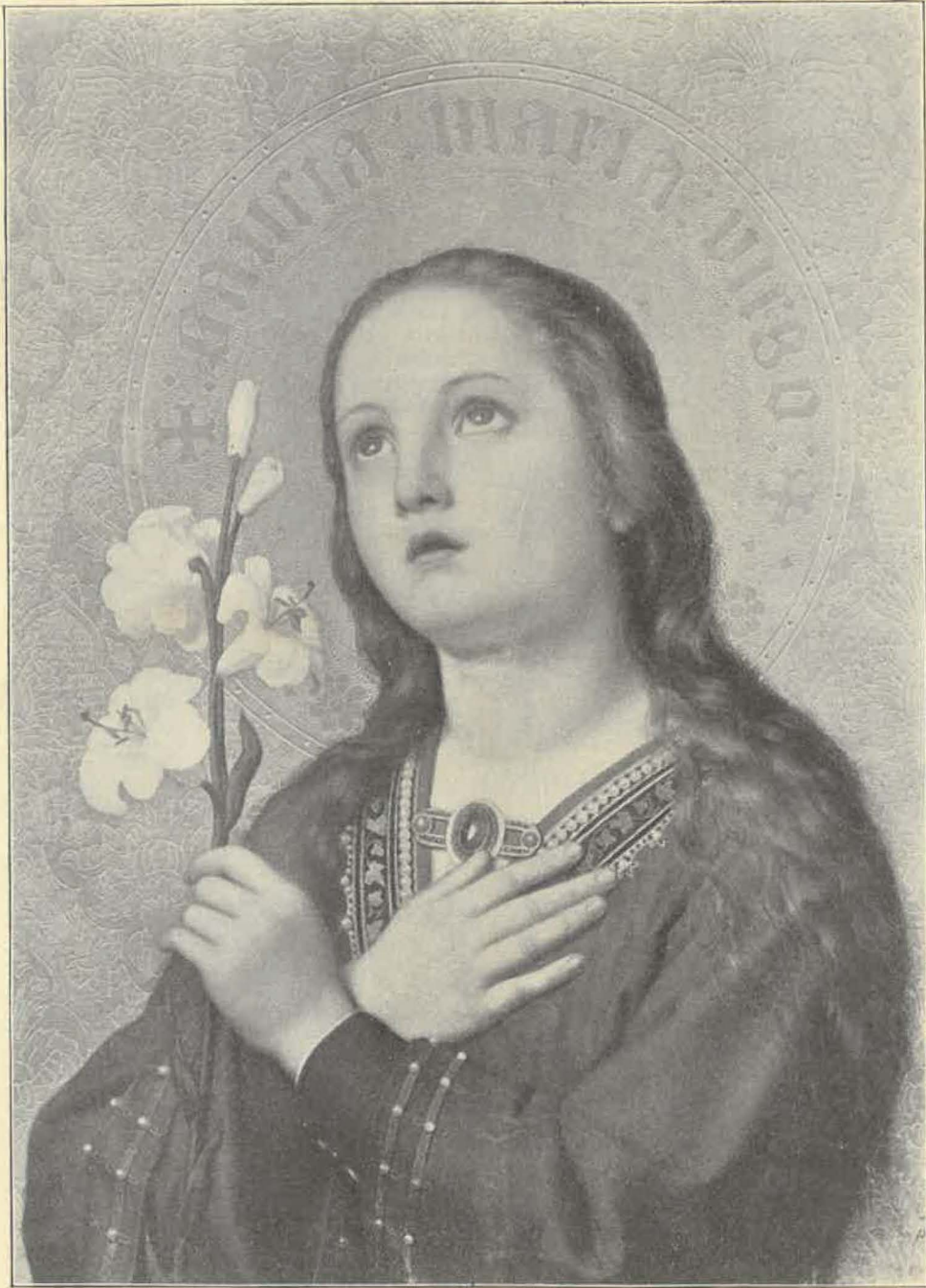


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The Living Church



—Page 950

The Living Church

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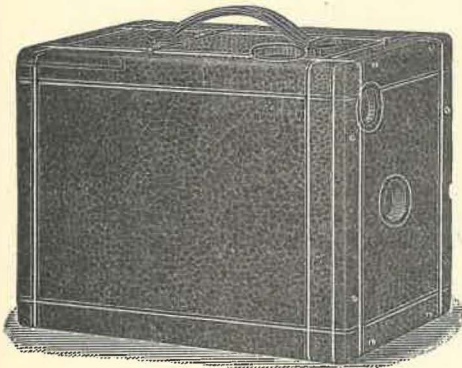
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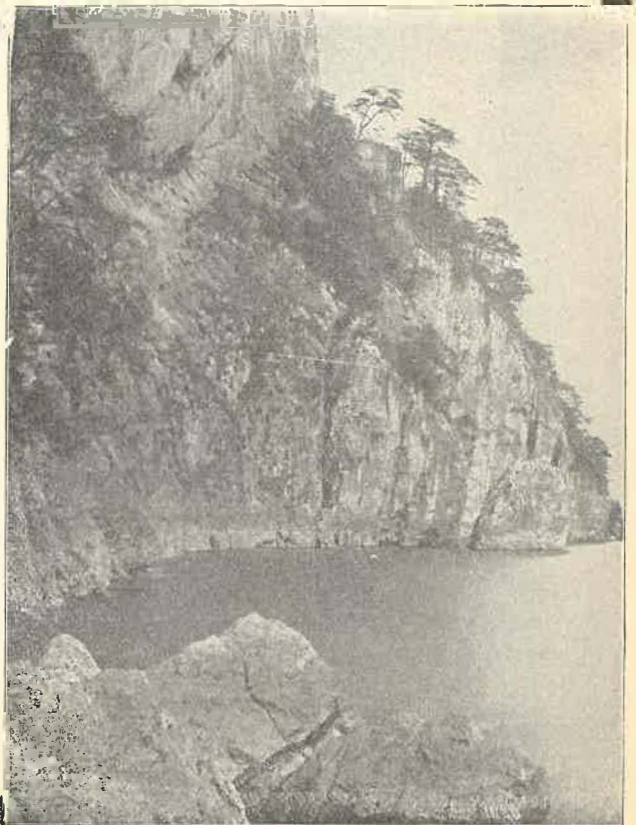
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The Living Church

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

CHICAGO, JANUARY 8, 1898

News and Notes

WE regret to announce that the Rev. Edwin S. Lines, D.D., rector of St. Paul's church, New Haven, Conn., has declined his election by the Board of Managers to be the general secretary of the Domestic and Foreign Missionary Society.

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THE papers of Monday announced the death on Sunday, Jan. 2nd, of Edmund H. Bennett, dean of the Boston University Law School, which position he had held for twenty-six years. Judge Bennett was mayor of Taunton from 1865 to 1867. During the same period and up to 1871 he held a lectureship in the Harvard Law School. In the latter year he was appointed to the distinguished position which he still held at the time of his death. To Churchmen generally Judge Bennett is best known as a member of the General Convention. His ability was conspicuous in framing legal formulas with the utmost clearness and freedom from superfluous phrasology. Members of the Convention of 1895 will recall instances of this in the debates on Amendments to the Constitution. At the time of his death he was a member of the committee on the proposed Amendments to the Constitution, and his loss will be deeply felt in future debates upon the alterations now under discussion. He was 74 years of age.

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IT is announced from England that the Viscount Encombe, son and heir of the Earl of Eldon, and descendant of the great chancellor, Lord Eldon, one of the most strenuous opponents of "Catholic emancipation," has been received into the Roman Church. In immediate connection with this is the announcement of his engagement to the sister of Lord Lovat, of one of the oldest Roman Catholic families of Scotland. On the other hand, Miss Darcy, only child of the richest Australian millionaire, has married a captain of the Life Guards, and at the same time has forsaken Rome for the Church of England. Thus these conversions in high life seem to be a game of give and take, and largely associated with matrimonial alliances.

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THE annual week of prayer observed by the Presbyterians, Congregationalists, and some other denominations, at the beginning of the year, has been postponed by one Chicago congregation until March. The reasons for this action are said to have been the following: First, the business men are too much occupied at the beginning of the year to give proper attention to spiritual matters, and, at the same time, the women are tired out after the Christmas festivities, and are entitled to a rest. The latter part of this reason seems somewhat peculiar since it might be thought that the associations of Christmas-tide would be particularly favorable to devotion, and that a season devoted to prayer would be an excellent way of resting after the exertions connected with Christmas festivities. The second reason

for the postponement is particularly worthy of note, namely, that Lent will come in March, at which time, says the minister, Dr. Ronthaler, "the minds of the people more naturally turn to things not material." He considers that in every way that season is more appropriate than the first week of the year. For the last year or two, this change in regard to the time of observance of the Week of Prayer has been under discussion by the denominational churches, and in some instances, particularly in the East, it has been transferred to the months of February or March. There appears to be a growing tendency towards a use of a part of the Lenten season in this way.

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MR. JOHN LAMBERT, of Joliet, Ill., vice-president of the Consolidated Steel and Wire company, has given his townsmen reason to remember him as a public benefactor. He has signalized the Christmas-tide of 1897 by generous gifts for the public good. Wednesday of Christmas week he presented \$1,500 to each of the hospitals of the place, and set aside \$30,000 to build a public library. Finally, on New Year's Eve, presumably after having fully ascertained his financial standing at the close of the year, he added \$7,000 to his liberal endowment and duplicated his gifts to the hospitals. It may be a question whether it would be better to keep down one's surplus by increase of wages to employes, or by this method of endowing institutions for the public good. The first, however, may not always be feasible, and if it is best, the second is the next best. At any rate, it is well for a man to dispose of the money he destines for philanthropic or charitable purposes while he is still alive, rather than to leave bequests for his heirs to oppose and quarrel over.

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CUBA and its unhappy condition absorb so much of the attention of the American newspapers, and the world at large has become so much aroused over the affair between Germany and China, that people have almost forgotten to think of the perennial Eastern question wherein Turkey is the leading factor. The Powers and their notorious "concord" have been very little heard of for some time. Meanwhile, poor Crete is left in a condition of anarchy, or more than likely is falling again into the clutches of her old master. The Powers officially declared that they could not allow a Turkish governor there, but after one or two half hearted attempts to arrange affairs on the lines of that declaration, ending in dissension among themselves, they have, up to the present time, done nothing. If fact, there is more than a suspicion that the "do nothing" policy is the only one by which the concord can be maintained. It is now given out, that after a season of profound meditation, the ambassadors have resumed their conferences. Without expecting from this quarter any sentiment about the cause of human liberty, every principle of honor and integrity requires that, having prevented the Cretans

from setting up for themselves, and having rendered nugatory the assistance of the Greeks, the Powers should now provide some sort of government under which these wretched people, relieved of the ruthless extortion and outrage which has so long kept them in a state of barbarism, may have a chance of self development and of coming into some share of the blessings of modern civilization.

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THE interest of international politics has centered lately in the naval expedition of the Germans to Chinese waters, prefaced by the Emperor William's dramatic speech in bidding his brother, Prince Henry, the admiral of the fleet, farewell. All sorts of rumors have been flying about as to the destiny of the Celestial Empire, its probable dismemberment, what England will do, what part Japan will take, and even as to possible action on the part of the United States. So far England remains quiescent, and the government exhibits no alarm as to the demonstrations of Germany. In this connection a story is told of Queen Victoria, which shows that the venerable sovereign is not devoid of humor. The Emperor's speech might be interpreted as anticipating that Germany would settle the question of the Farther East by gobbling up China with its 300,000,000 at a mouthful. Prince Henry, who is to head this enterprise, made a visit to his English grandmother at Osborne, just before his departure, and her Majesty is said to have greeted him thus: "My dear grandson, don't kill all the poor Chinese."

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MR. EDWARD H. GILMAN, corresponding secretary of the American Bible Society writes to correct the statements copied from the secular press in our issue of Dec. 18th, relating to the proposed sale of the Bible House. He says it is not true that the Bible Society is in "difficulty," or that there is any lack of interest in the circulation of the Bible occasioned by the adoption of other means of evangelization. The opportunities and the demand, it seems, were never greater than they are at present. It is not proposed to sell the Bible House for the sake of raising money to carry on the work of the society. The only embarrassment in the case arises from the fact that the resources of the society are insufficient to enable it to do all that, in the Providence of God, it is called upon to undertake. It thus appears that we were mistaken in supposing that experience was leading to the adoption of changed methods or a more excellent way on the part of those Christian enthusiasts who have imagined that the supreme way to convert the heathen is to circulate the Bible broadcast.

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PROFESSOR SHUTTLEWORTH, rector of St. Nicholas Cole 'Abbey, (city) of London, was asked to hold a watch-night service on the last day of the year. He declined in his parochial magazine in the following terms: "No, sir, I will not have a watch-night service in St. Nicholas. I don't see what there is to watch for more than on any other night, and I venture to

think that you and your friend would be better at home and in your respective beds." Nevertheless, taking account of popular sentiment, such an observance is not necessarily without utility. We have known circumstances which rendered it of distinct advantage to the Church.

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WE find in *The Church Review* an account of an admirable work carried on in the parish of Longbridge Deverill, by the vicar, the Rev. F. W. Cooper, and his wife. The parish is on the borders of Longleat, one of the finest domains in England. It is generally held by a clergyman of high connection, and in this case the vicar is the son-in-law of a lord. The parsonage is palatial, with gardens, fountains, and greenhouses in keeping. Having no family of their own, the vicar and his wife peopled the large house with children from the slums of London, reserving only a bedroom for themselves, the very dressing room of the worthy parson being appropriated to the youngest of the infants, so that they might be heard if they cried in the night. This work was supported by this good couple entirely out of their own income, and no parade has been made of it in any way whatever.

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New York City

Miss Marian Lane Gurney has retired from the headship of the Church Settlement House, founded by the church of the Redeemer.

At St. George's church, the Rev. Wm S. Rainsford, D.D., rector, old-fashioned watch night services were held on New Year's Eve.

On Sunday afternoon, Jan. 2d, the Ven. Archdeacon Kirkby, D.D., inaugurated services in Fireman's Hall, Harrison, near Rye, as a branch of his parish work.

At St. John's church, Larchmont Manor, Bishop Potter made his visitation St. Stephen's Day, and administered Confirmation to 20 candidates. At night there was an organ recital, and the singing of Christmas-tide carols.

The Church Club held its monthly meeting on the evening of Dec. 29th. The subject discussed was, "The Churchman's civic duties," Bishop Potter, Mr. Everett P. Wheeler, and Gen. Wagner Swayne being the principal speakers.

The year book of Calvary church, the Rev. Dr. J. Lewis Parks, rector, discloses the fact that one-tenth of the 25,000 Armenians in this country are found in and around Greater New York, and that nearly 1,000 of this number live within the canonical limits of Calvary parish.

A feature in many of the Christmas celebrations this year in this city, were *creches* or representations of the cave of the Nativity, with figures of the Christ Child, the Holy Mother, and St. Joseph. The throngs of worshipers were much larger than usual, the weather being exceptionally fine.

Bishop Potter who has just issued his official list of appointments for 1898, calls the special attention of rectors to the necessity of keeping more accurate lists of members of Confirmation classes, for presentation to him at the time of his visitation. Sunday, Jan. 2d, he made a visitation of the mission chapel at Erastina, in the borough of Richmond, Greater New York.

During the recent holiday season efforts were made by St. George's church to secure lists of firms in its vicinity who, while keeping open for retail sale during the busy season, provided supper for employees. The names of such firms were commended for patronage to parishioners, with a view to encouraging the humane usage, which is annually extending.

The rector *emeritus* of St. James' church, the Rev. Cornelius B. Smith, D.D., conducted a special devotional service on Monday, Jan. 3rd, taking a double theme, "Confession of lack of

consecration; and thanksgiving for the Christian privileges of the city." The service was of a popular character, and was attended by a large number of persons representing all religious bodies.

The observance of the Feast of the Nativity by the Protestant denominations, in the form of special services on the day itself, was a notable feature this year; most of such services being conducted with more or less use of elements drawn from the ritual of the Church. The popular feeling was manifested by crowded attendance. Such observance among Protestant congregations is a comparatively recent innovation.

At St. Andrew's, Harlem, and at Grace church, the chimes rang a long programme to usher in the New Year, beginning shortly before midnight on New Year's Eve. At old Trinity church, special public interest was manifested in the ringing of the chimes on New Year's Eve, as the bells rang in the beginning of the city of Greater New York. Their sound was blended with that of a salute of a hundred guns from a battery at the City Hall.

At Columbia University the wings of the library building are now being put under roof. The walls of the rotunda are to be carried up nearly 20 ft. before the dome roof can be begun. The museum extension of the edifice is nearly completed. The lectures in co-operation with Cooper Union are of special interest, and will treat this month of "Live Social Problems in Cities." They are being delivered by Dr. E. R. L. Gould, and are open to the public.

The annual meeting of the Society of St. Johnland was held on St. John Evangelist's Day. The following officers were elected for the ensuing year: President, the Rev. Henry Mottet, D.D.; vice-president, Mr. Cornelius Vanderbilt; secretary, Mr. Francis S. Bangs; treasurer, Mr. Francis M. Bacon; Mr. John Seely Ward was elected a trustee, and he and Dr. Frederick E. Hyde were chosen members of the executive committee. Other standing committees remain unchanged.

At St. Bartholomew's parish house, the Christmas celebration of the Oriental and Chinese division, held on the night of St. John the Evangelist's Day, was an event of exceptional interest. About 400 persons were present, including 30 Chinamen, the balance being Greeks, Turks, Egyptians, Syrians, and Armenians. The marked difference of feature between the various races, together with the peculiar costumes, made the scene unique. The first part of the evening was given to a musical entertainment which included some clever numbers. The rector of the parish, the Rev. Dr. Greer, made a brief address, in which he called attention to the fact that the polyglot assemblage was united in one spirit, the Christmas spirit. The Armenians then sang their national hymn, a number of Chinese songs followed, and recitations in the several languages. The evening ended with the distribution of Christmas gifts, there being a remembrance for every one present. The German and English Sunday schools, numbering 2,000 members, held their Christmas celebration on the night of Holy Innocents' Day.

The will of Charles Contoit, with two codicils attached, was filed Tuesday, Dec. 28th, for probate. The document was made several years ago. The will leaves the testator's pew in St. Paul's chapel to the rector, churchwardens, and vestrymen of Trinity church, and a sum of \$5,000 to them in trust, the income from which is to be devoted to keeping in order his lot in Trinity cemetery, and certain lots in St. John's cemetery, in which several members of his family were interred. The latter cemetery was taken by the city last summer for a public park, after legal proceedings, noted at the time in the columns of *THE LIVING CHURCH*. After a number of personal bequests, the residuary of the estate, estimated at \$1,850,000, is left share and share alike to the following institutions: The General Theological Seminary, the Domestic

and Foreign Missionary Society, the Church's Society for Seamen for the City and Port of New York, the City Mission Society of the Church, the New York Bible and Common Prayer Book Society, St. Luke's Hospital, St. Barnabas' House, the Orphan Home and Asylum of the Church, in this city; St. Luke's Home for Indigent Christian Females, the Sheltering Arms Nursery, the Home for Incurables, at Fordham; the House of Mercy, St. Mary's Home for Children, the Midnight Mission, the House of Rest for Consumptives, the Home for Old Men and Aged Couples, long connected with St. Luke's church; the New York Society Library, and the New York Free Circulating Library. Each of the objects sharing in the residuary estate will receive \$100,000, and probably much more. The provision, which goes almost exclusively to the Church, is one of the largest ever made in this city in the interest of charity and religion, and the announcement of such immense benefactions has created wide interest among Churchmen in this city. Mr. Contoit was a bachelor, without any near relatives, and it is thought that there is small danger from any will contest, and that the legacies will be settled without long delay.

Philadelphia

In the will of Charles Ridgway, probated 30th ult., there is a contingent bequest of his estate (\$29,000) to the Episcopal Hospital.

As was anticipated, the Rev. F. F. W. Greene has been duly elected missionary-in-chief of the Seamen's Mission, and to be priest-in-charge of the church of the Redeemer.

In old Christ church, Dec. 29th, Miss Ellen Sitgreaves Vail, daughter of the late Bishop Vail, of Kansas, and granddaughter of Bishop Bowman, was married to Dr. Murray Galt Motter, of Washington, D. C. The Rev. F. S. Steinmetz officiated.

The theatre services for non-church goers entered upon their 17th year on Sunday evening, 2nd inst., at the Trocadero. The initial sermon, the subject of which was "The Lost Sheep," was delivered by the Rev. J. Edgar Johnson, the original promoter of these services.

The new parish house of St. Mary's church, West Philadelphia, was dedicated on the festival of St. John the Evangelist, by Bishop Whitaker, assisted in the service by the Rev. Dr. T. C. Yarnall, rector, and the Rev. John Dows Hills, associate rector. A full description of the building was published in *THE LIVING CHURCH* of July 24th last. An informal reception was given on Holy Innocents' night by the building committee of the parish.

The special course of sermons during Advent at St. Barnabas' church, Haddington, was a success, the subjects being ably treated and the congregations large, with a marked attendance of men. On Sunday afternoon, 26th ult., a Christmas Sunday school service was held, and on Thursday evening, 30th ult., there was an entertainment for the children in the Sunday school room, with recitations, readings, and a cantata written for the occasion by the Rev. Samuel P. Kelly, priest-in-charge, which was followed by the traditional Christmas tree and the distribution of gifts.

At an early hour on Christmas Day, the vested choir of St. Timothy's church, Roxboro, the Rev. R. E. Dennison, rector, went to St. Timothy's hospital, where they sang a number of carols for the entertainment of the patients. The superintendent and the nurses had arranged a pleasant surprise for the children in a Christmas tree which occupied a place in the hallway of the new annex. Each child was the recipient of a box of "sweets," while the other patients were made happy by bouquets of flowers sent by the Christian Endeavor Society of the Leverington Presbyterian congregation.

At the guild house of old St. Peter's church, the Rev. R. H. Nelson, rector, a large number of down-town poor children were entertained at dinner by the "Hobby Club," a society of young girls of that parish, whose favorite object seems to be to make the poor happy. Dolls, toys, etc.

were distributed, and two hours of the afternoon were devoted to play. The waifs were of all races, nationalities, and creeds. At the close, the fragments that remained were carefully gathered up and given to many other children who were waiting on the outside. The Manual Training school boys contributed \$16 toward this first dinner given by the club.

At the Lincoln Institution on Christmas Eve, the Indian girls gathered around a beautiful tree and sang Christmas carols, after which Mr. A. E. MacNamara and the Rev. L. B. Edwards made appropriate remarks. The children received many presents. On Christmas morning they attended service, as usual, at St. Luke's church. In the boys' department at the Educational Home, the morning service was conducted by the lay-reader, Mr. MacNamara, assisted by Thomas Balmer, an Indian pupil of the Home. After service each boy received a present from the Home as well as from the individual manager under whose special care he is. A bountiful dinner was afterwards served to the inmates.

In his sermon on Sunday morning, 26th ult., the Rev. Dr. Worcester, rector of St. Stephen's church, announced to the congregation the very sudden decease of Mr. Crawford Arnold who had been for 18 years a vestryman, and over three years the rector's warden. He was born in Providence, R. I., in 1829, but had been for many years a prominent manufacturer in this city, retiring from business in 1877. He was a manager of the Burd Orphan Asylum of St. Stephen's church, and also of the House of Refuge—a reformatory for the city's youths. The Burial Office was said at St. Stephen's on Holy Innocents' Day, the rector officiating there, and also saying the Committal Service at Laurel Hill cemetery. Mr. Arnold's will was probated on the 30th ult., and contains a bequest of \$1,000 for the endowment fund of St. Stephen's church.

The new side altar in St. Clement's church has been placed in position at the head of the south aisle, in front of the organ, and was dedicated on Christmas Eve by the rector, the Rev. G. H. Moffett. It was designed by Henry Vaughan, of Boston, and built by Irving & Casson, of the same city. It is constructed of quartered oak and handsomely carved. Its dimensions are 7 ft. in length, 2½ ft. wide, and 3½ ft. in height. It is approached by a series of steps on which the instruments of the Passion stand in bold relief, handsomely carved. The other carvings are beautifully executed, and make the altar one of the finest of its kind. To the rear of the *mensa* are three gradiesticks and a tabernacle. The crucifix and candlesticks, also designed by Mr. Vaughan, have not as yet been completed, but will shortly be placed in position. The altar, which is dedicated to St. Catharine, with its several appointments, is the gift of certain members of the parish, whose names are withheld.

On Christmas Day, the church of the Covenant was consecrated by Bishop Whitaker with impressive ceremonies. He was assisted in the services by the Ven. Archdeacon Brady, the Rev. J. J. J. Moore, rector of the parish, and the Rev. Messrs. H. L. Duhring, J. H. Lamb, G. A. Latimer, and B. Watson, D.D. The sermon was preached by the Bishop, who was also the celebrant of the Holy Communion. After an eight years' struggle this handsome church has been cleared of debt, its consecration papers signed by the Bishop and transferred to the vestry. Sometime in the year 1856, the late Rev. Dudley A. Tyng, then rector of the church of the Epiphany, preached a political sermon which gave great offense to the conservative portion of the congregation; and in consequence thereof Mr. Tyng resigned the rectorship, and with those who sympathized with his anti-slavery views another congregation was formed, which worshipped for a while in National Hall and afterwards in Concert Hall. Mr. Tyng met with an accident which caused his death; but the congregation continued and, in 1861, the first church of the Covenant was erected on Filbert st.,

where it remained until the opening of the Pennsylvania elevated railroad, when the noise at all hours interfered greatly with the services, and rendered a removal necessary. In 1887, the ground at 27th st. and Girard ave. was purchased, on which the church is located, and the mission of St. Ambrose, in the immediate neighborhood, voluntarily disbanded and united with the Covenant, the Rev. Mr. Moore, who had been in charge of that mission, becoming the rector. As results of his administration, there are to-day a fine Gothic church and parish house, 811 communicant members, a Sunday school with a total membership of 820, and a parish school, numbering 43 pupils, with two teachers, besides senior and junior chapters of the Brotherhood of St. Andrew, Woman's and Junior Auxiliary, and ten other societies and guilds. A notable coincidence is that the first and last rectors of the old church of the Covenant had previously been rectors of the Epiphany, one being the Rev. Dudley A. Tyng, and the other the Rev. Richard Newton, D.D. Memorial windows recall this fact. Mr. John P. Rhoads, the rector's warden, has been a vestryman *ab initio*, and is now serving as such in the 42nd church year.

Seldom has St. Mark's church been the scene of more impressive ceremonies than those which marked the completion of 25 years of service as a priest of the Church, by the rector, the Rev. Dr. Alfred Garnett Mortimer, who on the festival of Holy Innocents celebrated his silver jubilee. Exquisite flowers and potted plants almost concealed from view the beautiful altar, while the chancel was decorated with holly. The services opened with a solemn procession. The Rev. Dr. A. G. Mortimer was vested in a gorgeous cope of cloth of gold wrought with exquisite symbolical figures, which covered an alb of costly lace. On reaching the sanctuary he exchanged the cope for a beautifully embroidered chasuble, which had been presented him by two Churchwomen, members of St. Mark's, and which he wore for the first time at this service. On the gospel side of the altar were erected two thrones which were occupied by Bishop Whitaker and Bishop Coleman, each attended by two chaplains. Guilman's Mass in E fiat was finely rendered by the large vested choir, under the direction of Minton Pyne, organist. The sermon was preached by Bishop Coleman, in which he paid a rare compliment to the rector, reviewing his work and writings, and congratulating him on his successful career. In the service of the Holy Eucharist, Dr. Mortimer was celebrant; Bishop Whitaker gave the absolution and the benediction. Immediately thereafter, Mr. C. J. Graf sang the *O Salutaris*, from Rossini's "*Messe Solennelle*." There was a very large number of the city clergy present, including the entire society of the C. S. S. S., also all the Sisters of St. Margaret in the city. From other dioceses were a goodly company of clergy, the Rev. Canon J. H. Knowles, and the Rev. T. McK. Brown, of New York city; the Rev. Prof. W. W. Webb, of Nashotah seminary; the Rev. G. H. Sterling, of South Bethlehem, Pa.; the Rev. Dr. C. L. Fisher, of Gambier, Ohio; the Rev. Messrs. C. R. Edmunds, H. H. P. Roche, G. W. Harrod, and F. A. Sanborn, from New Jersey. Dr. Mortimer was the recipient of numerous handsome silver presents, among them a silver enameled morse for a cope, made expressly for the occasion, in Paris, the gift of a lady member of the parish; and a set of vestments from two other Churchwomen of St. Mark's. The visiting clergy were served with a fine luncheon in the clergy house, where from 8 to 10 P. M. Dr. Mortimer received his many friends. Several hundred parishioners, and clergymen from nearly every church in the city and diocese, and many from distant parts, were in attendance. The house was handsomely decorated with smilax and cut flowers, while the walls were festooned with holly and Christmas greens. An elaborate luncheon was served in the guild room. The Rev. A. G. Mortimer, D.D., was born in Piccadilly, London, Oct. 7, 1848. He was educated partly at Brighton College, and in arts and part of the law course at

the University of London, subsequently pursuing his theological studies at King's College, London. He received his degrees of B.D. and D.D., after an examination at Trinity College, Toronto. He was ordained deacon on St. Thomas' Day, 1871, in Wells cathedral, England, and advanced to the priesthood in the same cathedral, on the 4th Sunday in Advent, 1872, both by Lord Arthur C. Hervey, Bishop of Bath and Wells. He celebrated the Holy Eucharist for the first time on Holy Innocents' Day, 1872. After being curate and precentor of Froome Selwood, one of the most magnificent churches in England, he came to this city to work with the Cowley Fathers at St. Clement's, where he was precentor and master of the choir. In 1880, he became rector of St. Mary's, Castleton, Staten Island, N. Y., where also he founded a noted academy, and where he remained until the autumn of 1891, when he accepted his present charge, and was instituted rector, Jan. 1st, 1892.

Chicago

Wm. E. McLaren, D.D., D.C.J., Bishop

At the ordination of Mr. Jessie Herbert Dennis, on Sunday morning, Jan. 2nd, recorded under the usual heading in another column, the sermon was preached by the Rev. Francis J. Hall, instructor of theology at the Western Seminary. After setting forth the special functions of the office of deacon, and emphasizing the fact that the Christian minister is a steward of the mysteries of God, and, as such, has no right to tamper with them to suit his own tastes, nor to alter the principles of the Faith once delivered, to suit the exigencies of the time, he entered upon an elaborate exposition of the chief errors which are assailing the Church to-day, and which her ministry must be thoroughly prepared to meet. There were five leading tendencies of modern thought which he considered to be very dangerous to the Christian religion: Private judgment; Rationalism, and in particular, the Kenotic theory of the Incarnation; Agnosticism; Pantheism; and the belief that fixedness of interpretation was not of the essence of the Creeds. His criticism of these tendencies was very trenchant and exhaustive. Bishop McLaren announced that the Rev. J. H. Dennis would immediately enter upon active duty in connection with the cathedral, and he hoped to have very soon a goodly band of clergy stationed there. He also announced that the hour of the evening service would be changed from 7:30 to 4, and would so continue until further notice.

CITY.—Claudius Edward Bredberg, for 20 years chime ringer of St. James' church, the Rev. Dr. Stone, rector, died Wednesday, Dec. 29th, of pneumonia, at St. Luke's Hospital. He was well known throughout the parish, and was always a welcome visitor at the homes of leading parishioners when he made his annual solicitations for Sunday school Christmas festivals, etc. Many will remember him as chime-ringer in the east end of Machinery Hall at the World's Fair. He was one of the two chimers in Chicago. He was buried Saturday morning from St. James' church.

There was a conflagration in St. Mark's church, the Rev. W. W. Wilson, rector, on Christmas morning. The green hangings at the back of the altar caught fire, and before the blaze could be extinguished, the dossal and other appurtenances of the altar were destroyed, making a loss of \$350. Temporary repairs were made, however, so that the choral service at 11 o'clock could be held as purposed.

The Rev. James S. Stone, D.D., left for Philadelphia, Jan. 2nd. He will be united in marriage to Miss Caroline P. Worthington, at Doylestown, Pa., on Jan. 4th. During his absence of about two weeks, the services at St. James' church will be in charge of the assistant rector, the Rev. E. W. Thompson. A very successful Christmas entertainment for the St. James' Sunday school was held Wednesday evening, Dec. 29th, in the parish house. Many beautiful stereopticon views of our Lord's childhood were presented, and through them

much helpful religious instruction was conveyed to the children by the Rev. Mr. Thompson.

At the church of the Ascension, the Rev. E. A. Larrabee, rector, on Sunday, Jan. 2nd, being the first Sunday in the month, Vespers at 5 P. M. were immediately followed by the Benediction of the Blessed Sacrament. The choir was supplemented by a string orchestra. The music was rendered very beautifully, especially worthy of mention being Lutkin's *Magnificat* and *Nunc Dimittis* in B flat, Gounod's *Ave Verum* in E flat, and Boex's *O Salutaris*. The benediction service will be given on the first Sunday afternoon of each month. Father Larrabee announced that the offertory at these services would be devoted to raising a fund for the choir's summer outing. He felt free to ask for this, inasmuch as the services of the choir were entirely voluntary. They certainly deserve the highest commendation for the time and energy they have so freely bestowed upon their course of training in such difficult music.

The ladies of St. Mary's mission, Park Ridge, of which Mr. John K. Ochial is now lay-reader in charge, presented the operetta, "Red Riding Hood" at Electric Hall, on Thursday evening, Dec. 30th. The presentation was attended with great success, and the receipts amounted to \$125. It will be repeated in the near future.

The St. James chapter of the Brotherhood of St. Andrew, of which Mr. James L. Houghteling, is president, will hold on Monday evenings at 8 o'clock, beginning Jan. 3rd, at St. James Parish House, a series of meetings for the study of American Politics. The following topics will be considered with reference to the duty of voters: Township organization, its history and present condition; City Government, its rise and limitations; Park, Sanitary and other subordinate municipal powers; the State Government; the National Government. Members are invited to bring their friends.

WESTERN THEOLOGICAL SEMINARY.—The second term began Tuesday morning, Jan. 4th. It is interesting to note that a new student has entered the Seminary, who recently was a minister in the Evangelical Methodist denomination. This is Mr. W. O. Butler, until recently connected with the Garrett Biblical Institute, in Evanston. He was prepared for Confirmation by the Rev. Dr. Arthur W. Little, of St. Mark's church, Evanston.

Nebraska

Geo. Worthington, S.T.D., LL.D., Bishop

OMAHA.—The death of Mrs. Elizabeth Stanton Woolworth, wife of Judge J. M. Woolworth, and a well-known Churchwoman, occurred Tuesday, Dec. 28th. She was born in Homer, N. Y., July 16, 1836. Her father was Moses Bradford Butterfield, and she was descended in a direct line from William Bradford, the first governor of Plymouth colony. Most of her young womanhood was passed in Racine, Wis., but she went to Omaha in 1868. She was for some time principal of Brownell Hall, but left that institution some time before she was married to Judge Woolworth, in August, 1871. During her 30 years' residence in Omaha, Mrs. Woolworth has been prominent in Church and social circles. She has been one of the most active members of Trinity cathedral, and her private charities have been numerous. She was active in personal effort to relieve the sufferings of the poor. She was closely identified with local musical enterprises, and was one of the founders of the Ladies' Musical Society, over which she presided several years. She was an earnest student of ecclesiastical history and doctrine, sacred music and the liturgy of the Church, and was therefore a fit helpmeet for the chancellor of the diocese.

The funeral services were held at Trinity cathedral, where she had worshipped for so many years. Bishop Garrett was celebrant of the Holy Communion in the morning, and at 2 P. M. Bishops Worthington and Garrett were assisted in the burial service by the Rev. Campbell Fair, dean of the cathedral, the Rev. Messrs. Robert Doherty, John Williams, and R.

D. Stearns. The music was rendered by the full surpliced choir of the cathedral. The interment took place at Prospect Hill, where Bishop Garrett read the committal service.

Iowa

Wm. Stevens Perry, D.D., LL. D., Bishop

FORT MADISON.—The Christmas services at Hope church were very beautiful and successful. The midnight Celebration was, as usual, the principal feature of the festival; a large number received. The service was preceded by the pastoral music from the Messiah, rendered by organ, piano, strings, and solo voices. The parish social festival was held on St. John's Day, in the Odd Fellows' Hall, over 400 attending. On Holy Innocents' Day there was an entertainment, and presents were distributed to the Sunday school, after which the rector awarded the special prizes (including two good cameras earned as premiums from THE LIVING CHURCH) to the choir. The boys presented Dr. Berry with a costly set of Dean Stanley's Historical Memoirs of Westminster Abbey and Canterbury Cathedral. On Sunday, Dec. 26th, the festival of the guild of St. Stephen was kept. The attendance of men was very large.

Minnesota

Henry B. Whipple, D.D., LL.D., Bishop
Mahlon N. Gilbert, D.D., Bishop Coadjutor

Bishop Gilbert's visitations: Granite Falls, 1; Pipestone, 10; Luverne, 11; Winona, 8, also dedicated the beautiful new rectory, the loving gift of Mr. and Mrs. Charles Horton; Wilder, 10; Gethsemane (Minneapolis), 3; St. Sigfrid's (Cokato), 18.

Through the energetic efforts of the ladies of Christ church, Benson, the Rev. W. A. Rimer, rector, the interior of the church has been beautifully painted and decorated.

Efforts are being made by a few faithful Church-people towards the building of a small church at Annandale. Occasional services are held by the Rev. Mr. Hudson.

The Rev. Mr. Thompson and family are enjoying the comforts of a new rectory recently completed at Waseca.

Besides securing the rector's salary, the faithful Church-people of Holy Trinity, Luverne, succeeded in raising over \$1,000 during the past year, thereby clearing the parish of all indebtedness. Bishop Gilbert consecrated the beautiful stone edifice Nov. 7th, and confirmed a class of 11, presented by the rector, the Rev. W. E. Couper, who has only been in the parish since July, but during that time has accomplished a great deal and won the confidence and love of his parishioners. In addition to his parochial duties, he sustains a very promising mission at Adrian.

ST. PAUL.—Christmas Day two celebrations of the Blessed Sacrament was the rule in most all of the churches; low Celebrations plain, high Celebrations, full choral, with festal music well rendered. The evenings of the week following were given over to carol services and Christmas trees for the Sunday school children. Bishop Gilbert officiated at the pro-cathedral, St. Clement's, on Christmas Day.

At St. Paul's church the Festival of the Nativity began with a midnight celebration of the Holy Eucharist. On the Sunday after Christmas, the beautiful memorial window, costing some \$1,300, erected to the memory of the late Col. John L. Merriam, was unveiled with appropriate ceremonies and dedicatory prayers, by the rector, the Rev. J. Wright, who afterwards delivered an eloquent sermon upon "The Influence of sacred art." The window is 15 feet high by 6 feet broad. The subject represents a band of pilgrims marching eastward. Over them is the form of Christ with hands extended in the act of blessing. The line at the base of the window reads, "My presence shall go with thee, and I will give thee rest." The pose of the figures is beyond criticism, and the oriental garments are most graceful and effective. The coloring is rich and delicately toned. The inscription runs, "In memory of John La-

fayette Merriam. Born February 6th, 1825. Died January 12, 1895." The window is the gift of the Merriam family. It is placed in the south-east transept.

On the eve of the Circumcision (New Year's Eve), there was, according to the usual custom at the church of the Good Shepherd, the Rev. William C. Pope, rector, a midnight celebration of the Holy Eucharist, Bishop Gilbert, celebrant, assisted by the rector and the Rev. Messrs. Andrews, Holmes, and Rhodes.

A new guild room has been erected for St. Stephen's church. The Rev. G. H. Ten Broeck is infusing new life and vigor into this mission.

COKATO.—St. Sigfrid's (Swedish) Church, costing \$3,000, was formally consecrated Dec. 17th, by Bishop Gilbert. The Swedish churchmen raised all but \$200 of the total cost, in Cokato. The opening service was held last February. They hope to be able to sustain a resident clergyman this coming year. In the meantime their spiritual wants are provided for by the rector of Emmanuel church, Litchfield.

BECKER.—Sunday morning, Dec. 5th, Trinity church was completely destroyed by fire. The services of the Church will be continued in the Methodist church, until such times as a new edifice can be built. The Rev. C. E. Hixon, of Minneapolis, will acknowledge any donations sent to him for this purpose.

Western Michigan

Geo. De N. Gillespie, D.D., Bishop

TRAVERSE CITY.—Through the generosity of Chicago friends Grace church has been removed to a more desirable location, and made more cheerful in its interior. The Rev. Charles T. Stout, formerly a clergyman of this diocese, has returned to take charge of the important work in the Grand Traverse region. The missions at Central Lake and East Jordan will be under his care as well as the parish at Traverse City. Bishop Gillespie was present at the re-opening of the church on the 2nd Sunday after Christmas.

GRAND RAPIDS.—A vested choir of 50 male voices was introduced in Grace church on the Feast of the Nativity. The rector, the Rev. R. H. F. Gairdner, was assisted in the service by the Rev. Woodford P. Law, general missionary. Bishop Gillespie celebrated the Holy Communion on Holy Innocents' Day. On New Year's Eve, a watch night service was held by the Rev. C. R. Hodge, minister-in-charge of St. Mark's church. After midnight the Holy Communion was celebrated.

HOLLAND.—Never before in the history of the parish has there been a Christmas Eve service followed by an early Celebration. A fair congregation assembled at midnight and listened to the address of the Rev. Dr. W. H. Van Antwerp, rector, and a goodly number of communicants received. The young people had decorated the chancel with evergreens and lighted candles. Two beautiful crystal altar vases were presented by Mrs. Chapel. It is important that the services should be regularly kept up in this growing city and college town.

BALDWIN.—The property of St. Matthew's mission has been repaired, and request comes from the Sunday school of the "People's church" that the school be turned over to the Episcopal Church.

Long Island

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

BROOKLYN.—The Christmas Day services in St. Mark's church, the Rev. Samuel H. Haskins, D.D., rector, were memorable as the last which will be held before the demolition of the church, which is shortly to be torn down to make room for the new bridge. On the eve of the Feast of St. John the Evangelist, a special service for the Free Masons of the Eastern district was conducted by the Rev. J. D. Kennedy, assistant rector of St. Mark's, who has been for several years chaplain of the lodge.

At the Church Charity Foundation before day break on Christmas Day, the boys and girls

the Orphan House visited the various buildings, awakening the sleepers by the singing of psalms. At sunrise there was a choral celebration of the Holy Eucharist in the chapel of the hospital. Later, presents were distributed to all the beneficiaries of the Foundation.

A cable dispatch received Dec. 29th, from the Rev. Dr. J. G. Bacchus, rector of the church of the Incarnation, announces that he sailed from Antwerp on that date, and that he expects to be with his people on Sunday, Jan. 9th. Dr. Bacchus has been absent since early in the summer, and is expected to resume his duties on Oct. 1st. He was taken ill in Europe, and was unable to return. Since then he has been staying in Italy under the advice of his physicians. The presence of the organ in the chancel of the church of the Incarnation last Sunday morning compelled the withdrawal of the congregation during service. Upon investigation a charred beam was found resting against one of the hot air pipes. Service is held as usual in the evening.

A chapter of the Brotherhood of St. Andrew is organized at St. Joseph's mission, Queen's, Sunday, Dec. 5th. The Rev. Dr. Swentzel made the address and admitted five men as otherhood members.

St. John's church, Huntington, has recently been presented, by a family of the parish, with a pair of handsome brass candlesticks for the altar, as a memorial.

OZONE PARK.—On the Feast of the Epiphany, the church of the Epiphany was to celebrate the tenth anniversary of its organization. The Bishop was expected to preach. A parish house is course of erection, ground having been broken for it on Dec. 1st.

GREAT RIVER.—On the morning of Christmas day a handsome font, the gift of Mr. W. Bayard Cutting, was uncovered in Emmanuel church by the rector, the Rev. T. S. Pycott.

FREEPORT.—On the evening of Dec. 15th, Bishop Littlejohn confirmed a large class in the church of the Transfiguration, and preached to a crowded congregation.

Milwaukee

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

The Bishop has given his official consent to the translation of the Rt. Rev. Ethelbert Talbot, D.D., from Wyoming to Central Pennsylvania.

Mr. Walter S. Johnson, of Nashotah Seminary, has been appointed by the Bishop as lay reader at St. Peter's, North Lake, under the oversight of the Rev. Henry E. Chase. Regular Sunday morning services will be held during the winter. For some years past, the chapel has been used only during the summer months.

The new St. Stephen's church, at Stoughton, is now under roof, painted and plastered. About \$100 is needed to pay for the work done on this pretty building and to meet a pressing emergency. The Rev. Robt. W. Andrews is the priest in charge.

New Jersey

John Scarborough, D.D., Bishop

St. James' church, Piscatawaytown, has a new organ. The instrument was used for the first time on Dec. 29th, when Miss Alice Lyon Dixon, after several years the faithful organist of the church, was married to Wilford Roberts Woodward.

St. Paul's church, Westfield, has just been refurnished, and new kneeling pads have been placed at all the pews; the Women's guild has lately refurnished the vestry.

The Rev. James L. Lancaster, of St. Peter's church, Perth Amboy, is to apply for private legislation to enable the church to sell some property which has been in its possession since 1823. The property in question was given at that time by George Willocks. It was in the country, considerable distance from the town proper. After holding it till 1881, the church secured permission to sell, since it could not be used for church purposes, and would, if disposed of, provide a good income to the parish. The present legislation is needed to perfect the title. Mr. Willocks also gave the church the Long

Ferry property at the foot of High St., now worth many thousands of dollars. St. Peter's is one of the oldest parishes in the country; it had its origin in an application to the Bishop of London, made by the East Jersey proprietors in 1695.

A very successful Mission was held at St. Mary's church, Point Pleasant, Dec. 8-12th, inclusive, by the Rev. R. P. Cobb, of St. Paul's church, Rahway. Three services were held each day, attended by an interested and appreciative people, and marked by much genuine devotion. St. Mary's is in charge of the clergy of the Associate Mission, Trenton, and is under the special care of the Rev. T. A. Conover. A remarkable innovation has lately been made in the Presbyterian church of the village, in the introduction of a boy choir vested in black cassocks and white cottas.

At Carteret a bazar was held recently, at which \$425 was raised toward the building of a mission chapel. The people of the village already have a goodly sum on hand toward the erection of the church, and they are working hard to secure the balance needed.

At Trinity church, Cranford, a series of organ recitals has been given at the church after Evensong on Sundays. The music has been of a high order, and has drawn many outsiders to the services.

Maryland

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

BALTIMORE.—A handsome stained glass memorial window has been placed in St. Mark's church, the Rev. George M. Clickner, rector, by the heirs of the late Mrs. Mary A. Linthicum who, during her life, was one of the most ardent workers in the parish. The window represents the Resurrection of Christ, showing the sepulchre, and is placed on the east side of the church. It was made by Herman T. Gernhardt, and shows close attention to details, the coloring being especially well executed. It was an especially happy Christmas for the rector and members of St. Mark's, because the church has been freed from debt. The money was contributed in cash at a recent congregational meeting. Much credit is due the rector who has worked quietly, but hard, for some time to bring about the result. Dr. Clickner became rector of the church six years ago, and has gradually built up a large congregation.

A chime of bells and a tower clock, the gifts of a parishioner, are soon to be placed in the church of the Redeemer, the Rev. George C. Stokes, rector.

Bishop Paret appointed the Rev. A. S. H. Winsor in charge temporarily of Deer Creek parish, Harford Co. The Bishop found it impracticable to unite Sparrow's Point and Curtis Bay under one pastoral charge. The Rev. John W. Heal will retain Sparrow's Point, and the Rev. George R. Kelso has been appointed to temporary duty at Curtis Bay.

The Bishop has committed to the Rev. Thos. Atkinson, archdeacon of Baltimore, the general oversight and organization of the work of the clergy at public institutions, hospitals, prisons, asylums, etc.

The annual reception tendered by the Church Home and Infirmary to its friends was given on Monday, Dec. 27th, in the library, which was beautifully trimmed in evergreens and flowers. The tables were laden with ices, fruits, and cakes, and all the patients, of whom there are 100, and the invalids, numbering 59, received presents. Over 100 visitors were present. St. Cecilia's orchestra furnished music. The Rev. C. C. Harding, chaplain of the Home and rector of the church of Our Saviour, made an address. The Misses Hugg have presented to the Church Home a Regina music box, in memory of their brother, Mr. Jacob Hugg.

Sister Margaret, or Miss Margaret Hickey, died on Sunday, Dec. 26th, at the Church Home and Infirmary, in the 84th year of her age. Miss Hickey was born in Philadelphia and came to Baltimore when a young girl. She early became interested in Church work. In 1854, she

became a deaconess of the Church, making her vows before Bishop Whittingham, fourth Bishop of Maryland, at a service in St. Andrew's church, Baltimore. She connected herself with St. Andrew's Infirmary, 64 S. Exeter st., where with four other ladies, she assisted in conducting the institution. In 1857 the charter name of the Infirmary was changed to the Church Home and Infirmary, which purchased the present location on North Broadway. She was assigned as nurse in the men's ward, and to this work she devoted herself continuously until 1890, when, owing to infirmities, she became a ward of the institution. She was a universal favorite, noted for skill as a nurse, her piety, and her devotion to her labors. The funeral services took place on Dec. 28th, the Rev. C. C. Harding, chaplain of the Home, officiating, assisted by the Rev. Robert H. Paine. Interment was in St. John's cemetery.

The All Saints' Sisters, connected with Mt. Calvary church, gave a Christmas festival for orphans, of which there are 20 under their care, at the Home, Madison and Eutaw sts., Dec. 29th. The rector, the Rev. Robert H. Paine, distributed presents.

ELKRIDGE.—An unusually interesting meeting of the archdeaconry of Annapolis, a missionary organization composed of the counties of Howard, Anne Arundell and Calvert, was held recently in Grace church, the Rev. J. C. Gray, rector. Bishop Paret presided. The Rev. John C. Gray was appointed archdeacon by the Bishop, and his appointment was approved by the archdeaconry. George Forbes, Esq., of St. Anne's parish, Annapolis, was elected secretary, and the Rev. Cornelius S. Abbott, Jr., treasurer. The Rev. R. Heber Murphy delivered a memorial address on "The life and work of Archdeacon Theodore Charles Gambrell." Bishop Paret delivered a charge, after which committees on various work were appointed. The subject for consideration, "How can our archdeaconries be made to do more effective work?" was spoken of by the following in the order named: the Rev. Messrs. Anderson, Curtis, Poole, Abbott, Munford, Gardner, Gray, Mr. Forbes, the Bishop, and the Rev. Mr. Murphy. The Rev. Clarence E. Buel delivered an address, after which the archdeaconry adjourned.

LAURAVILLE.—Special missionary services were held in St. Andrew's church, the Rev. Howard G. England, rector, Dec. 20-22nd. The rector was assisted by the following Baltimore clergymen: the Rev. Messrs. J. K. Cooke, Wm. A. Coale, Charles C. Griffith, Edwin B. Niver.

LONG GREEN.—The vestry of Trinity church have secured plans for the erection of a new rectory, which it is designed to build in the spring.

MT. WASHINGTON.—By a Christmas sale, held under the auspices of the Woman's Auxiliary of St. John's church, the Rev. Wilbur F. Watkins, Jr., rector, a substantial sum was realized, and will go toward the new rectory, which is rapidly nearing completion. It will be a handsome frame structure, and will cost about \$3,500, the greater portion of this amount having been received through private subscriptions from members of the congregation. The rectory will stand on the lot adjoining the church property on the west, and will front on South ave.

ROCKSPRING.—The Bishop recently visited Christ church, the Rev. William P. Painter, rector, and after delivering an address, administered the rite of Confirmation to a class of eight persons. This old parish is showing new life and earnestness.

PRINCE FREDERICK.—The rector of St. Paul's parish, the Rev. J. C. Anderson, has begun the building of a chapel, to be called the chapel of St. James and St. Elizabeth, near Battle Creek, some eight miles distant from the parish church. It will give better Church privileges to families on or near the Patuxent river, and to many families of oystermen. This work grows out of the "neighborhood Sunday schools," which the Bishop has so warmly advocated.

JESSUP.—Ellicott chapel, in St. Peter's parish,

has been much improved by the placing of an excellent altar, an offering from the congregation, in loving memory of their rector, the late Rev. Ogle Marbury.

New York

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

LIVE.—A branch of the Woman's Missionary Association was formed 25 years ago by the women of Christ church, the Rev. W. W. Kirkby, rector. The society has just celebrated its anniversary, and a statement of the treasurer, Mrs. George P. Titus, shows that about \$20,000 has been raised in that time for missions. This sum is independent of that credited in the convention reports.

Springfield

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

At the consecration of St. Andrew's church, Peoria, of which we gave an account last week, Bishop Seymour preached the sermon from the text Ps. cxxxii: 14, subject, "The hospitalities of heaven." The following is a brief summary of the great sermon:

The words of the text are to-day here fulfilled; this is not the old Zion, but its legitimate successor under the New Dispensation. Of old there was but the one nation, and the one temple, in which God dwelt, but, in the Catholic Church, he manifests himself in cathedral, church, or chapel to all. The building consecrated to Him becomes his abiding place, however humble the setting of the priceless jewel of his presence. In this church we welcome to-day the Eternal God. In consecration he enters to become the Host forever, and from here dispenses the hospitalities of heaven; a Host who takes no vacations, never closes the doors, welcoming all. In the civil community we have evidences of the hospitalities of the earthly powers, represented by the court-house, the school, the hospital, the social centres, all ministering to the earthly wants of men; but the best, truest hospitality of earth is dispensed in the home, and that is but a representation and copy of the hospitality of heaven, as offered by the Church. God longs for habitations on this earth, whence he may dispense the hospitalities of heaven. It seems strange that the Lord of heaven should long for earth and sinful man, but such a longing finds full expression in the Incarnation, Emmanuel—God with us—which truth the sacraments constantly express. That is the law of this service of consecration—deny the presence and power of God in His Sacraments, and assert that we can have direct spiritual communion without material intermediary, and you are forced to deny the Incarnation. What is it that makes the bond between you and your loved ones, binding soul to soul, but the wrappings of the flesh? So, in His sacraments, and so in this entire building, we find God only through material things. The law of the Incarnation brings God into this house, where He elects to dwell, and we, remembering this fact, should feel how awful is this place; this is none other than the House of God, the gate of heaven. He bestows the solid benefits of the Host in the Baptismal font, the altar, and all the graces which flow from frequenting His abode. God recognizes the analogy between the earthly and the heavenly home: "Ye must be born again;" "Our Father which art in heaven"; and in the saying at the Cross: "Woman, behold Thy Son; behold Thy mother." But when death comes, the home, the halls of government, the courts of justice, the universities, wise in the learning of this world, say alike to those who bring hither the corpse: "Take it hence, we can do nothing for it, this is death, and we are powerless." But when it is brought to the church, the priest of God meets it at the door, and extends the invitation of the Divine Host: "I am the Resurrection and the Life; the Lord hath given and the Lord hath taken away, blessed be the name of the Lord," and the dead can say: "And though after my skin, worms destroy this body, yet in my flesh shall I see God." We must ever bear in mind that we are to dispense these hospitalities as the children of God.

Kansas

Frank R. Millsprugh, D. D., Bishop

St. George's church has been in process of building for a number of years. It has recently been finished, and the inside decorated. A new altar was put in place at the visitation of the Bishop, Dec. 21st, when he consecrated the church.

St. Paul's church, Clay Centre, is under the charge of the Rev. J. E. H. Leeds. It has been beautified and a new altar put in. Bishop Millsprugh at his visitation in December confirmed a small class.

The Rev. W. B. Clark, rector of St. John's church, Abilene, has been placed in charge of the mission at Herington, where the people are enthusiastic and have already commenced a subscription, with nearly \$200, towards the building of a little church there. At the last visitation of the Bishop, Mr. Clark presented four for Confirmation.

The Rev. John W. Sykes, rector of Grace church, Toledo, Ohio, has been called to the deanship of the cathedral, Topeka, and has accepted. He will take charge about Jan. 15th.

The Rev. Percy B. Eversden, late curate of St. Paul's church, Kansas City, Kan., has been appointed by the Bishop to the charge of St. Paul's church, Marysville. He will also take charge of the mission stations at Waverlyville and Corning.

The college of the Sisters of Bethany at Topeka, and of St. John's Military School at Salina, have a larger attendance than for several years. On the Feast of the Holy Innocents, Dec. 28th, the Bishop made his visitation to St. Paul's church, Manhattan, and confirmed a class of two.

HAWAIIA.—At the ordination of the Rev. Robert H. Mize, recorded in our last issue, the Rev. John Henry Moineux preached the sermon and presented the candidate. At the evening service, a class of 23 was confirmed by Bishop Millsprugh, and one received from the Church of Rome. The class was presented by the rector.

WAKEFIELD.—The Rev. J. E. H. Leeds, rector of St. John's on the Prairie, presented a class of five to the Bishop for Confirmation at his recent visitation there.

Marquette

G. Mott Williams, D. D., Bishop

Two new churches have been opened during the past month: Grace church, Gladstone, the Rev. Edward Warren, rector, has a new frame building of handsome design by Gilbert, Cheulbon & Demar. The seating capacity is about 120, and the building has double studding, giving a very strong effect, like a stone building. The ceiling is open timber, and there is a deep chancel. The walls are shingled and stained, and the roof also has a bright green stain, looking very well in the evergreen grove where the church stands. Gladstone is now doing a very heavy business, and is unaffected by any mining fluctuations, therefore steady growth may be looked for. A canvass shows 45 communicants.

St. Paul's parish, Ironwood, has erected on one of the finest and most central lots in the city, near the High school, a beautiful church of native stone, which, with complete furnishings, has cost nearly \$7,000. The rector is the Rev. J. P. deB. Kaye, and the church represents two years of unremitting work, during which the communicant list has grown from about 40 to over 100, 49 having been added by Confirmation, while others are returning to communion. The church was formally opened Sunday, Dec. 12th, with four services. It was well filled for the early Communion, and crowded morning, afternoon, and evening, when the Bishop preached; 19 were confirmed, 5 being from Bessemer, and 14 being Scandinavians. A fine lot has been purchased at Bessemer. This place is suffering from the misconduct of the student lately in charge, but is courageously looking forward to new activities. Another appointment pending. Interest has been revived at Crystal

Falls, and services will be now regularly held on alternate Sundays by the Rev. W. W. Cash, of Iron River. A few visits by the Rev. Henry J. Purdie were largely instrumental in reviving the hopes of the people. A number Church people have lately removed here.

Ohio

Wm. Andrew Leonard, D. D., Bishop

TORONTO.—The December meeting of St. Andrew's Brotherhood Local Assembly in St. Mark's church, the Rev. R. O. Cooper, on Dec. 21st. The attendance was given as 100. The address was given by the Rev. Dr. Montgomery, a confirmed Churchman, who nevertheless pastor of the leading Methodist Episcopal Church, St. Paul's, in this city. He spoke of "much tenderness and paths about the 'old Prayer Book'" and "the beloved Church which lived and died my venerated mother and the deep appreciation he cherished for Church's reverent and beautiful services," his admiration for the glorious work of St. Andrew's Brotherhood. His speech being about the Brotherhood, he illustrated the theme telling of two little street boys. He told them in a dark alley, when one of them picked up an apple partly eaten. He held it up to mouth of his companion, saying, "Take a 'jack'!" But the favored lad modestly took small mouthful, whereat the fatter, presiding, the apple again to the other boy's mouth, saying, "Jack, you did not take enough. Bite big 'jack'!" And so all were urged to be more more brotherly, and in ever increasing generosity to share with others their good things in spirit of the boy who said: "Bite bigger, Jac!" The Rev. R. O. Cooper made a characteristic speech, entitling those who are soon to leave Toledo, the Rev. J. W. Sykes, rector of Grace church, having accepted the position of dean of the cathedral, Topeka, Kan., and the Rev. J. Parsons becoming rector in Savannah. They leave many friends who deeply appreciate the years of happy co-operation with their Church and Brotherhood work.

St. Paul's church, the Rev. W. C. Hopkinton, has recently discontinued pew rent after trying it unsuccessfully for eight months, and in January, 1898, will resume the free and envelope plan. The people are pledging increased support with entire unanimity great cheerfulness.

Pittsburgh

Cortlandt Whitehead, D. D., Bishop

The Rev. C. K. P. Coggeswell, of Baltimore has taken charge of the parish of the Ascension Washington.

On Dec. 2nd, Christ church, Greensburg, celebrated the sixth anniversary of the occupation of the present church. In the morning there was a celebration of the Holy Communion, and an address by the Rev. Dr. Cartwright, who also preached in the evening after choral Eucharist song by the vested choir. The day was also second anniversary of the introduction of choir, which, under the careful training of the rector, the Rev. A. J. Fidler, has added greatly to the attractiveness of the services.

The Rev. William E. Rambo, lately of the Diocese of Southern Ohio, was on Dec. 17th installed into the rectorship of Christ church, Brownsville, by Bishop Whitehead who preached the sermon. Archdeacon Cole and Rev. Mr. Wigham assisted in the service. On Monday, Dec. 13th, the Clerical Union held its monthly meeting at the Church Rock. The Rev. C. R. Birnbach read a paper on "The present status of psychic science," which made the subject of general discussion.

Dec. 15th, the new St. Martin's church at Johnsonburg was consecrated by the Bishop. The request to consecrate was read by Mr. A. Scottillar, secretary and treasurer of the church, and the sentence of consecration by the Rev. F. Cole, archdeacon. The sermon was delivered by the Rev. Mr. Spalding. On the evening preceding the consecration there was a service in which the Rev. Mr. Taylor preached, and the Bishop confirmed a class presented by the pri-

-charge, the Rev. James MacLaughlin. This mission has been in existence only since 1893, but has now a good substantial church building of its own, well furnished and paid for, valued \$2,500.

Washington, D. C.

Henry Yates Satterlee, D.D., Bishop.

The services of Christmas Day began with an early Celebration in all our churches which were full of beauty and brightness, with large numbers of communicants. At a later hour, reverently prepared musical services were rendered. At the Pro-cathedral the Bishop preached at the 11 o'clock service. There was a second Celebration at 9, at St. Paul's, and the third after choral matins, was Gounod's *Messe Solennelle*, sung with much expression, by the regular vested choir, with orchestral and organ accompaniment.

Massachusetts

William Lawrence, S. T. D., Bishop.

BOSTON.—Christmas is, more than ever, a religious day in this city. The churches were all well filled, notwithstanding the cold weather prevailing. The musical services in Trinity, St. Paul's, and the Advent, were of unexceptional merit and beauty.

Bishop Lawrence made an excellent address before the 277th anniversary of the Massachusetts Society of Colonial Wars.

The Rev. Fr. Dooling will hold a Mission in St. Paul's church and St. John the Evangelist's, from Feb. 6th to Feb. 22nd.

The Church Army have organized their plans more effectively, and have circulated through the diocese explanations of their specific work. Full information may be obtained by writing to the secretary, Mr. Montagu Chamberlain, Quincy Hall, Cambridge, Mass.

Tableaux of the Nativity was presented during the holidays by the Sunday school children of St. Andrew's, in the parish rooms. One teacher, Miss Schassa E. Row, read parts of the Scriptural story, and choice bits from Milton and other poets. The six scenes were the Annunciation, the shepherds feeding their flocks, the angel appearing to them, the visit of the shepherds to the manger, and the coming of the three wise men. Twenty children participated, and a chorus of 35 voices sang the carols.

Before Christmas the scaffoldings around the porch of Trinity church were removed, and the exquisite carvings of Domingo Mora, the Spanish artist, are now seen. It is the combined work of this artist and Hugh Cairns. The large stones on the porch on the Huntington ave. side bear the figures of Abraham, Moses, Isaiah, and St. Augustine. Smaller stones on either side of the central porch are figures of the Virgin Mary, St. Elizabeth, St. Anne, Mary, Martha, and Mary Magdalene; other figures on the Huntington ave. side are Elijah, Solomon, David, Saul, and Daniel. On St. James ave., are the figures of Wesley, Robinson, Wycliffe, Hooker, and Tyler. The panels of the frieze represent the journey of Abraham, the worship of the golden calf, the two visions of Isaiah, the Baptism of Christ, Christ blessing little children, the Prodigal Son, the triumphal entry of Christ into Jerusalem, Christ before Pilate, the appearance of Jesus to St. Thomas, Saul on the road to Damascus, and St. Paul preaching on Mars Hill. The Galilee porch is the most important example of the sculptured porch in the United States.

The death of Judge Edmund H. Bennett removes a prominent Churchman from the diocese, who has served upon important committees of the General Convention, and has been a delegate to that body from this diocese for many years. He has also been a vestryman of St. Paul's church, and held the position of warden in St. Thomas, Taunton. He was born in Manchester, Vt., April 6, 1824. His early education took place at several academies in his native State, and he was graduated from the University of Vermont in 1843. His admission to the

Suffolk bar is recorded on July 3, 1848. For many years he practiced in Taunton, where he held many official positions. From 1865 to 1871, he was a lecturer at the Harvard Law School, and the remaining 26 years he served as a professor and dean of the Boston University Law School, where he was much respected. He was also an extensive writer on legal subjects.

The Massachusetts Altar Society has been doing an excellent work for many years. From a small beginning, it has grown to number 150 workers and 40 subscribers. It does a benevolent work in supplying missions with vestments and linen for the Holy Communion. At the annual meeting, encouraging statements were made, and the sermon was preached by the Rev. Morton Stone.

EAST BOSTON.—Bishop Lawrence recently confirmed 20 persons at St. Mary's. Two came from St. John's, Winthrop, and two from St. John's, East Boston, and the remainder belonged to St. Mary's. The Bishop also inspected the new parish house, which is located at 15 Cottage st. It is used as quarters for the men's, boys', and girls' clubs.

FALL RIVER.—Forty-two were recently confirmed at the church of the Ascension. A junior branch of the Brotherhood of St. Andrew will soon be formed in this parish.

At St. John's church, Bishop Lawrence confirmed 13 candidates, and addressed afterwards members of the Lawrence Club. This parish has abandoned the custom of giving presents at Christmas, and gave an entertainment to the Sunday school scholars.

At St. Luke's, 24 were confirmed.

SWANSEA.—At the 50th anniversary of Christ church, the Rev. Mr. Richmond, who has now retired from active duty of the ministry, presented a framed photograph of himself to the parish. Mr. Richmond is now 85 years of age, and was the first rector of Christ church.

Connecticut

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

HARTFORD.—St. John's parish has become what is called a down-town one, and is on the edge of a large mixed population. In carrying on the missionary work that is at her door, she has the advantage of an earnest band of workers who are doing their best to meet the demands laid upon this old historic parish. A parochial Mission, conducted by the Rev. E. Walpole Warren, D.D., of St. James' parish, New York, and under the auspices of the Parish Mission Society, is to be held in St. John's from Feb. 5-15th. For this many are at work in way of preparation.

Duluth

Jas. D. Morrison, D.D., LL.D., Bishop

The Rev. Canon Pentreath, with much regret, has severed his connection with St. Paul's church, Brainerd, having been appointed arch-deacon of New Westminster, B. C. A farewell reception was tendered to him and Mrs. Pentreath. Bishop Morrison confirmed a class of 10 presented by the canon just prior to his departure.

St. Luke's church, Brown's Valley, has been moved from off the prairie, and placed in town on the main st. Bishop Morrison visited the church afterwards, and confirmed one, presented by the rector, the Rev. W. A. Rimer, of Benson, Minn.

A Statement and Appeal

FROM THE ASSYRIAN COMMITTEE OF THE GENERAL THEOLOGICAL SEMINARY

None who knows the past and present of the Assyrian Church can feel untouched by sympathy and unresponsive to the appeal for aid. The history of the past tells us that St. Thomas went East as far as Persia and India, and that under his apostolic guidance two of the Seventy were sent to preach the Gospel to the Syriac-speaking people, and established the see of

"The Church of the East." So this ancient branch of the Catholic Church was organized, and for thirteenth centuries was exerting its great influence for the extension of Christ's Kingdom throughout the vast continent of Asia. In the sixth and seventh centuries the Church could claim twenty-five archbishops, many great theological institutions, such as those of Nisibis and Edessa; while her bishops held spiritual sway over the wide territory lying between Jerusalem and China. Her actual missionary work was far greater than that of the American and English Churches of to-day, while at one time the Syrian Church outnumbered both the Roman and Greek Churches. In the fourteenth century came the crushing blow. The Tartar or Turkish hordes under Tamerlane swept westward over the fertile plateau of Persia and Asia Minor, slaughtering Christians and devastating all before them. This was the time when the Mohammedan power captured Constantinople, and threatened the whole of Europe. Before the terrible persecutions of the Turk, the Assyrian Church was almost annihilated. The sword of the ruthless persecutor freely shed the blood of the martyrs—their names and number, God alone knows. To-day this Christian people number about 175,000, and live in North-western Persia, in the Kurdish Mountains across the borders of Turkey east of Armenia, and extend down to the ruins of Nineveh. Mohammedan oppression and persecution still continue, necessitating an isolation, with the consequent loss of the comforts and benefits of civilization. But yet, in the almost inaccessible valleys of the Kurdish Mountains, surrounded by the bitterest enemies of the Cross, these people have clung to their ancient Church, their ancient liturgies; clung to the faith of our Lord Jesus Christ. In their weakness and distress, in their sore need, they turn to us—to the Anglican Church in her day of prosperity and peace, and cry, "Come over and help us." In response to repeated appeals, the late Archbishop of Canterbury established a mission there in 1886. Its object is to co-operate with the ancient Church, protect, if possible, and rebuild, not in any way interfering with its integrity as a national Church. Specifically, the aim is to train up a literate body of clergy, to instruct the youth, and to print the early liturgies and service books.

It was in behalf of this Church that Mr. Paul Shimmon, B. A., a native of Persia, and student of the General Theological Seminary, addressed a number of professors and students of that institution on Nov. 9th. Afterspeaking briefly of the glorious past of the Assyrian Church, Mr. Shimmon sketched its present pathetic condition, and earnestly appealed to the missionary association of the seminary to take an active part in assisting the mission.

The Rev. Chas. Lewis, Fellow, moved that a committee be appointed by the Chair, under the auspices of the missionary association, to aid the mission in Assyria, and to keep the work of the mission before the Church.

The object of this committee is more particularly to help the educational work in Urmi. This it would do:—

1. By asking Sunday schools or individuals to subscribe \$35 per annum for the support of a village day school. Any one subscribing this amount will become a patron, and will receive the annual report of the school.
2. By obtaining subscriptions from \$70 to \$100 per annum for the support of a clergyman.
3. By obtaining contributions for the support of a school for candidates for Holy Orders, and for the printing fund.

The committee appointed consists of the following men: H. C. Hooker, chairman; A. G. Richards, secretary; T. Worrel, F. H. Sill, E. H. Schlueter, B. O. Baldwin, F. Yarnal.

This committee earnestly requests the support of the Church. The work is a great one, and worthy of the sympathy and aid of every Churchman. Any contribution will be thankfully received. Checks should be drawn to the order of the Very Rev. E. A. Hoffman, treasurer of the committee.

The Living Church

Chicago

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

THE son of one of the millionaire business men of Chicago had recently entered with some success the field of literature. He had produced a book of travels in South America, especially in Venezuela. The sequel is interesting as illustrating the tendency of things in this country at the present time. The father, while proud of his son's literary ability, is of opinion that literature is but a poor career in comparison with business. He believes that his son has the capacity for a "practical" career, and has induced him to repress his taste for writing and devote his energies to business, and become an active member of the firm. Taking a common-sense American view of things, the elder gentleman considers that a million men can write books, but the good done by a book cannot compare with that which is wrought by a large business which gives employment to a multitude of men. This, he thinks, is the highest philanthropy. There are some pleasant features of the case: the father's confidence in his son, who he says, is a fine fellow and a son to be proud of. It is not so common an experience on the part of rich men in these days, as might be desired. On the other hand, the respect for his father's wishes and judgment exhibited by the younger man, in bidding adieu to his literary tastes and aspirations, is no less exceptional. There is something to be said, also, for the honorable ambition of the founder of a great business to perpetuate it under the same name, transmitting it to his sons, not merely as a source of income, but as an occupation involving the exercise of the highest qualities of administration and judgment. This is especially commendable when the management of a great enterprise is regarded as a trust for the benefit of the thousands to whom it affords the means of a livelihood, and of the community at large, a point of view of which we see some indications in the utterances of the elder gentleman. Yet the question remains, whether it is best for mankind that the highest ability of the land and the best opportunities shall be absorbed by the engrossing interests of mere material affairs. It is easy to underestimate the good done by "a book." It is probable that but for books the larger relations of business to the general good of the community would never have occurred to a practical business man. After all, it is the men of thought who, in the long run, shape the ideals of men of affairs.

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MANY indications have come to light recently of a tendency in certain religious circles toward such breadth as will soon destroy all idea of a visible Church. The wide gate and broad way will leave no distinction between the path of salvation and the undefined limits of the world which lieth without. The Baptists at their gathering a short time ago surprised us by advocating a view of things which would, without much pressing, abolish the necessity of Baptism. We are now told by *The Outlook* that "historical scholarship" has proved "that the Lord's Supper is not, in strictness of speech, a Church ordinance. It is the Passover transformed, and the Passover was a family, rather than a Church, festival." It goes on

to say that: "It is true that in the early Church generally those who united with the Church were baptized, and generally only those sat down at the Supper of the Church who were members of the Church. But there is no authority for erecting this national custom into a divine statute. No Baptism of any kind is a pre-requisite to the Communion; the only pre-requisite is love for Christ and loyalty to Him." This is "historical scholarship" with a vengeance. It only remains to round this off by adding what we learn from another quarter; namely, that our Lord at the Last Supper had no intention to institute a permanent institution. There was, therefore, no authority for erecting this ordinance any more than the other "into a divine statute." Thus Baptism and the Holy Communion both being set aside, nothing visible is left as a permanent outward badge of the Christian. The Quakers would appear to have been in the right in giving up both these institutions. It is even difficult, on the basis of this kind of historical scholarship, to prove that any sort of association has the least obligation, or that common worship rests upon a divine ordinance, for did not Christ say: "God is a Spirit, and they that worship Him must worship Him in spirit and in truth" ? And has it not been a common interpretation that this means they must worship only so? Many people have instinctively acted upon these principles. They have gone ahead of their teachers in making a practical application of them in the conduct of their own lives. They are not baptized, and they have no desire to eat the "Lord's Supper." They have given up "going to church," at least as a habit. Yet they still call themselves Christians, though it is doubtful whether their children will continue to do so. It may be said that such persons do not worship in spirit and in truth, or in any other way. But surely this is too sweeping. We are told by an increasing number of religious teachers that true worship consists in fulfilling the duties of life in an exemplary manner and doing good to our neighbors. Tried by such a standard, many a man who never darkens the door of a church or says a prayer at home, is, nevertheless, a good Christian. Such, we take it, is the logic of the "historical scholarship" which we are asked to take in place of the testimony of the Church. It is a monstrous assumption, however, to assert that such conclusions are obtained through any real scholarship.

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The True Propagandist

WHILE our Church reaches out her arms in every direction and sets no bounds or limits to the warmth of her invitation, it is a fact which we may as well all admit that many shrink from her with the idea that she is formal, and that religious fervor is discouraged. We cannot attract every one with the teaching of the Historic Episcopate or the Apostolic Succession, but there are many who could be effectively reached with the earnest assurance that the Church does not require or expect a suppression of enthusiasm in religion—that, in fact, the utmost possible concession is made to the varying circumstances of the lives and training of its members. It is very true that we cannot change the offices of the Church or introduce a system of extempore service merely to reach those who dislike forms, but it is also true that the general spirit of

the Church is elastic just where elasticity can be conceded without sacrificing Gospel truth and Apostolic order.

We say this in the conviction that man's eyes are being turned towards the Church as never before, and for this reason, not that it appeals to our Protestant neighbors in the spirit of competition, but simply because the Church is an admitted fold in a peculiar sense. It has been tested to the satisfaction of very critical observers, representing all shades of religious environment, and it has been seen that all fears of sacerdotal tyranny may be laid aside for the simple reason that our Church has always tolerated a certain measure of diversity in practice, and in minor matters even of doctrine, and that it will continue so to do. I will, therefore, be clear to any outsider who has studied the Church in its practical administration, that he does not surrender his liberty in entering it. It is very true that the services in one parish or diocese might suit him much better than those in another. But there is in the elasticity of our system very much that immediately and unmistakably compensates for our inability and unwillingness to surrender aught as regards the threefold Orders and the Apostolic Succession. As regards "Christian unity," the Church thus goes as far as it can go in that direction without sacrificing its *raison d'être*.

And here is a most important and vital point which cannot be too emphatically put forward so that all who run may read. The Episcopal Church has not one single dogma which might not be accepted by a member of any orthodox Christian Church. It has a splendid heritage of forms and ecclesiastical usages, which are not indeed merely æsthetic, a mere fringe to its stately garments, nor yet mere concessions to "conservatism." We retain these because we think they are right and have Scripture authority. Yet in all the offices—in all the printed words of the Prayer Book, there is not one line which the average outsider should really object to, not one word which our brethren of other folds would change.

We make this challenge fearlessly. We do not believe there is any intelligent and sincere Trinitarian in any Church who objects to the teaching of the Prayer Book in any important particular. The objection is rather to what some call its tendency. That tendency they consider "prelatical," that it exalts the priesthood. But the theory upon which the Church has existed all this time is simply that a priest is necessary to a consecration of the Holy Eucharist, and that a bishop is necessary to the consecration of a priest. There remains this simple fact—that the Church cannot part with its Orders, for then it would cease to be itself. When we thus claim elasticity for our Church, we do not mean for a moment that it admits of any elasticity in doctrine such as might weaken the true conception of the Holy Trinity. In this respect, indeed, other Christian bodies are really as definite as we. The Nicene Creed is echoed in one formula or another; it is simply an expansion of the Apostles' Creed, and the Apostles' Creed is admitted and, to a certain extent, used by all.

If the Episcopal Church could be made so simple, so informal, that no one outside could object to it, what particular object could there be in leaving another body to join it? To be thus simple it would have to part with that which really holds it together. This

coherence of the Church is its greatest charm in the eyes of many who are still a little afraid of it. It is seen to be a body which cannot part with its organic law. But in order that Christian liberty shall be fostered and protected, no matter how far men may disagree as to extent of ritual, there is fixed an unalterable law. The language of the Holy Communion cannot be changed, mutilated, or added to, under any circumstances. It is the same really with the daily offices. The forms of the Prayer Book must be maintained simply as they are. The presence or absence of incense and light, for instance, does not change the order of the service one iota. A Church so many-sided, yet with such elements of established order, must make a powerful appeal to those who look first to stability and authority.

Mere numbers are nothing. This Church does not need accessions so much as it needs that those admitted shall be satisfied that their grounds for seeking it are Scriptural. It repudiates and loathes the thought of being considered a mere aristocratic or fashionable Church. It simply asks that its claims shall be weighed. It is bound to stand upon the order of a threefold ministry and direct commission from Apostolic times. If this is a barrier to Christian unity, it will have to remain so. It cannot part with its spiritual autonomy. But this much conceded, it can, and does, present a vast arena of liberty in thought and practice as to minor matters. Viewed as to this elasticity alone, it presents a powerful appeal to those who seek Christian liberty, but not as a cloak for license.

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Five-Minute Talks

BY CLINTON LOCKE

CXXXVI

IN the beautiful Gospel story of the Wise Men, the first gift they presented their infant Saviour was gold. "Ah, we know what is coming," many will say. "The 'Talk' is going to be about giving money to the church, and our rector shoots that at us every Sunday, and we do not want it here." Now this "Talk" is not going to be about giving money, but I will say in passing, that you ought to pity your rector, and not blame him. He loathes this constant asking for money, but how is he to get what is necessary for the service of God? You do not offer it, and so he has to drag it out of you, and how he hates the mean work!

Gold is the symbol of everything fine and precious, and let us talk of it in that sense. There is the gold of civilization. How beautiful and refined and artistic, life in the large cities especially, is every day becoming. Pictures, which twenty years ago not even a millionaire could command, now by the progress of various arts, are cheap enough for the peasant to hang on his walls. Even the tops of candy boxes glow with graceful figures, which even ten years ago would have cost hundreds of dollars, and are now valueless. The furniture, the construction of homes, the whole "setting" of life is harmonious and full of color and beauty. The taste is every day being educated to a nicer discrimination of what is truly lovely. Now do you not think that of all this gold, the service of God ought to have the "yellowest," so to speak; that the very best ought to be lavished on the sanctuary and the service of the sanctuary. I agree with you

in everything you can say about Church debts. I know their misery, for whatever days of bitterness I had in my unusually happy parochial life, were caused by the trials of a church debt. The remedy, however, is not in surrendering all the aid of art and taste and decoration, and going back to the barn of the last century, but in a broader recognition of the right of the Church to everything beautiful and artistic, and a cheerful contribution of all that is necessary for it.

Then the gold (that is, the finest part) of our scientific and of all our intellectual attainments should be given to God. It is wonderful what intense study is going on everywhere. Some study for fame, some for money, and some for the love of knowledge, but all these three causes work for the glory of man. Even the studies which seem the most impractical are constantly bringing about some practical result which opens a new path to industry, and adds a new grace to life. Now all this science and learning and study tends to throw a greater glory around the person of the Lord Jesus and the whole idea of God. No matter whether men want to do it or not, every advance they make in science and knowledge tends to show forth God's beauty and love and providence in a more striking way. Men have often said: "Now this scientific discovery is going to knock Christianity to pieces," but after a little while it is evident that it is only another splendid testimony to the truth of Christianity. How evident this has been with the main idea of evolution. Everywhere the enemies of God shouted: "We have now the powder that will blow this Christianity into air," and yet I do not know of any theory from which a more glorious idea of the nature of God has been set before men than from the evolutionary theory. Men have to help Christianity in this way by the gold of their studies, whether they wish it or not; but how much better to bring it as an offering, to give what we know,—the gold of our poetry, as Tennyson did, the gold of our prose, the gold of our physics and our metaphysics—to the better manifestation of what God is and how He dealth with the children of men.

Let us give our Redeemer the gold of our words. Words are very awful things. You can make a man miserable for a day with one little word of two letters, and happy with another. An instrument of that power certainly deserves the most wonderful care. Let us resolve then that whenever we have occasion to speak of God or to God, or about any of the great doctrines of the Faith, or about the Holy Scriptures, or the liturgy, it shall be with reverence, with recollection, with a manifest awe and respect. When a lover speaks to the woman he loves, it is in a softer key, not in his business voice. So let it be in speaking about holy things. But this is only a minor part of the subject. Let every word be true, ring on the counter as real gold and not counterfeit. Golden words are words which are considerate of others' feelings, and which bubble out from a kind heart. Mere words of compliment and flattery are gilt, but they are not gold. Remember, too, the proverb, "Speech is silver, but silence is golden." If any one of us could resolve to speak only one word where he now speaks ten, it would be ten times better for himself and the world. Oh, how we are all plagued and every good cause hindered by too much talk. I have not time to speak of giving God golden deeds, the gold of youth,

the gold of our wills. And when it is all given, what a poor thing it is, like the rough gold that comes to the mint in comparison with the splendid double eagles, but our Lord takes it and passes it through the mint of His love and mercy; then it is gold indeed, rust cannot corrupt it, nor thieves carry it away. Forever it brightens, and forever takes on fresh value.

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Parish Societies

A PAPER READ BEFORE THE MONDAY MEETING OF THE CLERGY, IN THE DIOCESAN HOUSE, BOSTON, OCT. 11, 1897.

BY THE REV. A. ST. JOHN CHAMBRE, D. D.

(Concluded)

IF these societies, however, were very much more than they sometimes are, and did very much more work than they sometimes do, their legitimacy may be questioned very seriously, in that, a parish thus divided, thus cut into partitions, thus split into fragments, is in danger of losing its sense of unity and solidarity, and its conception of what a parish as a church—as the localized expression and manifestation of the Holy Catholic Church—stands for, and should be. It would seem, sometimes, that the thought is that a parish exists for the societies it may be able to create, to provide for all the expenses of these societies, to secure local habitations, and all other ways and means, and to engage a leader or leaders in Holy Orders to administer the business. Devotion to the parish comes to mean devotion to the special society, apart from which the parish has been known to be ignored, and its spiritual power set at naught. It is quite possible to organize a parish to death, and there are parishes that are not very far from that condition, and from this cause, to-day.

In the multiplication of these societies, the secular aspect of life is, usually, what most of all comes to the front. But that is not that for which the Church was called into being, and for which it continues to exist. The Church is intended to emphasize the divine side of life, the spiritual aspects of life—to show forth, and to draw into, the relations which should exist between God and each individual in the faith and fellowship of our Lord Jesus Christ. To have the Church consider for a moment, and come to act upon the consideration, that its aim and end is secular, is fatal to the Church as a Church. Yet that is to-day the tendency, unmistakably so in certain quarters.

In no primary sense is the Church a social reform society, or a political society, or a temperance society, or a social purity society, or a society for the providing of amusements or employment for the people, or even for the merely secular education of the people. If these things are touched by the Church, they are touched secondarily—they are, some of them at least, the necessary outflow of the Church's influence upon the community, thus the work of the community as inspired by the Church. The Church should let the community do this work, and not itself, as Church, attempt to do it, though its members may be active in inauguration and in furthering. The Church is the Body of Christ. Christ is the Divine Saviour—the Saviour of souls. From first to last the Church is a spiritual organism, inspired by the Holy Ghost, working on spiritual lines

to spiritual ends. The moment this is forgotten or lost sight of, the moment there is a departure from what this means and involves, the Church forgets itself, is recreant and derelict. The business of the Church is, primarily, with the spiritual nature, to the end that that may be regenerated and brought into harmony with God and the laws of righteousness. For this it labors and prays and preaches and administers sacraments, or should. When it turns away from this, it turns away from its legitimate mission, and must lose the favor and power of God, and at last the favor of man. The Church is a divine institution, not a human institution. As such, it only has the promise of eternal life and the eternal smiles of God. All other societies, however tied to the Church, or manipulated by the Church, are merely human, and are, for the most part, of the earth earthy. They have no promise that the gates of hell shall not prevail against them, and often, with many, the gates of hell do prevail. It would be better for the Church every way if it should confine itself more directly to the work given it to do, and for which it is planted in the world by our Lord Jesus Christ. One reason for the lamentable failure of parishes in so many places is that the divine mission of the Church is lost in secular administration unto secular ends. The world is quick to detect this, and the results are disastrous. There are many so-called churches (I will not say ours) that are struggling for life, but doing everything to prolong life except that which alone can give life—the preaching of the Gospel, and the training of human souls in the life that is hidden with Christ in God. Is it any wonder that the Church is being looked upon with suspicion, and even with contempt, by men and women of the world who yet see in Christ Jesus (however dimly) “the Way and the Truth and the Life”?

As the Church is the divinely instituted channel of divine life in the world, so the sacred ministry of the Church—at least it is presumed that we have some such thought—is divinely ordained to administer the Church toward the development of this divine life. But under the prevailing feeling and tendency, the priests of God are, to a large extent, engaged in “serving tables.” This work, in many cases is occupying soul, mind, heart, physical strength. To keep these modern societies in operation, to guide them aright, to keep them on Churchly lines, to keep them amused and entertained, taxes all energy and all resources to the uttermost. To what end? In the matters involved, for the most part, the world can outstrip the Church. Meanwhile, the spiritual powers of the Church wane. The clergy are deprived of the opportunity for study and meditation, even of prayer, and sermons are failing in ability, in power, and in unction. The sermons of to-day, in too many instances, are not such sermons, in strength and ability, as were common when the clergy had more time and fewer distractions—needless distractions, it would seem. Our sermons are too often sermonettes. As one said to me, a short time since: “The services of the Church are sublime, and I love them; but your clergy preach pretty little bits of essays, that I do not find feed either mind or soul, and I do not like them.” Whatever of exaggeration there may be in this, undeniably there can be detected a measure of truth. Alas, that it should be

so! The Lord Jesus Christ sent forth His ministers to preach the Gospel, as well as to minister sacraments and to govern the Church. A failure in prevailing power means a decaying Church. It pleases God to save men “by the foolishness of preaching,” but not by foolish preaching.

The Bishop of the diocese last Monday spoke of the preaching in the English Church, and his impression was that it was very poor. He thought the preaching power in the American Church greater. If the preaching in England has deteriorated in these days, it must be from the fact that in England, as here, the clergy are “serving tables.” Indeed, the Bishop gave the reason when he stated that the Church was occupying itself with the outer life, and ways of life, of the people. England has been famous for the magnificent learning and power of its preaching. It still has spiritual preachers, but they are those who, mainly, devote time, and have time to devote, to their sermons.

Time was when the preaching in our own Church was forcible, even great. It cannot, except in exceptional cases, be said to be so now. So far as sermons are concerned, and power in their delivery, there is little of which to boast—and yet to preach is included in our commission.

The restlessness in parishes, the frequent changes in rectorships, the evident lack, on the part of so many of the laity, of any real willingness to make sacrifices for purely spiritual ends, whatever they may do for other purposes, the consequent and quite natural excessive problems of so many churches, must needs be accounted for. There must be reasons. May it not be—rather is it not a fact—that these things, these deplorable conditions, have their roots, at least some of their roots, in this nervous desire, by the multiplication of societies, to meet and overcome, otherwise than by God’s chosen way, the evils of the world, and to win the world by the obliteration of the lines that separate sharply the spiritual from the natural, thus leaving it hard to say whether the Church is the world or the world is the Church? But the Church is not the world, and the world is not the Church. The world hides in darkness and in sin, and the Church is the light to lighten its darkness, and the guide to lead it to the Saviour Christ. Let the Church obey its orders, first and last. Let it lift up Jesus Christ, and Him crucified for the sin of the world. Let it bring souls to God in the fellowship of His dear Son. Then it will attest itself the light of God in the world—then it will overcome, and overcome, and be triumphant. Then will the clergy approve themselves true priests of God, successful ambassadors for Christ. Then will they make friends of the Mammon of unrighteousness, for its conversion and redemption.

I do not suggest that all societies should be eliminated. There are those that are useful. Nor do I indiscriminately condemn. There are those that may not be condemned. These societies, however, should be few, very few, and always directly under the control of the rector (as is the law of the Church), and should exist just so long as he finds them useful and beneficial, and no longer. In the multiplied and multiplying societies into which (as now often) our parishes are broken—literally broken, sometimes,—is there not a danger? Is it not time to call a halt?

Letters to the Editor

THE AMERICAN CHURCH IN DRESDEN

To the Editor of *The Living Church*:

While at home I had an impression, which perhaps may be shared by others, that while there was an English church in Dresden, admirably served, an American church was unnecessary; but a short residence here has convinced me that St. John’s church is doing an important work, and should be sustained by Churchmen at home. In addition to a large colony of resident Americans, there are always many visitors from America who make a longer or shorter stay, and while here, enjoy the privileges of their own Church. The number of English residents is so great that All Saints’ church is crowded to overflowing, and were it not that we have St. John’s church, American Churchmen would be without a service. In addition to this fact, the American colony is kept together as it were one family in a strange land, a feeling brought out here much more strongly by us than when we were at home.

On Thanksgiving Day we had a very nice service indeed, and a patriotic sermon from the rector, which made us all feel that, while under the German Kaiser and the Saxon King, the Stars and Stripes were still waving over us. But for St. John’s church we should have had no Thanksgiving Day service. Mr. Caskey, the rector, has been in America asking aid for the church in its financial distress, and while he has no doubt well stated the difficulty, it may not be amiss for a stranger to tell again the story.

St. John’s church was built and paid for, and as a few thousand marks were still in hand, it was decided to build a rectory, the builder agreeing to take a mortgage for the balance due him. When the building was furnished, it was discovered that in the new part of Dresden (the villa part) it is contrary to the law to put up a new building within a certain distance of any other, and as the rectory was near the church, it was considered as an annex to it, and the mortgage would cover the entire church property, and in the event of foreclosure the entire property would be lost to the Church.

In a crisis like this it would seem to be the obvious duty of American Churchmen to come to the rescue of St. John’s church, Dresden. It would be a lasting disgrace to us as American Churchmen if with all the wealth there is in the Church at home, this property should be lost.

JOHN W. SHACKELFORD.

Dresden, Dec. 3rd, 1897.

THE INCARNATION

To the Editor of *The Living Church*:

In the “Ode to St. Mary” in THE LIVING CHURCH of this day, there is one line upon which I will venture to offer a word of criticism.

“To Him who of this Virgin took His birth
When He by Holy Ghost came down from Heaven.”

This last line seems to imply that the Incarnation was effected entirely by the Holy Ghost. The words of Gabriel were: “The Holy Ghost shall come upon thee, and the Power of the Highest shall overshadow thee.” Here are two agents—the Holy Ghost and the Power of the Highest, which I conceive to be equivalent to the *Logos* or the Only Begotten Son. The conception of the child in the womb of the Virgin was by the Holy Ghost, but to the child thus conceived the Eternal Son came uniting Himself with humanity thus in its most elementary form. The Incarnation was not the act of the Holy Ghost, but of the Son Himself, who thus “did not abhor the Virgin’s womb,” but “descended into the lower parts of the earth” (Psalm cxxxix: 15; Ephes. iv: 9). We must suppose the actings of the two agents to have been simultaneous, but both were necessary to realize the Incarnation.

This interpretation of “the lower parts of the earth,” I was much interested in finding maintained in one of the sermons of Dr. Robert Smith, preached some two hundred years ago. I never met with it elsewhere.

I should like to hear from some of your theological correspondents whether my criticism is not justified. The verses are very beautiful, and I am quite sure no theological error is intended by them.

J. S. DAVENPORT.

Hartford, Dec. 25, 1897.

"THE LITTLE CHURCH AROUND THE CORNER"

To the Editor of *The Living Church*:

The kindly endeavor of my reverend brother Johnson to apologize for the action of the Reformed Episcopal minister who declined to bury an actor, as the boys say, "doesn't cut any ice." If he will read the story of the occurrence given by Mr. Joseph Jefferson, in his autobiography (*Harper's Magazine*), he will find that the arrangement for the funeral was practically made and Mr. Jefferson was about to leave the room, when he casually remarked that Mr. Holland was an actor. Then ensued the conversation which ended, "but there is a little church around the corner where they do such things."

W. T. WEBBE

Newark, Dec. 30, 1897.

THE OLD IS BETTER

To the Editor of *The Living Church*:

I was a good deal surprised lately at the view which you seemed to take of the "dead line" and "barrel" questions. I must beg, as a layman of some experience both East and West, to disagree as to both.

I do not think the prejudice against maturity in a clergyman exists as you think. Some may prefer the vigor of youth, but as a rule I think there is a dread of the first years of a young clergyman's ministrations, especially if he comes from a seminary and has to get all his common-sense and knowledge of the world at the expense of the congregation. I think that the general impression in these days is that to find a clergyman of the kindly and winning character once not uncommon, who, like the Good Shepherd Himself, draws the people to him, and whose presence is like a benediction to his people, you must look to those over fifty years of age. Of course I am writing in the general, and know that there are many exceptions.

Only a month ago, my old pastor, Rev. J. Carpenter-Smith (I use the term "pastor" instead of "rector" advisedly, as he was the loving shepherd of his people, and only attempted to rule by the power of that love), celebrated the 50th anniversary of his coming to Flushing. Does any one imagine that his saintly influence could be equalled by a dozen young men fresh from a divinity school?

I have also in mind a letter which I saw a few years ago addressed to a bishop from a congregation which had been afflicted by the crudities and self-sufficiency of young men, asking if he could not find a clergyman of mature age, whose gentleness and godliness of character would more than compensate for any physical weakness. Here, where I write, our late clergyman, the Rev. Hale Townsend, was nearly 70 years of age when he died last summer, and his sweet, self-sacrificing life was a more effective sermon than the most talented young man in the land could preach; and to-day we are ministered to by the Rev. J. L. Gay, 88 years of age, whose words of wisdom gain a greatly increased influence from his age and experience.

And as to the "barrel," what is it? It is the accumulation of the best literary efforts of years. A clergyman naturally writes the very best discourse he can on the themes of Advent and Christmas, of Epiphany, Lent, and Easter; on the Incarnation, the Resurrection, and Ascension; on Prayer and the Sacraments. If he is careful, it is probably not possible to write a second sermon as good as the first, which has treated the subject in the way which he thought most effective.

No lawyer who has carefully prepared an exhaustive brief on a legal proposition will discard it, but rather preserve it as a treasure, for a similar case in the future. No doctor, having with great thought and careful study

prepared a formula, combining the best remedies for some peculiar disease, would throw aside the result of his labors. It is the possession by these professional men of the results of their study and experience that renders their services in the future most valuable. So, the clergyman who has the best efforts of his talent on various themes, subject of course to improvements and illustrations which come with new experience, is possessed of a mine of wealth which is of the greatest value to his congregation. An able, effective presentation of a subject cannot be too often used, and one advantage in a change of location is, at any rate in the view of many of us, that it brings into active usefulness again the best efforts of which a clergyman has been capable, and which his modesty has perhaps prevented him from repeating before his old congregation.

L. BRADFORD PRINCE.

Sante Fe, N. M., Christmas, 1897.

Personal Mention

The Rev. E. P. Chittenden has been appointed archdeacon of the Platte.

The Rev. Edward H. Clark may be addressed at 727 N. Main st., Pontiac, Ill.

The Rev. E. V. Evans, Amenia, N. Y., has entered upon his duties as rector of St. Paul's church, Tivoli-on-Hudson, in the same archdeaconry. Address accordingly.

The Rev. H. B. Goodyear has accepted charge of the church of the Evangelist, Oswego, N. Y.

The Rev. A. J. Holworthy, of Holy Trinity church, Wallace, Idaho, has accepted a call to the church of the Good Shepherd, Corpus Christi, Texas, and will enter on his work there Jan. 16th.

The Rev. J. C. Johns has resigned the curacy of St. George's church, Newport, R. I.

The Rev. W. K. Marshall has entered on the rectorship of Christ church, Wellsburg, Va.

The address of the Rev. H. B. Martin, M.D., rector of St. James' church, Hestonville, Philadelphia, is changed from 1488 N. 55th st., to 5301 Master st.

The Rev. James F. Plummer has resigned the rectorship of St. Stephen's church, Oxford, N. C., and has become rector of Christ church, West River, Md.

The Rev. Joseph N. Starr has accepted an appointment for four months as assistant to the Rev. W. T. Southgate, D.D., in St. Anne's church, Annapolis, during the absence of the Rev. Jos. P. McComas who has gone to Europe.

The Rev. P. D. Thompson has accepted charge of St. Stephen's church, East New Market, and St. Paul's church, Vienna, Md.

To Correspondents

T. S.--"Roan," as applied to book-binding, means sheepskin, commonly tanned to a roan color.

Official

STANDING COMMITTEE, DIOCESE MARQUETTE

At its meeting on Dec. 30th, the Standing Committee of the diocese of Marquette gave its concurrence and express consent to the election of the Rt. Rev. Ethelbert Talbot, D.D., LL.D., to be Bishop of Central Pennsylvania, and gave its consent to the consecration of the Rev. William Nelson McViekar, Bishop-coadjutor-elect of Rhode Island, and also gave its consent to the consecration of the Ven. William Montgomery Brown as Bishop-coadjutor of the diocese of Arkansas. Recommendation was made to the Bishop for the ordination of the Rev. Joseph McConnell as priest and Mr. Geo. W. Stillwell as deacon.

Ordinations

Dec. 19th, in St. John's church, New Brunswick, N. J., the Rev. W. Dutton Dale was advanced to the priesthood by Bishop Scarborough. The sermon was preached by the Rev. E. M. Rodman.

On the Feast of the Holy Innocents, in St. Paul's church, Manhattan, Kan., Bishop Millspaugh ordained to the diaconate Mr. Will P. James who, until about two years ago, was a candidate for the Presbyterian ministry, having graduated from a Presbyterian school in Kansas. The Rev. J. H. Lee presented the candidate, and Archdeacon Hill preached the sermon.

The regular Advent ordinations were held at the pro-cathedral church of St. Mark, Washington, D. C., on the 4th Sunday in Advent. Mr. Joseph A. Specht was ordered deacon, and the Rev. Philip M. Rhineland was advanced to the priesthood. The Rev. J.

H. Coit, D.D., rector of St. Paul's School, Concord, N. H., preached the sermon. The music was carefully chosen under the direction of the Bishop, and was admirably suited to the services.

On the Feast of the Circumcision, at the request of Bishop Satterlee, the Rev. Ernest M. Paddock was advanced to the priesthood, in old St. Andrew's church, Philadelphia, by Bishop Whitaker. The sermon was preached by the Rev. John R. Moses. The candidate is the son of the Rev. Dr. W. F. Paddock, rector of St. Andrew's, and during his diaconate has served as an assistant in St. John's parish, Washington, D. C.

Mr. Jessie Herbert Dennis was ordained deacon by Bishop McLaren, in the cathedral of SS. Peter and Paul, Chicago, Sunday evening, Jan. 2nd. He was presented by the Rev. Dr. Wm. J. Gold, of the Western Seminary. The Rev. Dr. Rushton celebrated the Holy Eucharist. The Rev. Francis J. Hall, of the Western Seminary, preached the sermon.

At St. Clement's pro-cathedral, St. Paul, Minn., Dec. 19th, Bishop Gilbert advanced to the priesthood the Rev. John Caldwell, of Kenyon, and the Rev. W. Edgar Couper, of Luverne.

On the 4th Sunday in Advent Mr. F. M. Wilson, son of the Rev. Dr. W. D. Wilson, of Syracuse, N. Y., was ordained deacon at St. Paul's church, Duluth, by Bishop Morrison. The Rev. Dr. Ryan, the rector, presented the candidate.

Married

YANONG-MAYNARD.—At the chapel of Peace, Friar's Point, Miss., on the 14th day of December, 1897, by the Rev. George Patterson, D.D., Nellie Maynard, daughter of Daniel A. Scott, Esq., to Arthur Peebles Yanong.

Died

AUSTIN.—Entered into rest, Dec. 18th, at the residence of his son-in-law, the Rev. George A. Holbrook, rector of St. Barnabas', Troy, N. Y., Thomas Merrill Austin. Interment in Erie, Pa.

CORBETT.—Suddenly, at his home in Philadelphia, the Rev. Dr. Sidney Corbett entered into rest at Paradise, on Friday, Dec. 17, 1897, aged 71 years.

A faithful priest has laid his burden down.

CHASE.—Peacefully entered Paradise, from St. James' rectory, Woonsocket, R. I., on Dec. 21, 1897, Susan Gladding Collins, beloved wife of the Rev. Wm. Sheafe Chase, in her 32nd year.

DOTY.—At Windham-in-the-Catskill-Mountains, Sunday, Dec. 19th, Gurdon Huntington Doty, the only and beloved brother of the Rev. Dr. William D'Orville Doty, of Christ church, Rochester, N. Y.

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 1,477 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.

WANTED.—To hear of a boarding-school for sale or lease. A priest, experienced, desires to secure control for next September opening. Would accept parish where good school might be established. Correspondence solicited. Address CAPITAL, this office.

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.

The Editor's Table

Kalendar, January, 1898

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

Frankincense, Gold, and Myrrh

BY MARY ANN THOMSON

Incense to Thee we bring,
For Thou to whom we sing.
Of Jesse's stem the Rod,
Art true eternal God;
We let its smoke ascend,
With prayer and praise to blend,
Before Thine altar throne
Who didst for sin atone:

Nor only so,
But bending low,
The incense we present
Of every pure desire,
Thy Spirit doth inspire,
And worship Thee, O Christ, in Thy blest Sacrament.

Gold to Thy house we bring,
Tribute to Thee, our King.—
Silver and gold of earth.
That find their highest worth
When serving to adorn
Thine altars, Virgin-born!
Or to feed, clothe, and cheer
Thy needy brethren here.

Nor only so,
For gold, we know,
Is type of love, and we
The gold of love present,
With hearts' sincere intent

To turn away from all that mars our love for Thee.

And myrrh to Thee we bring,
But not that earth-born thing
Used to embalm the dead,
Once o'er Thy body spread,
For death for Thee is o'er;
Thou livest evermore;
Thee, with the myrrh, we greet.
Of self-oblation meet;

Yea, even so,
And as we show
Thine all-prevailing death,
Our souls and bodies here,
We yield, Redeemer dear,

To serve Thee till we draw our latest earthly breath.

Philadelphia, Epiphany, 1898.

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The Light of the World

BETWEEN Advent and Lent, the great penitential times; between Christmas and Easter, our most joyfuleasons, fall the calm weeks of the Epiphany, ushered in by that radiant star that led the first of the Gentiles to the world's Saviour. The inimitable story is told in the gospel for the Epiphany, or the Manifestation of Christ to the Gentiles. All we know about "the Wise Men" we learn from the Evangelist.

It is a simply told exquisite story that has the witness in itself to its truthfulness. The disciples were plain men, without the imaginative faculty of genius, or the artistic touch of men who have made literature a profession. No one of them was capable of conceiving such a story, or even of repeating a tale in such a simple and artlessly effective way. Reading it, we see that it must be true; that it is neither myth nor fancy, but the simple record of real events. In the most straightforward way the Evangelist relates how that when "Jesus was born in Bethlehem of Judea, in the days of Herod the king, behold there came wise men from the East to Jerusalem, saying, Where is He that is born King of the Jews? for we have seen his star in the east, and are come to worship him."

It is a very simple story, but fancy has been free in trying to embellish it. A great mass of poetic and legendary tales has grown up around the Gospel record. As undisguised fancies or mere legends they are harmless, and many of them are beautiful. An old tradition tells us that the Wise Men were three Oriental kings, named Melchior, Caspar, and Balthasar. In the peerless cathedral of Cologne, a verger will, for a sufficient consideration, show you three old bejeweled skulls, which, he has the temerity to tell you, are the skulls of those very men who came "from the East to Jerusalem, saying, Where is He that is born King of the Jews?" A late well-known clergyman skillfully reproduced the legendary story in the familiar Christmas carol that greatly appeals to the imagination of our children:

"We three kings of Orient are,
Bearing gifts we traverse afar,
Field and fountain,
Moor and mountain,
Following yonder star."

The author of Ben Hur effectively reproduces the old story in his great work, and the Rev. Dr. Van Dyke adds to the legend an exquisite tale entitled, "The Other Wise Man." Indeed so much that is imaginative, and interesting, too, in its way, has been written about the Wise Men, that we need to bear in mind that all we really know about them and their holy quest, is told us by the Evangelist.

It is enough to know that their worship of the Holy Child was prophetic of the ingathering of the Gentiles; and we may reasonably infer that their royal gifts were a provision for the necessities of the Holy Family during their sojourn in Egypt until the death of Herod made it safe to return to the Holy Land. As to incidents of the flight into Egypt, and its duration, we know nothing. A gifted artist, Olivier-Merson, in his "Rest in Egypt," portrays on canvas a truth that could hardly be so effectively preached in any other way. The Holy Family are at last beyond

"The brook that parts
Egypt from Syrian ground;"

are at rest in Egypt. Anxiety is at an end. They sleep. It is even-tide. The interminable desert stretches off into the gloom. In the fore-front there is a great Sphinx. Its stony, wistful eyes look out over the sands in sad, baffled inquiry, but they gaze on as if hoping against hope to penetrate the awful shades. St. Joseph, in true Oriental fashion, wrapped in his abba, lies fast asleep on the sand, while in the very arms of the Sphinx, and just beneath its fixed, far-looking eyes, the Holy Child sleeps peacefully in the arms of the Virgin. It is a very personification of rest, protection, peace, the peace of God. The meaning is manifest. The weary eyes and parted lips of the Sphinx seem to say: "Oh, for light! for some star of hope; some one clear ray of light upon that darkness; for some satisfying solution of the awful mystery of life; for some adequate knowledge of man's origin, duty, and destiny; for some true knowledge of God, and of what we ought to be and do, to inherit eternal life and peace." This has been the importunate cry of the ages, an unsatisfactory cry until Christ came, the Desire of all nations. The Holy Child was God's answer to that cry. He is the Light of the world who dispels its darkness, a Light to lighten the Gentiles, as well as the Glory of His people Israel.

S.

W. J. BIRKBECK who accompanied the Archbishop of York on his recent visit to Russia, describes their journey in the London *Guardian*, and in conclusion says: "I am very far from wishing to exaggerate the importance of our journey from a technical ecclesiastical point of view. Formal reunion between the English and Russian Churches is still very far distant, and, indeed, for the present entirely outside the range of practical politics. Before this can be brought about there are many rough places which will have to be removed, and crooked paths to be made straight. Still no one can doubt that friendly intercourse between the two greatest national Churches in the world is a step in the direction of unity, and both English and Russian Churchmen have cause to congratulate themselves that their respective positions admit of such mutual civilities as I have described being possible between the authorities of their respective Communion."

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A PLEASING PICTURE of the Blessed Virgin as she may have appeared in youth, is given on the first page of this issue. Though little is recorded of her whom all generations have called "blessed," she has appeared to the devout imagination in every age endowed with angelic grace and beauty. The greatest achievements of the greatest artist the world has ever known were the paintings of the Madonna, but we do not remember that Raphael attempted to represent the Virgin at an earlier period than the Betrothal. Mrs. Jameson, in her "Legends of the Madonna," gives some examples from Murillo, Titian, and others, of her "Dedication" or Presentation in the Temple, but even tradition is silent as to any incident of her earlier childhood.

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Letters From Abroad

BY JOHN HARRIS KNOWLES

IX

HAVING to reach my steamer at Southampton on Oct. 2nd, I had to make rather rapid work the last part of my journey. A good dinner and a good sleep was all I could give to Dublin, and I got both. The dinner was at the Shelbourne, where I had for company my two friends from Pittsburgh, whom I met at Killarney. We had a lovely time together, making a little friendly island of our own in the great dining room of the hotel. One of the forlorn things of travel is to eat again and again alone, as a stranger in the midst of a crowd. This, of course, at times, has a certain philosophic advantage as a secluded point of observation, but one can have too much of it. Our jolly talk, however, did not prevent me from noticing the company, nor the prevalence of that type of well-preserved old age among the men, indicated by clear complexions incarnadine with health, and crowns of glory upon their heads in the shape of silver locks, in grand profusion. The ladies, too, were of the same happy, robust kind. Those who were, not to put too fine a point upon it, old, were as blooming as full blown roses, and the younger ones were, were—well, words would fail me. The most fervid description would be inadequate—there was an air of health, wealth, and happiness over the whole assembly that was most inspiring, speaking volumes for the men and women producing powers of the Emerald Isle.

Once more on the sea, and on the deck of a snug little steamer, it was pleasant to watch the receding hills of the green isle, and await the first sight of Scotland. Ere long Ailsa Crag loomed up out of the ocean, like a huge balloon floating on the water, and soon after we rounded a projecting point and were in still water, making for Stranraer. We had a good luncheon on board, served by seafaring men. Indeed, one met more visible evidence on this little steamer, of hard sea fighting, of rough weather, of general saltiness of aspect, than on a double voyage on one of the great Atlantic liners. No doubt they have serious times of it in this narrow sea, with its high tides, its strong currents, its shallow shores, and tortuous harbor approaches. All this was on the faces of skipper and of crew, and invaded even the dining saloon where very evident tars passed the dishes.

My destination in Scotland was Coatbridge, where a dear clerical friend had invited me to assist in his Harvest Festival service. Coatbridge is near Glasgow, and is entirely devoted to the iron trade. All is black as Erebus, and at night the vomiting furnaces and the strange flashing lights produce most grandiose and weird effects. In this atmosphere dwell men, and work among such is not at first sight quite ideal. One cannot wonder that poor souls become soddened in the grime and conflict of such toil, and that the easiest way to that ideal rest, or Nirvana, which at times we all do crave, is the deadly potion that steals away men's brains. In the midst of this hard field my dear friend had his work. Was it any wonder that his cry should be: "Add to your faith, virtue, and to virtue, temperance," even if the last term were strained to mean total abstinence from alcoholic drink! It was pleasant to hear from him that some fruit was appearing as the result of his unselfish labors.

When one assists at the services of the Scottish Episcopal Church, a curious home feeling pervades the whole occasion. In England there is such an established matter-of-course tone about Church affairs, such a firm hold everywhere apparent, that we look on with a kind of wonder. But in Scotland in an Episcopal church, we feel at once at home. There we see the same struggle as we ourselves endure, the same brave assertion of Church principles in the face of affluent opposition and entrenched hostility. We notice too, the same "election of grace" in the congregations, who have often "come out of great tribulation" into the freedom and fellowship of the Catholic Church. The services of the Harvest Home at Coatbridge might have been transferred to a Wisconsin town or to a thousand other points in our land, and be just the thing for the time and place. But in the afternoon I had still more of an American experience in the services at a mission chapel in an adjacent manufacturing village. Here was a fresh, green, surpliced choir, making up in heartiness what it lacked in experience; there was an adjunct of women's voices conveniently placed near the little chancel, and every soul in the church was taking part in hymns and psalms and spiritual songs. I confess that the thoughts of many years, and the memory of places across the great ocean, and the fellowship of the present occasion, choked me with suppressed sobs, as I followed the little procession through that diminutive chapel, and its earnest and packed congregation. Back

once more to Coatbridge we drove for another service, and there, in the quiet of the parsonage, the day was talked over, and a regretful acquiescence given to my departure for Durham on the next morning.

My way took me through Edinburgh, where I made a stay of a few hours to see St. Mary's cathedral, built since my last visit, more than twenty years ago. All I cared to see of Edinburgh was the incomparable impression of its own personality, which one obtains from a ramble through its streets. What place is like it? The castled crag on one side, and the old town stretching up at the back of it, and then Prince's street, gay with its shops, bright as the Palais Royal, and honest looking as the sun. The people, too, with a character of their own, neat, well dressed, brisk, active, and ruddy. It was delightful to see it all again, with the Colton Hill classicalities of modern antique construction, looking down on Sir Walter in his bronze, with his good dog beside him. It was life and love and sentiment all together, with the great green garden lying in the midst of it all, like some venerable, but ever youthful Merlin, full of the witchcraft of eternal nature, watching the comings and goings of mortal man.

Through the streets we rambled to St. Mary's. I was not prepared to find such a grand construction nor such an effective result. It lacks, of course, the variety of form and combination of interest which one finds in English foundations, the result of centuries of aggregation, of decay, and of renewal. You find instead, a noble, completed building, all in one style and all in accord; a good, Gothic church, with all appointments for a full cathedral service, and the work which such a necessary institution implies. My dear old Bishop Whitehouse expressed in his involved way his conviction that the cathedral was "the complement of the Headship," meaning that it was a necessary adjunct for the integrity of the episcopal office. I suppose we may add to this that saving clause, "where it may be had." God speed the day when, in all our great see cities, churches shall exist which express the common fellowship of all Churchmen under the chief pastorate of those who shepherd all, whether priests or people, whether rich or poor. The crowds which throng St. Mary's, Edinburgh, give joyous proof of its usefulness there.

My brief stay in Edinburgh ended, I took train direct for Durham, where I was to be the guest of Canon Body. My way took me through the "Heart of Mid-Lothian," where Scottish farming made the land look like a winsome lassie, well clad and cared for, and graceful as Annie Laurie must have been. It was beautiful to watch it all, the neat farms, and the stacks of wheat exact in line, as if sculptured there by artistic hands and eyes. Ever, too, as we went on, came glimpses of the German Ocean, calm and blue as sapphire, in exact accord with the golden grain stored up, and the bare, brown fields streaked here and there with green which still remained. On and on through Merse and Teviotdale, until Berwick-on-Tweed was passed, and then Newcastle, with its smoke and its ships, and then at last the castled crag of Durham, that palace, that fortress, and that House of the Most High, all in one, came into our view, and our journey was at an end.

When I was getting my cab, the driver had some little difficulty as to where I

wished to go. "Which college," he asked, "did I want?" Here was a query. I told him I wanted to be taken to Canon Body's. Then I had no further difficulty; he knew him. Soon I found myself at Canon Body's hospitable door, after a rambling ride down hill and up, through winding, narrow streets, and by many a quaint and ancient-looking structure, half revealed in the gathering night. I was met by the Canon's daughter who told me that her father had been called away suddenly and would not be back until quite late; too late to see me until morning. But English hospitality is equal to any situation, and I soon found myself quite at my ease, and, as it were, at once adopted into the family ways. A happy evening passed, and I was just going up the stairs with my bedroom candle in my hand, when suddenly the front door opened, and in came the Canon, all muffled up, but from the depths of his wrappings proceeded a cheery voice, and words like these: "Welcome, welcome, I am glad to see you"; of course there was no thought of bed for me then. We had a good, long chat as he disposed of his supper in the great, dim dining room, and I do not remember what "weesma' hour" it was when we both concluded we had better get some sleep. Before retiring, however, we had arranged that I should go with the Canon to an early Celebration across town to St. Helen's. I was to be at his door at 7:30, and we would go together, the service being at eight.

Promptly to the second we met next morning, and off we went to the appointed place. Then I had my first close view of the cathedral, but there was no time to stop. Down we went, the winding ways to the river, across it, and up the other side to St. Helen's of Scotland. This church, one of hundreds like it, might claim one's special attention for its antiquity, its interest, its history, but all must be left unsaid. We were there for the service, and after that, breakfast, and the cathedral, and St. Oswalds', would more than fill my time until my train for London was due. On our return from St. Helen's we walked through the cathedral, or the abbey, as the people here—true to tradition—still call it. That first view of Durham never can be forgotten. Ely has an awful sanctity, and York a heavenly and spiritual splendor, and Westminster has a high born and courtly grace all its own, but Durham has an exceeding magnificence without a rival in any church I have yet seen, and among those in my mental gallery are some of the most famous in the world. I went over it, later in the day, with a party conducted by an enthusiastic and intelligent verger. In our little group were two friends from Chicago, who called themselves to my memory as we stood on the ruins of St. Cuthbert's shrine. I confess that the learned discussions of the verger, pleasant no doubt to two or three architects in the crowd, bored me dreadfully. I did not care for string courses and mouldings, and this and that old Saxon or old Norman; what I wanted was pictures of the life and manners of the men who made the structure, and what were the ways and thoughts of those who ministered therein. It was gruesome to look at the nine altars battered down, and the desecrated shrine of St. Cuthbert, a ruined heap. Would that some effort could be made to restore it! It would give emphasis to a fellowship with the past which it is our privilege to claim.

The Galilee, where rests the ashes of the venerable Bede, exceedingly interested me. Here, retreats for the clergy are held, and divinity lectures are given, and works of spiritual edification are in constant progress. But I must pass by the great library, and ever so many more objects which for some rapturous moments detained me. I had yet to make a visit on Prof. Walpole, formerly of our General Theological Seminary where he made for himself a loved place in many hearts. He was not at home, but I saw the college for teachers, the scene of his new and important labors, and enjoyed the walk there and back in the genial companionship of my youthful guide, Dr. Body's accomplished son. With a rare tact, hearing me desire to see St. Oswald's, he took me all unconsciously by a detour, until we came to the church. I had there a little rest, as I thought of the hundreds of thousands all the world over who have been helped by the musical compositions of Dr. Dykes. Those who know his service in F, or his great anthems, know good and reverent music, but his fame will have wider and firmer foundation in tunes like "Jesu, Lover of My Soul" and "Lead, Kindly Light," sung everywhere where the English tongue finds utterance.

But my short stay in Durham must come to a close, and I must off to London, and pass by York and Peterborough, and other points without end of interest, for time and tide wait for no man, and in a day or two I must be ready for my homeward trip.

(To be continued.)



The Departed Year

BY J. ANKETELL

The year at last is ended,
But not Thy holy love;
By Thy kind arms defended,
Still shines Thy light above.

Frail fortune's pillars tremble,
Earth's treasures pass away,
Our trusted friends dissemble—
Thy love shall surely stay.

The charm of youth is fleeting,
The strength of man must end;
His heart is firmly beating
Who owns Thee for his friend.

My earthly day is bounded,
My eventide draws near;
Still on Thee firmly founded,
My joy shall know no fear.

The darkness far is driven
Which hovered o'er the grave;
The Cross is raised toward heaven,
Where Thou didst die to save.

The old year's sins are taken
Far from the light of day;
By Thee still unforsaken,
I cast my guilt away.

Thou healest every sorrow,
Thou stillest every fear;
Thou wilt make bright each morrow
Through all the glad New Year.



Christmas Music

WE have a vast deal of music at Christmas-tide, and we cannot have too much at the joyous festival. Only at Easter are the church choirs in such fine practice and thrown into so fine a pothar, the choir-master so anxious and autocratic. Up in the many Early English and other sorts of steeples sweet bells are jangled in tune and out of tune as they are not set going even in Easter's spring-warmed air. But all this suitable singing and timely playing on everything, from a cabinet-organ to a caril-

lon, reminds us each year more decidedly of a lack. We need a Christmas oratorio. We have none. We have one imperfect, dearly beloved, and far from happy substitute. Each Christmas finds Handel's "The Messiah" brought forward, like a last year's balance. Duly and laboriously is that ancient work presented. It is strong in the affections of thousands of musical people, and a firm foundation is under it in the sentiment of tens of thousands of people who never go to any other concert in the whole twelvemonth. Owners of ears that cannot tell the Prize Song in Wagner's "Mastersingers" from the "Marseillaise" consider it the finest and most spiritual musical work ever composed.

Really it is curious that even the fringe of self-satisfied Philistia will not be a little more introspective as to "The Messiah"—to say nothing of such musical auditors as ought to know and to feel. "The Messiah" is not particularly an oratorio for Christmas. Its references to the Advent are in passing. It is really a work quite as much for Passion-Week, for Good-Friday; perhaps even more so. It was not composed as a specifically Christmas-time English oratorio nor speedily became *quasi* such a thing. It does duty, therefore, as a venerable old makeshift. Its text is solemnly and nobly Biblical, but it is full of Handel's perfectly secular musical ideas. His "Saul" is a far finer oratorio in much. "The Messiah," indeed, jigs and warbles and counter-marches along, full of Handelian formalisms and of empty and old-fashioned musical ornament, as if the subject were quite of the world worldly. Its really lofty and sacred-sounding episodes do not redeem its manner of musical utterance. The Birth in Bethlehem and the Shepherds are soon left behind, and thenceforward it pursues as topics a Passionistic course, and casts dogmas and theology into rhythms and part-writing. No, we cannot much longer accept "The Messiah" as a substitute for a true Christmas oratorio, and we need one badly. Mendelssohn doubtless could have written exactly the desired Christmas article, but the author of "Elijah" did not live to do so. Perhaps we shall have it from one of our own American composers. There are at least two or three from whose recent work in the oratorio field we might look for a strong effort to supply the long-continued lack. In France, Cæsar Franck's remarkable Christmas-tide score is taking a high place; and there are other aspiring modern compositions for the occasion that should be better known here than they seem to be. But the continental composer is not to the manner born when it comes to English oratorio, as we wish it. The contemporary British musician is dully correct at it. Meantime "The Messiah" has its usual free course and glorification, sung at the hallowed and gracious time to the most unmusical audiences of the year, who flock to it and sit through it under a musical misapprehension. That error will only be broken by a new, really beautiful and lofty oratorio on the most beautiful and lofty central theme open to a contemporary musician's heart and hand.—*Harper's Weekly*.



FROM MASSACHUSETTS:—"There is no paper for which I pay my subscription more cheerfully than I do for THE LIVING CHURCH. I have come to rely upon it as a *Church* paper, a paper that stands for the Church. Long may it live in the interests of the living Church."

Book Reviews and Notices

A History of Christianity in The Apostolic Age. By A. C. McGiffert, Ph.D., D.D., Washburn Professor of Church History in the Union Theological Seminary. New York: Charles Scribner's Sons.

This book emanates from a seminary which has always been associated with the Presbyterian Church, but which, since the Briggs case, has not been altogether in good standing. This, however, has not affected the prosperity of the school nor, we believe, the number of students in attendance. The volume before us, coming from a Presbyterian professor, is a sign of the times. It might have been written by a radical Unitarian. The history of the life of our Lord and the work of the Apostles after Him, and of the rise and development of the Church of the first age, are here written from the point of view of natural evolution. The residuum of supernatural religion is reduced to a minimum, and is at best a vanishing quantity. The ministry of John the Baptist was simply that of a reformer, "doing what, for aught he knew, many more might do, and do as well, or even better than himself." Still, as it helped some to understand Jesus better, Jesus adopted him as His own forerunner and gave him the honor which has made him immortal. The "religious development" of our Lord is delineated after the same fashion. The new ideas which came to Him from time to time, and how He was led on gradually from point to point, are described without the slightest recognition of His Divine Personality. Some things were "not in His mind" at first. Thus the idea that after His death He would come again to announce the consummation of the Kingdom and to sit as judge, is one which was forced upon Him when He saw that His death was inevitable before the nation was won or His work in any way completed. His thoughts were probably "colored" by the imagery of the Book of Daniel. He contemplated the spread of the Kingdom among the Gentiles, but supposed they would take their place with the Jews, worshiping and serving God in the same way that they did. He once had hopes which He afterwards had to give up. He "learned to look upon His death as a positive advantage to the cause" He had at heart. It is admitted, also, that He believed that His death would have a real value and significance of its own, though this was a later afterthought—it "can hardly have been in His mind from the beginning." Thus the author admits that at the time of the Last Supper Christ had come to regard His death as a covenant sacrifice after the analogy of that at Horeb. Coming to the Resurrection, the author emphasizes the difficulty of harmonizing the various accounts, but admits that "nothing is more certain" than that within a short time the disciples had reached the assured conviction that Jesus still lived, and that there can be no question that "this confidence was found in appearances of the risen Lord of such a character as to convince His followers of their absolute reality." The Resurrection and Exaltation carried the conceptions of the disciples quite beyond the teachings of Christ, and marked for them a crisis which we have no reason to suppose He contemplated. The light in which our author views the historical records contained in the Acts of the Apostles may be understood when we have grasped the assumptions which control his thoughts. There is first the assumption that everything proceeds by way of natural evolution. To make room for this, we must rid our minds of all idea of an organization or of officers or ordinances peculiar to the disciples. The Christians are nothing more or less than a number of Jews, piously keeping the Law, obeying the customs of worship, and only differing from their countrymen in the belief that the Messiah had already come, whom the rest still expected. They are not to be supposed to have believed or taught anything further among themselves than they preached publicly in their missionary sermons, and the one or two examples we have are to be taken as containing everything they had to teach. Moreover, they had no peculiar ordinances such as were held to

be essential for all who would be counted as one of them. It follows from this that the "writer of the Acts" was far from being inspired, for this is by no means his conception of the Apostolic Church. Prof. McGiffert and his German friends—for this book is based chiefly upon certain German writers—assure us that this is the correct view, and that, therefore, "Luke," or the author of the Acts, whoever he was, was quite mistaken. He was an honest man, and his work is faithfully done; that is, he has reproduced "his sources" with great care, but living long after the events, he has the ideas of his own day and interprets the apostolic history in accordance with them. In connection with more than one important matter, his "notion is evidently purely dogmatic, resting upon the author's assumption" of what must have been the state of things in the early days of the Church. If we had been seeking for a phrase by which to describe the method of Dr. McGiffert in the book before us, we could have found nothing more to the purpose. His notions are "purely dogmatic," resting upon his assumptions of what must have been the state of things in the early days of the Church. The attempt is to apply in the most thorough manner the principles of natural evolution, and to do this, the only records we have as a basis of our history must be so dealt with as to tell a story which they do not tell. Everything must be reduced to the simplest possible form. Thus an idealization of history is arrived at in the interests of the dominating theory which shall leave nothing to clash with it, no exceptions to be taken account of, no stubborn facts to embarrass the process by which a proper logical evolution ought to go on. This method throughout smacks of the study. It is forgotten how full history is of exceptions and of things which can hardly be squared with preconceived ideas. It may be easy to trace the process of evolution in the case of an organism, but when the attempt is made to treat the history of humanity as the development of an "organism," difficulties arise. The facts refuse to adjust themselves. It was Wm. George Ward, we believe, who said, "fiction makes me sick," and who hated history because it was so full of "fiction." Thus he evolved his "Ideal of the Church" out of abstract premisses. In this way the matter might be treated on lines analogous to pure mathematics, and the element of friction need not be considered.

The Acts of the Apostles throughout Prof. McGiffert's book is treated after this drastic fashion, and we are taught to differ with St. Luke at every point as to the significance of things, even when we are not led to doubt the truth of the things themselves. It would take up too much space to make an extended analysis. A few examples must suffice. St. Luke was mistaken about the importance of the Twelve. There was no such thing as the Apostolic College, nor did the Apostles, as such, have anything to do with the government of the Church. He was influenced by St. Paul who enhanced his own importance by attributing this character to the Twelve. St. Luke is mistaken again, in his notion of the gift of tongues at Pentecost. These tongues, Prof. McGiffert knows, were not intelligible to the people of the various nations present. They were simply "ecstatic, frenzied, unintelligible," though "spiritual," utterances. Here is an issue of fact, since St. Luke distinctly says these people understood the tongues as their own "in which they were born," and that they said so. But it seems it was only natural for him to amplify things in this way. "Under the circumstances he could hardly avoid investing even familiar occurrences with marvel and mystery." As to ordinances, we are assured that Baptism was such a common matter among the Jews that it would not occur either to those who gave it or those who received it that there was anything unique or distinctive about it. As to the "Lord's Supper" (a term, by the way, which St. Luke does not use), it simply meant that whenever Christians ate together the meal had a religious significance. None of their meals

were to be ordinary, secular, unholy meals; every one was a Lord's Supper. In this there would be nothing to mark them off from their Jewish brethren, except the thought of Christ. As to the Institution, it is doubtful whether our Lord intended to originate a memorial observance. "Expecting as *He did*" (italics ours) "to return at an early day, He can hardly have been solicitous to provide for the preservation of His memory." We might go on at length to learn, under our author's guidance, that there was no such antagonism between the Pharisees and Sadducees as St. Luke says there was, that the Seven were not deacons or permanent officers of the Church at all, but only a temporary committee, and that the "elders" were not in those days officials, but only old men to whom people naturally looked up as venerable for their wisdom and experience. But this will suffice. With one or two remarks we conclude an unpalatable task. If history is to be manipulated in this way by eliminating everything that stands in the way of a writer's *a priori* assumptions, it will soon cease to have much significance. If we cannot learn from the documents in the case what really happened, it is hardly worth while to waste time upon modern guesses. But in the present instance there is more to be said, and to be said emphatically. If history thus written and the theology which goes with it are to be presented as the substitute for the Gospel which we know and the beginnings of the Church which has come down to us, then there is little left for which the mass of men are likely to care very much or very long. It may occupy the ingenious thoughts of the learned, and be played with as a toy for a generation or two, but the heart has been taken out of things. The force which turned the world upside down is not found here. To most men it will mean that the Gospel which once had such power was fraudulent and need neither attract them nor cause them to fear any more forever.

The Surprising Adventures of Sir Toady Lion, With Those of General Napoleon Smith. By S. R. Crockett. Illustrated by Gordon Browne. New York: Frederick A. Stokes Company. Price, \$1.50.

The author calls his book "an improving history for old boys, young boys, good boys, bad boys, big boys, little boys, cow-boys, and tom-boys"; yet adds the warning, "too good boys not allowed to read this book." If this order be enforced, the "too-good boys" will have reason to regret their own perfection, though, like other too-good boys, they may never appreciate their loss. Having read the story, we must admit that the author's list is none too long; he should have followed it by another list of variously adjectived girls, for his discrimination is manifestly unfair, and if any reader be found who is not the better for the reading and possessed of an improved appetite for his dinner, he is either a paragon or not a real boy or girl at all. Sturdy, little, bow-legged Toady Lion will find his way into the hearts of many, and the other heroes of his little band will follow. There is much that is humorous in the book, there is much that is wise—all of it is good. When we say that Mr. Browne's pictures illustrate worthily, we pay the artist a high compliment.

The Son of Ingar. By Katharine Pearson Woods. New York: Dodd, Mead & Co. Price, \$1.25.

This is a story dealing with apostolic times. Antipas, the martyr of Pergamos, mentioned in Revelation ii:13, is supposed to be the son of Pontius Pilate. He is converted by his mother Claudia, who though rich is secretly one of the faithful, and whose one great purpose is to atone for her husband's crime. The wanderings of Pilate on Mt. Pilatus are vividly described, and his pardon granted at the last moment of life. The philosopher Apollonius, of Tyanea, Alexander the Coppersmith, and Hymenæus, appear as opponents of the Christians. Hermas and a Hindu maiden become converts and prove themselves worthy followers of Christ, while Nero is held up as the bitterest foe to the

Church. The plot of the story is well wrought out, and there is a good deal of information as to the inner life of the early Christians, which is helpful. The story will certainly do much good.

Little Homespun. By Ruth Ogden. New York: Frederick A. Stokes Company. Price, \$1.25.

This is a charming little story, beautifully illustrated, and attractively bound. The scene is laid in the neighborhood of the National cemetery at Arlington. It is a child's story and Brevet, the hero, is a delightful little fellow. The story of Arlington is told in the course of the narrative, and the characters who seem so far apart at the beginning become besom friends and relatives at the end. It is a good book for a gift or a Sunday school library.

Early Christianity in Britain. By Andrew Gray, D.D. With Preface by Bishop Seymour. London: Skeffington & Son; New York: James Pott & Co. Price, \$1.25.

This little history bears marks of much study and painstaking research, and it is not dull: but after all, does it make out its case? which is, that the conversion of Britain ought not to be ascribed to the Roman ecclesiastic, Augustine. Nobody denies that there was a Christian Church in Britain from very early times, but what did it ever do for the Saxon conquerors? Was it anything more than some scattered congregations in Cornwall? Was not the first national Church organization in every proper sense of the term, the work of Augustine and Theodore, both Roman bishops? Why be so unwilling to grant this? Was Gregory the Great any such Romanist as Innocent III., or Boniface VIII., or Leo XIII? Was the Church of Rome such a bad thing in his time? What disgrace attaches to a Church founded under his direction? But there is much in this little book besides the vexed question of the founders of the English Church. The introduction would make an excellent tract on the constitution of the Catholic Church, and the account of the early missionary work of the Irish monks is most interesting. After all, both Dr. Gray and Bishop Seymour give Augustine all due honor, and his work is certainly history, while much before him is legendary.

Industrial Freedom. By David M. Means. With an Introduction by Hon. David A. Wells. New York: D. Appleton & Co. Price, \$1.50.

We were inclined to put this book aside as merely another theory on the over-written subject of capital and labor, when the following piece of common-sense attracted our attention: "When two men ride a horse, one must ride behind. All modern industry, all industry upon any large scale, is necessarily co-operative. In order to accomplish any useful results, there must be direction and subordination. There have not been many concrete socialisms, but they have invariably encountered this difficulty and succumbed to it. Freedom of contract being abolished, submission to authority must take its place." These wise words induced us to read on, and we found the book crammed with common-sense from beginning to end, and that article is very often entirely absent from books on the industrial problem. The object of the book is to warn the better classes interested in human brotherhood against countenancing the current socialistic schemes for improving the condition of the poor. It shows how few people are prepared to estimate the tendencies or ultimate results of these schemes critically, and yet they often support them with the vague hope that somehow good may come of them. The book shows that no good can come out of them. It shows that the existing system of wages gives all working people industrial freedom, and not as socialists cry, "industrial slavery." It shows how intimately the welfare of laborers is connected with the prosperity of their employers, and how the attempts to diminish the wealth of corporations may diminish the fund of capital out of which wages are paid. We have only room for one or two bits of the "horse sense" which makes this book most readable and most useful: "Now policemen, judges, and all officials control but a small part of any man's

action; under communism they would control it all, and the most repugnant part of the relation between employer and employed, that of the obedience of one human being to another, would be intensified." "The gain from the introduction of the corporate form of industry has been very real, while the evil resulting from it has been mainly imaginary. To proscribe or discourage it, and to attribute moral delinquency to those who engage in it are very revolutionary proceedings, the effect of which on the whole community must be extremely grave." It would be quite an "eye-opener" for some editors and some demagogues to read the chapters in this book on corporations.

The School for Saints. By John Oliver Hobbes. New York: Frederick A. Stokes Company. Price, \$1.50.

This is not, as the title would suggest, a spiritual treatise on attaining sainthood, nor is John Oliver Hobbes a man. The book is a very short novel, and by no means an uninteresting one. There is a preacher in Chicago who preaches in epigrams, and they give a batch of them in the papers every Monday morning. He might study this book to advantage, for it is chock full of epigrams from start to finish, and very good and witty epigrams they are, but it is just as unlikely that people uttered them, as it is that they jumped over the moon. In fact the characters are just wooden pegs to hang epigrams on, and all the pegs are equally wooden. There is great brilliancy, great acquaintance with literature, and great "linguosity," but there is not much heart. You go to London, to France, and to Spain in the book, and you have a great deal to do with Disraeli who talks epigrams. There is plenty of melodrama, but there are too many words to the pound.

Ad Lucem, or the Ascent of Man Through Christ. By the Rev. Algernon B. Simeon. New York: E. & J. B. Young & Co. Price, \$2.50.

Mr. Simeon's aim in "*Ad Lucem*" is to "give an outline of the history of God's dealings with man, and at the same time point out the continuity of man's progress towards his destiny," and to lay stress on the fact not always born in mind, that a "scarlet thread" runs through the various books of the Bible, and binds it into a perfect whole, and that while these books were given in divers times and portions, still the divine purpose is ever present, welding the fragments into oneness. The work naturally falls into three parts, which correspond with the several economies of the three Persons of the Blessed Trinity. In each economy God reveals himself in stages more and more perfect, and as His Divine Majesty is better known, so man also comes to an ever widening knowledge of himself and his destiny. The advancing revelation must necessarily be proportionate to man's capacity to receive it—a fact not always remembered by those who cavil at the Old Testament Scriptures. Tennyson's words are quoted by Mr. Simeon, and seem to express well his purpose in writing this book:

"Yet I doubt not thro' the ages one increasing purpose runs,
And the thoughts of men are widened with the process of the suns."

In the first section are traced out God's dealings with man in creation, and how His purposes for good were thwarted by man in his degeneracy and fall. A remedy is provided to be evolved in the course of the ages. The beginning of the Kingdom of God is made in Abraham. This Kingdom gradually expands and advances, but the discipline of Egypt is necessary to man's development. Then follows the exodus out of the house of bondage unto the law in Sinai. Still on, the process of probation must burn itself into the character of the holy nation—the forty years, wandering in the wilderness. And even after these stern stages of discipline, degeneration, rebellion, and schism succeed to the rest in the Holy Land. The era of the prophets arises to call the rebellious back to God, but they will not hear. Then they go into captivity and come under the influences of Greece and Rome. The second part treats of

"the Manifestation of the Son of God," in the holy Incarnation. He reveals himself as the Prophet, Priest, and King, teaching truth, consecrating Himself to the one great sacrifice, and founding His Kingdom on the great confession, and then entering into victory. "The Manifestation of the Holy Ghost" is next discussed. The operation and presence of the Holy Ghost in the Church and sacraments is ably treated. The history of the Catholic Church in the Acts and in the ages subsequent is clearly traced, as also the doctrines and lessons involved. Chapters are devoted to the Anglican Communion, to "The Broken Unity," the Restoration and Paradise. We have given our readers the barest outline of the ground traversed in these instructive pages which contain a vast amount of information concerning God's dealings with man in the Old and New Testament, and in the ever-widening life of the Church. The chapters on the great doctrines of the Catholic Faith are lucid and exact, though not technical. The section on the sacraments contains a great deal of solid instruction given in a very interesting manner. We cannot commend this work too strongly to the notice of intelligent lay people, who will find within its pages much instruction not to be found in such shape in any other one book we can now call to mind. The clergy, too, will find it very suggestive.

Let us Follow Him, and Other Stories. By the author of "*Quo Vadis*." New York: R. F. Fenno & Co.

After thoroughly enjoying "*Quo Vadis*," we take up this book by the same author with the assurance that it will be deeply religious in its tone; and we are not mistaken. The first story carries us back to the Crucifixion, and gives a vivid picture of the supposed effect of that awful tragedy on a Roman lady of noble family who, suffering with a lingering disease, desired to see Him whose praises as a miracle-worker had been brought to her. She is carried to Calvary and witnesses the death of Christ. She then returns home to die, believing in Him and hoping for the light she has so long sought. Her husband, Cinna, accepts the truth, and as his wife dies exclaims: "Whithersoever He calleth us, let us follow Him." The other stories are very touching in pathos and realistic in their exposition of gentle love inspired and directed by religion's, holy influence. The workmanship in both printing and binding are excellent.

The Love Affairs of Some Famous Men. By the Author of "How to be Happy Though Married." New York: Frederick A. Stokes Company. Price, \$1.50.

The author of that sprightly volume "How to be Happy Though Married," here appears with a similar work. He has "browsed over acres of books" to give these often interesting results in a condensed and accessible form. It is rather entertaining, by the way, to an American to learn (p. 3) that among those poets who have been "noted for conjugal felicity," and who deserve praise for being "unexceptionable husbands," Whittier has been given an honored place! The book is bound in a way that is whimsically suggestive of the title and the purport of the volume, purple, overlaid with a gorgeous network of golden hearts.

Love's Way and Other Poems. By Martin Swift. Chicago: A. C. McClurg & Co. Price, \$1.25.

"Love's Way" derives its name from a "story in songs"—a story of the heart. "No orator is Love; yet fair the feeling that gleams" behind his words. "Moods and Phases" is another division in this volume of verse. The third, "Ephemera," contains short poems of no remarkable interest and worth; they voice a phase of experience or emotion in the writer's life. It is a slight book, but is prettily printed, and bound in dull green with a rich and suitable design in gold.

Don Luis' Wife. By Lillian Hinman Shuey. Boston, New York and London: Lamson, Wolfe & Co., Price, \$1.50.

This is an odd novel, with an odd plot, and an odd style. A Spaniard marries a Yankee girl and takes her to San Domingo. The father of

his son by his first wife intrigues against her to get the property for his grandson. He is the big man of the place, and manages to get the marriage declared illegal, and the mean cur of a husband lets it be done rather than lose some money. The book is full of her trials. Then comes a revolution and new judges and new courts, and the marriage is pronounced all right. She foolish enough to forgive the coward who disowned her, but luckily, heart disease soon carries him off, and she probably marries a young American with whom she has mildly flirted.

"The American Church Almanac" is ready for the new year (1898) with its usual supply of statistics admirably presented. The Calendar Lessons are printed in bold-face type, well spaced, and the typography is good throughout. In the general clergy list the name of the diocese as well as the P. O. address is given. [New York: James Pott & Co. 25c.]

Periodicals

The Nineteenth Century for December contains quite a liberal assortment of articles, a number of which are political. American readers will be interested in the excellent account of the great and now again triumphant Democratic machine of New York, "A Study of Tammany," by Fred. A. McKenzie. It is an excellent sketch of this great political octopus. The noted French editor, M. de Pressense, in "The Dual and Triple Alliance and Great Britain," tells Englishmen some plain truths about themselves. He says that the English idea ("truly odd and ridiculous") is "that everything a country adds to its domains is the gift of the sometimes prodigal forbearance of England; that Great Britain has got a kind of universal mortgage on the five parts of the world, on account of which England concedes everything she does not take, and gives everything she allows others to take—this idea is unconsciously at the bottom of most of the claims of imperialism."

The Fortnightly Review for December contains a good article on "Shakespeare's Sonnets," by William Archer; "The Influence of Henry George in England" is ably discussed by J. A. Hobson. Quite a delightful article is "The Annals of a Publishing House" (Blackwood's), by C. Stein. "England and France in West Africa" is a timely article full of apparently accurate information, by William Greswell.

The Westminster Review for December is full of short articles. "History Among the Arabs," by S. Khuda Buksh, is good reading. "The English and Scotch Jury Systems," by John Johnson, is brief, but very suggestive, and we feel that if we were obliged to take something in this line, we would prefer Scotch. Those who are interested in financial subjects will do well to read "A New Programme," by Robert Ewen.

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The Household

A Christmas Song

BY MAIE ALLYNE

O Christmas time, dear Christmas time!
So gracious was God's love,
He stooped to earth, in lowly birth,
To draw each soul above.
While evermore the angels' song
Doth echo all the way along.

Peace! In blest town of Bethlehem,
He sleeps in manger laid;
For at the inn no room had been,
But His dumb creatures made.
While all the world is wrapt in sleep,
His heavenly legions vigil keep.

The silver night breathes holy peace.
Oh, joy to earth unknown;
He entered in to free from sin,
And make man's heart His throne.
So beautiful, so undefiled,
The Virgin Mother's wondrous Child.

O dear Lord Christ, the holy King!
Who came in silent way,
A Light to shine with love divine,
Till o'er the earth 'tis day,
Where grateful praise doth wake again,
"Glory to God, good will to men."

Christmas, 1897.

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Stepping Toward the Light

TRANSLATED FROM THE TENTH EDITION OF THE
GERMAN OF PASTOR FRIES

BY MARY E. IRELAND

CHAPTER I.

A LESSON FROM "HALLOWED BE THY NAME"

THE cottage of Dorothy Burmeister, near the village of Schafhausen, was, upon a serene Sunday afternoon in summer, the picture of rural repose.

Nestled under the branches of a great linden tree in a corner of the yard surrounding the church, its hip roof so thickly covered with moss that it resembled a patch of forest sward, its walls, with the exception of windows and doors, covered with ivy, Dorothy's home was neat, quaint, and picturesque.

It faced the church and also the morning sun; at each end were trees bearing choice fruit, and the path to the gate was bordered with flowers.

Visitors to the North Sea village of Schafhausen considered their sojourn incomplete if a call upon Dorothy were omitted. She welcomed all kindly, chatted with them in her parlor, led them through her tiny kitchen to see her garden and her goat, which supplied her with rich milk, and gave them of her fruit and flowers.

Young people and children sought her company, and would obey any request of hers to the best of their ability. On Christmas Eve all the children were invited to partake of her red-cheeked apples and home-made gingercakes, and before they left she bade them sing, "Glory to God in the highest, peace on earth and good will to men"; and to children and youth she gave as a remembrance sentence, the first petition of the Lord's Prayer, "Hallowed be Thy Name."

When Dorothy, fifty years before, took possession of the cottage, she was a widow of twenty-seven, with one child, a baby boy, and ever since her coming had earned her subsistence by sewing for families in Schafhausen. There were many, also, who craved her help in time of sickness, for she was a skillful nurse, and the kind face of the little woman, and the gentle touch of her hand, brought comfort.

She sold flowers and seeds, which brought her in many pennies, yet no bride was so wealthy, that Dorothy did not present a spray of myrtle, the recipient indulging the sweet hope that what was grown under the care of the aged saint, and under the shadow of the church, would bring a blessing.

In winter her window-garden was fragrant with lilies and other choice plants, and she seemed to understand their needs as fully as if they were gifted with speech.

When there was a Baptism, mother and infant waited in her cottage until the sexton came to say the service was about to commence, and the little one always bore a rosebud, given of her abundance, and above all, her blessing.

When the bell tolled for a funeral, then Dorothy donned her bonnet and followed the procession, and many an humble villager was laid in the place of rest with a rosebud from her garden upon the quiet breast.

Her only living relatives were Elspeth and Martha, daughters of her son who died when they were children, both employed as assistants in families in the village, and had great love and reverence for their aged grandmother.

One of these sweet Sunday afternoons in summer, Dorothy returned from the usual meeting of the Bible class in the church, and removing her bonnet set about preparing her evening meal of coffee, brown bread, and sweet golden butter, honey, and strawberries.

She wore her Sunday garb, a dark blue jacket clasped with silver buckles, a short skirt of black and white striped worsted, home-knit stockings, and low shoes. Upon her show-white hair rested a small white cap of thin material, held in position by a band of black ribbon.

Upon the broad window sill lay wrapped in her white handkerchief, the hymn book presented by her father when she was little more than a child, and in it he had written her girlhood's name, "Dorothy Treuman." Beside it was the bouquet of thyme, pinks, and roses carried to the morning and afternoon services.

A small claw-foot table was moved near the open door, and upon the home-made linen cloth were the viands, the coffee in an antique silver pot, and the few dishes of old-time delf, but all exquisitely neat and bright.

Nothing disturbed the silence as she sat at the table except the chirping and humming of insects in the grass, and the evening song of birds, and her thoughts reverted to the Bible lesson of the afternoon, wherein the aged pastor asked the class of the connection between the Almighty and His name as given in the first petition.

All had remained silent, and the pastor had looked to Dorothy for answer, and she had given it: "The name of God is to himself as the shadow is to the tree. The name of God should be hallowed; and blessed is he who dwells under the shadow of the Almighty."

She had finished her evening meal, and was sitting under the linden enjoying the mild summer air, when Elspeth and Martha came and took seats on the rustic bench near her rocking chair.

"I will never sit under the shade of a tree anywhere, grandmother," remarked Elspeth, but I will think of your answer in the class this afternoon, that "the name of the Almighty is to Himself as the shadow is to the tree; and Martha and I often under

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why you so earnestly impress upon the minds of children, 'Hallowed be thy Name.'"

"All the petitions of that great prayer are equally good; replied Dorothy, after a pause of reflection, "but I have reason to remember that one particularly. It is a long story; sometime I will tell you, but not to-night."

Conversation drifted into other channels, and at their usual time they bade their grandmother good night and went to their homes.

Summer passed, and Elspeth and Martha came frequently of evenings, and saw her every Sunday in her place in church, and always wondered what she had to tell them, yet never alluded to it, but waited her time.

One cold, stormy winter night she had finished her supper of brown bread, roast apples, and goat's milk, when Elspeth and Martha came, knitting in hand, to sit the evening.

She welcomed them warmly, and as the three gathered about the lamp upon the table, she said, "I am glad you came this evening, children, for I may not be long with you, and I wish to tell you why I dwell

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so much upon the first petition, 'Hallowed be Thy Name, which is the key note of the simple story of my life.

"When I look upon you two dear girls I can scarcely realize that I was once as young, active, rosy, and as full of life as you, but such was the case. Neither did I, the daughter of a prosperous farmer, ever imagine that I should earn my support by the work of my hands.

"My childhood and youth were free from care, I had no trials, nothing to give token that I had a haughty, unforgiving nature, and when our good pastor in my dear old home gave me as a remembrance sentence the words, 'Not unto us, oh Lord, not unto us, but unto Thy Name, give glory for Thy mercy and truth's sake,' the words though always remembered, conveyed but little meaning to my mind until circumstances proved them to be just the words needed.

"I had been received into church, but was not willing to give up worldly amusements, and although intending to forsake them at some future time, continued to mingle in scenes of gayety, and no company of young people considered itself complete without me.

"Among the large number of youths and maidens of the neighborhood was a young man who was noted for great strength. He could cut down the largest fir-tree without exertion, could row a boat around the small island in a shorter time than any other, could swim from the island to the mainland without exhaustion, could tame the wildest horses, and in no trial of speed or strength could he be vanquished.

"Though rough and boisterous in manner, he had a kind, tender heart, was helpful to old and young, and to his parents the most dutiful and affectionate of sons.

"I was of timid, nervous temperament, and it was a mystery to all that one so impetuous and full of energy as was Ludwig Burmeister, fancied me, but so it was, and against the bitter protest of my brother Franz, we were betrothed.

"Franz was envious and jealous of Ludwig, because he could not equal him in outdoor sports—especially in rifle shooting, for Ludwig could pierce an apple through the heart that was thrown up in the air—and he influenced my father against him, and he refused consent to our marriage.

"Perhaps matters might have been different had Ludwig not know of the opposition to him; but knowing it, he was hasty and commanding when he asked my father for me, and was repulsed with angry, scornful words.

"The effect upon Ludwig was like the floods of early spring, which cause waste and desolation. He was beside himself with anger, and declared that he would marry me without their consent; but with many tears, I refused to lose my father's blessing.

"But I could not refuse to see him; occasionally secretly; and he declared that if I would not be his wife, he would pass his life as a wild hunter.

"I did not think he meant this until the old dames of the neighborhood whispered to me that he was living the reckless life of a poacher, and keepers of forests were keeping a watch upon him, and more than one hinted to me that I had made a lucky escape. I was silent, but my heart ached, for I knew that if he had been allowed to marry me, he would have settled down to the peaceful contentment of life upon a farm, and I felt keenly the injustice of the censure.

"At length my father died, having given the farm and all his property into the hands of my brother, Franz Treuman, with the understanding that I was not to share it if I married Ludwig; at least that was the message given me by Franz.

"Ludwig and I were married, and he took me to a little home on the edge of the forest, until we could rent a small farm that suited us, and had lived there happily for several months when a terrible thing happened. A hunter was shot dead in the forest, and as my Ludwig had been seen passing near the spot with a rifle upon his shoulder, they came to our cottage and arrested him.

"Ludwig was a man entirely without fear, and he scorned a lie. He told them that he had shot deer and was willing to pay the penalty, but to take the life of a human being, his God was witness, that he had never done; but they dragged him away, leaving me fainting upon the floor. When I recovered, it was beginning to grow dusk. I was alone and miserable, and longed for a mother to go to in my trouble, but she had been in her grave many a day.

"The thought of Ludwig's parents whom I had never seen until after my marriage, came to my mind, and putting on shawl and bonnet, I hurried to their cottage, nearly a mile beyond Schafhausen.

"The father sat, the picture of despair; his head sunk upon his breast, as he had been ever since hearing of his son's arrest, and the mother trying in vain to comfort him.

"'You, too are in trouble, yet come here to try to console us,' said she, the first tears she had shed running down her pale cheeks.

"They were kind, and made me entirely welcome, but I felt that they wished to be alone, so returned to my desolate home. As I entered the village I met the pastor, the

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same we listen to each Sunday. His wife was with him, a dear, faithful Christian, long since gone to her reward.

"They were both young then, a handsome, stately couple, but tender to the poorest and weakest of their flock, and the wife wept in sympathy for me. They had seen me pass through the village, and having heard of my trouble, they knew that I had gone to the cottage of Ludwig's parents, so had set out go there.

"Dorothy," said the pastor, 'you remember the words I gave you once when at your father's house, "the name of God must be hallowed"; you must do all you can to make Ludwig honor the name of his Father in heaven by confessing the exact truth, and thus unburden his soul of falsehood. Go visit him in his prison cell, and plead with him to confess his crime.'

"I had firm belief that my Ludwig was innocent, but could see that the pastor believed him guilty; but I promised to visit the prison the next day.

"In the meantime, dear Dorothy," said his wife, her kind eyes full of tears, 'it is dreary and lonely for you in the cottage by the forest, come and occupy the one under the Linden in the corner of the church yard. There you will be near the villagers and the church, and us.'

"If anything could have cheered me in that sad hour, it was this evidence that they cared for me and sympathized with me. I knew that the sexton who had occupied this little place, had removed to a larger house in the village, and I eagerly accepted the offer to take it rent free, with the privilege of a garden.

"The next day I walked to the town in which was the prison where my poor Ludwig was in confinement. It was a perfect day, the birds singing as if in mockery of my burdened heart, but I toiled on and reached the prison, and was allowed to see my husband in his cell.

"I never imagined that even trouble such as his, could make so much change in the powerful and robust man. He was white and haggard, and his eyes showed that he had not slept.

"Ludwig," I cried, clinging in anguish to him, 'I do not ask for oaths or protestations, of your innocence, but look at me and tell me can you say, "Our Father who art in heaven, hallowed be Thy name" in sincerity of heart, with truthful lips, your hands free from the crime of bloodshed'?"

"I can"; said he, looking me in the eyes, 'can say it as innocently so far as this murder, or any murder is concerned, as when a child I knelt at my mother's knee.' With a sob of joy I threw myself upon his breast and clasped his neck with my arms. Ludwig was innocent—yes innocent—though the whole world believed him guilty, and I thanked God for the unspeakable comfort of that assurance, and kissing him in farewell, I went home.

"Next day our few household goods were removed to this cottage, and I sat down to await as patiently as I could, the result of the trial of Ludwig.

"It was put off, and he was left to linger in prison, almost ill from anxiety for me, and being debarred from the fresh air; and the very day my little Ludwig—your father—was born—my husband was sentenced to twenty-five years labor in the penitentiary.

"O, the horror of that terrible sentence to one accustomed to his active life in God's blessed sunshine. He who so loved the

fields, the forests, the hills and valleys, the wild waves of the North Sea in a storm, to pass twenty-five of the best years of his life behind iron bars, leaving me to struggle alone. He simply could not live; in two short years his course on earth was finished, and I was a widow."

(To be continued.)

The Brightness of His Rising

BY WILLIAM B. CHISHOLM

To the brightness of His rising
Kings shall gladly come from far,
As the pious Magi followed
In the guidance of His star,
And the Bethlehem vision
Scarce is vanished ere we see,
E'en o'er cold and whitened meadows,
Sun of His Epiphany.

And the simplest of oblations
Which the poorest child of His
Offers bending at His footstool,
To the young Messiah is
Dear as gems from far Golconda,
Dear as pearls from tropic seas,
For what dearer, sweeter offering
Than comes from the 'least of these.'

In the splendor of cathedrals,
In the glory of the song
That is borne through gilded arches,
Mid the richly garnished throng,
Haply, this poor heart's oblation
May all unconsidered be,
Yet to Him as rich frankincense
On His blest Epiphany!

THE progress of civilization among the Indian tribes of this country has been lamentably slow. But Dr. Hailmann, superintendent of Indian schools, in a recent report, says that wherever on Indian reservations there has been marked progress in civilization it is largely traceable to the influence of students who have been educated in the Indian schools, and who have returned to their tribes and have been successful in their efforts to turn their countrymen from evil. Dr. Hailmann adds that these students are young heroes and heroines, who go forth from our Indian schools determined to break down the adamant wall of unreasoning tradition and superstition, and who obtain moral victories in the midst of what seems to be utterly hopeless surroundings.—*Commercial Advertiser*.

IN the parish church of Kiddington, in Suffolk, some strange seating arrangements are in vogue. The congregation is divided into four classes—gentry, tradesmen, laborers, and the very poor (those in receipt of relief and so on), who are not allowed to sit in the pews at all, but have to sit in the aisle on wooden chairs. The children of the tradesmen and laborers sit near the church door, and are in charge of the sexton who is armed with a stick, which now and then comes down on some boy's head, making a noise loud enough to be heard all over the church.

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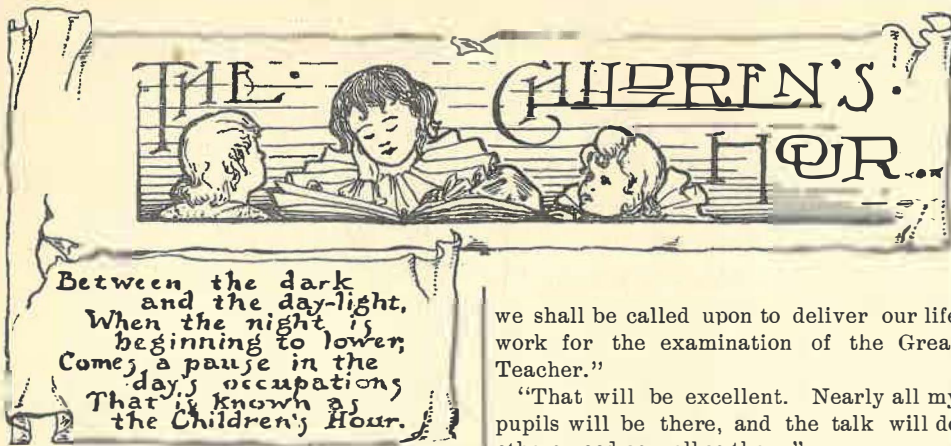
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The Blotted Copy Book

BY HELEN U. SHARP.

"Chester, you may gather up the copy books and put them on my desk." Chester promptly and quietly gathered the copy books in which the pupils had been doing their daily half-hour's work.

"I will take them home with me to night and examine them. You know I told you at the first of the term I should do this sometime, and give a reward to the one who had kept the neatest book, and made the most improvement in writing. Get in order now for dismissal."

As soon as the pupils were fairly out of the room, they broke forth into exclamations and lamentations. "If I had only known she was going to take them. I believe I never was so careless as to-day," said Margaret Kent.

"I had forgotten all about her having said she would examine them" wailed Nellie Hartland. "When she said it, I did try for a long time, then, as she did not call for the books I decided she had forgotten all about it, and I gave up. Oh! dear, I wish I had kept on trying." And so it went on, most of them wishing they had known this was the day for the examination of their work, and the awarding of the prize. Miss Kirtland as she sat at her desk heard these remarks, and they recurred to her that evening as she looked over the books, and read so plainly the record of the various phases of mind of the workers. Each might as well have marked the pages in capital letters "tried to do my best," "careless," "discouraged," "too hurried," etc.

Some had, evidently, patiently done their best each day, and one boy had succeeded in preserving his book free from blots, and in improving quite remarkably in penmanship. Miss Kirtland wrote his name "Charles Maynard" on the wrapper of the prize—a beautiful ebony holder and a gold pen.

Just then her brother Gilbert came down from his study to conduct family prayers as usual. The other members of the family came in and joined in the services. They closed by singing a hymn, and after bidding each other "good night," they dispersed. Gilbert and Alice lingered for one of their confidential chats so helpful to them both.

Alice told him about the copy books, and he replied: "That gives me an idea. I want to give the children of the Sunday school an Advent talk. I will take 'The Blotted Copy Book' for my subject. Your unexpected call for the fruits of their efforts may represent the uncertainty in regard to the time when

we shall be called upon to deliver our life work for the examination of the Great Teacher."

"That will be excellent. Nearly all my pupils will be there, and the talk will do others good as well as them."

When Sunday evening came the Rev. Gilbert Kirtland found the large church was filled with an attentive congregation. After the usual "Evening Prayer" he spoke to the pupils of the Sunday school.

He began his address to them by an outline of his sister's story of the copy books, of course omitting names. He then reminded them that their lives were similar to this: "God gives each a fair, new book, filled with clean white pages, and bids us do our best to follow the copies he has sent us. He urges us to try to keep them free from blots, and to endeavor each day to make an improvement on the last.

"How do we follow His instructions? Some days we are careful, and do our best to make our lives what He would have them to be.

"At times we grow careless, and even intentionally heedless, and a blot, a whole page maybe of reckless mistakes occurs. Then we get discouraged and for days do as little as we can. But we may not omit any page, each day must be lived, be it a fair or a foul page in our life book.

"At times in our lives we seem called upon to stand and deliver our work so far, and with kindest intentions our Beloved Teacher makes us review our lives, shows us each blot and blemish, points out our faults and our failings, and then with loving tenderness hands us back our books with earnest counsel to do better.

"Oh! the pity of it! As we look over the blotted pages we wish, oh! so earnestly, we had not allowed sloth, desire, carelessness, or anything else to have led us to neglect the duty whose neglect at the time seemed so light a thing, but whose record on our lives has left a blemish we can never remove.

"If only we could cut out and destroy the dreadful leaves! but no, all we can do is to make the rest pure and perfect.

"But oh! the merciful tenderness of the All Patient One who thus gives us another, and another, and another chance!

"But at sometime, no man knows when, we will each be called upon to give up our books for the final examination, the final

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judgment. My young friends, with all the earnestness I can command, with all the fervor my sacred office entitles me to use, I beg of you, in the name of the dear Lord, we are all trying to serve—to make each day's deeds such that when the Master call-eth for thee, to appear before Him with your life books in your hands, you may come bravely, come hopefully, knowing that 'though there be blots,' though there be errors, you have so endeavored to follow your Great Copy, that in spite of ail failure you have reached that measure of Grace which shall enable Him to say 'Well down, good and faithful servant.'

The speaker paused and a solemn hush followed. Many a mind was busy with the review of lives whose pages were not all fair, many hearts were sore at the memory of neglected opportunities, but the souls of the listeners had been awakened and strengthened, and many a life was purer, and sweeter, and stronger braver in its own achievements and more helpful to others, for the timely talk on "The Blotted Copy Book."

The Whispering Footprints

"EDDY, oh-h, Eddy, where are you"?

"Here, mother," came a shrill little voice from the backyard.

"Come here, Eddy; I want you to do something for me."

Then the back door opened, and Mrs. Taylor heard the soft thud of bare feet along the passage. But when Eddy entered the sitting-room, and stood by mother's sewing table, she only said, "Why, Eddy, what's the matter"?

Now there were no cuts or bumps or bruises about the little boy. Why should the mother think anything was the matter? Because his brown eyes, which generally looked right up at you, like two little birds flying out of a cage, now had an uneasy look; neither here nor there, but away.

"Nothing's the matter," said Eddy, looking out of the window; "What did you call me for, mother"?

She had wanted him to run down to the village post-office to mail a letter, but the letter was forgotten now. Mother was silent for a few minutes; then seeing something between the table and the door, she spoke:

"I am sorry my little boy has disobeyed me about going to the apple bin without leave." Eddy gave a little start. "The reason God put me here as your mother, Eddy, is because He thinks I know better what you ought to do, and not to do, than you do yourself."

Eddy did not answer. He was asking himself how mothers knew everything a fellow did.

"I am specially sorry that you should disobey me by sneaking through the coal room window," said Mrs. Taylor. "I would much rather have you say, 'I won't mind you, and go in before my eyes, than go in by telling a lie.'"

"Why, mother, I didn't say—" began Eddy, glad of a chance to defend himself.

"Do you think you talk only with your lips" interrupted his mother. "What do you suppose has whispered to me that you have been in the apple cellar, and that you went through the coal room"?

"I can't imagine," said Eddy, honestly.

"Look behind you."

The little boy turned, and there, between

him and the door, were live coal dusty footprints on the white matting! Mother could not help smiling at the look of surprise and dismay on the little face, but it was a rather mournful smile.

"Do you think we can ever do wrong, and not leave the marks of it somewhere" she asked. "And, oh! my little boy, the marks that sin leaves are on your heart, which ought to be clean and white for God's eyes, instead of being all tracked over by wrong doing."

"Won't they come out" asked Eddy. He meant the footprints on the matting, but his mother was thinking about those other marks, when she said, "The blood of Jesus Christ cleanseth from all sin. You must ask Him to forgive you, Eddy, and to take away your guilt, and make you hate sin, which leaves such ugly footprints on your little life."

And then for a punishment, and for a reminder, mother kept the footprints on the sitting-room floor that whole day, so that Eddy might see them and remember how every wrong deed left dark stains on his little heart.—Elizabeth P. Allen, in Exchange.

FROM NEW YORK:—I enjoy your distinct words on Catholic truth. Many Church people seem to be afraid to tell truths. Please say truths in simple, definite words as you do, more and more.

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These symptoms appear in thousands of people in a less degree, simply because they use a less amount of the drug, but steady use day by day gradually piles up a very serious account which must be settled with the nervous system. Various disorders appear as a result of daily interference with the digestion and proper action of the nerves, paralysis, apoplexy, heart failure, and other complications equally serious. To live plainly on pure food, is the secret of health and success in life. Postum Cereal Food Coffee comes like a blessing to man or woman who is suffering from the coffee habit and yet dislikes to breakfast without coffee. Postum has the color and taste of coffee. When boiled full 15 minutes after the boiling point is reached, and being made from the cereals by scientific processes, it furnishes the elements needed to rebuild the gray matter in the nerve centres, where imported coffee tend toward their destruction.

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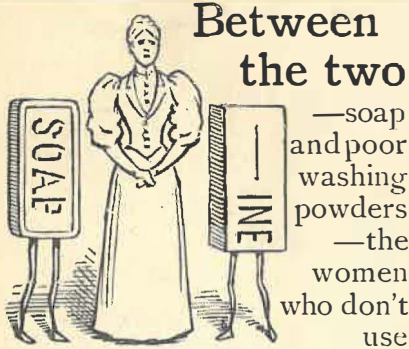
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The Living Church,

Hints to the Housekeeper

To make a good squash pie: Get a medium-sized winter squash; cut it in pieces, remove the seeds and the spongy portions of the inside. Peel the pieces clear of the thick rind; then put them in a steamer and cook the squash till it is perfectly tender. Then let it drain for a few moments. After it is as dry as it is possible to get it, press the squash through a colander with a potato masher. To a pint and a half of the squash pulp add the yolks of three fresh eggs, a half a cup of molasses, and a little more than a half a cup of sugar, a saltspoonful each of cinnamon, ginger, and ground mace, and a half a saltspoonful of allspice, a tablespoonful of melted butter, and a saltspoonful of salt. Beat the yolks of the eggs a little before putting them in. Stir all these ingredients thoroughly, then add a cup and a half of rich milk. Line a deep pie tin with a rich crust; stand it in the oven, then fill it with the squash mixture and bake it in a moderate oven until the edges of the crust are a light brown, and the pie is a rich golden brown all over the top.

Fruits are more appetizing, and, perhaps, more easily digested, if taken in the early part of the day—whether or not before the breakfast must be determined by the eater.

Grapes, oranges, and shaddock may be served before the cereal. Baked apples, peaches, baked bananas, figs, dates, prunes, or stewed fruits should be served at the close of the breakfast.

Raisins, sultanas, dried figs, and prunes should be soaked thoroughly, so that they may take up the same amount of water with which they have parted in the process of drying, and should then be heated just enough to soften the skins.

The sub-acid fruits, such as apples, figs, dates, peaches, persimmons, pears, prunes, and apricots, are, perhaps, the best of the winter fruits, and may be used to good advantage with animal foods.

Acid fruits must at all times be used most sparingly, especially by persons inclined to rheumatic troubles. The continued use of an orange or shaddock before breakfast will diminish the power of stomach digestion, for which reason they should be served with cereals, or such foods as require only intestinal digestion.

The papaw and pineapple belong to a class alone. They contain a vegetable pepsin, which assists in the digestion of the nitrogenous principles. These fruits, then, may be served with meats, and will aid in their digestion; when served with bread and butter they do not form so good a diet. They are more digestible raw than cooked, as the heat destroys the activity of the ferments.

Apples, as a rule, are more easily digested cooked than raw, although raw apples are more palatable.

Delicious sandwiches for luncheons may be made as follows: Take some cold boiled ham and chop it in a chopping bowl so fine that it is like a paste. Add to it a little chow-chow and enough of the dressing of the chop-chow to moisten it, and chop it again and mix it smooth. Cut home-made bread in slices as thin as a wafer, spread them with a very little sweet butter; then, with a broad, thick knife, spread the ham paste on one slice and cover with another. Keep them in a damp napkin and put them in a cool place, and keep them till ready to serve. Make chicken sandwiches by chopping the chicken fine, mixing it with cream and a very little grated onion. Season well with pepper and salt, and spread the chicken paste on the bread the same as the ham.

The fashion of adding sugar to fruits should be avoided, as they have already been endowed with a sufficient amount of sugar, and as all the starch and cereals are converted into sugar, any further amount would be stored in the system, to its detriment. If our bilious friends would throw aside their liver pills, and with them, sugar, they might be free from much discomfort. —MRS. S. T. RORER, in Ladies' Home Journal.

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