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A Weekly Record of its News, Work and its Thought

Vol. XVI. No. 38

Chicago, Saturday, December 16, 1893

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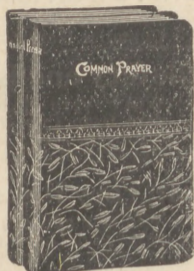
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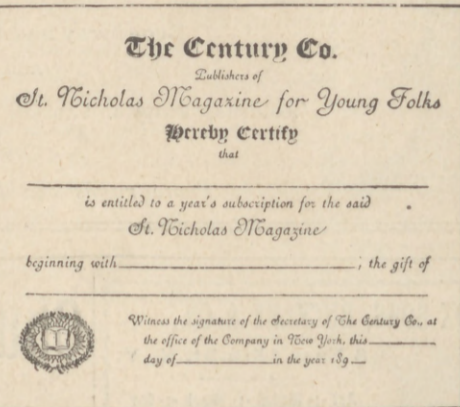
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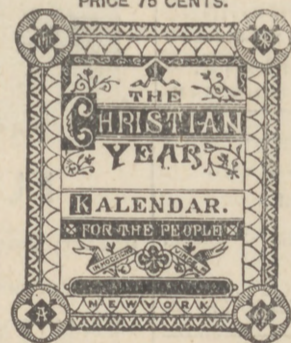
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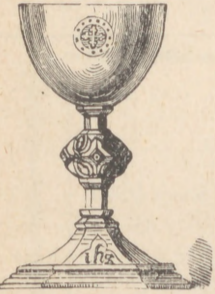
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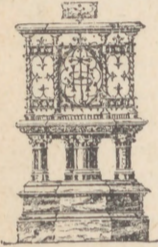
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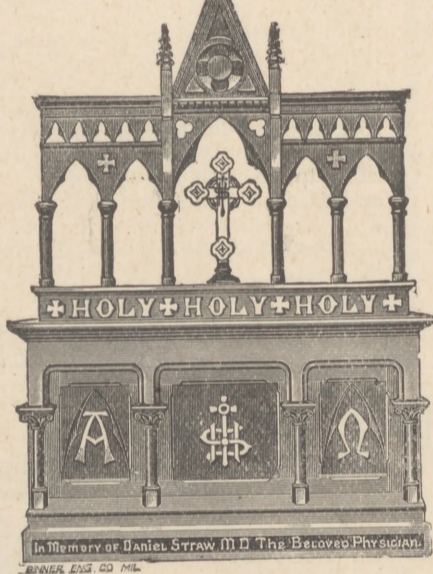
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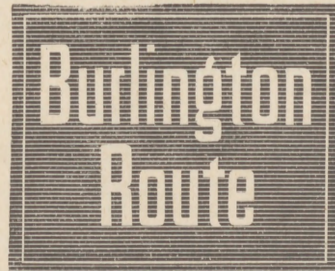
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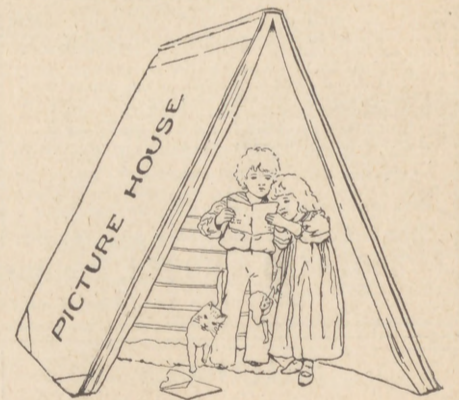
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The Living Church

Saturday, December 16, 1893

News and Notes

A CORRESPONDENT whose accurate knowledge cannot be questioned writes: "The Rev. H. R. Haweis is a very long distance from being the rector of the great London parish, St. Marylebone, as you state; he is the perpetual curate of St. James' chapel in that parish. As far as preferment is concerned he is rightly termed a perpetual curate."

IT IS REPORTED that the late Bishop Riley has written to this country asking to be taken up by the "American Church Missionary Society." His usefulness in Mexico, if he ever had any, being ended, the society might send him to Brazil to lead the work of "converting Christians from one sect to another" in that country. It would be better than to take bishops away from their own dioceses and their legitimate work in this country.

THE WOMEN of California have started a movement eminently fitting, and one that might be advantageously followed throughout the land. The object is the purification and elevation of the daily press. When one considers the freedom allowed to the children in our homes, in the reading of the newspapers, and the familiarity with crime of every kind that may ensue, the wonder grows how purity of character is to be maintained in the coming generation. One cannot touch pitch without being defiled. If adults find it difficult to read our daily papers with all their offensive details of crime, without a feeling of moral contamination and a deadening of the finer sensibilities, how can we expect the impressible minds of our children and youth to remain unhurt? We earnestly wish success to the women of California in this new crusade, and trust their example may be as leaven to quicken the community of every town and city in this direction of reform.

THOSE who respect the Rev. J. J. Lias for his services to Biblical scholarship and would desire to be assured of his attachment to sound Church principles, will be relieved by his explanation, in *The Church Bells*, of his action at the recent union meeting at Lucerne. It appears that he had added his signature to a paper in which among other things, the exchange of pulpits among the various religious bodies was advocated, "wherever it is possible." This was, naturally enough, understood to mean that an interchange of pulpits between Churchmen and Dissenters was desirable. But Mr. Lias repudiates this interpretation and says that he does not regard such an interchange as coming within the range of the "possible," but that where it is possible, that is, among the Dissenters themselves, he does regard it as desirable. We have in all this an illustration of the results of "entangling alliances."

LITTLE IS HEARD of the Home Rule Bill since the opening of the new session of Parliament, though members of the government have indicated in extra-parliamentary speeches, that that famous measure is only deferred, not permanently laid aside. This, indeed, is in the nature of things. It can hardly be supposed that the Irish question is settled. If any turn of affairs should bring in a conservative ministry, it would probably be a statesmanlike move to grapple with the subject in such a way as to take the wind out of their opponents' sails. Some chapters of Lord Beaconsfield's life might furnish wholesome suggestions to his successor. One of the most brilliant exploits of this celebrated man was the bringing forward the Reform Bill of 1867, in which he gave his own direction to a project which had long been agitated by the Whigs, for an extension of the elective franchise, and succeeded in passing it triumphantly, thus settling a burning question for an indefinite period.

MISS MAGEE, the daughter of the Archbishop of York, has commenced a peculiar work in North London. It is intended to introduce woman's influence into the

work hitherto carried on by men among the poorer classes. Eight of these ladies have banded together and will live in community. They are not to be under vow, and any member may retire when she thinks fit. While one object is religious teaching, another purpose is to diffuse the knowledge of the laws of health. It seems that the scheme is based upon Archbishop Magee's teaching, in which the attainment of a sound mind in a sound body was considered an essential condition for the development of the higher and religious life. The experiment will be watched with interest. It certainly requires more than ordinary courage to enter upon it and will demand unusual constancy to bring it to success. The small body which has already established itself, will be known as the North London Settlement.

THE PRINCIPAL SUBJECT now before the English Parliament is the Local Government Bill, which provides for the establishment of parish councils. There was some fear in Church circles lest the bill might be intended as a first instalment of disestablishment. Under some such impression, the Convocation of Canterbury has taken the matter up and passed resolutions deprecating any interference with vested rights. Although these fears seemed to have some ground, inasmuch as the Liberation (disestablishment) Society interprets the bill in the same sense, the ministry has publicly disavowed any intention of affecting the interests of the Church by any side wind of legislation. There are certain clauses of the bill which leave room for doubt as to the ownership of trust funds for charitable purposes, and which the friends of the Church will exert themselves to modify before the bill becomes a law. The general principle of the bill is not opposed by either of the great parties.

THE POPE'S close friendship with the Czar of Russia does not seem to have any influence upon the latter's severe policy towards the Roman Catholics in his dominion. Persecution goes on without cessation, having in view the complete extinction of the churches under the Roman obedience within the boundaries of Russia. News comes to us that in the government of Kovno a massacre recently took place in a church which the Russian government had ordered closed. The unfortunate people do not seem to look for relief from Papal intervention, but have sent a deputation to the King of Denmark asking his mediation, and expressing the fear that a direct application to the Czar would never reach his ears. The possible explanation of the Pope's apparent indifference to the sufferings of his faithful adherents may be found in his hope of bringing in the entire Russian Church upon the uniate basis. Of this there have been many rumors for several years past.

DURING THE PAST WEEK anarchy has broken out again in Paris. A dynamite cartridge was thrown, Dec. 6th, in the Place de la Revolution, damaging a number of houses. Before the excitement growing out of this outrage had had time to subside, a far more startling occurrence took place in the shape of the explosion of a bomb in the French Parliament in the midst of a crowded assembly. Many persons were seriously injured, though the destruction was not as great as might have been anticipated. When the evil comes so near home as this, it may spur the government to more decisive measures than have hitherto been undertaken. In fact, the feebleness of the government hitherto and its compromising attitude, beginning with the pardon of the communists, may be considered as directly responsible for the course of things which has made France the head centre of these diabolical plots. In England fresh precautions have been taken, and, considering the cowardly character of the wretches who take part in such outrages, it is thought that they will not be repeated in London. Meanwhile it is satisfactory to know that the French cabinet occupies "an attitude of firmness," whatever that may imply.

THE VERSATILE MR. STEAD, well known in England for his somewhat sensational philanthropy, has been interesting himself in the morals of Chicago. No one can say that there is not abundant room for moral reform in this great, but as yet somewhat crude, city of the West, and there would be no cause for fault-finding if even a casual visitor, like Mr. Stead, should succeed in introducing any machinery calculated to produce beneficial results. But so far, we fear he has not been more successful here than at home. A public meeting the other day brought him in contact with a body of typical American reformers of that class who will not have anything unless they can have everything, and that at once. Mr. Stead probably astonished his audience by assuming the position, in respect to temperance reform, that "half a loaf is better than no bread," and that it was better to restrict as much as possible what cannot be at once cured. He also uttered some wholesome truths with reference to the inutility of comprehensive sumptuary laws which are regarded as so important by this class of reformers. For such common-sense views he deserves all praise. But it is to be feared that he only succeeded in irritating his audience.

THE GOVERNMENTS OF EUROPE do not seem in a very satisfactory condition. Italy and France have been at the game of cabinet making. In the latter country this is a familiar pastime, and arouses only a languid interest except when it is connected with some extraordinary scandal. The Italian crisis culminating in the resignation of the cabinet and some exciting debate in the Chamber of Deputies, grew out of a great scandal which implicated certain of the cabinet ministers as well as a number of deputies, in the fraudulent proceedings of the Banca Romana. The resignation of the Servian Cabinet and the boldness of the social democrats in Germany, who begin to talk of a republic, serve to illustrate the general condition of unrest. The most lurid features of the situation are seen in the attempt to assassinate the Emperor and the prime minister of Germany by means of infernal machines, following close upon the wholesale destruction of life by a dynamite bomb in the theatre at Barcelona, in Spain. It has been discovered, however, that the savage act is part of a deliberate policy hatched in the dens of anarchy. It is possible that such developments may lead to more rigid proceedings, than heretofore, against these enemies of the human race who are not open to any restraining influence except that of fear.

THE SUDDEN DEATH of Prof. Tyndall during the past week under peculiarly sad circumstances, since it was immediately due to an overdose of chloral administered accidentally by his faithful wife, has brought to a close the career of one of the best-known of English scientific men. He was, however, past seventy years of age and had for some time retired from active work. Prof. Tyndall was an Irishman by birth, and of humble parentage. He lacked the advantage of an university training, but by sheer force of character and perseverance, raised himself to the first rank among scientific men of his generation. His researches in aid of the hypothesis that heat and light are forms of motion, constituted his chief contribution to scientific knowledge, though he wrote with distinction on a variety of subjects. He had an unusually attractive style and thus secured a wider circle of readers than would usually be interested in the subjects of which he treated. He had little knowledge of philosophy and his attitude towards religion was that of an agnostic. Yet occasionally he showed himself deeply impressed by the profound problems of the universe for which science, in the ordinary sense, has no answer. This was signally exhibited in his celebrated Belfast address. His ordinary attitude was well seen in his proposed test to ascertain the efficacy of prayer by means of statistical observations taken in hospitals, very much as if it were proposed to test the intelligence and affection of the father of a family by his answers to the requests of his youngest children. In politics Tyndall was a conservative and had almost an unreasoning abhorrence for Mr. Gladstone.

Church of England

Canon Wynne, rector of St. Matthias, Dublin, has been elected by the Bench of Bishops of the Church of Ireland, to the bishopric of Killaloe in succession to the late Bishop Chester.

The Bishop of Waiapu, New Zealand, has given notice of his intention to resign his see in order to return to direct missionary work in connection with the Church Missionary Society in Persia. The Bishop was the Society's secretary at Calcutta, and supervised all its missions from Calcutta to the frontier town of Peshawur for twelve years from 1860, and moved to New Zealand on account of failure of health.

There were 193 candidates for the recent ordinations, of whom 139 were ordained deacons, and 54, priests. The total is a little larger than at the same period last year. Cambridge and Oxford, as usual, supplied the largest percentage of candidates, viz: 79 and 44. Dublin sent up 5, and the Royal University 1. The largest number ordained (18) was for the diocese of Oxford.

The news of the death of the Rt. Rev. Henry Hutton Parry, D.D., Bishop of Perth, Western Australia, on the 16th ult., is announced. The late Bishop, who was the son of Dr. Parry, second Bishop of Barbadoes and the Windward Islands, was educated at Balliol College, Oxford, taking his degree in 1851. He immediately proceeded to the West Indies, and became successively curate of Holy Trinity and All Saints', Trinidad, tutor of Codrington College, Barbadoes, chaplain to the Forces, and Archdeacon of Barbadoes. In 1868, he was consecrated Bishop-coadjutor to his father, and in 1876, was translated to the diocese of Perth.

New York City

The 62nd anniversary of the New York City Mission of the Church, was held on the evening of Sunday, Dec. 10th, at the church of the Holy Trinity. In absence of the Bishop, the Rev. Dr. Brooks presided. Report of work was made, and interesting missionary addresses delivered.

The Rev. W. A. A. Gardner, of the Seamen's Mission of the Society of the City and Port of New York, has received a testimonial containing the signature of 1,200 sailors, expressing strong appreciation and personal regard.

The American Church Missionary Society celebrated its anniversary by services on Sunday, Dec. 10th, at the church of the Incarnation, New York, and Christ church, Brooklyn. A business meeting was held Monday, when reports were presented, and officers elected for the ensuing year.

At the church of the Holy Communion, the Rev. Dr. Motsett, rector, a Quiet Day was held on Dec. 2nd, the eve of Advent. Effort was made to extend the benefit of the services to as many Sunday school workers as possible.

At the church of the Heavenly Rest, the Rev. Dr. D. Parker Morgan, rector, a special musical service was held on the evening of Dec. 10th, when the vested choir, aided by the choir of St. Ann's, Brooklyn, rendered the second part of Gaul's sacred cantata, "The Holy City."

A large number of members of the Church Club, and of the Brotherhood of St. Andrew, received corporate Communion on St. Andrew's Day, at the church of the Heavenly Rest. The Celebrant was the rector, the Rev. Dr. D. Parker Morgan, and he made a brief and earnest address. On Monday, Dec. 11th, the members of the Brotherhood in the metropolis and its suburbs, held their annual union service at the church of St. Mary the Virgin. The preacher was the Rev. Henry Lubeck, and Mr. Silas McBee made an address.

Brother Gilbert, Superior of the Brothers of Nazareth, has issued an appeal to clear off the \$5,000 indebtedness at Priory Farm. He asks that 500 persons give \$10 each. Bishop Potter has headed the subscription, and expressed his approval. The work at Priory Farm embraces All Saints' Convalescent Home, the De Peyster Home for Consumptives, and St. Paul's Training School for Poor Boys. The treasurer is the well-known publisher, Mr. James Pott. The Rev. John N. Lewis, D. D., is temporarily acting as chaplain.

The church of St. Mary the Virgin, the Rev. T. McKee Brown, rector, observed the 24th anniversary of the opening of the church on Friday, Dec. 8th, the feast of the Conception B. V. [M. Low Celebrations were said at early hours, followed by a solemn Celebration at 9:30. Sunday in the octave, solemn Celebration was accompanied by the preaching of the anniversary sermon. Requests were sent in for the remembrance of the faithful departed on or near All Souls' Day, to the number of 630, for the requiem Celebration. The Rev. Geo. C. Betts conducts a Retreat for associates of the O. V. B. V. M., beginning Tuesday, Dec. 12th.

On Dec. 7th, in the chapel of the see house, Lafayette Pl., the Bishop of Montana, acting for the Bishop of New York, administered the rite of Confirmation to a young lady, a native of Syria, the candidate being presented by the Rev. Dr. De Costa, rector of St. John the Evangelist, with which parish the candidate has been connected for a considerable period. Bishop Talbot, the Rev. G. H. Fenwick, and several others present. Miss Anastasie Khouri, the person confirmed, is a member of one of the priestly families of Syria, and she expects to do educational and religious work among

her own people on the slope of Mt. Lebanon, near Beyrout, being now well prepared for usefulness in the East, by her sojourn in the West, where she has acquired a knowledge of our language and institutions. Miss Khouri will, for the present, serve independently and at her own charges, and has already left on the French Line.

The Church Missions House is rapidly nearing completion. The money for its erection has all been given for this specific purpose, but the cost has unavoidably though unexpectedly exceeded the estimates, and \$65,000 will yet be needed. Appeal for this not having been responded to as yet in adequate amount and it being impossible to stop the work of building without detriment, it has been decided to place the remaining balance on mortgage temporarily, with the hope that individual gifts for the object may soon clear away all indebtedness. Furnishing is needed for the chapel and the offices of the Board of Missions, and memorials are asked for to meet this requirement. It is proposed that the chapel shall commemorate the missionary heroes of the Church. Announcement is made that the transfer of the Board of Missions from its old and inadequate rooms at the Bible House to its new building will be made in the first week of the new year. The structure is one of the most artistic and beautiful among the recent splendid edifices of the city, and well befits the dignity of the Church, and emphasizes in material form the great truth that the Church's leading end and aim—that for which she uprears this, her only national building—is the apostolic work of missions.

At Grace church, the Rev. Wm. R. Huntington, rector, the long expected change in the direction of more Churchly music has taken place, as a result of popular desire on the part of the congregation. A chancel choir of 18 voices is to be introduced, and will be aided by a mixed choir, which will occupy the gallery as heretofore. The organ is divided into two parts, and may be played from either end of the church. As a result of the fresh arrangement just decided upon, Mr. Samuel P. Warren, who has been organist of the church since 1868, will leave his position next spring. His place will be filled after May 1st, by Mr. J. M. Helfenstein, at present organist of the church of All Angels', who will train the new chancel choir. The fourth memorial door in this church has just been completed, and is beautifully carved in stone in keeping with the designs of the others. It was given by the family of Charles G. Landon to his memory. Mr. Landon was a life-long communicant of this parish, and for many years one of its wardens. The new door was displayed to the congregation for the first time, Sunday, Dec. 3rd. It is at the east end of the church on the left of the altar. Two solid panels of massive oak, elaborately carved with Gothic tracery, form the door proper. The sculptured work is of Caen stone. A delicately wrought vine runs around the arch, which terminates in a richly foliated finial. The memorial inscription is cut in the stone jamb above the door. In the surmounting arch is a group of three worshipping angels with instruments of music carved in high relief.

The Church Club is arranging for six lectures to be delivered this year, on the general theme of the controversy between the Anglican Church and the Roman system. In the discussion at the last meeting of the Club, on "The attitude of the Church towards politics," already referred to in THE LIVING CHURCH, the Rev. Dr. Satterlee urged the need of active work by Churchmen in purifying politics in the city of New York. He detailed the present evil condition of things, and said that the Roman Communion in the city had accepted so many favors from the politicians that it was powerless to push reform—its lips were sealed. The leadership in any forward movement must be taken by the Church. Mr. R. Fulton Cutting gave an interesting statement of the purposes of civil government, and the necessity for moral foundations. Mr. John S. Smith deprecated the taking of sides by the Church in mere party conflict, but insisted that she must be the great teacher of righteousness in all things bearing on civil affairs. She must denounce evil and corruption. Mr. Herbert B. Turner remarked that the Church need not, as an official body, express itself on political questions save in times of great crisis, but the clergy individually should urge citizens to do their duty in voting and supporting good and pure politics. Too often clergymen avoid this obligation. Mr. J. Bleecker Miller criticised the attitude of the Roman Communion in this country and pointed out the dangers arising in consequence. He considered the attitude of Monsignor Satolli of liberality toward American institutions a mere sham intended to influence non-Roman minds. The Romanists were to-day exercising their utmost influence to secure the appointment of their own co-religionists as teachers and trustees of public schools, and so influence them. Every large city in the State of New York was largely under control of Rome. Our free system of government was being used to promote the extension of Romanism. Churchmen should watch the schools and make themselves felt on the side of right and equal justice. Col. B. F. Watson recommended care to distinguish between partisanship and patriotism. Mr. Francis H. Holmes thought the laity as well as the clergy should bestir themselves. Mr. John P. Faure commented upon neglect of the duty of voting. At general request, the president of the club, Mr. Zabriskie, closed the discussion by saying that God had put the Church in the world and that she could not keep aloof from controversies

arising in the course of the government of men. He called attention to the unanimity of opinion displayed by the gentlemen who had spoken on the great principles involved.

The regular meeting of the board of trustees of Columbia College was held on the afternoon of Monday, Dec. 4th. The committee on buildings and grounds submitted a report in regard to the new buildings at Riverside Heights. It is proposed that the site shall be treated on two levels, the upper level comprising the southern portion, about ten acres in extent, and the lower level comprising the northern portion of about eight acres. Building will first be undertaken only on the southerly plateau, and the northerly end will be preserved for awhile at least, with its grove of trees. Probably an open space will be kept available for out-door sports for a number of years to come. The general scheme under consideration places the entrance to the college grounds in the middle of the block in 116th st., and admission will there be had to a large quadrangle. It is proposed that the northerly side of the quadrangle and the principal architectural feature of the site shall consist of a large building, including the library, chapel, and dining hall, together with the offices of administration and the academic theatre capable of seating about 2500 persons. The other side of the quadrangle is to be made up of buildings devoted to the various departments of the university. A gymnasium is in contemplation. The buildings will rise above their basements to the height of four stories. The trustees have decided to engage the architectural firm of McKim, Mead, & White, to prepare a general plan for the development of the site, and detached plans and designs for the buildings first to be erected. The buildings which will be needed immediately are a library which will be constructed in a section capable of future enlargement as demands require, an edifice containing large lecture rooms, and probably a second and similar structure. It is needless that the buildings should be put up before the college undertakes to remove from its present location down town, and therefore labor will at once be begun upon the plans, although the money for construction has not yet been provided. The existing college funds are not available as they cannot be used without curtailing educational work, and trustees must consequently look to the alumni and friends of Columbia to furnish the means required. The committee has also presented a supplementary report, stating that it may be possible for the occupiers of the new site to give possession on July 1, 1894, six months prior to the date fixed by the contract. To enable the college to take possession on this earlier date, if it should seem desirable to do so, it would be necessary to arrange plans at once for remodelling the present buildings. These buildings though not suitable for permanent use, would afford space for a large part of the educational work of the university, provided a re-arrangement of the rooms and a careful apportionment of the space is made. The trustees at the meeting Monday, authorized the committee to employ professional assistance for this object.

The trustees passed resolutions adopting a memorial to the late Hon. Hamilton Fish, LL. D., who was a member of their body for 40 years, and chairman of it for 25 years. The professorship of international law and diplomacy in the school of Political Science is to be known hereafter as the Hamilton Fish chair. Its occupant is Prof. John Bassett Moore, formerly assistant Secretary of State. A gift of \$2,000 has been made for a lectureship fund in the law school, the giver modestly withholding his name.

Philadelphia

The City Mission has established a sick diet kitchen in connection with the Italian mission.

It is announced that during the present Advent season, there will be daily service at St. Mary's church, West Phila., the Rev. Dr. Thos. C. Yarnall, rector.

The vestry of the church of the Saviour gave a reception to the rector, the Rev. Dr. W. F. Bodine, and Mrs. Bodine, and the rector's assistant, the Rev. O. J. Davies, in the lecture room of the church, on the evening of the 6th inst. It was largely attended.

On Sunday, 26th ult., Bishop Whitaker confirmed a class of 16 persons at the church of the Messiah, Port Richmond. On Sunday, 3rd inst., the rector, the Rev. C. L. Fulforth, preached a sermon commemorative of the completion of three years' incumbency of the parish.

At St. Thomas' church, 12th st. below Walnut, there are special preachers during Advent Friday and Sunday nights: Fridays, the Rev. Messrs. E. J. Knight, J. C. Mitchell, and H. L. Duhring; Sundays, the Rev. Messrs. Samuel Upjohn, D. D., Joseph N. Blanchard, Robert Ritchie, and Harvey S. Fisher. St. Thomas' Day, Dec. 21st, being the hundredth anniversary of the name day, will be celebrated with special solemnity and festivities. The centennial of the opening of the first church building occurs July, 1894.

The first of a series of missionary meetings was held on Sunday evening, 3rd inst., in the parish house of St. Paul's church, 47th st. and Kingsessing ave. The priest in charge, the Rev. J. A. Montgomery, said Evening Prayer, after which addresses were made by the Rev. H. L. Duhring, the Rev. Michele Zara, and Col. Moses Veale.

Diocesan News

Chicago

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

The initial sermon of a special course, with elaborate musical services, was delivered by Bishop Whitaker, on Sunday evening, 3rd inst., in old St. Andrew's church, the Rev. Dr. W. F. Paddock, rector, and notwithstanding a heavy rain storm, was largely attended. The soloists were Signor del Puente, baritone, who gave his new aria, "My prayer," and Mde. Helen Dudley Campbell, contralto, sang "O rest in the Lord," Handel. The choir, enforced by St. Andrew's Choral Society, over 200 voices, rendered Dudley Buck's *Magnificat* in A; "By Babylon's Wave," by Gounod; and the hymn, "Hark, hark my soul," by Shelly.

Owing to the concurrence of the feast of St. Andrew with Thanksgiving Day, the annual meeting of the Brotherhood of St. Andrew was deferred until the 4th inst. At 8:30 A. M. on that day, the celebration of the Holy Eucharist was held at the church of the Holy Trinity, when the corporate Communion of its members was made. In the afternoon, the annual meeting of the local council was held in the parish building of that church, Mr. G. Harry Davis in the chair, and the devotional service was conducted by the Rev. Dr. J. S. Stone, the chaplain. Bishop Scarborough, of New Jersey, made an address on the Advent season, and the need of lay preaching; he was followed by the Rev. Dr. W. N. McVickar, who gave the council a hearty welcome on behalf of Holy Trinity parish. Letters commending the work and regretting their inability to be present, were read from the Bishop of Delaware, and the Bishop and Assistant-Bishop of the diocese of Central Pennsylvania. The executive committee reported that during the year 18 new chapters had been added, present number, 111, with a membership of 1,570. After a few remarks by the Rev. Dr. C. Ellis Stevens, a motion prevailed that the executive committee appoint a committee on Lenten services for 1894. There was a conference on "The Definite Object," opened by John W. Wood, general secretary, New York; and on "Individual Efforts," opened by Mr. J. Lee Patton. The officers elected were: Executive committee, James C. Sellers, president, Holy Trinity, West Chester; C. L. S. Tingley, vice-president, Ascension; J. Lee Patton, secretary and treasurer, Transfiguration; F. R. Case, assistant secretary, Covenant; the Rev. S. C. Hill, chaplain. In the evening there was a public service at Holy Trinity. Bishop Whitaker presided, and the annual sermon was preached by the Rev. W. S. Rainsford, D. D.

On the 1st Sunday in Advent, 1868, the Rev. Dr. Davies, the present Bishop of Michigan, but then rector of old St. Peter's church, asked God's blessing upon a new parochial work, termed "The memorial mission of St. Peter's church." The benefactor was Miss Margaretta Stocker Lewis, and it was to be a memorial of her mother. A commodious room in the immediate vicinity of the church had been secured, and services commenced on that day by the clergy of the parish. About 1871, it was decided to remove the mission to the southwestern part of the city and a temporary chapel was erected near the corner of 19th and Federal sts. In Sept. 1884, the present rector, the Rev. Stewart Stone, took charge. Meanwhile, the corner-stone of the present edifice, the memorial church of the Holy Comforter, was laid by the Bishop of the diocese, June 15th, 1874, and exactly one year thereafter, in the presence of 42 of the clergy and a large congregation, he consecrated the church and dedicated the adjoining parish building. Since the incumbency of the present rector, the services have multiplied, the ritual made more ornate, Confirmations have been numerous, and the communicants greatly increased in number. Two priests have all they can attend to in carrying on the work upon its present lines. In the autumn of 1886, Miss Lewis was called to her rest; she had been from its inception, its chief financial support. By her will she left in trust \$80,000. Since 1871, there have been, Baptisms, 2,070; confirmed, 712; marriages, 143; burials, 727. In each case more than half of these have occurred during the present rectorship of nine years. The value of the church property, aside from its partial endowment, is \$70,000. There is no indebtedness whatever; sittings in the church, 400, are all free. The music is rendered by a surpliced choir of 30 voices under the direction of Dr. R. P. Robins. The Sunday school has 465 members. There is an excellent beneficial society of 98 members, a coal club, and in the infant school, a shoe fund, which aids destitute children. In the parish, there is a zealous branch of the Brotherhood of St. Andrew, the fourth chapter in that great organization, a branch of the guild of the Iron Cross, and a guild for little boys, numbering 50. St. Mary's guild for women has 41 members, and the branch of the G. F. S., is the largest in the diocese, with 170 active members on its roll. Besides these, there is the guild of St. Agnes with 34 members, an altar guild, and a society of the acolytes. The silver anniversary of the church was celebrated on Sunday, 3rd inst, when the rector preached an historical sermon at Morning Prayer, and at the night service the Rev. Dr. J. Lewis Parks, rector of old St. Peter's, the mother church, was the preacher. It may be added that the endowment fund only yields half enough to meet the annual expenses; the rest of the support of the church comes from the people by the "envelope system." On the north and south walls of the sanctuary are two stone tablets in memory of the two priests, the Rev. Robert F. Chase, and the Rev. Algernon Morton, who have died in the work of the parish.

The dean of the Western Theological Seminary has appointed Dec. 21st for matriculation. The same day will be observed as a short Retreat, conducted by Bishop McLaren. The clergy generally are cordially invited to be present. The hours will be from 10 A. M. to 3:30 P. M. Any young men who have thoughts of the ministry will also be welcome.

The church of the Ascension has recently changed the location of its parish rooms to 295 Elm st. The new rooms are much more convenient for the parish work than those occupied during the past year. The house in which they are located is only half a block distant from the church. The rooms themselves are well arranged and are far more comfortable than those recently left.

The 11th anniversary of the consecration of the Bishop of Chicago was marked by a celebration of the Holy Communion and an address by the Bishop at 11 o'clock at the cathedral on Dec. 8th.

The promising mission at Clyde has secured a building which, with alterations and improvements, will make a very good temporary place of worship. The opening service was held on Wednesday evening, Dec. 6th, and the sermon was preached by the Bishop. The Rev. J. C. Sage is in charge.

At the regular monthly meeting of the Church Club, held at the club rooms on Thursday, Dec. 7th, the Bishop of Chicago addressed the Club upon the subject of the Sunday school and its relation to religious training. The meeting was well attended and the Bishop's words made such an impression upon his hearers that the Club decided to hold a convention on Thursday evening, Feb. 1st, at which Sunday school teachers will be given an opportunity to hear and discuss the question. Important changes in the constitution of the Club were also made at this meeting.

The 37th chapter meeting of the Northern Deanery convened at Belvidere, on Dec. 6th. Wednesday evening, addresses were given by the Rev. Dr. Fleetwood, upon "Christian Education," and the Rev. Mr. Williams, upon "The Christian Religion in the late Parliament of Religions." The Holy Communion was celebrated on Thursday, Dec. 7th, at 10:30 A. M., followed by a paper, "The Christian Faith—not a matter of private opinion, but of Christian conviction," the Rev. H. C. Granger, reader. A business meeting was held at 3 P. M., followed by a discussion upon "Intelligent work in the Sunday School," opened by the Rev. Mr. Clark and participated in by the Rev. Messrs. Ward, Peabody, and others. The evening session was held at 7:30, at which addresses were given by the dean and the Rev. Mr. Whitney, the former contrasting the "organic Church of Christ and the inorganic Churches of men"; the latter upon "The need of unity of faith in connection with mission work." The meeting of the deanery at Belvidere marks a new era in the history of that parish, where, owing to the faithful work done by Dean Peabody and others during the past summer, there are many signs of a permanent revival of the work of the Church. Congratulations were extended to the Bishop of the diocese upon the 18th anniversary of his elevation to the Episcopate, and to the good people of the parish, whose attendance at the several meetings, together with their hospitality, was heartily appreciated.

Maine

Henry Adams Neely, D.D., Bishop

The annual meeting of the New England Local Assembly of the Brotherhood of St. Andrew was held in St. Luke's cathedral, Portland, Nov. 22nd and 23rd, and was attended by nearly 100 delegates, representing 33 chapters from all parts of New England. The opening business meeting was held at 5 o'clock in the afternoon, Mr. Thos. P. Dean, of Boston, presiding. The Rev. Canon Sills opened the meeting with prayer. At 7:30 P. M. a special service was held in St. Luke's cathedral, a large congregation being present. A shortened form of Evening Prayer was followed by an address of welcome to the delegates by Bishop Neely. An eloquent and appropriate sermon was preached by the Rev. Wm. B. Frisby, of Boston, after which a short address was made by Mr. John W. Wood, general secretary, explanatory of the rules and object of the Brotherhood. The service was an inspiring one, full of earnest worship and hearty praise.

On Thursday morning at 7 o'clock, Holy Communion was celebrated in the cathedral by Bishop Neely, assisted by the Rev. Canon Ketchum, rector of St. Andrew's, N.B., and Canon Sills. The first conference opened in the cathedral parish house, at 10 o'clock A. M., Mr. Edmund Billings, of Boston, chairman. The Rev. John M. Brooks, of Springfield, Mass., opened the conference with prayer. The various districts in New England reported, through their diocesan secretaries, the work done during the past year. The conference then took up for discussion "Work in Brotherhood Chapters," able and strong addresses being made by Mr. John W. Wood, of N. Y., and Mr. Edmund Billings, of Boston. "Work among Boys" was very ably presented by Mr. W. C. Sturgis of New Haven; general discussion of the subjects following, by delegates present. The earnest, direct man-

ner of treating the subjects under discussion and the sound, practical methods advocated were very noticeable throughout the conference. Luncheon was served at 12 o'clock in the parish house by St. Luke's cathedral chapter. At 1 P. M. the question box was opened by Mr. Wood, whose answers to the many questions propounded were very apt and witty, and at the same time instructive. The afternoon conference was opened at 2 o'clock, with prayer by the Rev. J. C. Atwood, of Providence, R. I. Mr. W. C. Sturgis, of New Haven, acted as chairman. The general subject presented was the Brotherhood of St. Andrew. The addresses were limited to ten minutes and were not open to discussion, being devoted to the rules and methods of the order and aids to success in their use. Those who spoke thereon were Mr. W. C. Sturgis, the Rev. J. Floyd Tompkins, Messrs. A. W. White, E. S. Crandon, John W. Wood, B. F. Townshend, and Rev. Canon Sills. A short farewell meeting was held at 4 o'clock P. M., the Bishop presiding. Addresses were made by him and by Messrs. Sturgis, White, and Wood, after which the convention adjourned *sine die*.

Throughout the entire series of meetings one could not fail to be impressed by the enthusiasm and earnestness shown by the delegates, who were representative of the Brotherhood. The great number of young men present was also very noticeable. Through all alike, young and old, clergy and laity, there seemed a desire for but one object—the extension of Christ's kingdom among young men, and to be of service in the grand work of the Church.

Kansas

Elisha S. Thomas, D.D., Bishop

In the Advent session of the Kansas Theological School, in the see city of the diocese, the attendance reached the highest point in its history, the lectures were of exceptional interest and value, and the examinations were searching and successful in establishing the studiousness and earnestness of the candidates for Holy Orders. In the pleasant chapel of Bethany College all were gathered daily for Morning and Evening Prayer, with the students of the college. Each evening there was a lecture on pastoral theology, from Bishop Thomas, whose long experience in parish work gives weight to his words. There were also daily lectures on apologetics and ethics from the Bishop of Oklahoma, whose interest in the school has led to the matriculation here of the candidates for orders from his own missionary jurisdiction. The Rev. A. Beatty, D.D., gave daily lectures on dogmatic theology, the Very Rev. Dean Colwell gave instruction in liturgics, the Rev. John Henry Hopkins, in Hebrew, and the Rev. N. S. Thomas, son of the Bishop, in Greek and Exegesis of the New Testament. Thirteen candidates for orders presented themselves for examination and showed themselves to be well grounded in the Faith and able to defend it. One of them came from the Methodists, two from the Baptists, two from the Presbyterians, and two from the Congregationalists. All these men are at work, some of them in important places, and their marked success is a matter for profound gratification and thanksgiving.

During the week above referred to, the home of Bishop Thomas was enlivened by the presence of the Missionary Committee of the diocese, and also the Standing Committee. A large amount of routine work was done.

Kentucky

Thomas U. Dudley, D.D., D.C.L., Bishop

LOUISVILLE.—St. Andrew's Day was observed by the city chapters of the Brotherhood, at St. Paul's church in participation of the Holy Eucharist at 9 A. M. Bishop Dudley was the Celebrant, with the Rev. Messrs. Reverdy Estill, D.D., and Anselm Buchanan, assistants. At 8 P. M., a festival service was held in the same church, at which all the city clergy with the Bishop, were present. The regular evening service was said, with the singing of selected hymns, appropriate to the occasion. The Rev. Lewis W. Burton delivered the sermon. The Bishop followed with a short but fervent address, expressing his great joy and satisfaction in this work, and closing with an earnest appeal to vestrymen and wardens of the church to connect themselves with the Brotherhood and become identified with them in their work. He appointed Dec. 13th as a time for a special conference with them.

Thanksgiving Day was observed by a union service of the city parishes at Calvary church. The decorations and music for the occasion were ornate. The Bishop and all the city clergy were present, the clergy being seated. The anti-Communion service was said by the Bishop, with the Rev. W. A. Snively as the epistoler. The sermon for the day was delivered by the Rev. L. W. Burton. The decorations of fruits, vegetables, etc., were donated to the Orphanage of the Good Shepherd and the Home of the Innocents, and the offertory to the various charities of the Church. During the rendition of Rossini's *Inflammatus* as a cornet solo with organ obligato, the Bishop and clergy retired in procession, the congregation all standing.

Advent Sunday services at Calvary church were conducted by the Rev. W. A. Snively, the Rev. J. G. Minnegerode being confined to his home by sickness.

Maryland

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

The Bishop administered the rite of Confirmation to 10 persons, at the church of the Prince of Peace, Highland Park, on Dec. 3rd.

At St. John's church, Waverly, on Thanksgiving Day, Von Weber's "Jubilee Cantata," was given by the members of the choir, assisted by an orchestra.

BALTIMORE.—On Thanksgiving Day a dinner was given by friends at the Church Home and Infirmary. The Home now has 125 inmates, 80 of whom are patients. At 7 A. M., the chaplain, the Rev. C. Harding, celebrated Communion, and at 9 A. M. he read Morning Prayer.

The Rev. J. Houston Eccleston, D.D., rector of Emmanuel church, is confined to his house by a slight attack of illness.

At Henshaw memorial church, during the four years' rectorship of the Rev. Charles Gauss, who recently resigned, there have been 275 persons confirmed, of whom 100 were males and 175, females, whose ages averaged about 25 years. The congregation has opened a night school and employed a competent teacher to give instruction to such boys as desire it and who have never been to school, but have been compelled to work when over ten years of age, and perhaps younger.

The Bishop was called suddenly to New York, on Nov. 29th, by the serious illness of his brother, Mr. John Paret.

The vigil of St. Andrew, at St. Andrew's church, on Wednesday, Nov. 29th, was attended by nearly all the members, organizations, and societies of the parish. They met in the school-room, and before the service marched in festal procession through the church. Special music was rendered by an orchestra, and the regular chorus was augmented by members of other church choirs. The Rev. Father Sargent, O. H. C., preached a sermon.

The annual festival service of the Brotherhood of St. Andrew of Baltimore city and county, was held in the church of St. Michael and All Angels, on Nov. 29th. The sermon was preached by the Rev. W. H. H. Powers, and an address was made by the Rev. Julius E. Grammer, D. D. The Rev. Messrs. George C. Stokes, Julius E. Grammer, and W. R. Turner, also took part in the service. The choir of the church, which was assisted by boys and men from other churches, sang Wesley's *Magnificat* in F, and the anthems, "The radiant morn hath passed away," by Woodward, and "Seek ye the Lord," by Roberts. The church was decorated with fruit and sheaves of wheat and corn. A large number of members of the society attended the service and renewed their brotherhood vows.

Grace church will soon be presented with a marble chancel screen, with sculptured figures, by Mrs. Rosa Blanche Woodyear, widow of Wm. E. Woodyear, in memory of her daughter, Rosa Blanche Woodyear, who died on Good Friday last. It will be one of the most beautiful church memorials in the city. It will consist of a handsomely carved railing, with pedestals at the ends, marking an open entrance way, and surmounted by figures representing "Prayer and Praise." The chancel screen will extend across the chancel at the top of the steps, with an eight foot opening for the entrance to the chancel. It will be executed under the direction of Henry M. Congden, architect of New York. A new memorial window in memory of Mary Middleton, daughter of Mr. and Mrs. J. I. Zard Middleton, will, in the near future, be placed in the church. It will occupy the last window on the east wall of the church, near the entrance, and will depict "The Raising of the Daughter of Jairus." The window will be executed by Tiffany, of New York. Grace church has decided to vest its choir of men and women.

Two beautiful memorial windows have been placed in Emmanuel church. One is the gift of Mr. and Mrs. Frank Gesnell, in memory of their child, Allen Ray Gesnell. The other window, representing, "Christ Blessing Little Children," is on the north wall, and is erected in memory of Miss Annie Wade, who died Nov. 19, 1892. She made many bequests to Church purposes, including one for this window. Both windows were seen by the congregation on Sunday, Nov. 12th, for the first time. They were executed by Tiffany & Co., of New York.

The design of a memorial pulpit for St. Peter's church, from a New York firm, has been accepted. The memorialists are Mrs. I. Reeder and Miss Gertrude Lanahan. The memorial chancel rail has been placed in position by R. Geissler, of New York.

New Jersey

John Scarborough, D.D., Bishop

The venerable parish church of Shrewsbury has just been renewed inside and out. The Royal Crown still remains on the tower, where it stood before the Declaration of Independence. In repairing the interior, certain memorial slabs were found buried under the floor, where they had lain hid for 130 years. They have now been set in the floor. They bear the names of Bartow and Morris.

South Carolina

Wm. B. W. Howe, S.T.D., Bishop
Ellison Capers, Ass't Bishop

ASST. BISHOP'S APPOINTMENTS.

DECEMBER.

- | | |
|---|----------------|
| 13. Board of Missions and Convocation, Summerville. | 20. Lancaster. |
| 17. Rock Hill. | 31. Yorkville. |
| 22. Chester. | |

JANUARY.

- | | |
|-----------------|----------------------------------|
| 7. Spartanburg. | 10. Grace chapel, Greenville Co. |
| 12. Wellford. | 14. Blacksburg. |
| 17. Ridgeway. | 18. Winnsboro. |
| 21. Orangeburg. | 23. Barnwell |
| 25. Blackville. | 28. Trinity church, Black Oak. |

Offerings devoted to the Board of Missions.
On Tuesday, Dec. 5th, the corner-stone of the Industrial Reform School at St. Ann's, was laid by Bishop Capers.

Tennessee

Chas. Todd Quintard, D.D., LL.D., Bishop
Thos. F. Gailor, D.D., Assistant-Bishop

SEWANEE.—The Calendar of the University of the South has just been issued, and is by far the most complete and attractive ever sent out. It consists of 126 pages devoted to the different departments of the University. From it one gets an idea of the widespread popularity the University enjoys. Its students come from 23 States and 1 territory, and 3 are from Mexico.

At the meeting of the Board of Trustees in August, several new professors and instructors were elected. The theological department especially has undergone a complete re-organization. The number of students in this department taxes the capacity of St. Luke's Hall, and it is probable that another building will have to be provided before another year. The recent financial crisis seems to have had little effect upon the University, as the catalogue shows 270 students enrolled this year against 275 last year. The long vacation is taken in the winter, and commences on Dec. 20th, and the Lent term begins March 15th.

Albany

Wm. Crosswell Doane, D. D., LL. D., Bishop

SARATOGA.—The Rev. Dr. Joseph Carey celebrated the 20th anniversary of his rectorship at Bethesda church, Sunday, Dec. 3rd. He preached an eloquent sermon from the text, "This twenty years have I been with thee," Gen. xxxi: 38. Referring to the past, he said: "Every year has been a gain in one way or another on the previous, both in temporal and spiritual fruits. Gifts that have marked the year are the litany desk, with its hangings, the candelabras for the sanctuary, greatly enhancing its beauty, the lamp for the lectern, and the beautiful windows in the porch telling us the story of Christ's healing and resurrection power." The contrast between the church edifice of 20 years ago and its primitive surroundings, with the beautiful building and the prosperity of the parish to-day, evidences the large amount of good work done by the rector and his people. The record of the 20 years shows that 1,333 souls have been baptized; 977 persons have renewed their baptismal vows in Confirmation; there have been 361 marriages, 1,009 burials, 8,047 public services, 1,404 celebrations of the Holy Communion, and 38,671 pastoral calls made.

The children of the Sunday school assembled in the parish house at the usual hour and marched to the church, where the regular Advent service was held. An interesting feature of the afternoon was the report of the secretary, Mr. Frank M. Jenkins, which showed a total of 359, including officers, scholars, and teachers of the school. During the year 27 scholars had been confirmed. The names of 53 new scholars have been enrolled during the year and the average attendance was 202. The receipts for the year amounted to \$561.61, and expenditures \$468, leaving a balance in the treasury of \$93.61. The report of the rector's Sunday school fund George H. Olmstead, treasurer, shows receipts for the year, \$225; expended, \$200; balance on hand, including balance of last year, \$55. The members of the mission school were out in good numbers, notwithstanding the storm. Very encouraging reports were read, showing that the attendance of scholars, offerings received, and condition of library were satisfactory.

Louisiana

Davis Sessums, D.D., Bishop

Two beautiful memorial windows have been placed in St. James' church, Alexandria, one by Mrs. Raymond, of New Orleans, as a memorial of her grandmother, and the other, by the sons of Mrs. Flower, as a memorial of their mother. They have the following inscriptions:

In memoriam, Frances Sprigg, 1803—1880. "Blessed are the pure in heart, for they shall see God," St. Matthew, v: 8

In memoriam, Clara Hope Flower. 1831—1891. "Her children rise up and call her blessed," Prov. xxxi: 28.

On Oct. 25th, the Rev. Dr. Duncan, rector of St. James', celebrated the Holy Communion on the 25th anniversary of his ordination.

Emmanuel church, Diamond, a mission in charge of the Rev. S. M. Wiggins, was very badly damaged in the storm early in October. The roof of the church of the Good Shepherd, at Union Settlement, was also badly impaired. The house, in which the mission at Grand Prairie held its services, was destroyed.

NEW ORLEANS.—Chapter 333 of the Brotherhood of St. Andrew held its annual celebration of St. Andrew's Day at St. Ann's church. There was a celebration of the Holy Communion at 7:30 A.M. and Evening Prayer and sermon at 8 P.M. The Brotherhoods in the city churches sent representatives, and they with the clergy and choristers, formed a long procession. Evensong was partly intoned by the Rev. Messrs. A. H. Noll, C. C. Kramer, and M. Brewster. The sermon was preached by the Rev. J. W. Moore, and was an eloquent call upon the men of the day to redeem the world for Christ. The rector of the church, the Rev. E. W. Hunter, spoke of the fact of the Brotherhood of St. Andrew having supported a missionary in Japan last year and asked Chapter 333 to observe the first week in Advent as self-denial week and try to contribute something towards the same object this year. The church was handsomely decorated, one of the features being an improvised rood screen made of evergreens and fragrant roses surmounted with a large cross of lovely roses. The vested choir sang excellently and the whole service was one calculated to bring good results.

The semi-annual meeting of the Louisiana branch of the Woman's Auxiliary took place on Dec. 4th. The Holy Eucharist was celebrated, with Bishop Sessums as Celebrant. Mrs. Ida Richardson made an able report as to the general condition of the Louisiana branch, in which it was stated that it was considered desirable to hold meetings of the Auxiliary in some of the country parishes and not always in New Orleans. The parish at Lake Charles was thought a good starting point. Mrs. W. G. Coyle stated that total receipts were \$1,060.31. Of this amount the sum of \$760.96 was in cash, the remainder in clothing, etc. Miss M. E. Rountree, treasurer, presented the semi-annual report: Receipts, \$609.44; disbursements, \$449.19; balance for Deaconess Fund, \$144.65; for general fund, \$14.90. Letters were read from Miss Emery, secretary of the Woman's Auxiliary; Mrs. Twing and Miss Southon, missionaries in Japan who are supported by the Louisiana branch. Bishop Sessums delivered an eloquent address in which he spoke of the Brotherhood of St. Andrew and the Woman's Auxiliary as the great bulwarks of the Church among the laity. He exhorted the ladies to continue their good work. A general discussion followed, in which the work of the Auxiliary in Louisiana was fully considered.

Massachusetts

William Lawrence, S.T.D., Bishop

BOSTON.—Father Benson, of St. John the Evangelist's, has just returned from the Bahama Islands, where he has been holding mission services and a Retreat for the clergy. These islands were visited by the same clergyman 22 years ago, and he found upon this recent visit several more churches built and every indication of a deepened spiritual life among the inhabitants.

A most interesting occasion was the annual sociable in St. Andrew's parish rooms on Chambers st. on Monday evening, Dec. 4th. The rector, the Rev. R. Kidner, presided and gave an outline of the different departments of work in the parish during the year. Addresses were made by the Rev. Messrs. W. N. Brooks, secretary of the diocese, G. M. Royce, of the U. S. Navy, W. H. Longridge, and A. E. George.

The Episcopal City Mission held its 50th anniversary in Trinity church, Dec. 7th. Dr. Samuel Eliot presided and made an interesting historical address and referred to one of the early givers of this organization, Mr. William Appleton, the grandfather of the present bishop. The connection of the Rev. Dr. E. M. P. Wells with the work of the society on Purchase st. was spoken of, and brought to light one of the most remarkable instances of faithful, persevering services in the cause of the poor. Bishop Lawrence also paid a high tribute to the work of this missionary. The Rev. C. H. Brent dwelt particularly upon the interest which the City Board of Missions has shown in the children during the summer months in the establishment of play grounds and the vacation scheme. The superintendent, the Rev. F. B. Allen, brought this interesting meeting to a close by giving in a few details the growing character of the work, with its 1,600 adults and 900 children in attendance every Sunday, and said that the work now had so greatly advanced that a dollar to-day brings larger results than ever before. Mr. Allen became superintendent in 1889, and during his charge St. Mary's, East Boston; St. Stephen's, Florence st.; and St. Peter's, Jamaica Plain, have been added to the list of mission churches.

Easton

Wm. Forbes Adams, D. C. L., Bishop

St. Mary's church, North East, was well filled with an appreciative congregation, to listen to an address from Miss Julia C. Emery, secretary of the Woman's Auxiliary. Those present, some from Perryville, and some from Elkton, were amply repaid for braving the stormy weather by hearing an address that was intensely interesting and instructive. The rector, the Rev. Giles B. Cooke, was assisted at Evening Prayer by the Rev. Mr. Schouler, who also made an excellent address in commendation of what was said by Miss Emery.

Alabama

Richard H. Wilmer, D.D., LL.D., Bishop
Henry Melville Jackson, D.D., Ass't Bishop

The rectory of Trinity church, Mobile, has been completed, and the rector, the Rev. C. C. Leman, has taken possession. The structure is Gothic in design, and is a model of beauty and comfort. The Sunday following, the rector thanked his congregation, and especially the architect, who made a present of the plans, and the person who made a gift of the lot on which the rectory stands, and to whom the church is indebted for its spire and many other gifts.

Plans for the new church at Florence are now under consideration. Mrs. F. W. Hardin has given an excellent lot, and ground will be broken for the foundation at an early date. The New York Bible and Prayer Book Society has made a present of an altar service book, Prayer Book and Hymnal, for the chancel, and Prayer Books and hymnals for the congregation. The rectory has been put in good condition, and through the efforts of some of the ladies comfortably furnished and made ready for occupancy, and an abundant supply of substantial provided. The rector recently held a service Sunday evening at the "Dailey Springs University," nine miles from Florence, receiving a cordial welcome from the faculty and students.

It is proposed to erect soon a church at Gurleys, which is in charge of the Rev. W. H. Mitchell, assistant minister of the church of the Nativity, Huntsville.

North Carolina

Theodore B. Lyman, D.D., LL.D., Bishop
Joseph B. Cheshire, D.D., Asst. Bishop

Christ church, Raleigh, the Rev. M. M. Marshall, D. D., rector, has just completed a handsome new chapel, to which the name of St. Xavier has been given.

On Nov. 30th, Bishop Watson visited St. Peter's chapel, Sunbury, preached, and confirmed three candidates.

On Dec. 10th, the 20th anniversary of the consecration of Bishop Lyman to the episcopate, was celebrated in Christ church, Raleigh. Bishop Watson, of East Carolina, and a large number of clergy, were present. The consecration of Dr. Lyman took place in Christ church, Raleigh, on Dec. 10, 1873, he then becoming Assistant-Bishop of the diocese of North Carolina.

WARRENTON.—The altar recently placed in Emmanuel church, as a memorial to the Rt. Rev. Thomas Atkinson, for nearly 30 years Bishop of North Carolina, was a free-will gift of Bishop Atkinson's many friends in this diocese and elsewhere, the larger part of the sum necessary for its purchase being given by those persons whom he had confirmed in Emmanuel church. The work was done by Mr. Silas McBee, of Lincolnton, N. C. The material used is oak, and the carving is exquisitely done. A reredos in memory of Julius H. Wilcox, an earnest member of St. Andrew's Brotherhood, has also been placed in this church. It has five panels elaborately carved, and divided by six columns. The sermon on the occasion of the placing of these memorials was delivered by the Rev. M. M. Marshall, D. D., who was ordained both deacon and priest by Bishop Atkinson, in Emmanuel church; he afterwards had charge of this church for seven years, from 1867 to 1874, and Julius H. Wilcox, when a lad of 16 years, was brought to Confirmation during his rectorship.

Michigan

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

Four members of Ephphatha Deaf-Mute Mission of St. John's church, were confirmed by Bishop Davies on the first Sunday in Advent. On Monday, the general missionary, the Rev. A. W. Mann, held a service in the chapel of the State school, Flint.

Western New York

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

BUFFALO.—A very severe rain storm did not prevent a goodly attendance of members of the local chapter of the Brotherhood of St. Andrew, comprising chapters in the deaneries of Buffalo and Batavia, at the annual service held in the church of the Ascension, the Rev. W. A. Hitchcock, D. D., rector, on the eve of St. Andrew's Day. Evening Prayer was said at 8 o'clock, the sermon being preached by the Rev. John N. McCormick, of Suffolk, Va. Adjournment was had to the guild house adjoining, where five minute addresses on practical topics were made by several of the city clergy, and by members of the local council. Refreshments were provided by Ascension chapter, with its customary hospitality. In every way this was one of the best meetings the brotherhood in Western New York has yet held.

CORNING.—On Thursday, Nov. 16th, the corner-stone of a new Christ church was laid with appropriate ceremonies. Owing to the enforced absence of the Bishop, the Rev. R. R. Converse, S. T. D., of Hobart College, acting for him, laid the stone; other priests present were the Rev. Drs. McKnight and Darnell, and the Rev. Messrs. S. R. Fuller, of Malden, Mass., who delivered the address; C. F. J. Wrigley, A. W. Snyder, Benj. S. Sanderson, E. S. Hoffman, F. Gilliat, J. C. A. Ricksecker, C. H. Boynton, and the rector of the parish, W. C. Roberts.

GENEVA.—At Hobart College the degree of M. A., *honoris causa*, was conferred last week on President Reginald Heber Coe, of Deveau College. The memory of Col. Robert P. Wilson, an officer of the late war and member of the order of the Cincinnati, and who was at one time treasurer of the college, has been perpetuated by the recent gift from his widow of \$1,000 for the library, and a beautiful brass memorial tablet. Mrs. Agnes Demarest, of Buffalo, who recently founded the Demarest scholarship, has contributed \$1,000 for the benefit of the College.

East Carolina

Alfred A. Watson, D. D., Bishop

St. John's church, Weeksville, the Rev. L. L. Williams, rector, has been made the recipient of some beautiful chancel furniture, consisting of an altar, reredos, credence, prayer desk, and bishop and clergy chairs. These were all beautifully made of the native pine, in Elizabeth City, under the supervision of the rector of Christ church.

The Convocation of Edenton met in St. Peter's church, Washington, on Nov. 17th. The attendance of both clergy and laity was unusually large, there being 8 clergymen and 11 laymen present. At the opening service there was a celebration of the Holy Communion, the Rev. L. L. Williams preaching the sermon. In the afternoon, a business session was held, the Rev. L. Eborn presiding. The Rev. Nathaniel Harding was unanimously elected dean. A committee was appointed to secure an evangelist. On motion it was decided to hold the next convocation on Jan. 12, 1894, in St. Mary's church, Gatesville.

Virginia

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

Emmanuel mission, Barton Heights, a suburb of Richmond, has recently received through Bishop Whittle \$200 from the "Bruce Fund" with which to provide sittings in their new church. The Rev. J. M. Randolph of Emmanuel church, Henrico, is in charge of this mission.

Trinity church, Manasses, has lately been greatly improved by having the interior painted, and the walls handsomely frescoed. The grounds about the church have been graded, and a steel fence, which has been in a measure obtained by the efforts of the children of the Sunday school, will soon be put up. This church is in charge of the Rev. T. D. Lewis, who also has charge of the church at Fairfax Court House.

The Rev. P. R. Nugent has removed from Salem to Richmond, with the intention of doing special missionary work among the slums and dives of the city. He will work at the jail and in rescue missions with probably some street preaching.

In accordance with a plan formulated at the last meeting of the local council of the St. Andrew's Brotherhood in Richmond, which was to bring all the chapters of the city into close communion with each other and to profit by each other's experience, the chapter of St. James' church entertained the members of the other chapters in the Sunday school room of St. James' church, on Thursday evening, Nov. 23d. A very pleasant musical and literary entertainment was provided, with a bountiful collation.

The chapel of St. Luke, Richmond, under the charge of the Rev. J. R. Kuyk, is doing well and growing, and the same is true of the Weddell memorial chapel in Fulton. At the latter mission, regular morning and evening services are kept up, Mr. Kuyk officiating in the morning, and the evening services being in charge of the St. Andrew's Brotherhood chapter of St. John's church, who provide a lay reader.

The Sunday school of St. Paul's church, Richmond, has recently met with a severe loss in the death of its superintendent, Mr. Adolphus Blair. The teachers of the Sunday school held a meeting on Tuesday, Nov. 7th, and determined to place in the Sunday school a fine Sunday school library as a memorial to Mr. Blair.

On Sunday, Dec. 3rd, St. James' church, Richmond, was filled to overflowing, on the occasion of the missionary service arranged to greet Bishop Peterkin after his return from Brazil. In the chancel were Bishops Whittle and Peterkin, and some of the clergy.

On Nov. 30th, the anniversary celebration of the united chapters of the Brotherhood of St. Andrew was held in All Saint's church, Richmond. The service was begun by a celebration of the Holy Communion at 7 P. M., for the members of the Brotherhood and clergy. The Rev. J. G. Downman, the rector of the church, was the celebrant, assisted by the Rev. Dr. Newton, rector of the Monumental church. About 150 members of the Brotherhood received the Holy Communion. The evening service was begun with the Brotherhood hymn, "Jesus calls us, o'er the tumult of our life's wild, restless sea." The address was made by Mr. Silas McBee, of the University of the South, who spoke in a very earnest manner as to the various duties of the members of the Brotherhood, who should in all things implicitly follow the Saviour as their Master. He called their attention to the fact that out of eight millions of young men in this country only about two millions went to church, and there

was a wide field open to the Brotherhood in endeavoring to bring these wanderers to a better knowledge of Christ. All the chapters of the city, 12 in number, were represented at this service.

The Mission, which the Rev. Joseph Reynolds, of New York, has been holding in Grace church, Alexandria, was concluded Wednesday night, Nov. 29th. It has been very successful, large numbers having attended all the services. On Nov. 30th, the feast of St. Andrew, was commemorated by the Grace church chapter of the Brotherhood of St. Andrew, who attended in a body at a celebration of the Holy Communion at 6 A. M. At 10 A. M., there was another celebration of the Holy Communion, the Rev. Mr. Reynolds preaching the sermon. The church was beautifully decorated with fruits and flowers for the Thanksgiving day service. The following day, Mr. Reynolds visited the Theological Seminary of Virginia and made an address to the students which was listened to with great interest.

Oklahoma

Francis Key Brooke, S. T. D., Bishop

PERRY.—This "city of the first class," as proclaimed recently by the Governor of the Territory, has witnessed the most wonderful growth that modern civilization has, perhaps, ever witnessed. Its growth and importance, in a commercial sense, has been wonderful, and its growth in grace, considering the circumstances of its settlement and, until quite recently, the absence of any municipal authority to keep the turbulent in subjection, is equally wonderful. Church organizations of nearly every denomination have been perfected, and for several weeks past the attendance at the various places of worship has been very creditable, both numerically and from the general spirit of earnestness invariably manifested. The first services of our Church were conducted Nov. 19th at the city hall in the police court room. Because of limited publicity only a few knew of the appointment. The Rev. C. W. Tyler, of Trinity church, Guthrie, preached from Jer. 36: 22, 23. In the evening the reverend speaker addressed a much larger audience on "Christ at Capernaum." The sermon was comprehensive and effective. In a general conversation Mr. Tyler stated that Bishop Brooke felt much interested in the establishment of a church here, and steps will immediately be taken towards the purchase of a suitable site and the erection of the edifice. Several Churchmen here are men of wealth and well-known liberality, and there is every reason to believe that early and favorable action will be taken in the matter.

Central Pennsylvania

M. A. DeWolfe Howe, D. D., LL.D., Bishop
Nelson S. Rullison, D.D., Asst. Bishop

On Dec. 3rd, Bishop Rullison made his annual visitation of St. Paul's church, Philipsburg, and the associated missions of the church of the Good Shepherd, Ashcroft, and St. Saviour's, Decatur. At 10:30 A. M., at the church of the Good Shepherd, the Bishop confirmed six candidates, presented by the Rev. F. C. Cowper, celebrated the Holy Communion, and preached a practical and helpful sermon. At 3 P. M., at St. Saviour's, after the short Evensong, the Bishop confirmed a class of eight persons, also presented by the Rev. F. C. Cowper, preached another strong sermon, and encouraged the people, complimenting them upon their marked progress. At 7:30 P. M. services were held in the mother parish of St. Paul's, which will be notable in its annals. A class of 17 persons was presented to the Bishop by the rector, the Rev. F. J. Clerc, D.D., for the Laying on of Hands. The Bishop's address to the class was forceful, and his sermon was a glowing presentation of the divine-human Christ. In the three visitations 31 persons in all were confirmed; and the day seems to open up a new era for the great work of the Church to be accomplished in the Philipsburg region.

Georgia

Cleland Kinloch Nelson, D.D., Bishop

A successful plan for raising money has been adopted by the Sunday school of St. Phillip's church, Atlanta. About Nov. 1st, a five cent piece was loaned for investment to each officer, teacher, and scholar, the total of which was \$4.90. Three weeks later a return was made, and though all the reports were not handed in, there was a net profit of about \$113. One girl, 12 years old, handled her nickel so well that she turned in \$6.

A meeting of the archdeaconry of Macon was held in St. Stephen's church, Milledgeville, the Rev. C. M. Sturges, rector, on Tuesday evening, Dec. 5th.

St. Mark's church, La Grange, is improving its church building by the addition of an organ chamber. A fine pipe organ has been purchased, and will be erected as soon as the organ chamber is completed.

A new pipe organ will shortly be purchased for Grace church, Gainesville. Archdeacon Walton has been delivering a series of lectures upon "The Church," upon Wednesday nights. These have been extremely interesting and well attended.

The new St. Paul's church, Newman, is almost complete

Southern Virginia

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

The Rev. Frank Stringfellow, rector of Christ church, Martinsville, has resigned, to accept a call to Nelson parish. This will embrace Christ, Grace, and Trinity churches, Nelson county. The rector's residence will be at Arrington, where probably a rectory will soon be built.

A handsome memorial window will shortly be placed in old Christ church, Williamsburg, by some of the descendants, as a memorial of the Page family. The window has arrived, and will be placed in the eastern wing of the church.

An effort is being made to erect a hall to be known as the "Phillips Brooks Memorial Building" for the St. Paul's Normal School, for the education of colored young men of the Church, which is in charge of Archdeacon Russell.

A Mission has recently been concluded in the church of the Ascension, Franklin, which may be productive of more than ordinary good. The missionary was the Rev. C. O. Prudden, of Chatham, who made admirable addresses. Fifteen persons were baptized by him, and the number who will be presented to the Bishop for Confirmation will be unusually large for a small country parish.

On Nov. 28th, a most delightful reception was tendered Bishop Randolph and his family at the rectory of St. Paul's church, Norfolk. Fully 500 persons called to pay their respects. The rooms were tastefully and beautifully decorated with palms, ferns, and flowers. The Church people of Norfolk are much gratified that Bishop Randolph will make his home among them.

On Nov. 29th, the Norfolk branch of the Woman's Auxiliary held its quarterly meeting, at which Bishop Randolph was present, and made an address.

On Dec. 3rd, the Rev. John D. Powell, rector of St. John's church, Portsmouth, celebrated the 25th anniversary of his ordination to the ministry.

Central New York

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

On Thanksgiving week the entertainment written and arranged by Miss Arria S. Huntington, and entitled "A Harvest Night's Dream," was successfully given by the young people of St. Peter's church, Cazenovia, at the home of Mrs. John Stebbins. The young people of Calvary church, Syracuse, also rendered the entertainment in pleasing manner on the evening of Nov. 29th, at the parish guild house.

The adult chorus choir of Grace church, Syracuse, Mr. Arthur Eltinge, organist, appeared in vestments for the first time, Sunday, Nov. 19th. There are now four vested choirs in Syracuse, those of St. Paul's, Trinity, St. John's, and Grace churches, the first of which is composed of male voices, the others of mixed voices.

Springfield

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

The Standing Committee of Springfield, at its meeting, Dec. 5, 1893, considered the testimonials of the Rev. A. C. A. Hall, Bishop-elect of Vermont, and consent to his consecration was withholden.

The 16th annual synod met in St. Paul's pro-cathedral, Springfield, on Tuesday, Dec. 5th. There was a celebration of the Holy Eucharist at 7 A. M., the Rev. Lloyd E. Johnston, formerly secretary of the synod, and now rector of St. Matthias', Waukesha, Wis., being the celebrant. Matins were said at 9 A. M., and at 10 there was a high celebration of the Holy Eucharist, the Bishop, vested in cope and mitre, being the Celebrant. The sermon was preached by the Rev. Johannes Rockstroh.

Upon organization for business, the Rev. Henry W. Cunningham was re-elected secretary, and the Rev. C. T. Shutt, assistant secretary. Mr. John J. Cossitt, of Lincoln, Ill., was re-elected treasurer. The treasurer's report showed that in spite of the hard times, the diocese has been doing better financially than in some previous years. The day was devoted to routine business and the work of diocesan missions, for which pledges were taken for the ensuing year. In the evening, a rousing missionary meeting was held in Christ church, the speakers being the Bishops of Springfield and Cairo, the Ven. F. A. DeRosset, the Rev. H. M. Chittenden, and Mr. H. S. Parmelee, and more pledges for missions were received.

There was an early Celebration at 7 A. M. Wednesday. After matins at 9:30 A. M., the synod resumed its session, and the Bishop delivered his address. It was a strong plea for loyalty to the doctrine, discipline, and worship of the Church, and a defence of the Faith against those who seek to deprave or deny it. The Bishop spoke at length of those distinguished prelates of the Church who have been called to their rest since the last meeting of the synod. In referring to the late Bishop of Massachusetts, he paid a most appreciative tribute to his character and ability. He spoke very tenderly and affectionately of the late Bishop of California. The Bishop also commented upon certain utterances at the Church Congress recently held in New York, in a manner which left no uncertainty in the minds of his hearers

as to what the faith of the Church in the Holy Scriptures is, and what is the true ethics of subscription to the Church's formularies on the part of the clergy. Later in the day a resolution of sympathy and support for the Bishop, in his earnest and conscientious efforts to defend the Church's faith against those who would deny it or explain it away by evasions or interpretations, was offered by the Rev. J. Chanler White, and after being seconded by several clergy and laity in words of hearty commendation, was passed unanimously by a rising vote.

The annual elections resulted as follows: Standing Committee: The Rev. Drs. D. W. Dresser and F. W. Taylor, and the Rev. Johannes Rockstroh, Messrs. Chas. E. Hay, Wm. J. Allen, and Henry Stryker, Jr. The Rev. Dr. Dresser, of Champaign, is president, and Archdeacon Taylor, of Springfield, is secretary of the Standing Committee.

The deputies to the provincial synod were re-elected: The Rev. Messrs. F. W. Taylor, D. D., W. H. Tomlins, J. M. C. Fulton, D. D., Wemyss T. Smith, and J. G. Wright; and Messrs. H. H. Candee, L. Burrows, S. A. Foley, H. D. Moss, and A. M. Richards.

The Rev. Wemyss T. Smith was elected honorary secretary for the Church House, London.

After passing the usual resolutions of thanks, Evening Prayer was said, the Bishop gave the synod his blessing, and the synod adjourned *sine die*.

A pleasant and profitable meeting was held, with the usual harmony that prevails in the diocese, and in the evening, all the members of the synod, with many Church people and other friends from the see city and some neighboring towns, were delightfully entertained at the Bishop's house at a reception tendered them by the Bishop and Mrs. Seymour.

The diocese is a little short of its usual number of active clergy just now, but it is likely that the vacancies will soon be filled. St. Matthew's parish, Bloomington, has been accepted by the Rev. Frederic E. J. Lloyd, of Summerside, Prince Edward's Island, an energetic Catholic priest, who will do aggressive work in that field. St. John's, Decatur, has called a rector. Some rural parishes and missions now vacant will, it is likely, soon be filled. The prospects of the diocese for the coming year are good. It has \$10,000 well invested in its fund for the endowment of the episcopate, and has made a beginning towards raising another like amount to add to it.

Pennsylvania

Ozi W. Whittaker, D.D., Bishop

Christ church, Lucerne, Switzerland, is to be the recipient of a handsome brass altar cross and a pair of vases to match. They are in memory of the Rev. Thomas K. Conrad, D. D., and are given by his widow. Dr. Conrad loved to go to Lucerne, and was frequently there. He himself gave an altar desk in memory of his father and mother. Christ church was built a year or so ago by the Americans and Old Catholics conjointly, and is needed at Lucerne, where in summer Americans gather in large numbers, and where there are more than enough English-speaking people to fill the English church twice over. The Rev. E. P. Miller is in charge of the services last Summer. Mr. Ernest Williams, the American Consular Agent at Lucerne, is treasurer of the Church committee.

BALA.—On the morning of the 1st Sunday in Advent, at St. Asaph's church, a magnificent stained glass window and two handsome bas-reliefs were blessed with impressive ceremonies by the rector, the Rev. Frederic Burgess, assisted by the Rev. R. W. Micou. The window, which was purchased by the congregation at a cost of over \$2,000, is from the works of Clayton & Bell, of London, and represents the Church Triumphant. In the central light is the majestic figure of the Saviour, clothed in golden raiment and wearing a golden crown. On either side are the six-winged seraphim, bearing a scroll inscribed, *Sanctus, Sanctus, Sanctus*. Below are three angels of the resurrection with the symbols of the Passion. At the top of the window are seven doves, to symbolize the seventold gifts of the Holy Ghost. In the upper part of the two side lights are the eleven apostles. In the lower part of the north light are the Blessed Virgin, Mary, the wife of Cleophas, and St. Mary Magdalene. In the corresponding division of the south light are the proto-martyr, St. Stephen bearing a palm, St. Paul with the sword, and St. Asaph of Wales, the patron saint of the church. Across the centre of the whole window is written the text, "His countenance was as the sun shineth in his strength;" "I am He that liveth and was dead, and behold I am alive forever more," Rev. i: 16, 18. Upon this latter phrase, the rector preached a forcible sermon. The two bas-reliefs, as well as the stone tracery above, and that surrounding the great window, are the gift of Mr. George B. Roberts, president of the Pennsylvania Railroad Company, and one of the vestrymen of the parish. These bas-reliefs were designed by Carl Bitten, of New York, and they, as well as the other stone work, were carved by Rob't. B. Kelly of Philadelphia. The subject of the bas-relief on the north side of the window, is the Nativity, and that on the south, the Resurrection. The stone tracery work above these bas-reliefs was executed after Gothic designs by Mr. T. P. Chandler.

ROSEMONT.—The church of the Good Shepherd, Radnor, was erected on ground donated by the widow of the Rev. Dr. Lyons, as a memorial of him. The church edifice itself was in memory of Bishops Kemper and Bowman. As stated in our issue of Sept. 17, 1892, Mr. H. B. French, of Rosemont, offered to build a church to cost \$25,000, as a memorial of his wife, which offer was accepted by a majority of the vestry, who succeeded in obtaining Bishop Whitaker's approval to the removal of the church and the sale of the present site. Injunction proceedings were instituted against the corporation of the church of the Good Shepherd, to restrain the church authorities from such action. An opinion was handed down by Judge Clayton on the 8th inst., which dissolves the injunction, and leaves the church corporation free to act in the matter, namely, to remove the church.

Southern Ohio

Boyd Vincent, D.D., Bishop

On Thursday evening, Dec. 7th, Bishop Vincent visited Trinity church, Hamilton. Evening Prayer was read by the rector, the Rev. Robert Granger, and Archdeacon Edwards. The Bishop preached a most impressive sermon from Rev. iii: 20, after which he confirmed a class of 17 presented by the rector, who is doing a fine work in this parish.

Bishop Thompson, of Mississippi, held a "Quiet Hour" for the benefit of the local assembly of St. Andrew's Brotherhood, at Christ church, Cincinnati, on the evening of Friday, Dec. 1st. His address was on the subject of "Prayer." It was very helpful, and made a deep impression on all present. On Sunday afternoon, Dec. 3rd, Bishop Thompson preached before the Church Unity Society, at St. Paul's church, Cincinnati. The large church was crowded, many clergy of the denominations being present. His text was taken from John xvii: 20, and it was a powerful and eloquent sermon. As an outcome of the sermon, the Methodist clergy of Cincinnati and vicinity have taken up the subject of Church Unity, and are discussing it in their ministerial meetings.

On Sunday morning, Nov. 26th, Bishop Vincent visited the church of the Ascension, Cincinnati, preached, and confirmed a class of seven, presented by the Rev. T. J. Lacey, who has only been in charge of the parish for the past two months. Prior to his coming, the church had been closed, with the exception of the Sunday school, for some seven months past.

Newark

Thomas Alfred Starkey, D. D., Bishop

The Rev. D. J. Edwards, rector of St. Paul's church, East Orange, N. J. and father of Archdeacon Edwards, died at Mc Arthur, O., Nov. 29th, at the age of 83 years. The deceased was stricken with paralysis ten years ago, at which time he was forced to give up the active work for the ministry. At one time he was associated with the Rev. John H. Elliott, D. D., at St. John's church, Cincinnati. Afterwards he became rector of Emmanuel church, Cincinnati, O.

New Hampshire

William Woodruff Niles, D. D., Bishop

The 93rd annual convention assembled in St. Paul's church, Concord, Nov. 21st. The first evening was devoted to missions. The vested choir rendered the music. Reports showed that for diocesan missions \$2,772.78 was received, \$129 less than the previous year; expended, \$3,191.87—\$400 less than last year. The record of work done was encouraging. Two mission churches await consecration. The Woman's Auxiliary reported contributions in money, \$212.41, and in boxes, \$857.26. The Rev. Joseph Eames, whose parish consists of the towns of Lancaster, Whitefield, Jefferson, and Northumberland—more than 100 square miles, containing some 10,000 people—made an address, and Dr. Waterman followed with an account of St. James' mission in Laconia. The Bishop's address commemorated Bishops Gregg, Brooks, and Bissell, and made appreciative mention regarding the Bishop-elect of Vermont. Words of affectionate remembrance and high esteem were also spoken of several of the laity deceased during the year, notably Miss Caroline E. Harris, of Exeter, and Mr. Wm. Heywood, of Lancaster; of Dr. Shattuck also, as the founder of St. Paul's School. The summary of official acts for the year is as follows: Received into the diocese four clergymen, dismissed 4; ordained one deacon and three priests; confirmed 247 in this diocese, and 44 elsewhere; celebrated the Holy Communion 46 times; preached 93 sermons, and delivered 61 addresses. Corner-stones of two new churches have been laid. The Orphan's Home is caring for 42 children, and has recently received \$5,000 by the will of the late Edward L. Knowlton, of Concord. The late Rev. T. G. Valpey left \$3,000 to St. Mary's church, Penacook; \$2,000 have been paid in for the Endowment Fund of St. Thomas church, Hanover; \$10,000 from the late Mrs. Lucia A. Rand, of Middletown, Conn., has been invested as the "Rand Emergency Fund," the income of this fund being at the disposal of the Bishop for any Church work in New Hampshire, but designed chiefly to "aid in emergencies." The Bishop's house is finished, paid for, and occupied. There is about \$2,000 in hand or pledged for the endowment of the house; at the least \$8,000 more will be required. The Epis-

copate Fund amounts to \$53,592, an increase during the year of \$807. The Aged and Infirm Clergy Fund now amounts to \$2,717.76—a gain of \$175.06 for the year.

A resolution approving the principle of the "United Missionary Service" as proposed by the Missionary Council was passed, and the clergy were strongly advised to hold such services at Evening Prayer on the first Sundays in January, April, July, and October; also to provide for public and private prayers on the Fridays designated by the council, as far as possible. To attempt such services upon Fridays would, it is believed, be impracticable in most congregations in this diocese. Proposed legislation touching representation in the convention, requiring all delegates to be communicants, and providing for a clerical pension fund, were by common consent referred to the next convention, that they might meanwhile receive mature consideration.

Standing Committee: President, Rev. Dr. Henry A. Coit, of Concord; Rev. Daniel C. Roberts, Rev. Edward A. Renouf; Messrs. William L. Foster, Horace A. Brown, and John Hatch; secretary, Horace A. Brown; registrar, Rev. William Lloyd Himes; treasurer, George Olcott, of Charlestown.

The parish of Christ church at Portsmouth, was voted into the diocese. The Rev. Dr. Wharton was chosen the clerical delegate to the Missionary Council at San Francisco next October.

On the last evening the meeting of the committee on convocation was held at the Bishop's residence, where, with a reception, the annual convention came to a close.

New York

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

YONKERS.—Christ church was re-opened with appropriate services on the morning of Advent Sunday. The Rev. Dr. Langford preached. In the afternoon the Rev. E. Walpole Warren, D.D., and in the evening the Rev. Edward A. Bradley, D.D., were the preachers. The church has been practically rebuilt and now presents a handsome architectural appearance, while its seating capacity has been largely increased. The Rev. L. S. Widdemer, the rector, conducted all the services of the re opening, and there were special musical features.

POUGHKEEPSIE.—The annual meeting of the Woman's Auxiliary of the archdeaconry of Dutchess, was held at the church of the Holy Comforter, the Rev. R. F. Cary, D. D., rector, on Tuesday, Nov. 28th. After a hearty and inspiring missionary service, very earnest addresses were made by Bishop Wells, of Washington, and the Rev. Dr. Langford. Before the business meeting a collation was served through the hospitality of the ladies of the parish, and the occasion was a delightful social reunion. The attendance was large, the different parts of the district being well represented. The proceedings of the business meeting at which the Ven. Archdeacon Ziegenfuss presided, were of a highly important character in the interest of missionary work.

Iowa

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

The 41st annual convention met in St. Thomas' church, Sioux City, Dec. 5th, at 10:30 A.M. The sermon was preached by the Rev. Dr. Weaver. Bishop Perry called the convention to order and the usual committees were appointed. The Rev. Dr. Quinn, chairman of the Committee on Educational Institutions for the past year, presented the report of the labors of that committee. After giving the details of the several meetings of the committee resulting in the organization of a new diocesan educational institution—St. Alban's Military School at Sac City—the report pleaded strongly for the incorporation of the school. Since the last convention a change has been made in the management of Kemper Hall. It is now conducted as a day-school under the charge of the Rev. Prof. Wm. C. Rogers, M.A., and Prof. A. C. Roberts, B.S., with provision for boarders in approved families in the vicinity. Wolfe Hall, the collegiate department of Griswold, has several students to whom instruction is given by the professors of Lee Hall and Kemper. It is intended as soon as funds are secured, to affiliate this department with the State university, as "Griswold Hall", offering studies, dormitories, and "commons" to the Church students at this most excellent institution. Lee Hall has four professors and trains a number of young men seeking Holy Orders, to the ministry of the Church in Iowa. St. Katharine's Hall continues to provide an excellent education, both religious and secular, under the direction of Miss Emma A. Rice, A.B., principal, with 14 assistants. St. Katherine's Hall opened last September with upwards of 50 boarders and a large number of day pupils, its resources being taxed to the utmost, in spite of the prevailing financial stringency, to provide accommodations for its intending pupils.

The evening session was devoted to a missionary meeting. An address was made by Bishop Hare, of South Dakota. Ven. Archdeacon Hoyt read the report of the treasurer of the Board of Missions, showing \$436 on hand April 30th last, and \$1,753.52 received to Nov. 30th, making a total of \$2,189.52; the disbursements were \$1,998.92, leaving \$191.60 on hand now. The archdeacon supplemented the reports with an earnest appeal for the missionary cause, and related a number of his experiences in his missionary work this year, in which he traveled 12,000 miles in eight months.

When the Rev. Dr. Quinn entered upon duty in St. John parish, Mason City, as rector, Oct. 1, 1892, the church had been vacant nearly a year, but the vestry and the Ladies' Guild had kept the parish in good condition, and very heartily seconded Dr. Quinn in his efforts to build up the parish interests. The attendance in all church services began at once to increase, and the interest has continued unabated up till the present. A class of 24 received instruction for Confirmation during the winter months and the Lenten season, and 19 were confirmed by Bishop Perry in May last. Notwithstanding some removals and two deaths during the year now closed, the communicants of the parish now number 75 in good standing. Dr. Quinn has worked very hard to render the parish self-sustaining, but owing to the removals of some of the most liberal contributors and earnest workers, all that could now be done with safety to the interests of the parish was to surrender \$100 of the diocesan grant. The choir, under the able leadership of Mrs. W. D. Allen, has rendered excellent service. Sunday school teachers have been faithful at their post of duty.

A Musty Propaganda

The Chicago Herald

There are in Chicago a number of preaching Orientals. In one sense they are derelicts of the Parliament of Religions. We invited all the world to come here last summer and bring its gods. It lies not in our mouths to complain that fantastic altars have been set up and that strange gospels are propounded. Indeed, it is well for Christians to know that there are other religions besides theirs; that there are systems of morality different from ours, and to apply to judgment of them only valid and courteous criticism. "Tribulation and anguish," writes the Apostle, "upon every soul of man that worketh evil, to the Jew first and also to the Greek, but glory and honor and peace to every one that worketh good, to the Jew first and also to the Greek."

When the grape is pressed in the vessel whence wine is to come, a moldy substance forms on its sides. After fermentation and draught, the mold remains. Sometimes it also appears on imperfect fermentation over the surface of the liquid. The East was the vessel in which universal religion and philosophy pressed its grape. Civilization caused it to ferment; the wine became Christianity; the mold is Buddhism. To its propagandists we must say, as Hamlet to Rosenkrantz: "It is something musty." These preachers put their advertisements in the newspapers. They avow themselves "ready to answer all questions cheerfully." They take all the money they can get, and too serious questions are not asked as to application of it. Scholars do not go to hear them because scholars know where to seek in a voluminous and authentic literature all and more than these obscure itinerants of no note in their country or creed can impart. The illiterate do not go to hear them; they have no curiosity about cadaverous creeds. Their audiences are presumably "cultivated" people, who by a little sophistication persuade themselves there is pungent charm in fancying must is musk.

In a recent essay on evolution and ethics, Huxley speaks of the "Nemesis of Culture." It is that which furnishes these preachers their floating parishes. It is a smattering of insubstantial knowledge that holds their neophytes. Affectation of study into comparative religions is a flimsy and lichenous, a scaly and flowerless frondage that spreads over delicate if not fragile intellects, and dulls conscience while it soothes self-consciousness. Let us look at what these preachers are supplying as atmosphere for this latest intellectual parasite.

According to the oldest Oriental religion, the substance of the world, or cosmos, is brahma. The individual is atman. Character is karma. If karma be subdued until all desire, even desire of existence, be extirpated, atman becomes one with karma. Man has only to will that he does not even dream, and dreaming itself ceases to be. Cessation to be is nirvana, which is "neither desire nor activity." This is Brahmanism and Buddhism reduced to their simplest terms and detached jointly and separately from a jargon that is incomprehensible except to metaphysicians. "A system which knows no God, which denies a soul to man, which counts belief in immortality a blunder, and hope of it a sin, which refuses efficacy to prayer or sacrifice," is the religion now preached in a town demanding for fulfillment of its beneficent role self-sacrifice for the common good and activity of all for ideal as well as material progress.

The East had the grape and the gourd. She sleeps, her living as dead as her dead; her lands ramped by Christian hoofs which she calls Christianity, mistaking perversion for gospel, too inert to rid herself of either invader or illusion. Thousands and thousands of years she boasts she was before Christ. The boast is true; what of it? She has the empty gourd and the mold; we have the wine. Christianity and the West have carried on the work of universal development. They cleared the forests, sounded the seas, crossed the oceans, opened the mines, made science and art handmaids of religion. The East glances down upon this work of energy and aspiration with a languorous eye, splendid, jewelled, and useless except to the antiquarian.

Opinions of the Press

The Interior

GAMBLING.—It is astonishing how widely prevalent is the gambling habit. It extends through all classes of society. The street arab, the army officer, and the heir to a throne, yield to the fascination of games of chance, and each in his own way is an adept at craps or baccarat. Gambling is one of the meanest forms of immorality. For the brutality of the prize ring a kind of apology, though a poor one, may be offered, but the gambling folly is absolutely defenceless. All that there is behind it is an insatiable greed. One desires to become possessed of another's money, for which he renders no service, offers no equivalent, and to which he has no shadow of right. But when the harpies who make a trade of gambling, who prey on the weaknesses of humanity, add the crime of systematic cheating, they have reached the lowest depths of rascality. Extensive as the gambling fraternity is it is composed of only two classes, rogues and fools. The gambling vice has been working sad havoc among officers in the German army, and the trial at Hamburg has brought to light a most loathsome state of affairs. It is expected that the Emperor will take sharp measures to stamp out this form of demoralization.

Irish Ecclesiastical Gazette

THE EPISCOPATE.—The Bishop of Worcester is getting knocked about over the Father Ignatius business, and also his extraordinary episcopal pronouncement on the subject of Orders and valid Sacraments. His lordship, while speaking thus, declared how much he prized episcopacy, at which there were some unpleasantly ironical cheers. The question naturally arises, why does the Church maintain the episcopal order at enormous cost if every Methodist preacher and Plymouth Brother is an equally valid minister of the Gospel and Sacraments of the Church of Jesus Christ? And we would go further than this, and ask why maintain a ministry of the Church at all, and pay their stipends to the clergy, if the work can be just as validly carried out by any self-constituted teacher, who may be able to gather a congregation about him? Surely, sooner or later, this aspect of the question must come up for serious consideration. If John Wesley could constitute not only an inferior ministry, but an episcopate, by the laying on of hands, then every presbyter has the same power, and Othello's occupation is gone as far as concerns the conferring of Sacred Orders in the Church by the episcopate. A presbyter lays his hands on any body, and so we have a duly appointed minister and valid Sacraments. As for Father Ignatius, he did get a written promise from some one that he would be allowed to speak during the discussion, and this promise was not kept.

Good Words

FROM RECENT LETTERS.

FROM PHILADELPHIA:—"I always try to induce my people to subscribe for THE LIVING CHURCH, and hope that in time every family in my parish will have it in their homes. No better Church paper."

FROM NORTH CAROLINA:—"I shall recommend THE LIVING CHURCH as I have opportunity."

FROM NEW YORK:—"On Sunday I spoke of your paper publicly, and urged the duty of taking it."

FROM DETROIT:—"We have taken THE LIVING CHURCH for eight years, and should not know what to do without it."

FROM A CLERGYMAN:—"I am trying to get more of my people interested in THE LIVING CHURCH. I am quite satisfied if I can do this, my parish work would be much helped by its perusal in the family. The new dress is a great improvement, and my own appreciation increases with the perusal of each issue."

FROM COLORADO:—"We all here love THE LIVING CHURCH, and are strong admirers and ardent upholders of your able and splendid journal. You will get 50, and perhaps 100, permanent subscribers within the next couple of months, to your paper from our parish."

FROM PITTSBURGH DIOCESE:—"I value highly the character of your paper, and am more than pleased with its neater costume, and other marks of improved circumstance."

FROM CONNECTICUT:—"I enclose a list of my parishioners who might subscribe. I will do what I can to induce them to subscribe. I am very cautious as to what I recommend, but I can recommend THE LIVING CHURCH."

FROM COLORADO:—"Nothing would induce me to be without it."

FROM DELAWARE:—"THE LIVING CHURCH is my favorite paper; I subscribe to several."

FROM OHIO:—"I enclose a list of persons whom I should be very glad to see subscribers to THE LIVING CHURCH. They ought to take your paper. I shall do all I can to persuade them to take it."

FROM MARYLAND:—"I should be pleased if every family in my parish were subscribers. I have found THE LIVING CHURCH most helpful in my work, and shall speak from the chancel about the necessity of being informed in Church affairs."

The Living Church

Chicago, December 16, 1893

Rev. C. W. Leffingwell, Editor

THE MANAGERS of the Church Congress have been blamed for having on their committees and programmes so few conservative or High Churchmen, of the bishops or other clergy. Perhaps a word of explanation is due, though it must leave them still responsible for the inexcusable one-sidedness and dangerous trend of this debating society which by its name assumes to be a Church institution. In justice to the managers it should be said that bishops and priests who are known defenders of orthodox and Catholic principles have been invited to official positions and urged to take part in the Congress, but in a great majority of cases they have declined. As long as the managers allow the Congress to be a platform for the defence of disloyalty and the denial of the truth "as this Church hath received the same," so long will the men who are sought out for this sort of thing have the platform mostly to themselves.

A CHICAGO DAILY, replying to the charge that newspapers give little attention to religious matters, says that religion seems to occupy the pulpit as little as it does the press. The sermons in a certain Monday morning paper are cited in evidence of the truth of the allegation. A certain Baptist minister preached on "The Crisis," giving opinions on free coinage, and protective tariff, and labor rights, but did not trouble his hearers about religion. He didn't mix politics with religion; he preached nothing but politics. There was also a sermon by a popular preacher who is called "Bishop," a title to which his denomination attach no special value, though they claim that he has the genuine Apostolic Succession. His sermon was on "Hard Times," "distrust," "scarcity of money." The editor remarks: "He did not say anything about religion, nor about its Author, with whom the times were so hard He had not where to lay His head." Another preacher discoursed on gambling, though he did not say that it was irreligious; another, on bicycling, the only reference to religion being a warning against the use of the wheel on Sunday. To be fair to the pulpit, however, we must say that there are religious sermons, Gospel sermons, preached every Sunday in every town and city of the land. These sermons seldom get into the papers, and for two reasons: First, they are not preached for popularity and are not urged upon reporters and editors; second, they are not the kind of sermons which reporters and editors are after. It is their business to supply the demand, and that, for the most part, is not for religious sermons, but for entertaining talks on "current topics." Those who want the former go to church on Sunday.

Bismarck and the Jews

An English writer during the past summer propounded a curious theory of Bismarck's intentions in inaugurating the anti-Semitic crusade some years ago, which produced such appalling injustice and persecution in both Germany and Russia, but especially in the latter. We are asked to believe, on the authority of a nameless statesman, that the iron chancellor had a most benevolent purpose.

True, he stirred up the beast of popular prejudice, and set in operation the forces of government against this unhappy people, but it was entirely for their good! He saw that the position of the Jews in the various countries where they have taken up their abode could never be satisfactory. Their very virtues, their wonderful business capacity, and their general success in life, would, in the future as in the past, always render them liable to

hostile outbursts of popular passion. At the same time the Jews of different countries were alienated from each other, and could not be induced to make common cause. Also, as popular tumults rarely touched the more opulent classes of Hebrews, they were rarely inclined to take up the cause of their poorer brethren. Peaceful methods, such as those employed by Napoleon the First, who convened a meeting of the Sanhedrim, had not been successful in unifying this strange race. Bismarck, therefore, it is asserted, undertook to inaugurate a simultaneous attack all along the line. The governments of Europe were, by a concerted policy, to assail the Jews within their borders, and this assault was to strike down all, without distinction, rich as well as poor. Thus they would be driven to unity through the instinct of self-preservation. In the end, a conference of the powers would become necessary. A certain period would be set during which the Jews must wind up their affairs and leave the countries in which they had so long sojourned. Thus Israel, confronted by another exodus, would be driven to consider the question of separate existence, and whether in ancient Palestine or elsewhere, would soon be seen inaugurating a new Jewish nationality after long centuries of dispersion.

It is hard to believe that the man of "blood and iron" could have indulged in such a dream as this, but if there is any foundation for this explanation it is only another proof of the truth that the greatest statesmen are but children in the hands of God. It would not be strange if the Jew himself saw some connection between this attempt to force the issues of Divine Providence and the downfall of the great chancellor at a moment when he seemed most firmly established in the seat of power, displaced by the young sovereign who was thought to be most thoroughly imbued with his own spirit.

We seem to have warrant for the belief that, in some sense, there is to be a restoration of the Jews, but it would appear that this is to be connected with great spiritual movements which men can neither foresee nor bring about by any fine laid plans, or by any application of external force. From the days of Julian the Apostate, to the century of Napoleon and Bismarck, all efforts of this kind have failed. If history teaches anything it is surely this, that the final destiny of Israel is in the hands of God alone.

Looking Backward

BY A CRITIC OF CENTURY TWENTY-FIVE

The scientist of this twenty-fifth century has great advantages over his predecessors of five or six hundred years ago. They, as pioneers, are worthy of all honor, but their methods were imperfect and tentative, which naturally led them to widely different and often hostile conclusions, giving them the appearance of a camp divided against itself. They had also great obstacles to contend with from the ignorance and obstinacy of the multitude, often led by persons claiming to be learned, but who were, in fact, destitute of true science. These benighted persons were accustomed to dispose summarily of the most intricate, fine-spun, and admirable treatises (in which received doctrines and histories were completely demolished and entirely new and excellent philosophies and narratives neatly and beautifully constructed out of the debris) by appealing to what they called "plain common-sense!" This was often fatal to the most highly scientific works of the twilight period.

It was also very common to point to the disagreements of critics and to allege that it was not worth while to attend to them until they could present results not only consistent with themselves but with each other. Of course this was most unwarrantable, for have not philosophers assured us that

consistency is a virtue of mean and restricted minds? Then, too, it ought to have been observed that all truly scientific critics were already unanimous upon one important point; they all agreed that nothing was true which people generally believed to be true. It took long to disabuse the minds of men of the notion that there was a certain presumption in favor of what was generally received. It was a great triumph when at length this old superstition was overthrown and the principle came to be accepted that there is actually a presumption against everything that one has received on authority, such as statements handed down in history, teachings that the child accepts from his parents or school masters, to say nothing of his spiritual pastors. This has made the path of the critic of the present period far easier than that of his remote predecessors.

But at the period which we are considering, it seemed vain to tell people that nothing was to be believed on authority. If they took the scholar at his word and began to examine for themselves his premises and processes, it was necessary to remind them that they were not competent for this, that only the initiated could understand these things; it was enough for the multitude, learned or unlearned, to know the results. To this the retort used to be made that, in such case, it was simply a matter of substituting one authority for another. You ask us, they would say, to reject our old authorities and to accept yourselves in their place, and this, too, when we had what seemed strong reasons for following the old; but we have no reason at all for accepting you, except your own assertion that you are right and that the rest are heretics, or, as you put it, unscientific.

This, of course, was embarrassing. Looking back upon that period, when men were so infatuated as to insist upon points of this kind, and, in spite of all that could be said, continued to apply the ordinary rules of logic to the sacred results evolved out of the profoundest inner consciousness of the most learned of the Germans, it is clear that generations of advanced scientific training were needful before the critic could attain the pre-eminence to which he was entitled and occupy, unquestioned, the chair of infallibility.

We have now reached that advanced and enlightened epoch. Furthermore, the process of the evolution of humanity has nearly disposed of the ancient superstitious beliefs regarding the place of man in the universe. Our forefathers strangely held that there was something in man which exalted him above the sphere of animal existence in which he plainly lives and moves. They spoke of a spiritual essence which brought him into relation with a transcendental sphere of invisible being. Man was thus led to suppose that his proper and final destiny was connected with this invisible sphere, and that the most important part of his being, therefore, was what he called the spiritual part. Upon such ideas he based his ethics. His main duty was to fit himself for this higher sphere of the future. Along with all this came a long train of religious ideas, all of which were calculated to confirm these dreams of an eternal destiny.

But we have changed all that. According to our grand doctrine of evolution, man is simply an animal and his destiny is to become a more and more admirable animal. What used to be called morals are now known to be laws of health and adjustments of relations calculated to make social life more smooth and easy, accommodations to environment. Such adjustments are necessary because man is not only an animal but a gregarious animal. It is true survivals of old ideas still crop out from time to time. What used to be called the religious instincts are strangely hard to kill. Doubts are still sometimes expressed whether to ignore or eradicate them does really make man's place higher in the scale of being. Questions like these contin

to be asked from time to time. Grant that man was evolved from some lower type, yet it has been many ages since man became man. Among other animals we find, so soon as the type can be clearly discriminated, a certain set of laws and relations admirably adjusted to the type. They do not have to waste time in fighting and struggling to find out the laws and establish the relations which belong to their state. Those necessary elements of a proper existence seem to have developed *pari passu*, along with themselves. At each point they have been adapted to their social environment. Why has this not been the case with man? Why must it take so many throes and struggles before he is even partially in harmony with things around him and with his fellow-men? Does it not look like a case of irregular development, unique in the universe of nature? Instead of going along with his environment it would seem as if he had far outstripped it, or else were far behind it, and thus he has been compelled to labor and struggle through all the ages, with imperfect results even yet. Is it possible, these troublesome people ask, that our ancestors were right, even on principles of evolution, and that the secret of the present state of things is to be found in the fact that the type is not yet established, that we are in a transition stage, that that mysterious and persistent element which men call spiritual, is, in fact, of supreme importance, and that the explanation of human restlessness and incompleteness is, after all, that man is striving to prepare himself for an environment where spiritual conditions prevail and give form and law to all the rest?

Again, it is said, our great doctrine of evolution asserts that animals, as we see them, have been developed out of lower forms of life, and it is claimed that this process is continually going on. Why then do we stop with man? Why do we assume that development here can give birth to no new species, but is, henceforth, only a certain progress and improvement of this species? Why should we not grant that a new and higher species will at length be evolved quite unlike the present one? Was He right after all, who said: "In the resurrection they shall be as the angels of God?"

But questions like these, are, in this age, of scientific light, this twenty-fifth century, confined to the few, a remnant of an outworn period. They only prove to the enlightened mind, how long a time is required, even under the most advanced systems of education, to dispel old illusions. It may become a question whether such heresies ought not to be punished by law as standing in the way of the "survival of the fittest." At least it may become necessary, in a state based upon strictly scientific principles, to establish a proper censorship to prevent the further dissemination of ideas so rooted in the superstitions of the past.

More of Senor Riley

(TRANSLATED FROM LA BUENA LID, MEXICO, NOV. 1893.)

Instead of vindicating himself from the terrible charges which rest upon him, he is wasting his time in publishing leaflets in English, presenting himself as the champion of the Mexican Church, to which end, and in order to exalt himself and secure control of the funds which said Church may receive, he has entered upon the noble and Christian task of painting in blackest colors the members of the *Cuerpo Ecclesiastico*, whom he calls a set of worthless youths, dangerous, and influenced by doubtful motives. Pity he had not been in the session of that body two months since! He would then have seen many respectable persons who far from receiving money from the Church contribute to it as far as they are able. But no one escapes (the criticism of) this person. He has called the Presiding Bishop a *manequi*; Bishop Doane, a Jesuit; and the worthy and virtuous Mr. Gordon, a liar; and this in the presence of various parties who refused to tolerate such insults.

His above-mentioned writings, which by their style

reveal their true author, although they bear the names of Abraham Juarez and Santos Reyes, both young men, have been circulated in the neighboring republic, but not in Mexico where Mr. Riley is perfectly well-known, where he has the reputation of being untruthful, where everybody knows that he neither fears God nor respects man, and that he trifles with everybody and every thing.

It is true that he stood higher when he had the sympathy of the great Juarez who gave him the church of S. Jose de Gracia for the services of the Mexican Church according to Riley's own testimony, although he has also lied in this matter; when also he had the support of the "liberal" party, the love and respect of many even among ourselves, though we now count that for nothing; when he had the confidence and generous protection of the Episcopal Church, and help from the churches of England, Ireland, and Canada, given not for an individual but for the Church; when he was receiving special donations as for the purchase of the church of St. Francisco, to be the cathedral, as he has stated in various publications and as can be proved in a thousand ways; finally, when he was receiving large collections in various places in the United States.

And what has he done with those churches? Why have his best friends turned the cold shoulder on him? Why is there not one now that will send him a single cent?

On the other hand, in the days of the never-to-be-forgotten Mr. Aguas, there were seventy congregations that in able hands would have been multiplied by this time. What has become of them? He (Riley) ordained a number of ministers. Why has not one of them remained at his side? If he has done well, why did the commission of bishops ask his resignation? If he had no reason for doing so, why did he do it? Is he so weak? Had he so little love for the cause to which he said with such emphasis he had consecrated himself? He who cannot defend his own rights will fail to defend those of the Church. And after he signed his resignation why did he not hold to it? At that very time did he see some canonical defect which would invalidate it? But let us look at some of the powerful reasons (?) with which he defends himself.

1. That the resignation was forced from him by Bishop Lee at a late hour of the night. Does he mean that compulsion was used upon him? And what does it signify that it was at night? Was he timid like children, or was he so sleepy that he took no account of what was done?

2. That his resignation was not presented to the Provisional Committee of Administration, but to the Mexican Commission of Bishops. And who composed that committee if not the seven bishops mentioned in the 3rd Article of the compact? To be convinced of this it is only necessary to be able to read. If that body was not competent, why did Mr. Riley recognize it? Does he not accuse himself of ignorance?

3. That all the bishops were not present. But there was a majority, and Article 3rd of the compact (the very part which Bishop Williams did not cite, because it did not touch the point he had in view) gives the right to a majority of the Commission to consider matters pertaining to the Mexican Church.

4. That his resignation was not canonical because in it he offers to exercise his functions as a bishop in case he might be asked by any vacant diocese in the United States, and that this was anti-constitutional because he was consecrated for a foreign Church. But if this could not be, why did he offer it? And if it was anti-constitutional, no diocese would have asked it. The fact is he waited long to be asked.

5. That his resignation was not canonically accepted and is therefore null and void. But, dear Sir, we learn from the 3rd Article of the compact that the canons were not to govern absolutely in the affairs of our Church, and it was left to the discretion of the Junta Administrativa to apply those which they saw fit. Moreover, the canons which you cite are for persons who spontaneously resign, and not for those who are made to resign as a charitable method of getting rid of them. Mr. Riley himself says that they asked his resignation and nevertheless he strives to continue with those who asked it! What dignity!

If the Mexican Commission demanded that he should return, they had their reasons, and the proof of this is that Mr. Riley signed and kept still.

Now, after many years, he pretends to come forth from his tomb for the purpose of selling the buildings

of the Church, in proof that he loves it; for the purpose of dragging its clergy before the Criminal Court, and deceiving the justice by saying that the movables of the church of St. Francisco were his property. We have an important document which gives the lie to Mr. Riley, and which out of pity to him we did not present to the judge.

Finally, he pretends that he has the right to renew his episcopal functions, intentionally evading the tenor of his resignation, in which as has been seen, after promising not to exercise his ministry in Mexico he further promises not to exercise it in the neighboring republic unless asked by some vacant diocese, and with the permission of the Presiding Bishop.

Such is this poor Mr. Riley, of whom a respectable person in the United States said, he has a chronic infirmity of lying; such is this man whom everybody despises, of whom everybody is talking, whom everybody (including the American Church), is denouncing, and who nevertheless with the handful that surround him, directs himself to that Church, saying to the bishops who so severely censure him: We pray you very affectionately, by the love you bear the holy cause of the Gospel in Mexico, continue to send us help.

Comment is unnecessary.

Letters to the Editor

CONVERTS FROM ROME.

To the Editor of *The Living Church*:

At the church of the Holy Trinity, Marlborough, Mass., in the six years of its existence, six persons have been received as communicants who had been confirmed in the Roman Church (one with the sanction of Bishop Brooks), and seven others have been confirmed who had received Roman Baptism. This statement is made, in addition to other statements you have already received, in no boastful spirit, but merely to help show that the trend is not so much Romanward as those there would like to have others believe.

Geo. S. PINE.

Holy Trinity Rectory, Advent, 1893.

ADVENT AND UNITY

To the Editor of *The Living Church*:

A thought presented in an instruction preparatory to Advent, by the rector of the parish in which I am sojourning, made such an impression upon me that I am tempted to record it. It was that the famous four points of the Bishops' Declaration are the four points of the Church's teachings for the four Sundays of Advent. The collect for the first Sunday, gives the outline of the Creed in setting forth the Incarnation and the Second Coming; the second collect sets forth the position of Holy Scripture in the Church; the third that of the sacred ministry, and the fourth, though not so obviously, perhaps, is that of the sacraments, the appointed vehicles of God's bountiful grace and mercy.

The coincidence is a pleasant one to dwell upon in these times when the Church's basis of unity meets with a not altogether respectful recognition by "our Christian brethren of other names," and once sanguine hopes that "all may be one," are disappointed. Waiting for the coming of her Lord the Holy Church throughout all the world keeps her Advent, "one in hope and doctrine," and does not despair of the fulfillment of her Lord's prayer before His passion, the prayer for unity, that the world might believe. Y.

RIGHTEOUS INDIGNATION

To the Editor of *The Living Church*:

I have just read, with inexpressible pain and profound indignation, your admirable condensed report of the addresses delivered at the late Church Congress in New York; pain, that such dishonest treason to God and His holy Word and Church should have been uttered by the lips of those who have been solemnly commissioned to teach and uphold "the Faith once for all delivered to the saints"; indignation, that the dear Christ, by the utterances of His sworn servants, should have been thus publicly dishonored. But there is a feeling that I have heard expressed by some of my brethren, both clerical and lay, caused by the blasphemous (the epithet is not too strong, in justice) words of some of the Church Congress speakers, in which I do not share in the slightest—a feeling, *i. e.*, of fear and dismay, as though the truth of God were thereby endangered.

Such fear may be altogether banished. The truth of God is mighty and will prevail, despite the furious onslaughts of foes from without, and the treacherous underminings of "false brethren" within the household of the great Church Catholic. It has successfully withstood the attacks and treacheries, over and over again, adown the ages, of enemies, compared with whom, in might and subtlety, the Church Congress speakers are as puny and foolish children.

Oh, no! There is no reason for fear and dismay. "The Lord sitteth above the water-flood; and the Lord remaineth a King forever."

Nevertheless—and not in anger against the traitors, but in sincere grief because of their treason—for the glory of God, for the vindication in the sight of men of the Church's honor, and for the welfare of the immortal souls committed to her care and keeping, the divine organization of which the speakers at the Congress in New York are sworn officials and to whose principles they have vowed allegiance, should manifest its integrity and uphold its discipline, by calling the gainsayers to account, and, if need be, purging itself of those who have deliberately betrayed its trust and publicly insulted and defied its God-given authority.

All honor to the brave and faithful Bishop of Springfield, who, in no faltering voice, uttered so fearlessly the note of condemnation and warning!

W. A. COALE.

Sacristy St. Luke's church, Baltimore.

THE LATE, SO-CALLED, "CHURCH CONGRESS"

To the Editor of The Living Church:

For several years some of us have seen, with mingled feelings of pain and surprise, the trend and development of a spirit of license manifested by a party in the Church calling itself "Broad" or "Liberal." But for utter disregard for law and restraint, for a repudiation of any binding or moral force in subscription vows, or even oaths; nay more, for an almost total rejection of the Bible as the Word of God, as a standard of ethics—the infallible rock of Divine Truth—it would be difficult to find anything to match the utterances of some of the recognized prophets of that party at the late Congress. The climax of audacity has at length been reached. It seems almost impossible for them to go further in their destructive work. The statements of Bishop Coleenso, which so shocked and horrified the religious world, are mild when compared with some of these last developments of "Higher Criticism" (?). It is now in order for Col. Ingersoll and his followers to congratulate the management of the late Church Congress on the breadth and liberality manifested in these utterances and on its getting so completely into "touch with the times"—the world. True, there were a few who raised a voice of protest against all this, but what "were they among so many"?

I wish to place myself on record before the Church and before the world, as indignantly protesting against such ethics and teaching as being the teaching and ethics of the Church. I repudiate the so-called Church Congress, which has ceased to be representative, as being an exponent of the Church, or as Churchly in any way, except in name. I am neither a bishop nor a high official in the Church, but it is my honor to be one of her priests. The Church has been greatly wounded in the house of her pretended friends, and I am constrained to speak for myself and declare that I have no sympathy with such dishonest ethics, or destructive criticism.

A few months ago, when one of our Bishops raised his warning voice against untruthfulness, evasion, playing fast and loose with vows and subscriptions, all of which he declared to exist in the Church to-day, he was severely arraigned by *The Church Standard*, the *N. Y. Tribune*, the *Boston Herald*, and other papers. They declared his indictment to be untrue and his warnings unnecessary; and asserted for the party which the Bishop accused, that they were true and loyal sons of the Church. One of the papers even accused him of "digging open a grave to get ammunition for a theological squabble over words and names." The Bishop, in a rejoinder, declared his controversy to be with the living, and not with the dead at all; but that journal would scarcely accept his disclaimer. What will these papers say now? It is useless for those who boldly claim the right to hold and teach what they know to be clearly contrary to the fundamental teaching of the Church, to cry out that they are misrepresented by the Bishop, when he charges them with untruthfulness. Several of them have, out of their own mouths, on the late Church Congress platform, more than substantiated the Bishop's accusation: "Their ethics of subscription is framed to justify a system of evasion, mental reservation and interpretation, in subscribing to the Church's formulas, that makes Jesuitry look somewhat respectable." I will almost venture to predict that the management of the Church Congress will not publish all the papers *entire and verbatim as they were read*. We will see.

This is not a time for destructive criticism, sophistry, and evasion; but rather for honest, constructive work in the Master's Name. Hundreds of our dying fellowmen are calling out to us for bread. Oh! let us not be guilty of giving them a stone. "Lord, to whom shall we go? Thou hast the words of eternal life." If the school of hostile critics leave us Christ (and this they are not all inclined to do), they no longer leave us His words intact and sure; they take from us St. Peter's very reason for cleaving to him.

Where have ye laid Him? In what tomb
Of ancient creed or modern doubt,
In depths of philosophic gloom,
Close wrapt with 'wildering words about?
Give me my Lord, to soothe and save;
Or I sink lower than the grave.

Give me my Lord! your subtle thought
But mocks the hunger of my soul.
I turn from all your lore hath brought,
Give me my Lord to make me whole,
To calm my fears, my guilt remove—
Give me my Lord for He is love.

Thank God, the Bible has stood the test of much severer criticisms than any that our weak, superficial, modern critics can bring to bear against it; and as to the Church, we have the promise of her Lord that "the gates of hell shall not prevail against it." On that Word and promise we confidently rely.

Boston, Dec. 2, 1893

To the Editor of The Living Church:

I cannot find language to express the feelings that have been stirred up by the perusal of the proceedings of the recent Church Congress in New York. I think it is about time that the wholesale pulling down of the walls of our Zion were stopped. Our Church and her work are not helped, but rather hindered, by such papers and indiscriminate discussions. I am glad that the standard of the Church was held aloft by a few loyal clergy. It is about time that this spreading out of self and disregarding of Christ were removed from Church auspices. I pity the students that must receive such teachings as some of the utterances at the Congress.

C. QUINN.

St. John's, Mason City, Dec. 8, 1893.

Personal Mention

The Rev. J. H. Spearing has taken charge of the missions in Lake Charles, La., and the neighborhood.

The Rev. E. C. Alcorn is now in charge of Grace church, Earlville, Central New York.

The Rev. George Wharton MacMullen, recently ordered deacon, has been appointed to the charge of St. Thomas' church, Van Etten, and the mission at Spencer, C.N.Y.

The Rev. Henry T. Gregory, late rector of the church of the Cross, Ticonderoga, has taken charge of St. Matthew's, Fort Mott, St. Luke's, Newberry, and All Saints' mission, Lexington, S. Carolina. When there is a fifth Sunday in the month, it will be devoted to the associate mission for colored people, Columbia, in which city he will make his residence.

The Rev. Edw. Porter Little took charge of Trinity parish, Hannibal, Mo., on Advent Sunday.

The Rev. D. L. V. Moffett, rector of St. Paul's church, New Whatcom, Washington, and secretary of the Jurisdiction of Olympia, has accepted a call to St. John's church, Stockton, California. Address accordingly.

The library of the diocese of Pennsylvania having been moved from the Episcopal Academy to the Episcopal Rooms, 1102 Walnut st., Philadelphia, the registrar, the Rev. S. F. Hotchkin, requests that all matter for the library be sent to him there. His personal address remains as heretofore, Bustleton, Station P., Philadelphia.

The Rev. H. H. Messenger has resigned St. Mark's mission, at Beaumont, Texas, and his address is now Bovina, Miss.

The Rev. T. J. Taylor, M. A., has been appointed rector's assistant at old St. Paul's church, Philadelphia, Pa.

The Rev. Wm. H. Barnes has accepted the appointment to become minister-in-charge of St. Paul's chapel, College Point, diocese of Long Island.

The Rev. James G. Cameron has become priest-in-charge of the church of the Holy Cross, New York.

Ordinations

On Sunday, Nov. 26th, Bishop Randolph ordained to the diaconate, Mr. I. R. Brooks, in St. Peter's church, Norfolk, South Virginia.

In St. Andrew's church, Greenville, Conn., Nov. 25th, Bishop Williams advanced to the priesthood, the Rev. Wm. A. Wasson, who was presented by his brother, the Rev. J. B. Wasson. The Holy Communion was celebrated by the Bishop who also preached the sermon.

To Correspondents

C. T.—We should regard the rubric as excluding solos and duets not in the words of Scripture and the Prayer Book, equally with all other anthems not taken from that source.

Official

ASSOCIATION FOR PROMOTING THE UNITY OF CHRISTENDOM.

(Established London, Sept. 8th, 1857.)

To unite in a bond of intercessory prayer, members, both of the Roman, Greek, and Anglican Communions.

For circulars and information address the secretary for the U. S., the Rev. A. J. Arnold, 4811 Trinity Place, Philadelphia, Pa.

STANDING COMMITTEE, DIOCESE OF MASSACHUSETTS.

The Standing Committee gave canonical consent to the consecration of the Rev. A. C. A. Hall, D.D., of Oxford, England, as Bishop of Vermont.

Messrs. Clifford Gray Twombly, George Perry Wilson, Francis Ellsworth Webster, and Franklin Knight, were recommended as candidates for Holy Orders. Messrs. Edward Henry Newbegin and Logan Herbert Roots applied to be recommended as candidates. The applications lie over one month.

A. ST. JOHN CHAMBRE, Secretary.

Dec. 5, 1893.

WARNING

A dark man, about five feet, bad scar over left eye, polite, plausible, who tells pathetic story of poor mother in New York, and talks glibly of Church work in Buffalo and Toledo, is visiting western parishes. He holds letters (apparently autograph) from Dr. Lobdell, of Buffalo, and me, highly recommending him. Both these letters are forgeries. He is a clever penman and writes a good letter but is thoroughly unworthy. Last heard of in Detroit. Any one to whom he may present these supposed letters is requested to forward them to Dr. Lobdell or me.

CHARLES SCADDING,

Trinity church, Toledo, Ohio.

Notices

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

Appeals

I need \$10,000, (ten thousand dollars), at once for educational work in Mississippi. I hate to make appeals. But I am sure there are those who, in this matter, would aid me if they knew how my heart is burdened. I need a school house at St. Columb's chapel. The colored work at St. Mary's, Vicksburg, needs a house, and we must be aided in the establishment of St. Thomas' Hall, re-erected after long suspension, at Holly Springs. These are all needed by the success and advance of our work, in a diocese as purely missionary as any in the Church.

HUGH MILLER THOMPSON.

Jackson, Miss., Nov. 1893.

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.

TRINITY MISSION, PRAIRIE DU CHIEN, WIS.

Fifty dollars needed at once to pay balance of debt for needed improvements. Will you, kind readers, send a donation and thus spend a happier Christmas with the Holy Child.

J. GEORGE EWENS, Priest.

Most cordially do I endorse the above appeal.

J. L. NICHOLSON, Bishop of Milwaukee.

The cyclone of Aug. 27th, destroyed the fence and damaged the church very much; it will require \$300 or \$400 to repair same. The same cause has impoverished the congregation, hence they place their need before the Churchmen and Churchwomen of our land. Won't you help us in this our hour of need? Don't mind the size but send your contributions to

J. SWINTARD WHALEY,

Lay Reader,

Trinity church, Edisto Island, S. C.

The above appeal is made by an earnest congregation and approved by me in consideration of the present distressed and impoverished condition of the families composing the little flock of Trinity church, Edisto Island.

ELLISON CAPERS,
Asst. Bishop.

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-four dioceses, including work among Indians and colored people.

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

The fiscal year beginning September 1st requires, for the salaries of twenty-one bishops and stipends for 1,200 missionaries, besides support of hospitals, orphanages, and schools, many gifts, large and small.

Remittances should be made to MR. GEORGE BLISS, treasurer, 22 Bible House, New York; communications to the REV. WM. S. LANGFORD, D.D., general secretary.

Church and Parish

FOR SALE.—A new water-motor for pipe organ. Has never been used (Backus M'fg.) Much less than cost and on easy terms. Apply to F. J. KECH, Clearfield, Pa.

POSITION WANTED, as chaperone to travel, companion, or governess, by experienced teacher. References, bishops and clergy. 620 Englewood ave., Englewood, Ill.

A YOUNG LADY of refinement desires position as companion. No objection to traveling. Is fond of children. Best references. Address "N," this office.

FOR SALE.—Whole or half-interest in a newly established Church school in one of our large cities where there is no other school of the kind. Address R.F., LIVING CHURCH office.

WANTED.—An unmarried priest, under 40, who believes that the Church exists to do mission work and who is able-bodied and willing to endure hardness. Salary, \$900. Duties to visit country villages, organize missions, etc., under the Dean. Address, "LAYMAN," care of THE LIVING CHURCH.

ANY ONE in the diocese of Chicago having a weekly copy of *The Guardian* (London) that they are willing to put at the disposal of the Church Periodical Club, please write to Mrs. Starbuck, 6 Groveland Park, Chicago, in regard to it. Books, magazines, and papers suitable for a Boys' Club, are also needed.

Choir and Study

To a Fly

IN MY STUDY IN DECEMBER

BY THE REV. CHARLES JOSIAH ADAMS

"For the creature was made subject to vanity, not willingly, but by reason of Him who hath subjected the same in hope." Romans viii: 20.

When—having tickled well my nose,
And sent a quiver to my toes,
And made me with my hand strike out,
And in my arm-chair turn about
And sneeze—when I am settled down,
And from my brow is smoothed the frown,
The ugly word I said, forgot—
The word I should have uttered not;
When in the full and mellow glow,
My shaded student-lamp below,
My feet upon the fender bright,
Well sheltered from the bitter night,
I think of those whose members freeze
On treeless plains and open seas;
When through me steals the genial heat,
And moving lips my thanks repeat,
In sweet reaction from the state
The blame of which be on thy pate,
When open once again the book
From which my eyes the tickle took;
Then light'st thou on the virgin page,
Upon a sentence of the sage,
And cleanest with a leg, a wing—
Thou little buzzing, tickling thing!

What dost thou here, in armor green
Of head, abdomen, with between
The russet corslet on thy back,
With wings of amber, legs of black?
Thou art not of the winter wild,
But glowing summer's truest child!

There! I have noted well thy gear,
So up! and buzz away from here!
What! Wilt not go? Then stay thy stay,
I must not always have my way.

It may be thou art sent to teach
Some lesson, or some sermon preach;
Thou surely art a thought of God—
All other authors halt and "nod;"
It may be that the page of man
I'm more disposed, than God's, to scan;
It may be that the life I boast
Is great as is the fly's at most;
It may be that each life is great,
But bound and held by matter's weight—
From thee, thou little tickling mite,
To him who wields by native right
The sceptre of a wide domain—
The right of arm, or heart, or brain;
It may be, that a symbol thou,
That I am only, like thee now,
By accident, in wintry world,
The one on whom these goods are furled;
It may be that as I could close
This book upon thy life (who knows?)
Some greater creature, little fly,
Could me a longer life deny;
It may be—but—a flash of green—
The little thing no more is seen!

It may be that in dent in wall,
In fold where heavy curtains fall,
Or 'tween the shelf and unused book,
In some secreted corner, nook,
Thy little brown and emerald life
Will know not of the cold and strife
Without, till spring is here—
The invitation of the year;
It may be that thou then wilt flash
To freedom through the open sash—
A symbol still to me—that I
Will to eternal freedom fly.
And I alone? May it not be
That God loves both—the fly and me?

Pondout-on-Hudson, N. Y.
October, 1893.

At last we are to have a diocesan choir school for the complete training of boy choristers. It is not, unfortunately, to be founded in New York, by Trinity parish, where the amplest revenues and most numerous churches, under a single corporate administration, in the Anglican Communion, have long suggested the utility of such a measure. Nor is it to be ventured in any other Eastern diocese, where there is wealth and a great number of churches and communicants. It is left to the remote and feeble diocese of Fond du Lac, and Bishop Grafton has already, as we learn from personal letters, resolutely set about the work. When he entered upon his charge there was but a single vested choir in the diocese, and that a small one. At the first diocesan choir festival, on Nov. 22nd, about 175 vested choristers participated, so the movement is rapidly developing in Fond du Lac. This is not a recent or

sporadic fancy which has captured the Bishop. During his residence in England, he utilized many opportunities for studying the history and practical workings of the great cathedral choir schools. Afterwards, in the church of the Advent, Boston, during his rectorship, tentative measures were taken for establishing such a foundation; but the building and completion of a new and costly church, with the pressure of many parochial works of immediate urgency, compelled a postponement of the choir project until this new world of duty in Fond du Lac had commanded his life.

Bishop Grafton may be something of an idealist, but a retrospect demonstrates the assuring fact that in his experience the ideal is generally pretty closely followed by efforts for its realization. It certainly was so in the history of the order of the Brotherhood of St. John the Evangelist, of which he was the original projector and co-founder with Dr. Benson. It was again true in the parish of the Advent; and now at Fond du Lac, the cathedral boy-choir school, as a long cherished ideal, is hopefully moving toward embodiment. Capacious buildings are nearly in readiness, with such generous play-grounds as boys rejoice in; and the Rev. Chas. E. Taylor, formerly at the head of a parish school for boys, St. Joseph's, South Bethlehem, Pa., has entered upon the practical educational work. Endowments already secured allow the Bishop to receive eligible lads, especially with promising voices, at an almost nominal rate for board and tuition, while boys who are already effective choristers, will be received on still more generous terms. In other words, the objective result, in connection with a solid commercial and academic education and a Christian training, is a steady and adequate supply of choristers for the cathedral services. Such an undertaking appeals to co-operative interest throughout the great Northwest. Bishop Grafton's kindling zeal and enthusiasm were recognized energies in the Church long ago, and we hope to be able to record a successful opening of this most Churchly enterprise. A transplanting of a genuine Anglican type of cathedral music must be a protracted and gradual process, and local taste and appreciation have yet to be developed from merely unintelligent toleration. What is a universal vernacular in England is, for the most part, an unknown tongue, or, at best, a provincial dialect, under which full many of our clergy even, are frankly impatient. We lack the precious back-ground, or sub-soil, of a true Anglican heredity, and until these conditions are realized in good measure, the advocate of sound Anglican cathedral services must be content to work at great disadvantage. But it is, beyond question, the purest, noblest school of ecclesiastical music in the Catholic Church, and a better representative of the great Palestrina period than any other living school. We believe that the Bishop has the great grace of "final perseverance," and that the desire of his heart will surely be granted him, or his successors! Only, let the school have a good beginning and a fair field.

When and where is the craze for dangerous games to reach something like rational and prudent limitation? A well-informed writer lately printed a list of some twenty-three deaths in the foot-ball conflicts of England during the past twelve months. At home already seven fatal cases of injury have been registered since the opening of the season. From every quarter we learn that "the game" has ceased to be either pleasurable or safe, and that it has degenerated into a public slugging match. The most melancholy part of it is that it has become a public institution, has developed its particular public, like "racing." It has subjugated academies, colleges, and universities, and almost succeeded in subjugating the great community. Christian communities begin to expostulate, and fervent appeals are going forth to the second, sober thought of all the people, that the plague may be stayed and our young men restored to a better and higher civilization.

A few citations from leading journals will illustrate the spirit of the press, which has denounced the abuses and perils of this game with singular unanimity. *The Medical News*, of Philadelphia, speaking of foot-ball, says that "it is responsible for more loss of life and injury to limb than all other forms of amateur sports combined. It is fast becoming an open secret that men are making a livelihood by the game, and that sometimes their expenses in colleges are paid for the purpose of winning matches, and that betting on the results of

matches is getting more and more common." *The Presbyterian* says: "These games are the most revolutionary agencies ever encountered in behalf of moral, religious, and educational centres." *Harper's Weekly* identifies "two evils which threaten not simply to dampen the enthusiasm, but to entirely put an end to the sport. These evils are brutal tactics on the part of the prayers and drunkenness on the part of their supporters." *The Springfield Republican* (Mass.) adds: "The field on which these contests take place is surrounded by hired physicians, surgeons, rubbers, and trainers," etc. *The New York Evening Post* queries thus:

Is it well to allow contests of this sort to furnish the main topic of interest in all the colleges of the country? Is it well to allow science, art, and literature to become the pursuits only of "duffers" and "digs"? For what reputable pursuit in American life does foot ball prepare a man? What good taste or high aim is cultivated by watching it, talking about it, betting on it, glorying in it? Who in any college is the better or wiser of it?

The Brooklyn Eagle, in a long editorial, observes concerning these "teams":

They are trained athletes, who go out to fight in a public arena like the gladiators of old, and their standing among their fellows is gauged by their ability to punch, scratch, and pulverize their opponents. Of course some degree of skill and dexterity is required, but the present rules put a premium on "slugging" and they are supplemented by a code of honor which prevents players from reporting violence to the umpire, no matter how outrageous it may be. The greater the violence—the more men are "slugged" or dragged by the hair—the more exciting the game, and thus we see the spectacle of a lot of youths who have been brought up in homes of culture and refinement, leaving the field with broken noses, lacerated ears, blackened eyes, sprained legs, and broken backs.

The Vacation Club in Winter

BY ADAH J. TODD

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III

"I must now tell you what I was doing last summer, and perhaps you can make some experiments for yourselves.

"If you take a bit of hay, cover it with water in a bottle, and set it in a warm place for a day or two, the water will begin to turn cloudy, and after a while a grayish scum will collect on top. Then the water will give off the disagreeable odor of decomposition.

"From what I have said before you will guess what has happened. The hay was covered with bacteria of various kinds in the spore condition. These, and also those which were in the water, have multiplied to such an extent that they have made the water turbid, and some of those that could move rose to the surface, where they could get more oxygen. For food they used the solution of organic material from the hay, and as they tore this up to get the parts they needed, the freed matters, if gases went off into the air, or were dissolved in the water.

"If you examine a drop of the water even with a microscope of ordinary power, you will find that it is swarming with bacteria, rods, balls, and perhaps some of the spirals. But if you watch from day to day you will find the forms change, one day rods, and another balls, perhaps, or the sizes will differ. After a while the bottom of the bottle will be covered with a sediment which is in fact a cemetery. The bacteria of one form or another go on multiplying until they either use up the material they live on, or the materials they set free, accumulate and poison them, just as a man dies from lack of fresh air; or they may die because other bacteria growing at the same time produce poisonous material. The accumulation of the dead bacteria, millions and millions of them falling to the bottom of the bottle, finally form a mass that is visible to the naked eye. Some of it, however, may be only spores that are waiting to get into a new material, and if the water is poured out they will dry up and float around until they find it.

"From time to time, after the water has become turbid and poisonous, it may clear for a while, but soon another bacterium comes along and finds it just right for him, and so the process goes on. Now any one will find it easy to make the observation as far as this point, but if he wishes to study each form by itself, the matter grows more complicated. How can he separate them?

"This is what I was trying to do last summer, and the process is called 'culture.' The whole study of bacteriology has developed into a new science, and many large and well-equipped laboratories are now devoted to it.

"I persuaded Farmer Harrison to let me put the case with glass doors up in one corner of the workshop, and keep my 'tubes' and other apparatus there, since that was the best I could do; but as perfect freedom from dust is essential in some cultures, I could not use all methods there.

"The little 'tubes' you used to wonder at so much I used

for beef-tea 'culture,' which is considered rather old-fashioned now. Bacteria are quite fond of beef-tea. I put some in a good many tubes, heated them intensely, so as to kill any germs that might have got in, and then I dipped a needle which I had also previously heated white hot, into the putrefying mixture. I had also sterilized—that is, destroyed germs by heating a flask of water, and I dipped the needle into this. My object was to so separate the drop of bacterial water which I put in through the large flask of water, that when I dipped a needle into this or took out a drop, I would get only one bacterium with it. With this I could start a colony or culture of its own kind, separate from the rest.

"I put a drop in each one of the glass tubes, sealed it, and set it inside the glass case under a bell jar, from which I had taken precautions to exclude dust. After the beef-tea became hazy I tested it, and found that in some tubes several sorts were still growing; in one or two there were none at all, and in a few the one kind which I had hoped for. Then I could start other colonies from this, and study them at my leisure, learn their habits, and if possible, with my meager facilities, the chemical compounds they produced.

"But as a general thing solid foods are now used. Boiled potatoes, perhaps, to start the culture, and some transparent substance, as a gelatin mixture, to which to transplant the colonies for further growth and observation. There are various other culture media, some better suited to one kind of bacteria or for some special purpose than another, for the great difficulty is to get a pure culture.

"The 'plate culture' devised by Dr. Koch, of Berlin, is probably best. But now I imagine our practical Grace is exclaiming, 'Well, what is the use of it all, any way? What do we care about them?'

"Take care, Grace, for this touches on housekeeping very nearly. There must be some knowledge of bacteriology for good sanitation, and a good housewife will above all things keep her house wholesome even if papers do get scattered about and the rugs out of place.

"Then how could you make the good bread from yeast if it were not for the 'yeast-plant' which is closely related to the bacteria? You might easily cultivate some yeast and study it. But I will let Grace investigate these points to present to us in her paper on housekeeping which she has promised.

"In the fermentation of wine and beer, due to the same yeast plant, the manufacturer has to watch carefully or the beverage will become sour or bitter. This is because certain kinds of bacteria get in and attack the yeast plant or produce undesirable compounds, if they are not killed by the introduction of some chemical harmless to the yeast or by heat. This is one of the cases where they are harmful to man, and there are many others, but if he knows their habits and just what to do with them, he can control them just as he does electricity or any other force of nature, and even make them do his work. This is what bacteriologists are trying to do.

"But the most serious consideration is the connection of bacteria with our own bodies.

"I said when talking of the amoeba, that the human body is made of cells beginning with the simplest form and becoming specialized. But these cells are constantly wearing out and being replaced. Under right conditions of food and oxygen supply they do their work cheerfully, and even when half deprived of these, as is usually the case, they have great perseverance and struggle on. When they become very much impeded or obliged to stop work altogether, there results what we call disease, and we summon a physician perhaps, if we cannot remove the difficulty ourselves. By experience he is usually able to tell what certain irregularities indicate and give advice and medicine for the removal of the disturbance. The other cells, especially if they are vigorous, help him all they can, for they have a marked recuperative ability.

"But sometimes the disease of the body is due, not to a lack of favorable conditions for cell growth or direct injury to them, but to the interference of harmful bacteria. For instance, it is a pretty bad thing to lose one's arm or leg, but not fatal usually unless 'blood-poisoning' sets in. More lives are lost in war in this way than in any other. You will readily understand that this is caused by bacterial germs—spores—falling on the exposed surface and getting into the system. There they fight the natives and produce poisonous substances, and though these same natives are valiant, they are often overcome.

"Now that the cause is known, a surgeon can so plan and treat wounds that not only is a case of blood-poisoning a rarity, but he can perform extensive operations such as a few years ago would have been certain death.

"There are also some bacteria which can get into the system without having the surface raw, as those causing diphtheria, which need only to fall on the moist, warm membrane of the throat, or those causing pneumonia or cholera or any other of the infectious diseases. How do we manage to live at all, then? I will tell you. There are, wandering about in the blood and through the tissues, many single cells called white blood corpuscles, or leucocytes, whose business seems to be to act as reserves. Whenever there is an open wound, say, they rush to the spot, and with aid of the injured cells

and blood vessels, form new tissues to replace what was lost.

"Then, too, if a colony of the harmful consumption bacillus, for instance, gets a foot-hold, they rush to that spot and make battle against them, and if vigorous enough they expel them and the man knows nothing about his danger. But they are often handicapped, especially in this particular disease, for it so happens that there is a peculiar predisposing condition of the cells which we call 'heredity', although we cannot explain it. A person with such a tendency ought to keep his body under the best conditions and live out of doors as much as possible. One-seventh of all deaths are caused by tuberculosis.

"To a vigorous cell condition, a foreign germ would be little hindrance, but some multiply and poison more rapidly than others, hence some diseases are more rapid and dangerous, as in cholera and diphtheria.

"It is thought they act injuriously mainly through the poisonous substances called ptomaines, which they produce by growth. These destroy the leucocytes and all cell growth unless they can muster sufficient strength to turn out the invader first.

"Since these are all preventable, then, by cleanliness, pure air, and pure water, we need not much fear if we could only induce people to take proper precautions. At least we ourselves can be careful that no disease-producing—pathogenic—filth should threaten public welfare through us. Who can tell what perfect physical condition we might reach if we only had perfect sanitary conditions? We may not discover the 'Elixir of Life' but we could at least make life comfortable and sure until the worn-out organism stopped from exhausted vitality.

"And now I have told you as much as you would understand or care for in regard to my work last summer and its subject. You can all try the hay infusion for yourselves if you like, and I hope you will not let the knowledge of the comparatively few pathogenic bacteria hinder your appreciation for the myriad good ones. They are working none the less because they work silently and are unseen, to remove old organisms and prepare material for new, and thereby render a comfortable and sightly dwelling place for man.

(To be continued.)

Magazines and Reviews

The Musical Times, Novello, Ewer & Co., New York, Nov., opens with an appreciative memorial and biographical sketch of Gounod, its principal value, to the musical world, lying in a condensed bibliography of his compositions. It is almost universally conceded that his great celebrity in the present, awaits its larger consummation in the future. This sketch is followed by the review of "Primitive music—an inquiry into the origin and development of music, etc., of savage races," by Richard Wollaschek, enriched with thematic illustrations; a line of research that at once reminds us of the important series of papers relating to the aboriginal music of America, contributed by our own specialists, before the Musical Convention at the Columbian Exposition. There is, besides a full resume of the multiplied choral events in England, especially at Norwich and Tewkesbury, in which latter place, the vicar has inaugurated music festivals for the restoration fund of the venerable Abbey church. There is an elaborate and beautifully written Christmas anthem, by Myles B. Foster, which we have already noticed in the Novello publications.

The Magazine of Art, Cassell Publishing Company, New York, has for its frontispiece an etching after Edwin Long, R. A., "The Spinster," a graceful idyl of earlier days. The literary contents are exceptionally valuable, especially papers on Jules Breton, painter of peasants, by Garnet Smith, with illustrations from five of his works; reviews of "the Life of John Ruskin," by M. H. Speelmann, and "the Life of Michael Angelo," by Charles Whibley; and "Notre Dame and Mediæval Symbolism," by Mrs. Sophia Beale, affording glimpses of that divine enthusiasm of teaching which inspired the great schools of Church builders.

The Portfolio, edited by P. G. Hamerton, Macmillan & Co., New York, hardly realizes the usual excellence, either in its illustration or literature. The frontispiece etching of "Returning from Work," is a realistic study of a farm laborer with his three horses, strong and picturesque after a bucolic fashion, but an evident relaxation of the prevailing range of subjects for such important positions. "Aspects of Modern Oxford," VI, is a rambling, slipshod discursus of undergraduate journalism, past and present, of questionable interest or value. The illustrations alone redeem the article, chiefest of which is a page-plate etching, "In Christ Church Cathedral," giving a bit of the choir, the pulpit (Dr. Pusey's), and a corner of the sanctuary, exceedingly disappointing, however, to one who would recall that unique and profoundly interesting interior. Mr. Hamerton provides the only really important article, "Parisian Architecture since the Empire." Perhaps we should mention a paper on "English Effigies in Wood," II, likely to interest antiquaries, and abounding with faithful illustrations.

The Music Magazine, Chicago, November, has a generous array of entertaining and instructive papers, creditable alike to the culture of our musical writers, and the enterprise and sagacity of Mr. Matthews, the editor and pub-

lisher. Among the leading articles we note "The Influence of Blindness upon Musicians, Musical Composition, and Psychology," "The Use of Art in Education," "Hector Berlioz," by Saint-Saens, and "American Music at the Exposition." The September number, which reached us many weeks after date, is noteworthy for very important studies on "Indian Music and its Investigation," music as found in certain North American Indian tribes, by the indefatigable investigator, Miss Alice C. Fletcher, whose summarized experiences give some remarkable discoveries relating to the melodic significance of the Indian lyrics, but certain astonishing intimations of harmonic determinations, implicit and nascent, invoking development in the spirit of our aboriginal music. This is followed by a spirited article on "The Pipe-Dance of the Omahas," also scale and harmonies of Indian songs, by Prof. John C. Fillmore. These constitute by far the most important body of results yet reached in this fascinating and obscure field. In this number, there is an article on Lowell Mason, American Congregational musician, which should be read by all who are moving to-day in this direction. Dr. Mason was a far greater man than his own day could receive, and his work is steadily reaching a higher degree of religious significance.

The Art Amateur, Montague Marks, has a charming example of Charles Duran, "The First Exercise," admirably engraved by Baude, for a frontispiece, a type of French art of which we see but little. "My Note Book," by the editor, has become an expected relish, like the sorely-missed "Easy Chair" of another magazine, and Mr. Mark's comment on the current events of the art world, are at once entertaining, wise, and helpful. The Chicago art studies continue searching, candid, and discriminating, covering this time, IV., Whistler, Dannat, and Sargent, and especially welcome is the study of "French Painting, II., Religious;" there is presented in an appreciative and reverent spirit, the full-page illustration, "A Simple Song," engraved after the painting by Walter Gay, giving a luminous interior of a convent school-room, with two of the Sisters instructing a class of girls. The number has a generous provision of instructively illustrated papers in the furtherance of many refined, decorative pursuits.

Harper's Magazine, December, pp. 164, is largely given up to entertaining and seasonable contributions, with lavish illustration, here and there reaching a high standard of excellence. We recognize the gravest defection, in this line, in Miss Sewall's designs for her own verses, "How Love Came," which really merits a stronger treatment. The second "fytte," *Anno Domini* MDCCCXCIII, certainly discovers an astonishing anachronism where the seated figure is clad in Elizabethan fashion. The principal papers are "The Old Dominion," by Thomas Nelson Page, a picturesque and spirited review of Virginia past and present, with an inquiry of the future, concerning the career of the "Mother of Presidents;" "The House of Commons" by a member, Thomas Power O'Connor; "An Outpost of Civilization," by Frederick Remington, both author and illustrator, a double function also exercised by Howard Pyle, further on, in "A Soldier of Fortune." The Shakespeare series reaches "The Gentlemen of Verona," where Edwin A. Abbey, the illustrator, precedes in dignity of announcement, Andrew Langs, the literary partner, who although we entertain no high opinion of his merits, certainly seems more artistic than Mr. Abbey, whose conceptions are feeble, hesitating, and conventional. The Editor's Study invites thoughtful consideration in its discussions of notable essays in criticism and literature in the United States. As to the "Christmas" element, it seems to us rather unfortunate that it pulsates so feebly in the number, and touches so icily the grand historic Christianity that has preserved and consecrated the feast itself from the beginning. In the opening verses, "Hora Christi," Miss Alice Brown takes a distinctly Quakerish view of church worship, and proposes a festival to herself alone, out-of-doors in the woods, in the snow, under the "budless twigs," where she would make her devotions and keep the festival: although "in cloistered aisles they keep to day, Thy feast, O Living Lord." And so, Miss Sewall is also inclined to discredit the Church in her seasonable festivities, and she rather severely puts it down, thus:

You are the Bethlehem slumbering,
All deaf and blind—

It is as pessimistic all through these two poems, as if the ancient, historic, Catholic Church had fallen into the hands of "Sorosis," in her fiercest moods.

The Century Magazine, also "Christmas Number," begins a new and valuable series of illustrated studies among the great Dutch painters, by that inimitable engraver, T. Cole; Mrs. Van Rensselaer contributing an appreciative study of Rembrandt and his pre-eminent art. There is the ever-wonderful "Head of Christ" from the Supper at Emmaus, in the Louvre; "The Philosopher in Meditation," a detail from the painting known as "The Night-Watch;" and a particularly successful delineation of Jan Steen's "Feast of St. Nicholas." We also note "A Christmas Sermon," by the late Bishop Brooks, preached in the church of the Incarnation, New York, on Christmas Day, 1892; "Chats with Famous Painters," in which the spirit and methods of Jerome, Bouguereau, Puvis de Chavannes, Sir Frederick Leighton,

others are intelligently elucidated; also "The Five Indispensable Authors," by James Russell Lowell, which all readers should know are, in his judgment, "Homer, Dante, Cervantes, Goethe, and Shakespeare;" "Memories and Letters of Edwin Booth" by William Bispham, and "Hector Berlioz," by Ernest Reyer. We note with painful interest some verses by the Rev. Dr. Van Dyke, of "the Old Brick church," New York, "To a Pilgrim," which wind up with this reprehensible distich:

"Press on and prove the pilgrim-hope of youth,
That creeds are milestones on the road of Truth."

It would seem that the reverend doctor should have learned at least this, that there is one Lord, one Faith (Creed!), and one Baptism; neither more nor less of these three.

Scribner's Magazine, also "Christmas Number," has a paper by Professor Allan Marquand, which is distinctly the crowning grace of the season thus far, "A Search for Della Robbia Monuments in Italy," illustrated by reproductions in tint from photographs in the author's collection. These are sixteen in number, five of them are full-paged, and all of them are important. This wonderful family of ecclesiastical workers in Renaissance sculpture has never before received such complete illustration in any American publication. The fine altar-piece presented to the Metropolitan Museum by the munificent father of the professor, has long ago enthused the son, as it has thousands less fortunate and less able to study the Robbia art in its Italian home, and here we have something of the gathered-up results which cannot but awaken a yet deeper interest among all lovers of the early Christian art. The impressions are exceptionally pure and satisfactory, and Lucca, Andrea, and Giovanni della Robbia are introduced in a most instructive and delightful manner. Unfortunately we are unable to particularize as we should like, but urge our readers to study the article. E. Marion Crawford's article on "Constantinople" is the other commanding paper, possessing almost an unique value, while it is very forcibly illustrated by Edwin Weeks. "The Point of View," as unusual, is invigorating and capital reading.

FOR two cents (a stamp) any reader of THE LIVING CHURCH can have a sample copy of *The New England Magazine*, by dropping a card to its publisher at 5 Park Square, Boston, and for \$4.50 can obtain the magazine and this paper by addressing the publishers of THE LIVING CHURCH, 162 Washington St., Chicago.

Littell's Living Age, closing its fiftieth year and entering upon its 200th volume, was never better than now, and enters the new year with renewed vigor and vim. Elaborate reviews of recent publications, the latest results of scientific research, biographical sketches of eminent characters, travel, exploration, literary criticism, and every phase of culture and progress in the European world, with fiction and choice poetry; all these make up *The Living Age*. In addition to the production of the leading British writers, *The Living Age* will publish during 1894, copyrighted translations of noted French and German authors. \$8 per annum; with THE LIVING CHURCH, \$9.25.

Book Notices

The Guiding Hand or Providential Direction. Illustrated by authentic instances, recorded and collected by H. L. Hastings. Boston: H. L. Hastings, Price, \$1.36.

A collection of incidents of providential deliverance from trouble and danger, most of which have occurred under the personal observation of the writer; also a number of instances of remarkable conversions.

Two Bites at a Cherry and Other Tales. By Thomas Bailey Aldrich. Boston and New York: Houghton, Mifflin & Co.

The art of writing a short story, now so highly esteemed, is one in which Mr. Aldrich is easily a master. In this volume is collected some six or seven of these dainty productions of his pen—witty, humorous, pathetic, suggestive, and all worthy of him who wrote "Marjory Daw."

Melody. The Story of a Child. By the author of "Captain January." By Laura E. Richards. Boston: Estes & Lauriat. Price, 50 cts.

A beautiful little story in its simplicity and pathos, attractive to the adult as much as to the child. "Melody" the book is most truly named, both from the melodious and poetic style of writing, and from the character of the little blind singer who by sweet voice and sweeter disposition brings harmony out of discord wherever she goes.

A History of My Time. Memoirs of Chancellor Pasquier. Edited by the Duc D'Audiffret-Pasquier. Translated by Charles E. Roach. Vol. I. 1789-1810. With Portrait. New York: Charles Scribner's Sons. 1893. Pp. 559. Price, \$2.50.

These memoirs have already supplied materials for such literary workers as Taine, whose terrible portraiture of "Napoleonism" was intensified by disclosures made by the great chancellor whose position, original force, and dignity of character, keenness of observation, and numberless sources of information, impart an exceptional annalistic importance to these records, which reach the press only after a due ripeness of years. It will be at once conceded that from these memoirs new and strange light falls upon the personality of the self-styled "Man of Destiny," his swift, fateful career, and the principal celebrities who came to the surface during its evolution.

In the Footsteps of the Poets. By Prof. David Masson, LL.D., and others. Profusely illustrated. New York: Thomas Whittaker. Price, \$1.50.

The contents of this volume are sketches of the greater English poets: Milton, by Prof. Masson; George Herbert, by Dr. John Brown, of Bedford; Cowper, by Canon Benham; Thomson, by Hugh Haliburton; Wordsworth, by Henry C. Ewart; Scott, by John Dennis; Mrs. Browning, by the Bishop of Ripon; Robert Browning, by R. H. Hutton; Tennyson, by William Canton. Each writer gives a clever outline of his poet, and every part is adorned with illustrations, very many being full-page (altogether 72), the whole composition of the book thus making a most satisfactory and useful gift for the season.

My Dark Companions and Their Strange Stories. By Henry M. Stanley. New York: Charles Scribner's Sons. Price, \$2.00.

Those who are seeking for something that is decidedly fresh and unique in the story line will find it here in this latest book of the African explorer. It was the nightly custom with Stanley, while on his African explorations, to gather the company about the camp-fire, when the chief entertainment was story telling. The aborigines were encouraged to bring out the wealth of their folk-lore; some of the more startling and interesting tales were written down, and are now given to the world in the book before us. Remarkable tales they are! Strange and attractive in themselves, they are yet more so in their suggestiveness. One can find here shadows, and in some cases, much more than shadows of those weird tales as to the creation of man, early communion of beast with human beings, and other traditions, that seem to be the common inheritance of the human family. The student of folk-lore will find here food for many a speculation, while the young would like no Christmas book better.

The Love Affairs of an Old Maid. By Lillian Bell. New York: Harper & Bros. Cloth, ornamental.

The author's choice of title for this little book shows a courage not based upon her convictions, for she utterly disapproves of the term "old maid," with its narrow, restricted attributes, implying doubt of past opportunity. "Spinster" and "maiden lady" are both unwelcome also, the former with its suggestion of corkscrew curls, the latter "too mincing" for sensible folk to endorse, and the writer boldly asserts that "more women would have the courage to remain unmarried, were there a more euphonious title awaiting them. The "love affairs" are not her own, so lack the piquancy of personal confession, but in borrowing the worries of her married friends, she has added to her recital of them a quality of her own, which was not hers in the beginning of life, but which "now, in the eventide, bears her company." Altogether, the light sketches, with their slight attempt at continuity of plot, while they may not add greatly to the sum of human wisdom, will contribute something to our cheerful philosophy of life.

The Masters and Master-pieces of Engraving. By Willis O. Chapin. Illustrated, with sixty engravings and heliogravures. New York: Harper & Bros. 1894. Pp. 266. Price, \$1.25.

We cannot do better in introducing this richly furnished volume, than to quote from the preface: "The present volume is designed for the general reader as a condensed survey of the art from its beginning to our own time. To give some account of the engravers themselves, and of the history and theory of their art; to trace the progress and development of engraving in the works of its representative masters, has been the writer's purpose. The illustrations are intended to show, as far as possible, the different styles and processes. The heliogravures are from originals in the British Museum." The work is divided into eight chapters; a clear chronological order is pursued; all the successive schools receive intelligent comment and incidental illustration, during the course of which many of the celebrated plates are given in excellent reproductions. Thus a comparative study of representative masterpieces becomes practicable and profitable. These reproductions evince great painstaking, and are themselves admirable works of art. The work is produced on large, heavy, calendered paper, while the page-plates are on artistic linen, laid, such as is best fitted for fine impressions. The binding is dark morocco, beautifully illuminated in color and gilding, and the entire mechanical work is in perfect keeping for a work of such exceptional importance. It should find place in every well-selected library.

Jenny Lind; The Artist—1820-1851. A Memoir of Madame Jenny Lind Goldschmidt, her Art-life and Dramatic Career; from original documents, letters, MS. diaries, etc., collected by Mr. Otto Goldschmidt. By Henry Scott Holland, M.A., canon and precentor of St. Paul's, and W. S. Rockstro. New and abridged edition, with illustrations. New York: Charles Scribner's Sons. 1893. Pp. 473. Price, \$2.50.

It was certainly a happy project that brought the former expensive and somewhat bulky work within reach of "the masses." The great canon-preacher of Oxford and of St. Paul's was engaged in no unworthy task in such a collaboration, which should introduce into countless homes the inspiring story of this consummate artist and Christian woman. The greatest artist is necessarily a great character and personality, and the crowning graces of such a career are to be found only in the Christian life. Here lies the perennial fascination of Jenny Lind's career, among all other records of artistic triumph. There was an art transcendent and

matchless, and there was a supreme religiousness, radiant and beneficent. And her life finds its interpretation in this rare conjunction. She could not sing religious words on the secular stage, so the most brilliant career of the art-history of the century was forsaken for the higher services of the sacred oratorio, the cathedral, and above all, the ministration of charities. Think of this astonishing record of a period less than nine weeks—4th of December, 1848, to February 2, 1849—in which by her singing she gathered £10,500 in behalf of some eight English charities! And this was but a drop in the largeness of her habitual munificence. Truly "the righteous shall be had in everlasting remembrance." Let our hundreds of young artist aspirants read this life of Jenny Lind and learn the secret of both artistic and womanly greatness.

The Cloister and the Hearth, or Maid, Wife, and Widow. A Matter-of-Fact Romance by Charles Reade. Illustrated from drawings by William Martin Johnson. Two Volumes. New York: Harper & Bros. 1894. Price, \$8.

This is a sumptuous reprint of what is generally accepted as Charles Reade's masterpiece, a story which ranks with *Romola*, *Henry Esmond*, *Westward Ho*, and *Hypatia*, in its powerful conception and consummate literary expression of the period under which the fascinating story is developed. As the writer's art becomes insensibly enriched with local color, and reflects the quaint simplicity, the unstudied, picturesque play of motives and action-shaping of the old-time, fifteenth-century life of Holland, so the artist has apparently surrendered himself to the witchery of his text so frankly and heartily that his fertile invention grows from what it feeds on; his hundreds of designs thus taking on their dramatic embodiment, as well as their aesthetic qualities, from page to page, and even paragraph to paragraph, as the narrative advances. This constitutes the very essence of artistic illustration; and Mr. Johnson has pursued his work with remarkable painstaking and an unremitting diligence of research. Nothing has been left to the caprices of mere fancy which might be verified or truthfully presented under systematic study and travel. We meet the identical *persona dramatis* we have been looking for and thinking about, and the wonderful *vraisemblance* of costumes, "art properties," of heraldic and monumental record, glimpses of home, house, landscape, moods, crises,—are all given with fidelity and elegance, but with a rare modesty and reticence of delineation that is not afraid to trust the intelligence of the reader. While this artist's first work in "Ben Hur," two years ago, elicited universal admiration, we are confident that the artistic value of these designs, their originality, dignity of conception, and immediate and vital relations with the text, will earn for him far higher celebrity.

"From Things to God," is the title of a series of sermons by David H. Greer, D. D., of St. Bartholomew's church, New York. THOMAS WHITTAKER will publish it in a few days.

THE MADONNA CALENDAR is of exquisite taste and form, and interspersed with photogravures of the six celebrated paintings of Madonna and Child. Thomas Whittaker. Price, 50 cents.

"Tales from Shakespeare," by Charles and Mary Lamb, has never perhaps had a prettier setting by the publishers, at the same time inexpensive, than in the edition just issued by MESSRS. FRED'K A. STOKES CO., New York. It is illustrated with thirty-two full-page drawings by Albert Hencke.

There rollicking stories of a superior order for boys will be published this week by THOS. WHITTAKER. "Real Gold, a Tale of Adventure," by George Manville Fenn, "The Doctor of the Juliet, a story of the Sea," by Harry Collingwood, and "Steady your Helm, or Stowed Away," by W. C. Metcalfe.

"The Distaff Series (HARPER & BROS.) has a more serious purpose than that of amusement. The several volumes are compilations of some of the best literary work of women in this country, and have a value as relating to present day problems of philanthropy, education, and art. The books are very attractive in appearance. Price, \$1.00 each.

A very useful book for all who have anything to do with business affairs, is one which has recently been prepared and published by L. B. MCKENNA, of Quincy, Ill., entitled, "The Principles of Commercial Law." It is a good reference book upon all points, and in all departments of law relating to business life.

An interesting and helpful series of books, especially for young students, is from the press of MESSRS. J. B. LIPPINCOTT & Co., Philadelphia: "Historical Tales, the Romance of Reality," by Charles Morris. Four volumes, illustrated; English, German, French, American. No attempt is made to give a connected narrative. The "true stories" are short and bright, each illustrating some great event, or introducing some great character.

"HARPER'S Black and White Series" is deservedly popular being sketches of prominent characters and events by such writers as Laurence Hutton, W. D. Howells, Geo. W. Curtis, Henry M. Stanley, Brander Matthews, etc. We note some late issues: Edwin Booth, Washington Irving, Decision of the Court, My Year in a Log Cabin, The Unexpected Guests. 50 cents each, illustrated and nicely bound in "black and white."

The Household

Advent

BY MARTHA A. KIDDER

O Saviour, we have waited for Thee long!
And burdened with the ceaseless toil of life,
We bear this thought to comfort in the strife,
Thy love at last shall conquer ev'ry wrong.

O Saviour, we have not deserved this love,
Yet through the silent watches of the night,
Thy saints are looking for the Advent light
That soon shall stream upon them from above.

Tacoma, Wash.

Allendale's Choice

A VILLAGE CHRONICLE

BY LEIGH NORTH

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CHAPTER II.

"Take me! Take me!" wailed a fretful little voice, as Eunice entered her neighbor's room.

"Well, I am glad to see you," said the mother, joyfully resigning the child to her. "Melia's been worryin' for you this hour. I can't think what's took the child. I hope it ain't no fever. I'm clean done out trying to pacify her, she's been a woritin' so. It do beat all," she went on, as the little one nestled in Eunice's arms, and stopped her complaining cry, "what a way you have with children. Never a chick nor a child of your own and yet you seem to know how to manage 'em as their very mothers can't," and for a moment there came a half-aggrrieved tone into her voice. "Now be you contented, Melia?" she asked, stooping towards the little one, and Melia looked up from her nest in Eunice's arms and nodded.

"Just leave her with me a bit," said Eunice, "I'll look after her while you tend to things in the kitchen. Don't let Johnny come in now. If I rock her in the chair perhaps she'll drop asleep, and then maybe she'll feel better." So laying aside the bundle she had carried, she rocked and soothed the little one, while with a sigh of relief the tired mother turned to her other tasks.

In the absence of a clergyman in Allendale, the Sunday-school had dwindled and finally been abandoned. The choir had ceased to hold rehearsals, and various branches of work had come to a standstill. But there was one organization that retained its existence, though its meetings might be somewhat fitful and uncertain, and that was the Sewing Society.

"The dear knows what we keep on meeting for," said Mrs. Simms, the apothecary's wife, taking off her bonnet in Mrs. Hubbell's best parlor, "cept it is to keep the men and the church from going dead asleep," and she gave a wide-awake snap to her black eyes as she looked around.

"I never knew a time when there wasn't sewing to be done," observed Mrs. Phipps meekly, "leastwise, it keeps me pretty busy with my needle looking after Mr. Phipps, and he's that particular everything has to be done just so."

"Well, for my part, let 'em take it as they can get it, say I," retorted Mrs. Simms, settling herself back in her chair. "I'm no great believer in being a slave to any man. Simms knows he can expect just so much of me and no more, for I ain't agoin' to do it. I didn't marry him to be drudgin' all the time, like some I could name. And you'd be surprised to see how handy he is puttin' on his own buttons when I am too busy doin' somethin' else to see to it. The only trouble is, they take a piece of the stuff with 'em

when they come off, and that gives me more to do when I have to mend 'em."

"I don't think Phipps would put on his own buttons,—no," with more spirit, "nor I wouldn't want him to. I think a man has at least a right to expect his socks darned and his buttons sewed on when he does marry."

"Humph!" said Mrs. Simms, "and that's all they marry for, some of 'em," and her rocking-chair began to vibrate rapidly back and forth.

"Just look at this pretty piece of fancy-work Miss Belle Hubbell has brought with her from the city," hastily interposed Eunice, the peace-maker, anxious to avert a possible storm, and in the discussion of its merits, in which all joined, the previous subject was dropped.

Mrs. Hubbell was the nominal head of the society, but its active management fell to her daughter's charge. "Belle was energetic," her mother said, "Belle could do things better than she." She loaned her parlors for the purpose, whenever they were desired as a place of meeting, for though the charter may have required the society to hold its sessions at different houses in turn, hers were so much the largest and most convenient that all preferred them. The good lady herself was thus spared the trouble of going out, which she would have esteemed a great burden.

Mrs. Bell's parlors were equally sizable, and Evelyn would gladly have tendered them, but her step-mother, who made her children an excuse for taking no active part, and disliked the disorder incident to such an assemblage, objected. "Another thing, Evelyn, you never know who is coming to these meetings. The company is so mixed. If I have any gathering at my house, I prefer it should be more select. So, my dear, say nothing about their coming here."

Mrs. Bell, who was a "de Vere" of another town, had an innate conviction that she was of a finer stuff than most of her neighbors, and held herself somewhat aloof from them. She disapproved also of some of her step-daughter's associations, and her too friendly ways. But Judge Bell always said, "Oh, let the child be!" and there was so sincere an affection between them, that although they did not always agree in their ideas and views, each loved and respected the other, and Mrs. Bell seldom interfered actively with Evelyn's doings. "She may outgrow some of her notions," she thought. And Evelyn said to herself, "If mama only knew these people better, she would see, as I do, how nice they are. But of course everybody don't feel just alike."

The society worked for various objects. A small minority, of whom Eunice Carew was chief, felt the deepest interest in missions. It was owing to her influence, and at the Bishop's suggestion, that a box was always kept on hand in which articles suitable for missionaries' families, schools, or other such purpose, could be placed. The society worked also for the poor, took orders for sewing, of which Eunice perhaps fulfilled the greater part, and made fancy articles for private sale, or with a view to an occasional fair. Mrs. Bell and Mrs. Nugget were patrons, and frequently gave commissions for work, feeling a pleasant glow of satisfaction that they were thus assisting the organization. But as the prices were low, and the orders generally very well executed, they might be justly said to receive as much as they gave.

"Let's get up a fair," said Mrs. Simms, stitching away busily, "and give the par-

sonage a fresh coat of paint, against the new minister comes."

"Why, yes," said Mrs. Hubbell, placidly, rocking back and forth with her untouched work in her lap, "so we might." Whatever was got up by Mrs. Hubbell's active share was sure to be small.

"The stitches Mrs. Hubbell sets," Mrs. Simms had remarked once, scornfully, "wouldn't make a cover for a fly."

"Well, I don't know but I believe more in suppers," said Miss Belle Hubbell. "Fancy things take time and money for materials, and people, specially men, will always eat."

"Yes, you're right, Belle," said her mother, who ever agreed amiably with the last speaker.

"Oh, but," protested Eunice Carew apprehensively, "I thought we were going to send off a box first! We began one."

"Well, for my part," said Mrs. Simms, "I believe charity begins at home. I never did think much of sending money or good clothes off to the ends of the earth. You never really know what becomes of them, and like as not they don't need 'em any more than we do ourselves. Let them help themselves. We might buy Mrs. Grant a new dress," jokingly.

"What is that?" asked Mrs. Grant, sharply. "When I want my neighbors to help me, I'll let them know."

"Oh, but," pursued Eunice, "the heathen are like children, not able to do for themselves and we are told to go into all the world, preach the gospel, clothe the naked, and feed the hungry."

"I suppose you came the nearest to preaching the gospel you could by ringin' the bell," retorted Mrs. Simms, and Eunice retired discomfited.

"We'd all grow dreadfully selfish, if we did not try to help others," said Evelyn Bell, whose pretty, girlish figure and bright, sweet face now appeared at the door.

"I wish we'd get a nice young minister that would marry Miss Evelyn, and keep her here," Mrs. Phipps remarked in a low voice to her next neighbor, looking affectionately at the girl who was a general favorite. There was something very winning in the bright hazel eyes, the soft, wavy hair, and the gentle, yet animated expression.

"They do say it ain't never a good plan for a minister to marry in his own parish," was the reply, "but Evelyn would make a good minister's wife anywhere, she is so interested in the church. It's a wonder too, Judge Bell's not bein' a professor and Mrs. Bell kind of indifferent like."

"Well, if here ain't Julia Nugget," exclaimed Belle Hubbell, as that young lady entered. "Come to stay, Julia?"

"No," answered the latter, who was in her riding habit, "I only brought a little bundle of work," and, with a laugh, "I would recommend your choosing a minister, now you're in caucus."

"Tain't our business," said Mrs. Phipps, reprovingly, and in a lower key, "my husband don't approve of women's meddling with what don't concern 'em."

"Pears to me the minister concerns the women as well as the men, most as much as the doctor does," responded Mrs. Simms, tartly. "I believe in getting a middle-aged, single man, a good preacher and a first-rate visitor," continued she, "the visitin' is half the battle, more than the preachin'."

"Oh, no," protested Miss Hubbell. "It always makes talk, and ten to one he'd fancy the girls were running after him, when they hadn't thought of him. A married man is much better, only he is just as well without children. They are a nuisance, any way, the parsonage is too small, and they are too expensive."

"Why, Belle," said her mother, in plaintive appeal, "where would you be, if there were no children?"

"Nowhere, and as well, too," answered her daughter, somewhat grimly.

"Dear me, Bell Hubbell!" exclaimed Mrs. Simms, "I thought you set more store by yourself than that comes to. I don't think the world would be as well off without me. I consider myself quite important. But about the ministers, I think we ought to have 'em come and preach for us, turn about, so we can tell what we'd like."

"Oh, no!" cried Eunice and Evelyn.

"Well, why not? It's just like marry-

ing. A man don't want to go and ask a girl to marry him, without hearing her talk, and knowing something about her, no more does a parish want to ask a minister. It's not so easy to change if you're not suited, any more than it is when you are married. I know men and women that would be mighty glad to get rid of each other, but they can't."

"Why not call a man just for a year?" said Julia; "and if that were understood on both sides, it would be easy to change."

"Oh, no! no!" again protested Eunice and Evelyn in a breath.

"Mr. Hubbell says we'd better wait," said his wife.

"Dear knows, we are waiting," answered Mrs. Simms. "I expect to be grey-headed before the men make up their minds, the way they go on."

"I'd like to have a dear old clergyman, with silver hair," pursued Evelyn.

"Oh, no," from several voices.

"Who would read the service beautifully, and knew a good deal about music and everything else, more than the rest of us do; there are a great many things we need to be taught."

"Speak for yourself," said Julia, with a slight toss of her head.

"Somebody," continued Evelyn, "who loved children, would build up the Sunday school, start a boy choir, and teach us all how to love and work for missions, better than we do. We are getting cold-hearted about that, and need to be stirred

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up. We have not had a real missionary sermon here for so long, not I believe since one Mr. White preached, when I was scarcely more than a little girl. Reading about it in the books and papers is never the same thing, it don't stir one up so much."

"Well, if I had the matter in hand, I'd soon settle it," said Julia, taking her departure.

"Miss Julia's very decided for a young person," remarked Mrs. Phipps. "It is nicer to my thinking for a young lady to be more quiet, and not to speak out her mind so loud and plain. I ain't used to that sort o' thing."

"No, I suppose not," rejoined Mrs. Simms, half-contemptuously, then added, "What Julia Nugget don't know, ain't worth knowing."

"I never see three sisters so unlike," remarked another. "There's Julia, she's for settling everybody's affairs for them, and knows her own mind about everything. And Anastasia's too lazy to do a hand's turn; she might just as well come to the meetin's as not, if she pleased. And Mabel is so taken up with fine dresses and beaux she thinks of nothing else. When Charley Bell was home, she hadn't eyes for anybody but him. But I don't know any fellow with a sister like Evelyn could look at her; if she is pretty, Evelyn's worth a dozen of her."

"Well, there's no tellin' the kind of a girl a young man will fancy," spoke up a second. "Such foolish, fly-a-way things as they do take to. It's a wonder they turn out to be such sensible wives as some of 'em do. But a man never picks out the same woman for a wife as his mother or sister would choose for him. More's the pity!"

"I know if I had the choosin' of a wife for my boys," said Mrs. Simms, "I'd have none of your high-flyers. But I suppose I must take my chance, like the rest of the mothers. Well, how we do run on. It's time to go home. Supper or fair, Bell?"

"Oh, supper."

"Very well, then, we can have a fancy table." So they parted.

(To be continued.)

Books Received

Under this head will be announced all books received up to the week of publication. Further notice will be given of such books as the editor may select to review.

FUNK & WAGNALLS Co.

Sustained Honor. A Story of the War of 1812. By John R. Musick. Illustrated by F. A. Carter.

SKEFFINGTON & CO., London

The Kingdom of Man. Sermons for the Sundays from Advent to Easter. By the Rev. Herbert H. Gowen.

THOMAS WHITAKER, New York

In the Footsteps of the Poets. By Prof. David Masson, LL.D., and others. Profusely illustrated. \$1.50.

The Baby's Stocking: a poem by Mrs. George A. Paull. Printed in two colors. 20 cents.

Through the Flood. By Esme Stuart. \$1.25.

The Madonna Calendar. 50 cents.

E. P. DUTTON & CO.

The Burning Bush and Other Sermons. By W. Boyd Carpenter, D.D., D.C.L. \$1.25.

Letters of Travel. By Phillips Brooks. \$2.00.

GEO. GOTTSBERGER PECK

On the Cross. A romance of the Passion Play at Oberammergau. By Wilhelmine von Hillern. Paper covers. 50c.

A. C. ARMSTRONG & SON

The Boy Jesus and Other Sermons. By Wm. M. Taylor, D.D., LL.D. \$1.75.

A. C. MCCLURG & Co., Chicago

Russia and Turkey in the Nineteenth Century. By Elizabeth Wormeley Latimer. \$2.50.

Garrick's Pupil. By Augustin Filon. Translated by J. V. Prichard. Illustrated. \$1.00.

G. P. PUTNAM'S SONS

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A Sketch of the History of the Apostolic Church.

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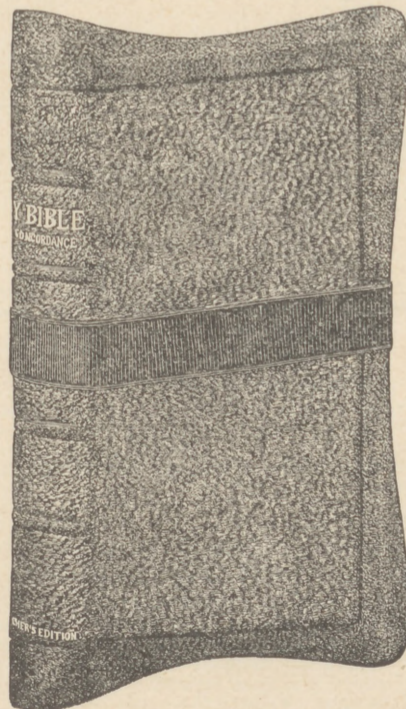
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The Living Church, 162 Washington St., Chicago, Ill.

You may be sure she wasn't long in getting ready to accompany her mother on the delightful errand. One thing that made her particularly anxious to have a pretty dress for the party, was that Mrs. Curtis had told some one (the news got around town at once), that Mr. Curtis was coming up with his private car, and that next week, she and Amy were going back to Chicago with him to stay a few days, and visit the World's Fair, and that she meant to ask one of Amy's little friends to go with them. So each of the girls was anxious to make a good impression at Amy's party, and each one thought the surest way to do that would be to get a pretty new dress. As Mrs. Huntington and Ellen reached the door, and were considering what color would look best with Ellen's brown hair and brown eyes, the postman handed in the morning mail. It was only a letter for Mrs. Huntington, but the writing and postmark were unfamiliar.

"Just wait a moment, Ellen, I want to see whom this letter is from." She opened the envelope and hastily read the contents. "Oh, how dreadful," she exclaimed. "What is it, mamma?" asked Ellen.

"An old friend of mine—we were children together—has just been taken to an insane asylum. Her husband is dead and her two children are left quite alone and penniless, except for an aunt who offers to give them a home, but is very poor herself and can really do very little for them. Poor Mary, poor Mary," said Mrs. Huntington, with tears in her eyes. "They are trying to get up a purse for the children, and Miss Truman, a friend of Mary's and mine, writes to ask if I can give anything. I don't see how I can, but it seems dreadful not to."

Ellen looked at her mother's pale, disturbed face, then she said in a low voice: "I suppose I can give up my new dress and then you can send her ten dollars."

She almost hoped her mother would refuse her offer. Mrs. Huntington only hesitated a moment, then she said: "I hate to ask you to, Ellen, but I don't know what else to do, and to think of poor Mary and those two little motherless and fatherless children. I am afraid, my dear, you will have to wear the old blue after all." And thinking of those poor little ones and her own sheltered, happy lot, Ellen was ashamed to say she would rather stay at home.

The very next post carried the ten dollars to Miss Truman, and no one but her mother and Ellen knew of the disappointed hopes that went with it.

The blue dress was taken out and pressed carefully, and found to be quite fresh, and, Mrs. Huntington thought, very becoming, and when the evening of the party came and a new hair-ribbon had been added to make the toilet complete, the fond mother doubted if any little girl there would look half as fair and sweet.

In the crowded dressing room Ellen felt very insignificant and plain. There was the rustle of silk and laces on all sides, and she saw a group of girls in the corner talking together and looking at her. Bessie was very gay, in a pink silk with a pink wreath in her hair. It was just the color Ellen had meant to have. Her neck and arms were bare, and she wore a gold necklace and bracelets. Ellen thought she had never seen anything so beautiful. Bessie said good evening to her with a patronizing air that made her feel more out of place than ever.

Of course, Mrs. Curtis would never think now of asking her to go to Chicago with her, and probably Bessie would be the lucky girl.

No one offered to go down stairs with Ellen, so she walked behind Bessie and a group of girls looking like a lot of gaudy butterflies. Among them she looked very simple, and sweet, and childlike.

Mr. and Mrs. Curtis and Amy were very cordial, and Ellen was surprised and thankful to see that Amy's dress was only an embroidered mull.

Before the evening was over she was having such a pleasant time that she thought less regretfully of the pink silk, and when her father came to take her home, was quite surprised to find it was half-past ten o'clock.

As they were saying good night, Mrs. Curtis drew Mr. Huntington aside a moment. "Your little girl has quite won my heart, Mr. Huntington," she said. "She is the most child-like child I have seen in a long time, and I want to ask if you and Mrs. Huntington will trust her to us for a day or two next week. We are going to Chicago in Mr. Curtis' car, and it will be a great pleasure to Amy and to all of us if you will let her go with us."

When Mr. Huntington told Ellen what Mrs. Curtis had said, she could hardly believe it, and when Amy afterwards said to her that ever since the party her mother had liked to have her play with her because her dress showed that she had a nice, sensible mother, Ellen opened her eyes wide.

"Then if I had worn a pink silk like Bessie's she wouldn't have asked me to go to Chicago?" she questioned.

Amy smiled. "I don't believe she would," she said.

Proprietary

Worry tells, sadly, on woman's health and beauty. Beecham's Pills (Worth a Guinea a Box.) (Tasteless) fortify the nerves and will help to banish many an anxiety. Price 25 cents.

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to print; that is why we never use testimonials in our advertising. We are constantly receiving them from all parts of the world, accompanied with photographs of beautiful babies. The Gail Borden Eagle Brand Condensed Milk is the best infant's food.

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to California is via St. Louis and El Paso, Tex. Pullman Tourist cars leave Chicago daily at 11:00 running through without change. No high altitudes or snow blockades to cause detention. Special low rates for the Mid-Winter Exposition. For all information, address John E. Ennis, No. 199 Clark St., Chicago.

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The Santa Fe has established a low first-class excursion rate to Los Angeles, San Diego, and San Francisco, Cal., and return. The California Limited on the Santa Fe Route, which leaves Chicago every night at 8:30, carries Pullman vestibule sleepers without change to Los Angeles, San Diego, and San Francisco, and this is the only line that furnishes such accommodations. Excursion tickets are also sold to Hawaiian Islands, Australia, India, China, Japan, and Around the World. Send for copy of illustrated descriptive book, To California and Back. It is free. For cost of tickets, and all other information, call upon the nearest agency of the Santa Fe Route, or write to Jno. J. Byrne, 719 Monadnock Block, Chicago.

Financial News

REPORTED FOR THE LIVING CHURCH

With one exception, the week in money circles here has been totally devoid of any new interest. The single exception was the shipment of \$500,000 in gold to Germany. But under existing circumstances, the matter caused very little comment. It was clear to every one that owing to the extreme dulness in trade, the supply of foreign bills of exchange is greatly restricted. This necessarily puts up the exchange rates, and finally the point in rates was reached this week when it was more profitable to ship gold than to buy bills of exchange. It is not considered likely that much of the metal will be exported, as this country cannot possibly have much of a trade balance against it, with the prospect of a tariff reduction in the near future, and the recent heavy shipments of American grain.

The majority of stocks and bonds listed on the stock exchange, are somewhat lower than at the close of last week. This is somewhat surprising in the face of an over-abundance of money centred here, but the excessive dearth of general business will be undoubtedly felt, more or less, in Wall st.

Commercial failures are increasing again, and manufacturing concerns are closing up indefinitely throughout New England, or until such time as the tariff issue is disposed of. At present the outlook for any change in this condition of things before spring is extremely remote.

New York, Dec. 9.

HARTSHORN'S SELF-ACTING SHADE ROLLERS. Beware of Imitations. NOTICE AUTOGRAF OF OF Stewart Hartshorn AND GET THE GENUINE HARTSHORN.

Hawaii

May never be Annexed to the United States, but it is certain that thousands of them every year are annexed to the

Massachusetts BENEFIT LIFE ASSOCIATION The Largest and Strongest Natural-Premium Insurance Co. of New England.

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Financial

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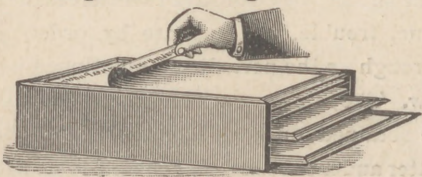
EXTRAVAGANT People let leather get old before its time for want of Vacuum Leather Oil; 25c, and your money back if you want it.

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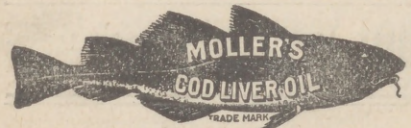
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W. H. Schieffelin & Co., NEW YORK, Sole Agents for the U. S. and Canada.

Suggestions for Christmas Presents

THE BEST form of footstool for an invalid's ever weary feet is stuffed with feathers. About five pounds of feathers should be tightly packed into a square or round case of "ticking" about eighteen inches in diameter and eight in height. The footstool so formed may be upholstered in silk, and tied around and across with broad ribbon in such a way as to assist in keeping it firm without losing softness. Into such a stool the invalid's feet, clad in soft slippers of knitted wools or of fur, may slightly and comfortably sink. Its lower side should be covered with Brussels carpet so that it will cling to the floor carpet instead of slipping away from beneath the feet.—*Harper's Bazar.*

A **DROLL** little novelty is the "milkmaid" housewife. The foundation is a little wooden doll, five inches in height, dressed in a surplice waist and distended skirt. The base is a double pasteboard disk three inches in diameter, to which the skirt is sewed and which also fills the useful function of a pin-cushion, the edge being surrounded with a row of pins. The white apron of flannel leaves is a needle-book. The flat brim of her hat is an inch and a half in diameter and is also surrounded with a row of pins, while the crown is a pedestal for a thimble; her yoke is a bone crochet-needle, with spools of thread for pails.—*Harper's Bazar.*

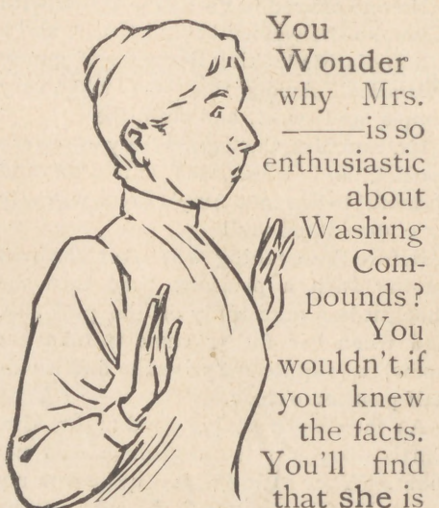
FOR AN **INVALID** a pretty calendar or a thermometer with figures large enough to be seen across the room is a useful gift. So, too, is a small scrap-basket or a letter-pocket; ooth may be hung on the wall close beside the bed or on the head of the bed itself. But better than these is a small revolving table standing on the floor within easy reach of the patient's hand. Around the edge of this table's top are hung several little decorative bags or pockets to contain those trifles so important to an invalid, which are always getting lost in the bed-covers if there is no handy receptacle for them. One of these little pockets should hold the handkerchief, another the pencil or paper-knife, and so on.—*Harper's Bazar.*

LAMP SHADES.—Of making these there is no end, and as there seems to be no limit to the use of lamps, both for lighting and as helps in decoration, new methods for making them must still be welcome to the home makers. A shade that has made an old lamp handsome enough for promotion to the parlor, has for its basis a plain white porcelain shade of the shape used for student lamps. This the owner stained inside and outside with orange family dye, dissolved in gum water. It was necessary to make the mixture very dark, but when applied it appeared like amber. Procuring clear, large amber glass beads, the artist—one surely might call her so—fastened a string of them around the neck of the shade, using it as the beginning of a network which reached to the lower edge. Passing a needle threaded with twist, into one of the beads of the foundation, she took seven beads on the string, passing the needle through the fifth bead of the chain, and making another loop of beads, and thus continuing all around. A second row of loops were secured to the central bead of the first row of loops, and so on till the shade is covered. The slope is obtained by putting more beads on the loops every third row. The edge is finished with a row of four-inch width fringe, made of double strands of the same beads. An unstained shade covered in the same way with "looking-glass" beads would be very pretty, especially in rooms where there is already too much yellow to make amber desirable.

AS **APRONS** are mentioned among revivals, it might be worth while to make some of more or less elegance to give to friends who follow the pretty English fashion of making a cup of tea each afternoon at five o'clock. A dressy apron for a young girl can be made of pink surah silk, shirred in five or six rows at the waist, and a little pocket on the right side also shirred into a puff. A ruffle of white lace can be put across the bottom of the apron, or a flat insertion of black lace can be run on sides and hem with open work for running in two or three rows of baby-ribbon. If the apron is for an older friend, it can be made of black satin and trimmed all around with a pleated ruche of black Brussels net edged before pleating with narrow white lace; or a less showy apron can be made of black surah of the best quality, with a two-inch hem all around nicely hem-stitched. There may be two flat pockets, each nearly hidden beneath a bow of rich satin ribbon. An apron to wear over colored satin is made of Brussels net with polka dots of black velvet. The corners are rounded, and the whole apron bordered with a pleated ruffle of plain black net edged with three rows of the narrowest black velvet ribbon. Some aprons of black and colored satin are ornamented with painted flowers. The lower part is turned up fourteen inches or more to form a pocket for holding fancy-work or knitting.—*Harper's Bazar.*

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Miscellaneous

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Miscellaneous

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17th Year of Issue.

ADVENT, 1893, TO TRINITY-TIDE, 1894.

Schedule 33.

DATE, 1893.	SUNDAY OF THE ECCLESIASTICAL YEAR.	SUBJECT OF LESSONS.	THE SCRIPTURE LESSON.	TEXT TO BE LEARNED.	CATECHISM TO BE LEARNED. So arranged as to be reviewed on the first Sunday of the month.
Dec. 3rd	1st Sunday in Advent.	The Virgin Mary,	St. Luke 1:26-33;	St. Luke 2:19.	“What is your name?” to “What did you?”
Dec. 10th	2d Sunday in Advent,	Simeon,	St. Luke 2:25-36.	St. Luke 2:32.	“What did you?” to “Dost thou not think?”
Dec. 17th	3d Sunday in Advent,	St. John the Baptist,	St. John 1:19-34.	St. John 1:34.	“Dost thou not think?” to “Rehearse the Articles.”
Dec. 24th	4th Sunday in Advent,	The Shepherds.	St. Luke 2:1-20.	St. Luke 2:20.	“Rehearse the Articles,” to “What dost thou chiefly?”
Dec. 31st	1st Sunday after Christmas,	The Magi.	St. Matthew 2:1-12.	St. Matthew 2:10.	“What dost thou chiefly?” to “You said.”
1894.					
Jan. 7th	1st Sunday after Epiphany,	The Doctors in the Temple.	St. Luke 2:41-52.	St. Luke 2:47.	REVIEW.
Jan. 14th	2d Sunday after Epiphany	Nicodemus.	St. John 3:1-13.	St. John 3:2, begin at “Rabbi.”	“You said,” to “Thou shalt not take.”
Jan. 21st	Septuagesima Sunday.	The Woman of Samaria.	St. John 4:5-30.	St. John 4:29.	“Thou shalt not take,” to “Honor thy father and thy mother.”
Jan. 28th	Sexagesima Sunday,	Simon the Pharisee.	St. Luke 7:36-50.	St. Luke 7:49.	“Honor thy father and thy mother,” to “Thou shalt not steal.”
Feb. 4th	Quinquagesima Sunday,	Zacchaeus the Publican.	St. Luke 19:1-10.	St. Luke 19:8.	REVIEW.
Feb. 11th	1st Sunday in Lent,	The Inquiring Greeks.	St. John 12:20-36.	St. John 12:21.	“Thou shalt not steal,” to “What is thy duty towards God?”
Feb. 18th	2d Sunday in Lent,	The Leper and the Centurion	St. Matthew 8:1-13.	St. Matthew 8:2.	“What is thy duty towards God?”
Feb. 25th	3d Sunday in Lent,	Bartimeus.	St. Mark 10:46-52.	St. Luke 18:38.	“What is thy duty towards thy neighbor?”
Mar. 4th	4th Sunday in Lent,	Syrophenician Woman.	St. Matthew 15:21-31.	St. Matthew 15:25.	REVIEW.
Mar. 11th	5th Sunday in Lent,	Judas Iscariot.	St. Matt. 26:14-16, 47-50; 27:3-10.	St. Matt. 27:4; begin “I have sinned.”	“My good child,” to “How many Sacraments?”
Mar. 18th	6th Sunday in Lent,	Pontius Pilate.	St. Matthew 27:11-26.	St. Luke 23:4.	“How many Sacraments?” to “What is the **sign** in Baptism?”
Mar. 25th	Easter Day,	The Roman Soldiers.	St. Matthew 27:62-66; 28:11-15.	St. Matthew 27:54.	“What is the **sign**?” to “What is required?”
April 1st	1st Sunday after Easter,	St. Mary Magdalene.	St. John 20:1-18.	St. John 20:18.	REVIEW.
April 8th	2d Sunday after Easter,	The Two Disciples at Emmaus.	St. Luke 24:13-35.	St. Luke 24:29.	“What is required?” to “Why was the Sacrament?”
April 15th	3d Sunday after Easter,	Mary and Martha.	St. John 11:30-46.	St. John 11:27.	“Why was the Sacrament?” to “What are the benefits?”
April 22nd	4th Sunday after Easter,	Lazarus.	St. John 11:1-20.	St. John 12:9.	“What are the benefits?” to the end.
April 29th	5th Sunday after Easter,	The Disciples at the Sea of Tiberias.	St. John 21:1-17.	St. John 21:7; begin “Therefore that Disciple.”	“Rehearse the Articles of thy belief.”
May 6th	Sunday after Ascension,	St. Stephen.	Acts 6:8-15; 7:54-60.	Acts of the Apostles 7:56.	REVIEW.
May 13th	Whitsun Day.	“The One Hundred and Twenty.”	Acts 1:12-26; 2:1-4.	Acts of the Apostles 2:17.	“The Lord's Prayer.”

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