse; perhaps they are abused. But it seems an exceeding pity to try to abolish them altogether. And so long as they remain with us, it appears that the story of Santa Claus may serve a useful purpose, as implanting in the hearts of the children a love for Christmas Day, whilst at the same time sheltering the Name of our Lord Himself from such unconscious ribaldry and irreverence. M. O. SMITH.

Nashotah, Wis., New Year's Day.

A NEEDED CORRECTION

To the Editor of The Living Church:

I am using with much satisfaction the very convenient Kalendar and Lectionary Pad published by Ashby & Vincent, at Erie, Penn. But it has one serious mistake. For the permitted substitute for the second lesson on Sunday evenings, it indicates the second kalendar lesson for that day of the month. This is correct after June 22nd, until Dec. 14th. But for the rest of the year it is wrong. The permission is to substitute "the lesson from the Gospels appointed for that day of the month." This, according to our present improved lectionary, is a morning lesson from Jan. 2nd to June 22nd, but it is evidently the one intended to be allowed. In other words, we may use a lesson from one of the four Gospels, instead of one from an Epistle; but have no permission to use a portion of another Epistle or of the Acts, in that way. H. M. DENSLOW.

A CORRECTION

To the Editor of The Living Church:

In the interest of accuracy, let me correct an item, under the head of "Personal Mention," in your issue of Jan. 1st. I have not "accepted the rectorship of St. Paul's church, Bakersville, Cal." The fact is, that having resigned the editorship of *The Pacific Churchman* after five years in that position, I came to Bakersfield towards the end of November, with the approval of the Bishop, on invitation of the vestry of St. Paul's parish, to officiate from month to month, so long as the arrangement should be mutually agreeable, during the vacancy in the rectorship. The announcement you make appeared first, without authority, in another Church paper; not *The Pacific Churchman*, however, which was better posted in the matter. HOBART CHETWOOD.

Bakersfield, Cal., Jan. 10th.

FROM NORTH CAROLINA:—"I love your paper it is to me a solace in times of despondency. I would not do without it; and would be glad if it could go into every reading family."

Hypocrisy

BY THE REV. H. K. COLEMAN

A demon lurks within the human heart,
Breeding more ill than every other sin,
Fouling what else might fair and pure have been,
Bidding each Christ-like attribute depart,
Distorting face, and form, and every spark
Of noble manhood left since Adam's fall;
Deceiving self, weaving a gorgeous pall
Cloaking the foul and fetid corpse so stark,
That even friendly conscience, lulled to rest,
Can send no whispered protest through the breast
Of all the dire forms of peridy
Within the perverse heart of mortal man,
Fell none so thoroughly beneath the ban
Of Christ, as that fell sin, hypocrisy.

Personal Mention

The Rev. George H. Bailey has been elected assistant minister by St. Mary's church, Kansas City, Mo.

The Rev. Arthur Chard, of Iowa, has accepted the rectorship of Grace church, Hutchinson, Kan., and will enter upon his new duties at once.

The Rev. Howard S. Clapp has taken temporary charge of the church of the Messiah, Glen Falls, diocese of Albany.

The Rev. F. M. Cookson has entered upon the rectorship of Christ church, Gloversville, N. Y.

The Rev. C. K. P. Cogswell has accepted charge of the church of the Ascension, Washington, diocese of Pittsburgh.

The Rev. Henry B. Collier has taken temporary charge of All Saints' church, Watsonville, Cal.

The Rev. H. C. Dyer, late of Bolton, N. Y., has taken temporary charge of St. Luke's church, Mechanicsville, N. Y.

The Rev. Percy B. Eversden has accepted charge of St. Paul's church, Marysville, Kan., with adjoining missions.

The Rev. Stephen H. Green has resigned the rectorship of Grace church, Kirkwood, Mo., in order to accept the position of dean of St. Mary's cathedral, Memphis. Address, after Feb. 6th, 348 Poplar st., Memphis, Tenn.

The address of the Rev. W. L. Githens is Beaufort, S. C.

The Rev. Henry M. Green has resigned Trinity parish, Postoria, Ohio, to take effect Jan. 30th, and has accepted a call to Christ parish, Crookston, Minn., diocese of Duluth; he will enter upon the active duties of the same, Feb. 6, 1898.

The Rev. C. S. Linsley has resigned the rectorship of the church of our Saviour, Hanford, Cal.

The Rev. J. Nicholas has taken temporary charge of the church of our Saviour, Hanford, Cal.

The Rev. Jacob Probst has become rector of Christ church, Waverly, Ill., diocese of Springfield, with charge also of St. Peter's church, Chesterfield.

The Rev. J. H. Parsons has resigned the rectorship of St. John's church, Toledo, Ohio, to take charge of St. Paul's church, Savanna, Ill.

The Rev. Charles T. Stout has resigned the charge of St. James' church, Goshen, Ind., and accepted that of Grace church, Traverse City, Mich., with adjoining missions.

The Rev. John W. Sykes has resigned the rectorship of Grace church, Toledo, diocese of Ohio, and accepted election as dean of the cathedral of the diocese of Kansas, Topeka.

The Rev. Palin Saxby, late of Cannelton, Ind., has entered upon the charge of the parishes of the Redeemer, Superior, and St. Alban's, West Superior, in the diocese of Milwaukee, and may be addressed at 1529 Tower ave., West Superior, Wis.

The Rev. H. Nelson Tragitt has accepted the charge of St. Mary's church, Webster, S. Dak.

The Rev. George E. Walk has accepted the rectorship of the church of the Good Shepherd, Omaha, Neb.

The Rev. A. S. H. Winsor has taken temporary charge of Deer Creek parish, Md.

The Rev. A. Osmond Worthing, of Payette, Idaho, has accepted charge of the church of St. James, Fergus Falls, Minn.

The Rev. A. E. Wells has resigned the rectorship of Grace church, Traverse City, Mich.

The Rev. F. M. Wilson has accepted the curacy of St. Paul's church, Duluth, missionary jurisdiction of Duluth.

Official

THE Standing Committee of the diocese of Texas has given consent to the consecration of Archdeacon Brown as bishop-coadjutor of the diocese of Arkansas.

WARNING

I want to warn any other unsophisticated parson (who has not yet thoroughly bitten into the sour apple of indiscriminate giving) against a heavy-set German sailor who rejoices in the euphonious name of Baron William Von Puttkamer.

He has a very strong letter of recommendation from me, but I would like it to be taken in a "Pickwickian sense." He is undoubtedly the finest artist in his line in the South, some of his specialties being lying, stealing, beer-drinking, and gaining money under false pretences.

W. K. LLOYD,

Ex-rector of St. Mary's, Houston, Tex.

St. James' Rectory, Texarkana, Tex., Jan. 7, 1898.

Ordinations

On the 4th Sunday in Advent, Mr. Llewellyn Cross Merrill was ordained to the diaconate by the Rt. Rev. Dr. Chinnery-Haldane, Lord Bishop of Argyle and the Isles, acting for the Bishop of Fond du Lac. The ordination took place in the little Highland church, at Ballachulish, the sermon being preached by the rector of the parish, the Rev. J. R. Vincent. The Rev. Mr. Merrill made his retreat at Cowley before ordination. Later on he will return to this country and take up work in his diocese.

Died

BOMBAUGH.—Entered into rest, at Harrisburg, Pa., on Jan. 3rd, 1898, Julia Duncan Bombaugh, in the 82nd year of her age, widow of the late Aaron Bombaugh, of Harrisburg, Pa.

DOTTEN.—At Westport, Conn., on Monday, Jan. 3, 1898, James Dotten, the father of the Rev. Milton Church Dotten, Ph.D., of Riverside, Cal., aged 86 years.

HOYT.—Entered into rest, after a long illness, at 42 Steuben st., East Orange, N. J., on the Feast of the Circumcision, Jan. 1, 1898, Mary Darley, wife of the late David Hubbell Hoyt, and daughter of the late Leonard and Eliza Ogilby. Funeral services were held at Grace church, Broadway and Tenth st., New York, on Jan. 7, 1898. Interment at Trinity cemetery, New York.

JEFFERIES.—On Dec. 28th, in Lancaster, Pa., Mrs. Amelia Jefferies, in the 92nd year of her age.

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

SUSAN.—The Rev. Charles T. Susan fell asleep, on the eve of the Epiphany, Jan. 5, 1898, at St. Luke's Hospital, Chicago.

"Blessed are the dead who die in the Lord."

VAUGHAN.—Entered into life eternal, at Columbus, Miss., on Nov. 5, 1897, Dr. B. A. Vaughan, for many years a vestryman of St. Paul's church.

"The strife is o'er, the battle done:

The victory of life is won."

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.

EUCCHARISTIC WAFERS.—Priests' wafers, 1 ct.; People's wafers, 20 cts. per hundred. Plain sheets 2 cts. ANNE G. BLOOMER, 26 South 7th Ave., Mt. Vernon, N. Y.

A YOUNG lady of a refined family, and a graduate of a Tennessee college, desires a position in some family as a governess or companion. Best of references. Address C. L., Box 83, Manor, Tex.

THE editor of THE LIVING CHURCH needs one more copy to complete an extra file; viz., the issue of March 13, 1888. Kind readers have supplied all the other numbers asked for.

Thoughts Upon the Life of Our Lord

BY CAROLINE FRANCES LITTLE

III.

THE BOYHOOD OF CHRIST

"Thou who didst teach Thy mother dear,
In three dim days of doubt and fear,
By timely training to foreknow
Thy Passion and its three days' woe,
Prepare Thou still,
Our hearts and will.--
Our friends and foes.--for good and ill."

IN the Infancy of our Blessed Lord we have several distinct events recorded in Holy Writ—the Nativity, the Adoration of the Shepherds and the Magi, the Circumcision, the Presentation in the Temple, the Flight into Egypt, and the Return to Palestine and the establishment of the little home in the obscure village of Nazareth. St. Luke says, "And the Child grew, and waxed strong in spirit, filled with wisdom, and the grace of God was upon Him." St. John says, "And the Word was made flesh and dwelt among us, and we beheld His glory, the glory as of the only Begotten of the Father, full of grace and truth."

After the return from Egypt until our Lord attained to the age of twelve, the Scriptures are silent in regard to the life of the Holy Family; but we may picture the humble home, blessed by the presence of the Heavenly Child; the patient, daily toil of the aged St. Joseph, as he plied his lowly trade, conscious that the sacred trust committed to him was a higher honor than any that earth could bestow; and we do well to meditate upon the sweet, devout life of the young Mother, omitting none of her household tasks, making her home bright and cheerful, training her God-given Child (who condescended to be taught of her, and to follow her counsel and advice), and yet with her pure spirit ever holding communion with the Eternal and the Invisible. The presence of any child is a benediction in a home, but how infinitely blessed must have been the companionship of the Holy Child! His tender years, filled with wisdom and grace, His ever-willing obedience, His love and affection towards His Mother, and the respect and honor which He showed towards His foster-father! Peaceful and idyllic was that humble home, where the Boy-Christ dwelt, and the mainspring of its tranquillity was obedience to the Law of God.

No ceremonial was omitted, and St. Luke tells us that yearly, at the time of the great Passover, the Blessed Virgin and St. Joseph never failed to take the long journey up to the city of Jerusalem to keep the holy feast. The fond young Mother framed no excuses to stay and care for her Child, for she knew that His Heavenly Father who had sent Him into the world would care for Him during her enforced absence, and that she must not neglect any duty which a daughter of Israel ought to perform. And so the years glided quietly by in the little Nazarene home.

"That simple home! how calm, how pure, how still it must have been,
The love of God all round about—the peace of God within!
Methinks the humblest creatures felt His mortal presence there,
And with dumb worship, bird and beast shared in His tender care."

At length came the time, according to the custom of the Jews, when a boy had attained to the age of twelve, that our Lord should accompany His Mother and St. Joseph on their journey to Jerusalem to attend the

yearly feast. Though never unconscious of His Divine Sonship, it was kept so subordinate to His Human Nature, that we can with reverence picture the youthful joy of the Blessed Jesus as He started from the little home for His first visit to dear Jerusalem. What must have been His rapturous delight as they neared the city and He beheld the golden glory of the temple,—His Father's house—and the crowds of people singing about the city gates, those people whom He had come to redeem!

Ah! how the devout Jews loved their holy city; and how their regular attendance at the appointed feasts shames the cold indifference to, and culpable neglect of, the Church by many of her children to-day. With all the devotion of His Human Soul, as well as with His Divinity, our Lord loved Jerusalem. At the close of His ministry He wept over it, and again we read that He said, "O Jerusalem, Jerusalem, * * * how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!"

All unconscious of the Presence amongst them, the priests offered the customary sacrifices, and the people kept the feast of unleavened bread, and He who is the Bread of Life was present for the first time at the sacrificial meal, which was a type of the great Sacrifice of His Life.

It is during this first visit to Jerusalem that we catch a glimpse of the fact that He was conscious of His Divinity and His Eternal Sonship. St. Mary and St. Joseph remained until all the days were fulfilled, and then in company with their friends and kinsfolk from Galilee, they started towards their home. "But the Child Jesus tarried behind in Jerusalem and Joseph and His Mother knew not of it."

We can imagine how the Divine Boy, filled with the Holy Spirit, and knowing why He had come into the world, felt impelled to stay in His Father's house. Like David, the sweet singer of Israel, the cry of His heart was, "O how amiable are Thy dwellings, Thou Lord of Hosts! My soul hath a desire and longing to enter into the courts of the Lord."

There are times when we all see that the Divine claims upon us transcend all ties of earthly relationships; as we pray in one of the devotions used before the stations, "O Jesu! may no human tie, however dear, keep me from following the Road of the Cross."

The alarm of the Holy Mother and St. Joseph was great when they found that the One entrusted to their care was missing, and in haste they returned to the city, and going to the temple found Him in the midst of the priests and rabbis both hearing and asking them questions. So full was He of Divine wisdom that all were amazed at His understanding and answers.

This scene has been a favorite subject in art, one of the earliest being a mosaic of the fifth century in the church of Santa Maria Maggiore, at Rome.* In it two angels are near our Lord, and St. Mary stands in an attitude of rapture, while Joseph holds his hands above the Child's head as if in blessing. There is also a very beautiful representation in an illuminated manuscript of St. Gregory, of Nazianzus. There are also many mediæval and modern pictures of this same subject. One, by Holman Hunt, skillfully depicts the scene with all the beautiful surroundings of the temple. Several rabbis,

* See "Life of Christ in Art."

in rich Eastern costume, are present, and the Holy Child, in His peasant garb, and golden, auburn-tinted hair, steps forward to meet His Mother.

In our Lord's reply to St. Mary's fond but reproachful exclamation, "Son, why hast Thou thus dealt with us? behold Thy father and I have sought Thee, sorrowing," we see that, dearly as He loved and honored her whom He had chosen for His Mother, yet He realized that there were higher claims upon Him. "Wist ye not that I must be about My Father's business?" or "in My Father's house," as some render the passage. As if He would say, "You have always taught Me that God was My Father, and I have honored and obeyed you and My foster-father, and ever will do so, but My Eternal Father has the prior claim."

Then as His Life was an example for us, as well as a sacrifice, He left the temple and cheerfully and obediently returned to Nazareth, "and was subject unto them; but His Mother kept all these sayings in her heart."

This second Epiphany or manifestation of Christ in His own temple forms the only recorded event of His hidden life in the Nazarene home; but we know that those years were filled up with deeds of love and mercy, and that He lived a sinless, blameless life, "full of grace and truth." He learned the trade of a carpenter, and when St. Joseph was called to his rest, He assumed the sole care of His Virgin Mother, never relinquishing it until in His death agony He committed her to the beloved Apostle who henceforth was her earthly protector. Of those years in Nazareth after the scene in Jerusalem, St. Luke merely says, "And Jesus increased in wisdom and stature and in favor with God and man."

What an unparalleled example of dutiful and son-like obedience is presented to us in that quiet, holy Life of preparation.

"A Son that never did am'iss,
That never shamed His Mother's kiss,
Nor crossed her fondest prayer."

What a lesson for the youth of our hurrying, unrestful age,—thirty years of preparation for a three years' ministry;—humble service, implicit obedience to creatures of His own creating, working for His daily support at the carpenter's bench; fulfilling minutely every requirement of the Law (for He was made under the Law†) and yet living in hourly communion with the Father, and in companionship with the holy angels. Living a life, in the world but not of it, in order to teach us that, neglecting none of our family or social duties, we may yet live (as He the Son of Man did) a life of contemplation and union, by Sacramental grace, with the Unseen.

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Book Reviews and Notices

The Conception of God, A Philosophical Discussion Concerning the Nature of the Divine Idea as a Demonstrable Reality. By Josiah Royce, Joseph Le Conte, G. H. Howison, and Sidney Edward Mezes. New York: The Macmillan Company. Price, \$1.75.

Professor Royce's place in the philosophical world is already established by his "Religious Aspect of Philosophy" and by his more recent "Spirit of Modern Philosophy." All who have read these works will gladly welcome this latest contribution from the pen of such a ready writer. The present volume is the first of the projected publications of the Philosophical Union of the University of California, though

† Gal. iv: 1.

of the Presence of God, from which Cain goes forth, as Eden. "The garden," he says in another place, "is characterized as a real dwelling-place of God, just by the fact that the cherubim guard it." And again, "God is present in the garden of Eden, the first sanctuary of the world." It follows irresistibly that the sacrifice, of Cain and Abel are conceived of as offered at the gate or door of this sanctuary; i. e., before the cherubim with flaming sword. But Dillman finds the expression "sin lieth," or "coucheth at the door," unintelligible. He says: "If one understands the door of a sanctuary, we ascribe to the author unnecessarily an incredible anachronism." He further says: "Besides, to lurk before doors is not a custom of beasts of prey." Yet we have an expression with which no one finds fault, about "keeping the wolf from the door." Nowhere does this peculiar lack of imagination appear more conspicuously than in the treatment of Chap. xiv. Dillman makes nothing of Melchizedek, but refers any one who may feel interested in that personality, to commentaries on the Epistle to the Hebrews. Delitzsch's exposition stands in edifying contrast to this, but, to use a favorite expression of our critical friends, though our author knows Delitzsch, he "knows nothing" of his comments on this subject.

We should fail to give an adequate idea of the tone of this commentary and its point of view, if we omitted to refer to the estimate here presented of the history of the Patriarchs. We are told that "it is self-evident to us moderns that all these stories regarding the Patriarchs belong to the realm of legend, not to that of strict history." These are "dim memories," and in separate parts there is much that is of an historical character. Further, "it is undeniably possible that in Abraham there may be preserved the memory of some important personage who took part in the Hebrew migration."

We think this will suffice to indicate to those of our readers who have not yet made the acquaintance of this commentary, what are its assumptions and its point of view. Whatever we may think of the possibility of maintaining any sort of religious authority in a book of the character thus attributed to Genesis, Dillman seems to have no misgivings, and in his exegesis, there is none of the flippancy which sometimes pains the reverent reader in some of the writers of this school. It is, of course, a book for scholars rather than for the general reader, and contains much of value, even for those who are still bold enough to question things which are loftily asserted to be "self-evident to us moderns."

Isaiah. A Study of Chapters I-XII. By H. G. Mitchell, Professor in Boston University. New York: Thomas Y. Crowell & Co.

Professor Mitchell adopts the views of the higher critics, and those of the most advanced type, in analyzing the Book of the Prophet Isaiah into supposed original elements. The theory is that some person unknown, living much later than the prophet, found a considerable number of prophecies in circulation, singly or in small groups, and made a collection of them. He placed them in chronological order, so far as he was able. Later on, one arose who felt himself authorized and commissioned to adapt Isaiah's utterances to his own times. To this end he rearranged them and introduced later prophecies, especially such as were inspired by faith in the restoration of Israel. Thus the conclusion is arrived at that the book as we have it does not correctly represent Isaiah and his teaching. In order to ascertain that teaching, we must separate from its present connection what scientific criticism enables us to detect as the actual utterances of the prophet, and read them in the light of the history of his time. It would be a great mistake, however, to cast aside the remaining elements of the collection. They, too, are the product of inspiration. And we are not to condemn or lament the insertion of these passages from other prophets. "It was an act of faith, and not an attempt at deception." And good has come of it.

We have thought it best to present the au-

thor's position, as far as possible, in his own words. For ourselves, we confess the extremest skepticism as to the possibility that any criticism, however scientific or acute, can ever accomplish the kind of task which is attempted in minute detail by the purely literary critic, a specimen of which is afforded in the present volume. If, however, it is admitted that the composition of the book, its growth into its present form, was wrought through the inspiration of the Holy Ghost, then it is the book as thus completed which concerns us as Christians. As antiquarians, we may take more or less interest, according to our tastes, in the task with which our critics entertain themselves.

The work begins with a complete translation of the first twelve chapters. An attempt is made to distinguish the Isaian portions from the insertions supposed to have been made by the compiler or editor from other sources. It is immediately evident that the distinctions are largely subjective, or rest upon a certain reluctance to admit the predictive element when it can possibly be rejected. The exposition is continuous, the most admirable of all methods of comment. It is very clear and luminous, and calculated to be of great assistance to the student. True, we are far from agreeing with the author on all points. In the famous passage in the first chapter, on the acceptable worship of God, Professor Mitchell does not go so far as some critics, who see here an absolute rejection and disavowal of the temple service and the religious year, and thus turn it into an argument in favor of their hypothesis that the ceremonial law was not yet in existence: yet he considers it clear that that law "had not yet acquired the sanctity which such regulations would have if already recognized as the law of Jehovah." To this it is sufficient to reply that if such a system of sacrifices and festivals were in existence as this chapter implies, it is simply incredible that it was not considered to rest upon the law of Jehovah. It is not minor matters of ceremonial that are in question, but the great distinguishing rites of worship. Moreover, the argument would prove too much, for prayer is among the things enumerated.

The most curious comment of the author here is on the thirteenth verse. This, he says, goes further than either of the two preceding (relating to animal victims and attendance at the temple), and "forbids the presentation of the vegetable offering;" i. e., the bread, wine, and incense. This is an impossible distinction. Without these elements there could be no sacrifice. This is a fundamental law of sacrifice, not only in Judaism, but so far as we are able to ascertain, in the Gentile cults also. As representing worship in the most sublimated form, it is these elements which the Prophet Malachi predicts shall alone be perpetual. To forbid them would have carried with it the entire suppression of the public worship of Jehovah. To plain, common-sense people, this passage and others like it, have never conveyed the idea of any abolition or repudiation of the law of public worship, as such, or any contempt for or disparagement of it whatsoever. It is simply a vigorous and uncompromising denunciation of those who imagine it possible to draw near to God through any outward rites or prayers, however divine may have been their origin or their sanction, while through lack of penitence their hearts are far from Him. That the passage implies that the institutions of worship are matters of purely human device, is a recent invention in the interests of a radical theory of the relation of the law and the prophets.

In his treatment of the glorious vision of Isaiah in the sixth chapter, the author does not seem to move with perfect ease. We accept at once the view which Professor Mitchell tells us there is no ground for believing; namely, that the spiritual perceptions of the prophet were quickened so that, like other prophets and like St. John in the Apocalypse, he saw and heard things not cognizable by the bodily senses, though still under the symbolic forms which always appear in the same connection. In other words, it is clear to the unsophisticated mind

that "the vision was real but symbolic." Isaiah at the time of the daily sacrifice, worshipping in the temple and looking towards the Holy of Holies, has his eyes opened to behold the spiritual realities which the sacred places represented and the ceremonial implied. The innermost sanctuary is revealed to his ecstatic vision, and he beholds the Throne and Him that sat thereon. The mysterious beings which surrounded the Throne appeared to him, full of life and activity. It is at the crowning moment of the daily service, when the celebrant spread the incense upon the glowing coals on the golden altar, and as the smoke ascends before the sanctuary and fills the holy place, to the eye of the prophet the smoke of the material incense gives place to that which it represents, the heavenly worship before the uplifted Throne. Amid the deep silence of the congregation, bowed down at this moment in profoundest adoration, he hears the "Holy, holy, holy" of the heavenly beings.

We take issue with our author also in his explanation of the prophet's confession, "I am a man of unclean lips." Plainly it is borne in upon him that this vision has not come to him for nought. So high a privilege portends a mission to be laid upon him. But Professor Mitchell sees only a reference to his sense of unfitness to worship God. The whole scene, showing as it does that the temple is the place, and the hour of sacrifice the time, for such a vision fitly to take place, furnishes a strong refutation of the notion of the critics, already referred to, and partially entertained by our author, that the established worship was not at this date accounted as sanctioned by the ordinance of Jehovah. In another place "the evident interest of the writer in the temple and its worship" is used as an argument against the genuineness of the fourth chapter. If we felt compelled to admit the presence of fragments from later prophets, it would have to be upon other grounds than those which assume the truth of a theory which can only be proved if the documents in the case are in accord with it. And we have no right to tamper with the documents to bring them into such accord.

The Sacred Books of the East. Vol. I. The Upanishads. Translated by the Rt. Hon. F. Max Muller. New York: The Christian Literature Company. Price, \$2.50

The Christian Literature Company will have the thanks of scholars and students of Comparative Religion in undertaking an American edition of the Sacred Books of the East on terms within the reach of moderate means. To enhance the value of this publication, Professor Max Muller contributes a new preface, explaining his original design in undertaking these volumes and defining the character of the Upanishads. It does not appear from this that there has been any revision of the text as it stands in the original edition. The longer preface with the "Program" remains unchanged. The etymology of the word "Upanishad" conducts us to the original meaning of a "sitting" or session of pupils around a teacher. But in use it signifies doctrine, secret doctrine, and is used as the title of a philosophical treatise. The Upanishads form a most important part of the ancient literature of India. They first became known to European scholars in 1775, through the medium of a Persian translation made rather more than a century earlier. They were introduced to the attention of the learned in Europe in a Latin translation of the Persian version by Anquetil Duperron, the famous traveler who discovered the Zend-avesta. This Latin translation was published in 1802. It affected very powerfully the philosophy of Schopenhauer, who several times expresses his indebtedness to the Upanishads in the most extravagant terms of praise. The more ancient Upanishads are older than the rise of Buddhism, 600 B. C., and some may be of a far higher antiquity. No complete collection is in existence, but the number is variously estimated from 108 to 235. The Persian translation contained 50. The English version contained in the present volume (embracing vols. I and II of the English edition) is from the hand of Professor Max Muller himself. While

The Household

A Vision of Woe

BY GEORGE H. MURPHY

The little hobgoblins that live in the air
 Assembled one cold winter's night,
 When the fine snow was falling in myriad flakes;
 And merry was each little sprite
 As he straddled a feather of downy, white snow
 With a shrill little laugh of glee--
 And, as he rode on with the shifting wind,
 A jolly hobgoblin was he.

With a keen little whistle upon his lips,
 And the point of a pin for a spear,
 He frolicked and frisked and he charged down the
 street
 With his brothers and sisters dear;
 He shrieked in the ear of a lady in furs
 He kissed a rosy-cheeked maid,
 He danced and he pranced and he lit on the nose
 Of a minister solemn and staid.

The night it was cold and the hour was late,
 But still he hurried along,
 Till, all of a sudden, he stopped in amaze
 And hushed his rollicking song--
 For there, in the shade of a rich man's door,
 A bit of humanity lay;
 And the little hobgoblin wept when he saw
 Nothing but human clay.

Rags and tatters and little blue feet,
 And a thread-bare bit of a shawl,
 A pinched little face and a hollow cheek--
 And the little hobgoblins all
 Circled about on their chargers white,
 Their chargers of downy snow,
 Silently, tenderly covering up
 A pitiful vision of woe

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Stepping Toward the Light

TRANSLATED FROM THE TENTH EDITION OF THE
 GERMAN OF PASTOR FRIES

BY MARY E. IRELAND
 CHAPTER II.

A LESSON FROM "THY KINGDOM COME"

ONE bright afternoon in early spring, a heavy wagon was seen coming slowly up the one street of Schafhausen.

It was but a short time after the installation of the young pastor, and as he gazed upon it from the window of his study, the thought came to his mind, "Here we have no abiding place, but seek for one."

The wagon contained all the worldly possessions of the new schoolmaster of Schafhausen, Herr Johannes Friedman. He and his wife Louise were married a few days before in a neighboring village where her parents resided.

It passed the church and the cottage occupied for so many years by Dorothy, and stopped at the village schoolhouse, in the door of which stood the young couple, and about it a group of children eyeing the proceedings with interest.

Although the building had but few rooms, it was also the dwelling of the schoolmaster of Schafhausen, the largest being used for the school, which left but a sitting-room and bedroom adjoining and a very small kitchen. But the new incumbents were happy in each other, and in having secured the position, and welcomed the arrival of the wagon with satisfied smiles, and nods of content that it had arrived safely and in good time.

When all the different articles which had been provided with loving care by the parents of Louise had been placed in their respective places, the schoolmaster took hammer in hand, and drove hooks in the walls of their sitting-room for their pictures, and when they were in position the young couple felt more at home.

Louise in the meantime was preparing the evening meal, having an abundance of well cooked food provided by her mother, only requiring some hot coffee to make it complete, and which she had ready by the time Herr Friedman was relieved of his pleasant task of arranging the furniture of the sitting-room.

When the first meal in their new home was enjoyed with grateful hearts, Herr Friedman went to the parsonage to make the acquaintance of the pastor, and to learn something of the people of Schafhausen who were strangers to him.

He was warmly welcomed by the pastor who gave him all the information he could in regard to the neighborhood, in which he as yet was somewhat a stranger. As the conversation proceeded, his admiration grew for the courteous and intellectual young man, feeling that in him he had found a helper and friend, and the feeling was reciprocated.

"There is one duty," remarked the pastor, "which appears to be incumbent upon the schoolmaster of Schafhausen, and that is to ring the church bell at six o'clock on Saturday evenings. You will not be troubled to keep the key, as Samuel, the aged father of the sexton, goes there each evening of that day to attend to the clock in the tower."

"This is Saturday and it must be nearly six o'clock," said the schoolmaster, and bidding the pastor a friendly good-by, went to the church, and ascended the belfry steps that he might be on hand at the exact stroke of six.

The duty of ringing the bell was never more faithfully performed, for as stroke after stroke fell upon the still air, workmen in the fields looked toward the church tower in surprise, and the pastor in his study congratulated himself that the ringer was one who did not grudge time to a public duty, although no compensation attended it, and that the blessed Sabbath had been announced in a fitting manner.

This duty done, Johannes Friedman took a survey of the country about him as seen from the church tower, and it pleased him well. In the distance lay the calm waters of the North Sea with its islands, and that beautiful evening the fields were green and moist, the air soft and balmy, the sky cloudless, earth looking fresh as if newly created.

"Thy kingdom come," thought he, "not only to my own heart but to the hearts of all Thy creatures."

In the evening the young couple sat by their fireside, weary with the exertions of the day, but happy and grateful for their home.

The young husband folded some sheets of paper into a blank book, and wrote upon the cover, "Account book of the schoolmaster of Schafhausen," and under it, "No debts." He passed it with a smile into the hand of his wife who also smiled while signifying acquiescence.

At the next morning's service the pastor was doubly pleased with the new schoolmaster whom he found to be a cultured musician, with a fine voice, and when he heard his masterly performance upon the organ during the absence for the day of the organist, he rejoiced that the church, the neighborhood, and himself had found a helper in Johannes Friedman.

School commenced the next morning, and Herr Friedman looked for the first time upon forty new faces, the lines of the poet being verified, "The moon looks on many

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brooks, the brook sees but one moon," for the children gazed long and earnestly upon him, as if trying to discern through the aid of vision what manner of man he was.

"Thorns and thistles you will find among them," had been the pastor's remark, when Herr Friedman asked in regard to them, "but with God on your side you cannot fail."

The school was sometime in coming to order, and he noticed some rebellious faces among them, so laid his plans accordingly. It had always been his custom to open the school each morning with prayer, followed by a hymn; that morning he reversed it, and when "How shines for us the evening stars," arose in his grand voice, the children, after the first surprise at the innovation, joined in and sang to the end.

He had won the hearts of the most pliant of the children by his musical ability, and their influence was felt by the others. Perfect silence reigned during the prayer that followed, and the business of the day commenced with a few words of religious instruction.

"How many children here can tell me the

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"Promise me that you will never act that way again, or I cannot invite you here."

"No," said Fritz, slowly, "you were so good to us, that I did not know that you would care."

The schoolmaster glanced at his wife in amusement, and she returned his smile with interest, while Fritz and Gretchen looked at each other and him in profound dejection.

(To be continued.)

The Care of the Aged

WHEN a man or woman passes seventy years of age, great care should be given to the conditions for the prolonging of life. The vital forces are greatly enfeebled at that period of life, and the powers of resistance are the weakest. A man of three-score years and ten, and over, is like an old machine that by proper care given to its conditions has been kept running many years, and is still able to do work, but its wheels and axles and pinions are much worn and are rickety, and if it should be pushed, even to a small extent, in excess of its diminished powers, it breaks down and cannot be repaired, for every part of it is shattered. But if worked carefully and intelligently by a person who understands its conditions and knows its capabilities, it can be kept in action a much longer time than would be possible if a careless engineer controlled it. In these fast times, however, it is generally not profitable to husband the resources of an old machine. But this is not true as regards our old men and women. It is desirable to hold on to them as long as possible, and if we can succeed in prolonging their lives five or ten years, or more, it will greatly enhance our happiness.—*Medical Review.*

Bishop Atwill's Experience

WHILE in Kansas City I heard, from some of the Brotherhood men, of an experience which befell Bishop Atwill. Although West Missouri is a diocese, it is to all intents and purposes a missionary jurisdiction. There are numbers of counties and scores of towns in which the service of our Church has never been read. A couple of years ago the Bishop received from some Church people an invitation to visit them in their isolated country district in the southwestern part of the State, and hold a service for them. He was met at the train by several men whom he noticed closed about him carefully and escorted him to the wagon which was to carry them several miles into the country. He noticed too that they seemed to be driving by a decidedly roundabout way, but, as a stranger in the neighborhood, made no comment upon their action. During the service in the school house he saw that his friends seemed to keep pretty close watch of the door and of the congregation. After the service was over and the Bishop had been escorted back to the house where he was a guest, he was rather surprised to find that the men who had returned with him remained talking with the family and gave no sign of going to their homes. Finally the Bishop excused himself and retired. Occasionally during the night he heard sounds which indicated that his friends below had

not gone to bed. In the morning he was hurried off early in company with several men. Later it came out that the cause of all the rather peculiar actions he had noticed was simply the necessity which his friends felt to take every precaution to guard him from bodily injury. After inviting the Bishop it had come to their knowledge that certain persons in the community had vowed that no "Episcopal" should come down there to hold service, and if he insisted on coming they were prepared to make him pay the penalty. His friends had met him armed, had driven him to their home by roundabout and little used roads, had guarded him during the service, and had remained up all night to see that no attack was made. It speaks well for Missouri justice and the law-abiding sentiment of the people that the men who threatened to do the Bishop bodily harm were afterwards indicted, tried, convicted and sent to prison. The incident simply shows that the difficulties with which St. Paul had to contend on his missionary journeys have not been entirely removed, after eighteen hundred years and in a country which is presumably Christian.—*St. Andrew's Cross.*

THE conscientious woman who has burnt the midnight oil making Christmas presents may be interested to know that she has royalty for company. The German Empress has just completed a beautiful altar cloth for the castle chapel at Ploen, the town where her sons are being educated. So anxious was the industrious Augusta to finish her task that she sat up working until 3 o'clock in the morning. The cloth is of pale blue satin embroidered with white lilies and intricate white-and-silver scrollwork. It is to be used on special occasions only. It made its first appearance upon the altar on Christmas Day, and a few weeks later on the Confirmation of the Crown Prince Wilhelm.

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You can obtain necessary accessories direct from the Company's offices. You will get prompt attention in any part of the world; our offices are everywhere, and we give careful attention to all customers, no matter where their machines may have been purchased. You will be dealing with the leading sewing-machine manufacturers in the world, having an unequalled experience and an unrivaled reputation to maintain—the strongest guarantees of excellence and fair dealing.

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A COUGH SHOULD NOT BE NEGLECTED. "Brown's Bronchial Troches" are a simple remedy and give immediate relief. Avoid imitations.

SEN-SEN THROAT EASE and BREATHA PERFUME
 Good for Young and Old.
 At all dealers or 50¢ on receipt
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Elsie began to take notice of things, she brought her a beautiful flaxen-haired doll for her very own. Suffering often makes children forgetful, and soon the remembrance of her other home, and the hunger and want which she had known, had faded from her mind.

For a moment Herbert was sorry that his forgetfulness had caused so much trouble, but the Japanese pup was more to him than any number of what he called "poor children," and he soon forgot all about the suffering he had brought to one of God's little ones. He and his sister Mildred were the petted and indulged children of Mrs. Nickerson, the next door neighbor of Mrs. Marston, but she was a fashionable, worldly woman who cared but little, and taught her children to care less, for the sufferings of the poor, upon whose labors for us we are so dependent. Though on friendly, social terms with her neighbor, yet Mrs. Marston had but little sympathy with her mode of life, and felt that she would not care to have Periwinkle very intimate with little Herbert or his sister Mildred, especially the latter, who attended the school where Periwinkle was to go.

The day after the accident, something brought it to Herbert's mind, as he was playing on the sidewalk, and Mrs. Marston overheard him telling his sister of the trouble which his orange-peel had caused.

"Heigho!" began Herbert. "I am the badest boy in the city, and yesterday is the badest day that ever I was."

"What is it now?" said Mildred sharply. So he told her the story; I think maybe I killed her," he added, as he rolled a ball for his puppy to run after.

"You are a dreadful careless boy anyhow," said Mildred.

"I don't care if I am," he retorted, "you are always forgetting everything, too."

"Well," said his sister, "why didn't she look where she was walking, and what were such people doing in our neighborhood?"

"She had a basket," answered Herbert, "and was going to Mrs. Marston's."

"Oh! they must have been beggars," commented Mildred scornfully, "and now it is my turn to play with Gyp, and you shan't have him out here any longer." So saying she snatched up the petted dog and carried him into the house.

Gyp was truly a wonderful little creature. He had been born in Japan, and was scarcely larger than a kitten. His coat of long seal-brown hair was silky and glossy, and in the centre of his forehead was a perfectly shaped heart of white; his tail and paws were also white. His dainty little bassinet, where he slept, had a canopy, with muslin curtains tied back with rose-colored ribbons, inside was a soft silken cushion for him to lie on, and everything arranged for his comfort. He was so little and delicate that every precaution was taken to make him live.

Months passed away, and neither Mildred nor Herbert ever remembered the little sufferer at St. Faith's Home, who owing to the carelessness of the latter might never be able to walk again.

(To be Continued.)

HERE is a simple problem in mental arithmetic that has puzzled some people who thought they were "pretty smart" in that line. It should be given out rapidly and without pause: If ten hen-pens cost ten pence, and ten hens and one hen-pen cost ten pence, what will ten hens without any hen-pens cost?

Speak Truly

"ELLA, I heard you tell Jessie you did not care if you never saw her again."

"O, well, mamma, I did not mean exactly that. I just said it."

"Just said it? But why did you say it, unless you meant it? What is it to say one thing and mean another? And a little while ago I heard you tell Roy you thought him the meanest boy on earth. Do you really think you have such a boy for a brother?"

"Why, no, mamma, now I come to think of it, I did not mean exactly."

"You must think first before saying such things, Ella. Yesterday you said you were tired of pudding for dinner, and never wanted any more as long as you lived. You know that you did not say what you meant, nor meant what you said. This morning you told Maggie that you were not going to practice any more to-day, yet you know that I told you that you must certainly do it another half-hour before tea; and you know I meant what I said. I have heard you lately declare positively that you would not do certain things when you knew. if you stopped to think, that you were not speaking the truth. I am distressed."

"I only just said the things, mamma. I did not mean them, though."

"Do not say again, 'I just said them,' daughter. Stop saying what you do not mean, and speak truly. The law of truth must be in your mouth, as well as in your heart. Unless you speak truly, you are not true all through." *Happy Hours.*

FROM VIRGINIA.—"Your paper is a source of continual pleasure and instruction. Its editorials, to say nothing of its other matters of interest, are so simple, so clear, and yet so truly Catholic in their teaching, that I long to know that THE LIVING CHURCH visits weekly every household in this land. I could not do without it."

COFFEE AND MINISTERS

Coffee is a native of Abyssinia. It found its way into Arabia in the Sixth century, and probably as a substitute for wine when that drink was prohibited by the Koran. By the Sixteenth century it had reached Cairo in Egypt; but here the great men rose up against it and declared it contrary to the law of their prophet and injurious to both soul and body. Ministers preached against it, and doubtless it would have been abandoned had not the Sultan come to its aid and declared it to be unobjectionable. In Constantinople, and also in Italy, it met with opposition both from the clergymen and from the physicians. Medical science today calls coffee a diffusible stimulant, and the testimony of the physicians would certainly induce us to be wary of making a friend of it.

Doctors, ministers, lawyers, editors, and brain-workers in general indorse Postum Cereal Food Coffee, the new table beverage. It is made entirely of nature's grains, and can be digested by the weakest stomach and rebuilds the gray matter in the nerve centres.

Boil Postum full 15 minutes, and make it black and rich as Mocha, then add pure cream, and you have a magnificent drink.

Substitutors drug their concoctions to give them a coffee flavor. Genuine packages of Postum have red seals and the words, "It makes red blood," thereon.

CATARRH OF THE STOMACH

A Pleasant, Simple, but Safe and Effectual, Cure for it

Catarrh of the stomach has long been considered the next thing to incurable.

The usual symptoms are a full or bloating sensation after eating, accompanied sometimes with sour or watery risings, a formation of gases, causing pressure on the heart and lungs and difficult breathing; headache, fickle appetite, nervousness, and a general played-out, languid feeling.

There is often a foul taste in the mouth, coated tongue, and if the interior of the stomach could be seen, it would show a slimy, inflamed condition.

The cure for this common and obstinate trouble is found in a treatment which causes the food to be readily, thoroughly digested before it has time to ferment and irritate the delicate mucous surfaces of the stomach.

To secure a prompt and healthy digestion is the one necessary thing to do, and when normal digestion is secured the catarrhal condition will have disappeared.

According to Dr. Harlanston, the safest and best treatment is to use after each meal a tablet composed of Diastase, Aseptic Pepsin, a little Nux, Golden Seal, and fruit acids.

These tablets can now be found at all drug stores under the name of Stuart's Dyspepsia Tablets, and, not being a patent medicine, can be used with perfect safety and assurance that healthy appetite and thorough digestion will follow their regular use after meals.

Mr. N. J. Booher, of 2710 Dearborn st., Chicago, Ill., writes: "Catarrh is a local condition resulting from a neglected cold in the head, whereby the lining membrane of the nose becomes inflamed and the poisonous discharge therefrom, passing backward into the throat, reaches the stomach, thus producing catarrh of the stomach. Medical authorities prescribed for me for three years for catarrh of stomach without cure, but to-day I am the happiest of men, after using only one box of Stuart's Dyspepsia Tablets. I cannot find appropriate words to express my good feeling."

"I have found flesh, appetite, and sound rest from their use."

Stuart's Dyspepsia Tablets is the safest preparation, as well as the simplest and most convenient remedy for any form of indigestion, catarrh of stomach, biliousness, sour stomach, heartburn, and bloating after meals.

Send for little book, mailed free, on stomach troubles, by addressing Stuart Co., Marshall, Mich. The tablets can be found at all drug stores.

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It is the most popular road west of Chicago.

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City ticket office, 95 Adams st., Chicago.

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