

The Living Church

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

CHICAGO, APRIL 2, 1898

News and Notes

ON July 16th, Dr. J. Travers Lewis, Archbishop of Ontario and Metropolitan of Canada, will celebrate the 50th anniversary of his ordination. He became a missionary to Canada in 1849, and was made Bishop of Ontario in 1861. Dr. Lewis declined to receive any personal gift, but said he should be grateful for anything done for the diocese. It is, therefore, proposed to raise \$100,000, in order to place the principal funds of the diocese on a sound basis. These are the Episcopal, Widows and orphans, and Superannuation Funds. A drawing room meeting was recently held at the Mansion House, London, the Lord Mayor himself presiding, for the purpose of promoting this environment scheme. The Archbishop of Canterbury made a strong and effective speech in its favor, insisting that the Colonial Church had a righteous claim upon the Church at home, and no part of it more than the diocese of Ontario. The Marquis of Lorne also spoke to the same purpose, and referred to the hardships of the Canadian clergy as they had come under his own observation. A strong committee was formed, and there seems no doubt that the amount asked for will be easily obtained.

FOR a long time there has been much agitation in England over the condition of unbeneficed clergy or "curates." Many of these who seem to be without a living receive a very scanty stipend.

pressions, may be corrected. The Commission, as appointed by the two Houses, consisted of the Bishops of Kentucky, Western New York, Michigan, Tennessee (coadjutor), and Vermont, and of the Rev. Drs. Harwood, Renouf, Carey, Drowne, and Sterling. The chairman of the House of Bishops has since appointed the Bishop of New Hampshire to fill the vacancy caused by the death of Bishop Coxe. There seems to be no means of filling vacancies in the list of presbyters, such as have been caused by the death of Dr. Drowne, and by the illness of Dr. Harwood, which incapacitates him from further work. The Bishop of Kentucky is chairman of the Commission, and the Bishop of Vermont (succeeding Dr. Harwood), secretary. We understand that the Commission hopes to present a report of its work on the books of the New Testament to the General Convention in October.

ONE of the most practical efforts now being made to bring educational facilities within the reach of those hitherto shut away from them, is to be found in the traveling library system. It has supplied an urgent need, and is now in operation on an extensive scale in New York, Iowa, Michigan, Ohio, and Wisconsin. It has also been adopted by some of the larger railways of the East, for the benefit of their employes. In New York State alone, no less than 447 traveling libraries were circulated in 1897, and to supply them, 36,000 volumes

an inspired counsel which it is well for every one to lay to heart, who finds himself in danger of viewing the Christian religion as embodied in some one personality, however loved and admired, and of staking all upon the sincerity or constancy of one weak human being.

THE bicentenary of the S. P. C. K. at St. Paul's, London, March 8th, was a memorable occasion. The congregation was described as vast, and as consisting in large measure of men. There were three archbishops, viz., Canterbury, Capetown, and Rupertsland. The three officiated at the celebration of the Holy Communion, Canterbury as celebrant, Capetown as deacon, and Rupertsland as sub-deacon. Archbishop Temple preached on the parables of the mustard seed and the leaven. He described the moral conditions under which, 200 years ago, Dr. Bray and his friends met to see what could be done to stem the tide of ignorance and evil. Thus was founded the Society for the Promotion of Christian Knowledge. Dr. Bray was a clergyman who was not outranked by John Wesley himself, in the endeavor to leaven the whole mass of the people with the Gospel. The preacher traced the missionary, educational, and literary work of the society, and had grown

cordance with your personal preference, I can only repeat the advice which I originally gave—that you should seek some neighboring church where you may be better satisfied. I would remind you that there is a congregation at St. Ethelburga's, whose wishes deserve my consideration as much as yours."

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THE so-called "Benefices bills" now before the English Parliament, are in a fair way to become enacted into law. These acts are intended to put a check upon the buying and selling of benefices or livings, that is, appointments to the charge of parishes. It is a much needed step as touching a matter which has long been a crying abuse. Various attempts have been made at reform in this matter without success. So far, therefore, it is a subject for congratulation that these measures will now become law. It is satisfactory also to observe, that in this connection the Non-conformists in parliament, for the most part, seconded the Churchmen. This is a gratifying change from the policy pursued in 1892. Mr. Gladstone was then endeavoring to provide a simple and expeditious plan for dealing with black sheep among the clergy, and the Non-conformists did all in their power to obstruct and thwart him. They laid themselves open to the charge of not being willing to allow any reform of abuses in the Church, lest they should be deprived of material for criticism. We hope the change of spirit now exhibited, indicates a real change of heart among those who stand opposed to the Church on conscientious grounds.

Order of the Holy Cross. The themes discussed were "Home life," "The love of God," "The life of temptation," "Sin and penitence," "Mortification," and "Life in God."

By the will of the late Mary M. Carter, who leaves several charitable bequests, mostly to churches in the diocese of Delaware, all her residuary estate passes to the Domestic and Foreign Missionary Society in this city, and the Fund for the Relief of Widows and Orphans of Deceased Clergymen of the Church.

During recent weeks the Rev. Sherman Coolidge, an Indian priest of Wyoming, has been addressing missionary gatherings in this vicinity, and laboring privately to raise funds for educational and missionary work in that jurisdiction. He has been partly successful, and was recently gladdened by a gift of a couple of bells which will be used at the Shoshone Agency.

The sub-council of the Girls' Friendly Society at its recent meeting received report of the payment of its floating indebtedness. Provision has also been made to defray the expenses of a traveling secretary, to stir interest and extend the influence of the society. It is felt that this is one of the most important steps the society has yet taken.

At the church of St. Mary the Virgin, the Rev. T. McK. Brown, rector, the 23d annual recitation of Passion music took place on Sunday, March 27th, by the choir of the church, assisted by an orchestra. Among the renditions were Allegro's *Miserere*, Rossini's *Stabat Mater*, and Mendelssohn's "Hear my prayer." The offertory was for the benefit of the choir fund.

The rectory of St. Paul's church, East Chester, in the suburbs, was burned March 23d. The building was an old landmark, built about 100 years ago. The rector, the Rev. W. S. Coffey, has not lived in the house for some years, and it was rented to tenants. Prompt alarm was given, but when the firemen arrived the building was beyond saving. Nothing remains but the walls.

The Church Society for promoting Christianity amongst the Jews, auxiliary of the Board of Christian Missions, has received the resignation of the secretary, the Rev. Wm. A. Mason.

has been done to render the quarters more attractive and useful. The first floor of the building has been renovated by painting the walls of rooms used for guilds and Sunday School. Steam heating has been introduced, and shower baths connected with the boys' club room. The chancel of the chapel proper on the second floor has been supplied with new articles of furniture, including a pulpit and a carved altar of oak. The various improvements have cost about \$5,000.

A conference in the interests of labor was held at Amity Hall, March 20th, under the auspices of the Church Association for the Promotion of the Interests of Labor, the Roman Catholic Workingmen's Club, and the Christian Workingmen's Institute. An address was delivered by the Rev. John P. Peters, D. D., Ph. D., on "Labor Unions and the Kingdom of God." Resolutions were adopted looking to the setting apart of the Sunday next before Labor Day, as Labor Sunday, for the recognition in places of religious worship of the relation of Christianity to social and economic questions. Progress was reported in the securing of legislative action for more efficient inspection of places where clothing is manufactured, and for the protection of child workers.

The Parochial Missions Society has under consideration a plan reported to it from a special committee, of which the Rev. J. Lewis Parks, D. D., is chairman, by which it is contemplated extending its usefulness by adding to its present work of distinctive "Missions" a new feature to be called "preaching weeks." The plan is to appoint a limited number of select preachers, and arrange that they shall deliver at a given locality, without compensation, a series of special sermons on themes of stirring importance. The plan is largely taken from the English universities, and from foundations in America, such as the Paddock, Yale, and Bohlen lectureships. The themes may or may not be allied directly to the spiritual life, the object being to give pulpit utterance to great religious themes along the lines of the academic courses which furnish the model. The report has been fully discussed by the executive committee of the society, and is awaiting further consideration.

GENERAL THEOLOGICAL SEMINARY.—The society have undertaken to revive the Association of Ministers of the Gospel, which formed the basis of the Yale Theological Seminary.

Special services were held on Sunday evening, 20th ult., under the auspices of the several parish chapters of the Brotherhood of St. Andrew. At the church of the Messiah, the Rev. S. A. Colladay, rector, the sermon was preached by the Rt. Rev. Dr. Coleman, Bishop of Delaware. At St. Andrew's church, West Philadelphia, the Rev. C. M. Armstrong, rector, the Rev. Father Huntington, O. H. C., was the preacher. At the church of the Saviour, the Rev. Dr. W. B. Bodine, rector, Archdeacon Brady preached the sermon; and at the church of the Redemption, the Rev. Thomas R. List, rector, an address was made by Harold Goodwin, Esq.

The Rev. Leighton Hoskins is delivering a course of Lenten lectures at St. Luke's church, Germantown, the Rev. Dr. S. Upjohn, rector, at 4 p. m. on Sundays, with the exception of the 4th Sunday in Lent, when a missionary meeting was held in behalf of the colored people of the city. Archdeacon Brady presided, and made an address, urging the claims of this branch of missionary work. The Rev. H. L. Phillips, of the church of the Crucifixion, and the Rev. Alden Welling, of the memorial chapel of St. Michael and All Angels, both being colored congregations, also spoke of work being done among the African race. The closing address was made by Moses Veale, Esq., of St. Philip's, W. Phila.

The tenth and last of the instructional sermons by the Rev. Algernon S. Crapsey, of Rochester, N. Y., was given before a large congregation at the church of the Saviour, the Rev. Dr. W. B. Bodine, rector, on the evening of the 16th ult., his subject being "The Bible." These "doctrinal" instructions have been received with unusual interest, the attendance being exceptionally large. The union of the several parish chapters of the Brotherhood of St. Andrew of the West Philadelphia churches, under whose auspices these sermons were delivered by the eloquent Mission priest, have been a novel feature. The rectors and choirs of St. Mary's, St. Andrew's, St. Philip's, St. James (of Hestonville), the Transfiguration, and the Saviour, have been most active throughout in rendering the shortened form of Evensong which invariably preceded the sermons.

The congregations of the Epiphany and St. Luke's met on the 24th ult. in their respective parishes, to vote on the matter of consolidating under one organization. In both, the majority for consolidation was large, there being in the Epiphany only six negative ballots cast. The consent of the Bishop will now be asked, after which a charter will be obtained from the courts. The name will be "The church of St. Luke and the Epiphany." The edifice of the late church of the Atonement, at 17th and Summer sts., will be purchased and used as a chapel. Epiphany chapel at 23d and Cherry Streets will be retained and used for guilds, societies, and other church organizations. It is probable that the burial ground north of St. Luke's church will also be purchased in the near future. It is expected that about the middle of May the united congregations will hold services in St. Luke's, 13th st., the corner stone of which was laid May 24th, 1839, and the edifice consecrated by Bishop H. V. Onderdonk, Oct. 16, 1840.

Another prominent citizen and Churchman, has suddenly been called to his eternal rest. Charles Barstow Wright, after a brief illness lasting only three days, succumbed to an attack of the grippe, on Thursday morning, 24th ult., in the 77th year of his age. He organized and financed the Oil Creek and Allegheny Valley R. R., and promoted the finances of the Philadelphia and Erie R. R. For five years, 1874-9, he was president of the Northern Pacific R. R., and remained a member of its board of directors until about three years ago. He was the founder, in part, of Tacoma, the western terminus of the road, an honor shared in a measure with other members of the committee appointed to select a site. Mr. Wright organized the Tacoma Land Company, and remained its president until his death. He took a deep interest in the rising town, and endowed the

Washington College for boys, and the Annie Wright Seminary for girls, the latter being a recognized Church institution. Mr. Wright was especially interested in parochial matters connected with the church of the Saviour, the Rev. Dr. W. B. Bodine, rector. He is survived by two sons and a daughter, the latter's name being given to the seminary in Tacoma.

Chicago

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

At Christ church, Winnetka, the Rev. H. G. Moore, priest-in-charge, extensive improvements have been made during the last two months. The partition between the church and vestibule has been removed, the walls have been painted a rich terra cotta color, and the choir seats have been altered to accommodate the new vested choir of 22 men and boys who have sung at the services since the 2nd Sunday in Lent. The congregation of Christ church has presented the Rev. Mr. Moore with a bicycle, which he will find very useful in ministering to the two churches in his jurisdiction at Winnetka and Glencoe.

CITY.—A service under the auspices of the Chicago branch of the Woman's Auxiliary was held in the church of the Epiphany Monday evening, March 28th, at 7:30 o'clock. Addresses were delivered by the Rt. Rev. J. D. Morrison, Bishop of Duluth, and the Rev. C. P. Anderson, of Grace church, Oak Park.

At the meeting of the St. James' chapter of the Brotherhood of St. Andrew, Tuesday evening, March 22d, the subject discussed was "Righteousness in society." The principal speaker was Mr. Hadden, the associate general secretary, from New York. Another address was made by the general secretary, Mr. John W. Wood, who had just returned from an inspection of various western chapters of the Brotherhood.

Bishop McLaren visited St. James' church, Sunday morning, March 27th, and confirmed a class of 46 persons. The Bishop addressed a few remarks to the candidates, and also preached the sermon. His text was, "Be kindly affectioned toward one another in brotherly love." At Evensong, at 4 o'clock, the sermon was preached by the Rev. S. C. Edsall, rector of St. Peter's church. It was a strong and eloquent plea for the restoration of sacramental religion. The choir sang an offertory of unusual richness and beauty, the anthem "Gallia" by Gounod, assisted by Mrs. Hemming. On Thursday evening of Passion Week, stereopticon views of the Passion will be exhibited before the Sunday school in the Parish House.

At the cathedral of SS. Peter and Paul, Sunday evening, March 27th, there was a special musical service, at which Stainer's "Crucifixion" was rendered by the choir, ably assisted by some outside talent. The sermon was preached by the Rev. J. H. Dennis. A large congregation was present, as was the case at all the services of the day.

Bishop Seymour confirmed a class of 14 persons at Calvary church, the Rev. W. B. Hamilton, rector, on the evening of March 15th, and a class of 21 persons at St. Barnabas' church, the Rev. E. J. Randall, rector, on the evening of March 16th.

At the Sunday school of St. Peter's church, the Rev. S. C. Edsall, rector, the unusual spectacle was presented at the Sunday session of March 27th, of the whole intermediate body of the school taking a written examination on the work of the year. Those who present creditable papers will receive certificates, and the class receiving the highest grade of standing will be presented with a silk banner at Easter.

The Rev. R. R. Dolling, lately of Portsmouth, England, arrived in Chicago, Saturday, March 26th. He has been conducting extended Missions in Philadelphia, Boston, Buffalo, and other Eastern cities. On Sunday, March 27th, he preached at the churches of the Epiphany, the Ascension, and St. Chrysostom's. He will deliver the addresses throughout the week at the

Lenten noon day services. He will preach Monday evening, March 28th, at a special service for young men in St. James' church; Tuesday evening, at Christ church, Woodlawn; Wednesday evening, at Calvary; Thursday, at church of Our Saviour; and Friday at All Saints', Ravenswood; Saturday evening, and Palm Sunday at 10:30 A. M. and 5 P. M., at the church of the Ascension, where also he will preach daily throughout Holy Week at 9:30 A. M., 4:30, and 8 P. M. Palm Sunday evening he will preach at the cathedral; on Good Friday he will give the meditation at the Three Hours' service, and will preach in the evening.

Capt. Joseph B. Hall, for 26 years senior warden of the church of the Ascension, and father of the Rev. F. J. Hall, instructor in the Western Theological Seminary, died March 27th, at 6 A. M., of atrophy of the nervous system. Born Oct. 23, 1822, in Ashtabula, Ohio, he was brought up a Catholic Churchman by his father, the Rev. J. M. Hall, who was the first to establish a weekly Eucharist in this country, which he did in 1842. Capt. Hall came to Chicago as a navigator in 1864, and for nine years did business as vessel agent, in partnership with Captain Magill, who has also been senior warden for many years in the church of the Epiphany. Capt. Hall did a good deal by his sacrifices and energy to save the parish of the Ascension from succumbing to the effects of the Chicago fire of 1871. He was chief weigher of the customs from 1855 to 1897. His health broke down in the summer of 1897, with a steady decline since. The funeral took place Monday morning at the church of the Ascension, a requiem celebration being conducted by the rector, the Rev. Father Larrabee. The remains were taken to Ashtabula, Ohio, where they were to be interred Tuesday.

Washington, D. C.

Henry Yates Satterlee, D.D., Bishop.

THE BISHOPS APPOINTMENTS

APRIL

1. P. M., Georgetown parish, West Washington.
2. Quiet Day for Women, pro-cathedral, Washington.
3. Washington: A. M., St. Michael and All Angels; P. M., church of the Epiphany.
4. P. M., St. Luke's, Washington.
5. P. M., St. John's, Washington.
6. P. M., St. James', Washington.
7. Communicants' meeting 8 P. M., pro-cathedral.
8. Passion service, 12-3, pro-cathedral.
12. P. M., Holy Trinity, Collington.
13. P. M., St. Paul's, Prince George's Co.
17. A. M., St. Thomas', Washington; 4 P. M., St. John's, Chevy Chase; 7:30 P. M., Epiphany chapel, Washington.
20. P. M., Grace church, Silver Spring.
23. P. M., St. Bartholomew's, Montgomery County.
24. A. M., Christ church, Rockville; P. M., pro-cathedral, Washington.

MAY

4. Diocesan convention, church of the Epiphany, Washington.
6. P. M., church of Our Saviour, Brookland.

On the morning of the 4th Sunday in Lent, the Bishop administered Confirmation in the church of the Ascension. The Rev. Dr. Elliott, whose illness was mentioned last week, was not able to be present, and the candidates, 21 in number, were presented by the Rev. Mr. Specht who has had charge of the services during the rector's absence; the assistant minister, the Rev. Mr. Cooke, having also been ill and absent from the city for some time.

In the evening of mid-Lent Sunday, the Bishop visited St. Paul's church. After choral Evensong 30 candidates were presented by the rector, the Rev. Alfred Harding. More than half were young men and boys, among them four of the choir boys. The Bishop spoke some earnest words of counsel to those confirmed, and afterwards gave a brief address to the large congregation.

The third lecture of the Churchman's League series, by the Rev. Richard P. Williams, on "Christ and literature," was one of remarkable force and interest, and, as the evening on which it was delivered was unfortunately stor-

my, Mr. Williams was asked to repeat it at the pro-cathedral the following week, in the place of the lecture which the Bishop of Long Island was prevented from delivering by his recent bereavement.

The bi-monthly meeting of the Brotherhood of St. Andrew was held on March 14th, at the Epiphany Sunday school room. After the business session a lecture on Korea, finely illustrated with stereopticon views, was given by Mr. Gay, who has been engaged in missionary work in that country.

The rectorship of St. Paul's church, Rock Creek parish, has been filled by the election of the Rev. Charles E. Buck, rector of St. John's church, Georgetown, who has accepted the position. The Rev. Mr. Buck is a distant relative of the late venerable rector of Rock Creek parish.

ANACOSTIA, D. C.—The Bishop made his annual visitation to Emmanuel church, March 16th, and confirmed a class of 27 presented by the rector, the Rev. W. G. Davenport. Two of the candidates were from the new mission recently started in this parish at Congress Heights, where a Sunday school and lay services are maintained by Mr. Henry C. Amos, and where the rector himself goes every other Sunday. The rector is also preparing a class for Confirmation at Emmauel mission for colored people at Hillsdale, where he is assisted during the academic year by Dr. Mapp, a divinity student at King Hall. The mission is now advancing in every way except financially, as the people are very poor. A chapel has been secured but not paid for, but earnest efforts are being put forth by the people themselves to pay the indebtedness on the building and make some necessary improvements.

Connecticut

John Williams, D.D., LL.D., Bishop

Chauncey B. Brewster, D.D., Bishop Coadjutor

The Rev. Benjamin Mowatt Yarrington, rector emeritus of Christ church, Greenwich, departed this life on Saturday, March 19th, aged 86 years. He was born in Flushing, N. Y., and was ordered deacon in 1838, by Bishop B. T. Onderdonk, and priest in 1840 by Bishop DeLancey. He became rector of Christ church, Greenwich, in 1839, a position he retained for 56 years, retiring in 1895 with the title of rector emeritus.

New Jersey

John Scarborough, D.D., Bishop

A feature of the Holy Week services at Christ church, Elizabeth, is a service of preparation for the Easter Communion, held Monday evening. It is many years since it was instituted, and hundreds of communicants have obtained great spiritual benefit through it.

A sum of money has been given for improving St. Paul's chapel, Elizabeth. At present the building rests on piers, and the walls connecting these will now be built and the foundations completed, as well as other work of improvement done. The Rev. Edmund Banks Smith is vicar in charge of the chapel.

The Bishop, on Wednesday, March 23d, visited St. Paul's church, Westfield, preached and confirmed a class of 17, presented by the Rev. Chas. Fiske, the rector. On Friday evening following the festival of the Annunciation, he confirmed a class at Trinity church, Cranford, the Rev. John Edgecumbe, rector.

The growth of Grace church parish in Elizabethtown has been most encouraging, and its future seems very bright. Ten years ago there were about 50 families nominally connected with the Church, including those having communicants, church attendants, members of the Sunday school, or who looked in any way to the rector for his services. The number is now nearly five hundred, almost all of them in the middle and poorer classes. Recently a Mission was held for a week, which has deepened the interest and devotion of the people of the place, and will probably materially increase the class which will be presented for Confirmation on Low Sunday. There is a general guild, a chapter of St. Andrew's Brotherhood, a boys' chap-

ter, a boys' recreation club, a Woman's Auxiliary, mother's meeting, sewing school, Girls' Friendly Society, men's club, altar guild, Daughters of the King, etc., and twice a month services are held at the Elizabeth Rescue mission. The rector, the Rev. H. H. Sleeper, Ph. D., found a debt of \$1,100 on the old church when he entered the parish. This has been paid. Services are now held in a commodious parish house, which will be used as a church till the proper building can be erected. There is a debt of \$1,200 on this house, and \$300 of it has been pledged as soon as the remainder is collected. The vestry is now making a special effort to secure the money, and it is hoped that the fund will be materially advanced by Easter.

Visitations of the Bishop of Duluth in Duluth and North Dakota

MARCH

31. Afternoon, Sauk Rapids; evening, St. Cloud.

APRIL

1. P. M., Brown's Valley.
2. P. M., Paynesville.
3. A. M., Paynesville, consecration of church; afternoon, Reno; evening, Glenwood.
4. Afternoon, Ashley; evening, Sauk Centre.
5. Morning, Melrose; evening, Alexandria.
6. Evening, Fergus Falls.
7. Morning, Perham; evening, Detroit.
8. Morning, Staples; evening, Lake Park.
10. Duluth: A. M., St. Paul's; afternoon, St. Luke's; evening, church of the Holy Apostles, West Duluth.
11. Evening, Ely. 12. Tower
13. Virginia. 14. Hibbing.
15. Morning, Cloquet; evening, Grand Rapids.
17. A. M., Lakeside, Duluth; P. M., Aitkin.
18. Royalton. 19. Little Falls.
20. Afternoon, St. Vincent; evening, Pembina.
21. Hallock.
22. A. M., Northcote; P. M., Euclid.
23. Crookston.
24. Grand Forks; afternoon, East Grand Forks.
25. Carlyle; evening, Bathgate.
26. Neche; P. M., St. Thomas'.
27. Crystal; P. M., Grafton.
28. Drayton; Forest River.
29. Ardock; Walshville.

Milwaukee

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

PORTAGE.—St. John's parish, the Rev. F. S. Jewell, S. T. D., rector, has been making good use of the late favorable spring weather, to push the work on the new church. The excavation is completed, and the laying of the foundation wall begun. The building will be gothic in style, and, above the foundation, will be of brick. It is expected that the work of the contractors will be completed by July 1st. Whether the interior appointments will all be ready at that time is not certain. The means of the parish will be so severely taxed to secure the building itself, that it is not easy to see how so much that was destroyed can be replaced. A heavy burden is laid upon both rector and people, which neither are able to bear, but they are united, resolute, and indefatigable, and must succeed.

Massachusetts

William Lawrence, S. T. D., Bishop

BOSTON.—The Rev. Dr. Leighton Parks spoke at the Young Men's Congregational Club, March 22d, and gave his reasons for observing Lent. He thought that "if all the denominations would keep Lent, it would create a bond which would do more than any thing else to bring about Christian unity."

The Rev. F. B. Allen, superintendent of city missions, has been granted six months' vacation.

Bishop Lawrence gave the third lecture in course under the auspices of the Christian Social Union, on March 24th, at the house of Mrs. J. E. Peabody, on Marlborough st. His topic was "The ethics of giving." "To find the keynote of the ethics of giving we must give sympathy, time, and interest, and these will show one's character and intelligence. Giving is the fruitage of life. I repeat that those who have means and do not show a public spirit are dependents."

The Rev. Professor Kellner, of Cambridge,

read a scholarly paper before the clergy at the Monday clericus, in which he outlined the missionary spirit of the prophets. He maintained that three persons wrote the Book Isaiah, and that the Book of Jonah was entirely polemic in its contents.

SOUTH FRAMINGHAM.—St. Andrew's church was consecrated by the Bishop, on March 22d. A number of the clergy were present, among them, the Rev. F. S. Harraden, of Hanover, who was instrumental in starting this work many years ago, when in charge of the parish at Natick. The present rector, the Rev. A. L. Bumpus, has carried on the work with great success, and his energy for the past few years together with that of the few devoted Churchwomen, has issued in this happy occasion of the consecration of the church.

The Rev. J. B. Thomas will soon resign the charge of St. Stephen's, Cohasset, and spend one year abroad with his family.

Western Michigan

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

MANISTEE.—The Rev. John Sword assumed the rectorship of Holy Trinity church, Quinquagesima Sunday, instituting an order of daily services, comprising the Holy Eucharist at 7:30, Matins at 9, and Evensong at 4. This is the first parish in this diocese to have a daily Celebration, and it is well attended. Each Sunday the Holy Eucharist is celebrated chorally at 10:30, preceded by Plain Matins. The congregations are large and show much interest, and the expectations of a successful continuation of sound Catholic work here promise to be abundantly realized.

Southern Florida

Wm. Crane Gray, D.D., Bishop

On March 3rd, the Bishop visited Eden. At 11 A.M. he preached and consecrated the church. It is a beautiful and Churchly edifice. At 7:30 he preached, and confirmed one person. March 2d, the Bishop and Archdeacon B. F. Brown held service at Jensen. Here two acres of land have been given for a church and cemetery. The intention is to build a church costing about \$1,000. They have \$500 in cash towards this amount. On Sunday, March 6th, at 11 A.M., the Bishop consecrated the church at Melbourne. The Rev. W. P. Dubose, D.D., of Sevanee, Tenn., has had charge of this mission during his vacation. At 7:30 P.M., the Bishop visited St. John's, Eau Gallie, preached and confirmed two persons.

Arkansas

Henry N. Pierce, D.D., LL.D., Bishop

We quote here the following from a letter to the Editor, as it refers to the work in the diocese of Arkansas: "I will call your attention to Trinity church, Pine Bluff, Ark., which certainly presents a vision of beautiful decorative art rarely found any where; this, together with new velvet carpet, and new oak furniture, gives abundant proof there is a vital spark of good in Arkansas. This parish has forged to the front and made the hills and valleys of Arkansas ring with praise and thanksgiving to Almighty God for sending us such a thorough, untiring Christian man and rector, as the Rev. G. Gordon Smeade. Under his magnetic touch all parishioners' hearts responded, and we raised about two thousand dollars, which has been expended in making this house of God a fit temple in which to worship Him. Does not this show how easy it is to draw Christian men and women in closer touch; cementing and unifying them in one common bond of Christian fellowship? Truly the harvest in Arkansas is ripe, but the proper laborers are few. I have often thought, Mr. Editor, the training of ministers was incomplete. Is it not essential that they should know just how hard the battle of life is among the members of their flock, in order to meet them in a Christian manner? Our Saviour always supplied the necessities of physical nature, which showed His thoughtfulness, His care, and consideration for each individual, thus placing His hearers in a condition to hear and under-

stand. His treatment of the rich or poor was alike. His consideration took on no degree; all held a like place in His heart, and that heart was full of sympathy for mankind. People, like sheep, need a shepherd, and that shepherd must have the love of God in him in order to lead his flock into the right fold. This parish has also nearly doubled the rector's salary, and accessions in membership have nearly doubled."

Ohio

Wm. Andrew Leonard, D.D., Bishop

WARREN.—On Sunday night, March 20th, Archdeacon Webber closed an eight days' Mission in Christ church, the Rev. A. A. Abbott, rector. There were five daily services, an early celebration of the Holy Communion, Morning Prayer, two afternoon services—the first for children—and a night service, at each of which the missionary made an address or preached a sermon. The congregations, good from the first, continued to grow until the close, when the seating capacity of the church, 500, was inadequate to accommodate the people. The archdeacon won all hearts and left behind him an impression both of manly Christianity and of the Church such as will bear rich fruit in the future. On each of the Sunday afternoons he was in Warren he preached at the halls of the Y. M. C. A., where standing room was in demand.

Long Island

Abraham N. Littlejohn, D.D., LL. D., Bishop

Under advice of his physicians, Bishop Littlejohn has delegated his appointments until Holy Week to Bishop Johnson, of Los Angeles. The Rev. Dr. Swentzel is commissioned to make arrangements with another bishop to meet the Holy Week appointments. Bishop Littlejohn will resume work on Easter Day.

At the February meeting of the Church Club of Long Island, the topic discussed was "Shall the Nicene Creed be restored?" The Rev. W. W. Beilinger led against alteration, and Dr. Francis W. Miller for it.

The Long Island assembly of the Brotherhood of St. Andrew held their mid-Lent meeting in Christ church, Brooklyn, the Rev. Arthur B. Kinsolving, rector, on the afternoon and evening of the 18th. The boroughs of Manhattan, Brooklyn, Queens, and the County of Suffolk were well represented. The afternoon session was conducted by the Rev. E. A. Bradley, D. D., who spoke of the work accomplished by the Brotherhood, the effective method of enlarging the scope of its efforts, and the desirability of activity on the part of its members towards augmenting its numerical strength. At the conclusion of the address a collation was served. In the evening there was a short service, at which the Rev. Llewellyn N. Caley, of Philadelphia, preached. The music at this service was unusually fine. Encouraging reports from chapter secretaries were received, and other business transacted.

GARDEN CITY.—The funeral services of Mrs. Abigail Newkirk Littlejohn, wife of the Bishop of Long Island were held at the cathedral of the Incarnation, on March 12th. Many prominent people from Brooklyn and Manhattan, and a large number of clergymen of the diocese were present and occupied seats in the front portion of the church. The services were conducted by Bishops Potter, of New York, and Brewster, of Connecticut, assisted by several clergymen. The interment was at Great Neck, in the family burial plot.

BROOKLYN.—The Rev. Alexander Vance, assistant in Holy Trinity church, has accepted a call from St. Michael's church, High st., and will assume charge about the middle of May. St. Michael's was consecrated on St. Michael's Day, 1897, its 50th anniversary. The Rev. W. T. Fitch has been for some time in charge, with the Rev. T. G. Losee as curate.

On the morning of the 3d Sunday in Lent, the Rev. Joseph H. Johnson, D.D., Bishop of Los Angeles, preached and administered the rite of Confirmation at the church of the

Epiphany, and in the evening at St. Matthew's church.

The Rev. Arthur B. Kinsolving, rector of Christ church, Clinton and Harrison sts., accompanied by Mrs. Kinsolving, left on the 14th, for Milford, Va. He will remain there a short time, and then go to Old Point Comfort to recuperate, his recent severe illness making this necessary.

The Rev. Lindsay Parker, Ph. D., is very much improved in health, and is expected home before the 5th Sunday in Lent, which is the day appointed by the Bishop to visit St. Peter's.

At Christ church, E. D., the Rev. James W. Darlington, D. D., rector, on Refreshment Sunday morning, the rite of Confirmation was administered by Bishop Johnson, of Los Angeles, to 59 candidates, among whom were a family of seven—five brothers and two sisters. The altar was covered with white, richly embroidered in gold, while on each side of the handsome brass cross was grouped a profusion of white lilies. On each side of the chancel steps were pots of white azaleas. A few crimson roses at the foot of the cross harmonized with the rich coloring of the chancel window. A new memorial window will be dedicated about Easter, in memory of Joseph R. Thomas. The subject is the "Baptism of Christ." This will be the seventh picture of the series of memorial windows illustrating the life of Christ. First, is "The Annunciation," a memorial for Sarah G. Harbrouck. Next, "The Nativity," in memory of George Burdick Lawyer, and his three children. The third depicts "Christ in the Temple," with the inscription, "Wist ye not that I must be about My Father's business," and is a memorial of a mother and her three children, given by the Sterling family. The fourth in the series, to Richard Howard Dudgeon, is "The Crucifixion," with the sorrowing Marys at the foot of the Cross. Next is "The Resurrection," and bears the inscription, "Noli me tangere." This is in memory of William Fenno Smythe. The last, "The Ascension," is a memorial to Robert Augustus Robertson, for many years senior warden of Christ church. The inscription reads: "While He blessed them, He ascended into heaven." The coloring in this picture is exceptionally fine. There are many other memorials in this church, which is open every day in the week from 9 A. M. to 5 P. M.

Old St. Mark's church, South Fifth st. and Bedford ave., long a landmark of Brooklyn, is to be demolished, to make room for the new East River bridge. For 59 years the Rev. Samuel M. Haskins has been the rector. A tombstone alongside the church, on South Fifth st., marks the grave of Mrs. Haskins, and on it fresh flowers are often laid. The site committee of St. Mark's have selected six city lots on the new Eastern Boulevard as the location for a new and handsome edifice. The plot is two blocks from Nortrand ave. and has a frontage of 150 ft. on the boulevard, which narrows down to 100 ft. on Degraw st.

The surviving children of William W. Fleeman, long senior warden of St. Luke's, will place in the church about Easter a handsome mural tablet to his memory.

The 39th st. mission, lately established by the Southern archdeaconry, and under the supervision of the Rev. W. N. Ackerly, is in immediate charge of Mr. Chittick, a member of St. Andrew's parish. It is doing well.

The church of the Good Shepherd, the Rev. N. H. Underhill, rector, is to be replaced by a new building, plans for which have been drawn. These call for a structure with a massive stone front, surmounted by a tower to contain a chime of bells. While the new edifice is in course of erection, services will be held in the Sunday school building, fronting on Decatur st. Nine lots are owned by the church.

The new mission established by St. Luke's church, corner of Washington and St. Mark's aves., will soon be moved to Grand ave. and Prospect Place. A Sunday school and evening service are conducted by the Rev. Frederick P.

Swezey. A kindergarten and mothers' meeting will soon be established.

Mr. Henry Battman has given \$25,000 to a dispensary in East Brooklyn, as a memorial of a daughter who died not long ago.

Fond du Lac

Charles C. Grafton, S.T.D., Bishop

GREEN BAY.—Lenten services at Christ church are being well attended. Every day of the week and most of the evenings are occupied by special services, Confirmation lectures, or reading circles. An edifying feature is the course of lectures on Wednesday evening of each week, on "The Life and Passion of our Lord," delivered by Fr. Merrill, of the Oaieida reservation. Ven. Archdeacon Percy C. Webber will begin an eight days' Mission on Easter Monday.

An Achievement of a Boy Choir

On Tuesday evening, March 1st, the choir of the church of the Nativity, South Bethlehem, Pa. (the pro-cathedral of the diocese), rendered Ludwig Spohr's oratorio of "The Last Judgment," before an audience which crowded that edifice. The "Last Judgment" is the last of the sacred cantatas written by Spohr, and is conceded to be his masterpiece. In it he introduces a new element which had never before been tried in sacred composition, making use of the romantic, with marked success throughout, without detracting in the least from the solemnity of the subject, or the sobriety of the style, which has always been regarded as an indispensable characteristic of the highest class of sacred composition.

Spohr, himself a violinist of great ability, was essentially a composer for the orchestra, and this fact is evidenced through the entire oratorio. He must be an organist of no mean parts who would successfully interpret upon that instrument the subtle harmonies of "The Last Judgment"; but Mr. E. A. Daltry, the organist and choir-master of the church of the Nativity, gave a most brilliant rendition of the organ part of the oratorio from beginning to end. Of course to him belongs the credit of the whole performance. Though there were those who questioned the wisdom of placing a work of the known technical difficulty of "The Last Judgment" in the hands of the members of a boy choir, he knew his material, and believed that the choir could render the oratorio with credit to itself, and the outcome proved that he was right. Never had the choir sung with better attack or with greater precision. At no time during the rehearsals did the choir sing with the smoothness which characterized the public performance, which is, to say the least, remarkable.

The soloists were taken from the ranks of the choir itself. They were: Soprano, Master Frank Hoch; alto, Mr. Geo. W. Montzell; tenor, the Rev. S. E. Mitman; and baritone, Mr. Edward Sandbrook. Master Hoch has a voice of extreme richness and flexibility, and he sang the difficult recitatives of the oratorio with excellent judgment for one so young. The Rev. Mr. Mitman has a really good tenor voice, well cultivated. Mr. Sandbrook sang in a very masterly manner the long recitative, "Thussaith the Lord," in which the destruction of the world is announced.

Perhaps the best work by soloists and chorus was done in the quartette with chorus accompaniment, "Blest are the departed." Some conception of the interest which the oratorio aroused in the audience, may be gained from the fact that although hundreds were compelled to stand through the entire performance, none went away. Under the able leadership of Mr. Daltry, the choir of the church of the Nativity, excellent when he took charge of it, has steadily advanced. Such a difficult oratorio would have been beyond its powers a few years ago. It has grown in numbers, too, enrolling at the present time about 26 boys and 20 men.

It ought to have been stated at the outset that the oratorio took the place of the lessons in Evening Prayer, and thus was fittingly made a part of a religious service.

The Living Church

Chicago

Rev. C. W. Lemingwell, Editor and Proprietor

AN association in England, called the National Protestant Church Union, has become aroused over the recent development of friendly relations between the Anglican and Eastern Churches, and has issued a statement by way of warning. It declares that the standards of doctrine in the Greek Church are such as no Protestant could accept for a moment. This we can easily believe to be true, and we should think it almost equally true of the standards of the Anglican Church. The superstitious practices of the Greek Church are also condemned, such as "sanctifying the waters" at Epiphany, and "Greek Fire" at Easter (at the church of the Holy Sepulchre). The moral condition of the Eastern Church also comes up for criticism. It is dangerous to throw stones. The Anglican Church may be free from superstition, but it has much to contend with of an opposite character, in tendencies to unbelief, or misbelief. As to morality, the Church everywhere has much to contend with in the endeavor to maintain the standards of the Gospel. Protestantism, certainly, has not succeeded in preventing some very gross forms of sin. It would be necessary to show in this case that the Oriental Church itself is responsible for the immorality complained of. So far as we know, the lax marriage laws are the principal matters which call for serious criticism. But we think there is no cause to fear that the Anglican Church will be infected with any possible Eastern errors, even in so remote a contingency as the establishment of inter-communion.

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The Power of Liturgical Forms

IN our comments upon the remarkable article in *The Hartford Seminary Record*, in which Congregationalists are urged to adopt a liturgical form of worship, we did not take up the final considerations with which the writer clinches his appeal. They seem important enough to deserve separate notice, as illustrating, on the one hand, the apprehensions which are beginning to affect the minds of thoughtful men in the more orthodox of the older denominations, and, on the other, their reluctance to admit the claims of the ancient Church of the English race.

By the adoption of "forms of prayer," especially those derived from Catholic sources, "two most desirable things," the writer tells his Congregational friends, "beside that of a better worship, might be accomplished. (1) There would be generated a strong, but silent and gentle, counter-movement against the present theological drift towards nowhere-in-particular, which threatens us with disrespect and disintegration. The Gospel in our worship would be a bulwark to us. The Church of England's liturgy is a stronger and surer anchor in the Faith, as it is a better expression of the Faith, than its Articles and Catechism. I wish we had that in our worship—that Gospel in devotional solution, as distinguished from the Gospel in undevotional solution—which would operate as an antidote to unbelief and as a tonic to faith, and which would tend to prevent men who cannot abide in other Churches, and who are all at sea in

respect of Christian faith, from finding an easy refuge in the pulpits of our churches. I wish we had that in our worship which we seem no longer to have elsewhere, that would bid such persons pause, before entering our almost unguarded pulpits, our almost defenseless domain."

Thus we have, in Dr. Parker's own words, the first of the "two most desirable things." The gist of it is that liturgical worship is the greatest safeguard of the Faith. We have never seen a more complete practical condemnation of Congregationalism as a working system than that which is incidentally disclosed in the passage we have quoted. Why do men who are all at sea in respect of Christian faith find an easy refuge in those pulpits? Why are those pulpits "unguarded," their domain "defenseless"? Is it not the inevitable outcome of the Congregational polity? In a condition of things where every congregation is independent, and may frame its articles of faith in such terms as it may choose, and elect as its pastor whomsoever it will; where there is absolutely no conservative principle except that which resides in a certain tacit tradition and habit of thought, there is no safeguard against novelties of teaching, "winds of doctrine," even to the entire subversion of the ancestral Faith. We live in a period when religious tradition and the whole conservative element in religion are attacked with a force and persistency almost without parallel. The strongest organizations are beset with perplexities unknown hitherto, and can only protect themselves through incessant vigilance against the inroads of false teaching. What, then, can await a body, or rather a group of bodies, in which the principle of organization is conspicuously lacking, except that "drift toward nowhere-in-particular," ending in disintegration, of which this writer complains? The question inevitably presents itself, whether our Lord would have left His Church in such a shape as this.

But Dr. Parker looks to the adoption of a liturgical form of worship derived from the Prayer Book, or, as he would say, to "the judicious use of classic and Catholic forms of prayer," as the refuge against unbelief and disintegration. How far is he warranted in this trust? There is no doubt that what he says of the Anglican liturgy as a greater bulwark of the Faith than the Catechism and Articles, is quite true as regards the great mass of our people who do not read the Articles and too easily forget didactic formulas. In all ages the liturgy of the Catholic Church has had this power. But it must be considered whether it is simply because it is a liturgy, or because it is Catholic. It is not difficult to answer this question. Liturgical forms have in the past been no less powerful in propagating error than in safe-guarding the Truth. The Arians of the fourth century seem to have been the first to see how potent an engine of doctrinal teaching the liturgy was, and to manipulate it to their own purposes. In modern days, and in our own country, we have seen Old King's chapel, Boston, Unitarian for a hundred years, yet making use of a Prayer Book all that time—a Prayer Book, moreover, which is only the Prayer Book of the Church with its doctrinal life extracted. In fact, it was not uncommon, years ago, for Unitarian congregations to use liturgical forms, embracing selected gems from the Prayer Book, such as commended themselves to cultivated taste.

But while, no doubt, in many individuals, ideas of worship were developed which carried them ultimately into the Episcopal Church, the Unitarian congregations were not converted to a more orthodox faith.

We fail to see how Dr. Parker can be justified in his hopes, or how the drift of which he complains is likely to be checked, considering the conditions under which any movement of this kind must proceed among the Congregationalists. It must, of course, be an eclectic movement. Each congregation will take or leave, according to its good pleasure. There is no authority which can insure the selection of such forms as embody definite theological teaching or prevent the alteration of the selected forms so as to dilute or destroy their positive aspects. This is a difficulty which seems to us insuperable. Much as Dr. Parker, and those who think with him, may desire to provide, in the services of their congregations, "an antidote to unbelief and a tonic to faith," there is no way in which they can restrain the persons "at sea in respect of Christian faith," who find a refuge in their pulpits, from making the liturgical forms a means of imprinting more strongly upon the minds of their people their own unsettling views.

We have yet to speak of the second of the "two most desirable things" which Dr. Parker hopes to secure by the adoption of a liturgical service. It is stated as follows: "(2) We should then have that in use whereby we might hope to stay a steady outflow from our congregations to that Church whose one great power of attraction, despite the disadvantages of its exclusive polity, is in its decent, reverent, and precious provision for common worship—in its Book of Common Prayer."

Nothing could be more frank than this. It is proposed to fight us with our own weapons, to reach out and appropriate to themselves the Church's Book of Prayer, in order to restrain their young people from coming back to the Church from which their forefathers went out. It is a memorable acknowledgment of defeat. They went out from us on account of this very book. The anti-liturgical spirit was one of the largest elements in the movement which gave birth to independency. But now, though this opposition, once so fierce, has disappeared, the spirit of sect remains. Though drifting "nowhere-in-particular" under a polity which they imagine not to be exclusive, and acknowledging themselves unguarded and defenseless against the incursion of false teachers, they are yet determined, at all hazards, to check the outflow of their people to the Church of an "exclusive polity."

There is no doubt that this consideration, along with the growth of a certain æstheticism, has, in many cases, had more to do with this movement than any such love of Catholic worship as has affected the mind of Dr. Parker. And the policy has been in some degree successful. We do not believe that there is so steady an influx from the Congregationalists to the Church as was the case before it became customary to use so many features of the Church service.

But we are inclined to think that this will not be the case very long. Dr. Parker himself makes it clear that it is not merely the beauty of the various elements of the service which constitutes its greatest charm. There is something that lies back of all that. He has almost discerned what it is.

There is something which upholds and sets forward the ancient spirit and faith of Christendom. Setting aside the final consideration, so out of harmony with the rest of his eloquent article; namely, that of hostility to the Church, we make out that the two things after which he is eagerly seeking are: first, the truth of worship, and secondly, the true Faith. He finds these in the Book of Common Prayer, and it is, therefore, from that book he would draw the material of his liturgical forms. He does not remember that many attempts of this kind have been made—attempts to compile services out of Prayer Book material, with more or less of foreign intermixture, culling out a canticle here, a confession there; here a Psalm and there a lesson; with alternate recitation of Scriptural verses, a collect, a prayer, a thanksgiving. But all such attempts proved failures in the end. They could not gain permanent acceptance.

The difference lies in the simple fact that the Book of Common Prayer is what none of these compilations can ever claim to be. It is the lineal successor of that system of Catholic worship which, through the elaborate and beautiful services of the Breviary, finds its origin in the "hours" of the primitive Church. It is a thing of growth, not a new manufacture. The main principles, the deep underlying characteristics, and the chief distinguishing features, still remain imbedded in our present services, giving them a strength and power which they could derive from nothing else.

To quote words which have been used before,—the study of our services to discover the mysterious secret of their fascination, will show that "they draw their origin from the remotest antiquity of the Christian Church; that their contents remain essentially the same; that the last great step in their history was their translation and reduction to a simpler form at the Reformation; that in their structure they are nothing else than aggregations of the ancient and universal offices of the Catholic Church, and that the distinctive features of these offices still remain prominent, their respective limits and points of junction are still clearly marked. Such are some of the results of a scientific consideration of the liturgical system; for the worship of the Christian Church, and the formularies in which it is exhibited, constitute a true science, of which the first principles lie deep in objective theology, on the one hand, and the needs and aspirations of the human soul, quickened by divine grace, on the other; shaped first in concrete forms by inspired men, kings, priests, and prophets of the older Church; developed and beautified, ever in accordance with primary laws, by martyrs and confessors and holy souls of every age."

We do not believe, therefore, that the ends which our friends have in view can be attained by the compilation of forms for public worship, in which selected gems from the Prayer Book are brought together in new relations. The liturgical "secret" will necessarily be lost. Another and a different genius must inspire such compositions. Even if the old forms are not tampered with, as they have been so often, in such instances, they will be more or less transformed in their inner significance by the changed atmosphere into which they are brought. We have heard this expressed by one who said: "We had the *Te Deum* to-

day, but somehow it does not seem the same as when I hear it in your Church."

We wish our friends all the good they can get by the use of the Prayer Book, or any part of it. We are far from grudging the knowledge of its treasures to any who desire to appropriate them, though we regret that the motive should ever be to keep men from the Church which has, through all the centuries, handed down these precious formularies and preserved them from depravation. We could wish it might be considered whether the liturgical system of the Church as an expression of the highest possibilities of human worship and a safeguard of Christian doctrine, is not closely bound up with that polity so summarily condemned as "exclusive"; whether, in short, a polity which is not what is meant by that term, could ever have drawn together and unified upon fixed and enduring principles, and maintained for so many centuries the Catholic services of the Prayer Book; or whether, without such a polity, the beautiful order of the Christian Year could ever have come into existence.



The Message of Holy Week

IT is surprising how many good people lose sight of the tremendous bearing of the Trinitarian idea, in their admiration for the human loveliness of Christ as the Man of Sorrows. It is not easy to mingle awe with pity—but in the lessons of Holy Week we must combine these views. "Thinkest thou that I cannot pray to My Father and He will presently send Me twelve legions of angels?" If Good Friday is a day merely of rapt sympathy, it is a day which our Unitarian friends might fully share with us. The effect of dwarfing the idea of Christ's majesty is ultimately to weaken faith. The Transfiguration was the message from on high to the faithful disciples, warning them of their close connection with the unseen. The Crucifixion was not so much an object lesson to the world as it was the great Expiation. God would not have subjected the Heir of His glory and the express Image of His Person to a shameful death, merely or mainly to impress men. He did it to save them. He humbled Himself to the death of the Cross; and in this we see how fatally the rationalistic and Unitarian idea wanders in its effort to do justice to the loveliness of Christ's human character. It loses sight of God in contemplating the suffering of man. The spiritual apprehension of the meaning of Holy Week is the only guarantee that Holy Week will retain its ascendancy with us in these skeptical and unsettled times.

The whole teaching of the Church emphasizes the Messianic and Mediatorial character of Christ, as distinguished from the mere moral sublimity which many ascribe to him. Thus the dignity of Lent and the terrible isolation of Holy Week are mirrored forth to us in a way which would be incomprehensible through any mere sentimental view of Our Lord as a Man of Sorrows. It is the sin of the world which necessitated that sacrifice. We had better look less at the bigotry and cruelty of the Jews, and more at the real cause of that crowning event. The Savior is not merely the Head and Chief of Martyrs, but the predestined Sacrifice upon the altar of the Cross. This is the great lesson of Lent, and Holy Week in particular. It may be dis-

agreeable for the world in general to go back now to this old-fashioned severity, but there is no use in a soothing message to the world in the name of Him whom it has crucified. It is not real kindness. Our repentance is a very small thing beside God's power and willingness to forgive, but how can we repent unless we feel sin through and through? Thus repentance is simply the condition which enables and impels men to avail themselves of the Sacrifice of the Cross.

This view of man's obliquity and Christ's infinite condescension may greatly intensify the weight of Holy Week upon our hearts and consciences, but it will not dim the joys of Easter. The greater the rescue, the greater the triumph. And in closing the balance sheet of a really profitable Lent, we have in its earlier stages the blessings of a refreshment and awakening; in the latter the recurrence of that idea of man's total depravity and alienation from the Divine Will, coupled with the immensity of the sacrifice required to wash away his guilt and prepare him indeed to be an heir of God and a joint heir with Christ in His kingdom above.



Five-Minute Talks

BY CLINTON LOCKE

CXLVIII

A CHICAGO paper lately asked the question: "Why should a clergyman ask for, or accept, a half-rate fare from a railroad?" and a correspondent of an eastern Church paper closes an article on the subject with the following peppery sentence: "One ventures to hope that the day is not far distant when this left-handed method of supporting the clergy will be relegated to the limbo of donation parties and the more ancient, though not more honorable devices of a mendicant priesthood." Let us talk a little about this. And first, I wish to put entirely on one side the particular case that called forth this discussion, and exclude all personalities from a temperate consideration of the question.

One would think from reading the two articles, that the clergy were the only class of people to whom half fares were given, whereas the truth is, that they form only a small fraction of the large number to whom that courtesy is extended. If they are to be called beggars because they travel on half fares, then a very large number of bankers, lawyers, aldermen, editors, and merchants are beggars also, for they as well as the clergy gratefully accept the offered favor and unblushingly use it. "Ah, yes," is the reply, "but they furnish a *quid pro quo*. The editors can give the railway a boom and much free advertising; the merchants can send it much freight; the aldermen can give it votes, but the priest can give it nothing, and therefore ought to take nothing from it." Is that true? Does the priest give the railway nothing? What is the priest engaged in doing? He is trying to make men more honest, more mindful of their obligations of others, more regardful of laws and contracts, better tempered and less selfish. Now if that does not benefit railways as much as it does any one else, I would like to know it. It keeps men from disturbing their property. It makes men ail along their line more peaceable and law-abiding citizens, and, in short, by inculcating the practice of the Christian virtues, it raises the tone of public

morals, and so is a general public blessing, and in that way deserves any help the general public (railways included) can give it.

I once asked a prominent railway official why the roads gave ministers half fares. He replied laughingly: "Oh, not because we are so religious, but because it pays us to do it. We are interested in the settling of the country along which our road passes. We want a good class of settlers, and good settlers want churches and clergymen, therefore, whatever we can do to help such things along redounds to our benefit." This seemed to me very sensible talk. Some may say: "The railways expect the clergy who receive the half fares to say a good word for them." Well, why shouldn't they if they can do so conscientiously? "Yes, but they expect the clergy, if the railway wishes to squeeze the people and gain more advantages, to keep their mouths shut." Now, I do not think that is so. Some clergy may think so, but I must be permitted to doubt whether railways think so. "But they have refused half fares to clergy who preached against them." Well, is not that very natural? Suppose a man abused you like a pickpocket, and then came and asked you for five dollars, would you be likely to give it to him? "Do you not think it small business in a great corporation to notice what a priest here and there might say?" Yes, I do, and I think the cases are very rare where one would do so; almost as rare as hens' teeth. Worms will turn sometimes, and so sometimes will railways. My own course would be this: If I were convinced that I ought to denounce some railway business, I would do it. I would not hesitate a moment, but if I had a half fare on that road I would send it back, and I would utterly refuse to take any favor from it. That, it seems to me, would be the fair and square way of acting.

Let us now take up another phase of this question: Is the granting favors to clergymen by various secular parties to be looked upon as charity, and does a clergyman lose his self-respect by accepting presents outside of his salary? I once had a pocket book with many hundreds of dollars presented me by people not in my parish, and I never for a moment, nor did one of them, imagine it was charity and therefore intruded on my self-respect. I do not believe it ever enters into the mind of any right-minded person conferring favors—such as discounts, presents, passes, free tickets—on clergymen, that it is done out of charity. It is done as a mark of respect for the glorious profession of the priest, and as a tribute to the priceless value of the teachings he inculcates. I venture to say that the priest who declines to receive such testimonials kindly offered, will be considered a churl, and do his Master's cause more harm than good. Of course if such favors are offered with a view of enlisting the clergyman's support in some questionable cause, they ought to be flung back at the offerer without any ceremony. I have often done that and so has every priest. Independence is all right, but take care it be not confused with ill-manners, as it often is. Do not understand me as referring in what I have said, to a priest begging for himself or family. That is humiliating indeed. To see a minister of God going around to get this thing or that given him to eke out his support, is a miserable sight. I trust the number of those who do it is very small. That is a very different

thing from accepting favors generously and respectfully offered. There is no insult in that, Justice Brewer to the contrary notwithstanding.

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The Spiritual Life of the Priest

BY THE REV. FRED'K S. JEWELL, D. D. □

VII.

ANOTHER means for promoting the spiritual life, and for the better use of which, retirement and fasting are preparative, is meditation. As retirement withdraws one from the distractions of the outside world, and fasting thrusts aside the interference of the flesh, so meditation is designed to overcome the waywardness and wandering of the spirit, and to concentrate its activity on divine things. It is a mode of drawing near to God, in order that He may graciously draw near to the soul, for its spiritual refreshment and invigoration. "Draw nigh to God, and he will draw nigh to you," (St. Jas. iv: 8) says the holy Apostle, in connection with some of those Christian exercises which most immediately concern the spiritual life.

Meditation may be of several kinds: as introspective, or searching out the inward state, and setting in order before the conscious, and perhaps conscience-smitten, spirit, its spiritual defects and needs. Or it may, after the pattern of the meditations of David, in the Psalms, be scriptural, seeking out, and dwelling upon, the wondrous things in the divine Law; or it may be, in a special sense, divine; that is, as dwelling upon the divine perfections, as seen in God's creative wisdom, providential goodness, and saving grace. In all these, it tends to increase knowledge; to promote self-mastery; to quicken the conscience; to deepen humility and reverence, and to inspire faith and love. The bearing of all these on the spiritual life is as unmistakable as is their importance to the rightful performance of priestly duty. Their united voice with regard to the spiritual life is, "This is the way, walk ye in it"; and to the priest they say, "In these, thou shalt be taught of God," the things thou shouldst know, in order "That thou mayest know how thou oughtest to behave thyself in the House of God" (I St. Tim. iii: 15).

But unfortunately among us meditation is a lost art. Few understand its nature, realize its value, or possess the intellectual self-control necessary to its successful practice. With most persons, the attempt to do the latter results in a sort of religious wool-gathering, productive of nothing but tedium and vacuity. The case is one of actual mental incapacity. And under the influence of a scrappy reading of a multiplicity of papers, periodicals, and ephemeral productions, together with constant participation in a busy round of public gatherings, club meetings, and social goings-on, that incapacity is being increased. The mental dissipation thus produced is destructive of that power of concentrated, individual, or unassociated thinking, necessary to the practice of meditation. Capacity in abundance there is for a pointless, impromptu thinking, like the glittering, but divergent streams from a spraying fountain, but none for that calm, close, self-sustained thought which, like the steady gathering of the waters in the silent reservoir, produces an increasing and determined pressure on the proposed points of power.

In this direction, one may find the secret of the comparative ineffectiveness of Lenten meditations in general, and the associated meditations for the clergy, in particular, which are becoming so much the fashion. They depend for their interest and efficiency upon the hearer's ability to keep his attention fixed on the stream of the speaker's thought—to keep his own thinking confluent, if not identical, with that of the speaker—when he is really incapable of sustaining any such train of thought in and by himself alone. The difficulty of the task imposed on such a listener is also enhanced by the usually discursive character of the meditation. There is no logical order which, in its steady progression, helps the attention see its course, keeps its hold on the thought, and be prepared for its next turn and phase. The truth is, those who are called upon to meditate or to hear meditations, are affected in no small degree by the character of the age; and the age is one of externality, publicity, and noisy association, all absolutely incompatible with thoughtful retirement and devout meditation—in short, wholly away from the conditions and means promotive of the spiritual life. But the very existence of these trying counter-drifts only makes it the more imperative that the priest cultivate the more assiduously the practice of meditation. He will make little progress towards the spiritual life without it.

In attempting to make proper use of meditation, there will be some to whom certain help at the outset will be useful. An irresolute and vagrant attention is often best guided and steadied by the use of some proper book. Hence, in the hour of retirement and meditation, good use can be made of some earnest work on self-examination, religious consecration, the devout life, or the priestly office. But these must be read slowly and be thoughtfully dwelt upon, paragraph by paragraph, and with an honest attempt at self-application. In this direction, the well-known devotional works of a Kempis, de Sales, Scupoli, and Avancini will be found greatly useful. There are, also, "Meditations on the Passion of Our Lord" and "On the Seven Last Words," by more recent native writers, which contain both food for meditative thought and incitement to holy effort and a devout life. All such works, however, find their inspiration, and the very marrow of their excellence, in the Christian Scriptures. Hence, one must not for a moment forget the value, as helps in meditation, of the pastoral epistles, and such other of the apostolic writings as the epistles of St. Paul to the Ephesians and Philippians, and the general epistles of St. Peter. Nowhere in the New Testament does holy thought or feeling rise to such a pitch of divine eloquence, and betray more clearly the inward glow and the outshining splendor of divine inspiration. Hence, these should not be overlooked or neglected. Nothing else, however full of sweetness and light, can take their place.

But here it has to be said, that many not only fail in attempting to make effective use of fasting, meditation, and prayer, but they even discard their practice altogether, simply because they are not deeply and devoutly at home in the Holy Scriptures. They study them for pulpit, not for closet, purposes; they are faithful in their search for an exposition or a sermon, but not for a "Thou art the man," or "What doest thou here, Elijah"? as the voice of God to their

own souls. They have, so to speak, here and there picked up a nugget for the purpose of hammering it into sermon-leaf; but they have never dug deep into the divine lode from which the soul's spiritual wealth is to be most abundantly mined. Or, to use another figure, they have, like summer bathers, stepped into the surface swell for a passing refreshment and invigoration; but they have never, for their own soul's abiding life and vigor, drawn living waters from the wells of salvation. But nothing can be further from true wisdom and understanding. "The words that I speak," says our Lord, "they are spirit and they are life," (St. John vi: 63). That Word the priest cannot neglect, if he would succeed in any spiritual exercise or attain anything of the divine life.

— X —

Calvary

BY J. H. ENGLAND

O soul, besmirched with sin's most foul impact,
Behold, and see how thou hast lost thy grace.
Then lift thine eyes from earth to Calvary's Cross,
And Him behold who took the sinner's place.

See where He hangs, the Saviour of mankind,
Uplifted high upon the shameful tree.
See where the stream from out His wounded side,
The blood of life, so freely flows for thee.

Yea, look on Him, His agony, His woe,
His nail-pierced hands and feet. His thorn-crowned
head,
And know these bitter pangs He bore for thee,
The Sinless suffering in the sinner's stead.

Oh, love divine beyond all power of thought,
That He, the Son of God, Himself should give,
An offering for the ransom of mankind,
Once dead in sins, henceforth in Him to live.

And oh, my soul, remember still He pleads
His death before the Father's throne above,
And for the travail of His soul but asks
Of thee the guerdon of thy perfect love.

Detroit, March 9, 1898.

— X —

Letters to the Editor

A UNIQUE ENTERTAINMENT

To the Editor of The Living Church:

"An afternoon and evening with the Madonnas," was the invitation sent out by three ladies of our parish. What does it mean? was the query. As others may like to follow in the same way, to their profit and pleasure, I will explain.

We desired to raise funds for our Church work. A lady opened her house to us; we took down her pictures, and substituted pictures of the Madonnas, all that we could borrow from friends; magazines were ransacked, and albums were made up of the cuts taken from them; art books were borrowed; art stores loaned unmounted photographs and small pictures, which were sold on commission. The looking of these over added greatly to the pleasure of the occasion, and one room was devoted to them. The walls of two large parlors were hung with framed pictures of Madonnas, no two just alike. Tables stood about with books of art containing Madonnas, and pictures on easels. We gathered together some 500 pictures. We were fortunate in having one of our number well posted in art, and her part was to answer questions and describe to lookers-on, especially to the children. Each picture had a card attached, with name of artist, date of painting, and by whom loaned, together with any item of especial interest. To many it was a marvel that so many artists had idealized the Mother and Child. It was certainly a most enjoyable and profitable afternoon and evening. With plenty of time and the advantages of a large town, such a gathering might be more elaborated, to cover several days. A familiar talk or a paper could be the feature of an evening, with appropriate music and recitations. People came from adjoining towns, some even

sent word next day to know if the pictures were still hanging, they wanted to come. Many went away wishing for more time. "The half had not been seen, it was well worth study." We charged a small admission, and the inevitable light refreshment was served. It was not like other entertainments, there was a different atmosphere, an absence of chatter; some called it "stiff," but to us it seemed as if a calm and holy influence was shed from the lovely Mother faces. All agreed it was unique, and a success. To "raise money for the Church" should not be always the main point; something to uplift, and bring people into closer social relations, would be quite as much of a success as a well-filled money box.

F. L. P.

AN INQUIRY

To the Editor of The Living Church:

In Putnam's edition of Haydn's Dictionary of Dates, under A. D. 557 is this note: "Pope Vitalian. He established the universal use of the Latin language in the services of the Church." Will you through your columns ask what authority can be quoted to sustain the above affirmation?

JOHN W. BIRCHMORE.

Cambridge, Mass., March 20th, 1898.

KEEP THE ORGANIST OUT OF SIGHT

To the Editor of The Living Church:

The placing of organs in chancels, with reverse action, has brought a new personage in sight of the congregation. Not only the clergyman and choristers, but the organist is plainly visible. There is no objection to this if the organist would maintain the ordinary quiet and reverent demeanor of the priest and the choir. On the contrary, the organist plays with his head as well as his fingers, and the ferocity of his countenance is something wonderful to behold; in fact, fascinating to the ordinary beholder! Being a musician and trainer, I can understand the anxiety of the organist for prompt "attacks" and proper rendition of the music. But I cannot see that the haunted, and worried, and fierce, and despairing faces of the organist are fit or seemly for such public display. Indeed, to the congregation possessing their souls in peace, they are absurd, laughable, and distracting. But a few weeks ago a beautiful service in a beautiful church was thus marred, precipitating this warning. Perhaps with your present organist you cannot effect a change. Before the new one comes, hang a little curtain between the keyboard and the congregation.

BENJ. F. THOMPSON.

Birdsboro, Pa.

FROM TENNESSEE:—"I cannot tell you what a blessing THE LIVING CHURCH is to me here. We are fourteen miles from the nearest church, over rough, country roads."

Personal Mention

The Rev. George Forsey has resigned the rectorship of St. Thomas' church, Detroit, Mich., which he has held for the last eight years, and accepted a call to St. Paul's church, Muskegon, diocese of Western Michigan. He enters on his new field about the middle of April.

The Rev. J. Scott Meredith has resigned the charge of St. Thomas' church, Beattysville, Ky., and accepted that of St. Peter's church, Paris, Ky.

The Rev. Herbert Parrish who has been in charge of St. John's church, Toledo, Ohio, during Lent, has accepted a call to the rectorship of the church of St. Mary the Virgin, San Francisco, Cal., and will enter upon his duties there at Easter.

The Rev. James F. Plummer has resigned the rectorship of St. Stephen's church, Oxford, N. C.

The Rev. R. B. Owens has accepted the rectorship of St. Stephen's church, Oxford, N. C.

The Rev. Wm. G. Ware has accepted the rectorship of Christ church, Lonsdale, R. I.

To Correspondents

W. P. N. J. W.—L. H. D. is the abbreviated form for the degree of *Litterarum Humanorum Doctor*—Doctor of the Humanities, a degree bestowed on one who has completed an advanced literary course.

Ordinations

On Tuesday, March 15th. at Ascension church, Baltimore, Md. Bishop Paret ordained to the priesthood Mr. Howard G. England, of Baltimore, and Mr. William D. Gould, of Churchill, Md. Mr. England will take the rectorship of Wickliffe parish, Clarke Co., Va. Mr. Gould will assume charge of the church at Lonaconing, Md.

Official

A WARNING

A man about 27 years old, rather short and stout, with prominent eyes and brown hair, is passing himself as my son or relative. He is getting money from the clergy. He is an impostor, and should be arrested. Last heard of at Elmira, N. Y.

ANSON R. GRAVES,
Bishop of the Platte.

Died

HULL.—At the residence of his son-in-law, Mr. M. H. Griffiney, Deer Hill, Danbury, Conn., Feb. 1, 1898, the Rev. Byron John Hull, D.D., aged 84.

"Rest and peace are the portion of those who serve God."

BRINTON.—Entered into rest at Germantown, Philadelphia, on the Eve of the Feast of the Annunciation, 1898, George Lewis Brinton, second son of Octavia E. F., and the late Robert Morton Brinton, aged 23 years.

"Lord, all pitying, Jesu blest,
Grant him Thine eternal rest."

MCCORMICK.—At Hotel Warwick, Grand Rapids Mich., on Sunday, March 20th, 1898, Virginia McCormick, widow of the late John McCormick, of Baltimore, Md., and mother of the Rev. John Newton McCormick, rector of St. Mark's church, Grand Rapids.

Appeals

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

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

Missions among the Colored People.

Missions among the Indians.

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

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

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

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

N. B.—Because of the growth of the work, which is very marked in some localities, and the necessarily increased expenses, larger contributions than formerly are needed. In addition to the children's offerings, which it is earnestly hoped will reach \$100,000, liberal Easter offerings are solicited from the men and women of the Church.

Church and Parish

WANTED.—For the coming school year, by a specialist of experience, and one who can give the best references, position as preceptress, or as teacher in a girls' school. Address, M. S., Care LIVING CHURCH.

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.

If any reader has a file of THE LIVING CHURCH to dispose of by gift or for sale, will he kindly communicate with BISHOP PERRY, Davenport, Iowa, stating terms, condition, and completeness of the file. Incomplete years will be acceptable.

"THE LEFFINGWELL RECORD" is now ready for delivery to subscribers. It is a handsome book, and compares favorably with the best works of its kind. It contains genealogical records of about 3,000 descendants of Lieut. Thomas Leffingwell. The editor of THE LIVING CHURCH who has been associated with Dr. Albert Leffingwell in bringing out this book, has a few copies or sale. Price \$10 a copy.

Will some one who is thinking of discarding their last year's bicycle for a new one, kindly consider the advisability of giving the same to a Western missionary who has three stations situated nine miles apart? The salary received is not enough to warrant even he thought of buying a wheel. Such a gift would be appreciated, and greatly assist in the work. Address: MISSIONARY, LIVING CHURCH office.

The Editor's Table

Kalendar, April, 1898

3. Sunday (Palm) before Easter.	Violet.
4. Monday before Easter.	
5. Tuesday	
6. Wednesday before Easter.	
7. Maundy Thursday.	Violet (White at H. C.)
8. GOOD FRIDAY.	Black.
9. Easter Even.	Violet (White at H. C. and at Evensong)
10. EASTER DAY	White.
11. Monday in Easter.	White.
12. Tuesday in Easter.	White.
17. 1st Sunday (Low) after Easter.	White.
24. 2nd Sunday after Easter.	White (Red at Evensong)
25. ST. MARK, the Evangelist.	Red.

The Palm-Strewn Way

BY WILLIAM B. CHISHOLM

One palm to fling before the King
Who rides on His triumphal way.
Hosanna in excelsis sing,
And let the highest arches ring,
And harp and lute with sweetest string
Their antiphons give forth to-day.
Though meek and lowly is His mien
As if He saw another scene,
As if upon the Virgin's breast
He, gentle Babe, found sweetest rest;
As if the beasts in yonder stall
Were His surrounding courtiers all,
Ere yet the Magi came, to be
The heralds of Epiphany;
Ere yet the holy gifts were spread
Around the infant Monarch's bed.

Or, haply o'er this week of weeks
His straining, troubled vision seeks
The sight of His dear Father's face.
As in the sky He fain would trace
Some portent that should intervene,
Some angel legions on the scene
Of this, His bitter agony,
His Cross and shame—but round Him, see
A host exultant—hear the ring
Of welcome to the palm-crowned King!

Well may thy walls, Jerusalem,
Ring with hosannas now;
Well may'st thou kiss the Monarch's hem,
And palm leaves wreath His brow;
Well may the Eastern sun rejoice
And pour his gladdest ray;
Well may'st thou lift thy festal voice
Upon His victor way.
For He shall bear the bitter pain
That thou may'st live and sing,
Redeemed and new Jerusalem,
Blest city of the King!

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Thoughts for Holy Week

FOR weeks now the Church has in her appointed services, turned the eyes of her children to the example of the tempted but triumphant Son of Man. From the Sunday next before Easter, day by day, is held up before us the suffering Saviour, "the Lamb of God who taketh away the sins of the world." Through Holy Week to Easter Even, we hear over and over again the story of the Cross and Passion, and on Good Friday our eyes are fixed on the awful Sacrifice of Calvary, where from the uplifted Cross its bleeding, dying Victim looks down upon us as if seeming to say, in the ancient words of His prophet, "Behold, and see if there be any sorrow like unto My sorrow which is done unto Me." It is a scene that stands alone, unparalleled! It is not simply suffering, but vast, strange, mysterious suffering, filling us with an awe-inspiring feeling that it has to do not only with this world but with all worlds; not only with time but with eternity; not only with the finite but with the infinite, and with all that lies wrapped up in the vast possibilities of the life of the world to come. No Christian can contemplate the awful sacrifice of Calvary without feeling instinctively that it has to do with sanctities

and necessities vastly transcending the thoughts of men. Whatever we see in it, or think we see, we know that it is greater, vaster, than we can know or think. We may pray, as did St. Paul for his Ephesian converts, that we may "be able to comprehend with all saints, what is the breadth and length and depth and height, and to know the love of Christ," but we are at once moved to say with him, that it "passeth knowledge." It was a reverent and right feeling that moved Christians of old to say: "By Thine unknown sorrows, good Lord deliver us." No, we can never know them, either their extent or efficacy or power. There was no sorrow like unto His sorrow, no suffering comparable with that "meritorious Cross and Passion whereby alone we obtain remission of our sins and are made partakers of the kingdom of heaven."

The degree of suffering depends upon capacity for suffering. You rend a tree, and it may be said to suffer. It bleeds and dies, but unconsciously and without feeling. The brute beast can suffer in its way, but it is in a small way as compared with that of a man. If you hurt a beast it suffers physical pain, that is all. You hurt a man and he too suffers, but it is not half so much from mere physical pain as from a feeling of outrage, indignity, and injustice. The suffering of a degraded savage will be one thing, and that of a noble, high-minded man another and quite a different thing. The higher and nobler the character, the higher will be the capacity for pain; it is not half so much physical as spiritual.

But no one of all our erring, sin-stained race can suffer as did the sinless Son of Man. His capacity for joy as well as sorrow must have been infinitely greater than ours. Manifestly, to Him there was a joy in life, a joy in God and in His world, that no other man ever knew. His whole life was lived in perfect touch with God, in perfect balance with the world, with the whole wide universe. And so nature was to Him what it never was to any other man. He was in perfect, sympathetic relationship to the natural world, and so had such mastery over it that even the winds and the sea obeyed Him. Even in His very sorrows there seemed to be a certain kind of joy, the joy of a soul lived in absolute unison with the life of the everlasting Father. So, no doubt, there was a certain kind of joy even in the pain that made Him the Man of Sorrows and acquainted with grief. Even of the awful, unknown sorrows of the Cross it is said that "for the joy that was set before Him He endured the Cross, despising the shame." So He "bore our sins in His own Body on the tree." Just how He bore them, what were the deep necessities in the nature of the All-Holy One, and the sad estate of His sinful, suffering, sons of men, has through the Christian ages been the subject of profound thought and manifold conjecture. But we must all feel how poor and at best inadequate have been all the efforts men have made to set forth a philosophy of His atoning Death and Sacrifice. And yet no Christian has any least doubt but that by His meritorious Cross and Passion the suffering Saviour met the most deep, undying, importunate need of our soul's life. So whatever their theology or opinions or prejudices may be, all Christians in the hour of trial instinctively cry out to the cross-crowned Redeemer, saying:

Rock of ages, cleft for me,
Let me hide myself in Thee;

Let the water and the blood,
From Thy side, a healing flood.
Be of sin the double cure,
Save from wrath, and make me pure.

Should my tears forever flow,
Should my zeal no languor know,
All for sin could not atone.
Thou must save, and Thou alone;
In my hand no price I bring,
Simply to Thy Cross I cling.

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AT a miscellaneous sale recently, the lots offered included a number of mummies, for the possession of which there was a somewhat keen competition. Three of these relics of human antiquity, unrolled, and without bandages, were brought from Egypt in 1868. According to the statement of an eminent authority, Mr. Chandler, sketches of hieroglyphics taken from the tombs were brought with them, but are now lost. He says, according to these hieroglyphics, the case marked 1a contains the body of Ptolemy II., Philadelphus, king of Egypt, etc. No 1c contains Alphina, wife of Seleucus, queen of Babylon. Two letters go with them, certifying their genuineness, etc. They were purchased for £78, 15s.

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THE oldest newspaper in the world is the *Tsing Pao*, or Peking News, founded in the year 710 A. D. Until recently, it was supposed that the *Kin Pan*, a Chinese journal published in Peking for the last thousand years, was the oldest of all journals, but a recently published book by Imbault Huart, formerly French consul at Canton, shows that the distinction belongs to the *Tsing Pao*, the date of whose founding is by some supposed to have been as early as the sixth century, 800 years before any semblance of journalism appeared in Europe. The *Tsing Pao* is now a book of twenty-four pages, octavo, tied in a yellow cover by two knots of rice paper. Each page has seven columns, and each column has seven characters or letters, which read from top to bottom. This is the *Edition de luxe*, officially recognized by the emperor; but the Chinese kind of "luxe" fixes the price of the journal at only twenty-four cents a month.

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IT appears that in the Edinburgh Board schools, the Presbyterian "shorter catechism" is taught to all pupils, without discrimination. At a recent meeting of the school board, a petition was presented from seventy-one parents or guardians of children attending a certain school, in which there are 120 Episcopalian children, expressing a desire that their children should be allowed to receive religious instruction in accordance with the teaching of the Episcopal Church of Scotland. It was requested that a clergyman who was willing to give his time to the purpose, be allowed the use of a room in the school. The petition was discussed at length at a meeting of the board, and it was urged on the part of Churchmen, that the shorter catechism contained teaching to which they strongly objected, and that it was confusing for their children to be taught one catechism on Sunday, and another on week days. Attention was drawn to the fact that the system of separate religious instruction had worked extremely well in Ireland, and was employed with good success in other parts of Scotland. On the other hand, it was objected that it was a new system in Edinburgh, and that the Episcopalians, if they did not desire re-

religious instruction such as was given in the Board schools, might withdraw their children, and send them to schools of their own. One gentleman took the Episcopalians to task for raising the question of denominational teaching. The petition was rejected by eight votes to seven, all the members of the board being present and voting.

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THE Bishop of London recently allowed himself to be interviewed at some length by a London reporter. Though the expressions thus wrung from him were not always of the most dignified character, he certainly said some bright things, which have already been extensively quoted. In speaking of the unreasonable demands made upon his time, he exclaimed, "I do request not to be asked to bless hassocks." There are two classes among the clergy who have tried the Bishop's patience. The first seem to think that a bishop exists only for the purpose of preaching in their church on a Sunday, and wish him to make this an annual arrangement, forgetting that there are after all only fifty-two Sundays in the year. The other type of irritating person, says *The Church Times*, is the petty trifler in ceremonial, whose extravagant attention to minutiae is aptly hit off in the phrase, "blessing of hassocks." Such are the people who attach enormous importance to the width and color of a book-marker, or the correct number of buttons for a cassock, or something equally trivial. *The Times* thinks this fussiness over trifles is often associated with a neglect of greater and broader concerns.

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Supply and Demand

BY THE REV. WM. GARDAM

THE note of life to-day is alertness. The world is quickly touched, and world-movements are generated and thrill the ends of the earth in the "twinkling of an eye." Knowledge runs to and fro, and the most obscure life is made the recipient of its gifts. The marriage of the secular and the religious of the middle ages has received its annulment in large part in this nineteenth century, and to-day life recognizes a priesthood, not only of things religious, but also of things secular, and in some regards the jurisdiction of the Church seems to have grown more limited by this divorcement. The intellectual evolution of the world no longer seems to allow the Church authority save in the things of the spirit. Her sphere of influence is the soul, the world on its spiritual side, and to this the world-spirit bids her give earnest heed.

The life of the day in its secular development and enterprise has grown so intense, makes such vast demands upon all the energies of man, spreads itself over so much of human hope and ambition, that life is in danger of that very sort of pre-occupation so pathetically brought out in the Gospel for the second Sunday after Trinity—"I have married a wife"; "I have bought five yoke of oxen." Its intellectual alertness and intensity have grown enormously on what may be called the economical side of life. Authority, too, does not make the impression or have the weight it has been wont to claim in former times. The spirit of the day professes to be suspicious of mere authority, especially the authority of "Thus saith the Lord" on the lips of the Church. So it comes that the Church, with her un-

changing commission, must set about the Master's business and do her work, not as the world bids her do it, but as the world makes it necessary she should do it. Never has it been so necessary that the "priest's lips should keep knowledge," that the priesthood should lack no gift, no equipment for the ministry the blessed Master has bid the Church fulfill. The Church's authority must still be made to be felt among all the forces and interests of life, but in the present attitude of the world she is bound to teach, rebuke, exhort, govern, and take possession more and more by the personal fitness, ascendancy, and gifts of the ministry itself.

As the world's life grows more intense and elaborate, the demand grows that the ministry of the Church shall have larger gifts and graces. More and more does it seem to have become necessary that the ministry shall be intellectually and spiritually supreme. The Church needs the best life and the best gifts. She needs to meet intensity with intensity, the zeal of the world-spirit with the zeal of the kingdom of heaven. In an increasing degree she needs to meet sacrifice with sacrifice, the glad willingness of the world to serve itself with a more beautiful and blessed willingness of the ministry to "count not its life dear unto itself" in service for the world's uplifting. Redemption is not hereditary; the application of the grace of God is not hereditary. Each age has its own problems, its own cry, demands its own redemption, and the Church cannot slack up any where and imagine its machinery is so perfect that it will become self-propelling. Each generation of men has its own stressful need, and God lays it upon the life and resources of the Church to discover and meet that need. And the supreme problem for the Church is this: To have a ministry gifted, able, ready, fully equipped; in a word, "fit for the Master's use." The world will always be hungry, it will always turn from itself when all its experiments have failed, and cry for the bread that perisheth not.

How is the ministry to-day equipped? Are its fitness and service up to the measure of the need? The mechanism of the ministry does not argue perfect equipment. The human element of preparation has the largest reasons to-day for being in earnest.

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The Life to Come

There is serious reason to believe that religion is not now the support which it ought to be. Among the suicides of the past year were ten clergymen, and, while the statistics make no note of it, there were undoubtedly a considerable number of church members in the sad list. So far as these facts indicate a defect in the type of religious life, they show that we have got on too low a level. The religion of the day does not lift men high enough above the rush and scramble of the world. It does not save them from the fierce thought that what is lost in this world is entirely lost, and that there are no other compensations. "And thou shalt be recompensed at the resurrection of the just," is losing force as a motive. In our anxiety to stir men to more activity to make this world better, we have been led into a tone of disparagement concerning another world, and of emphasis upon this life, which is defeating our purpose. The increased emphasis which we are putting upon this world inflames the passionate desire

for possession here and now, and intensifies the agony of defeat. It is another proof of the danger of preaching Christianity after any other pattern than that which Jesus himself has given. When we put the emphasis where he did not put it, and obscure those things which he called great, we are more likely to set a snare for men than to promote their welfare. And nothing can be clearer than the prominence which Jesus gives to the soul and its welfare and to faith in the world to come. Christianity would have died before the end of the first generation if the disciples had looked for nothing but what they could wrest from the wretched conditions of life in the Roman Empire.

Then, too, for this life we need to get closer to the springs of satisfaction which God has opened for his people. We only aggravate the dissatisfaction of the human heart by much of our example in Church life. The Church itself is in no small degree responsible for the restlessness of American life.—*The Advance*.

Holy Week

BY ALICE CRARY

A Holy Week to see the Holy One,
And learn the secret of His betterment;
To follow down the path His footsteps went
And find the trophies that this Victor won.

A Holy Week because close at the side,
The spear-pierced side, whose sacred heart was riven
By thrusts of agony, that men forgiven,
Might see and know His love, and there abide.

A Holy Week of shadow, blood and pain,
Of cross wrought anguish, then the welcome rest,
When men may rise in triumph to their best,
And learn that life through death is man's best gain.

Poughkeepsie, N. Y.

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Book Reviews and Notices

The Gist of Japan. The Islands, their People and Missions. By the Rev. R. B. Peery, A. M., Ph. D. With Illustrations. New York, Chicago, and Toronto: Fleming H. Revell Company. Price, \$1.25.

Of making many books about Japan there seems to be no end; so perhaps it is all the more desirable to have the "gist" of it in one volume, if possible. Dr. Peery, of the Lutheran mission, Saga, puts forth this work for that purpose, and really brings together a great amount of information conveniently classified, after the school-book way, rather than in literary form. Following his account of the history, customs, and religions of Japan, are several chapters on Christian missions in Japan, methods, hindrances, and outlook. Statistics are given of the various missions, Roman, Anglican, and Protestant, though the author's classification is always "Catholic and Protestant." "The Protestant Episcopal Church in the United States," he says, "has the honor of sending the first Protestant missionaries to Japan." That was in 1859. He ranks the physical before the spiritual qualifications of the missionary, and gives some good reasons for preferring married missionaries to celibates. The influence of the Christian homes established by the former, is evidently of great value. Under a different system, however, it would seem that the services of the latter would be more economical and efficient.

Java. The Garden of the East. By Eliza Ruhamah Scidmore. New York: The Century Co. Price \$1.50.

Those who were fortunate in gaining entrance to the Javanese village at the Columbian Exposition, will be eager to know more about the little people and their homes, and Miss Scidmore will prove an excellent guide. Her "Jinrikisha Days in Japan," gave many a fascinating picture of the Lotus Land, and we are glad to accept her invitation for a stroll in "the Garden of the East." It is a densely populated and highly productive garden; 450 persons to

the square mile, where Dutch thrift and tropical luxuriance are both needed to sustain so many people. The ruling race have everything their own way, and mostly for the better, and in the main for the good of the natives. But the author does not find the Hollanders attractive, nor does she waste her admiration upon them, while for the little islanders she has a very kindly feeling. "They are the most gentle, attractive, and innately refined people of the East, after the Japanese," she says: "but the Dutch in Java beat the Dutch in Europe ten points to one." Business in the cities is mostly in the hands of the Chinese; the natives are kept to the soil, not even the missionaries being allowed to live among them. We get fine coffee from Java, but Miss Scidmore did not find any as made there which was fit to drink. Of the temple ruins, the most wonderful thing in the country, we have not here room to speak. They mark the triumphs of Buddhism in the early middle ages.

Korea and Her Neighbors.—A Narrative of Travel, with an Account of the Recent Vicissitudes and Present Position of the Country. By I-abella Bird Bishop. F. R. G. S. With a Preface by Sir Walter C. Hillier, K. C. M. G. With Illustrations from Photographs by the Author, and Maps, Appendices, and Index: New York, Chicago, Toronto: Fleming H. Revell Company. Price, \$2.

We have here another remarkable book, written by a woman of high culture, extensive travel, and keen observation. The author of "Unbeaten Tracks in Japan" needs no introduction. With a courage and nerve that few explorers have excelled, she has trodden the unbeaten tracks of Korea, and has photographed in silver speech and on silver-sensitized plates the hitherto unknown life and scenery of the "Hermit Kingdom." With the advantage of influence at court, she secured opportunities for observing every phase of life, meeting without shrinking the hardships and dangers which attended her remarkable journeys. She shows us a country of great natural resources, and a people not without native talent, deep in the mire of social and political degradation, yet with a hopeful outlook, under the stimulus of new commercial relations with the modern world, and the enlightenment of Christianity. Not the least important service which Mrs. Bishop has rendered to the world in this work, is her clear and impartial account of events transpiring during the late war between China and Japan, the beginning of which was a contention for influence in Korea. While Russia seems to have reaped the advantage, Japan has not let go her hold. She is biding her time. The work of American and other missionaries is treated with appreciation, and Sir Walter Hillier, late British consul-general for Korea, who writes the preface, adds strong words of commendation of this work. The chapter and notes on Daemonism, or Shamanism, are exceedingly interesting, giving a detailed account of these persistent and pestilential superstitions.

The Worship of the Church, and the Beauty of Holiness. By the Rev. J. A. Register, S. T. D. New York: James Pott & Co. Cloth, 60 cts. Paper, 30 cts.

We commend this little book very highly to the clergy and others as a most useful manual to put into the hands of converts to the Church, and others who complain of their inability to understand the use of the Prayer Book and the symbolism of our worship. The book treats of the meaning of the parts of the Church; of the various uses of, and changes in, the services when used together or separately. It gives a full list, with explanations of the emblems and symbols of the Church; and its style is simple, yet dignified and explicit.

The Students' Motley. Motley's Rise of the Dutch Republic condensed, with an added sketch of Dutch History from 1584 to 1897. By Wm. Elliot Griffiths. New York: Harper & Brothers. Price, \$1.75.

This history is meant for schools and colleges, and for those people who feel that life is too short for the three bulky volumes of the unabridged Motley. It is also enlivened with sundry interesting and valuable advantages over the

original Motley. Of course no criticism is needed on the Motley part of the book. You cannot paint the lily. The brilliant, gorgeous picture glows on the pages like the paintings of the Dutch masters on the walls of our galleries. The addition of the subsequent history of Holland is timely and well done. The style suffers somewhat from being put side by side with Motley's, but the information is conveyed in terse and well-chosen terms. The ideas of most Americans are somewhat vague as to what became of Holland after the contest with Spain was over. They can learn it here, and may perhaps enjoy the story of the wretched strife between the Arminians and the Calvinistic party. We commend the book as well adapted for the purpose contemplated.

The Seventh Earl of Shaftesbury, K. G., as Social Reformer. By Edwin Hodder. New York, Chicago, and Toronto: Fleming H. Revell Company. Price, \$1.

The publishers of this book have conferred a favor on all students of biography and on the public generally. The author was appointed biographer to the great reformer, and this is a condensed summary of Lord Shaftesbury's life and work. It reads like a romance, and it reveals conditions among the working classes of the English people in the earlier part of this century, which seems almost incredible to-day. The enormous difficulties Lord Shaftesbury overcame, the immense good he did, the great masses of men, women, boys and girls he freed from the worst forms of slavery, give to his life a distinction that seldom falls to the lot of one man. This book ought to find a place in every home, and would fittingly adorn the shelves of all libraries.

The Vintage. A Romance of the Greek War of Independence. By E. F. Benson. New York: Harper & Brothers. Price, \$1.50.

Mr. Benson, son of the late Archbishop of Canterbury, is a writer of great parts, and it is a pity that he is chiefly known by his earlier novel of Dodo, an unhealthy, unholy story. He is much more than a mere novel writer. He is an archaeologist of no mean repute, and in writing this book, the scene of which is laid in Greece, he wrote of a country with which he was perfectly familiar. His style is delightful and vigorous, and the scenes of battle and of country life are full of strength and fire. There are plenty of "garments rolled in blood," and cruelty and vengeance, but all that was to be expected from people who had suffered as the Greeks had under Turkish rule. The dramatic career of the Greek patriot prelate, Germanus, to whom a splendid statue has been erected in Athens, is well brought out, and will be new to most readers. There is not much love in the book, and some of what there is might have been spared us, but that would be too much to expect of Mr. Benson. The book is one of the best novels of the season, and it covers new ground.

Bladys of Stewponey. A Novel by E. Baring Gould. New York: Frederic A. Stokes Company. Price, \$1.25.

The name of this book sounds like "heathen Greek," but it is meant for English. Bladys is a girl's name, and Stewponey is an English village. The author is one of the best known English Church clergymen. He has written any number of striking and effective sermons, many spiritual hymns, a much criticised book on St. Paul, a great deal of antiquarian work, and very much else, to say nothing of several good and bad novels. This book is one of his good ones. It is full of adventure from start to finish, and the adventures are novel. We have such highly seasoned dishes as a girl to be given in marriage to the winner at a game of bowls, a priest who marries the girl to the public hangman, a woman burned alive for poisoning her husband, and this in the year 1790, and in England. In short, it is one of the liveliest books of the year, and gives a vivid picture of the cruelty, the injustice, and the absurdity of the English criminal code at the opening of the nineteenth century, and of the demoralized social life.

The Book of Judges. By G. F. Moore, D. D. New York: Dodd, Mead & Co. Price, \$1.25.

This is the first volume of the Polychrome Bible, which is in process of preparation and publication under the general editorship of Professor Haupt, of Baltimore. The work of translation of the several books of the Bible has been undertaken by eminent scholars—American, British, and continental. The title given this series calls attention to the method of printing the text in a background of various colors, which method exhibits the composite structure of the books, as "modern criticism" views them. The translation before us is the work of Professor Moore, of Andover. The book is supplemented with many illustrations and explanatory notes, which the Biblical student will find useful in his study of the Book of Judges.

We have been very much interested in a little book entitled, "Sunny Life of an Invalid," by C. Howard Young, M. F. S. H. Mr. Young has been for 14 years an invalid, confined to bed. The list of accidents and diseases from which he has suffered would be amusing reading were it not so serious. We think it can hardly be duplicated in the experience of any other man living. He has had numerous falls, murderous assaults from men, and savage attacks from dogs, and not the least among his marvelous escapes, he counts his survival from 52 physicians, and several hundred druggists. As he is a medical lecturer himself, it is rather queer that he should be so hard in his comments on the medical fraternity; yet his criticisms are all good-natured, as is the tone of his whole book. In fact, it is the revelation of a sunny life, and it sparkles with gems of wit and wisdom, and entertaining episodes upon a great variety of subjects. Mr. Young, in his active years, was a professor of English, French, German, and Italian, having taught in Paris and Nice. He has been a great traveler and careful observer, and an enthusiastic advocate of woman's suffrage. His description of his present life, his suggestions to invalids, and his remarks upon various matters connected with the active life in which he cannot participate, but in which he still takes a lively interest, are very interesting, and should prove very helpful to all. Sickness comes to all, sooner or later, and one may learn from Mr. Young how to bear disappointment and confinement with equanimity. There are 100,000 bed-ridden invalids in the United States, and it is estimated that to every adult there is an average of ten days' illness a year. Such encouragement, therefore, as is given in Mr. Young's "Sunny Life," should be widely welcomed. The fact that he is a Churchman will be a matter of interest to our readers. The book is for sale by the author, whose address is 230 Asylum street, Hartford, Conn. Price, \$1.

Books Received

DOUBLEDAY & McCLURE CO.

Benjamin Franklin. Edited by Bliss Perry. 30c.
The Spirit of Sweetwater. By Hamlin Garland. 50c.

J. J. McVEY, Philadelphia

Exposition of Christian Doctrine. \$2.25.

HENRY FROWDE

The Manifestations of the Risen Jesus. By William Crosswell Doane. 50c.

KEGAN PAUL, TRENCH, TRUBNER & Co. Ltd., London
The Truth of Christianity. By Maj. W. H. Turton. 3s.

CHARLES SCRIBNER'S SONS

Sermons to Young Men. A new and enlarged edition of Straight Sermons. By Henry Van Dyke, D. D. \$1.25.

Tales of Urest. By Joseph Conrad. \$1.25.

Music—How it Came to Be What it Is. By Hannah Smith. Illustrated. \$1.25.

Napoleon III. and His Court. By Imbert de Saint-Amand. With Portraits. \$1.50.

LAMSON, WOLFE & Co.

Marching with Gomez. By Grover Flint. \$1.50.

THE MACMILLAN COMPANY

The Vitality of Christian Dogmas. By A. Sabatier. 80c.

THE BAKER & TAYLOR COMPANY

Life, Death, and Immortality. By William M. Bryant, M. A., LL. D. \$1.75.

D. APPLETON & CO.

The Story of Life in the Seas. By Sidney J. Hickson, D. Sc., F. R. S. 40c.

FLEMING H. REVELL COMPANY

Our Redemption. Its Need, Method, and Result. By Frederick A. Noble, D. D. \$1.25.

HARPER & BROS.

Wonder Tales from Wagner. By Anna Alice Chapin. \$1.25.

International Monetary Conferences. By Henry B. Russell.

Spun-Yarn. By Morgan Robertson. \$1.25.

Dreamers of the Ghetto. By I. Zangwill. \$1.50.

The Awakening of a Nation. By Charles F. Lummis. \$2.50.

The War of the Worlds. By H. G. Wells. \$1.50.

LONGMANS, GREEN & CO.

Alcibiades Club Tracts.—No. 1. The Ornaments of the Rubric. By J. T. Nicklethwaite, F. S. A. \$1.50.

Lays of Iona and Other Poems. By the Rev. S. J. Stone. \$2.

world's progress is fragmentary, unsystematic, and often untrustworthy. Moreover, it is encumbered with a mass of matter having no permanent importance, and unworthy of preservation. On the other hand, encyclopedias while necessary, as permanent storehouses of knowledge, are unable to record the world's progress, which soon leaves them behind. Thus an ample field is open for a publication furnishing a concise yet full and permanently valuable record. This is the field of *Current History*. In this field it was the pioneer eight years ago, and it is still without a competitor. It is of inestimable value to libraries, to teachers, to students, to professional men, and, in fact, to all busy people who have not a library of current literature at their fingers' ends, and the inclination and leisure to wade through it. The current number contains 61 portraits, 9 maps, and 2 full-page views. [Edited by Alfred S. Johnson. Boston: The New England Publishing Company, No. 8 Somerset st. \$1.50 a year.]

your motto: 'The servant of the Lord must not strive; but be gentle unto all, apt to teach, patient.' Was Paul's teaching ever before so perverted? Was such morality ever before inculcated under guise of charity and sweet reasonableness? Can a man who has any genuine, unperverted sense of right and wrong, or who recognizes the grip of moral obligation in such sacred relations, for a moment be hesitant about the duty of one so situated to withdraw without an hour's delay? Such morality as that proposed to liberal ministers would not be tolerated for a day in a business firm or association composed of worldly men, or even of heathen. Against it we appeal to the Christian conscience, to the heathen conscience, to any dawns or glimmerings whatsoever of any conscience that has not stultified itself by shuffling the earthly, sordid, and indefensible, "What I want," into the place of the divine and immutable, "What I ought."

The Church Times

Periodicals

That high class organ of criticism, *Literature*, may be "caviare to the millions," but the cultured reader will find much to interest in its pages. For example, in the issue of March 9th, there is a charming article by Dean Hole about his juvenile books, an interesting article on the Cid, a fine review of that admirable and timely book "Bodley's France," and one on Matthews' "Hand Book of Musical History." The Lord Nelson articles are rather wearisome. The Literary Notes are most valuable. [Harper Bros., New York. Price, \$4 a year.]

Opinions of the Press

The Lutheran

CHURCH CRIPPLES.—Another class who claim the privilege (as they would call it) of absence from church, are the semi-invalids. A little bad weather, a little indisposition, a trifle here and a trifle there, are each sufficient to drive them into chronic indifference towards the house of God, until the very thought of going to church becomes irksome. They thus reject the very means that would divert their thoughts from their ailments and give their lives a quickening from above. The loss that results is enormous. Opportunities are wasted, the means of grace slighted, a hopeless, petulant frame of mind cultivated, and the charm of the Christian life blighted, so that they prove a burden to themselves, to those around them, and to the Church itself. They are church cripples, and need nothing so much as grace to add strength to their enfeebled wills. Nothing cures a despondent mind more effectually than the spirit of worship, and the very duty of which they seek to rid themselves is the balm they should seek for their healing.

Christian Intelligencer (Ref.)

EMOTIONAL RELIGION.—Time was, and not very long ago, when in Methodist churches, without exception, annual revival services were held as regularly as the winters returned. They were the old-fashioned, arousing kind, and it was common to receive large numbers on probation, the list being greatly reduced, however, at the expiration of the probationary term, when the faithful were admitted to full membership. Now, with a change of views and conditions, the custom has changed until in this respect there is little if any difference between the Methodist Church and other Churches. A Methodist pastor of this city expresses a sentiment that most pastors will heartily endorse, in the following: "Better a few persons turned from darkness to light, and wrought into genial and ever hopeful associations within the Church, than a great company called forth by some skillful, emotional manipulator to stand for awhile, conspicuous for the fervor and honesty of their purpose indeed, but incapable of being assimilated into the life of the Church, because of a want of any real, vital connection with the membership of the Church." Mere emotional excitement can never take the place of education and nurture in religion.

The New York Observer (Pres.)

A NEW MORALITY.—The Church cannot protest too strongly against the advice recently given to liberal ministers who find themselves of the free-lance order, and yet in orthodox Churches. That advice has no uncertain sound, and it seems to be an echo of what is just now in the air: "We say, therefore, to every liberal minister in a conservative Church: Stay where you are, and preach the truth as God gives you to see the truth, without fear, without favor, without wrath, or bitterness, taking this as

VIVISECTION IN SCHOOLS.—"In order to study the functions of the roots of the spinal nerves it is necessary to perform experiments on living animals." "If we divide the posterior roots supplying a certain limb. . . the limb may be pinched or even burnt without producing any sign of suffering. Again, if we irritate those ends of the posterior root still in contact with the cord, the animal will exhibit unmistakable signs of the most acute pain." The above elegant extracts are taken from a manual of human physiology, which pupil-teachers are recommended, with the sanction of the London School Board, to purchase for themselves. When the pupil-teachers have assimilated this blood-curdling stuff, then, we presume, they will proceed to instill it into the minds of their juniors, in whom the natural instinct of cruelty has hitherto rather been repressed by the schoolmaster than encouraged. Mr. Macnamara has informed the public that the sub-committee on pupil-teachers schools are considering the question of such paragraphs in physiological text books, and well they might do. But it is worth noticing that such teaching has been sanctioned by a board which would frantically resist the teaching of the Creed or the catechism's exposition of the whole duty of man. We are not now raising a discussion on vivisection as practiced in the laboratory, but we should have thought that it must be obvious to most people that it is of more importance to a child to be taught right ideas of the Creator of the world and its redemption through His Son, and of the controlling and abiding presence of the Holy Spirit, than of the effects of experiments on animals whose spinal cord has been laid open, and the roots of the nerves divided. We owe it to the jealousy of Dissent and our own stupid divisions that our children are in danger of becoming callous to suffering in the brute creation as well as ignorant of God.

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ROYAL BAKING POWDER CO., NEW YORK.

One of the most instructive and attractive magazines we have seen has just made its first appearance on our editorial table. It bears the appropriate title, *Nature and Art*, and is conducted by John M. Coulter, Ph. D., of the University of Chicago. It aims to make young people familiar with Nature in her various forms. The February issue contains valuable descriptive papers on Forests; Forest Dwellers—Indians; Life in the Forest—Mammals; Birds; Forestry; Forest Workers; Primitive Use of Trees; Maple Sugar Making; Forest Fruits; Nut Gatherers. There are also eight beautiful photographic color plates—full page, those picturing Raccoons, Gold-winged Birds of Paradise, Forest Nuts, and specimens of finished wood (quarter-sawed) being especially fine. [Nature and Art Publishing Company, 315 Dearborn st., Chicago. Price, \$1 per annum.]

A note of spring appears in the April *Atlantic Monthly*, under the caption, "A Nook in the Alleghanies," being a bright and charming sketch by Bradford Torrey, of the opening of the season in Western Virginia. Kindred papers are, "A Florida Farm" and a graphic description of the Yellowstone National Park, which is very attractive reading. So also is the short story, "William Marsdal's Awakening." But there are graver topics than these, which must not go without mention. "A Decade of Federal Railway Regulation" is a timely and forcible paper by Prof. H. C. Adams, detailing the aims and methods of the Interstate Commission—what they were expected to accomplish; what they have accomplished, and wherein they have failed. Professor George Howard Darwin, of Cambridge, England, son of the great Charles Darwin, analyzes the relation of the Earth to the Moon and the Solar System; and Prof. Mark H. Liddell makes a strong argument on teaching English through the structure and idioms of its own historical grammar, discarding classicisms and foreign innovations.

Current History is partly a periodical, partly a cyclopedic work of reference. Unlike other magazines, its back numbers are as valuable as the current ones; and in bound form, with the thorough index given with each volume, constitute an elaborate history of our own times, containing a wealth of information, the compilation and sifting of which have been done at the cost of enormous labor. In the dailies and weeklies, the record of events and of the

The Household

(Copyrighted.)

Stepping Toward the Light

TRANSLATED FROM THE TENTH EDITION OF THE
GERMAN OF PASTOR FRIES

BY MARY E. IRELAND

CHAPTER V.—CONCLUDED.

A LESSON FROM "FORGIVE US OUR TRESPASSES, AS WE FORGIVE THOSE WHO TRESPASS AGAINST US."

THE first Sunday after Fraulein Bertha's return from the institution, the people of Schafhausen had crowded to their windows to see a new sight. Some clasped their hands in surprise, while some of the older ones gave thanks to God.

It was nothing more nor less than that the carriage containing the young Fraulein Bertha von Hartenstein was on its way to the church of Schafhausen, which although a pleasant sight, would have been no surprise had it not also contained the baron who was never seen inside the church upon Sunday.

In the morning Bertha had sent a servant to ask her father if he would confer the honor and pleasure upon her of accompanying her to church in her new phaeton.

Had she made the request in person, there would have been no end to questions and objections, but by a servant he simply returned the message that he would go, and Bertha's sweet face glowed with joy.

As they drove along toward the village, she told her father how the Lord's Days were passed in the institution, told him of the religious instruction, and the sermons to which she had listened.

The baron would have been bored by such conversation had the narrator been any one but his blind daughter; but his heart went out in such pity and sympathy for her, that he rejoiced in anything that interested her; and when, upon their homeward way, she spoke in appreciative terms of the sermon, he was glad that he could agree in her opinion.

Fraulein Bertha did not let it end there, but the next Sunday she again sent a servant to ask the honor and pleasure of her father's company to church, and the baron could not refuse, for her sake. Besides, he began to take pleasure in going, the tedium of a day unemployed was a thing of the past, and the baroness was rejoiced to see him willing to accompany Bertha. □

The blind girl's influence did not stop there. She established a sewing school in Schafhausen, and the children were taught to make garments, which their parents bought at a nominal price, and in every way she helped the poor and afflicted, her lovely face being a benediction to those who looked upon it.

The baron was fond of music, and his happiest hours were when, in the twilight of a summer day, or before the glowing grate on winter evenings, he listened to her sweet voice in song.

He loved the oratorios of Handel and Bach, and when Bertha sang "I know that my Redeemer liveth," or "Comfort, comfort Zion," he felt all care removed from his heart.

Bertha's singing was not only evidence of great talent, it was the outpouring of a happy heart from a pure, unselfish Christian life.

In this, Bertha had no plan to influence her father. She did not place herself above him in spiritual affairs, nor harbor a thought of imperfection in him, but took it for granted that in all things he thought as she did. In her mind he was all that was noble and good, and worthy of imitation, and she strove to be a cheerful companion to one who was so kind to her.

One of the daughters of Baron von Hartenstein had married Count Treuhirt, and lived upon a large estate in an adjoining district.

Count Treuhirt was noble by birth and nature, a worthy descendant of a long line of pious ancestors whose portraits lined the walls of the gallery of his castle.

Upon parchment were traced back sixteen generations to the time of the Crusades, when for conscience sake, a stately peasant, noted for his great strength, had become a pilgrim to the Holy Land, had built a habitation there, had cared for the worn and weary pilgrims, had served them, washed their travel-stained feet, and given them all the comforts he could.

The kaiser remembered *noblesse oblige*—the noble shall be ennobled—he bestowed a title of nobility upon him, and because the peasant had dedicated his habitation to the true Shepherd, so the kaiser gave his family the title of Treuhirt—true shepherd.

There was a portrait of this Crusader, Count Treuhirt, which had turned dark with age, but in the eyes there was an expression not of this world, and when the Count Treuhirt who was the baron's son-in-law, looked into those eyes, he resolved to be worthy of that great ancestor, and that his whole life should be a pilgrimage to the Holy Land, in trying to do all he could for the good of others. †

This brother-in-law was a great assistance to Fraulein Bertha in her benevolent enterprises, and also a worthy example to the baron. In truth, he was an example to all the property holders, not only to the best interests of the land as to drainage, crops, and forestry, but also in sowing that which brought forth fruit to eternal life. □

His first efforts upon taking possession of title and ancestral home, was to abolish Sunday labor; and in spite of sneers, jests, and expostulations from all sides, no work was done upon his estate upon that day. In order to accomplish this, a half day out of



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each week was given his working people, that they might cultivate their gardens, and do needed work in their cottages, for the comfort of their families.

Other property owners shook their heads derisively, and said that style of farming would not succeed, but the count kept in mind that he must be a true shepherd.

Thus it was that no smell of baking bread came from the ovens of his working people on the Lord's Day, no cultivating of gardens, but out of the doors came neatly dressed cottagers on their way to Schafhausen church, and when the carriage containing the Count and his family drove up, and he walked up the long path past the cottage once occupied by Dorothy, there were smiles and greetings, and uplifted hats from those gathered about the church.

□ The count had made frequent visits to England, and from the great estates of the nobility he had learned much in regard to benefiting his laborers. He built neat cottages for them, gave them land for gardens, and a place to keep poultry.

He provided amusements upon the estate

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for the young people, that they need not wish to leave the place to seek it, and a school for the children of his laborers, with a good teacher and plenty of books. □

By his way of proceeding, his working people lost the servile look which he disliked; they were manly and self-reliant, and if the young men upon his estate wished to marry and have homes of their own, he made no objection, but gave them good cottages, and helped them commence their new life in peace and content. Upon his estate there was no "Sangsi." □

The baron was much annoyed by the management of his son-in-law, but as time passed on and he saw that the estate was not going to ruin, he said no more, particularly as Bertha agreed with the count in all his plans for the improvement and elevation of his laborers. □

At length it was reported among the villagers that the Baron von Hartenstein had grown melancholy; he took but little inter-

est in his great estate, and he seldom drove about over it as had been his wont.

The truth was, he had begun to see that he had not acted conscientiously with his working people, had not helped them in a worldly sense, nor attended to their spiritual advancement.

He called to mind his treatment of Matthias Oehm, as well as of many others, and it all lay like a burden upon his soul. Only the sweet hymns of Bertha could afford him pleasure.

In the meantime, Matthias in Sangsi had laid aside his crutches and could walk with the help of a cane; and with the assistance of Anna, could make a tolerable support for his family.

He made wooden shoes, plaited straw mats, and made willow baskets and brooms, and his oldest boy sold them in Schafhausen.

They managed to live, and would have been comfortably happy, had they not been

surrounded by such wretched people, who apparently had no wish to be any better.

At length Anna took sick, and one evening the phaeton and ponies of the blind Fraulein Bertha were seen standing before the dwelling occupied by the Oehms. This was an unusual sight, and the windows of Sangsi were crowded with the heads of the grown people, and the children clustered about it in mute delight.

Heinrich inquired where Matthias Oehm was to be found, and half a dozen shrill voices gave him the information that his house was the last in the row, while they whispered among themselves, "The blind Fraulein! The blind Fraulein!"

Bertha descended from the carriage, and led by Heinrich to the door, she found her way alone to Anna's bed.

"Oh Fraulein, dear Fraulein Bertha, have you really come to see poor creatures like us?" cried Anna, with the tears streaming from her eyes.

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"Yes, and first let me give you something to refresh you," and opening the basket which the coachman had brought in and set down at her feet, she took out an orange already prepared for eating, and gave it to Anna, followed by more solid refreshments. She urged her to eat, while she sat silently until she finished.

"The room seems very close; it needs more air. Are there no windows in the room?" she asked.

"Yes, gracious Fraulein, but the bed has to be close to the windows, and the air would blow directly upon me."

"Have you no clock, I do not hear the ticking?"

"No, we sold it when Matthias was so long ill."

"Have you any pictures on your walls to rest your eyes and refresh your heart?"

"Yes, one of our dear Saviour, which was given me by dear old Dorothy Burmeister, when I was a child."

"Is it Christ on the Mount?"

"No, Fraulein, it is Christ on the cross."

They talked for some time, then Bertha rose to go.

"Poor Anna," said she, pressing the hand of the sick woman. "I think you have not merited the treatment you have received, and I hope you forgive those who have trespassed against you. Jesus on the cross said: 'Forgive them, for they know not what they do'; so will we, looking to Him, pray, 'Forgive us our trespasses, as we forgive those who trespass against us.' That is what I pray daily, and I hope you do also."

"I will; I do," said Anna.

"But your husband, Matthias, I have not heard him; is he away from home?"

Yes, where was Matthias? He was on his knees in the outer room, praying God to forgive him for causing the blindness of the fair young girl.

Bertha's quick ear detected his sighs, and she paused on her way out, and spoke his name.

"Forgive! Forgive! gracious Fraulein," he said with hot tears in his eyes.

"What can I have to forgive you for?" she asked, in surprise.

"I cannot tell you now," he said in an almost inaudible voice, "but only say that you forgive me, as you hope to be forgiven."

"I do say it with a sincere heart, though I cannot imagine what you have done that requires my forgiveness. Come to the castle, Matthias, I am sure that my father will give you work," saying which she bade a kind goodby, and passed out.

As soon as her carriage was from the door, Matthias told his wife the whole story of his hatred to the baron who he considered had treated him with contempt which he illy deserved, and of the revenge which had caused the blindness of the innocent young fraulein.

Anna was deeply troubled, and they talked long and earnestly over the affair.

"Never has it come home to a human being more surely than it has come to me, that 'Revenge is Mine, saith the Lord,'" said Matthias. "Had I left all to God, and not attempted to take revenge in my own hands, I would have been well and happy in a home on the estate of Rothenfels."

Anna made no reply, but her look encouraged Matthias to explain.

"Had I stopped the horses that night, as I could easily have done, the baron would have been grateful to me, and rewarded me by acceding to my request. He has rewarded Heinrich for saving his life, and it

was at Heinrich's own request, I have since heard, that he remained a shepherd so long."

Anna's eyes were full of tears; she pointed to the picture of Christ upon the cross, and together they prayed that God would forgive their trespasses as they forgave those who trespassed against them.

The next day Matthias went to the castle, and asked to see the Fraulein Bertha, to whom he told the story of his wicked revenge against the baron, and of his bitter repentance, and asked her forgiveness.

"I forgive you freely, freely," she said. "I saw you on the other side of the hedge that bright, moonlight night of the accident, but as you did not try to save us, I said nothing about it, particularly as you were discharged the next day. I had no idea that it was design on your part caused by revenge, but I forgive you freely and fully."

Bertha was not the only one who had heard this confession; the baron was in the next room and heard all. His anger was so great that for a moment he was tempted to rush out and visit corporal punishment upon the offender, but the remembrance of his affliction and Anna's illness stayed his hand. But he could not feel himself equal to seeing Matthias that day; he would wait until he too could say he forgave him.

That evening he and Bertha had a long conversation, and the result was, that a cottage was commenced upon a pleasant part of the estate for Matthias and his family and when it was completed, Fraulein Bertha furnished it for them, with the full approval of her father.

A lucrative position was given Matthias, and in time he became manager upon the estate, and confidential assistant in the baron's business.

Honored and esteemed, his life and that of his family passed peacefully along, and when prayers ascended from castle and cottage, no petition was more deeply emphasized than "Forgive us our trespasses as we forgive those who trespass against us."

"IN the new Polychrome Bible," says *The New York Tribune*, "the name of the Diety is given as Jhvh, this vowelless form being as near the original Hebrew as the English alphabet can express it. This reminds a writer in *The Rochester Post-Express* of a story told of the famous German professor, Ewald who once inserted a parenthetical footnote to a prayer. Ewald was in the thick of a fight (such as scholars wage the one with the other) with the eminent Hebraist Gesenius, when he arose to pray in his classroom. And he began thus, in slow, solemn voice: 'O, thou great, omniscient, infinite "Jah," and then added, half to himself, "not "Jehovah," as that fool Gesenius says.'"



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The Rights of the Weak

RECENTLY some school children in one of our cities while at play locked a very timid, nervous little girl in a dark closet. She screamed, pleaded and begged to be let out, but this apparently added to the sport. Suddenly the crying ceased, and the next moment a dead thud was heard inside the closet. This caused alarm among the outsiders, and they hastily opened the door, to find their helpless victim pale and insensible on the floor in a dead faint. After hours of hard work and the use of restoratives the little sufferer became conscious, and is slowly regaining bodily strength; but it is doubtful if a life-time will do away with the effects of that piece of thoughtless cruelty.

Why cannot children, and grown people too, seek their pleasure in that which will give others pleasure instead of pain? Why should it be considered "fun" to know that we are using our power to make a weaker fellow-being suffer either in mind or in body? Seriously, why? If the character is what it should be, back of the strong muscle and hardy frame sits enthroned a something that will ennoble strength and skill by ever keeping them for the service of our fellow-men, and never allowing them to be prostituted to giving wanton pain of either mind or body. Surely here is an open field for teachers to enter and win glorious gratitude. Character forming is far more important than book learning. Giving right aims in life concerns the life far more than outside polish or inside cramming. The presence of the weakest child in school is far oftener an opportunity for exercising character and ennobling it than contact with the best athlete would be. The presence of the weak all about us is God's way of training us to be strong within with that strength that shall never fail with withering muscle or tottering age, but shall go striding down the eternal years with him, filling and thrilling the universe with the greatness of His own tender, loving, helping life.

APROPOS of the sometimes conflicting ideals of religion and gentlemanliness, a lady sends an amusing anecdote of a friend who bewailed to her the loss of a somewhat ill-bred but extremely wealthy neighbor, who had been very liberal in his help to her country charities. "Mr X. is dead," said she; "he was so good and kind and helpful to me in all sorts of ways; he was so vulgar, poor, dear fellow, we could not know him in London, but we shall meet in heaven"

HERE is a fish story, though perhaps not a new one. A priest and a commercial traveler had for dinner in a hotel in Donegal a poor piece of corned beef and a fine sole. The priest said, "You see, sir, this is Friday," and put the whole of the sole on his own plate. The other stretched over to the priest's plate, cut the sole in two, and took half himself, saying to the priest, "Do you think, sir, that no one has a soul (s-le) to be saved but yourself?"

THE vicar of St. Lawrence's church, Birmingham, recently announced a "scrubbing service," and invited the congregation to assist in the work. Soap, water, and scrubbers are provided, but the elbow grease must be furnished by the devout. The service is to last from three o'clock till half-past nine, by which time he hopes that the interior of the church will present a glossy and shining appearance. This is distinctly a novel idea, and will afford a sharp test of enthusiasm.

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A Word of Sympathy

WHO can measure the good that can result from one loving, sympathetic word? Several years ago a minister was passing through a prison crowded with convicts, and beheld a pitiable sight. One gigantic fellow crouched alone in a corner, his feet chained to a ball. There was an unhealed wound on his face where he had been shot while trying to escape. The sight of the dumb gaunt figure touched the visitor's sympathies.

"How long has he to serve?" he asked the keeper.

"For life."

"Has he anybody outside to look after him—wife or child?"

"How should I know? Nobody has ever noticed him all the time he has been here."

"May I speak to him?"

"Yes; but only for a minute."

The minister hesitated. What could he say in one minute? He touched the man's torn cheek. "I am sorry," he said. "I wish I could help you."

The convict looked keenly at him, the hard lines of his face softened, and he nodded to indicate that he believed in the sympathy expressed.

"I am going away, and shall never see you again, perhaps; but you have a Friend who will stay here with you."

"You have heard of Jesus?"

"Yes."

"He is your Friend. If you are good, and true, and pray to God to help you, I am sure he will care for you."

"Come, sir," called the keeper; "time's up."

The clergyman turned sorrowfully away. The prisoner crawled after him, and catching his hand, held it in his own while he could. Tears were in the clergyman's eyes.

Fourteen years passed. The minister went down one day into a mine, and among the workmen saw a gigantic figure bent with hardship and age.

Who is that?" he asked the keeper.

"A lifer, and a steady fellow—the best of the gang."

Just then the "lifer" looked up. His figure straightened, for he had recognized the clergyman. His eyes shone. "Do you know me?" he said. "Will he come soon? I've tried to be good."

At a single word of sympathy the life had been transformed—the convict redeemed.—*Rams' Horn.*

"THERE is a story that in the early days of New York State, Mr. Blank used to trade with the Indians," says a writer in *What to Eat*. "Coming home one day he told his wife that he had invited the Indian chiefs to dinner the next day, and, said Mr. Blank, 'I want everything carried out in style. I want just as many courses as you would have for a swell crowd.' His wife, like all dutiful wives since Eve, did as she was bid. Mr. Rain-in-the-Hole, Mr. Comanche Bob, Mr. Knock-in-the-Toe, and colleagues all sat down to an elaborate spread of many courses and were waited upon by maids of high degree. This was all very well. The Indians accepted these attentions with solemn courtesy, but the sequel was somewhat remarkable. Time went on, and in the course of a month or so, Mr. Rain-in-the-Hole, Mr. Comanche Bob, Mr. Knock-in-the-Toe, and their friends, invited Mr. and Mrs. Blank to their wig-

wam. A large tepee was used for the occasion, and after greetings the Indians seated themselves in a circle and invited Mr. and Mrs. Blank to join them. Then began a solemn repast, the squaws taking the place of the servants that Mrs. Blank had to wait upon the table. There were just as many courses as Mrs. Blank had. The plates were removed each time, but instead of the different viands, each course was succotash! The head chief would say with dignity, 'Bring on succotash!' Instantly the squaws would produce the required edible. Then after a few minutes Mr. Rain-in-the-Hole would say, 'Take off succotash,' and the succotash was removed. The whole twelve courses progressed in this manner. We who have sat through many stiff courses can appreciate this.

THE Indian possesses strong religious proclivities, and the right appeal to his spiritual nature will usually bring a hearty response. Liberty of conscience is a fundamental principle of the Hampton School, but the religious life is continually promoted and encouraged. Into this the Indian student sooner or later enters voluntarily and earnestly. And in this very fact—in the adoption of the God of the Christians—lies the best hope of progress for the Indian, because in so doing he changes a God of fear for a God of love. As Dr. Shelton said at the Mohunk conference last October: "The Indian studies to escape the ever-present anger of an ever-present God. When you try to change him he does not tell you that his clothing is more comfortable than yours, but that the gods taught his fathers how to dress, and they will be angry if he changes. Between him and us stand the angry gods, and we cannot even change his clothing, unless we first give him a new God." And when the Indian goes back to his home, does he go back to the blanket? Sometimes he does, but in the vast majority of cases he does not. There will always be black sheep, and they are the most conspicuous members of the flock; but when the inventory is taken, it is the others that count the most.—*W. L. Brown, in N. Y. Evening Post.*

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Children's Hour

Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations,
That is known as the Children's Hour.

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

BY CAROLINE FRANCES LITTLE
CHAPTER XII.

ST. FAITH'S COUNTRY HOME

"IS Mrs. Tilden at home?" inquired Miss Weazen, one bright autumn day.

"Yes, Miss Weazen," said Betty who knew her face well, as did every one on the island. "Walk right into the parlor, and I'll speak to her."

When Mrs. Tilden came in, she noticed that an air of excitement pervaded Miss Weazen, for she kept clasping and unclasping her little reticule, and seemed too nervous to speak. At length she said stiffly:

"I am all alone in the world, and what I do is no one's concern but my own."

"Certainly not," said Mrs. Tilden, wondering what was to come next.

"I want some one to love," said the old lady, wistfully.

"Have you no cousin who could come and live with you?"

"No, only two second cousins in California, and they have plenty of this world's goods; they don't want me and I don't want them; what I do want is some one to love who has no one else to love her."

Suddenly the meaning of this good woman's words dawned upon Mrs. Tilden, but she said nothing, and waited patiently for Miss Weazen to finish.

"What are you going to do with Elsie, Mrs. Tilden, when you go away for the winter? If you take her back she may break down again, and if she stays in your house, it's the worst place on the island for the winds; they just sweep around it. Now, my house is sheltered."

"Yes, Miss Weazen, you never feel the west winds as we do."

"Well, then, I think you might let me take Elsie, for you have Periwinkle and Mrs. Marston's children. I would provide her with every comfort, and pay the nurse well, and if I could have her for my own, I'd do more; I won't say what, but Lawyer Meager knows all I mean to do if I can get her."

The thought came to Mrs. Tilden, that, as Bessie would express it, Miss Weazen was "going to do an idea," and a very fine idea too.

"I think, Miss Weazen," she said, "that it would be an exceedingly kind deed, and as you say, you are lonely, and need some one to love. We will write to Sister Constance at once, and tell of your generous offer."

"Then you are really willing that I should adopt her?" asked Miss Weazen, delightedly, snapping and unsnapping her reticule so rapidly that it was a wonder she did not break the lock.

"You know," she continued, "that we are close to the church, and perhaps when Elsie gets stronger she could be wheeled into the services. Don't you think she is growing stronger, Mrs. Tilden?"

"Yes, wonderfully so; when our doctor was in yesterday to put her in a new plaster

jacket, he said that her back was stronger, and that her general health was better than he ever supposed it could be, considering how ill she was when he was first called in; but it is right, Miss Weazen, that I should tell you that he expects her always to be a cripple."

"Yes, Mrs. Tilden, but I can make her happy. I have money, I'm not poor; Lawyer Meager knows I'm not, and people's thinking I am poor does not make me so."

"Certainly not," replied Mrs. Tilden.

After this interview, Miss Weazen called twice a day to see if there had been a letter from Sister Constance, and she was so nervous and excited, that her faithful maid, Belinda, said that her mistress had hardly slept any at night. As for Periwinkle, she was fully as excited as Mrs. Weazen, but she was not tortured by the fear that Sister Constance might refuse to give up Elsie, and thus "snatch her hope of happiness from her," as the kind-hearted old lady expressed it. Very soon the answer came, giving up Elsie to Miss Weazen's care; for the Sister was only too glad to have one of her little ones so well provided for. Now that all was legally settled, and she knew that she had something of her very own to love, she was cheerful and happy.

Belinda was immediately set to work to prepare a large front room on the first floor, that had been an office of her father's, and which had a small room opening out of it, for Elsie and the nurse. Mrs. Tilden and Periwinkle were asked to help her in making the two rooms bright and attractive, so that a child would be pleased with them. Painters and paperhangers were called in, and when at last all was in readiness, Elsie was moved up to take possession of the beautiful rooms.

The first night after Elsie had been put to bed, Miss Weazen told the nurse that she could go out, or make herself comfortable any where in the house, as hereafter she should sit with her little girl every evening until she went to sleep. Elsie looked very comfortable in the pretty white, iron bedstead which had been bought for her bedroom, and her adopted mother longed to win her love. Seating herself beside her, she took her hand and said:

"Elsie, this is your own home now, for I have taken you as my own little girl, and I want you to call me auntie, and if there is anything you ever want, I wish you to tell me, and I will try to get it. Think now, isn't there anything that you would like?"

The child thought a moment, then she

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looked up into the pleasant, loving face, and said:

"Yes, I wish you'd kiss me, auntie, and get me a maltese kitty."

Miss Weazen's old heart thrilled with delight as she bent down and kissed her little girl, and promised that she would get a kitten the very next day. Elsie could not know the pang that it cost her to think of a kitten's coming, for only the previous year her great yellow cat, Max, whom she had had seventeen years, had died, and his mistress had resolved never to own another, so deep had been her grief; but this, she reasoned, would be Elsie's kitten, not hers, so she would not be disloyal in reality to Max.

Not long after this the Tildens left the island to spend the winter with the Marstons; Mr. Tilden would be obliged to be away part of the winter, but Mrs. Tilden felt she would rather remain with her two daughters. Periwinkle and Mildred attended the same school as the previous year, and they with the other girls worked as before in their St. Faith's Guild. The money from the summer fete was presented to the Home, in the name of the guild. The rector invited little Herbert, who had a sweet soprano voice, to join his boy choir, and occasionally both Mr. and Mrs. Nickerson dropped in to church to hear their boy sing.

The winter proved a most happy one for Miss Weazen, and little Elsie continued to improve in every way that could be expected. It was a new life for the lonely woman, and she soon learned to lift Elsie and wheel her about with great skill.

One bright, spring day, not long after Easter, Miss Weazen said to the nurse:

"I do not feel very well, so I won't go out to walk to-day with Elsie, but sit here in my big chair at the window in the spring sunshine."

"Perhaps that would be best; does your head ache?" asked the nurse.

"A little, and I feel dizzy. I'm glad the winter is over, but it has never seemed so short before. As you go out, tell Belinda to look in by and by, so I can tell her what to order for dinner."

The nurse and Elsie looked up, bowed, and waved their hands to her as she leaned forward to see them go down the street; she smiled brightly to them, and then laying her head wearily back against the cushions, she closed her eyes. Half an hour later Belinda came in, and thinking that her mistress was asleep, was on the point of returning to the kitchen, when something in Miss Weazen's position struck her, and she quickly stepped forward and took her hand, but it fell lifeless to her side; she spoke to her, and received no answer. Sweetly, without a pang, she had entered into rest.

Periwinkle was sitting before the same old open fire-place, with Bessie on a little hassock beside her, and the black cat on a rug near the radiator, for Hannibal still shunned the treacherous fire, when Mrs. Tilden came in with an open letter in her hand. Periwinkle looked up and saw tears in her mother's eyes.

"Oh! mamma, what is the matter? Is it any bad news from papa?"

"No, dear, the letter is from our island rector, telling that poor Miss Weazen is dead."

FOR COUGHS, ASTHMA, AND THROAT DISORDERS
"Brown's Bronchial Troches" are an effectual
remedy. Sold only in boxes.

"Oh! I am so sorry," cried Periwinkle. "What will become of Elsie?"

"She has left a most generous will, Mr. Carson says. Ten thousand dollars to her little daughter Elsie, with the life right to the two rooms she has been using; and to St. Faith's Home she has given her large house, with all that it contains, as a country house for cripples; and that's not all," said Mrs. Tilden, as Periwinkle was about to exclaim, "she has left a sufficient sum, the income of which is to be used for carrying on the work."

"Dear Miss Weazen," said Periwinkle, hardly knowing whether to laugh or cry. "Mamma, I can hardly believe it! the dear cripples are really to have their summer home on our island! What will Sister Constance say! And to think of Elsie with some money of her own! I must run in and tell Mildred."

It was a joyful day for the cripples in the Home when they learned that all who were able to be moved were to be taken to the country house at the island. Sister Teresa, with nurses and servants, was to go with the children, but Sister Constance would remain in the city and receive more children to fill the many vacancies made by the removal.

"I wish," said Sister Teresa one day, "that I could find just the woman I need to take with us for a laundress."

"Here is a new application that we have not looked up, why not try that, No. 25 Gay's Court."

"No 25, is not that where Elsie came from?"

"Yes, I think so," was the answer.

When Sister Teresa returned, she said she had secured a Mrs. Lee from No. 25, who would gladly agree to go to the country. "She has lost her husband and child, and is alone in the world; and how wonderfully things come about—would you believe it? she is the very one who had Elsie, and was with her the morning she fell in front of Mrs. Marston's."

"That is indeed strange; I remember her, she came once to the house to inquire for Elsie," said Sister Constance.

Thus it came to pass that Herbert's careless act was over-ruled for good, and by the sufferings of one child great help came to many little ones, for He who governs all things can make even our mistakes, our failures, and our sins to glorify His Holy Name.

THE END.

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Diabetes is simply one form of indigestion, the sugar and starchy food not being assimilated by the digestive organs. In Bright's disease the albumen is not properly assimilated.

While consumption and dyspepsia are twin diseases, and it is beyond question that dyspepsia makes a fertile soil for the seeds of consumption.

But the trouble has been to find a remedy that could be depended upon to cure dyspepsia, as it is notoriously obstinate and difficult to cure.

This has been the question which has puzzled physicians and dyspeptics alike, until the question was solved three years ago by the appearance of a new dyspepsia cure in the medical world, known as Stuart's Dyspepsia Tablets, which it was claimed was a certain, reliable cure for every form of stomach trouble.

Physicians, however, would not accept such statements without first giving the new remedy many tests and carefully observing results.

For three years the remedy has been thoroughly tested in every section of the country, and with surprising and satisfactory results.

Stuart's Dyspepsia Tablets can be honestly claimed to be a specific, a radical lasting cure for indigestion in the various forms of acid dyspepsia or sour stomach, gas or wind on stomach, too much bile, undue fullness or pressure after eating, and similar symptoms resulting from disordered digestion. Stuart's Dyspepsia Tablets were not placed before the public until this three years' trial left no doubt as to their value, and they have recently been placed in the trade and can be found on sale at all druggists, at the nominal price of 50 cents per package.

No extravagant claims are made for the remedy. It will not cure rheumatism, pneumonia, typhoid fever, nor anything but just what it is claimed to cure, and that is every form of stomach trouble.

No dieting is necessary, good wholesome food, and plenty of it, and you may rest assured that Stuart's Dyspepsia Tablets will digest it.

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Eskimo Baby Life

WHEN a baby Eskimo's mother makes the hood for her reindeer suit, she stretches it into a long sack or bag, that hangs down behind and is supported by her shoulders, and this bag of reindeer's skin is his cradle and home, where he lives until he knows how to walk, when he gets his first suit of clothing.

This, however, is while the baby Eskimo is out of doors, and his mother is making a social visit. When at his own home, in order not to trouble his mother while she is sewing or cooking or doing such other work, the little baby is allowed to roll around almost without clothing, among the reindeer skins that make the bed, where it amuses itself with anything that it can lay its hands on, from a hatchet to a snow-stick.

You doubtless think little Boreas should have a nice time rolling around to his heart's content on the soft, warm reindeer skins; but when I tell you more about his little home, you may not think so. For his winter home is built of snow.

"But won't the snow melt and the house tumble in"? you will ask. Of course it will, if you get it warmer than just the coldness at which water freezes; but during the greater part of the year it is so cold that the snow will not melt, even when the Eskimo burn fires in their stone lamps inside these snow houses; so, by carefully regulating the amount of the fire, they can just keep the snow from melting. In short, it must always be cold enough in their home to freeze.

So you can see that the little Eskimo cannot have such a very nice time, and you can't see how in the world he can be almost naked all day long when it is so cold. But such is the fact.

Yet, in spite of all this, the little fellow really enjoys himself. He gets used to the cold, and has great fun frolicking around on the reindeer skins and playing with the toys.

At times the fire will get too warm in the snow house, and then the ceiling will commence melting—for you all perhaps have learned at school that when a room becomes warmed it is warmer at the ceiling and cooler near the floor.

So with the hut of snow; it commences melting at the top because it is warmer there—and when two or three drops of the cold water have fallen on the baby's bare shoulders, his father or mother finds that it is getting too warm, and cuts down the fire.

When the water commences dropping, the mother will often take a snowball from the floor, where it is colder than freezing, and stick it against the point where the water is dripping. Then it freezes fast and soaks up the water just like a sponge, until it becomes full, and then she removes it and puts on another, as soon as it commences to drip again. Sometimes she forgets to remove it, and when it gets soaked and heavy with water, and warm enough to lose its freezing hold, down it comes! perhaps right on the baby's back, where it flattens out like a slushy pancake; or into his face, as it once served me.—*Lieut. Frederick Schwatka, in St. Nicholas.*

FROM MASSACHUSETTS:—"THE LIVING CHURCH is to be commended for the noble stand it has taken for the Catholic Faith. Its editorials have given no uncertain sound."

Feeding a Baby Elephant

IN the November *St. Nicholas* F. Fitz Roy Dixon tells of a baby elephant that was captured by friends of his in Ceylon, after the death of its mother. Mr. Dixon says:

When Sidney was first brought over, virtually in order that she might be fed, the question naturally arose as to how she would take her nourishment. Of course the proper way for an adult elephant to take in water is by means of the trunk, which is furnished with two tubes running its whole length. But when a bowl of milk was placed before the baby elephant, she did not know what to do with it. She dipped the tip of her trunk into it, and the lookers on thought that there would be no difficulty about her drinking at all, since she recognized the scent of the nourishment she had been accustomed to. But she was quite at a loss, and set up a roar which seemed natural under the circumstances. Then some one suggested pouring it down her throat from a bottle, and this was accordingly tried; and after one or two ineffectual attempts she understood. She was half starved when this was done, for she had had nothing to eat since the death of her mother, and her delight at being fed was most amusing. The only trouble was that it was difficult to satisfy her, and it was feared that the change of diet would disagree with her; but fortunately, it had no ill effect.

PROF. ARTHUR R. SPADE

The *Journal of Education* has the following, from the pen of Professor Arthur Spade, of Wilmington, Del.:

"Poor ventilation is not responsible for all the dullness and headache among school children. In our school of two hundred pupils, at least one hundred and seventy were found to be tea and coffee drinkers, with the habit so strongly fastened upon some of them that they could not well do without coffee for one day.

"If we only knew how much headache and even heart trouble the use of tea and coffee produces, a mighty crusade would be made against their use. They are positively injurious to children and young people, and many persons past middle life would be much better off without them. An experienced physician, who has spent many years in a great hospital, declares that over seventy per cent. of the cases classed under nervous diseases, that came under his personal observation, were caused by tea and coffee drinking."

In another letter the Professor says:—"After using Postum Food Coffee two weeks I found that I had gained four pounds in weight, and that my appetite had increased."

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