

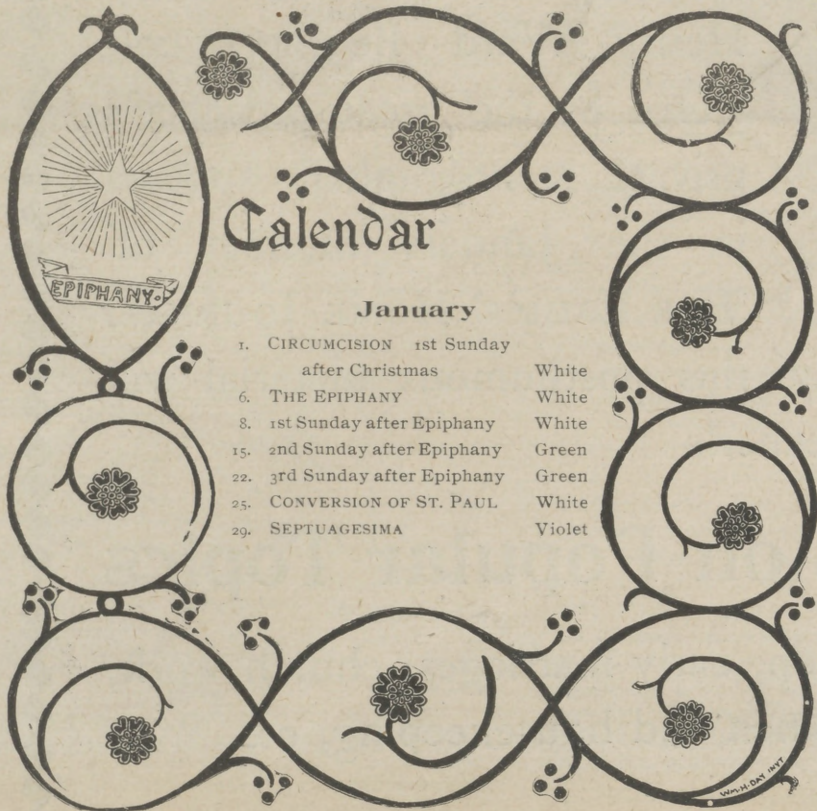
The Living Church

A Weekly Record of its News its and its Thought

Vol. XV. No. 41

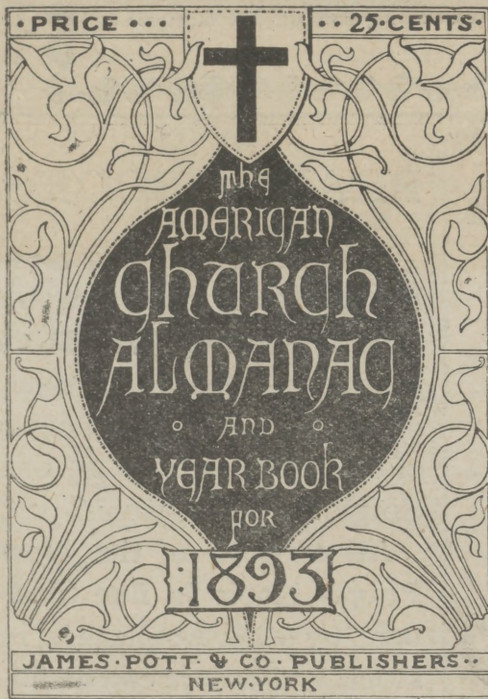
Chicago, Saturday, January

Whole No. 740



January

1. CIRCUMCISION	1st Sunday after Christmas	White
6. THE EPIPHANY		White
8. 1st Sunday after Epiphany		White
15. 2nd Sunday after Epiphany		Green
22. 3rd Sunday after Epiphany		Green
25. CONVERSION OF ST. PAUL		White
29. SEPTUAGESIMA		Violet



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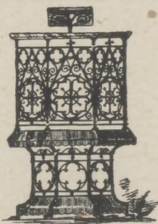
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The Living Church

Saturday, January 7, 1893

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THE VEN. ARCHDEACON THOMAS, D. D., who was elected Missionary Bishop of Northern Michigan by the last General Convention, has declined his election, and will remain one of the active archdeacons of the diocese of New York.

THE TITLES of the two bishops now connected with the Universities' Mission to Central Africa have been definitely settled: Bishop Smythies will be hereafter known as Bishop of Zanzibar and Missionary Bishop in East Africa, and Bishop Honrby as Bishop of Nyasaland. The latter was consecrated Dec. 21st in St. Paul's cathedral.

ONE RESULT of the late Old Catholic Conference at Lucerne has been that the Bavarian Old Catholics, who till now have retained the Latin tongue in the celebration of their Mass, were so struck with the vernacular service in the *Christuskirche* at Lucerne, that they have resolved to introduce it at Munich. Bishop Herzog was asked to celebrate the first German Mass, which he did on Sunday, Nov. 27th.

WE NOTED RECENTLY an "undesigned coincidence"—"Tidings of great joy" over an advertisement of "Thirty millions saved." Another queer combination greets us on the decorated cover of a religious periodical, where the Cross and Crown, in a halo, are placed above the picture of a man who is striding through a snow storm with a live turkey in one hand and a basket in the other. The accidental association of ideas is very funny; if designed, it would be profane.

THE INVASION of Mexico, which our Board of Missions seems to have authorized, by the aid of a promiscuous assembly, in a sort of mass meeting, has its counterpart in the Spanish mission for which the Archbishop of Dublin has made himself officially responsible. His recent attempt to consecrate a new church in Madrid was frustrated by the authorities of the city, on technical grounds, but the undaunted prelate held his service in a Presbyterian chapel; upon which *The Church Times* remarks: "It could only be in the realm of Topsy-turvydom that one Church could be consecrated within the walls of another, but this hitherto impossible feat

seems to have been accomplished, and Senor Cabrera will henceforth be able to boast of his acquaintance with an Irish bull."

THE LIVING CHURCH takes no hand in party politics, of course, but it will not hesitate to express itself upon questions not involved in party strife. Even as to the latter, it reserves the right to speak at its own risk and cost. We desire to encourage and extend the agitation for a six years' term of the presidential office, without re-election. Since we must have presidential campaigns and exciting elections, let us reduce them to a minimum. Lengthen the term, and remove the temptation which may make the incumbent of the presidential office the most active partisan in the country; make it impossible that the discharge of official duty shall minister to private gain or personal ambition. We are convinced that we can never have rational and radical civil service reform, without some change in usage as to the second term. If that change is to be made, it seems most desirable to make, as suggested, the other change at the same time. Four years is too brief a term for the continuance of so great an office, and the administration of such complicated affairs. Surely, there can be no danger to the country in a presidential term no longer than the senatorial term. The unwritten law against a third term, seems to apply with equal force against a second term, but for the objection that it is so brief. As Mr. Dorman B. Eaton, in a recent issue of *The North American Review*, says: "To make a president a candidate for re-election, is to set him upon the conflicting purposes of serving, at the same time, his country, his party, and above all, himself. From the moment he is thought to aim at a second term, his motives, especially in connection with all appointments and removals, are generally—if not justly—distrusted. His great office sinks in public estimation, Suspicion embitters party hate, and rapidly enfeebles confidence in the president and respect for his motives."

The Family Churchman, London, says: "It is much to the credit of the American Episcopal Church, unestablished and unendowed as it is, that for nearly fifty years it has maintained a special organization to provide clerical ministrations for sailors, native and foreign, in that port." New York ranks as the third sea-port in the world, only London and Liverpool having a greater tonnage of shipping. In its provision for port chaplains, our metropolis compares favorably with the great sea-ports mentioned. Our contemporary suggests, however, some deficiencies: the lack of mission boats, of ship-board services, of week-day services and lecturers, of celebrations of the Holy Communion. The paper from which we quote, goes on to say:

There does not appear to be any provision made for religious worship on the high seas, or for linking on the New York harbor work with that of other ports, so as to introduce departing sailors to churches and friends elsewhere. The report favors the idea that the society has drifted into being rather a water-side mission, than an effort to minister in any special way to the crews of ships. This may account for the general ignorance amongst deep-water sailors coming from New York, of any spiritual help given by the Protestant Episcopal Church, while most deep-water seamen, all the world over, have heard of the American Nonconformist Society, which befriends sailors in many ports, and which has its headquarters also in the city and port of New York. With some 95,000 British sailors entering the port of New York annually, Englishmen have a deep and kindly interest in what is done or left undone, by the American Church for our fellow-countrymen in the harbors of the United States. And they will be still more grateful to our American cousins if, after half a century of care for sailors, they could see their way to a great national organization for ministering to crews of all creeds and nations, visiting both their Atlantic and Pacific shores.

Whether these points are all well taken we cannot say, but it may be well to know how our work for sailors impresses our brethren abroad who are most interested in it.

COMPLAINTS are occasionally made by subscribers of THE LIVING CHURCH that papers do not reach remote

points on the Atlantic coast on the week of publication. "For many years I have received my paper on Saturday, almost without fail," writes one; "but of late it seldom reaches me till Monday." The fault is not in our mailing room, and we think it is not in the Chicago post-office, where the arrangements for newspaper mail are nearly perfect. The great defect of the Chicago post office, is in what may be called its home service. Letters posted in the city to a city address, are seldom delivered the same day. The time from the north side to the south side, is about the same as from Chicago to St. Louis. From THE LIVING CHURCH office to Detroit, is a shorter journey, by post, than from this office to the Western Seminary. By cable car the latter journey can be performed in thirty minutes! The handling of outgoing and incoming mails at the Chicago post office, is something admirable; but as for letters within the lines—why, a canal boat could circumnavigate Chicago (a water-way being provided) while the U. S. Mail is carrying a letter 320 rods. The delay in arrival of newspapers on the Atlantic coast, seldom occurs at the great centres. It is experienced mostly at points for which a re-distribution is necessary. Doubtless, the place where the delay occurs, is where that re-distribution is made. We have ascertained that there is a similar delay in the case of westward bound papers, and that the delay is more and more frequent. The explanation seems to be, that the postal work is increasing faster than the improvement of the service. The heaviest part of that work is what is known as "second class" matter, consisting of periodicals issued to regular, paying subscribers. This is transported and delivered for one cent a pound. There are thousands of cheap and worthless serial novels, issued weekly or monthly, which have come in under this law to overload the mails. The publishers and subscribers of legitimate periodicals, meantime, must suffer.

Brief Mention

A Canadian Church paper says that THE LIVING CHURCH states that several students in a denominational institution 'have applied for Orders in the Prot. Episcopal Church.' We were never guilty of calling the dear old Church "Prot." or "P.E." No, we didn't say "Prot." Tell your proof reader never to let you say "Prot." again. —By the death of Bishop Austin, of British Guiana, the Primate of all Ireland, Archbishop Knox, becomes senior bishop, as to date of consecration, of the whole Anglican Communion, he having been consecrated in 1849. —It is officially announced that the Pope will establish a great seminary for the education of natives of India and Ceylon for the Roman Catholic priesthood, and that he has provided £20,000 for the purpose. —The apocryphal books of the Bible are soon to be issued in a revised form by the University Press of Oxford and Cambridge. —An Armenian nun has just died at the age of 115 years, in a convent at Jerusalem. According to official documents, this nun entered the convent at the age of seventeen, and had not crossed the threshold of the house for 98 years. —An exchange reports that there are four bishops and 120 clergymen in the Anglican Church, who are converted Jews, and are, like St. Paul, preaching "the faith they once destroyed." —Moses Loria, a wealthy Hebrew who died recently in Milan, left a fortune estimated to be worth \$5,000,000 to the city of Milan, to found an institution to supply work to worthy persons unable to find employment elsewhere. In case the terms of the legacy should not have been complied with by the end of 1892, the legacy was to go to the city of Turin, with like conditions. —A subscriber in England writes: "I was present in the parish church of O——, when the clergyman gave notice that 'there will be Holy Communion in this place on Sunday next, which was forgotten this morning.'" This is the kind of "ritualism" that prevails within six miles of a large city in England. —We are most heartily in accord with the Presbyterian *Interior*, in the conviction that "the Church cannot give its toleration to any man who lays violent and destructive hands upon the Bible."

The Church of England

FROM OUR CORRESPONDENT

LONDON, Dec. 15th.

I find, on taking a survey of ecclesiastical matters of the past month, that there is little to notice in the doings of the Church at home, and my letter will chiefly deal with incidents in other parts of the Anglican Communion. There is first, to put on record the death of one who in former days figured prominently in the world, Bishop Charles Wordsworth, of the Scotch see of St. Andrew's, the elder brother of the better known late Bishop of Lincoln. He was the tutor of Mr. Gladstone, Cardinal Manning, and the revered Bishop Hamilton of Salisbury. Had he remained in England he would most certainly have been advanced to a bishopric, but acting on the persuasions of Mr. Gladstone, he went to Scotland, when he founded the now flourishing school of Glenalmond, which was originally intended as a training college for those who proposed to take Orders in the Episcopal Church, but is now divided, the department for theological students being removed to Edinburgh. After Glenalmond, Dr. Wordsworth became Bishop of St. Andrew's, where he has long striven, if erroneously, for re-union with Presbyterians, by an acknowledgment of their Orders by his own Church. But as Catholic Churchmen believe in episcopacy as of divine ordinance, such a policy could not be countenanced for a moment. What might be open for serious consideration would be the suggestion that I have heard made, that Presbyterians should submit to a form of hypothetical ordination. This would bridge over a difficulty and without sacrifice of principle on either side, the future of course admitting of ordination only by imposition of a bishop's hands.

In the Irish Church the cross has been condemned by the final Court of Appeal as an unlawful ornament on or behind the Holy Table, a decision which overrules that of the Archbishop's court, which decided that a cross set up between the table and the east wall on a tripod stand might be allowed. There is a canon of the Irish Church emphatically against any such ornament, and it will now be for the little band of Irish Catholics to strive earnestly for the rescinding of this foolish rule which forbids the emblem of our redemption to be seen in their places of worship. But what is more distressing to Irish Churchmen than this is the recent action of the Archbishop of Dublin, who has lately made another expedition to Spain to consecrate a church for the "Spanish Reformed" body. Some hitch however occurred, and the consecration was abandoned, but in a hall, lent by the local British and Foreign Bible Society, the Archbishop ordained a member of this "reformed" body to the priesthood, and held a Confirmation service. Among the visitors present was Pere Hyacinthe of Paris, who would, I should fancy, be not a little dismayed at the teaching, or the absence of it, from the Prayer Book of the Reformers. It is significant that there was present no representative from the Old Catholic Churches of the Continent. I believe that both Bishop Reinkens of Munich, and Bishop Herzog of Berne, were approached in the matter of the consecration of Senor Cabrera as a bishop. It is now stated that they have definitely declined to accede to this request, and this refusal may be taken as a sign that the bishops are not satisfied with the orthodoxy or position of this so-called Church.

African affairs still engage the attention of the Church at home. The Uganda question is, for a time at least, settled, the British government having surrendered to the generally-expressed opinion that it would be little short of criminal to abandon the occupation of the country at a time when the removal of any controlling power would mean wholesale bloodshed among the contending parties in this half-savage State. For the time being then, the C. M. S. missionaries are safe. What the future will bring forth time alone will show, but it is scarcely possible that the missionary society will abandon a mission, the foundations of which have been laid with the blood of many martyrs, both English and native. Meanwhile the older mission of the Universities, which covers a field further south, has just completed the endowment fund of a bishopric for Lake Nyasa, where many stations have already been opened up. The new bishop will be consecrated in St. Paul's cathedral on St. Thomas' Day, and will take his title from the lake. Bishop Smythies, who hitherto has superintended the whole of the mission, will in future be known as the Bishop of Zanzibar. A splendid worker in the mission field, both at home and abroad, has been found for the new see in the person of the Rev. Dr. Hornby of Sunderland. Both bishops, with eight new workers, will leave England the first week in January.

To turn to English affairs. Low Churchmen are all at sixes and sevens over the Lincoln Judgment. The Church Association has inaugurated a new policy. It is said to have met with a considerable amount of support. Henceforward the battle in the courts is to be abandoned, and public opinion is to be educated by means of vans which are to go from village to village with their drivers who are to scatter literature of the usual Protestant type, and by means of lectures and lanterns, are to arouse the conscience of the land to the dangers of popery and priestcraft, etc., etc. This is a pleasant prospect for the peacefulness of our rural villages, but the Catholic cause is not one likely to suffer by such a process, though it is quite possible that many clergy

and congregations will be disturbed and will suffer much annoyance by this petty persecution. But the wiser heads among the Evangelicals will have nothing to do with this new move, and denounce the Church Association in no small terms. They see that room must be found in the Church for both parties, and that their best course is to take a more active part in the Home Mission field of the Church. Acting on this policy, there has lately been held, in different parts of the country, a series of meetings to revive interest in the Church Pastoral Aid Society, a society of old standing, which has been denounced by not a few bishops and many clergy and laity, for its extreme narrowness in withdrawing grants from parish after parish where the clergyman has thought well to adopt the eastward position in the Communion service. It is scarcely to be wondered that the society has lost a large amount of support, and it does not appear that very great enthusiasm has been aroused in this attempt to revive its claims upon Church people. Mr. Wigram, one of the chief secretaries of the Church Missionary Society, writes to *The Record* bewailing the attendance at the meeting in Exeter Hall last week, and draws a very unfavorable comparison between the interest taken by Evangelicals in the Home and Foreign Mission fields, and asks the very pertinent questions: whether "distancel ends enchantment to the view?" "can it be that missionary enthusiasm is in inverse proportion to the nearness of the object and the ease with which a sphere for personal service can be found?" Mr. Wigram's question certainly suggests a curious state of things. But I do not see that any one party can boast of superiority over the other. The matter is one which affects the whole Church of England, and the response to the call for workers is none too readily answered, when the greatness of the work is considered.

The Church in Wales is not likely to be attacked in the ensuing session of Parliament, or at least no bill will be presented for its disestablishment. Were it so, it would probably wreck the present Gladstonian Government which has a still bigger nut to crack in the Home Rule Bill. On the general question of disestablishment *The Church Times* finds a lesson to English Churchmen, out of the Dublin case referred to above. It sees in the "select vestry" system of a disestablished Church a far greater danger to the progress of Catholic truth than has to be encountered by the existence of the Church Association and similar Protestant bodies, so its advice is to hold on to establishment with its lesser evils.

Canada

Interesting services took place lately in connection with Memorial church, London, diocese of Huron, on the occasion of the 19th birthday of the parish. The Bishop presided at the missionary meeting on the 9th, held in Huron College Hall, and in his address urged the students to take a lively interest in, and help on, the work of missions. The two chapters of the Brotherhood of St. Andrew in the town of St. Thomas, celebrated the anniversary of St. Andrew by a service in Trinity church, at which a number of the clergy from neighboring parishes were present. The first chapter of the Brotherhood in Canada was formed only two years ago, it extends now from Winnipeg to Halifax.

A series of special services for men was held in St. Philip's church, Toronto, early in December. Addresses on practical Christianity were delivered by various members of the Toronto clergy. The services were under the auspices of the St. Philip's chapter of St. Andrew's Brotherhood. Over 100 members of the Brotherhood met on St. Andrew's Day at the early service at 7 A.M., in St. James' cathedral, Toronto, to partake of the Holy Communion. At the evening service a large number of the Brotherhood assembled in St. James' school house and proceeded in a body to the cathedral, where they occupied the front seats. The choir is largely composed of members of the association. forcible addresses were given by Dr. Clark, of Trinity College, and others. The new church at Dunsford, diocese of Toronto, was opened recently. There is only a small debt remaining on it. The Bishop held three Confirmation services in the parish of Cavan on Advent Sunday, administering the rite to 44 candidates.

The Ordination service which was to have been held in the cathedral, Kingston, diocese of Ontario, on the Sunday before Christmas, was postponed till the following Wednesday, in consequence of the sudden illness of the Bishop. It was necessary to procure the services of a bishop from one of the adjoining dioceses. One of the candidates for ordination was a minister from the Reformed Episcopal body, who has recently become a member of the Anglican Church. The Hon. Peter McLaren has promised to give \$1,000 to the endowment fund for the new diocese of Ottawa if the citizens of Perth, to which city he belongs, will make up \$1,000 more, which it is said they will easily do. A house-to-house canvass is being made on behalf of the fund through the counties of Eastern Ontario. Senator Clemow has given \$1,000, and others, sums varying from \$5.00 to \$100. The Hon. Winifred Sugden has been addressing audiences in Ontario in December on behalf of the Zenana Mission. She was sent out from England by the Church Missionary Society.

Some interesting facts relative to the strength and progress of the Church in the diocese of Quebec, were brought forward at the annual meeting of the Deanery of St. Fran-

cis, held in December, in Sherbrooke. The importance and growth of this district will be understood when it is stated that nearly half of the whole body of clergy in the diocese are at work in it, and five of the six new missions lately undertaken are there also. A special service was held in St. Peter's church, Sherbrooke, when the choir was occupied by 28 clergy in their robes. The Bishop was present at the services and meetings of the deanery board, which consists of the clergy and lay representatives from each parish in the district. Two new missions, it is believed, will be soon established in the Megantic region, which the Bishop has been visiting lately, accompanied by the Archdeacon of Quebec.

At the annual meeting of the Church Missionary Society, of King's College, Windsor, Nova Scotia, some interesting addresses were made. The Rev. E. E. Willets, president of the college, presided. Mr. Wiswell, of Halifax, urged the claims of the St. Andrew's Brotherhood upon the young men, and especially the students.

The Bishop of Nova Scotia has been very busy since his return last May. Amongst other duties, he has held 102 Confirmation services, confirming 1,544 persons; he has consecrated 14 churches and 11 church-yards; and, in addition to his duties at home, has attended the Provincial Synod, and the convention of St. Andrew's Brotherhood, at Boston. There is a strong feeling that, if the health of the Bishop is to be preserved, a division of his labors by means of the formation of the new diocese of Prince Edward's Island and Cape Breton, must come up for consideration before long.

The former rector of St. Alban's church, Moosomin, diocese of Qu'Appelle, has sent a valuable present to his late parish, in the shape of a set of vessels for the Holy Communion. Bishop Anson has left the diocese, and the Metropolitan has appointed the Rev. T. P. Sargent, of Fort Qu'Appelle, commissary in charge, during the vacancy of the see.

The services on Christmas Day, in the city churches in Montreal, were very well attended. The weather was bright and cold, and the decorations all looked their best. In many of the churches there were three celebrations of the Holy Communion. The musical part of the services was very fine in many instances, particularly in St. John the Evangelist's church, and the cathedral. The Sunday school in connection with the latter, held their usual Christmas festival for the poor of the city, and it was a pretty sight to see the little ones bringing in their parcels to lay upon the platform, till it was heaped with useful gifts. A barrel of turkeys, and a case of rubbers, were among the articles provided for the comfort and cheer of the needy who assembled to receive them on Monday afternoon, when one or two addresses were given and Christmas hymns sung.

The dean of Montreal has been nominated, with two others, for the vacant see of Columbia, and the names have been submitted to the Archbishop of Canterbury. The annual session of the Synod of the diocese of Montreal will be held on the 17th of January. There will be a celebration of the Holy Communion in the cathedral in the morning, when the Bishop will deliver his charge.

New York City

The Rev. Samuel Buel, D.D., emeritus professor of Systematic Divinity in the General Theological Seminary, died on the evening of Friday, Dec. 30th.

A feature of the Christmas celebration at St. Andrew's church, Harlem, was the use of a manger for the children's offerings.

The 41st anniversary of the Orphans' Home and Asylum was held at the home on the Feast of the Innocents. Many friends of the institution assembled.

At Calvary chapel the Feast of the Epiphany will be made noteworthy by the rendition of the beautiful music of Churchill's "Nativity", at evening service.

At a meeting of the Church Club, held Thursday evening, Dec. 29th, it was decided to secure permanent headquarters in 5th ave. The meetings of the Club have usually been held at Clark's.

At Trinity church, the Rev. Dr. Morgan Dix was the preacher and Celebrant on Christmas morning. The theme of the sermon was the unity of the Church in the celebration of this festival.

At the church of the Redeemer the services of Christmas were marked by the presentation of a new chasuble of cream-colored silk handsomely embroidered, from Mrs. Eldridge T. Gerry. A finely executed processional banner of the Blessed Virgin has been given by a parishioner. The use of incense has just been definitely introduced at this church.

At the church of the Heavenly Rest, the rector, the Rev. Dr. D. Parker Morgan, announced to the congregation Christmas morning, that nearly the whole of the amount necessary for the extinction of the church debt had been raised, and that he hoped to proclaim the church entirely free from debt on New Year's Day.

The Sisterhood of the Holy Communion, which is perhaps the oldest in the American Church, has just become incorporated. It was founded by the Rev. Dr. Wm. Augustus Muhlenberg, in connection with his parish of the Holy Com-

munion. The present rector of the church, the Rev. Henry Mottet, is chaplain of the order.

The Sisterhood of the Good Shepherd, the Rev. Dr. Thomas Gallaudet, chaplain, held its annual retreat in Advent. The exercises were conducted by the Rev. Prof. Walpole, and the Rev. Messrs. Henry Lubeck, Arthur Judge and A. J. Miller. Associates and friends of the order joined in the retreat.

A handsome oratory has been fitted up for Bishop Potter in the episcopal residence, by members of the Church Club. The room is lofty, long, and narrow. Its walls are frescoed in soft, red tints. The window has been filled with white ornamental glass, in the midst of which is a golden jewelled cross. Beneath the window is an altar of quartered oak standing upon a base. The altar ornaments consist of a cross, two five-branched vesper lights, and two Eucharistic lights.

At the opening services of the Emily Bruce Lines memorial parish house of the church of the Beloved Disciple, already referred to in these columns, Bishop Potter conducted the service of dedication, and he and Bishop Talbot made addresses. Many of the city clergy were present. After the service, refreshments were served in the large hall in the basement, which is to be fitted up as a gymnasium. A parish reception was subsequently held. The new building adjoins the church. Its front is of stone, brick, and terra cotta and it carries out the idea of Gothic architecture embodied in the neighboring structure. There are clergy and guild rooms, rooms for chapel and Sunday school use, and for the varying work of this active parish.

At the annual meeting of the Society of St. Johnland held on St. John's Eve at St. Luke's Hospital, officers were chosen for the ensuing year: President, the Rev. Henry Mottet; vice-president, Wm. Cornelius Vanderbilt; secretary, Mr. Francis S. Bangs; treasurer, Mr. Edwaed Schell. The Rev. Mr. Mottet succeeds Mr. Henry A. Oakley as president, the latter after a service of seven years, having retired at his own wish. Bishop Littlejohn and the Rev. Dr. Henry Y. Satterlee have resigned from the board of trustees. Mr. N. O. Halstead, formerly assistant superintendent at St. Johnland, was appointed superintendent and will carry out a change of policy in the management of the institution which is likely to prove of much advantage.

The chimes of Grace church rang in the Christmas festival at day-break on Christmas morning. Bishop Potter preached the sermon at the High Celebration. The rector, the Rev. Dr. Wm. R. Huntington, and the Rev. G. F. Nelson conducted the service. An interesting incident was the blessing of the new Auchincloss memorial pulpit. The new pulpit is septagonal in form, and rests upon a highly ornamental base in vaulted fan tracery, supported by seven columns. Beautifully carved figures of St. John Baptist, St. Stephen, St. Peter, St. Paul, and other Apostles, are seen, bearing a Scriptural text in ornamental lettering. Between the figures are panels of delicate tracery, the central one having a cross. The preaching desk rests upon kneeling figures of cherubs. An oaken sounding board surmounts the whole, and adds striking effect. All the carving is in solid oak. This beautiful gift to the church is from Mrs. Lewis P. Child, and is a memorial of her father, the late Hugh Auchincloss, who was long a vestryman of the parish.

At the church of the Transfiguration, the Rev. Dr. Houghton, rector, there were three Eucharistic Celebrations on Christmas. The rector officiated at each service. At the High Celebration, he made an earnest appeal to parishioners and friends for an increase of the endowment, which now amounts to \$60,450. The object of the endowment, he said, was to provide in days to come for the maintenance of the church and to guard against the possibility of the change of the worship, as regards the daily Eucharist and the daily prayers, and any lessening of the work now done by this parish. He begged that the offering should bring the fund to \$65,000. Recently, Dr. Houghton made an appeal at a morning service for the sum of \$2,300, which he said would be needed to pay off all current obligations, and leave the church free from indebtedness on New Year's Day, as usual. A member of the dramatic profession heard his remarks and wrote an appeal to *The Dramatic News* suggesting that as many actors had been buried from this church, commonly known as the "Little church around the corner," the members of the profession should voluntarily raise the money needed and present it to the good doctor. A prompt response came from every part of the country, and a fund of \$3,300 was handed to Dr. Houghton just before Christmas, and acknowledged by him in a kindly note of appreciation. During the lifetime of the present rector, current expenses are to be met from current funds, and the income from the endowment is not available, but will be annually added to the principal of the endowment fund.

As already announced in these columns, St. Bartholomew's has added a new feature of work at its parish house, in the shape of a night dispensary, the only one of the kind in the city. Patients are treated during the evening hours by specialists of recognized ability, for minor diseases of the eye, ear, nose, and throat. All the modern appliances have been supplied, with the best arrangements of light, and the latest and most

approved apparatus in nose and throat sprays. Among provisions for the deaf, is a thorough system of electrical appliances. There are four departments in the dispensary. The first is in charge of a skilled chemist and his assistants. It is on the ground floor. Medicines are here supplied at a uniform charge of 10 cents each prescription. An elevator connects this department with those above. On the first floor, the whole space of the great building is devoted to the uses of a clinic. The patient is received in a large hall (men in one apartment and women in another) well lighted, heated by steam, and furnished with comfortable seats. In turn, they are admitted to the consultation rooms for advice and treatment. All treatment is conducted with as much privacy as in a physician's office, so that the most sensitive patient is spared the unpleasantness of the slightest publicity. Any lady in reduced circumstances could profit with perfect propriety by the advantages offered, though the clinic is chiefly planned to reach the busy classes, who are at work during the day, and are thus deprived of sufficient time to devote to besetting ailments. Two doctors, who have a national reputation in treating diseases of the head, have freely accorded their services to this new charity.

Philadelphia

Christmas Eve was bitterly cold, yet the frigidity did not deter the congregation of St. Andrew's church, West Philadelphia, the Rev. C. M. Armstrong, rector, from assembling at 11:30 P.M., when a choral service was rendered, interspersed with the reading of the Messianic prophecies. At one minute after the midnight hour the first high celebration of the Holy Eucharist was held, with music appropriate to the occasion. There was a second celebration at 7:30 A.M., and at the third a Communion service by Monk was admirably sung by the vested choir, under the direction of W. Forrest Paul, organist and choir-master.

At old Christ church, the Rev. Dr. C. Ellis Stevens, rector, the peal of bells which were first rung on Christmas Day, 1754, were taken in hand on Christmas Eve by the members of St. George's Guild, who rang a large number of changes, triple bob majors and grandsires. The same guild arranged to ring out the old and welcome in the new year from 11 P.M. to 1 A.M. The interior of this ancient edifice was more beautifully decorated than ever before. The sermon by the rector was from the text: "And the Word was made flesh," St. John i: 14.

Among the Confirmations reported this month are 13 at St. Martin's, Oak Lane, and 16 at Epiphany chapel.

The Rev. William B. Bodine, D.D., has accepted the rectorship of the church of Our Saviour, West Philadelphia. While president and chaplain of Kenyon College at Gambier, Ohio, for nearly 15 years, Dr. Bodine was very successful, and was universally respected and beloved.

The great feature of the Christmas festival was the rendering, at St. Mark's church, of Guilmant's Mass in F, and this was the first time it has ever been sung in this country, Father Mortimer having procured the music while in England last summer. Nearly 500 received Holy Communion at the early Celebrations.

There were five Celebrations at St. Clement's church, the Rev. J. M. Davenport, rector, including one especially for children. At the last Eucharist, which was a solemn high Celebration, preceded by a solemn procession, the six points of ritual were duly observed. The same features marked the last Celebrations at St. Mark's, the Rev. Dr. A. G. Mortimer, rector; the Annunciation, the Rev. N. F. Robinson, rector; and the Evangelists, the Rev. Dr. H. R. Percival, rector; these four parishes being noted for their correct rendering of the Divine Liturgy.

On Thursday afternoon, 29th ult., at St. Mark's church, Frankford, the mothers' meeting was held, under the leadership of Mrs. William Welsh and Mrs. Harvey Rowland, who distributed among the members a large number of useful articles. In the evening, the Christmas exercises of the G. F. S. were conducted by the Rev. Charles Logan, assisted by Miss Frances Springer, superintendent, who was the recipient of a handsome gold watch and chain, in appreciation of her long and faithful services. Simultaneously with this meeting the Bible classes of the parish were gathered together in their rooms, the Rev. Richardson Graham presiding, and were entertained with fine stereopticon views exhibited by Mr. J. Justin, of the Frankford Camera Club. On behalf of the classes, the Rev. Mr. Graham presented a handsomely bound Bible to Mrs. James Cooper, their leader.

Chicago

The annual meeting of the Church Home for Aged Persons was held on Tuesday, Dec. 27th. The meeting was preceded by a celebration of the Holy Communion at the church of the Transfiguration with a sermon by the Rev. John Rouse. Luncheon was served at the home and the report of the past year read. Mrs. Laura C. Dousman, the treasurer, reported receipts as follows: January, 1892, balance on hand, \$109.33; received during the year, \$2,858.08; total, \$2,967.41. Disbursements, \$2,241.96, leaving a balance of \$725.45. The Board of Lady Managers re-elected the officers of last year,

and the condition of the home shows very gratifying results of the year's work.

Most of the city clergy were remembered generously by their parishioners at Christmas. One received a purse of \$100 amongst many other gifts, and an increase of \$200 to his stipend, another was the recipient of \$300 besides many other costly gifts; all were gladdened by the expressions and offerings of the good-will of their flocks.

Through the generosity of a number of people, the city missionary was enabled to distribute clothing, food, and money to many of the city's poor who are not reached by the churches.

After many years of arduous work and a faithful performance of the duties of the office, the Rev. Dr. Locke has retired from the acting presidency of St. Luke's Hospital, leaving to the care of his successor, a noble plant valued at \$500,000, and enriched with the blessing of a glorious work for the sick and afflicted. The hospital had its inception in the early years of Dr. Locke's 35 years' rectorate of Grace church. It has grown with the parish and the city until it occupies a foremost place among the hospitals of the world. The fostering care of its president has enabled the once weak infant to grow and develop into strong, healthy, and vigorous manhood, whose work for Christ's suffering ones will continue, we hope, till the necessity shall cease. Mr. Arthur Ryerson has been elected president.

The Rev. E. A. Bazett-Jones has been appointed priest in charge of the mission of the Holy Cross. He enters on his duties the first Sunday after Epiphany.

Arrangements have been completed for the purchase of the new lot for St. Paul's church, Kenwood, and the ground for the parish house will shortly be broken.

The Prayer Book Society is pushing the work on the new Prayer Book, the first edition of which will be issued by the 15th of January. The society makes the following special offer to subscribers: The size of the book is 12 mo. made from absolutely new plates, the price (muslin binding) is 65 cts. For every order of 25 or more copies a book suitable for chancel use will be given. These orders must be sent in before the 18th of January, money to accompany the order.

Diocesan News

Maryland

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

BALTIMORE.—On Thursday, Dec. 22nd, the large, new chancel of Grace church, the Rev. Arthur C. Powell, rector, was set apart for divine service, and at the same time the 40th anniversary of the church commemorated. A special service was held in the morning at 11 o'clock. The clergy nearly 40 in number and including Bishop Paret, the Rt. Rev. A. M. Randolph, of Southern Virginia, the rector and assistant rectors, entered the church from the vestry room, and proceeded up the centre aisle to the chancel during the singing of the processional hymn, "Christ is made the sure Foundation." The music was rendered by the full choir of the church. The sermon was delivered by Bishop Paret, who spoke eloquently of the good work that the church had done in its 40 years of existence, of the earnest efforts of the present rector, of the improvement and progress that should mark the years to come, and of the larger spiritual endeavors of which the new addition to the church was and should be the sign. After the sermon special prayers were read by the Bishop. Stainer's "Awake, awake," was sung at the offertory. At the close of the Communion service, the hymn, "The Church's One Foundation" was sung as the clergy marched in procession to the vestry.

The new chancel is 35 feet deep by 30 in width, an addition of 19 feet to the depth of the old chancel. The interior is of plaster work, with brown-stone effect, and brown-stone pillars. The floor is handsomely tiled, and the steps are of polished marble. The woodwork of screens and clergy stalls is of carved black walnut. The improvements also include the choir and organ chambers, at the sides of the sanctuary, a new sacristy added to the vestry, large rooms for guild and other meetings beneath the chancel and a new staircase and entrance to the parish building. The old altar will be used for the present, though the design of the chancel was formed with a view to the erection of a handsome Gothic altar and reredos. In the chancel are several memorial gifts. The credence table is the gift of Mrs. James R. Clark, in memory of her son, Wm. Vaughn Clark, and is of white Caen stone, handsomely carved, with slabs of richly colored marble and columns of Mexican onyx. It was designed by Mr. Henry Congdon, architect, of New York, who also designed the woodwork of the chancel appointments, with the exception of the screens. The Communion rail is the gift of Mr. P. H. Macgill of Baltimore, in memory of his wife. It has six handsome brass standards, with black walnut rails for mounting them. The sanctuary will be further embellished by two beautiful brass standards, adapted both for gas and electricity. They are the gift of Mr. Jos. O. Foard, in memory of his brother and three sisters. A new altar desk of brass has been given as a thank-offering by a member of the congregation. The chancel was erected at a cost of \$22,000, subscribed by the congregation.

Grace church was founded in 1852 under the rectorship of the late Bishop Atkinson, then rector of St. Peter's church, Baltimore, at that time located in South Baltimore.

Members of the congregation of the church of the Messiah have presented the rector, the Rev. Peregrine Wroth, with a Remington typewriter with a combination cabinet.

At the Christmas morning Celebration, at Memorial church, was used for the first time the beautiful new memorial Communion vessels. The service has an interesting history. It is composed of old silver which has been treasured in the families of the congregation for generations, and which has now been transformed and dedicated to the service of God. Such a memorial offering was suggested by the rector, the Rev. Wm. Dame, just before last Thanksgiving Day, and was received enthusiastically. The service includes the flagon, two chalices, paten, and four offertory plates. The vessels are solid, simple in design, with smooth polished surface, and each is inscribed with the words: "In memoriam, Memorial church, Baltimore, 1892." The chalices are goblet-shaped, and have something of the Roman Etruscan design, with bowls of deep egg-shaped or urn-shaped form. They were made by A. Jacobi & Co., of Baltimore. Bishop Randolph, of Southern Virginia, assisted Mr. Dame in the Celebration, and also made an address.

KINGSVILLE.—The Rev. J. W. Larmour, rector of St. John's church, celebrated the 25th anniversary of his ordination to the priesthood, on Sunday, Dec. 18th. He was ordained at Grace church, Baltimore, on the 4th Sunday in Advent, 1867. He served at Hannah More Academy, near Reisterstown, from 1867 to 1869; at Sykesville, Md., in 1869; at Goldsboro, N. C., from 1869 to 1881; at Easton, Md., 1881 to 1884; and since July, 1884, he has been rector of St. John's, Kingsville, Baltimore co.

New Jersey

John Scarborough, D.D., Bishop

BISHOP'S APPOINTMENTS

JANUARY

8. Lakewood.
15. Red Bank; Little Silver; St. Thomas' memorial chapel.
22. A.M., Spotwood; P.M., South River.
25. Chew's Landing.
29. A.M., Millville; P.M., South Vineland; evening, Vineland.

FEBRUARY

5. A.M., Bound Brook; P.M., Dunellen; evening, Somerville.
12. A.M., Clarksboro; P.M., Paulsboro; evening, Woodbury.
15. Haddonfield.
19. Trenton: A. M., Trinity; evening, St. Paul's.
24. Cramer Hill.
26. A. M., Pemberton; P.M., Vincentown; evening, Medford.

MARCH

1. Evening, Bridgeton.
5. A.M., Trinity, Mt. Holly; P.M., Lumberton Mission; evening, St. Andrew's, Mt. Holly.
8. Evening, Glassboro.
12. Salem; Penn's Neck.
15. Evening, Freehold.
19. Burlington: A. M., St. Mary's; P.M., chapel of the Holy Innocents; evening, Beverly.
22. Evening, Hightstown.
26. A. M., Rahway; St. Paul's; P. M., Holy Comforter; evening, Metuchen.
28. Lambertville.
29. Swedesboro.

On the 3rd Sunday in Advent, at Christ church, Trenton, the Rev. E. J. Knight, rector, the Bishop confirmed a class of 26 persons presented by the rector.

The Bishop confirmed a class of four at Christ church, Palmyra, the Rev. John F. Fenton, Jr., rector. A parish house is in course of erection. A vested choir of men and boys has been introduced into the church.

The late Mrs. Evan Merritt, of Mt. Holly, has left by will \$5000 to the trustees of the church property in the diocese, the interest to be paid to the Bishop for his mission work.

A handsome brass mural tablet, on black Belgian marble, has been placed in St. Stephen's church, Florence, in memory of the late Miss Sarah Neilson, by her brother, Mr. W. D. Neilson.

Minnesota

Henry B. Whipple, D. D., LL. D., Bishop

Mahlon N. Gilbert, D. D., Ass't. Bishop

ST. PAUL.—In spite of the inclemency of the weather, 18 below zero with a stiff north wind blowing, the number of communicants at the various Celebrations on Christmas Day are reported quite large. The decorations were very elaborate. There were full choral services morning and evening in most of the churches. The music was of a high festal character. Carol services and presentation of medals to the choristers terminated the happy day. The Rev. Dr. Wright, rector of St. Paul's church, was presented with a priestly vestment, for which he thanked the congregation. St. Peter's church was presented with a handsome silver set of vesper lights. Several of the clergy omitted the customary sermons and confined themselves to a few appropriate remarks upon the events of the day. Christmas trees, carol services, and distribution of prizes to the Sunday school scholars were held in the evenings of the week after Christmas.

On the 3rd Sunday in January, the Sibley memorial road

screen, if finished, will be unveiled in St. Paul's church. Bishop Thomas, of Kansas, who was a former rector of this church, and a close friend of the late Gen. Sibley, has accepted the invitation to be the preacher upon the occasion.

The regular annual meeting of the Sheltering Arms was held in Christ church. Mrs. S. H. Pitts, of St. Paul, presided, and made a brief address, in which she outlined the work which it proposed to do during the coming year, and told what had been accomplished in the past. Reports were submitted by the various officers, and Bishop Gilbert, after offering prayer, made a few remarks in which he described the need of such an institution as the Sheltering Arms, and urged those present not to relax their efforts to ameliorate the condition of poor and needy children. He made a strong plea for united and selfish work, and at the same time complimented the ladies for the amount of good accomplished. The treasurer reported numerous additions to the coffers of the institution from different sources, and the Rev. Messrs. C. D. Andrews, of St. Paul, and H. P. Nichols, of Minneapolis, were added to the advisory board. The following were elected officers of the Sheltering Arms for the ensuing year: President, Mrs. S. H. Pitts, of St. Paul; vice-president, Mrs. Gaskell, of Minneapolis; secretary, Mrs. T. D. Barton, of St. Paul; and treasurer, Mrs. A. C. Fairbairn, of Minneapolis. The meeting was also addressed by the Rev. Y. Peyton Morgan.

FAIRMOUNT.—St. Martin's church, the Rev. T. C. Hudson, rector, has had an unusually blessed Christmas. With the assistance of the lay reader, Mr. U. H. Gibbs, Advent services were maintained each Wednesday and Friday evenings, and these helped to make ready the way of the Lord. On Christmas Eve, the custom, which has obtained in this parish for 17 successive years, of singing "out-of-door carols" from house to house, was observed in hearty enthusiasm, and followed by warm receptions within. The rectory was the first place visited, at which time the rector and his estimable wife were made the surprised and glad recipients of a handsome gold watch, and an elegant china set, from members of the parish. Three services were held on Christmas Day. The music was choice, stirring, and well sustained by a choir of eight voices in the chancel. On Holy Innocent's Day the children's festival was celebrated with Christmas tree, carols, and amusements.

Albany

Wm. Croswell Doane, D. D., LL. D., Bishop

CITY.—In recognition of the kindly relationship, official and personal, existing between them, and in appreciation of the work done in the parish, the wardens and vestry of the church of the Holy Innocents have presented the rector, the Rev. Richmond Shreve, D.D., with a beautiful gold watch. Such an action is more eloquent than many words.

TROY.—Christmas Day in St. Barnabas' parish, the Rev. Geo. A. Holbrook, rector, was observed with five services, beginning with a choral Celebration at midnight. The total offerings were \$679.55. The special musical features of the services were an *Agnus*, of great beauty and dignity, composed by the organist, Mr. Jno. Westwood, and the anthem, "While shepherds watched," by W. T. Best. During the Christmas-tide, a Christmas stocking, of generous proportions, was hung in the mission house, and filled for the Orphanage at Cooperstown.

Milwaukee

Isaac L. Nicholson, D. D., Bishop

The St. John's Military Academy, at Delafield, near Nashotah, has begun a most prosperous year. There are 83 boys connected with the institution, all under thorough academic and military discipline. The Rev. Messrs. C. P. Dorset and E. E. Edwards, Ph.D., have lately been added to the faculty.

The Cathedral Institute, in Milwaukee, is also in fine order. It has 102 children on its roll. Under the new principal, Mr. E. F. Priest, a most thorough teacher, the school, in its new and beautiful buildings, adjoining the cathedral, is reaching a high degree of efficiency.

Kemper Hall, the Church school for girls, at Kenosha, under the control and management of the Sisterhood of St. Mary, is again full this year. About 100 girls are in the school. The discipline, the instruction, the moral and spiritual influences, of this Church school, can nowhere be excelled. Nor is any school in the land more beautiful in situation, than is Kemper, on the high bluff overlooking Lake Michigan.

Just above Kenosha, stands Racine on this same high bluff, and having the same remarkable advantage in situation. The grammar school of Racine is more than holding its own. It gains, since the restoration set in three years ago, though slowly; yet the growth is sure and solid. It now has 46 boys, and once more the old DeKoven feeling and influence reigns throughout its halls. The devoted warden, Dr. Piper, is steadily at his work, with his faithful assistants. Racine wants endowments, to thoroughly place the grammar school back again where once it was—with 150 boys on its roll. An effort is now making to endow the wardenship, to the extent of \$25,000, by solicitations among the "old boys" of the school, and other friends. We hear the effort is baving

commendable success. But with \$100,000 endowment the collegiate department could open again, and open on such a strong foundation that it would never fall again. Nowhere could devoted Churchmen, believers in Christian education and culture, who have money to give in these ways, better apply \$100,000 than in this endowment of Racine College, as the great DeKoven's permanent and lasting memorial, in our American Church.

Much progress is noted in the missionary field. At Prairie du Chien, daily services have been inaugurated by the Rev. J. Geo. Ewens. Both at Prairie du Chien and at Monroe, where the Rev. J. M. V. King is doing efficient work, vested choirs are in training. The Rev. H. H. Van Deusen, who returns to Wisconsin from Kansas, becomes rector of the parish at Ashippun. Vacancies in the missions at Lancaster and Darlington will be filled shortly. On Thanksgiving Day, Archdeacon Webber held a hearty service at Lake Mills, where a mission may sometime be started. At South Milwaukee, formerly Oak Creek, there have been a number of accessions to the Church, by reason of the recent "boom" in the town.

Chicago

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

DIXON.—The parish of St. Luke rejoices in a renovated and beautified church building. During the absence of the rector, the Rev. Henry C. Granger, on his summer vacation, the building was placed in the hands of Crossman & Lee, decorators, of Chicago, and the result is very satisfactory. The walls are tinted in three shades of terra cotta, graded from dark to light. The dark woodwork has disappeared, having been painted to correspond with the walls, while the chancel is particularly handsome. A new carpet adds not a little to the beautiful appearance of the church. The Christmas sale and supper, given at the guild rooms the afternoon and evening of Dec. 14th, were a success in every sense of the word. The net proceeds were \$150, enabling the ladies to more than cancel the remaining indebtedness on the decoration of the interior of the church.

The congregation of the church of the Holy Communion, Maywood, is working hard to clear off the debt on the church.

The Rev. Dr. Cleveland of Dundee, a member of the American Health Association, has gone on a visit to Mexico.

The blessing of a new altar, cross, and credence in memory of Miss Stella Bixel, and a brass altar book-rest in memory of Miss Margaret W. Medcalfe took place in St. John's, Irving Park, on Tuesday evening, Dec. 13th. The Bishop of the diocese officiated, assisted by the Rev. E. A. Larrabee, and the deacon in charge, the Rev. E. C. Bowles. The two young ladies were active members of the G. F. S. since its organization until their death. During the service twelve probationers, nine members, and two associates, were admitted.

The Rev. C. C. Camp has resigned the rectorship of Christ church, Joliet, to accept the post of Professor of New Testament Exegesis in Seabury Divinity School. The diocese loses a very valuable member of the Board of Missions, and the Southern Deanery one of the most active and zealous missionaries.

Three lots have been secured for a new church in the suburb of Berwyn. This is a wise step for the Churchmen in the suburbs to follow. While land is cheap is the time for the Church to buy, not after it has been made valuable by surrounding improvements.

The Rev. Henderson Judd has received letters dimissory to the diocese of California. Mr. Judd was for many years one of the active clergy of this diocese, doing good work at Oak Park and Irving Park.

Virginia

Francis McN. Whittle, D.D., LL. D., Bishop

The Christmas services at St. Paul's church, Richmond, were conducted by the rector, the Rev. Hartley Carmichael, and his assistant, the Rev. Mr. Williams. They consisted of an early celebration of the Holy Communion at 7 A. M., Celebration, with sermon, at 11 A. M., and Evening Prayer. The decorations were very beautiful, and the choir, under the direction of Prof. Reinhardt, rendered music by Barnby, Tours, Stainer, Hodges, and others. This choir is the largest in the city, and comprises some of the best voices, and is under the special training of the rector, who is a thorough musician and composer.

Pennsylvania

Ozi W. Whitaker, D.D., Bishop

RIDLEY PARK.—The Christmas festal service at Christ church was of more than usual interest. The church had been handsomely decorated. The services were at 7:30, 11 A. M., and 7 P. M. The musical portion of the 11 A. M. service was well rendered by the vested choir. The sermon was by the rector, the Rev. Edwin A. Gernant, M. A.

BRYN MAWR.—Previous to the commencement of morning service at the church of the Redeemer on Christmas Day, a new choir room for the vested choir was opened, the service of dedication being made by the rector, the Rev. James Houghton. Under the direction of Mr. Edward Witherspoon

organist and choirmaster, special music was rendered at both morning and afternoon services; at the latter, four carols were also sung by the children of the Sunday school. In the morning, the rector preached from the text, Psalm lxxxv: 11.

WAYNE.—In St. Mary's memorial church at the morning service on Christmas Day, the rector, the Rev. Dr. T. K. Conrad preached from St. Luke ii: 8—11, an exposition of the story of the angels and shepherds. A fine musical service was rendered by the vested choir prepared by Mr. Lacey Baker, choirmaster, Mr. J. B. Barnaby, organist, both at the morning and afternoon services.

Southern Virginia

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

The congregation of St. John's church, South Boston, gave a delightful surprise to their rector, the Rev. C. F. Smith, on the night of Dec. 19th, visiting the rectory in a body, and expressing their good will in the shape of gifts of groceries, delicacies, and housekeeping goods.

The Rev. George T. Wilmer, of the diocese of South Carolina, has become assistant to the Rev. C. O. Pruden, rector of Banister parish, Pittsylvania Co.

The Rev. Dr. Platte is officiating at St. James', Leesburg, while they have no rector.

Connecticut

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

The Presiding Bishop received a Christmas gift of historical interest in the presentation, by some of his friends, of the colonial house in Woodbury which is called the birthplace of the American episcopate, as in it, on Sept. 17th, 1783, met the secret convention of 14 clergymen determined to secure an American bishop, and who elected Samuel Seabury as the first diocesan of Connecticut and the first bishop of the Church in America. At the last meeting of the Litchfield Archdeaconry steps were taken to acquire this property in the appointment of a committee consisting of Messrs J. H. George, archdeacon; J. C. Linsley, rector of St. Paul's, Woodbury; and J. F. Nichols, of Watertown, and these gentlemen promptly carried the undertaking to success, meeting everywhere with quick and substantial responses from friends of Bishop Williams. The fine old house is in good repair.

New York

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

BEECHWOOD, Scarborough-on-Hudson.—Nestling back from the old Albany post road between Sing Sing and Tarrytown, and peering between the pines, the lovely old parish church, built years ago by Dr. Creighton, overlooks the broad expanse of the Tappan Zee. For many years its faithful and beloved rector, the Rev. A. H. Gesner, has labored to keep together the scattered sheep until the tide of the great metropolis, 28 miles away, which had ebbed from the Hudson's shores, should once more bring back on its crested front the souls without which any parish, however great its material resources, must languish and decay. Fortunately for St. Mary's the land all about, so far as it was purchasable, has been bought up by private individuals or by land companies, who have been quick to perceive that New Yorkers would soon begin to settle on the beautiful sites in the vicinity of the old parish. The past year has been a most prosperous one for the church. The congregations have been large, and the offerings show a gratifying increase. How largely this prosperity is due to the loving sympathy and devoted labors of Mr. Gesner the members of St. Mary's know very well. Nor must the earnest support of that loyal layman, Mr. Wm. M. Kingsland, be forgotten. Both with money, interest, and influence, he has furthered the work of the Lord and the Church. In all probability in years to come St. Mary's will be one of the largest and most influential suburban parishes in the diocese of New York.

PORT JERVIS.—The latest gift of Grace church is a vocalion organ with extra wind chest and a Russ water motor. The organ comes from the firm of Mason and Risch, of Worcester, Mass., and is a very fine toned instrument. It has two manuals and 18 stops. Very artistic pipes fill up the front arch of the organ chamber, while in the large arch facing the chancel is a finely carved panel of quartered oak, in the upper part of which is a Latin cross, while below are the Alpha and Omega. The entire cost is about \$1,500. The church is making steady progress. Since the Rev. U. Symonds has had charge the appropriation from the archdeaconry for the work has been reduced \$350, and there is prospect of a further reduction next year.

Northern Texas

Alex. Chas. Garrett, D.D., LL.D., Bishop

CORSICANA.—The Feast of the Nativity was peculiarly a festival day for the faithful of St. John's, as it witnessed the consecration of the parish church by Bishop Garrett. The building has undergone a complete transformation since the election of the present vestry, the funds for the work having been mostly raised by the indefatigable labors of Mr. Geo. Phillips, the junior warden, and Dr. J. H. Southworth, assisted by the other members of the vestry and the ladies. The rectangular, barn-like edifice which has done duty for

some 16 years, was cut in two, and one portion moved east, the space thus obtained being filled by a transept, from the intersection of which with the nave, rises a central tower and spire, all in harmony with the old building. The western portion forms the nave, and the eastern the choir and sacristy of the new cruciform church. The interior woodwork is finished in a warm oak stain, the walls in brown plaster and the sacristy in crimson, gilt, and terra-cotta, forming with the carefully arranged evergreen decorations, a rich background for the altar, which, raised on three paces, and vested for the feast, gleamed grandly forth, the central object of vision. The service consisted of the consecration office, Matins and a High Celebration, the Bishop being celebrant. The sermon was by the rector, the Rev. J. M. Hill-ear, who in a few telling words explained to the crowded congregation, mostly outsiders, the sacrificial character of the Eucharist as the *raison d'être* for the prominence given the altar and its surroundings.

Massachusetts

Phillips Brooks, D.D., Bishop

APRIL

1. P. M., St. Peter's, Beverly.
2. A. M., Salem, Grace; evening, St. Peter's.
3. P. M., Chapel of Stanwood school, Topsheld; evening, Calvary, Danvers.
6. Evening, Ascension, Ipswich.
9. Christ church, Fitchburg.
10. Evening, Grace, Everett.
11. " St. John the Evangelist, Boston.
12. " St. Augustine's, Boston.
13. " Our Redeemer, Lexington.
14. P. M., Trinity, Stoughton.
16. A. M., St. Matthew's, South Boston; Evening, Messiah, West Newton and Auburndale.
18. Evening, St. Paul's, Brockton.
19. " St. John's, Arlington.
20. " St. Paul's, Newburyport.
23. A. M., Our Saviour, Longwood; Evening, Church of the Advent, Boston.
25. P. M., St. Mark's, Southborough; Evening, St. Paul's, Hopkinton.
26. P. M., Good Shepherd, Clinton; Evening, Holy Trinity, Marlborough.
30. A. M., St. Mary's, Newton (Lower Falls); P. M., The Redeemer, Chestnut Hill.

MAY

- 3-4. Trinity, Boston. Diocesan Convention.
7. A. M., Christ church, Springfield; P. M., Grace, Chicopee.
8. P. M., Westfield, Atonement.
9. P. M., St. Paul's, Holyoke.
10. P. M., St. John's, Northampton.
12. P. M., Trinity, Ware.
14. A. M., Christ church, Plymouth; P. M., St. John the Evangelist, Duxbury.
16. P. M., St. James's, South Groveland.
17. P. M., St. James, Amesbury.
18. P. M., Trinity, Walpole.
20. P. M., St. Paul's, Otis.
21. A. M., St. Paul's, Stockbridge; P. M., Mission, South Lee.
23. P. M., Trinity, Wrentham; evening, St. Mark's, Foxborough.
24. P. M., St. Luke's, Linden.
25. P. M., St. John's, Saugus.
26. P. M., St. John's, Winthrop.
28. A. M., St. Barnabas's, Falmouth; evening, Messiah, Wood's Holl.
29. P. M., Grace, Vineyard Haven.
30. Evening, St. Paul's, Nantucket.

JUNE

2. P. M., Good Shepherd, Wareham; evening, St. Gabriel's, Marion.
6. P. M., St. Mary's, Rockport; evening, St. John's, Gloucester.
21. Episcopal Theological School, Cambridge. Commencement and Ordination.

BOSTON.—The Rev. W. J. Findlay has been added to the corps of clergymen in charge of St. Stephen's church, Florence street.

St. Mary's for sailors, East Boston, will be consecrated on Saturday, Jan. 14th.

One hundred and fifty members of the Girls' Guild of St. Andrew's church had their Christmas festival on Thursday, Dec. 29th. The Rev. Dr. Donald made the address.

Three hundred children of St. Matthew's church had their Christmas celebration in the way of a sumptuous supper in Bethesda Hall, on Dec. 29th. Games were played and entertainment was given by a few of the scholars.

QUINCY.—At the recent visitation to Christ church, the Bishop confirmed 17 candidates, some being from the mission at Wollaston. Full choral service every Sunday evening has been introduced into this parish.

Iowa

Wm. Stevens Perry, D.D., D. C. L., Bishop

MUSCATINE.—Christmas was observed as usual in this parish with two celebrations of the Holy Eucharist, at 7:30 and at 11:15. There were more Communion services on Christmas morning than hitherto on this festival.

At All Saints' chapel a children's service and tree drew a crowded congregation on St. John Evangelist's Day, while the parish church Sunday school festival was kept on the

feast of Holy Innocents. A very handsome and richly-worked festal stole was presented by two communicants as a Christmas gift to the rector, the Rev. E. C. Paget.

Western New York

Arthur Cleveland Coxe, D. D., LL. D., Bishop

BUFFALO.—On the festival of St. John Evangelist, the corner-stone of St. John's Guild House, corner of Bidwell Parkway and Bouch ave., was laid by the rector, the Rev. Geo. G. Ballard, assisted by the Rev. Thos. B. Berry. The guild house is to be built of Indiana limestone, two stories high, and when completed will cost \$23,000. It is to serve for the headquarters and workshop of the active energies of the new parish of St. John's, and the large assembly room will be used for purposes of divine worship until the church building is erected on the lot, for which there is abundant room. The site is excellent, being in the midst of a new and rapidly growing portion of the city. The church fabric in the old St. John's parish, down town, is for sale, and the lots covered by it being in the heart of the business portion of the city, now command a sum sufficient to erect the structures needed in the new parish and yet leave a handsome surplus.

North Carolina

Theodore B. Lyman, D. D., LL.D., Bishop

The Rev. Robert T. Thorne died at Southern Pines, Friday, Dec. 16th, of pneumonia, in his 71st year. He spent his winters at the Pines on account of his health and also because he was interested in a church there.

Olympia

John Adams Paddock, D. D., Bishop

TACOMA.—The church of the Holy Communion has arranged for the exchange of its property on E. st., between 17th and 19th sts., with the Tacoma Land Co., for five lots at the corner of 14th and I sts. On this a tabernacle 80 by 50 feet in size, with a recessed chapel, will be built at once. The structure will be temporary only and will cost from \$750 to \$1,000. It is the intention of the Rev. Dr. Jefferis to have the permanent church built over the tabernacle, so that the congregation may have little or no time during which it will be without a place of worship. It is to have a surplined choir of 60 voices. The altar in the present church, which is the finest in the Northwest, will be transferred to the new church. Many offerings have been received already, including one of a \$900 lectern. The main bell will weigh one and a half tons. A handsome baptistry of stone has also been given. The permanent church will be of brick and will cost a large sum. The plans are already drawn, showing a building patterned after the celebrated cathedral at Ely, England.

As soon as the selection of the new site for Washington College and arrangements for the sale of the present site, are made, the building of the new college will be begun. It will be of cut stone, resembling the English college buildings in style, and will cost \$70,000 to \$100,000. The faculty of the college will be chiefly clergymen of the Episcopal Church who will also do missionary work. The draft of a new charter for the college has been made. It increases the Board of Trustees and widens the scope of the university, similar to those on the Atlantic coast. An endeavor is to be made to start the college with gifts from the citizens of Tacoma, wealthy members of the Church throughout the State, and from friends in the East. The name will possibly be "The University of the Northwest at Tacoma."

Georgia

Cleland Kinloch Nelson, D. D., Bishop

The services at St. Luke's cathedral, Atlanta, on Christmas day were as follows: Holy Communion, 7:30 A.M., Morning Prayer and Holy Communion, 11 A.M., Evening Prayer, 4 P.M. The vested choir rendered music by King Hall, Hodges, Mendelssohn, etc.

Bishop Nelson has invited the Rev. Joseph Wilmer Turner, late of Pottsville, Pa., to Georgia, and he entered upon his duties as missionary Dec. 4th, at Way Cross, with Jesup and Blackshear.

During the episcopate of the late Bishop Beckwith there was only one colored clergyman in the diocese. Bishop Nelson has already four—three priests and one deacon, and has ordained since his consecration two colored priests.

Louisiana

Davis Sessums, D. D., Bishop

Under the wise direction of the Bishop, the diocese has been making rapid onward steps to a condition of greater importance and usefulness. The see city, New Orleans, has now a cathedral, formerly Christ church, situated on one of the loveliest avenues in the city and in the centre of the American population. The Rev. Quincy Ewing is dean and the Rev. Messrs. S. M. Wiggins and Arthur Price are missionaries. The Bishop resides in Christ cathedral rectory on St. Charles Ave., while the dean's residence is in a handsome stone building on the 6th st. side of the cathedral. The residence of the late Bishop Galleher, Bishop Sessums has converted into a diocesan house. The diocesan library, church

lecture room, Bishop's examining parlors, rooms for missionary and visiting clergy, are all in this building under care of a janitor.

The Bishop proposes to have instructions on the Christian Faith delivered at stated periods to all comers, in this building; to educate young men for the ministry there; to build a theological school on the grounds, and to make the cathedral with this diocesan house the centre of Church activity so that its influence for good will be felt not only in New Orleans, but over the whole diocese.

NEW IBERIA.—Epiphany parish is evidencing much life under the wise direction of its rector, the Rev. William Hart. There is a weekly celebration of the Holy Eucharist and Celebrations on saints' and holy days; daily Morning Prayer at 7:30 A. M., and daily Evening Prayer at 5 P. M.; Litany Wednesdays and Fridays at 5 P. M. A Young Ladies' Guild has been organized and is contemplating some improvements in the church.

Michigan

Thomas F. Davies, D.D., LL.D., Bishop

SAGINAW.—For some weeks past the Rev. Dean Richmond Babbitt, LL. D., of St. John's church, has been delivering a series of "Church Unity" sermons on Sunday evenings to crowded congregations. About 150 Roman Catholics were in attendance one evening of the series. The members of other religious bodies have also been a large and constant element of the congregations. On Wednesday, Dec. 21st, a Girls' Friendly Society, numbering about 30 members, was formed at St. John's church.

The Knights of the White Cross, of St. John's parish, a boys' society about 50 in number, and working out a beautiful code of morals, are doing an excellent work as a missionary organization among young lads.

Prof. L. C. Torpel is doing an excellent work in the vested choir of St. John's, the choir numbering 45 voices. A Choir Guild has been formed for moral improvement, and for the deepening of reverence, as well as for stimulating an *esprit de corps*, and for entertainment.

All Saints' church, which has been vacant since July 15th, will soon have a minister again at the helm. It is a large field, and will in time, if properly managed, be a strong parish. It is now under the charge of St. John's church as a mission, whose rector is giving afternoon services to its worshippers.

Long Island.

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

HEMPSTEAD.—The Rev. H. L. Gamble has during the past six months been acting as rector of St. George's church. On the evening preceding the last Sunday of his temporary engagement, his many friends in the parish surprised him by presenting a beautiful and valuable gold watch, suitably engraved and furnished, as a token of their appreciation and esteem. The presentation was made by the Hon. B. V. Clowes, a vestryman of the church.

Cathedral of St. John the Divine

LAYING OF THE CORNER-STONE

St. John's Day saw the great event of the laying of the corner-stone of the Cathedral of St. John the Divine. Workmen had been for some time preparing the foundations, and at the depth of ten feet below the surface, they came upon a bed of solid rock. Upon this splendid and enduring base, they constructed the masonry walls. The rock was drilled and blasted, and was covered with a thick coating of concrete, to keep out dampness. The masonry placed upon this bed consisted of large blocks of granite, the whole construction being of a most substantial character, with the view of lasting for centuries.

The corner-stone itself was of Quincy granite, being exactly 4 feet, 4 inches square, with a thickness of one-half. On its outer corner was a cross, and the inscription: "I. H. S. St. John's Day, December XXVII, A. D. 1892." In the stone beneath, was a chamber 30 inches long by 18 inches wide, and two feet deep, in which was placed the copper box containing records and mementos.

A temporary building had been erected surrounding the stone, and constructed of wood and canvas. It was cruciform in shape, and had seats for 1,000 persons, in the nave and transepts. In the centre was the raised platform around the corner-stone, with derrick above. The derrick was the same used at the laying of the corner-stone of the statue of Liberty, and of the Washington memorial arch. The walls of the enclosure were tastefully hung with cloth, and the floors were carpeted in red, giving a finished appearance. The whole was lighted with electricity, and heated by steam. Above the centre floated a silk banner presented for the occasion, bearing the episcopal arms. Notwithstanding the extreme severity of cold which marked the day, the vast congregation was protected in safety and comfort by these ample arrangements. The cost of the structure amounted to about \$4,000. A cloister, covered and carpeted, connected with the adjoining buildings of the Leake and Watts Orphan Asylum, where the ecclesiastical procession formed.

Ample arrangements had been made for seating the invited guests. None were admitted without card. Ushers were

numerous, and each one wore a badge with the episcopal arms. The most noteworthy people of the city were present, and among them were ministers of several denominations. The Chief Justice of the United States and the Secretary of the Navy were also present. Music was furnished by the Church Choral Society, under the direction of Mr. Richard Henry Warren. There were 70 voices. Mr. W. C. Macfarlane presided at the organ and was assisted by brass instruments and harps. Mrs. Theodore Toedt and Mr. Franz Remmert took solo parts. An anthem, composed especially for the occasion, was rendered.

At about 3 o'clock, the hour appointed, the procession entered the building, headed by Thomas P. Browne, acting as marshal, wearing a verger's gown and bearing a mace. Following, came the students of the General Theological Seminary in caps and gowns; the trustees of Columbia College and St. Luke's Hospital; long lines of vested clergy, many wearing bright-colored academic hoods; the architects and builder; trustees of the cathedral, wearing purple sashes, and among them Chief Justice Fuller in the robes of the Supreme Court of the United States. The rear was brought up by the visiting bishops in their vestments and red hoods. These were Bishops Doane, Littlejohn, Starkey, Scarborough, Whitehead, Talbot, Brewer, and the newly consecrated Bishop Wells. The Ven. Thomas M. Peters, D. D., archdeacon of New York, attended upon Bishop Potter, who came last of all, wearing his Oxford hood and a purple scarf over his vestments.

The processional psalms were the 15th and 122nd. The service was opened by Bishop Potter with invocation of the Triune Name. A special order set for the occasion was followed with impressive simplicity and dignity. The versicles were said by the Rev. Morgan Dix, D. D., D. C. L., and the prayers by the Rev. Wm. R. Huntington, D. D., D. C. L. The Hon. Melville W. Fuller, LL. D., Chief Justice, read the lesson in a clear voice, heard in all parts of the building. The Rev. Dr. Harris announced the contents of the corner-stone which included the Bible, Prayer Book, and Hymnal, copies of THE LIVING CHURCH and of other Church papers, journals of the General and diocesan conventions, Church almanacs, the centennial history of the diocese of New York, publications of Bishop Potter, and correspondence regarding the building of the cathedral, coins, lists of officials, and fragments of brick from the first church in America, bearing an inscription on silver plate: "From the ruins of the first Christian City of the new world, where the first church was erected by Christopher Columbus, 1493, Isabella Hispaniola."

In laying the corner stone the Bishop used a special formula and rapped the stone three times in the name of the Blessed Trinity. The instruments used were specially manufactured for the occasion, and presented by Tiffany & Co. They were a trowel, mallet, level, and square; and the materials composing them were sterling silver and golden ebony, the latter selected from the choicest products of the California forests and remarkable for the fine gold veins running with the grain of the wood. The main piece, the trowel, was beautifully engraved with an artistic design, and bore an inscription. The set was in a handsome oak chest, lined with calf, and with mountings, locks, and hinges of silver, the episcopal arms being inlaid in silver upon the cover.

After the laying of the stone an offering was taken, while the choir sang the anthem, "Let us rise up and build. The God of heaven He will prosper us; therefore we His servants will arise and build." Bishop Doane delivered an address full of eloquence and strong feeling, in which he dwelt upon the significance of the occasion, and upon the practical bearings of the cathedral idea in America, as embodying the living forces of the apostolic episcopate. Bishop Potter followed, expressing thanks to those who had made this service a memorable one. He said his heart was full to overflowing. He referred to letters and dispatches of sympathy and congratulations which had been received. The service ended with prayers and benediction, and the procession re-formed and retired, singing Hymn 22. After the exercises were over Bishop Potter held a brief and informal reception at the Leake and Watts Asylum. The stone now laid marks the beginning of the most splendid undertaking of ecclesiastical construction ever attempted on this continent, and surely one of the noblest in modern times.

Letters to the Editor

FOR THE CHURCH IN NEWFOUNDLAND

To the Editor of The Living Church

I have received your kind letter with check for \$20, the amount of contribution from the congregation of St. Mary's church, Knoxville, Ill., towards the restoration of our cathedral. I am very grateful for this token of sympathy with my sorrowing diocese.

LLEWELLYN NEWFOUNDLAND.

A LETTER OF THANKS.

To the Editor of The Living Church

I am very much obliged to you for the insertion of my letter in THE LIVING CHURCH of Dec. 3rd, asking for cuttings of an article contained in the No. for Oct. 18, 1890, and to all

who have kindly responded to my request. I received 35 copies, and have thanked all who sent me their names and addresses, and trust you will allow me, through your columns, to thank those senders who have not made themselves known to me.

MARY ANN THOMPSON.

2155 N. 8th St., Philadelphia, Pa.

A SUGGESTION

To the Editor of The Living Church

The recent report of the American Church Building Fund Commission and also of the trustees of the fund for "general clergy relief" (aged and infirm clergy, etc.) are before me. One appeals for money which it may loan to aid in building churches. The other appeals for money which it may use from time to time, for "the needs are pressing."

I make the inquiry and suggestion, "Is it not possible to combine the work of these two organizations? Is it not possible so to arrange that the same money at the same time may do service in both of these directions; as a loan to assist in building churches (as the American Church Building Fund Commission is doing), and with the interest, to be continually doing the work of general clergy relief?"

An appeal to those who might be disposed to give, it seems to me, would be very forcible if put in this way. The giver of a legacy might then feel that the money given would thus be doing double duty. Will not such a plan be practical?

In the multitude of appeals that come before the Church, the aged and infirm clergy and the families of deceased clergy seem to be almost forgotten. Now that the royalty on the Prayer Book has failed for this purpose, something should be done to supply, and more than supply, its place. What shall it be?

A WESTERN MISSIONARY.

"CHRISTMAS SERMONS"

To the Editor of The Living Church:

No sermons on Christmas and Easter Days!

Your correspondent (S) takes that ground in last week's LIVING CHURCH, and even goes so far as to style such a sermon an "imposition."

I hope his view will not be taken seriously by any priest in the Church.

The Bishops, in their pastoral letter, earnestly charge the clergy to "remember that the foremost and most abiding of all their duties is to preach the gospel." . . . "We solemnly charge our brethren in the ministry to cultivate and exercise this their great office." And shall this "foremost and most abiding" duty be altogether neglected on the most sacred and suggestive festivals of all the Christian year? God forbid! "Woe be unto us if we preach not the gospel" when opportunities so grand and inviting are afforded us! What more fitting "time for preaching" could there be?

Of course the sermon will not be "a harangue," as S. opprobriously terms it. "Christ the incarnate Son of God", "Christ the risen Lord"; these are the great themes which the preacher must bring home to the conscience and heart of his hearers on those holy days.

Nor should it be forgotten that the Communion Office itself requires a sermon. The rubric reads: "Then shall follow the sermon."

A. W. CORNELL.

Spotswood, N. J.

BISHOP GREEN'S MEMOIR OF BISHOP OTEY

To the Editor of The Living Church

A layman having applied to the writer to know where he could get a copy of the memoir of Bishop Otey, it was found on inquiry that the book was out of print, but on further investigation it was ascertained that a copy might be had on application to Miss Lily W. Green, Bishop Green's daughter, at Sewanee, Tennessee. On writing to this lady the book was obtained. In her letter accompanying the volume, there was a remark which I am sure the writer will not think me discourteous in quoting, but which I feel equally sure the brethren of the clergy will thank me for bringing to their attention. She says: "I have so often wished that the seventy-five copies I still have on hand were in the possession of as many appreciative readers or owners, for I want to see that much honor shown my dear father's effort, which was certainly most wonderful at his age (eighty-seven)."

This memoir is fascinatingly interesting and should be owned and read, not only by the older clergy who lived near to Bishop Otey's time, but by the younger clergy, that they may know the pioneer life of our early missionary bishops, and particularly this life of another St. Paul portrayed by the loving heart and hand of another St. John. Seventy-five copies of a memoir like this should not be allowed by the chivalry of the Church longer to weigh down the arms of the daughter of Bishop Green, but be quickly transferred to other appreciative hands and hearts. The volume published in 1885 by James Pott & Company, is beautifully printed and bound, and the cost is but \$1.75.

J. P. T. INGRAHAM.

THE CHURCH AND THE SUNDAY SCHOOL

To the Editor of The Living Church

In the report of the Committee on the State of the Church there is a long paragraph (p. 5) about the inefficiency of the Sunday schools, followed by a most unfortunate statement:

"What concerns us all is that the Church knows nothing of Sunday schools and has nothing to say about them."

If "the Church knows nothing of Sunday schools and has nothing to say about them," the Church received from the Sunday schools the past year, eighty thousand dollars for missions.

I admit the fact that many of our Sunday schools are not what they ought to be. What is the reason? I answer because the Church in her rectors and missionaries does not make enough of the Sunday schools. What better agency can we have for the systematic, regular, faithful training and education of the Church's baptized children, than the Sunday school properly conducted?

Let our Sunday school teachers make better preparation to teach, and take more interest in the work, and let rectors give more time to the Sunday school, and a larger, fuller, and better work will be accomplished in our Sunday schools.

The careful observer cannot fail to note what a power for aggressive work the Sunday school is with the religious organizations around us. Why should we not use the Sunday schools the same way? We have done so in some cases, let these cases be increased. We must take a deeper interest in our Sunday schools in order to hold our youth loyal to Christ and His Church. Let us make a united effort in every diocese and missionary jurisdiction, to render the Sunday school more effective in teaching the Bible and the catechism, as well as implanting in our youth a love of our beautiful biblical and venerable Service of Common Prayer. "Train up a child in the way he should go."

J. C. QUINN.

Mason City, Iowa.

CHRISTMAS SERMONS

To the Editor of The Living Church

I beg to differ from your respected correspondent "S." in your issue of Dec. 17th, 1892, in reference to the subject of a sermon on Christmas Day and Easter Day.

What would your correspondent do with the rubric in the Communion office which plainly says: "Then shall follow the sermon."

In this country, a large number of lay members of the Church and of outsiders, attend the services of these special days; grant they do so for the sake of the decorations and the music, yet they, as well as our regular attendants, expect not a sermonette, or to be sent away without a sermon, or a few good words from the priest standing in front of the altar, but they look for and should have a rattling good sermon. What a grand opportunity! Instead of the faithful few, a crowded church, much enthusiasm. Now on this occasion let the preacher wax eloquent and bring before the people the grand doctrine of the Incarnation, at Christmas, and the Resurrection at Easter.

During my incumbency here, now nearly seven years, the Bishop has visited this mission every Easter Day at the night service; the building thronged, and large numbers of persons standing outside. Now why do they come? Because of the music and flowers? No! For our floral display is always through poverty quite limited; but because the people know that the good man will tell them something about the doctrine of the Resurrection.

Some years since, a friend of mine one Easter morning had his church crowded. Many of the most intelligent men of the State were present. What did he do? He preached a sermonette. The people expected something, received nothing; the congregation went home disgusted. In truth, he had run up the ritual (which they did not care about) to the highest point, and had run down the sermon (which they came for) to the lowest point.

Your correspondent says: "Give them more of God and less of man." While not wishing to say one word against a beautiful service, a correct ritual, lovely flowers, and soul-inspiring music, all of which I love dearly, yet after the great act of worship in the Holy Communion, which speaks more of God and less of man, than preaching, expounding to the people the doctrines of the Church, let "S." and others like-minded, prepare fit and proper sermons for Christmas and Easter—not flashes of oratory, but good, honest, well-digested sermons of, say thirty minutes in length; if these are delivered with all the burning zeal, all the affecting love that "S." can command, I am sure that his people will never begrudge the time taken in the delivery; they will not only be thankful, but also become well-instructed Church people in the blessed doctrines of the Catholic Faith.

EDWIN WICKENS.

Dallas, Texas.

"SERMON EXCHANGE"

To the Editor of The Living Church:

I inclose a communication received from a firm in Chicago which offers to furnish ideas to slothful and brainless parsons on easy and mutually accommodating conditions, through what it is pleased to term its "Sermon Exchange."

On the surface, it purports to render "great help to busy ministers, as it affords opportunity for procuring in a quiet, legitimate, and inexpensive way, new ideas for future use by exchanging old sermons for new ones."

Surely, if the only object of the "Sermon Exchange" is "to procure new ideas for future use," it is a gratuitous institution. The stacks of printed sermons that exist will furnish

new ideas to dry prophets in just as "quiet, legitimate, and inexpensive a way" as the "Sermon Exchange."

But, on the face of it, there is plainly to be seen another object written, namely, that these sermons may be preached by the exchanging "ministers" from their pulpits. Else, why should the firm be so careful to state that "but one copy of each sermon is sent to a section and none to the section from which it came"? And why, if the business be "legitimate" in the high-minded sense of the term, should the firm place itself under bonds "to furnish" "under no circumstances" "the name of any subscriber to our system."

If, as appears, the sermons are exchanged that they may be preached by those "ministers" who exchange, one is surely justified in branding the "Sermon Exchange" as demoralizing, stultifying, and degrading to those ministers who make use of it, unless they save their honesty by announcing to their congregations that such sermons are not their own.

The "Sermon Exchange" is further to be deprecated because the success it claims for itself must mean that there is a vast amount of cheap and dishonest intellectual material, to say the least, among the ministers of Church and sect alike. For, mark you, the "Sermon Exchange" is so "broad" that it includes ministers of all denominations in its clientele.

I know that some clergymen use what is called "sermon stuff" in the shape of printed books containing texts and skeletons of sermons. The habitual use of such "sermon stuff" must be weakening to both mind and spirit. It is to be hoped that only a small proportion of the "ministers" of the Church are addicted to "sermon stuff." It is to be still more devoutly hoped that fewer will stoop to playing the "Sermon Exchange" dodge on their congregations.

Even a small *per centum* of such moral obliquity on the part of "ministers" will serve to greatly undermine the good name of all who claim the exercise of the prophetic office, and seriously tend to the injury of the public institution of religion and the Church.

I venture to hope that the voice of THE LIVING CHURCH may be loudly and effectually raised against that encouragement of deadly sloth which the existence of the "Sermon Exchange" implies.

FRED. C. COWPER.

Amesbury, Mass.

Mission Voices

BY MRS. J. D. H. BROWNE

Brave old *Padres!* when you came,
Counting this world's gain as loss,
In your Captain Jesu's Name
On these shores to plant the Cross.

On these shores, so strange and sweet,
To uprear His banner blest,
And to gather to His feet
The wild children of the West;

Wise old *Padres!* well ye knew
How to quell the savage breast,
How the fierce heart to subdue,
How to bid the wanderer rest!

Skilful builders, up and down,
Through the mountain-girded land,
Here upon a "foot-hill's" crown,
There where blue waves wash the sand,

Stately arch and solemn aisle,
Shadowed cloister, shapely tower;
Quickly grew each sacred pile;
With them grew the *Padres'* power.

And anon, in niches fair,
Swinging high above each fane:
Open to the sun and air,
Hung the bells they brought from Spain.

When the solemn clangor burst
On the silence of the grove,
When the silver voices first
Rang the message of God's love,

When upon the evening clear
Faint and far their music stole,
Who may say what joy and fear
Filled the Indian's wakening soul!

Padres, between us and you
Rolls a century's solemn tide;
Dim and shadowy to our view
Walk you on the other side,

But, across the gulf of time,
Still the music of the bells
Comes in sweet and solemn chime
And the olden message tells.

And the wanderer of to-day
Hears them with a swelling heart,
By the "Mission" worn and gray,
As the sunset gleams depart.

Brooding shadows thicker grow;
Deeper purple fills the sky;
Down the roofless cloister slow
Hooded shapes seem gliding by.

Breathes the passing night-wind cold
Sadness that no language tells!
Padres, come you, as of old,
At the summons of your bells!

Pomona, Cal.

Bishop Philander Chase

AN EPISODE FROM HIS JOURNAL

In company with a Mr. Finley and a Mr. Henderson, I reached that night the neighborhood where they lived, about nine miles from St. James', nearly west. I had been told that old Mr. Finley was sick, that he desired the consolations of religion, and that the neighborhood would be glad of my ministrations. I complied with the request, and the event proved that there was a particular providence in so doing. These people were principally from Ireland, and in their own country were what are called, English Protestants, bred to a liberal and pious way of thinking, and to a more than ordinary courteousness of deportment. Emigrating from their own, and coming to this country, in the early settlements of Ohio, they fixed themselves here in the woods, and underwent the many deprivations and hardships incidental to a new establishment; their children grew up and their families increased.

Ardently attached to the Church, they could not but think of her and her pleasant things, though they had but little prospect of seeing her prosperity. The Rev. Dr. Doddridge, the nearest, and for many years the only, Episcopal clergyman in the country, lives some twenty miles from there, on the Virginia side of the Ohio. Such were his avocations, that he had never been among them. Here they were isolated and alone, as sheep having no shepherd. Finley the elder, "the old man" of whom I spoke, was yet alive; yet only so alive as that they were obliged to raise him up to salute me as I approached his bed. As I took his hand, trembling with age and weakness, he burst into tears, and sobbed aloud. The grateful effusions of his heart, at the sight of a minister of the Blessed Jesus, were made intelligible by the most affecting ejaculations to God, his Maker, Saviour, and Sanctifier. "I see my spiritual father," said he, "my Bishop, the shepherd of the flock of Christ, of which I have always considered myself and my little lambs about me the members, but too unworthy, I feared, to be sought and found in this manner. Oh, sir! do I live to see this happy day? Yes, 'tis even so: Blessed Lord! Holy Jesus! Thou who once camest in great humility to seek and to save that which was lost, receive the tribute of my grateful heart. Now let Thy servant depart in peace." As the venerable man spake forth the effusions of his mind, in words like these, he bowed his grey hairs, and begged the prayers and benedictions of the Church. They were afforded; and cold must that heart be, which, under such circumstances, could refuse to be fervent.

The branches of the family, and other persons in the vicinity, being, though at a late hour, sent for, I proceeded to the work of instruction. The nature and obligation of the Christian covenant in Baptism, and as renewed in Confirmation and the Lord's Supper, were dwelt upon, and the little assembly was dismissed with earnest exhortations to seek in their prayers the aid and direction of God's Holy Spirit to guide them in the solemn duties to be performed in the morning.

I went home with one of the sons of Mr. Finley, and after a short time devoted to sleep, at dawn of day I returned to the sick man's bed. The family and friends came as quickly together, and the sun had scarcely begun to enliven the woods, when I again addressed my interesting audience. With what heartfelt pleasure, with what grateful exultation, did I now read in the countenances of this little flock the effects of the gospel of truth. Every face beamed with holy fear and love, that blessed compound which speaks at once the modest, the believing, and the obedient Christian, and when I examined and called for the persons to be confirmed, eleven out of this little circle presented themselves. The office was begun, and they received the laying on of hands, after which the Holy Supper of our Lord was administered to the like number, though not entirely to the same persons, some, having been confirmed before, and some who were now confirmed, being not yet duly instructed for the Sacrament. In a cabin with scarcely a pane of glass to let in the light of the day, and floor of roughly-hewn planks, we knelt down together, and there the holy offices were performed. The patriarcha old man, having caused himself to be raised up in bed, gazed with unspeakable rapture on the scene before him. His tears only indicated what he felt. The symbols of his dear Redeemer were given and received. They were pledges of eternal joys in that world whither he was so fast hastening. Giving him the episcopal blessing I took my leave and departed.

The Living Church

Chicago, January 7, 1893

Rev. C. W. Leffingwell, Editor

PROBABLY it is not known to our people to what extent and in how many ways the Congregationalists are adopting our methods of work and worship. Some liturgical element is found in a large proportion of their services; the associated life is recognized and used in charitable work, to some extent, and special vows of consecration to a life work in certain States have been permitted. We were lately much interested in a report taken from a Congregational paper, about a Retreat held by their ministers at Grinnell, Iowa. Papers were read by some of their distinguished divines, but the most striking features of the gathering, the report says, were the services of devotion. These were conducted very much on the lines and in the spirit of the meditations from which Anglican and American Churchmen have derived so much benefit. The writer of the report strongly commends the movement and hopes that great good may come to their ministers through a general use of the Retreat idea.

MR. W. T. STEAD is the editor of *The Review of Reviews*. A very able editor of a secular magazine may be a very poor theologian. All great men, it is said, have weak points. Mr. Stead seems to be very weak on the Church question. Two or three years ago he apostatized to the "Italian mission," which "overcame him as a summer cloud," and he soon got out of it. Now he says that he has been, "as it were, on the watch-tower, looking anxiously around the horizon for the advent of some Church that would be as lofty as the love of God and wide as are the wants of men."

WHAT has this distinguished editor at last discovered from his "watch-tower," that is so lofty and wide as to command the homage of his great soul? What organization has he found which meets all the needs of humanity, and is as lofty "as the love of God"? Is it the Anglo-Catholic Church, the Church of his forefathers, whose Bible and Prayer Book are found wherever the language is spoken? Is it the ancient religion of the East, which sought to solve the problem of Good and Evil by a philosophy of Dualism and a religion of devil worship? Is it Mohammedanism, or Spiritualism, or Altruism, or Theosophy, or "sweetness and light"? No! none of these. It is the "Women's Christian Temperance Union"! Would you believe it, if you didn't see it in cold print? Here it is:

If we look over the American Republic to-day where is there any organization which so fully and fairly represents the Church of God in the United States as the W. C. T. U.? All ecclesiastical organizations, whether Catholic, Episcopal, Methodist, or Baptist, are by their essence sectarian and sectional. They are not national and universal.

THE LEGALITY of a cross behind the altar in a church in Dublin, was recently declared by the diocesan court. On an appeal to the court of the General Synod, the decision has been reversed, by a vote of five out of seven composing the court. The Primate and the Bishop of Derry were the dissentients, while of the majority only one was a bishop and four were laymen, justices of civil courts. The decision of the court may perhaps be justified by a strict interpretation of the canon, though the Primus and one of the ablest of the Irish bishops held to a more liberal construction. There would seem to be something wrong in both canon and court, when the decision of such matters is practically in the hands of laymen. It will be remembered, too, that it is to influential and partisan laymen that the Irish Church largely owes the enactment of such canons as the one in question. The

general tone and tendency of the laity in the Irish Church seem to be obstructive. The roots of bigotry seem to go deep, and there is a determined resistance to progress. This is in striking contrast to the spirit of our American laymen. In ecclesiastical, as well as in civil and commercial affairs, they recognize and readily accept new ideas which are in the line of true progress, while at the same time they are conservative of essential principles, and are to be depended on, as a rule, to maintain the doctrine, discipline, and worship of "this Church." There has been more than one dangerous scheme of legislation, in the General Convention, frustrated by the votes of the laity.

THE REPORT of the Committee on the State of the Church, Dr. Converse, of Massachusetts, chairman, is an unusually interesting document, and the Convention did well to recommend it to be read in the churches. It is peculiarly gratifying to observe the large increase in the number of ordinations, from 711 between 1886 and 1889 to 912 during the last triennium. Moreover, there are now 151 more candidates for Orders than there were three years ago. This is very cheering, for it carries the promise of a correspondingly rapid increase of Church membership in the near future, since a considerable number of the young men admitted to Holy Orders, will undoubtedly be employed in opening up work in new fields.

THERE is one remark, however, which ought to be made in this connection. Such a great increase as these figures indicate in the number of those seeking the sacred ministry, goes far to remove one of the common excuses for lack of care in their admission. That excuse is that the work is so pressing, the demand so imperative, that it is impossible to impose very stringent terms upon those who are willing to assume the hardships and burdens of pioneer work. It has seemed vain to point to the increasing number of depositions or the considerable body of the unemployed, as indications that "laying on hands suddenly" does not after all fulfil any useful purpose, but rather increases the burden and embarrassment of the rulers of the Church. But surely so marked an increase in the number of applicants will make it easier to exercise care in the selection of those who are to be encouraged to go on. It will also make it easier to demand a higher average of acquirement, a complete preparation. It ought to be almost the invariable rule to require a seminary training. This is rendered feasible from the fact that most seminaries are able, through scholarships or otherwise, to provide for students on very easy terms. One thing is certain, a large increase in the number of the clergy without a corresponding advance in the standard of character, capacity, and theological learning, might be a calamity instead of a blessing.

Prayer Book Restoration

In the admirable address of the Rev. Dr. Dix, on the General Convention, he mentions the well-grounded fears, at the outset of Prayer Book revision, that the result would be a deterioration in our precious book of devotion, through the insertion of unsuitable material, poor English, bad taste, or accommodation to "the loose religious notions of this generation," and finally, "lest the witness to the old faith might be enfeebled."

These dangers were real enough. No one could tell whither the talk of "enrichment and flexibility" might lead. Alterations or additions were proposed, and sometimes gained favor for a time, which would have been sadly out of keeping with the Prayer Book as a whole. In some instances there was room to fear that a changed character would be impressed upon our daily prayers and that their original and primary purpose would be lost sight of.

It is during these twelve years that the great movement for doctrinal revision has set in among the Presbyterians; the Methodists have begun to show signs of restlessness, and men have arisen among ourselves with plans for making creeds and articles of religion signify their favorite notions by "fluxing" them with new meanings. There came a time in our own revision when a tendency revealed itself to shake off the trammels of the understanding with which it was entered upon, that no change should be proposed which "touched doctrine."

Under such circumstances it was not surprising that much apprehension should be felt. To all the rest was added what seemed the reasonable fear that long uncertainty about the Prayer Book would breed carelessness of its rules and shake that loyal attachment to it which has hitherto been our safeguard. But a wonderful providence has presided over us. It might almost be said that every successive Convention has been more conservative than the last. In that of 1886, the determination to minimize this work was manifested very clearly. In 1889 an endeavor to bring it to a summary end was almost successful, and the result was that a date was set for its termination and the committee on revision was not renewed. And now as Dr. Dix well says: "All those fears have been dispelled; and, strange to say, what has happened is the reverse of what was expected to happen. The Book comes out from the fires, not only unharmed, but greatly strengthened, as a witness to old Church ideas and Catholic teachings. Instead of going ahead, in the direction of modern progress, as they style it, we have been going back, and recovering old and precious treasures which were lost awhile." In fact, the term which best describes the process through which the Book has passed is "recovery," not "innovation."

Who that remembers the Convention of 1883 and the literature of the subject then and afterwards, when the changes were being rung on "adaptation," "flexibility" and other similar catch-words, and when "song" and "prophecy" were ready to hand, without limit, could have dreamed of a result like this? It deserves to be taken to heart and pondered well by those who have talked of the Church as drifting from her old moorings. Five successive Conventions have had in hand the work of revising the Book which contains the fundamentals of our Faith and Worship. It would be safe to say that twelve hundred different men have had seats in these Conventions. Many diocesan conventions have also expressed themselves through reports of committees or memorials. And this has been at a time when the religious atmosphere around us has been charged with the spirit of restlessness and change; prophecies have been rife that Christianity as it has been hitherto understood is to be revolutionized, and all religion which is not consonant with the spirit of the age (the *Zeit Geist*, as the Germans call it) is destined to an early overthrow. The answer of the Church to all this, it is now seen, is not to be found in the utterances of a few unstable teachers, in the concessions of the timid, or in the startling programmes of those who undertake to tell us "what is coming," but in the action of the Church herself in her representative body, after years of careful labor and discussion. It is no longer possible, says Dr. Dix, to say that our Book of Common Prayer "is an old document, representing a condition of thought which our congregations have outgrown, but retained for the sake of old associations; on the contrary, it is coming now fresh from the press, after a revision which has made it more clear, more plain, more doctrinal, more dogmatic, than ever; and this is our sentence to-day, and our last word, in answer to the loose spirit of these hazy times and the fautors of license in religion."

The Editor's Table

THIS BEAUTIFUL Latin couplet the late Bishop Charles Wordsworth inscribed on the tablet to the memory of his wife:

I. nimum dilecta, vocat Deus; i, bona nostræ
Pars animæ: mærens altera, disce sequi.

There have been several attempts to translate this couplet into English verse. One of these so far pleased the Bishop himself that he quoted it in his "Annals of my Early Life." It was written by the late Lord Derby, and appeared in *The Guardian* on May 1st, 1867. It ran thus:

Too dearly loved, thy God hath called thee, go;
Go, thou best portion of this widowed heart;
And thou, poor remnant, lingering here in woe,
So learn to follow as no more to part.

—*London Daily News.*

A STRIKING CONTRAST between Paganism, at its highest and best, and Christianity, is shown by the epitaphs in the catacombs:

PAGAN:—"I, Procope, lift up my hands against the god who snatched me away innocent." "*Somno Eternale.*" (In eternal sleep.) "O husband dear to me, and dearest daughter, farewell." "To a very sweet child whom the angry gods gave to eternal sleep." "We are deceived by our vows, misled by time, and death derides our cares; anxious life is naught." "Of all their wealth, they possess only this tomb." "My play is ended, soon yours will be." "*Vale Eternum*" (farewell forever). "What sweet children, what dear plagues, a dire day has borne away, and plunged into bitter death." "He lies destroyed by fate, a son, who was my only reason for living."

CHRISTIAN:—"Called away by angels." (A youth of twenty-two years.) "Laurentius was borne into eternity." "Not lost, but gone before." "He went to God." "Here rests a handmaid of God." "Petrosa went to her rest, a handmaid of God and of Christ." "Primæ, thou livest in the glory of God, and in the peace of Christ our Lord." "Refrain from tears, my sweet daughters and husband, and believe it is forbidden to weep for one who lives in Christ." "Here reposes Laurentius, who believed in the resurrection." "He went to God." "Theodora (twenty-one years old), now she rejoices in the court of Christ, she reigns amid the choice odors of paradise, where the herbage is forever green beside the streams of heaven." "The earth has the body, celestial realms the soul." "Here rests my flesh, but at the last day, through Christ, I believe it will be raised from the dead." A martyr's inscription reads as follows: "In Christ. In the time of Emperor Hadrian, Marius, a younger military officer, who had lived long enough, when with his blood he gave up his life for Christ. At length he rested in peace. The well-deserving set this up with tears and in fear on the 6th Ides of December."

ALL WHO SIT at the Editor's Table doubtless know that the way of the proof-reader (like that of the transgressor) is hard. Between him and the compositor and the copy-holder, a multitude of sins must be answered for. Yet, if the blame were to be put where it really belongs, it would generally light on the head, or rather upon the "hand", of the author. Clearness and beauty of penmanship are often in inverse ratio to the value of a contribution. "'Tis true 'tis pity, and pity 'tis, 'tis true" that a majority, perhaps, of the ablest and most entertaining writers, present their thoughts in most execrable chirography. Such should buy a type-writer and work night and day until proficient in the use of it.

A MOST AMUSING SPECIMEN of typographical error we recently observed in a local western paper. The rector of the parish sent a notice to the editor that on the first Sunday in Advent he would preach on "The Influence of the Advent upon S. Simon Zelotes." This is the way the compositor set it up and the paper published it: "Evening Prayer and sermon. Subject: "The Influence of the Advent upon Sunday School Union Zelotes." In this case the writer was not at fault. The abbreviation "S." usually stands for "Sunday"; imagination supplied the rest.

IT IS NOT OFTEN that anything unpleasant finds its way to the Table, and we must apologize for admitting the following specimen of ignorance and vulgarity from a person who assumes to be the champion of certain so-called "Old Catholics." This is a small portion of a sixteen-page letter recently received by the editor:

Now my Dear Old man be once in the end of your life either a man or a mice and let them Old Catholics alone these Gentlemen do anihow not care wath you in your Trash paper have to say. Help to reform the litle Sect from which you get your livinge (Hot Cakes and Molasses) every litle helps even the Church fox seys—amen shouts the Priest. If you can net stop your infame personl atakes against Vilatte or the R. E. Church you will fel mighty sorry some days. You

are not to Reverently to get a nice thrashing some day, and if this will not help, your Paper can lose some nice day a good deal of his subscriptions by sending to them personal a litle information about a dear Old man and his tricks about—and even the present of a new soap pice would not help you in continuing longer Episcopal Tricks.

Egbert and Alcuin

II.—EARLY CHURCH HISTORY

BY K. F. J.

The Venerable Bede died in the year 735. We are indebted to him for the greater part of what we know of the Anglo-Saxon Church, and especially for the vivid pictures we possess of the saints of Northumbria. Henceforth we deal more with periods than with individuals, and the great names are rather those of leaders of thought and men of influence in State as well as Church, than those surrounded with the aureole of sainthood. But English saints still bore the Cross to heathen lands and English martyrs sowed the seed of the Church with their blood; for Boniface, the great apostle to the Germans, did not receive the crown of martyrdom till twenty years after the death of Bede.

Let us now turn our attention to a centre of light and learning which was to burn brightly in England for many years and even survive the incursions of the Danes.

Shortly before his death, the Venerable Bede addressed a letter of great interest to Egbert, the Bishop of York, who was appointed to this see by Ceolwulf, King of Northumbria, to whom Bede dedicated his ecclesiastical history. In this letter he bewails the corruptions which had already crept into the Church, the coldness of zeal, the laxness of discipline, the looseness of morals. He enlarges on the falling away in the life of the monasteries, and we learn from this letter of a grave abuse which had gained a foothold. Men of rank obtained grants of land for professedly monastic purposes, thus securing them free of taxes, and lived on them in the houses they built, with their friends and relations, religious only in name. These secular houses naturally brought discredit on the genuine monasteries. Bede earnestly exhorts Egbert to obtain the pall from Rome, and with a strong hand to put down these abuses and reform the Church of the north. He urges him to increase the number of his clergy, taking them from convents if necessary, to insist upon their personal piety and upon study and meditation. He advises him to have the Creed and the Lord's Prayer translated into the mother tongue for the ignorant, and reminds him of Gregory's wise plan for placing twelve bishops in charge of the great province of York, urging him to carry out this plan by increasing the episcopate. Boniface, the great missionary to Germany, was not so occupied with his labors among the heathen, that he could not bewail the evils that had come upon his beloved mother Church. He wrote a vigorous letter to Ethelbald, King of Mercia, whose life was notoriously bad, warning him to repent of his wickedness and the scandal he was bringing upon the Church. He wrote also to Bishop Egbert to whom Bede's letter had been addressed, and who had now obtained the pall, exhorting him to help in the reformation of the Church, and another letter to Cuthbert, Archbishop of Canterbury, was soon followed by the council of Cloveshoe in 747. Many wise and necessary regulations were adopted by this council, and they show, more emphatically than anything else could, the low state of morals and learning in the English Church.

It is refreshing to turn from this sad picture to the improvements wrought by Egbert in his diocese of York. Bede had long gone to his rest, but his earnest words lived in the heart of his pupil. He gathered about him young men of rank and talent, and instructed them himself, thus founding the famous school of York, which sent forth many students and noble men; above all, Alcuin, the greatest scholar of his time. Egbert founded the library, which Alcuin afterwards greatly enriched, and he wrote several books himself. The fame of his school brought boys even from distant countries, to study under the archbishop. Remembering in love his own student days with holy Bede, Egbert followed his rules as far as possible. He rose at day-break, and unless hindered by his episcopal duties, taught until noon, when he celebrated Mass in his chapel. He ate afterwards in the common hall. At Compline he called his scholars about him, and said with them the office, and then each knelt before him to

receive his benediction. All these details we learn from his pupil Alcuin, who loved to recall them, and in a poem written in his latter years about his loved Church of York—he lingers over the description of "Egbert's gracious manner—of his sedulous discharge of every holy office, of his loving adornment of the great mother church of his diocese, and his reverential care for the stately services which were solemnized within its walls." *

The last year of his life Egbert spent in a monastic retreat. He had early recognized the talents of his great pupil Alcuin; he left his library to him when he died, and desired that he should succeed him as teacher. During the episcopates of Alfred and Eanbald the immediate successors of Egbert, Alcuin devoted himself to the furtherance of his master's many plans for his school. Both Alcuin and Bishop Alfred made long and tedious journeys to collect precious manuscripts, and other treasures for the library at York. On the return from Rome, on one occasion, Alcuin stayed at Pavia, and there met the Emperor Charlemagne. This great monarch was desirous of reviving letters in his dominions, and pressed Alcuin to remain with him to carry out his designs. Having obtained permission from his king and bishop, Alcuin gladly consented, and devoted the rest of his life to the cause of literature in France. He never forgot his native land, and often besought Charlemagne to allow him to return to his quiet student life in York, but in vain. Charlemagne knew too well what he would lose in giving up Alcuin. He showered distinctions upon him, and honored him with his personal friendship. He was himself the master's pupil, and his example was followed by the noblest of his subjects. The interest awakened in learning spread through the land, and thus it is to England that Germany and France owe indirectly the revival of letters, for Alcuin always considered himself a true Englishman in exile at Charlemagne's court. In one of his letters he addressed the emperor thus: "Give me the more polished volumes of scholastic learning, such as I used to have in my own country through the laudable and ardent industry of my master, Archbishop Egbert, and if it please your wisdom, I will send some of our youths who may obtain thence whatever is necessary to bring back into France the flowers of Britain, that the garden of Paradise may not be confined to York, but that some of its scions may be translated to Tours."

The emperor sent him on a political mission to England, where he remained three years, and on his return he received further marks of royal favor. At last he obtained permission to retire to the monastery of St. Martin at Tours, where he divided his time between teaching and devotion. He daily assisted devoutly at Mass—he was himself only a deacon—and spent much of his time in preparing for death. But he could not remain hidden even there, for young men thronged to his school at Tours, not only from France and Germany, but from foreign lands, and many Englishmen were among them. One day, as an English priest entered the gate of the monastery, four French priests standing near, exclaimed, "Good God! when will this house be delivered from the crowds of Britons who swarm to that old fellow like so many bees?" Aigulf, the Englishman, held down his head and entered, but he told the master what he had well understood, though the Frenchmen supposed him ignorant of their tongue. Alcuin called them, and telling them what he had heard, begged them to stay and join him in drinking the health of his countrymen in a glass of his best wine.

This great scholar wrote many books on various subjects, and we may especially note that in several of them he condemned image-worship and resisted the Pope. His letters describe the manners and customs of the age; he has preserved for us the lives of many eminent men; and his last work was a revision of the text of the Latin Vulgate.

Alcuin's influence in the affairs of the English Church was always great. He constantly warns the clergy against luxury and pride. One of his letters to the clergy and Bishop of Lindisfarne speaks sadly of the dangers of this unprotected spot from the violence of the Danes. This monastery suffered from their fury early and often.

"What church," he says, "in Britain can hope to escape, if St. Cuthbert and so many saints could not defend them? But perhaps this is a judgment for the sins of the brethren. Avoid then luxury in dress, avoid drunkenness, lustfulness, covetousness. God often

* Diocesan History of York, Rev. George Ormsby. Pa 89.

chastens and then restores more than has been lost. Do thou, O holy Father [Bishop Higbald], be strenuous in preaching and working for Christ." In another letter, to the Archbishop of Canterbury, he tells him to think of "the great and illustrious doctors, the lights of the whole of Britain," who have preceded him. While he offers his devotions in the midst of the relics of their most holy bodies, he will certainly be aided by their prayers, if unmoved by blandishments and unappalled by threatenings, he strives to follow in their footsteps. *

Alcuin died about the year 810. Surely it is to the undying glory of England that before learning and religion were well-nigh beaten down and extinguished by the fearful incursions of the hordes of heathen Danes, her missionaries had planted the cross in the wilds of Germany, and her scholars revived the flickering torch of learning in the empire of Charlemagne.

Daily Life Twenty-five Hundred Years B. C.

BY THE REV. WILLIAM C. WINSLOW, D. D., D. C. L., LL. D.

It has been said of the scenes delineated in the rock-cut tombs of Beni Hasan, situated on the east bank of the Nile, about 170 miles south of Cairo, that "each wall-painting is an illustrated page from the history of social science between four and five thousand years ago." This is essentially true, as very many of the tableaux represent, usually with explanatory inscriptions, the craftsmen or artisans, such as the glass-blower, the potter, the carver, the jeweler, the painter, the dyer, the weaver, the cabinet-maker, the mason and the shoe-maker, plying their trade and surrounded by the appliances of their work. The foreigners, too, bear their distinctive racial characteristics; station and rank are clearly defined; sports and games are in progress; vivid drawings of the domestic animals and wild beasts of the chase are accompanied by texts of nomenclature; indeed, the birds, fishes, fruits, flowers, plants and trees of the Nile Valley all seem to have been depicted on the mural canvas; so that men in their social and daily surroundings of 2500 B. C.—how they looked and lived, worked and played, went to the house of mourning or of feasting—are placed on exhibition, as it were, for the nineteenth century archaeologist and tourist to scan and historically appreciate.

Unfortunately, these precious memorials of the period contemporaneous with the earliest Hebrew patriarchs, are being defaced by the hand of the iconoclastic Arab and the tourist-seeker for "antiques," and large flakes of painted plaster are constantly falling from the already broken walls and mutilated tableaux. The Egypt Exploration Fund, in recognition of its duty to make full and accurate transcripts of these records and scenes, assigned this task to a special department of its work called "The Archaeological Survey of Egypt," and the first volume of the results therefrom is now passing through the press. †

I expect, from my official position on the Fund and on the archaeological and philological committees of the Columbian Exposition, to be able to have some of the sketches, photographs, etc., of the tableaux at Beni Hasan, on exhibition at Chicago.

Of the 39 tombs, whose apertures range along the high cliff looking down upon the Nile, 12 are inscribed; and of the 12, eight are painted. There are 12,000 feet of colored decorations. The period represented is that of the eleventh and twelfth dynasties, and the personages for whom the inscriptions were made were the nomarchs (rulers of the nome) or petty princes who owned allegiance to the reigning Pharaoh and yet were absolute in their local government. They held a miniature court, with retinues, soldiery, scribes, priests, and men of letters. In these tableaux appear facial characteristics, affording a valuable ethnographical study, with biographical material that is not only genealogically interesting but casts light upon the particulars of local government and rights in ancient Egypt.

Was this work, undertaken by the officers of the survey, Messrs. Griffith, Frazer, and Newberry, easy to accomplish? "The outlines of these paintings," says Mr. Griffith, "are blurred, the colors are dim, and all the

surfaces are defaced by the bats, the smoke, the graffiti of modern tourists, the wanton injuries inflicted by natives, and the oils and other preparations of former copyists. All these 12,000 feet have to be puzzled out and the colors identified, while a faithful transcript, of which every detail is as important as the *ensemble*, must be made by means of tracing paper. Let him who would realize what this means mount a ladder and trace a fresco in one of our ancient churches. He will then appreciate the steady devotion of the copyist to his task."

The earliest tomb of the group, Number 29, dates from the beginning of the eleventh dynasty. This takes us into the obscure and somewhat snarled regal succession of the Atefs. The tomb was excavated for Baqta, whose son, Baqta II., was buried in tomb 33. Tomb 15 was made for Baqta III, who was probably grandson of Baqta II. Here we find a large menagerie of wild animals and birds, sketched with a life-like hand, indicating, I fancy, his taste for hunting, each figure with its ancient name clearly spelt; so that quite a feline, canine, or ornithological list may be extracted for dictionary purposes. Sports like "pitch and toss," games like checkers, indicate the tastes of his court. Among his retinue is a royal barber, and over his chiropodist is the graphic declaration, *Art Ant*, "paring the toe nails." On the north wall of this tomb we see the face of his daughter whom the hieroglyphics designate as Neferheput, or "Beautiful of Rudders." Whether she could literally steer a boat skilfully, or figuratively speaking, direct her father's house and society matters, or do both, is not clear to me, but Mr. Newberry's book may settle that point.

Tomb, Number 17, was excavated for Baqta's son, named Khti, or supplying the e, Kheti, and for his wife Khnumhotep. His title fuller than that of "Field Marshal of all the Russias," is "General of the soldiers in all places." Kheti must have been a spirited soldier, at least in an athletic way, for no less than 150 groups of wrestlers in action appear upon the mural canvas of his tomb.

This matter of comprehensive titles is not unimportant. There is in Boston a squatting statue of Menepthah's brother, with the extraordinary name of Mentuherkhopesh, which may be anglicized as "Lofty Mars, his sword." Menepthah was named "General of Infantry," and his brother, "General of Cavalry." In the *New England Magazine*, (Boston), of April, 1890, I ventured to suggest that a name or title meant much in this case, as Menepthah, the commonly accepted Pharaoh of the Exodus, unaccustomed to cavalry or riding in hot haste, timid and vacillating as Moses portrays him, would not naturally be in the van of his horseman and chariots rushing into the reedy sea* after the fugitive Israelites. His brother on the other hand, would be likely to play the part of a General Sheridan in such a pursuit. Many of the titles of Rameses II, and other kings are boastful repetitions, but, as in the wall pictures and inscriptions at Beni Hasan, sometimes an exact title may be taken as a biography in a word. Probably the title, "Mistress of all women," applied to Set-a-pe, whose face graces tomb, Number 14, refers to her power of will and other qualities of mind fitted to domineer even her own sex.

Although "the great inscription of Beni Hasan," as it is called by Egyptologists, containing 222 lines, had been transcribed, yet important errors or omissions, especially in its accompanying tableaux, have occurred. Now we may fully expect a perfect facsimile of what this tomb (Number 3) contains. The camera and the calcium light are doing for science what the painstaking Lepsius and others of necessity were unable to accomplish.

In her lectures ("Pharaohs, Fellahs, and Explorers," page 133) Miss Edwards truly declares that "the singular skill with which the Egyptian artists of all periods seized upon and reproduced the ethnic types of foreign races has never been surpassed." We recall the celebrated group of the Amu in the tomb of Khnumhotep II, with their Semitic faces and costumes, thought to be prototypes of those who accompanied Jacob in his removal to Egypt. Scholars may now speculate over a surprising discovery by Mr. Newberry, entirely overlooked by the artists of the French commission and all subsequent explorers. It is the discovery of a group of Libyans, or a kindred people, frescoed on the wall of the first Khnumhotep's tomb (Number 14 on the list). An Egyptian official heads a file of seven persons, three of whom are

Yam Suph, reedy rather than red

warriors and four are women. The former have blue eyes, yellow complexions, reddish hair in which is stuck a plume of ostrich feathers, and garments stained red and fringed at the bottom, and they hold in the right hand a bunch of ostrich feathers and in the left hand a curved club. The women are fair, with blue eyes and red or brown hair. Two of them carry small children in a basket tied to their backs, and each of the other two women bears a monkey on her back. Mr. Newberry may state the object for which these Simian specimens were being brought to this place, but, as the organ-grinder is not depicted on any of the discovered monuments of old Egypt, I conjecture that they were presents for the nomarch, as pet dogs and pet monkeys are represented in the mural pictures of his household life. Indeed, these wall tableaux contain touches like those of a modern cartoon, as when the wrestler of Kheti's tomb is represented as saying to the man that is fallen: "If you wish to get up, say 'dead.'" An ethnological "find" like this group of Libyans, but illustrates the fecundity of Egypt in her unburied archaeological treasures.

As Mr. Newberry said at the last Egypt Exploration Fund meeting in London, "the object of these paintings is to give a kind of pictorial biography of the deceased." This includes his daily life and the daily life of those about him. It is this that makes the pictorial sculptures of Beni Hasan the most vivid, probably the most important, monumental pages extant, of the arts, industries, social and business life, of the Egyptians who lived much longer before Christ than we live after Him. Are not these and other invaluable records to be transcribed and preserved for all time? The Egypt Exploration Fund fully recognizes this as a duty, and is earnestly engaged in its performance.

Work for Laymen

FROM AN ADDRESS BY MR. CORTLANDT PARKER TO THE BROTHERHOOD OF ST. ANDREW

With their Bibles in their hands—at least in Episcopal churches constantly in their ears—and with ministers calling to them from their pulpits or their chancels to come and work, to come and help them, how few laymen work in the Lord's vineyard! They see opportunities, or might see them, on every side. They see missions needing teachers; industrial schools and Sunday schools requiring instructors; sick, in and out of hospitals, to whom visits would be so precious; prisons, where sometimes even innocence pines, where, always, there are souls to be bettered; workingmen's clubs where anarchy is blossoming—these and countless other things demanding Christian work they see, yet it never occurs to them that their duty is at all involved; all this they regard as belonging exclusively to the sacred profession. So long as they support that and do not interfere with the particular projects of their rector, all, they think, is right. They gauge their sincerity by the amount of what they give, never by what they do.

It is such a beautiful sight—that of laymen, disinterestedly, without compensation, giving themselves up to the cause of the Gospel. It is such a converting sight, too. I well remember the effect upon my own mind of such a sight long years ago, when I was a young man and a student in the office of the elder, and without exaggeration, the saintly, Frelinghuysen. I remember how I wondered where he went every Saturday afternoon, when he took his hat and cane, and disappeared, and I remember how impressed I was with the depth of his sincerity and the truth of his belief when I found it was then that he visited the poor and the sick, carrying comfort and charity to his humble but distressed brethren. And I remember how much I admired him when, ex-Senator and ex-Attorney-General that he was, respected of all men as I believe no one before or since was, in this community, I saw him at the head of a long procession of Sunday scholars, marching through our streets and preaching by every step as pulpit orators could not, the power and the value of the everlasting Gospel.

All who believe must work. Never before did Christian laymen have so much to do. First of all, there is Sunday to be preserved. Next, there is intemperance to be conquered. Next, the right of man to acquire, hold, and dispose of property is to be defended and re-established. Next, the open Bible is to be preserved. And the work is largely for laymen. It should be so.

* History of the English Church, by Canon Perry.

† Survey Volume I. A quarto with thirty-one beautiful plates and illustrations (four in colors), treating of the sculptures and pictures of Beni Hasan, in which the social and business life of men 2500 B.C. is richly depicted, and the facial types afford an ethnographical study, very valuable and altogether unique. Sent to all subscribers to the fund.

Let the minister preach his Bible and preach naught else. Let the defence of the Christian religion be committed to laymen. Let piety and fidelity be put on the defensive. Let the world, through the courage and labor of laymen, see that civilization and its blessings require religion; not only that, but the Christian religion. It was wisely said that education is the chief defence of nations. But the education meant was education in morals, in faith, in religion, in Christianity.

France has lately paid this nation the greatest of compliments. At her instance there stands, sent hither by her, at the entrance of the harbor of the great city of this New World, a statue, Liberty idealized in a colossal woman, holding in her hand a torch—"Liberty Enlightening the World."

To me this seems an incorrect and dangerous impersonation of American liberty. The torch is not only the instrument of illumination, but of conflagration. Liberty with the book of God in her hand—Liberty with the Cross of Christ held aloft—the liberty of Christianity, the liberty of old England's common law—this is the liberty which, if at all, we have taught the nations; this is the liberty which we should continue to teach them. The Church of God, and its Holy Day, with its worship, its rest, its quiet, its beneficence, its proclamation to old and young of the religion of Jesus—the day on which all are engaged in "bringing men to Jesus"—without these, our beloved, boasted and admired liberty would fade and forever die. Be it the aim and the work of laymen, as a duty of citizenship even, to establish, maintain, perpetuate, and extend these blessings first to our own land, extirpating thus the dangers of the present, then to all other lands throughout the world.

Entertaining such views, I hail the existence and success of the Brotherhood of St. Andrew with earnest hope and sympathy. It is the happy solution of a problem which has long engaged my thoughts. The Apostle says: "I write unto you, young men, because ye are strong." There is no strength like that of youth, and all it needs are direction and combination. Guilds are well, but they are calculated only for parochial work. The Young Men's Christian Association has unlimited scope, but it has one fatal demerit. It is not directed by the Church, and "whoso gathereth not with Me, scattereth." There is scope, there is union, there is good intention, there is energy. But there is want of direction by and subjection to the only power authorized by God, Christ, or Scripture—the Church of the Living God, the pillar and ground of the truth. I have yearned for years to give my aid to that institution, to participate in its work for, by, and among young men, but it has seemed to me that the great Christian association, for young men as well as old men, was the Church, and the working in any other could not be permanently useful.

The semi-inspiration of the originators of this association established an institution against which no objection can be raised. It is an association of young men, but it need not exclude their elders. It is a parish guild, but it is welded with others throughout the length and breadth of the land, and so equals, if it does not exceed, in scope that of the popular Young Men's Christian Association. It exists "only by the approval and under the leadership of the clergy," and so it is directed by the Church; it is its aid, its defender, its right arm. Its purpose is the highest which can actuate humanity—the purpose of the Church itself, to "bring men to Jesus"—not by public preaching, but by private, social effort, by everything within the reach of human skill, and chiefly by that which is powerful far beyond that—daily prayer.

It has a better name than "association." It is a brotherhood—brotherhood with that saint who, so far as the chronicle reveals, was first to "bring" any man "to Jesus." He brought his brother. This brotherhood follows him. The Christian sees in every man a brother.

Personal Mention

The address of the Rev. Geo. A. Leakin is 1912 Park ave., Baltimore.

The Rev. Robert E. Campbell has resigned the rectorship of Christ church, Bordentown, N. J., to take effect the beginning of January. He goes to Boston, Mass., to take charge of a new work in that city, named the Church of the Carpenter.

Ordinations

On Dec. 19th, at the Swedish church of St. Ansgarius, Chicago, Bishop McLaren ordained to the diaconate, Mr. Anders Frederick Schultsberg. The Rev. E. A. Larrabee preached the sermon.

On Dec. 21st, at St. Paul's cathedral, Syracuse, C. N. Y., the Rev. Frank P. Tompkins, pastor of St. Mark's church, Syracuse, and the Rev. Arnold H. Redding of Watertown, were ordained to the priesthood by Bishop Huntington. Mr. Tompkins was presented by the Rev. DeL. Wilson, and Mr. Redding by the Rev. R. A. Olin, D. D. The Rev. Dr. Olin preached.

Bishop Paret, in St. Anne's church, Annapolis, Md., on Sunday, Dec. 18th, ordained the following to the priesthood: the Rev. Robert S. W. Wood, of Washington; the Rev. Lewis B. Browne, in charge of St. James' church, Westernport, Md.; and the Rev. John C. Gray, late assistant at St. Anne's church, Annapolis, and at present in charge of Trinity church, Fredericksburg, Va. The sermon from the words, "For their sakes I sanctify myself," (St. John xvii: 19), was delivered by the Rev. T. J. Packard.

By the Bishop of Long Island, on the 4th Sunday in Advent, in the Cathedral of the Incarnation, Garden City, the following were ordained to the priesthood: The Rev. Gordon T. Lewis, who is to be rector of Christ church, Sag Harbor, L. I., N. Y.; the Rev. Wilmer P. Bird, who is to be a missionary canon of the Cathedral of the Incarnation; the Rev. William McCormick, who is assistant at St. Ann's church, Brooklyn. Also to the Diaconate; Mr. George A. Bartow, who is to be minister-in-charge of All Saints' church, Bay Side, L. I., N. Y. Preacher of the ordination Sermon, the Rev. James Clarence Jones, Ph. D., rector of St. Thomas' church, Brooklyn.

To Correspondents

"Q."—You will find in THE LIVING CHURCH the advertisement of several booksellers who have the Standard Prayer Book for sale. The new Hymnal is not yet announced. We hope to have it soon. We will send you another copy of The L. C. for the purpose you mention, at clergy rates. Your remittance of 8s 6d is received.

Notices

Notices of Deaths free. Marriage Notices one dollar. Obituary Notices, Resolutions, Appeals, and similar matter, three cents a word, prepaid.

Married

WHARTON-SNIVELY.—On Tuesday, Dec. 27th, 1892, at Grace church chantry, by the father of the bride, assisted by the Rev. S. E. Snively, Jennie Pirtle, daughter of the Rev. Dr. and Mrs. Wm. A. Snively to Mr. Edward B. Wharton of New Orleans.

Died

COOKE.—Nov. 28th, at the residence of her daughter, Mrs. Wm. H. Mills, in Saginaw, Mich., Mrs. Fanny Cooke, at the advanced age of 85 years.

CROOK.—On Friday, Dec. 23, 1892, after a painful illness of nearly twelve months, George Frederick Crook, at his residence in Old Cambridge, Mass.

TOWNSEND.—At her home, Matinecock, L. I., on Friday, Dec. 30, 1892, Mary Elizabeth, wife of Isaac Townsend, in the 75th year of her age. "Her children arise up and call her blessed."

WHITE.—Taken to the joy of Paradise on the Innocents' Day, Dec. 28th, 1892, at Springfield, Ill., Margaret, only child of Rev. John Chanler and Katharine Dresser White, aged 12 days.

"These are they which follow the Lamb whithersoever He goeth. These were redeemed from among men, being the first fruits unto God and to the Lamb."

Obituary

HOMER STANLEY GOODWIN

At a special meeting of the rector, churchwardens, and vestrymen of the church of the Nativity, South Bethlehem, Penn., held Monday morning, Dec. 26th, 1892, the following minute was adopted:

It is with the deepest sorrow that we are called upon to record the death of Homer Stanley Goodwin, a constant, devout, and enthusiastic layman, and a vestryman of this church for 25 years. God in His wisdom, took him suddenly from among us on the early morning of Christmas Day. He was not in his usual health for a year past, though he gave constant attention to all his duties. He was present at the Children's Festival on Christmas Eve, and manifested all his old-time interest in it. As a Churchman he was devoted to his duties, constant in his attendance, and extremely liberal in his contributions. He lived a pure life, was unselfish and ever ready to respond to the call of his fellow-men when in distress; his conduct during the prevalence of the small-pox in this borough in the winter of 1882 was as brave as that of a valiant soldier and as broadly sympathetic and helpful as that of the Good Samaritan. He was a member of the Standing Committee of the diocese from the time of its organization.

Other tributes to his memory, of which there will be many, will speak of his virtues and merits in other activities. They will record his intelligent and meriting labors as a railroad superintendent, his watchfulness over the interests of the affairs of our borough; they will bear witness to his constant attendance at the meetings of the Boards of Trustees of the Lehigh University, St. Luke's Hospital, Bishopthorpe School, and other institutions.

It is more to our purpose to consider him as the Churchman and the vestryman, as a member of that great brotherhood ever ready and zealous to serve the cause of Christ. Many of the positions he held may be filled by individual men, but taken together and signaling his marvellous powers for varied work, it may be said we know of no one to fill the manifold situations he has left.

However his departure may have saddened the blessed Christmas-tide of his family and friends, it is the greatest consolation to their grieving hearts that he was called to the Paradise of God at the very hour when the angels were singing, "Peace on earth to men," like him, "of good will."

Resolved, That the most respectful and affectionate sympathy of the vestry be presented to Mrs. Goodwin and her children with a copy of this memorial record.

Resolved, That the vestry attend his funeral in a body.

Attest.

ROBT. T. LINDERMAN, secretary.

Acknowledgements

"MISSIONARY HORSES NEEDED." C. B. F. begs to acknowledge with hearty thanks the following: G. D. C., New Britain, Conn \$5.00.

The Rev. Percy G. Robinson, rector of Ascension parish, Ontonagon, Mich., gratefully acknowledges the receipt of the following amounts, in response to his appeal in this paper for \$200 to complete the new rectory: G. D. C., New Britain, Conn., \$5; "Wishing it was more," \$1; two ladies, Newburyport, Mass., \$2; M. L. R. Rochester, N. Y., \$2.

Appeals

GENERAL CLERGY RELIEF

(Legal Title—Trustees of the Fund for the Relief of Widows and Orphans of Deceased Clergymen, and of Aged, Infirm, and Disabled Clergymen.)

This fund extends relief to disabled clergymen and to the widows and orphans of deceased clergymen in all dioceses and missionary jurisdictions of the United States.

This fund should not be forgotten in the making of wills.

Contributions may be sent to WILLIAM ALEXANDER SMITH, Treasurer, 70 Broadway, New York.

THE GENERAL BOARD OF MISSIONS

Legal Title (for use in making wills): The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the U. S. A.

Domestic missions in eighteen missionary jurisdictions and thirty-five dioceses, including missions to Indians and colored people.

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

Salaries of twenty bishops; stipends of 1200 missionaries, besides support of schools, hospitals, and orphanages, require many gifts, large and small. Do not forget these workers and these charities. \$600,000 are asked for this year, relying upon the generous offerings of men, women, and children in all parts of the Church. Heroic giving to support heroic work is a privilege and honor as is the calling to forsake home and go forth to hardship and peril.

Remittances should be sent to M. GEORGE BLISS, Treasurer, 22 Bible House, New York. Communications to the REV. WM. S. LANGFORD, D. D., General Secretary.

APPEAL FOR THE THEOLOGICAL DEPARTMENT OF THE UNIVERSITY OF THE SOUTH, SEWANE, TENN.

This department has been fortunate during the past year in the receipt of two unexpected benefactions. The first is the gift of twenty thousand dollars, already in hand and invested, the interest only to be used (1) for repairs and improvement of the property of the department, and (2) for the supply of necessary additional instructors. This is in both respects a most wise and timely application of a very opportune and welcome gift. It is from a gentleman in New York, who would by his example discourage the modern method of doing his aims in public. The second benefaction is the legacy of about \$25,000 from the estate of Mrs. M. W. Tustin, as a memorial to her husband, Dr. J. P. Tustin, formerly of Grand Rapids, Mich.

The proceeds of neither of these amounts, nor of the scholarships, of which several are generally added to the department each year from different sources, are available for the support of the professors who are still entirely dependent upon the current contributions of the Church. There is pressing need that there should be no relaxing of interest or recollection in the matter of these contributions, which should be addressed to the Rev. W. P. DUBOSE, S. T. D., treasurer, Sewanee, Tenn.

TELFAR HODGSON, D. D.,

Dean of the Theological Department of the University of the South

Church and Parish

WANTED.—A parish by a rector and rural dean of experience; extempore preacher; references to present bishop and congregation. Address "Shepherd," care LIVING CHURCH.

A CHURCHWOMAN wishes position as matron or housekeeper in boys' school. Compensation: board and tuition for young son. For particulars, address F. A. D., care THE LIVING CHURCH.

WANTED.—In a large parish composed of working people, a clerical assistant competent to take entire charge of surpliced choir. Room, board, and small salary will be given. Address S. L. U., LIVING CHURCH.

WANTED.—A choirmaster and organist for an established male choir in a large eastern city. Salary good. The applicant must be thoroughly conversant with and able to teach Gregorian music. Address H., office of LIVING CHURCH.

LADY (Churchwoman), desires daily engagement. Experienced in care and instruction of children. Capable in sickness and every department of household. References unexceptionable. Address M., care LIVING CHURCH.

WANTED.—A competent organist and choirmaster for vested choir. Must be a Catholic Churchman, with experience in training boy's voices, and in disciplining them to the reverent usages of the Church. A splendid opening, with every choir convenience, in a town of 30,000. Apply with references to the REV. D. C. PEABODY, Rockford, Ills.

WANTED.—The vestry of a large parish in central Illinois desires to engage an organist and choirmaster. He must be a good organist and thoroughly competent to train a vested choir. Correspondence is asked from those only who have a record of successful experience. Address "Epsilon," LIVING CHURCH office.

THE TRAINING OF BOYS' VOICES.—Mr. G. Edward Stubbs, organist of St. Agnes' chapel (W. 92nd st.), Trinity parish, New York, has arranged a course of six clinical lectures on the Boy Voice, to meet the wants of professional musicians and musical students desiring to make a special study of boy voice culture. A valuable feature of this course is the demonstration of the accepted laws of voice training, made in the presence of the pupil, upon boys' voices supplied for the purpose. A prospectus, giving terms and full details of the course, will be mailed upon application.

Choir and Study

A Christmas Song

There shall be a root of Jesse which shall stand for an ensign of the people.
Isa. xi: 10.

BY JOSEPHINE SMITH WOOD

The banner of His love shone fair
When Christ the Saviour came,
And angel hosts were marshalled forth
His advent to proclaim.

The wings of wind and cherubim
Were His triumphant car,
And from the battlements of heaven
Uprose His wondrous star.

His armed hosts, with joyous feet,
Sped onward to the earth,
No clash of arms, but anthems sweet,
Were heralds of His birth.

No glist'ning spears of death and strife
His mission could fulfil;
The angels sang of peace and life
On Bethlehem's starlit hill.

O mystery beyond all thought,
The Saviour promised long!
The wonders of that morning brought
To earth a glad new song.

Lo, Israel, thy King is come!
Thy longing watch is past;
Ye Gentile race, this is the Light
That brings thee dawn at last.

Newark, N. J.

At this festival season, when the ineffable mystery of God manifest in the flesh, even "Immanuel, God with us," gladdens the whole world as with a sun-burst of mercy and truth, men of good-will everywhere take heart afresh and rejoice. For that "blessed country," long beheld in prophetic vision since "man's first disobedience," is at hand, even at the door, wherein the "night is as clear as the day," "and the darkness is no darkness at all." Thus it comes that the faithful are "children of the light," rescued from the evil world that lingers yet in darkness and sin; who have their walk in newness of life, for they are made partakers of the Christ-life. Thus it is that all Christian men are "men of good-will," and ought to be filled with good-will for all men.

This is not an idealization. It is a sketch of the new order of things brought to light in Christ. It is the very truth and substance of Christian civilization, which, in its conquest over the old, shall one day fill the whole earth, until "He whose right it is," shall enter upon and possess His heritage, "King of kings and Lord of lords," forever. "The gold and the silver are mine, saith the Lord of Hosts," together with "the earth and the fulness thereof." Of all this, Christians; are made stewards and custodians, according to the measure of divine appointment; to one, "ten talents! to another, "five," and yet to another, "one." And no man may count that which he may have, as his own, but as held in trust from and for the Lord, and to be accounted for at the last, even with usury, to the uttermost farthing.

To this end Christians were appointed as almoners of their ascended Lord; to bear one another's burdens, to strengthen the weak, to visit the fatherless and widows and orphans, to succor the oppressed and miserable; to see that hunger and nakedness and sickness were freely ministered unto, and "that they be ready to give and glad to distribute, laying up for themselves a good foundation against the time to come, that they may attain eternal life." So they were to "do good, and forget not;" remembering unto the end, that "with such sacrifices, God is well-pleased," and that "whoso hath this world's goods and seeth his brother have need, and shutteth up his bowels of compassion from him," the love of God dwelleth not in him. For this heavenly doctrine was of old: "He that hath pity upon the poor lendeth unto the Lord; and look, what he layeth out, it shall be paid him again."

Now, more than ever, these heavenly precepts come home to Christians, and to a Christianized community, alms-giving enters spontaneously into their rejoicings. It forms an integral element of Christian worship, for without it, the faithful dare not approach the Eucharistic Feast, wherein the Shepherd feeds His flock, with divine meat and drink. This love-feast multiplies miraculously, so that for once there is enough to spare, even for the outcast, the destitute, and the criminal; within prison-walls there is for once cheer

and abundance. Indeed, men gather up the fragments that remain and distribute them afresh by the wayside and in all destitute places.

We encounter on every side the approach of a worldly philosophy, under the guise of "Political Economy," which is nothing better, in some of its phases, than political selfishness. It directly repudiates and antagonizes the Christian evangel. It assails almost every organized form of Christian alms as hurtful to "the greatest good of the greatest number." Every explicit precept of divine charity in both Testaments is set at naught and placed under arrest. Consider this portentous accumulation of riches at home. It is but a few days ago that a plutocrat passed away, aged only 56 years, who had amassed \$75,000,000 within twenty-five years, without industrial, professional, commercial, or literary work. It was an achievement in which the gambler and brigand conspired in plundering persons and corporations, so fiercely and adroitly that the community rose almost as one man against the public enemy. But the strength of unscrupulous wealth prevailed, and this almost incomputable sum was handed down to his children, after having robbed the government during all these years of its legitimate imposts and without a dollar for charities or benevolence. This man had no full years of warning for adjusting his accounts with his successors, the people, and his Creator. He was conventionally and obliquely a Christian, and left his testimony that "the Presbyterian Church" was, in his judgment, better adapted for the Christianizing of this continent than any other! Yet here was a mammoth "fortune," cursed with the infamy of a "Black Friday," haunted with the anguish of suicides and lunatics, of thousands stripped of their sole dependence, all gathered in from the honest industry of society without consideration or equivalent. And this is the betrayal of Christ's stewardship. It is the double robbery of society and humanity. And the "Political Economy" of the age justifies and applauds the achievement, and wisdom is verily justified of her children. "Will a man rob God?" inquires the ancient prophet! Yea, will he rob his own day and generation, and defraud posterity! Yet "Political Economy" has neither censure nor remorse.

The apathetic silence of the press and pulpit under such a stupendous default savors of a deeply rooted, Christian apostasy. Under the white light of evangelic precept and Churchly teaching the situation is appalling. It is the Lord that maketh men masters of riches, for His own service. He has gathered up treasures in such reservoirs for their wise and more beneficent re-distribution. It has always been so. Joseph and Daniel of old were prototypes of such as should serve a divine stewardship for all time. Do we ever take it to heart, and ponder it, in the light of the Christian Faith, that the vast reservoirs of wealth to-day are Hebrew and Christian families? The "gold and silver," the jewels, the broad lands and estates, the pregnant securities and breeding covenants of commerce, are chiefly in the hands of men who confess the Christ of Bethlehem, or yet await a promised Messiah. Let us think of it and ponder it, and inquire what it means, for there are many who recognize the supernatural order, its eternal laws, and profess covenant obedience under them. Who can estimate, or has yet attempted to estimate, the magnitude and vastness of these accumulated treasures! A single Hebrew family holds the issues of war and peace, of continental prosperity or disaster, in its multiplied vaults and treasure-houses. "The kings of the earth take counsel together," and await the pleasure of this arch-regal family, as they shape their plans; while these kings and their households, absorb more than £100,000,000 every year in their own lust and wars of aggrandisement.

Consider, again, the portentous accumulations of the public wealth. It comes in a growing array of "trusts," "corners," "combines," and nameless conspiracies to plunder and impoverish the people. Yet who does not know and confess that nine out of ten of these insatiable kings of finance who manage these things, are nominal, and even reputable Christians? Who among them are Churchmen? and what countless, inestimable riches lie corrupting and pestiferous under their stewardship! How is it that there is a stringency, almost a collapse, in distribution from these over-full treasuries, while the measure of wasteful, riotous living swells year after year to almost inconceivable magnitudes!

How is it that even the very activities of Christian work, conservative and aggressive, halt and hesitate half-starved under a chronic neglect, while these "Daniels" of the Lord's substance look on unconcerned! There is, indeed, something of monumental-memorial work going forward, that serves at the same time to hand down a name to the future. Let us rejoice and be glad thereof! But thousands are ready to perish within sight of this plutocratic magnificence, and among them, how many that bear the sign of Christ; while all the rest are His children, and all are our brethren.

This deadly mission of worldly philosophy that arrests and stifles the flow of Christian or humanitarian charity is a grief and reproach to Christ and His Church. The law and obedience to Christ is one and the same for Dives and Lazarus; and, if we may trust the lesson of our Lord's parable, Dives found it out when too late, with tears and unavailing remorse. The remedy for social inequalities and distresses is a Christ-like distribution of Christ's own treasures. When Christian men cease to be "owners," and become "stewards," the remedy is already at hand. Every man is a debtor to his race, according as he has profited from its civilization. The panacea for human suffering and destitution is the perpetual "distribute and forget not." Let us not plume ourselves while we talk of "the worthy" and the "unworthy." The glamor of riches cannot hide the central and essential unworthiness of the best and fairest life. In the Lord's sight, no man dare count himself worthy; nor even the angels in heaven, while all share in the perpetual mercies and blessings of an un-discriminating providence. Even Portia, in her plea, teaches us our common place and need. There would be no communism, nor nihilism, neither "strikes" nor "labor disturbances," nor clashing of capital and labor, nor mountain ranges of perilous fortunes, divided by the heart-break and despair of misfortunes, if all Christians were honest and faithful in the service of the stewardship of Christ. "Political economy" is a vain thing to save a conscience or a commonwealth, unless it is inspired by the Sermon on the Mount.

The Dore collection of religious pictures now exhibited in the Carnegie Music Hall, New York, invites the warmest interest of the Christian community. It had almost become an "institution" in London, where it remained nearly twenty-five years. Gustave Dore was a Frenchman, and it need hardly be said that his sublime adventures in sacred art found uncongenial soil in Paris. He died in 1883, aged 53, without a peer in the breadth, nobility, and universality of his genius in the art of design. No man ever lived who produced so much that is permanently helpful and precious in the illustration of the world's grandest thought and faith. His gift for illustration, *i. e.*, the translation of the great epics of the race in the universal language of the picturesque, was seemingly illimitable and so splendidly endowed that no theme was too difficult or exalted for his pencil.

For a generation or more, his wonderful pictorial comment on the sacred Scriptures, gave rise to the not irreverent title, "Dore's Bible." Whatever a censorious or unsympathetic criticism may have urged, those magnificent idealizations remain at the head of Biblical illustrations. It was the same in the classic literatures of many languages. For all, his vernacular was inexhaustible and eloquent; whether it be Shakespeare, Milton, Cervantes, or Taine, his genius for pictorial translation and embodiment proved always masterful. His works are almost innumerable, and the plane of his artistic achievements is uniformly exalted. Even with Dore, there was "a time to laugh," and a robust vein of humor, and even the grotesque, but this seemed to have been an exceptional freak of invention.

Here at the Music Hall collection, we find him not only in design, but as a painter. His prolific invention and immense vitality of conception demanded great areas of canvas, which he crowded with thronging multitudes. There is tremendous dramatic power in his groupings and his use of light and shade, as well as in the irresistible energy of his recital. The subordinate graces of color, feeling, pose, accessories of costume, draperies, and harmonies of composition will not be questioned. These vast tableaux seize and dominate the reverent visitor who will look upon these eloquent realizations of the sacred narrative—for they mostly come from the Mosaic and Evangelical records—

as if he had been an eye-witness of events transpiring in his own presence. Some of these subjects have appeared in photographs and engravings. But here they are really to be seen for the first time. There is "Christ leaving the Prætorium," "Christ's Entry into Jerusalem," "The Triumph of Christianity over Paganism," "Christian Martyrs," "The Vale of Tears" being a new version of *Christus Consolator*, "The Night of the Crucifixion," with many other illustrations of themes from both Testaments—one and all challenging reverent and prolonged admiration. Here may be seen "The Neophyte" with "The Day Dream"—idyllic and poetic inventions that have elicited the applause of European criticism.

It must not be supposed that Dore descends to the coarse realism of Munkacsy in his "Christ before Pilate," or "The Crucifixion." Both painters resorted to broad areas of canvas, but here similarity ends. Dore helps to a grander, higher conception of these transcendent subjects than artist or poet, and even most preachers, have entertained. In this day of luxury and materialism, the higher enthusiasms are mostly in abeyance or collapsed altogether. Let us hope, therefore, that the Dore collection will reach and animate the hearts of the people.

Some Art Periodicals

Werner's Voice, New York, with much valuable miscellany, has an important paper by Leo Kofler, choir-master and organist of St. Paul's chapel, New York, on the "Conditions of becoming an artistic singer," which was read before the Connecticut State Music Teachers' Association, in July last. Mr. Kofler is a recognized authority on all matters pertaining to voice-building and musical respiration. J. Williams presents his fourth paper on "The Elocution of Singing," the least understood and most neglected of all branches of artistic study. He quotes, incidentally, the Rev. W. Pullen, formerly Minor Canon of Salisbury, who resolutely protests against the almost uniform Anglican usage of a long i, in wind.

The Architectural Record, quarterly, New York, besides Mr. Barr Ferree's capital article on "French Cathedrals," presents part first of Prof. Wm. H. Goodyear's vindication of his "Grammar of the Lotus." The publication of his important essay a few years ago, under the literary and archaeological auspices of Miss Amelia B. Edwards, constituted an epoch in æsthetic annals, for Mr. Goodyear's investigation of Egyptian archaeology virtually resulted in a splendid discovery, in which the sacred flower of Egypt and the East, the Lotus, is demonstrably identified as the normal modulus of the Egyptian and Greek architectures. In this "vindication," the Professor converges the testimonies from a great number of sculptural examples in which the sacred flower is found in symbolic relations fully warranting the Professor's deductions. The "vindication," as well as the original treatise, possesses a rare and scholarly interest. In the same number Prof. Aitchison discusses and illustrates the secular phase of Byzantine architecture.

The Portfolio (November), London and New York, Macmillan & Co., has for its page-plate illustrations: "The Law's Delay," etched by E. Stamp, after W. F. Yeames, R. A.; "The Baptism of Jesus Christ," reproduced by Armond Durand, after Lucas Van Leyden, a lovely example of old Dutch art, and a "Study of a Lion" after Landseer. The leading articles are continuing chapters of "The Inns of Court," XI, by W. J. Loftus, a study of the design, Pablo of Segovia, by the editor, Mr. Hamerton, and "The Last of George Cruikshank's Drawings," by F. G. Stephens.

The Magazine of Art, Cassell Publishing Co., N. Y., is full of generously-illustrated articles, among them, "Drawings at the British Museum," by Walter Armstrong; "Art in its Relations to Industry," by Alma Tadema; "The Leicester Corporation Art Gallery," and "Titian's Summer Pilgrimage," by Leander Scott, with charming souvenirs from the most picturesque parts of northern Italy. The contents of the number are instructive and interesting throughout.

The Art Amateur, New York, provides its subscribers with some lovely art-reproductions in color, quite suitable for the wall if neatly mounted. There is "The Mill Pond," after Kruseman Van Elten, an artist of sterling qualities, who exemplifies the best traditions of classical landscape art; also "Pansies," quite fascinating in color and treatment, from the facile brush of Victor Dangon. With such admirable and artistic material within reach no home need remain unadorned. The discussion of "Impressionism" is continued earnestly—searching enough, but it is necessarily an ephemeral phase of art, at once exasperating and illiterate, little better at best than a delirious travesty of nature. There is almost endless suggestion to be found under "The House" and "Gallery and Studio," while Mr. Mark's "Note Book" is quite as racy and vigorous as ever.

The Musical Gazette, G. H. Wilson, editor and publisher, now dates from Chicago and Boston, a measure indispensably

connected with the editor's official relations with the Music Bureau of the Columbian Exposition as secretary. Mr. Henry T. Finck discusses "Wagner and the Voice" with supreme devotion to the doctrines of his master. Not content with magnifying the symphonic and orchestral greatness of Wagner, he extols his voice-writing with such exclusive ardor as to obscure and minimize the classic ideals. The great writer for the soloist must be a melodist, and the consensus of intelligent criticism refuses Wagner the distinction of melodist. It is assuredly enough that "the people," who are the ultimate judges in this court, find the Wagner voice-music as a whole unintelligible and wearisome. The music letters from Boston and New York (E. H. Krehbiel) are comprehensive and exceptionally intelligent.

Book Notices

The Bible Doctrine of Prayer. By Charles E. Simmons. New York and Chicago: Fleming H. Revell Co.

A book of thoughtful reflections upon the most obvious aspects of prayer as presented in various passages of the New Testament. Though seldom very deep, it is earnest, devout, and practical.

The Highway to Heaven. Its Hindrances and Helps. By Austin Clare. London: S. P. C. K.; New York: E. & J. B. Young & Co.

This little book of "lessons for Bible classes, etc.," is dedicated to the Young Men's Friendly Society. It is bright and practical, and embellished with illustrative stories drawn from many different sources as wide apart as the Bible and the Arabian Nights. It is well calculated to serve a useful purpose.

The Old English Dramatists. By James Russell Lowell. Boston and New York: Houghton, Mifflin & Co. Price \$1.25.

These lectures are the same that have appeared during the past year in *Harpers' Magazine*. Those who have read them there will not be sorry to have them appear in book form for the library shelf, for the better convenience of a half-hour with Lowell—good company always, no matter what he talks about.

Physical Education in the Public Schools. An Eclectic System of Exercises, including the Delsartean Principles of Execution and Expression. By R. Anna Morris. New York, Cincinnati, and Chicago: American Book Co. Price, \$1.

The increased attention paid to physical culture in schools has resulted in the publication of many manuals for such exercise. We have examined none of them that seems to be so practical and admirable, thorough, and yet so varied, as to keep up unflagging interest. A convenient feature is the appropriate music that accompanies the exercises.

Faith-Healing, Christian Science, and Kindred Phenomena. By J. M. Buckley, D. D. New York: The Century Co. Price, \$1.25.

The author of this thorough examination and discussion of a very difficult subject, is the editor of the New York *Christian Advocate*, who has been engaged in these investigations for over thirty years. The book abounds in curious facts and authentic reports of cases collated by the author, with his suggestive comments thereon. It is a mine of information and an arsenal of destructive weapons for resisting and attacking some of the most dangerous delusions of the day. We have long wished for such a book, and have had enquiries from readers where it could be found. Every teacher and clergyman should have it and read it and lend it.

A Footnote to History. By Robert Louis Stevenson. New York: Chas. Scribner's Sons.

This book grew out of the author's desire to set before the world a true and clear account of the eight years of trouble in Samoa. On that small stage much historical drama was enacted, with a most complicated plot, of which Stevenson in his island home was an interested spectator. The world at large may regard Samoa as an outlandish subject, but whatever comes from Stevenson's pen will find readers, and good may come out of it, as he hopes, to a much distracted country.

The Unmarried Woman. By Eliza Chester. New York: Dodd, Mead & Co.

The author of "Chats with Girls on Self-Culture," and of "Girls and Women," may well be supposed to have something worth saying to one particular class of women, those who do not marry. And a very earnest, readable book she has produced—not, perhaps, of interest to the world at large, but certainly to those whose life-duties lie outside the sphere of marriage. And not to those only. Woman, as woman, may here find lessons of wisdom, and have her spirit quickened to profounder interest in all that makes life good and true.

The Foundations of Rhetoric. By Adams Sherman Hill. New York: Harper & Brothers. Price \$1.

The object of this book is to help young writers to master the principles of good writing. Very properly, then, it begins with a presentation of the general terms and the leading facts of English grammar. This part would be especially useful to students who depending on their Latin and Greek for general drill in grammar, need also to consider the peculiarities of our English tongue, if they would use it correctly. The author, in using as warnings, examples of mistakes in English, has hit upon the expedient of giving the correct expression first, on the principle that first impressions are lasting. Why the wrong is wrong is then clearly put. We think the manual may be very useful, not

only as a text-book in school, but as an aid to those who seek to supply defects or deficiency in early training.

The Fifth Gospel. By J. M. P. Otts, LL. D. New York and Chicago: Fleming H. Revell Co.

We do not much like the title of this book, which is in reality an account of various places in Palestine most prominent in the life of our Lord as presented in the Gospels. It is bright and interesting, and would aid the ordinary reader very much in bringing before his mind in a vivid way the places made holy by the Saviour's presence. It is unfortunate that the writer should have been so incapable of sympathy with other forms of Christianity than the Protestantism in which he was brought up. A thoughtful reader is willing to take the superstition for granted, and rather to condone it on account of the reverence of which it is an exaggeration.

Did a Hen or an Egg exist first? or My Talks with a Sceptic. By Jacob Horner, edited by James Crompton. New York: Fleming H. Revell & Co. Pp 96. Price 75c.

This book fairly accomplishes what it sets out to do, viz: to answer the doubts and objections of intelligent workingmen who have an idea that the Christian Faith has been undermined by the discoveries of modern science. Although brief, it covers sufficient ground, is not too learned, and is certainly inexpensive. It is written in a taking and interesting way, and meets very well the smart objections that seem so forcible to intelligent artisans and others, without offending them by being too "goody-goody." The arguments are sound, and the style is plain and colloquial; although the method is short and easy it is quite effective and will doubtless secure a hearing where a more elaborate work might fail.

The History of Early English Literature. Being the History of English Poetry from its Beginnings to the Accession of King Alfred. By Stopford A. Brooke. New York: Macmillan & Co. Price \$2.50.

It is a fact of singular interest, says the author, that in the two centuries preceding the accession of King Alfred, our forefathers had produced examples of religious, narrative, elegiac, descriptive, and even of epic poetry. Here, too, he thinks, can best be discerned those elements in English character that have given our poetry its high excellence. To know what that poetry is, it must be read, not read about; and so the author of this volume has occupied himself largely with translations, charging himself with the task of putting them into language that may be "understood" by the people of our day, while retaining not only the spirit of the original, but the "ebb and flow of the Anglo-Saxon verse."

Public Opinion, the eclectic weekly, of Washington, D.C., which has made a feature of offering liberal cash prizes for the best essays on prominent topics, has just announced three cash prizes of \$150, \$100, and \$50, respectively, for the best three essays upon the question; "What, if any, changes in the present immigration laws are expedient?" The contest is open to any one, and full particulars may be had by addressing *Public Opinion*, Washington, D. C.

The Rev. Dr. Winslow's sketch of the late Amelia B. Edwards, entitled "The Queen of Egyptology," is interesting reading, both for what it records and for the sincere enthusiasm with which the record is made. It contains a fine portrait of this distinguished scholar and versatile woman. We are not informed as to the price or the publisher, but we presume the author will gladly answer all inquiries.

THE American Book Company, the great school book publishing house, is bringing out a series of English classics for schools. They are well printed, the paper is good, and the binding is neat and sufficiently durable, while the price is surprisingly low. We have in hand "Ivanhoe," by Walter Scott, a book of 484 pages, price 50 cents. Another recent volume was the Sir Roger de Coverley Papers, from *The Spectator*, price 20 cents. These are books worthy of circulation out of school, and can be commended to the attention of those who have to consider the cost in the purchase of books.

The bound volume of *Harper's Young People* for 1892 looks even more sturdy and attractive than usual. The frontispiece is a fine engraving of Columbus, drawn from a photograph of an authentic portrait in Spain; a suitable selection for the Columbian year. We speak of observation extending over a decade, at least, when we say that the bound *Young People* never wears out in interest for the children, though even if it were made of iron it would wear out as to its structure, by much handling. Price \$3.50. Harper & Brothers, New York.

THERE is something stately and high-toned in the appearance of the bound *Century*, of which each year furnishes two volumes. The "old gold" of the binding is a true symbol of what he finds who looks within. We have for a frontispiece the portrait of Columbus named above, somewhat richer in quality and "values." The exquisite finish and press work of the engravings throughout, are striking. Among the notable serials and papers of the year are those on Alaska, American Artists, Christopher Columbus, The Columbian Exposition, Finance, Italian Old Masters, etc. Price \$3.00. The Century Co., New York.

The Household

Mysie

A STORY OF THE LATE CIVIL WAR

BY E. A. B. S.

AUTHOR OF "VIRGINIA DARE," "CECIL'S STORY OF THE DOVE," ETC.

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CHAPTER I.

"EACH DAY IS A LITTLE LIFE"

"Co-boss! co-boss!" It was a rich childish voice that called coaxingly from the foot of the cow-lane. The child called again, but still there was no sign of the missing cows, or even the tinkle of the old cracked bell that hung on Brindle's neck, and the little girl began slowly to climb the hilly path still calling: "Co-boss! co-boss!" A merry whistle answered her, and clapping her hands for very joy, she cried: "Oh! Tom, Tom, come along! the old cows have lost their ears down in the woods." A sturdy lad of about fifteen, appeared with black curly hair, several locks of which had forced their way through his torn straw hat, while numerous tiny curls formed a perfect frame for the ruddy brown face, and honest, laughing blue eyes. The pitch-fork he carried showed that he had lately left the field, and in his loose blue farming suit he made quite a picture, as he seated himself on the top of the cow-bars, and looked down at the droll little figure in its bright red frock, whose little face with its great blue eyes and mass of dark curls seemed a laughable miniature of his own.

"It's not the cow's ears that's been lost, Mysie," he said, poising the pitch-fork on the end of his chin.

"Well, Tom, then what is the matter? I've called, and called, and called, and it's no use at all," she said mournfully.

Having succeeded in his attempt, he threw the pitch-fork into a tree, and raised the little girl from the ground and placed her upon the bars beside him, as he said: "Why, it's just the bit of a voice that's in ye, Mysie. It's such a bit of a one, ye know, that it can't go very far, and what there is of it the birds and breezes carry off, and I'm sure I don't blame 'em."

The little girl half afraid she was being made fun of, began to excuse herself, said: "Why, Tom, I can't call like you, I s'pose it's 'cause my tongue ain't long enough." Tom laughed merrily till the mountain echoes caught up the sound, and returned it again and again.

"And it's my tongue you're turning on, is it," putting the little girl on his shoulder, and springing up, he stood on the top bar. "There! can you make 'em hear up there? Just try. Oh, yes, Tom, I'll make 'em hear now," she said, as she caught her breath. Her trust in this big brother was so absolute that there was no thought of fear, though she certainly was poised in a most perilous position, and she renewed her call with fresh energy: "Co-boss! co-boss!" and before the sweet voice had died away the old cracked bell was heard.

I fancy the sunset must have told the cows, or perhaps the little birds' good-night song had reminded them that it was time to go home, or perhaps with Mysie it was as it is with us all in this world, the more elevated our positions the wider and greater our power.

Tom sprang lightly to the ground, lowered the bars, but still held his sister as he waited for the cows that were slowly coming down the winding path. Brindle, then the old white cow, and the two speckled ones far behind, and slowly followed by the little black cow, which was really only a yearling,

"Tom, I wish I could leave my foot home when I have to go up hill."

"Well, now, that's quite an idea, ye might hang it on the peg along with yer pinafore. But really, Mysie," he added more seriously, "why do ye try to fetch the cows when yer foot hurts bad? Ye know I'm always ready to fetch them for ye. Why don't ye just wait and let me get 'em?"

"No, no, Tom," she said firmly, "I'll fetch 'em, it's my work. I'm most six years old, and I must do some kind of big girls' work, and maybe by next time my foot won't hurt me no more. Please put me down now, and let me drive 'em through the bars."

She came back to him after a moment, panting and out of breath, and stood watching him put the bars up. "Look, Tom," she said as he turned, "don't they look pretty!" and she slipped her hand into his and stood very close to him. "I mean the cows, and the hills, and the sky," she half whispered.

"Pretty," could that word express the glory, the grandeur of such a scene!

The day was truly dying; it must have been very full of pure, noble, unselfish deeds, for as they journeyed with the departing day they cast back a glory, even a heavenly radiance, on the world where they found their life. The hills were of a deep, rare pansy-color; the sky seemed turned into a sea of molten gold; above the hills it was as the very gate of Paradise, and then, wave upon wave seemed drifting away, each growing fainter, but not less beautiful, only more delicate in color, till directly above, the heavens became a great, deep azure vault, and below, the world—oh! that was just as wonderful! a moment of perfect transfiguration. The furrows in the fields, the waving grain, the nodding flowers, and up above the stately trees, and far away the shining river with its glorious reflection, and beyond the purple-headed mountains, all seemed joined and united in one perfect harmony.

"Oh! bless ye the Lord."

For five minutes those two must have stood silently drinking in the beauty and the grandeur. Then Mysie said very softly: "Oh! Tom, this is very beautiful. I shouldn't never want to live anywhere else."

"Yes, Mysie, yes, it is beautiful, but you are very young, very young, remember that," and he once more lifted her upon his shoulder and went down the pretty winding lane where the cows had already disappeared, till they came to a little white house nestling under the hill, which was like the one the old woman lived in, that we have all heard about so often, and I suppose "if she's not gone, she lives there still."

One could not fail to feel the atmosphere of neatness that prevailed, even as he approached the front path; morning-glories climbed in great profusion over the porch in which a young girl sat shelling peas. Behind her in the house a woman moved about preparing the evening meal, and as she went about her work, she sang "Kathleen Mavourneen."

The scene was a very ordinary one, it was a homely scene in the real meaning of that Saxon word, and that made it in the golden sunset light so lovely. There was nothing extraordinary, or even remarkable, about it, but the perfect repose, the absolute peace that reigned supreme. The simple home did certainly look ideal, and the little girl felt a strong clinging to the home which she had always loved.

She leaned her dark curls against her brother's blue jumpnr and whispered into

his ear: "Oh! Tom, we'll stay here and live always, won't we?"

"Aye, Mysie, speak for yourself, and never go out and see the world at all; is that what you mean? Sure, child, you'd better put on the black habit at once, and I'll put on a cowl, and I'll pluck the herbs and shrubs, and you shall make 'em into tea that shall kill or cure the poor folks," and Tom laughed merrily as he put the little girl down on the porch.

"Well, Mysie, you fetched the cows, didn't ye? Suppose Tom comes and shells my peas, as that seems to be the fashion for getting work done."

The words were accompanied with such a good-natured smile it was evident that they could not be meant unkindly, and Mysie seemed to take this for granted, for she went at once to the speaker, and gave her a great hug at the risk of upsetting all the peas. Then she said wistfully in an odd little coaxing way, "Kathie, you'll stay here always and never want to go off into the big world, won't you?"

"Oh, Mysie! when you get big, you'll be wanting to go and see some of the great sights, you'll be wanting to go to Albany or New York, or maybe, you'll be wanting to go home to see Ireland."

Kathie nearly always smiled when she spoke, and she possessed one of those rarely beautiful smiles which seems to be a true, warm heart flooding the face with sunshine.

There was a certain pathos in Mysie's voice as she replied: "No, no! Kathie, this is my home, sure 'tisn't Ireland that I never saw. I'll tell you how it will be when you and Tom go out to see the world, mother and I will stay here and tend the cows and chickens, Ye know, Kathie, if I went with ye my poor foot would make me stumble so bad that ye'd have to leave me behind. Sure it would be hard on ye to have a lame child hanging on."

Kathie pushed the pan of peas away from her, and lifted the little girl into her arms, hugging and kissing her as she said: "Sure, Mysie, I love my home and my little sister better. It's here I'll be with ye till the foot's itself again, for sure that will be but a bit of a while."

The child's great blue eyes wandered to the far-away hills, where the sunset glory was slowly dying, and she shook her head solemnly as she said: "No, Kathie, it's not any better than it used to be, it's only worse and worse all the time. When you and Tom go off I'll stay and live with the chickens and the cows," and, she added softly, "the hills, too, I'll keep them company, they'll stay by the old place and never want to go away at all at all."

The cows had been milked and had gone back to the pasture for the night, and the milk had been set in pans; supper had waited for more than an hour, and yet father did not come from town, where he had gone with butter and eggs. The glory of the sunset was all gone, but the young moon had come out timid and shy. Sandolphon sparkled so brightly, a nebulous

bar, that the breath of many prayers must have been rising steadily upward.

The evening passed away and settled down to night, calm and quiet, before the sound of the cart drawn by old Dobbin was heard. Then it came very slowly along the road. Mother and Kathie hurried in to put the hot things on the table, and Tom went round to the barn to put Dobbin up for father, but little Mysie sat in the porch quite hidden by the morning glories. She was watching the stars and wondering why father came so slowly to-night, and wishing she could run to meet him. What made everything seem so strange? She was sure something must be wrong, and she leaned forward, pushing her head through the morning glories. Father certainly was not in a hurry to reach home; the old cart came so slowly that she fancied several times that it had stopped entirely.

The twinkling stars and beautiful young moon seemed bending over her as if they were sad and sorry about something. Father must certainly have seen her as he came in the gateway, but he did not call out to her as he passed the porch, he let Dobbin go directly to the barn.

Mother and Kathie were rattling the saucepans as they took up the stew and potatoes, but even that home-like clatter did not sound cheerful.

At last father came slowly from the barn round the front way, perhaps because it was the longest. As he came on the porch his step was heavy. Seeing the little girl, he laid his hand gently on her curls, then with a sigh he lifted her tenderly into his arms. She knew and felt instinctively that father was in trouble, and that something dreadful was going to happen. His voice sounded strange and far-away, as he said: "My little woman, my own little Mary." He still held her as he passed into the house and sat down in the old rocking-chair. Mother and Kathie stopped as they saw father's white face. Tom came in from the barn, he too stood waiting for what must come. There was an ominous silence, as if a storm were going to break, and it came after a few awful minutes that seemed like years.

Father said in a low, deep voice: "The call has come for a hundred thousand men and I have been drafted!"

(To be continued)

A Two-Cent Hero

Sandy was slow, but he was sure.

One Sunday the missionary offering of his class was read out:]

"Our Country's Hope," three cents."

"Poor outlook for our country!" some one exclaimed.

There was a general laugh. Sandy, with a burning face, made up his mind on the spot that the joke should not be repeated. When the superintendent gave the school another week to bring the collection up to the amount desired for the annual report, Sandy was still more resolved that "Our Country's Hope" should be all that could be expected.

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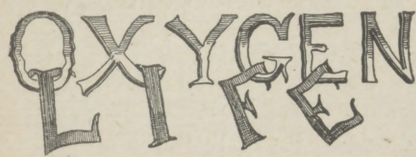


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He hurried home to his little attic bedroom over the grocery where he worked, and laid out his greatest treasures—a small can half full of red paint with oil caked on top, a three-quart tin pail with a hole in the bottom, and a few yards of waxed twine. He took the latter lovingly in his hand.

By the attic window stood an old carpenter's horse. Many a time up there Sandy had gotten to thinking that he had no father, nor mother, nor sister, nor brother, nor real home, nor friend. Tears would drop from his eyes, and he would mount the old wooden prop, tie the twine for reins around it, and comfort himself playing he was grown to be a farmer, and could ride away and away on a live, friendly horse over the green fields that lay beneath his attic window.

But this Sunday he laid the twine and the tin pail away, and laid out the paint-can. When Monday came he carried it around with him all day, till just at evening, he found a chance to run over to the farmer neighbor's.

"If you please, sir," he said, "if you had a barrar that the point was off of, I could paint it this elegant red."

The farmer looked over his fat cheeks at the thin, shabby boy before him.

"There's an old wheelbarrow in the bushes, if you have a mind to dig it out," he said.

He watched in silence as Sandy struggled with briars and the wheels half sunk in the ground. He said nothing, as at last the boy started off well-nigh breathless, calling back:

"I'll be home to-morrow."

The next evening he brought it home smeared with paint and blotched with oil.

"I would have charged five cents," Sandy said, "as it's for missionary money, but there's a place underneath that has no paint, so I'll make it four cents."

"Four cents!" exclaimed the farmer. "Four cents for missionary money, when there are poor all around us without one cent! No, sir! You'll get no four cents missionary money from me. I gave you the barrow to keep. It's no use to me. And you'd better let the heathen wait, and give your cup of cold water to your neighbor at home."

He stalked away. Sandy, with a lump in his throat, watched till he was out of sight, then dumped the old barrow back into the bushes where it had been found.

The next evening the hole in the tin pail was stuffed with a clean rag, and its owner was carrying spring water for a woman whose well was dry, at the rate of one cent for two pails. As he was toiling under the fourth, a child sitting by the roadside called out:

"O Sandy! I'm glad to see a drop of clean water."

"Don't stop me, Sally," Sandy cried, "I'm making money for the poor heathen."

"Just one drink," the child pleaded; "our well's low and dirty."

Sandy thought of what the farmer had said about the cup of cold water. He put the pail to her parched lips. Sandy put his hands in his pockets.

"Drink away, Sal, till you feel chipper," he said; "I'll fetch another pail for the heathen."

But by the time he had obtained it the woman's door was closed, it rained that night, she did not want any more spring water the next day, and Sandy had only made one cent in half a week. He took several long rides on the carpenter's horse Thursday and Friday, and Saturday he carried the twine reins all day in his pocket. When the time came to put up

the grocer's shutters his head ached from thinking how he could use his precious reins to make money.

The farmer's gig was tied to his gate. Sandy mounted the latter, and stroked and kissed the gig's horse, putting his face close to its face and looking into its eyes with longing.

"If you belonged to me," he said, "and I knew a boy next door wanted just one ride on you, I'd make believe you were a cup of cold water, and pass you on to him."

The horse whinnied and rubbed his head against Sandy's loving hand.

"Hello, Sobersides!" a gay voice called after him. "Want to earn a penny?"

Sandy turned briskly.

"Indeed I do!" he cried.

"Well, sew me up with a needle and thread, so I won't get a whippin'," a boy bigger than he replied—a rowdy with the back of his shirt rent from top to bottom.

"I ain't got no tred," Sandy said slowly. His hand was on his beloved reins, that he had expected to use, but not give away. "But I could draw it together."

The farmer passed them, Sandy sewing busily with a pin and waxed twine on his friend's back.

"Ha! ha!" laughed the farmer, "you've taken my advice, have you? Helping the heathen at home, I see."

"You have to," Sandy answered soberly, thinking of his lost reins, "when you want to help the other heathen that ain't Christians, and have only made one cent for them in a whole week."

The farmer drove on. Sandy sighed over his two lonely cents as he put them at night on his more lonely wooden horse, but he took them manfully to Sunday School.

Not another boy in his class had brought anything. With a flushed face he took up the envelope with the two cents sliding around in it. With a beating heart he awaited the laugh that would go around when it was known that "Our Country's Hope" was worth one cent less than the Sunday before.

The secretary slowly, very slowly, it seemed to Sandy, made out his list and read the offerings. Sandy shuffled his feet a moment, then gasped for breath. Could he believe his ears:

"'Our Country's Hope,' forty dollars and two cents!"

"This includes a donation," the secretary explained, "from a friend who has been converted to belief in missions by young Bro. Alexander McCoy. This gives us thirty dollars beyond the sum we wanted to raise."

He smiled at Sandy. Sunday and Sunday School as it was, all the boys clapped and one hurraed for Sandy. He deserved it, too. And he went to live with the farmer who had given then ten hundred times the four cents Sandy had asked.

Farmer Dobbs thought that a boy who stuck to his purpose, no matter how dark the prospects might be, was the right kind of boy for our country to put hope in, and that after all, maybe it was not Foreign Missions made one forget the poor folks at home.—*Exchange*.

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Opinions of Press

The Christian Inquirer

PULPIT PLAGIARISM.—Many preachers are often tempted under the pressure to which manifold engagements place them, to avail themselves of all possible "helps." but rather than appropriate another man's sermon it would be much better to go into the pulpit and honestly read from a book a sermon which it might be profitable for a congregation to hear. In fact, sometimes, a sermon may so appeal to a preacher that he may wish it could be preached to his people. In such a case let him honestly read such extracts as commend themselves to him. But, whatever he does, let him avoid a course in which he must have a consciousness of dishonesty.

New York Tribune

THE NEW YORK CATHEDRAL.—The laying of the corner-stone of the Episcopal Cathedral will mark an epoch in the history of the Episcopal Church, and especially of the great diocese of New York. For the building of such an edifice as the Cathedral of St. John the Divine is to be, means vastly more to the Church than the addition to its material resources of a great pile of masonry. It means the birth of a new institution, which is to conserve and foster many impulses of religious effort which have heretofore found no adequate expression in the life of the Church. The Cathedral will not be a slavish reproduction of the European type of cathedrals; it will not strive to keep alive ideals of worship or of routine work that have become outworn and useless, but will be eminently American in its adaptation to the needs of American people. * * * * * It will be the center of spiritual and missionary effort, which will be felt throughout the whole diocese, and indeed throughout the whole Episcopal Church. It will be a great metropolitan church whose sittings will be free to all, which will welcome to its stalls every clergyman of the diocese. Its pulpits will be occupied in turn by the greatest preachers of the Anglican Communion. Many of the great charities and philanthropies of the Church will be grouped around it; and memorable events and anniversaries, whether local or national, will find a fitting observance in it. * * * * * In its management and worship it will reflect many of the cosmopolitan features of the city's life. The design, for instance, includes seven "Chapels of Tongues," in which on every Sunday services and sermons will be given in seven different languages. Already, indeed, it is said that the Episcopal Church in this city to-day ministers in nine different languages, so that possibly the number of these "Chapels of Tongues" may be increased.

New York Observer

CHURCH-GOING.—In every great city there are a multitude of people who may be called "rounders," who go to church when it is convenient and are on hand early and late to get good seats. They have no church ties and care only for the pleasure of sitting with well-dressed people and listening to the music and the sermon. They take no part in the services and often sit half upright in prayer, and show by irreverence and conversation that they have no sympathy with the spiritual worship and teaching of the place. These persons fill the places which rightfully belong to the reverent and pious strangers who are in every city on the Sabbath, and it is in a large measure due to this class of attendants upon public worship that Christian visitors find such scant accommodations. It may be said that they have souls to be saved and minds to be instructed, but in many cases it is taking the children's bread and giving it to the dogs to spend effort and eloquence upon them. They live in the city and there is no reason why they should not identify themselves with a congregation, bear a part of its burdens and do some of its duties, but this they do not desire. They will be found where-

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ever a famous preacher from abroad is to preach, and on all church festivals they come in crowds to the special service in the decorated church just as they would fill a music hall or a theatre, if it cost nothing. And some of them have money enough to lavish on finery and jewels and make plain Christians ashamed of their company by their foolish and extravagant display. The plain, poor women who is eager to worship in spirit and in truth has a better claim to a seat in the sanctuary than they, but his modesty stands little chance when these intrusive and urgent vagabonds assert their claims and push themselves forward as if they owned the place.

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Why "III." Instead of "IV."

If you did not stop to think you would expect that the figure four on the face of a watch or clock would be represented by IV. instead of III. While the explanation of this, as given by watchmakers, is nothing but a tradition, it is not the less interesting on that account.

You may or may not know that the first clock that in any way resembled those now in use was made by Henry Vick in 1370. He made it for Charles V. of France, who has been called "The Wise." Now, Charles was wise in a good many ways. He was wise enough to recover from England most of the land which Edward III. had conquered, and he did a good many other things which benefited France; but his early education had been somewhat neglected, and he probably would have had trouble in passing a civil service examination in these enlightened ages. Still, he had a reputation for wisdom, and thought it was necessary in order to keep it up, that he should also be supposed to possess book-learning. The latter was a subject he was extremely touchy about.

So the story runs in this fashion, although I will not vouch for the language, but put it in that of the present day:

"Yes, the clock works well," said Charles; "but," being anxious to find some fault with a thing he did not understand, "you have got the figures on the dial wrong."

"Wherein, your majesty?" asked Vick.

"That four should be four ones," said the king.

"You are wrong, your majesty," said Vick.

"I am never wrong," thundered the king.

"Take it away and correct the mistake." And corrected it was; and from that day to this four o'clock on a watch or clock dial has been III. instead of IV. The tradition has been faithfully followed.

A mother was calling the attention of her little boy to the moon, which was to be seen clearly but pallidly in the early afternoon. "Why, you can't see the moon in the daytime?" replied the youngster. "O, yes, you can—there it is over the trees!" The little fellow looked and had to admit the fact that he saw it, but he added, "T'ain't lighted, anyhow!"

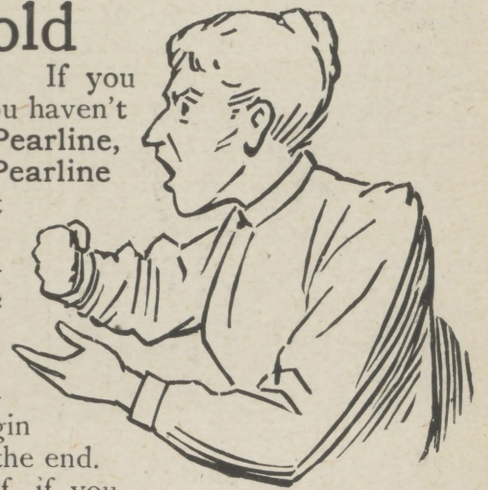
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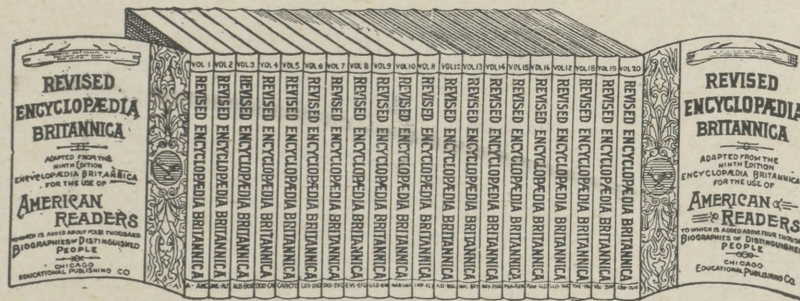


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What To Do For Nursery Accidents

BITES.—Sometimes while playing with a dog or cat the children get bitten. Very often the teeth do not go through the skin, and the fright is the worst thing in such cases. When the teeth do go through the skin you should immediately apply a hot bread poultice, and renew this when cold.

BROKEN LIMBS.—These occur as the result of falls off a table or chair or down the stairs. The first thing to do is to send for the doctor. Do not lift the child from the floor at once, as very often, when the bone is broken, lifting the child allows the limb to hang, and the sharp broken end of the bone may tear a hole in the skin, or even damage the blood-vessels, which are very near to the bones, and either of these complications makes the injury much more serious. Before moving the child, you must place the injured limb in such a position that no further harm can be done. If the leg is damaged, gently tie it to the other leg with soft handkerchiefs above and below the place where it is broken. If the arm is broken, place it tenderly on a soft cushion, and let one person attend entirely to the careful lifting of this cushion as the child is lifted into bed. He should be placed upon a mattress, and not on a feather bed. Do not attempt to take off the clothes, but leave everything as it is until the arrival of the doctor.

The same treatment should be adopted in the case of any of the bones being put out of joint. This is the best place to give a serious warning against allowing anybody to lift, swing, or jerk a child by its arms. Often by a sudden jerk or lift, one of the bones is put out of joint near the elbow and this leaves a permanently weak arm. Nursemaids and others are greatly to be blamed for the habit of jerking children over crossings or puddles. Whenever a child is to be lifted, it should be caught around the waist or under the shoulders as no harm can be done in this way.

BURNS AND SCALDS.—Where matches are left about, or there is not a proper fire-guard always in front of the fire, burns are frequent. Should the clothing catch fire, immediately lay the child flat on the floor, and roll the hearthrug, a shawl, or some woollen garment, round it to smother the flames. If a doctor can be obtained, leave the child quiet, only keeping it warm, and, if faint, giving hot milk as a drink. If the doctor cannot be got at once, very carefully remove the clothing, cutting any part which tends to stick to the skin, and leaving it where it sticks. Do not break any blisters, but cover the whole surface with strips of linen soaked in oil, or, where oil cannot be obtained, dredge flour thickly over, and then cover with cotton-wool.

Scalds result when the child upsets a cup of hot tea or a kettle, etc., over itself. They are treated in the same way as burns. All cases of burns and scalds are serious, and should be seen by a doctor as soon as possible.

CUTS.—When the child gets a cut with a knife or any sharp object, such as glass, or from a fall, wash the cut well with warm water, to remove any dirt which may have got in, and then put a piece of clean soft linen round the part, and fasten it on by winding cotton round it, or by means of a handkerchief or bandage. Should there be much bleeding, or the wound be large, you should send for the doctor, as a stitch may be required to prevent a very ugly mark, which would be left if the cut were allowed to gape open.

FALLS.—Children are constantly tumbling, and generally their falls are not very severe. Should they have a bad fall on to the head or back, this should be carefully attended to, and an examination made by a doctor, as serious consequences often develop some time afterwards. Some children have become cripples from falls down the stairs, or from their nurses' arms on to their backs. If the child is stunned, lay him flat and keep him quiet. Loosen the clothing, and give him fresh air, but do not attempt to rouse him, and let him be seen by a doctor as soon as possible. Even slight falls should be prevented whenever possible. There should be a gate at the top of the stairs, provided with swing hinges, so that it is always kept shut and fastened. Young children should not be allowed to climb into chairs or on to the table, etc., as many nasty tumbles may result.—*Cassell's Family Magazine.*

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