

The Living Church

A Weekly Record of its News Work and its Thought

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Chicago, Saturday, September 9, 1893

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New Publications

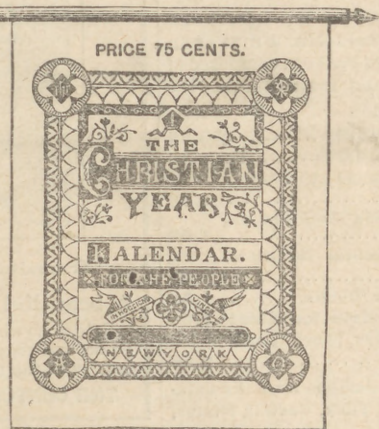
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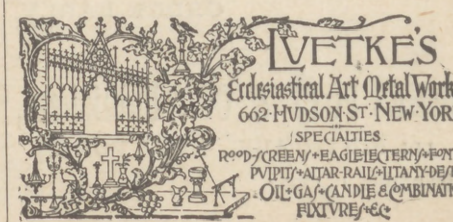
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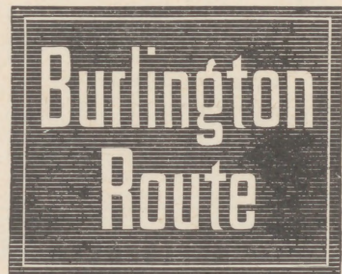
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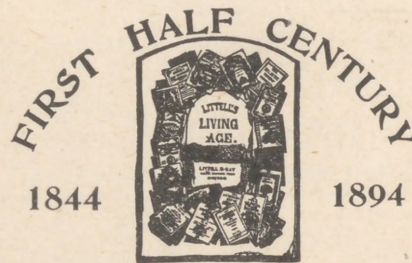
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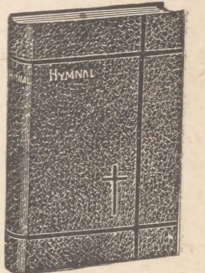
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The Living Church

Saturday, December 9, 1893

News and Notes

THE GENIAL DEAN HOLE, of Rochester, England, is coming to the United States after Easter, at the invitation of the Rev. A. S. Crapsey of St. Andrew's, Rochester, N. Y. He will lecture on "English Life of the past Forty Years," including reminiscences of Thackeray, Leech, Pusey, Liddon, Gladstone, and Disraeli. While he is in this country it is understood that he will visit the principal cities, and that the proceeds of the tour will be devoted to the restoration of Rochester cathedral. Those who know Dean Hole's reputation as a platform speaker, or have read his recent autobiographical sketches, will be ready to give him a warm welcome.

THE MIDWINTER FAIR at San Francisco seems likely to mark an epoch in the history of the Pacific coast. The Columbian Exposition has set a type which will make the State fairs, of the old fashion, antiquated. It has been seen how much may be done by this means to advance the general culture of the people, by giving new ideas of architecture, literature, and history, as well as of the present condition of the mechanic arts and the progress of invention. The serious decline of intelligence in large sections of our rural population, the fact that our farmers and their families are not now a reading people as they once were, and the crudeness of village life, especially in newer parts of the West, are serious elements in the present situation, and anything which is calculated to impart a broader view of things and promote general culture is worthy of all commendation.

MRS. HUMPHREY WARD objects very strongly to the use of extemporary prayer in public religious services. As her conception of God as seen in her writings is very vague and certainly far from that of an orthodox Christian, even leaving His Personality uncertain, her views about prayer can hardly be moulded with reference to the dignity of Him who is addressed in prayer. She has in mind the effect of prayer upon those who offer it. But if the purpose of prayer be simply to cultivate the devotional instincts, there must be room for much difference of opinion. Different persons would be affected differently. We see in Mrs. Ward's views simply the traces of the influence of the Church in which she was nurtured. The educating power of the Church's system thus remains, long after its positive teachings have been repudiated. Sometimes this power is strong enough in the long run to win back the restless wanderer after the winding path of error has been long pursued and found destitute of any abiding satisfaction. May it be so with Mrs. Ward!

THE MISSIONARY COUNCIL has awakened fresh enthusiasm and interest in missionary enterprises. That this spirit may work itself out in action, is devoutly to be desired. The importance of missionary effort is emphasized by the developments of the present day along such lines. The Archbishop of Canterbury, in requesting his clergy to observe St. Andrew's Eve or Day as a day of intercession for missions, says that no statesman can or does ignore the new type which missions are assuming and the scale in which they are developing. "The magnitude of some, and the peril of other most sacred interests awe most those who know most of Christ's working in these days." And he goes on to say, with emphasis, a word that should arouse the attention and awaken thought on the part of every Church man and woman: "No parish or person can justify themselves for not at least offering prayers for the extension of Christ's kingdom."

THE NAME of Bishop Alexander of Derry, is prominently mentioned in connection with the archbishopric of Armagh, now vacant by the death of Archbishop Knox. It will be remembered that the Archbishop of Armagh is also Primate of the Irish Church. Bishop Alexander is admirably fitted by his great ability, his balanced character, and his deep attachment to the best

interests of the Church, for this high position. His writings, marked at once by solid learning and exquisite charm of style, as well as by their profoundly religious spirit, are known in all English-speaking countries. The recent visit of the Bishop to this country and his lectures at Columbia College have made him specially well known and give us a new interest in all that concerns his work and reputation. THE LIVING CHURCH is sure that it expresses the feelings of all to whom Bishop Alexander's name has become familiar in the American Church, when it ventures to hope that the Church of Ireland will honor itself and advance the cause of true religion, by selecting as its Primate one whose fitness will be approved throughout the Anglican Communion.

A MEMORIAL TABLET in memory of James Russell Lowell was unveiled at Westminster Abbey, on Nov. 28th. It had been erected in the old Chapter House by the English admirers of our great man of letters and former minister to the court of St. James. The ceremony took place in the presence of a distinguished company, among whom, besides the Dean of Westminster, were to be seen Mr. Bayard, the American ambassador, Mr. Leslie Stephen, who had taken a leading part in setting on foot the memorial; Mr. Chamberlain and wife, the Duke of Argyll, Lord Rosebury, Lord Coleridge, Lord Herschel, Alma Tadema, and many lesser personages. Addresses were made by the Dean of Westminster, Mr. Leslie Stephens, Mr. Bayard, and Mr. Chamberlain. The memorial was decorated with flowers and palms, and had lighted lamps on either side quite like the shrine of a saint. There are two stained glass windows; the tablet is of white marble, and contains a full-face relief of Lowell with allegorical figures. A scroll at the bottom contains the word "Veritas." It is described as a work of art worthy of the place and of the man.

ACCORDING TO *The Irish Ecclesiastical Gazette*, there are in the city of Belfast over twenty churches, in five of which the seats are free and unappropriated. There is no daily service in any church in the city, and no litany on week days. At one church, an endowment of \$4,000 was obtained, through the zeal of a former rector, for the maintenance of the daily services, but they have, nevertheless, been long discontinued. There is no church in which there is an early Celebration every Sunday. The modern and reprehensible innovation of evening Communion exists at one fourth of the whole number. The pews, it is said, are so constructed in most of the churches as to make it impossible to kneel in them. There is but one surpliced choir. Most of the rectors reside at a distance from their churches, a fact of which the laity justly complain. It would appear that Calvinism is predominant in the pulpit. Yet the good old black gown has disappeared. It is pleasant to know that many of the churches are quite filled with worshippers. So much for the Church in one of the strongholds of Protestantism in Ireland.

IN THE STATE OF CONNECTICUT the smoking of cigarettes or tobacco by boys under sixteen has been brought to a stop by the law against the sale of such commodities to boys. But business enterprise has provided a substitute, in the shape of cinnamon cigarettes. This has been a great success, and these cigarettes are said to have an enormous sale. It does not appear that there is anything injurious in these substitutes, in themselves. But it appears that the fancy for smoking, thus established, will inevitably lead to the adoption of the more noxious weed as soon as it can be done with impunity. As the number of boys adopting this supposedly innocent form of smoking is far greater than the former youthful smokers, the indirect effect of the law is likely to be a large increase in the ultimate number of tobacco smokers. School authorities are appealing to the dealers to cease the sale of the cinnamon products. In older days the appeal would have been to the parents, but at the present progressive period it does not seem to be imagined that any effective restraint can possibly be brought to bear from that source!

THERE is another field, however, in which many are anxious that women should stand side by side with men, namely, the field of politics. Great things were promised if only this could be achieved. Politics would be purified and ennobled, only the best cause would be allowed to prevail, and the best men be elected. So far as women have entered into politics it can hardly be said that the results are encouraging. Without considering how far it is true that there is anything in the character of woman as woman which unfits her in general for usefulness in this sphere of activity, it has to be remembered that no method can be devised in the case of women any more than of men by which only the good and high minded shall obtain leadership. Ambition, self-aggrandizement, and unscrupulousness in the choice of means are vices to which women are no less liable than men. It was not reassuring to hear the other day, that the "Woman's Suffrage party" in New York had issued confidential circulars recommending the election of Judge Maynard, not on the ground that he was not guilty of the charges made against him, but that it made no difference whether he was guilty or not, since he was "their friend," that is the friend of "woman suffrage." This was said to come from "the mothers and wives of the land." We repeat that this is not encouraging. It by no means indicates a purification of politics when woman suffrage shall have become an accomplished fact.

Brief Mention

Among the gifts offered to the new Columbian Museum at Chicago, were twenty bottles of rum from the Jamaica Commissioner. Prof. Putnam was asked if they could be accepted and his reply was: "Just what I want to bottle bugs in!" Scientific enthusiasm acts as a safety valve for some things.—The recent earthquake in Kushan, Persia, with the loss of 12,000 lives and a vast amount of property, is so appalling as to be almost beyond practical conception of its terrible immensity.—Judging by the reports in the papers, of the betting in connection with the recent collegiate football games, gambling must be rife among the students. The moral danger arising therefrom should surely receive the attention of the faculties.—One of the problems in connection with foreign missionary work is the conduct of professedly Christian Europeans. The Dean of Kaffraria says there are climates in which "it is easier even for Europeans to be barbarians than to be civilized." "Building up in our most holy faith" must be the great requisite under such conditions and the only safeguard.—Chicago enterprise is reaching the Holy Land. A Chicago firm has contracted to build a railroad from Ancient Acre (now Akka) and Haifa to old Damascus in Syria, a distance of 148 miles, passing the Sea of Galilee on the South. They will also fully equip the road.—An extempore preacher intended to end his peroration with a slow ejaculation of "A mess of pottage." He did end with "A pot of messages—a—a—message of Pots—a pottage of messes," then, giving it up, hastily retired.—A dispatch from the City of Mexico says that Mormon leaders from the United States have made arrangements for the purchase of 3,000,000 acres in the State of Chihuahua.—Liberal tendencies in theology are awakening extravagant expectations in some minds. A company of Unitarians have taken up their abode on the Isis, in the hope that ere long the professors of theology at Oxford will be chosen "without regard to their ecclesiastical connection," but for "the soundness and impartiality of their judgment."—It is stated that Colorado is the first of the States to introduce Woman's suffrage in obedience to a popular vote. legislative enactment brought equal suffrage into Wyoming and municipal suffrage for women into Kansas.—The educational progress in Japan is notable. The standards of the middle and higher schools are being steadily raised, and native teachers are beginning to take the place of foreign instructors. Fifteen of the large cities have established comprehensive libraries, that of the Imperial University containing more than 80,000 books in European languages.

New York City

St. Andrew's church, Harlem, is to have an addition to its stained glass windows. Two are shortly to be placed in the south aisle.

At the church of St. Mary the Virgin, Mrs. Haley Fiske has presented two memorial windows, commemorating the Annunciation B. V. M.

At the last meeting of the New York Churchman's Association, a paper was read on "The Church Congress: Its Benefits and Dangers," by the Rev. Cornelius B. Smith, D.D.

The anniversary services of the Church City Mission Society were held in the evening of the first Sunday in Advent, Dec. 3rd, in the church of the Holy Trinity.

At the meeting of the Board of Managers of St. Luke's Hospital, held at the institution, on Monday, Nov. 27th, the 35th annual report was presented. Mr. George MacCulloch Miller presided.

At St. George's church, the Rev. Dr. Wm. S. Rainsford, rector, a memorial service of the Holy Communion was held Tuesday, Nov. 28th, in commemoration of the late Chas. James Wills, of the Brotherhood of St. Andrew.

On the evening of the first Sunday in Advent, the anniversary was celebrated of the working organizations of St. Andrew's church, Harlem. The preacher of the occasion was the Rev. John P. Peters, Ph. D., of St. Michael's church.

On the evening of Tuesday, Nov. 28th, friends of the Rev. Edward Kenney, rector of the church of the Holy Nativity, presented him with a fine set of vestments. They are of violet silk, and embroidered in silk and gold. The presentation was made by Assistant U. S. Attorney, Chas. Duane Baker.

The regular meeting of the Church Club was held at the Club House, Wednesday evening, Nov. 29th. The topic discussed was "The Attitude of the Church toward Politics," and the speakers were Messrs. Herbert B. Turner and R. Fulton Cutting; the Rev. Dr. Henry Y. Satterlee, Col. Benjamin Watson, and Mr. Francis H. Holmes.

At Columbia College a bronze tablet has been put up in the main hall of the library in memory of the late Wm. P. Avery, the founder of the Avery Architectural Library; it was executed by Chapman, of Paris. Plans for a college debating union, embracing all the undergraduate literary societies, are being formed.

At the church of the Holy Communion, the Rev. Dr. Henry Mottet, rector, the Workingmen's Club has just completed 21 years of work. On Sunday, Nov. 26th, the anniversary service was held. The report of the club was read, and a special sermon preached by the Rev. Dr. Wm. H. Vibbert, of Trinity chapel. The sum of \$1,100 has been paid to beneficiaries of this organization during the past year. Since its foundation \$25,000 has been paid out. The club enrolls a membership of 172 men.

St. James' church, the Rev. Dr. C. B. Smith, rector, has begun the second volume of its choir *Journal*, which has done much in the past to stimulate a high grade of ecclesiastical music in the metropolis. Mr. Geo. S. Hutchings has prepared a new chancel organ for this church, which will soon lead the musical renditions of its [far-famed vested] choir. The organ will be placed on either side of the chancel, and will have electrical connection with the large nave organ. The latter is already one of the finest instruments in the city.

A meeting was held last week at the church of the Transfiguration, of the New York branch of the Guild of All Souls, and action was taken looking to an increase of services for members. A monthly meeting will hereafter be attempted in each parish of the city where the rector is a member of the guild. The Burial Guild of the church of St. Mary the Virgin has been admitted to affiliation with this organization. The meeting elected as head of the guild for the ensuing year, the Rev. Canon Knowles, of Trinity parish.

The church of the Incarnation which is among the open churches, is attended by a large number of silent worshippers during the week-day hours. On Tuesday, Nov. 21st, a service of intercessory prayer was held, with celebration of the Holy Eucharist. This service on the 3rd Sunday of each month has been held regularly for the past seven years. Requests for prayer are sent to the rector, or placed in a box at the church door, with or without the name of the person sending.

A special meeting of the Alumni Association of Columbia College was held on the evening of Monday, Nov. 27th, at the Hotel Brunswick. The meeting was called to listen to a talk by Mr. Stanton Coit, one of the vice-presidents, and an enthusiastic worker for the University Settlement Society of this city. Mr. Coit called for aid in the work of the settlement, the services of college men, and money. A further appeal was made by the Hon. Seth Low, LL. D., president of Columbia. Resolutions were passed pledging the assistance of the society and appointing a committee of five to make a canvass of the alumni.

At St. Mary's church, Mott Haven, the Rev. Joseph Reynolds, Jr., rector, the Sunday school has outgrown its quarters, and it has been found necessary to accommodate part

of it in the church. An effort is making to increase the Sunday school library, as is much needed. St. Mary's Guild of the parish is a very active body, and has committees for visiting strangers, for hospitality, for Church music, altar care, and parish aid. There is a new Church Periodical Club, a growing body of cadets of St. Andrew, and a Guild of St. Timothy acting under the rector. St. Andrew's Brotherhood of this parish signals the beginning of its work for the present season, with two enterprises of vigor.

On St. Clement's Day, the parish of St. Clement's observed its name-day festival by a Eucharistic Celebration and by a gift of new articles of church furniture. On the succeeding Sunday, the Rev. Prof. Richey, of the General Theological Seminary, preached a special sermon on the life and career of the blessed martyr, and referred in high terms to his writings as one of the Catholic Fathers. A boys' club has recently been started in this parish, with a membership of 50. The students of the General Theological Seminary aid in the management. White silk vestments for the altar and white baptismal maniples have lately been presented by the members of the mothers' meeting. A large industrial school meets regularly in the basement of the church. With the growing needs of this church, a new parish house is becoming a necessity.

The regular monthly meeting of the trustees of the Cathedral of St. John the Divine, was held on the afternoon of Tuesday, Nov. 28th, at the see house. There were present the Rev. Drs. Morgan Dix, Wm. R. Huntington, and E. A. Hoffman, Messrs. Stephen P. Nash, Cornelius Vanderbilt, and Geo. MacCulloch Miller. It was expected that a definite report would be submitted respecting the borings for the foundations of the towers, but nothing was forthcoming. The work of the engineers is still being prosecuted with a view to ascertaining the character of the strata and substrata of the rock underlying the site, but the results cannot be announced until the entire plot has been explored, and intelligent conclusions reached. Only routine matters were considered at the meeting. Mr. Wm. Bayard Cutting was elected a member of the board to succeed the late Col. Richard T. Auchmuty. The next meeting will be held on a special call, as the regular day for the December meeting falls on Christmas Day.

In his paper read to ministers of all religious bodies on the "Historic Episcopate as a Basis of Christian Unity," already referred to in THE LIVING CHURCH, the Rev. Prof. Chas. W. Shields, D.D., LL. D., of Princeton, though himself a Presbyterian divine, took strong ground in favor of the Episcopate. He insisted that Christian union could be promoted only by a concession from Presbyterians and others, to the fact of the Episcopate, and that the Anglican, Roman, and Greek Communions could unite with them on no other basis. The movement of Christians of various names towards liturgical use, and the growing realization of the importance of ecclesiastical organism, were preparing the way for unity. But Protestantism must concede the essential relation of the Historic Episcopate to unity, if unity was to come at all. He closed by using the collect for Christian unity from the Prayer Book. The paper was very impressive and was listened to throughout with deeply interested attention.

Thanksgiving Day was celebrated by dinners and entertainments of a philanthropic character, given by Churchmen and others. An enjoyable Thanksgiving entertainment was given at St. Augustine's Hall, to the Sunday school of St. Augustine's chapel, of Trinity parish. A patriotic tone was imparted by drills and national songs. The boys and girls were appropriately dressed in costumes for the different exercises, and carried national flags. At Trinity Chapel Home, a quiet cosy retreat where the declining years of a few aged women are made comfortable under the care of Mrs. Anna Stewart, the matron, a sumptuous Thanksgiving dinner was served at the expense of Miss Elizabeth Jackson, daughter of Chas. Carroll Jackson. In connection with St. Barnabas' House of the City Mission, services were held in St. Barnabas' chapel, and about 900 of the poorest of the homeless men of the city were then dined. The wait-line extended far along Mulberry st., while meals were served to parties of a hundred at a time—the whole affair occupying nearly three hours. One table was reserved for about 30 poor, weak old women. In the course of the proceedings, the superintendent, the Rev. Brockholst Morgan, made a few remarks appropriate to the festival thought of the day. Many of the beneficiaries had an air of starvation. This dinner at St. Barnabas' is an annual feature of note in the Thanksgiving of New York Churchmen.

At the church of the Reconciliation, the Rev. Newton Perkins, rector, an unusually large men's Bible class has been enrolled for the season. During the summer two memorial windows, which had been subscribed for by the congregation, have been put in place in the east wall of the church. One is in memory of the Rev. Dr. Montgomery, who was rector of the parish and founded this chapel in 1858. In the centre is the symbol of the Holy Name, above is the cross; and on the scroll is an appropriate legend. This window commemorates the completion of 35 years of work by this mission chapel. The other window bears the name of the Rev. Nathaniel F. Briggs, the pastor of the chapel from 1867 to 1871, and who died last Palm Sunday. In the centre is an open Bible, at the apex is a jewelled cross, and the scroll

bears the inscription: "Preach the word, be instant in season and out of season." The coloring of the glass is rich and well blended, and the two windows form by far the most artistic decorations of the church. The summer home at Mohegan was more delightful than ever this year. The family was small, consisting of only six adults, and an average number of 30 children each week. The growth of the needs demonstrates that there should be a house better adapted to the wants of the congregation. The Bethlehem Day Nursery, in connection with the church, is doing a very vigorous work this fall. The secretary is Miss F. A. Smith, and the treasurer, Mrs. J. J. Riker.

Philadelphia

A chapter of the Brotherhood of St. Andrew was organized on Sunday night, 26th ult., in the church of the Saviour, West Phila. There were 12 members admitted. The Rev. O. J. Davies, rector's assistant, was chosen spiritual director, and Mr. Watson, secretary and treasurer.

The 11th anniversary of the Italian Mission was held on Sunday afternoon, 26th ult., at St. Stephen's church. After Evening Prayer, said by the Rev. J. L. Miller and the Rev. M. Zara, the sermon was preached by the Rev. Dr. S. D. McConnell. He said that this mission of ours virtually stands as the solitary representative of Christ to a large population, and closed with a strong appeal for the support of the mission.

The annual service of the Girls' Friendly Society was held on Sunday afternoon, 26th ult., at the church of the Epiphany, almost the entire membership of the society in the city being present. Bishop Whitaker presided and made a short address. The annual sermon was preached by the Rev. Dr. T. A. Tidball, rector of the church.

In the will of Charles E. Moffett, probated 1st inst., he provides for the reversion of his residuary estate to the Pennsylvania Hospital and the Episcopal Hospital for establishing and keeping perpetually two free beds, one in the former in memory of his father, and the other in the latter, to be known as the "Caroline Moffett free bed," in memory of his mother.

The annual service of the Choral Union of the vested choirs of the Northeastern Convocation, held in St. Simeon's church, the Rev. Edgar Cope, rector, on Thanksgiving night, was a pronounced success. About 200 choristers were present. The selections, rendered with exceptional efficiency, even for this excellent organization, were Tours' *Magnificat* in F; Barnby's "O Lord, how manifold," and Gounod's "Praise ye the Father." The Rev. Dr. W. B. Bodine preached a very clear and forcible sermon.

The united Sunday schools and Bible classes of the church of the Holy Apostles and the memorial chapel of the Holy Communion held their annual Harvest Home service on Sunday afternoon, 26th ult., in the parish church. The chancel was tastefully decorated with fruits, vegetables, grapes, and sheaves of wheat. The services included addresses by the rector, the Rev. Dr. C. D. Cooper, the Ven. Archdeacon Kirkby, and Mr. Geo. C. Thomas, superintendent of the Sunday school. The offerings were devoted to the Episcopal Hospital fund.

The vestry of the church of the Epiphany have authorized a committee of four to negotiate for the sale of 50 feet front on the west side of the church lot. If their price of \$175,000 can be obtained, they will tear down the present structure and erect a magnificent church on the corner of 15th and Chestnut sts. Sixty years have elapsed since the vestry purchased the present site, 132 by 180 feet, and erected the church in the middle of the lot, the elder Dr. Tyng being the first rector. This location was then at the west end of the old city, and land was cheap in those days, which accounts for the generous size of the lot.

The 17th annual report of the Rev. Henry L. Phillips, rector of the church of the Crucifixion, has just been issued, which shows that during the past year 280 sermons and addresses were delivered; Baptisms, 33; confirmed, 18; marriages, 14; burials, 34; communicants enrolled, 300. The Sunday school has 25 officers and teachers and 305 scholars. There is a branch Sunday school at 903 McKean st., in the extreme southern section of the city. The endowment fund is now \$8,500 and pledges to the amount of \$2,000 are yet to be paid, but the vestry desire to obtain at least \$25,000 for this purpose. This parish is nearly 50 years old, having been admitted into union with the Convention in 1847.

At old St. Paul's church, the Rev. Dr. C. Ellis Stevens, rector, the Boys' Guild was re-organized on the evening of the 28th ult. A cadet corps was formed, to be under the command of Mr. W. W. Irwin, ex-sergeant major of the 3rd regiment N. G. P. The newly elected rector announces the following special preachers for the week-day services for business men, commencing 4th inst.: The Rev. Drs. Mortimer, Perry, Parker (of St. Peter's, Brooklyn), McVickar, Bodine, and Rev. Mr. Caley. The services commence at 12:30 P.M., and will not exceed 20 minutes in duration.

The Rev. Robert McKay, D.D., late pastor of the 18th st. M. E. congregation, has severed his relations with the Methodist body and has announced his intention to apply for Holy Orders in the Church. Dr. McKay is 37 years old, a

graduate of Dickinson College and of the Drew Theological Seminary, and has seen 14 years' service in the bounds of the Philadelphia Conference. His *Alma Mater*, in 1892, conferred on him the degree of Doctor of Divinity. Bishop Whitaker announces a special Confirmation service at the church of the Atonement, on the evening of the 6th inst., when Dr. McKay will be received into "the communion of the Catholic Church." As a postulant, and possibly during his diaconate, he will be associated with the rector of that parish, the Rev. Dr. I. N. Stanger, in various duties.

Thanksgiving Day, the churches were filled with unusually large congregations; in many of these at the early Celebrations, the service was that of St. Andrew's Day, while at a later hour, the Holy Eucharist was offered for the Thanksgiving Day proper. At St. James' church, the Rev. J. N. Blanchard, rector, the chancel was tastefully decorated with sheaves of wheat and ears of golden corn. The sermon was preached by the Rt. Rev. Dr. Talbot. At the church of the Advent, the Rev. Howard S. Clapp, rector, the chancel was trimmed with wheat, rye, corn, and laurel, interspersed with tropical fruits; in front of the chancel rail was a large column of fruit and vegetables. The vested choir of 35 voices, under the direction of T. E. Solly, choir-master, sang the service most admirably. Among the selections were Simper's *Benedicite Omnia*, Gounod's *Kyrie*, and Barnby's "O Lord, how manifold." The sermon was preached by the rector. At old St. Andrew's, the Rev. Dr. W. F. Paddock, rector, the regular choir, augmented by St. Andrew's choral society, over 200 voices, rendered the new American national anthem, "God save our land;" the words are by A. McClement. The chancel of the church of the Transfiguration, the Rev. Dr. S. Corbett, rector, was decorated with sheaves of wheat and 200 loaves of bread, which were bestowed upon the poor at the close of the service. At the Home for Consumptives, at Chestnut Hill, where there are now 45 inmates, services were held in the chapel by the Rev. Dr. T. L. Franklin, after which a bountiful dinner was served; and in the evening, an entertainment was given by some of the patients, entitled "The Peak Sisters," under the direction of the resident physician, Dr. M. Hannah McKirachan. The creation of the Wilstach memorial building, it is stated, will shortly be commenced, thus adding another to the number of handsome buildings on the property.

Chicago

The finest lectern in the West, and one of the most costly in the country, now adorns the chancel of Trinity church, given by Mrs. Harriet Blair Borland, in memory of her dear ones departed this life.

The corporation of "the St. Mary's Mission Society" held its annual meeting at the Mission House, Nov. 25th. The old officers were re-elected.

St. Barnabas' mission, at West 40th st., has been placed under the charge of the rector of St. Paul's, Austin, the Rev. Luther Pardee, and Mr. Edwin J. Randall, candidate for Holy Orders, has been appointed as lay reader.

On Wednesday, Nov. 22nd, new parish rooms in connection with Calvary church were opened at 1029 W. Monroe st. At the house warming on the eve of this day, refreshments were served, and the apartments were thrown open for inspection. The rooms, though inexpensive, are both convenient and pleasant, and supply a long-felt want. The carpets, furniture, etc., have all been donated, various branches of the Woman's Auxiliary having been especially generous in their gifts. The rooms are used for the parish school and kindergarten, and for the various meetings of guilds and societies. Although the furnishings are not by any means complete, it is hoped that the coming Christmas tide will add many needed comforts, and that the work may continue to grow until in the near future Calvary may have a permanent guild house.

Never has there been a more inviting field for humane work than Chicago will present this winter. The number of unemployed men in the city is unusually large, and the suffering will be great as the weather increases in severity. An effort is being made by the Brotherhood of St. Andrew to relieve this distress by the establishment of an Employment Bureau at 37 Michigan st., for the purpose of securing employment for those who are deserving, and furnishing temporarily, food and lodging on the premises to men in return for work. Upon application there, every man who is physically able and willing to work will be assisted. The cases of all applicants are as thoroughly investigated as the time and means at command will permit. It is not an employment agency where fees are exacted or expected from either side. It is simply an effort to help those who try to help themselves. It is hoped that the Church people of Chicago will interest themselves in the work. It is open for inspection. It needs sympathy and money. An application to the Bureau for men for the trades, manual labor, office work, or for temporary work about the house, will be met with prompt response. Sawed and split firewood at the lowest market price can also be supplied.

St. Andrew's Day of this year being the tenth anniversary of St. Andrew's Brotherhood, it was thought appropriate to hold an anniversary service with Brotherhood addresses.

As this was not practicable on Thanksgiving Day, the 30th, the service was held on Sunday evening, Dec. 3rd, at Grace church. Addresses were delivered by Mr. Jas. Houghteling, the Rev. E. M. Stires of Grace church, and Mr. Samuel A. Haines, of Indianapolis, Ind. Mr. Houghteling told of the inception of the Brotherhood. It was founded, he said, for the purpose of uniting the young men of the Church in one common purpose to do their duty. Its aspiration was found in hard work among young men for young men. Mr. Haines spoke on "What is the Greatest Need of the Brotherhood." In the ten years the organization has spread throughout the United States, Canada, Scotland, England, Australia, and other countries, having more than 1,000 chapters, with 11,000 members, and with an influence that reaches around the world. In Chicago there are 25 chapters of the Brotherhood

Diocesan News

Massachusetts

William Lawrence, S. T. D., Bishop

BOSTON.—The Rev. F. B. Allen, who is a good artist, has upon exhibition on Boylston st., 50 water color sketches, which is the result of several years' labor during his summer vacations; 24 are from Holderness, N. H., the same number from Cohasset, and three from Zermatt, Switzerland. The proceeds of the exhibition go towards a charitable object.

A charity pawnshop will soon be established as one of the industrial organizations which the young men's club of Trinity church will carry on. An offering for this purpose was taken up on Thanksgiving Day. The sum of \$300 is needed, and the rate of interest will be 4 per cent.

Mrs. S. A. C. Bond has been put in charge of the Bureau of Clerical Supply, and should be addressed at the diocesan house.

"What Laymen can and ought to do in connection with the Church," was the subject discussed at the meeting of the Episcopalian Club, Nov. 27th. Mr. John W. Wood, of New York, described the work of the Brotherhood of St. Andrew, and laid stress upon personal earnest consecration as the great thing needed from laymen. Addresses were made by the Rev. J. C. Brooks, chaplain of the brotherhood in this diocese; Albert White, of Harvard University; Thos. P. Dean, Edward Billings, and others. At the business session, \$500 were appropriated from the treasury of the club to the requirements of the diocesan house. Mr. A. J. C. Sowdon gave notice of the purchase of a large crayon picture of Bishop Paddock, which was formally unveiled at a meeting of the clergy and laity on Nov. 20th. The Rev. Dr. Converse, president of the Standing Committee, described on this occasion the labors of the lamented Bishop, his faithful ministry, and the abundant fruitfulness of his untiring interest in the diocese. Mr. A. J. C. Sowdon referred to the re-adjustment of the work of diocesan missions during his episcopate, and the project of the diocesan house. Bishop Lawrence concluded the service with a short address and prayers.

NEWTON.—The choir guild hall of Grace church was dedicated Monday evening, Nov. 27th. It is a memorial of Bishop Brooks. The processional hymn was, "O 'twas a joyful sound to hear," followed by Psalm 118. The *Magnificat* and *Nunc Dimittis*, the compositions of the organist, Mr. H. B. Day, were sung. After the Creed and prayers, addresses were made by Bishop Lawrence and Dr. Leighton Parks. The memorial anthem by J. Wallace Goodrich was well rendered. Mr. E. S. Hamblen, the president of the Choir Guild, made the address of welcome. The plans for this building were designed and presented by Mr. William P. Wentworth. Ground was broken on the afternoon of May 1, 1893. The building consists of a closed cloister connecting with the vestry room of the church. There are apartments for the vestments, rehearsals, and meetings of the directors. The windows of the rehearsal room and three in the director's room were given by the Confirmation class of 1891. The fourth window in this last room, is a special gift, and commemorates the choristers who are in Paradise. The bronze cross on the building is the gift of Mr. J. T. Wetherald. The seats and desks in the rehearsal room came from the Sunday school and the superintendent. The Choir Guild gave the closets for the vestments. Large and small contributions were made towards this building. Mrs. E. T. Eldredge is the largest donor. The building as it now stands, is free from debt, and reflects great credit upon the energy of the faithful rector, the Rev. Dr. Shinn and his generous parishioners.

ARLINGTON.—Bishop Lawrence visited St. John's church, Sunday afternoon, Nov. 26th, and confirmed 16 persons. The Rev. M. K. Schermerhorn is the rector of this parish, and has accomplished during his charge an excellent work.

Kansas

Elisha S. Thomas, D.D., Bishop

The Standing Committee voted in favor of the consecration of Father Hall, Bishop-elect of Vermont.

New Hampshire

William Woodruff Niles, D. D., Bishop

The Rev. Anthony C. Hardy, of Concord, one of the leading clergymen of the Methodist denomination in this State, and whose last regular pastorate was in this city, was on Nov. 19th, confirmed by Bishop Niles, at St. Paul's church, Concord. Mr. Hardy will take Holy Orders, and do more or less missionary work in this diocese. Mr. Hardy's change of belief, following so soon after that of the Rev. J. M. Williams, Ph. D., formerly pastor of St. Paul's Methodist church of Manchester, and of the Rev. Charles R. Bailey, late pastor of the Baptist church at Salem, both of whom have come into our communion, naturally causes considerable comment among religious people in New Hampshire. The Rev. Mr. Hardy has two sons in our ministry, one of whom is the head of the Bishop Hopkins School for Girls, at Burlington, Vt., and the other, Anthony Colby Hardy, who was ordained to the diaconate at St. John's church, in this city, is now an assistant to the rector of Grace church, Providence, R. I.

Newark

Thomas Alfred Starkey, D. D., Bishop

The chapel of All Saints' church, Orange, has been beautified by the addition to the altar of a reedos and tabernacle, erected in memory of a deceased member of the parish. It was used for the first time at the first Celebration on All Saints' Day, having been closed two months. This festival has been observed formerly by a Celebration daily throughout the octave at 7:30 A. M., with a High Celebration at 11 on the day itself and the Sunday following. The reopening of the chapel is coincident with the institution of a daily Celebration throughout the year. Morning and Evening Prayer have always been said daily. Now there are three offices every day, although the rector, the Rev. Wm. Richmond, is the only priest in the parish. The seats are free, and the parish is supported entirely by offerings at public worship.

Michigan

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

An important meeting of the Laymen's Missionary League of Detroit, was held on the evening of Tuesday, Nov. 28th, in St. John's parish building. The president of the League, Mr. John H. Bissell, delivered a brief opening address. There was an attendance of 44. Bishop Davies delivered an address on the qualifications and duties of lay readers, emphasizing the requirements of the general and diocesan canons; he considered the cassock or the cassock and cotta the proper dress to be worn by lay readers ministering in service. The Bishop closed by introducing to the League Dr. Henry R. Hopkins, superintendent of the Laymen's League, Buffalo, N. Y., who outlined in a very clear and helpful way, what has been undertaken and accomplished in missionary effort by that organization in the last two years. It was the success of this society and the kindred association of Pittsburgh, which led to the formation in July last of the Detroit League. The statement by Dr. Hopkins of results already reached in the deanery of Buffalo, seems to justify the belief that when once the godly laymen of the Church generally are gathered into like associations with a practical working rule for their guidance, their efforts as visitors, readers, and helpers in vacant mission stations, supplemented by priestly offices at stated intervals, will go far towards solving some of the most perplexing problems now before the Church in her missionary ventures. The words of Dr. Hopkins not only interested, but even inspired his hearers, for at the close of his address, a series of questions from all parts of the room was directed to the speaker, who to each interrogator made clear and ready answer. The visit to Detroit of a hard-working physician from Buffalo, to stimulate and direct laymen in missionary enterprise, is truly appreciated by the Church people of Detroit, and there is little doubt that his words will bear lasting fruit.

Connecticut

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

The 13th annual meeting of the Woman's Auxiliary took place in St. Andrew's church, Meriden, on Friday, Nov. 10th. After the celebration of the Holy Communion, Mrs. Colt, the president, called the meeting to order and the usual routine business was transacted. From the junior branch there had been collected either in cash or in boxes \$7,933.82. This was an increase of \$1,795.22 over last year. The attendance was good, and a substantial lunch was provided for the visiting clergy and the Berkeley divinity students, many of whom were present. In the afternoon a general missionary meeting was held. Addresses were made by the Bishop of the diocese, the Rev. Henry Forrester, of Mexico, Bishop Ferguson, of West Africa, Mr. Chapman, of Alaska, and Bishop Talbot, of Wyoming and Idaho. In the diocese we now have 12,729 women communicants; of these 4,000 belong to the Woman's Auxiliary.

THOMPSONVILLE.—St. Andrew's parish has recently paid off a mortgage of \$1,000 on a large choice lot alongside the church, which they secured a year or so ago for a rectory and

a parish house, both of which are sorely needed. Owing, however, to the "hard times," which have seriously affected this parish, there is no prospect of either building being erected for some time to come, unless outside aid is received. Fully nine-tenths of the parishioners work in the carpet mill, which has been running on "half time" for the last four months or so. A few weeks ago a Harvest Home festival was held in the church, the chancel of which had been elaborately and tastefully decorated for the occasion with the fruits of the earth, under the direction of the rector's wife. The service was choral, and the musical selections included compositions by Elvey, Goss, Barnby, and Stainer. The preacher was Archdeacon Harriman, of Windsor. At the close of the service many of the congregation went to the rector's home for a social season. Among the services held in the parish on All Saints' Day, was one held over the grave of the late Rev. Dr. Sanford, a former rector, who was greatly beloved by his parishioners, and the townspeople in general. The grave was decorated with flowers. The rector intends to make this service a yearly event.

HARTFORD.—Trinity College library has recently received many valuable gifts. Last week the Rev. Mr. Forester delivered an interesting lecture on "Mexican Life," before one of the college societies, at a special meeting. During the past week also, Dr. Chas. C. Beach, of Hartford, delivered a course of six lectures on "Hygiene," to members of the incoming class. The lectures proved to be so popular, that they were attended by the great majority of students of all classes.

WATERBURY.—St. Margaret's School for Girls, the diocesan school, is flourishing as usual. The business depression has had no effect upon the attendance; all the departments are full, and teachers and pupils are at work enthusiastically. As the rector is engaged much of his time with his department at the General Theological Seminary in New York, the daily work and oversight of the school is committed to the hands of Miss Mary Hillard, the principal, who has already shown her rare qualifications for such duties. The school finds patrons from all parts of the union, and its good name is widely and constantly increasing. The regular winter course of lectures opens soon with the most eminent and popular lecturers now before the public. The people of the city are invited gratuitously to the same privileges. This makes the school the centre of literary, musical, and artistic instructions for those out of school as well as for those who are still students. The pupils in all the departments number about 150, and are well cared for by a large body of competent, and several of them eminent, instructors. The clergy of this city act as chaplains in the rector's absence.

Olympia

John Adams Paddock, D.D., Bishop

TACOMA.—Sunday, Nov. 12th, at the 11 o'clock service, the new bell of the church of the Holy Communion was dedicated. The bell is a great addition to the church, and as the church has daily services, it is rung twice each week-day, as well as half a dozen times each Sunday. Its tone, however, is so rich and deep that, while it is heard several miles away, it is yet perfectly agreeable to those living near by. The bell is the gift of L. P. Keller, of Philadelphia, in memory of his son, who was formerly an attendant at Dr. Jefferis' church, in Philadelphia. The 40 foot tower upon which the bell is erected was provided by the girls' guild of the parish, who during the past few months have raised \$100 for that purpose. The bell has been formally accepted by the vestry of the parish, who have sent to Mr. Keller some appropriate resolutions of thanks, handsomely engrossed. The dedication services were well attended. The processional hymn, "The King of Love my shepherd is," was sung by the large surplined choir, Morning Prayer was said, and the rector, the Rev. Dr. Jefferis, preached the dedication sermon, upon II Chronicles, 24: 4. After the sermon, Dr. Jefferis descended from the pulpit to the floor of the church, near the bell tower, where, surrounded by the young ladies of the girls' guild, he said the dedication service, after which the young ladies rang the bell three times in honor of the Blessed Trinity, and then tolled it twenty times, in memory of young Mr. Keller.

New York

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

SING SING.—The Brotherhood of St. Andrew, of Trinity church, held its annual meeting Sunday night, Nov. 26th. The Rev. Dr. Edward A. Bradley preached the annual sermon. The choir was assisted by additional members, and rendered a full choral service.

SPRING VALLEY.—A lady residing in the diocese of Newark has presented St. Paul's church with a handsome pulpit in memory of her sister, and a bishop's chair in memory of her father. The pulpit was used for the first time on Sunday, Nov. 26th.

HIGHLAND FALLS.—The November meeting of the Woman's Auxiliary of the archdeaconry was held in the church of the Holy Innocents, the Ven. Archdeacon Thomas, D.D., rector. The exercises were begun by a celebration of the Holy Eucharist, and addresses by the Bishop of Nevada, the Rev. Mr. Applegate, of the jurisdiction of Olympia, and the

archdeacon. At a business meeting in the afternoon, routine business was transacted, and the following officers were elected for the ensuing year: President, Mrs. E. S. Jenkins; vice-president, Mrs. Chas. Roberts; corresponding secretary, Mrs. M. W. Mead; recording secretary, Miss Jane Burt; treasurer, Mrs. Moore.

Nebraska

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

NORFOLK.—The laying of the corner-stone of the new church edifice for this growing mission took place on All Saints' Day. The Very Rev. Dean Gardner of the Cathedral, Omaha, representing the Bishop, who was unavoidably absent, took the service, assisted by the Very Rev. Archdeacon Sparling and the priest in charge, the Rev. Philip McKim. The dean delivered a very interesting and instructive address. The excellent music rendered by the regular choir of the church was very highly commended by the clergy and others present. The work on the building, which is of brick, laid on a stone foundation, is progressing rapidly, and when completed will make a neat, roomy, and inexpensive edifice. An interesting coincidence was the presence at this service of the first warden of the mission, Col. S. W. Hayes, and his granddaughter, Miss Mary Edith McClary, the first person baptized in the mission, and Miss Lillie Chesnutwood, baptized the evening before the service of laying the stone. Assistance from friends outside the mission will be needed to finish and furnish the building, or the work must stop.

Pennsylvania

Ozi W. Whittaker, D.D., Bishop

ARDMORE.—On the Sunday next before Advent, Bishop Whittaker visited St. Mary's church, the Rev. W. W. Steel, rector, where he preached, confirmed a class of five persons and addressed them.

BRISTOL.—At the church of St. James the Greater, the Rev. William B. Morrow, Mus. Bac., rector, on Sunday evening, 12th ult, Bishop Whittaker preached the sermon and administered Confirmation to a class of 22 persons.

CONCORD.—On the 25th Sunday after Trinity, Bishop Whittaker officially visited the ancient parish of St. John, the Rev. Robert L. Stevens, rector, confirmed four persons, preached, and celebrated the Holy Communion. In the afternoon he made addresses at the Sunday school of St. John's mission.

[[JENKINTOWN.—The new parish house of the church of Our Saviour, the Rev. Roberts Coles, rector, was dedicated by Bishop Whittaker on Friday, 24th ult., who made an address, as also did the Rev. Dr. E. W. Appleton, dean of the convocation at Norristown. Mr. George C. Thomas, of Philadelphia, spoke on the use of the parish building for Sunday school purposes. The structure is two stories high in front with a basement in which is a kitchen. The first floor contains the infant school room, and in the second story are rooms for the parish guilds. The main portion in the rear is for the use of the larger scholars and Bible classes. The edifice is one story high at the sides, the central portion rising up to the full height of the front in the form of a clerestory. The aisles are divided from the nave by glass partitions, but the whole floor can be thrown into one. The cost of the building, etc., was nearly \$10,000.

WAYNE.—The little girls of two Sunday school classes of St. Mary's memorial church, the Rev. J. R. Moses, rector, have raised by a fair, \$100 for the City Mission to help the unemployed.

WHITEMARSH.—At St. Thomas' church, the Rev. Samuel Snelling, rector, on the 12th ult., the Bishop preached and confirmed a class of 41 persons.

NORRISTOWN.—At the east end of this town a Sunday school and Bible class is held every Sunday afternoon under the auspices of St. John's church, after which a service is held by the rector, the Rev. Isaac Gibson, or by a lay reader acting under his direction. This is the second mission established by St. John's within the past five years, All Saints chapel being the first, which is flourishing under the care of the Rev. John W. Kaye, assistant minister.

Arkansas

Henry Niles Pierce, DD., LL.D., Bishop

The Standing Committee met in Little Rock, Nov. 9th, and recommended Mr. Isaiah P. Daniels (colored) to the Bishop for ordination to the diaconate. The papers of the Rev. A. C. A. Hall, D. D., as Bishop-elect of Vermont, being submitted, it was on motion resolved to postpone action until further information should be received.

Three parishes which have been vacant for some time have lately been supplied. Batesville and Newport have been placed under the pastoral care of the Rev. J. W. Keeble, and Van Buren under the care of the Rev. Mr. Flower.

The Board of Managers for diocesan missions held a meeting on Nov. 8th and 9th. From reports read it would appear that the prospect for diocesan missions is most encouraging. The financial report showed \$100 more in the treasury than had been expected. The new method of raising money for diocesan missions is thus shown to be practical

and sensible. The board decided to publish a paper in the interests of diocesan missions, to be issued quarterly. This is intended to give information concerning work in the diocese, to set forth its needs, and in a general way to arouse interest.

In St. Luke's parish, Hot Springs, an eight-day Mission was conducted by the Very Rev. John Davis, dean of Little Rock, Nov. 12th-19th. It is believed that a deeper realization of the things of God has been stirred up in the hearts of the people. This parish has been under the pastoral care of the Rev. W. J. Miller for the last ten years. When he took charge there were only 19 communicants, a small frame church building, and little or no parochial life. The parish now has 130 communicants, a fine stone and brick church elegantly furnished, property worth \$30,000. The parish life manifests itself in well-organized chapters of the King's Daughters and of the Brotherhood of St. Andrew. An excellent vested choir numbering 20 boys and young men, renders music at the evening service. This choir is well organized, well trained, and reverent in demeanor. With such instrumentalities the parish has no doubt been set forward in its good work by the Mission which has just closed.

The diocese has been called upon to mourn the loss by death of one of its oldest, most efficient, and zealous laymen, the Hon. M. L. Bell, who died at his home in Pine Bluff, the latter part of September. Col. Bell was always a prominent figure in the annual councils of the diocese. He was for many years a member of the Standing Committee and delegate to the General Convention. On the creation of the office of chancellor of the diocese some years ago, he being a "man well learned in the law," was elected to fill that office, which he held until his death. At the meeting of the Standing Committee resolutions of respect were adopted.

North Dakota

Wm. D. Walker, D.D., LL.D., Bishop

NORTHWOOD.—Sunday, Nov. 19th, was the occasion of the opening of the new St. James' church, the Rev. G. A. Harvey, rector. Two excellent sermons were preached by the Bishop. The offertory amounted to \$25, which was applied to the building fund. Up to last February there were Church people in Northwood who had not for many years heard the prayers of the dear old Church except on one occasion when the Bishop passed through on the cathedral car and held a service. But in February last the Rev. Mr. Harvey, rector of Mayville and Portland, started mission services here, in which he was seconded by a few earnest ones, eager for the privileges of the Church. The services were held for two months in the school house, which later on, owing to repairs, had to be vacated; the opera house was then rented, but the expense being very heavy, services had to be discontinued. But a strong desire was growing for a church building, which, considering the church membership consisted of only four families, was a somewhat formidable undertaking. However, organizations were quickly got into marching order and some \$400 subscribed, which, owing to the indefatigable exertions of Mr. Sydney C. Lough, treasurer, was soon augmented to more than \$1,000. The corner-stone was laid amid much rejoicing on St. Peter's Day. The plans were sketched and specifications drawn up by the Rev. Mr. Harvey, which alone saved some \$50, and an able and experienced carpenter, Mr. McNable, was put at the head of the work. A good deal of praise is due the little band of Church people who have so well accomplished this undertaking. The members of the Ladies' Guild have raised some \$125 by needlework, which they sold. Last August the rector visited his friends in the East and raised a small sum in cash and has been promised very much more by next Easter; he also secured some handsome gifts for the church; \$30.75 of that collected has been applied on the building, and the balance, together with a contribution from the rector, has been used in getting a Communion service. The parish is still some \$400 in debt; they are only a handful of people and need help.

Western New York

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

HOBART COLLEGE.—President Potter is preparing a reception to be given to the alumni of Hobart and to the Church regents and others in the Hobart Hall in the diocesan house, New York. The reception is to take place in December if arrangements can be completed and certain speakers, now abroad, can be secured before the close of the year.

Hobart College contributes not a little to the success of diocesan missionary enterprise, as through the co-operation of the president, faculty, and students, congregations in rural districts and weak missions have been gathered and maintained, and vacant parishes supplied with priestly or lay service. From Buffalo, the college has received an endowed library alcove from St. Paul's church, in acknowledgement of services rendered by President Potter, and a scholarship of \$5,000, bearing her husband's name, from Mrs. Agnes Demarest, of Trinity church, the nomination to the scholarship being vested in the rector of Trinity, for the time being, and in the president of Hobart College conjointly. A scholarship of the same amount and general character is just being founded in memory of her husband by Mrs. Marianne Butler, of New Hartford, in the diocese of Central New

York; the larger part of the principal has been already paid and on the remainder interest is provided until the foundation is completed. The finishing of the new fire-proof library building has led to such frequent donations of books, etc., many of them purchased through President Potter's scheme of alcove endowment, that provision for several thousand additional books, needing shelf room, is already in progress. Dr. Hoffman has just forwarded to the president \$1,000, to be used this year for miscellaneous aid, and others are also thus contributing in view of the hard times. Bishop Neely (an alumnus of the College) gave admirable instruction to the students lately, both in the college chapel and elsewhere, on week days; while on a recent Sunday night, another of the many bishops who are of the alumni, Bishop Wells of Spokane, made a thrilling presentation of the work in the great West, of which portion of the country Hobart has become for Churchmen the representative Eastern college.

Montana

Leigh Richmond Brewer, S.T.D., Bishop

The first quarterly meeting of the clericus of Western Montana was held in St. James' church, Deer Lodge, on Nov. 22nd. The Holy Eucharist was celebrated at 8 A.M., followed at 10:30 by Morning Prayer and Litany, with an address by the Rev. S. D. Hooker, on the personal consecration of the priest. The noonday hour was observed by prayer and intercession. The afternoon was devoted to informal discussions of difficulties which the clergy meet with in their work, and their attempts to solve them. In the evening, service was held and a sermon was preached by the Rev. Mr. Blackiston of Butte, on II Cor ix: 2, "Your zeal hath provoked many." The clericus was exceedingly helpful to all who participated in it and it is hoped that it will become a permanent fixture in the Church life of the State. There is no doubt that there is strength in association, and the clergy, after two days spent together in mutual intercourse and the exchange of opinions, go back to their work refreshed and strengthened. The next meeting will be held in St. Mark's, Anaconda, the first week in April.

Other clerical changes this fall have been the transfer of the Rev. R. V. K. Harris from the missions in the vicinity of Helena to the charge of St. Mark's church, Anaconda; the transfer of the Rev. C. H. Reinsberg from White Sulphur Springs to Billings, and the transfer of Mr. Philip H. Linley, candidate for Holy Orders, from Granite to Helena, to supply the missions at Maupville, Townsend, and Boulder, left vacant by the removal of the Rev. Mr. Harris.

St. Andrew's, Livingston, and Grace, White Sulphur Springs, are still vacant.

Indiana

David E. Knickerbacker, D. D., Bishop

Trinity church, Fort Wayne, has just been the recipient of a very handsome memorial pulpit of special design by Lamb of New York. It is a most satisfactory combination of marble, metal, and mosaic, on the lines of recent work of the kind erected both in this country and in England. The base of the pulpit is an octagon of deep red Victoria marble, which rests on the church floor. The upper part is an elaborate connected series of open panels banded top and bottom by the ivy, symbol of affection, while the main panels are filled in by symbolic treatment on either side, right and left of central panel, with fruit and grain symbols of a long and well spent life. The four circular panels, two on either side, are filled with alto-reliefs of the Evangelists with their appropriate symbols, taken from the original by Thorwaldsen, the famous Danish sculptor. The central panel, directly under the desk, is a standing angel in enamel mosaic, enriched by Venetian gold. The scroll held in the hands of the angel bears the text, "He that doeth righteousness is righteous, even as He is righteous, I St. John iii: 7. The pulpit is a memorial of the Hon. Isaac DeGroof Nelson, for many years senior warden of the parish, and Elizabeth Rockhill Nelson, his wife, given in loving memory by their children. It was unveiled with benedictions at the morning service on the Sunday next before Advent, when the Rev. A. W. Seabreeze, rector, spoke in fitting language of the beautiful gift and of the ones in whose memory it had been given.

Central New York

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

A memorial bell has recently been placed in the spire of Trinity church, Fayetteville, the Rev. A. Willis Ebersole, rector. It is the gift of Mrs. Mortimer W. Leach, in memory of her husband, and is from the factory of Meneely & Co., of Troy. Other recent acquisitions are an altar service book, and Prayer Book and hymnal for the officiating clergyman, and a brass book rest. A handsome set of violet hangings for altar, pulpit, and lectern, the gift of Mrs. A. W. Ebersole, were used on the 1st Sunday in Advent.

On Sunday morning, Nov. 26th, the Rev. C. N. Clement Brown was instituted into St. John's parish, Auburn, as priest and rector of the same, the Bishop conducting the service, and the Rev. Dr. E. N. Potter, president of Hobart College, preaching the sermon. Directly after the service of institution, six candidates received Confirmation at the hands of Bishop Huntington. There was a very large attendance.

The 63rd regular session of the Convocation of the Second Missionary District was held in St. John's church, Clayville, and in Christ church, Bridgewater, Oct. 24th and 25th. On Tuesday evening, at St. John's, Clayville, the dean, the Rev. Oliver Owen, made his report covering the work done since the last meeting, and addresses were delivered by Rev. Dr. Bernard Schulte, the Rev. James K. Parker, and the Rev. Joel Davis. The sermon Wednesday morning, at Christ church, Bridgewater, was preached by the Rev. Wm. D. Maxon. In the afternoon the Rev. Dr. J. H. Egar read an interesting and instructive paper on "The Harmony of the Gospels." On Wednesday evening several of the clergy attended the opening service at St. Timothy's chapel, Brookfield, when addresses were made by Dean Owen, Dr. Schulte, the Rev. T. L. Banister, and the Rev. James J. Burd. The Woman's Auxiliary of the second district met with the convocation at Bridgewater, Oct. 25th. The president, Mrs. C. H. Thorne, and delegates representing Grace, St. George's, and St. Luke's churches, Utica, were present. A branch of the Auxiliary is to be revived in Bridgewater.

The Convocation of the Sixth District met in Christ church, Wellsburg, the Rev. C. D. Atwell, rector, Nov. 7th and 8th. The dean, the Rev. Dr. G. H. McKnight, made his report at the Tuesday evening service. The sermon Wednesday morning was by the Rev. George Bowen, on the text I Cor. ii: 2. At the Wednesday evening service, addresses were given by the Rev. J. H. Kidder, on "Systematic Giving," and by the Rev. W. E. Wright, on "Giving as an act of Worship."

A special Brotherhood service was held in Christ church chapel, Oswego, Nov. 23rd, with addresses and readings, followed by an hour of social intercourse in the parish house, when refreshments were served.

A union Brotherhood service was held in Emmanuel church, East Syracuse, Nov. 28th, at which were present representatives from St. Paul's, Trinity, Calvary, St. John's, and Grace churches, Syracuse.

The 12th meeting of the Woman's Auxiliary of the Sixth District was held in Christ church, Wellsburg, Nov. 7th. The treasurer, Mrs. Rathbone, of Elmira, presented her report, and the president, Mrs. Rankine, of Owego, presided and made an earnest address on the work of the organization. Mrs. S. H. Synnot, of Ithaca, is the secretary.

The following clergymen took part at the laying of the corner-stone of the new St. Paul's church at Owego on Oct. 21st. The rector, the Rev. J. H. Kidder, the Rev. Dr. James B. Murray, the Rev. Messrs. R. G. Quennell, Alexander H. Rogers, W. E. Wright, S. D. Day, Samuel J. French, C. D. Atwell, and Chas. Donohue. Wm. Halsey Wood is the architect of the new church, which is to be built of Oxford blue stone and lined with pale batt brick. Ample chancel and large transepts, one of which is to be used as a chapel, are to be features of the building, which is to be completed by Aug. 1, 1894.

Mississippi

Hugh Miller Thompson, S.T.D., LL.D., Bishop

The 22nd regular meeting of the Convocation of Natchez was held in St. James' church, Greenville. Oct. 17th there was a celebration of the Holy Communion, the Bishop being celebrant, and the sermon was preached by Dr. Logan, dean of convocation. The Rev. Wm. Cross was elected secretary and treasurer to succeed the Rev. W. C. Maguire, removed from the diocese. Archdeacon Harris made a full report of his work within the bounds of the convocation. The Bishop addressed the convocation and in the evening preached an eloquent sermon. Oct. 18th, celebration of the Holy Communion at 7 A.M., Archdeacon Harris, celebrant. At 11 A.M., a sermon was preached by Dr. Harris, on "Dreams and Dreamers."

Virginia

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

The Church in Virginia has just sustained a severe loss in the death of the Hon. Richard Parker, Nov. 10th. Judge Parker was born in Richmond, Oct. 22, 1810. In 1849 he was elected a Representative in the 31st Congress of the United States, and in 1851, by the legislature, a judge of the general court of Virginia, which he held until 1869. During this time the famous trial of John Brown came before him at Charlottesville (now W. Va.). He has been for a lifetime a communicant and vestryman of Christ church, Winchester, and for many years the superintendent of its Sunday school. He was one of the trustees of the Theological Seminary of Virginia.

Georgia

Cleland Kinloch Nelson, D.D., Bishop

Bishop Nelson made recent visitation of the missions in the western portion of the archdeaconry of Albany, and at St. Paul's parish, Albany. Meeting Archdeacon Ticknor and the Rev. Mr. Walker of Americus, at Cordele, on Nov. 15th, the party went to Abbeville, a thriving little town never before visited by a bishop. Services were held in the Methodist church, and one lady confirmed. A beautiful lot has been promised for a church, and there is good reason to look for the erection of a chapel before long. Returning

that night to Cordele, services were held there in the Baptist church next morning, the Bishop celebrating and preaching. The mission here has suffered from hard times and removals, so that the prospect of building on the fine lot belonging to the Church is not as good as it was last spring. The mission is in charge of the rector of Calvary church, Americus, who hopes to be able to erect a temporary chapel soon. That afternoon the Bishop and the archdeacon proceeded to Tifton, and held service in the Methodist church for a large congregation, also baptizing and confirming one man. Here is the promise of a nice lot of land and the building of a small church very soon. During the night they went to Dawson, a flourishing little town, now first visited by a bishop. There are only four communicants there, with no immediate prospects of building. The Presbyterian church is rented for one Sunday a month. One old gentleman was confirmed. After service that evening, the Bishop and archdeacon went to Albany, and in the morning were driven out in the country 12 miles to the neat little church of St. John Baptist, at DeWitt. The Bishop preached and celebrated.

Earnest preparations had been made in the parish at Albany, for the episcopal visitation. The rector, the Rev. W. E. Eppes, besides his own earnest, loving, spiritual work, had called the Rev. George E. Benedict, of Cartersville, to his aid, and they held services two and three times a day the preceding week, doing much to deepen the spiritual life and zeal of the parish. The Sunday services began with an early Celebration, but a copious downpour of rain made the attendance small. At the mid-day service the attendance was large, despite the rain. A class of 20, 10 men and 10 women, was presented for Confirmation, the largest the parish has ever had. The financial condition of the parish is very good, and they are about to begin working for a new church, which is badly needed.

Sunday afternoon, the Bishop and archdeacon went to Thomasville, and accompanied the rector to a colored mission on the edge of town. Monday morning, the Bishop visited the school in connection with the mission, and in the afternoon went on with the archdeacon to Bainbridge, holding service at night for a large congregation. The next morning a young man was baptized by the archdeacon, and presented to the Bishop for Confirmation. Valdosta was reached that evening in good time for service, and they were agreeably surprised to find that the chancel and middle aisle had been neatly carpeted, adding much to the appearance of the beautiful little church. Again there was a large congregation, and one man presented for Confirmation. The Bishop returned to Atlanta, making a week's work in which he had travelled about 800 miles in ten trips, part of it on slow freights, had preached 10 times, and confirmed 24.

Easton

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

CAMBRIDGE.—Bishop Adams visited Christ church on Nov. 15th, and administered the rite of Confirmation to three persons.

OXFORD.—The Bishop visited Grace chapel on Sunday, Nov. 12th, preached, and confirmed five persons.

West Virginia

Geo. Wm. Peterkin, D.D., LL.D., Bishop

The regular fall meeting of the North-western Convocation was held in Christ church, Wellsburg, Nov. 7th, continuing three days. The convocation sermon was preached by the Rev. W. H. Burbank. Parochial reports were read, and the matter of the division of the diocese was discussed at some length. It was decided to postpone further consideration until the next council of the diocese. At 10:30 there was a celebration of the Holy Communion, the Rev. Dr. Swope preaching the sermon. On Wednesday night, Mr. W. L. Davis, who is in charge of the Light House mission, Parkersburg, and a candidate for Holy Orders, made an eloquent address. The sermon was preached by the Rev. J. T. Foster, and the convocation adjourned to meet in Clarksburg, in the spring. The Rev. W. H. Burbank was appointed convocation preacher.

On Sunday, Nov. 6th, the congregation of St. Matthew's church, Wheeling, celebrated the 15th anniversary of Dr. Swope's installation as rector. During this time the church has been entirely cleared of debt amounting to \$20,000, and a rectory has been added to the church property. St. Luke's church was started from St. Matthew's, and has grown to be a flourishing and self-supporting parish. A mission chapel has also been erected at Elm Grove. During the 15 years that Dr. Swope has been rector, St. Matthew's parish has raised over \$116,000.

North Carolina

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

A meeting of the convocation of Asheville was held at St. Clement's mission, Candler, Oct. 27—30. The Holy Communion was celebrated every day at 11 A.M., and Evening Prayer said at 7:30 P.M. There were present Bishop Cheshire, Dean Deal, and nine other clergy, as well as two lay delegates, and some members of the "Faithful Endeavor Society" of Asheville, to whom St. Clement's mission in a

measure, owes the new vestry room recently added to the chapel. On Sunday morning, Oct. 29th, the Bishop confirmed a class of four, preaching a most earnest sermon. The next meeting of the convocation was arranged for August 1894, the dean to designate the place. On Saturday afternoon, Oct. 28, Mr. W. G. Candler made an interesting address on his reasons for being a Churchman. The Rev. W. S. Barrows read a paper on "Church Finance."

Mr. S. S. Nash and other members of Calvary church, Tarboro, have for some years past conducted a Sunday school at Lawrence, with very encouraging results. Six were confirmed by Bishop Cheshire who visited the mission on Sunday, Oct. 22nd.

On Monday evening, Oct. 30th, Bishop Cheshire visited Trinity chapel, Asheville, in charge of the Rev. H. S. Mc Duffie, and confirmed a class of five candidates. Bishop Lyman visited this congregation last September making 22 confirmed within the year. After the service the Bishop visited the new church, which is in course of construction and which when completed will be a handsome building, cruciform in shape, 96 x 48 feet.

On Monday, Oct. 30th, Bishop Cheshire visited the mission chapel at Grace, of which the Rev. W. F. Rice has charge. The Bishop preached to a large congregation and confirmed four candidates.

Louisiana

Davis Sessums, D.D., Bishop

NEW ORLEANS.—The Bishop had a special meeting of the young men of the city at the diocesan house on Nov. 13th. He elucidated a plan for the interesting of men in the work of the Church, and spoke of the necessity of a well-organized and united body of men and the good which they might accomplish. An excellent organization was effected and a programme of exercises arranged for Dec. 7th at 7:30 P.M. at the diocesan house. A number of the clergy and of the young laity were present and much enthusiasm was evinced. The meetings are calculated to bring good results.

On Sunday, Nov. 5th, a vested choir with a processional cross was introduced at St. Anna's church and the order of Sunday services changed. Morning Prayer and Litany were formerly said at 11 A.M. The services as at present arranged consist of Holy Communion, 7:30 AM; Morning Prayer and Litany, 9:30 A.M.; choral Eucharist and sermon at 11 A.M.; and choral Evensong at 7:30 P.M. The vested choir is composed of about 30 voices, most of them communicants. Mr. F. J. Mayor, the precentor, has them excellently trained. The cottas and surplices were imported from England by Messrs. Cox Sons, Buckley, & Co., and are of the finest russell cord and linen; they were presented to the church by Chapter 218, Daughters of the King. The processional cross was a memorial offering; it came from the Gorham Mfg. Co., of New York, and was presented by Col. and Mrs. Carter, U. S. A. It is very beautiful, about seven feet high, with the pole, and bears on its polished brass surface this inscription:

To the glory of God and in loving memory of Alice Wellington Carter, a child of God, a member of Christ, and an inheritor of the Kingdom of Heaven. Presented to St. Anna's church by her parents Nov. 5, 1892.

Prior to the beginning of the Eucharistic Office the rector formally received and blessed the choristers, setting them apart for their sacred office. He also laid the cross upon the altar, blessing it, "In the name of the Father, and of the Son, and of the Holy Ghost." The rector preached on "The Catholic Church the religious home of the race." This church has undergone many improvements; the roof has been ceiled with hard oil finish; the organ has been brought down from the loft and placed in the chancel with eight new and handsome chorister stalls; on the exterior wall, in a prominent position, has been placed a marble slab with these words cut into the white stone:

"I believe in one Holy Catholic and Apostolic Church." Creed. St. Anna's church, 1892. "The rich and poor meet together; the Lord is the Maker of them all." Prov. xxii:2. Bishop Galleher Memorial Chapel, erected adjoining this church 1893.

The chapel intended as a memorial to the late Rt. Rev. J. N. Galleher, S. T. D., has been built adjoining St. Anna's church. The chapel is of brick and is arranged in cloister fashion, reaching along both sides and at the rear of the church. It will seat about 300 people. In it are the lockers for the choristers and also much Sunday school furniture, also an altar which is used for minor services. The chapel was used for the first time on All Saints' Day, when the rector celebrated and spoke on the Communion of Saints. Bishop Sessums will consecrate the chapel on Dec. 7th at 11 A.M., the anniversary of Bishop Galleher's death. It lacks many articles of church furniture, which it is hoped will come in due course of time.

The rector of Mt. Olivet church has organized a guild known as the St. Andrew's Guild. While he is in sympathy with the Brotherhood of St. Andrew, he thinks it better to begin as St. Andrew's Guild and let the guild merge into the Brotherhood. The Rev. Arthur Howard Noll, the genial and energetic rector of Mt. Olivet, is also busy with a work which he trusts will result in the erection of a large and churchly edifice on his side of the mighty waters of the Mississippi.

Iowa

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

BURLINGTON.—The Bishop visited Christ church the Sunday next before Advent, and confirmed a class of ten, presented by the rector, the Rev. J. M. D. Davidson. In the evening he delivered by request his sermon on "America, Her Religious Destiny." Good congregations attended in spite of the inclement weather.

MUSCATINE.—On Sunday, Nov. 19th, the Bishop paid his regular visitation to this parish. In the morning, he celebrated the Holy Communion, assisted by the rector, the Rev. E. C. Paget, and preached to a large congregation. In the afternoon, the mission of All Saints' was visited, the pretty little chapel being decorated and well filled for the expectant visit. The Bishop administered the sacrament of Holy Baptism to an infant, and delivered an earnest address on Baptism. The evening service at the parish church was well attended, and two more confirmed, the Bishop afterward giving a short but earnest address. With the increase of the population of the city in connection with the large new iron rolling mill and pickle factory, some Church families have arrived whose coming will be a real gain to the parish.

California

William F. Nichols, D.D., Bishop

SAN DIEGO.—The Lay Readers' Association of St. Paul's parish has been in existence nearly two years. There are now connected with it ten licensed readers. Its work lies in holding services and conducting Sunday schools, at seven points around San Diego, distant from 12 to 20 miles. The Rev. A. L. Mitchell on two Sundays of each month celebrates the Holy Communion in turn at the several missions. The readers are members of the Brotherhood of St. Andrew, in which society most of them first learned to do definite work for the extension of the kingdom of God. During the month of October, 26 services were conducted by the men, and assistance rendered to eight others. At many of the missions the congregations are composed mostly of non-Church people, but they are learning of the Church and her ways. A number have been baptized and confirmed, and ten now await the Bishop's coming. The whole work costs but little money to carry on, and it grows in interest and importance every day. The rector is preparing a book designed to further the work of lay readers in definite missionary effort.

Maryland

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

BALTIMORE.—Three handsome memorial windows have been ordered for Grace church, and will probably be put in place by the first of the new year. The subject is, "Grace restored to the World through the Incarnation of Jesus Christ," and the series forms a continuous narrative in stained-glass pictures. One of the new memorials will occupy the single-lancet space which begins the series, near the Park avenue entrance. It is the gift of Mr. and Mrs. Chas. E. Needles in memory of their little son. It is being made by Hardman & Co., of London, Eng. "The promise made to Zacharias as he was serving in the temple, that to his wife, Elizabeth, should be born the forerunner of Christ," is the subject chosen for this window. The second one in the series will fill the place now occupied by the Sangston memorial, which will be moved to the front of the church. One section of the window will depict "The naming of John the Baptist," and the subject of the other will be, "The Song of Zacharias." It will be given by Miss Cora Hodges in memory of her father and mother, Mr. and Mrs. Wm. H. Hodges. At the north end of the church, adjoining the chancel, will be portrayed "The Baptism of Christ." This window will be erected by Mrs. Virginia Spence, in memory of her two sons.

A building to cost \$40,000 will soon be erected for the girls' school of old St. Paul's parish. It will front 126 ft. on Charles st., and will consist of a four-story central part, 51 by 41 ft. with two wings, three stories high, and 38 by 29 feet each. A rear building 37 ft. wide by 56 ft. deep and three stories high will extend from the middle portion. The front of the structure will be of sand brick with brownstone trimmings. The principal entrance will be through an ornamental portico of brown stone. The entrance hall 12 ft. wide, will have a parlor and a chapel on one side and a parlor and the refectory on the other. The rear building will contain the kitchen, store-rooms, laundry, etc. The second floor will contain dormitories, chambers, school, sewing, bath, and toilet rooms. On the third floor will be dormitories and chambers, three infirmary rooms, bath and toilet rooms. Play-rooms will occupy the fourth floor.

The Rev. Arthur C. Powell, delivered an appropriate sermon on Sunday, Nov. 19th, in connection with the 5th anniversary of his institution as rector of Grace church. The five years have been busy and successful ones, as will be evidenced by the following statistics of the church and its mission, the chapel of the Advent: Baptisms, 109; Confirmations, 170; marriages, 83; services, 4,037; appropriations—parochial, \$125,428.10, diocesan \$23,863.27, general, \$8,742.09; grand total, \$158,233.53. Chapel of the Advent: Baptisms,

145; Confirmations, 84; marriages, 24; services, 1,117; appropriations, parochial, \$3,446.61; diocesan, \$217.68; general \$136.62; grand total, \$3,800.61. The Rev. Wm. R. Turner is assistant rector of Grace church, and the Rev. Chas. A. Hensel is minister in charge of the chapel of the Advent.

The 22nd annual meeting of the convocation of Baltimore was held in St. Peter's church, on Tuesday, Nov. 21. The most important subject before the meeting was the proposed division of the diocese. Nearly all those who took part in the discussion spoke favorably of the division. Addresses were made by the Rev. Messrs. Geo. C. Stokes, Peregrine Wroth, Frederick Gibson, Robert H. Paine, Julius E. Grammer, George A. Leakin, Wm. M. Dame, Wm. A. Coale, and W. H. H. Powers. The Bishop closed the discussion. He reiterated the statement which he made in his address to the diocesan convention last spring, to the effect that he would not consent to a division of the diocese unless there should be an honorable division of the work and suitable provision made for the proper maintenance of the episcopacy.

The Rt. Rev. C. C. Penick made a strong appeal in behalf of colored missions. The Rev. David Barr reviewed the missionary work in this diocese. Within the past three months a congregation has been formed and a little chapel built at Alberton. The Bishop also spoke in behalf of this mission work and stated that the Lenten offerings would be devoted to the support of the diocesan missionary and that work. At night there was Evening Prayer, and a missionary sermon by the Rev. Wm. C. Butler. The convocation adjourned after appointing the Rev. Messrs. Geo. C. Stokes, Julius E. Grammer, D.D., and Robert H. Paine, a committee to prepare memorial resolutions on the death of the late Rev. A. J. Rich, of Reisterstown, who for years was secretary of the convention.

A supper and sale of fancy work was held by the Needlework Guild of Emmanuel church, on Nov. 24 and 25th, in aid of their work of sending boxes of clothing to needy clergymen who have large families. The society, which has a large membership, last year sent to clergymen in various dioceses clothing valued at \$700.

GEORGETOWN, D. C.—The quartet choir of Christ church in a very short time will be replaced by a surpliced boy choir under the direction of an efficient leader.

WORTHINGTON VALLEY.—The rectory of St. John's church is now occupied by the newly appointed rector, the Rev. G. W. Thomas, who was recently ordained, and comes from Prince George's Co. The Rev. A. M. Rich, who was in charge was compelled to relinquish the work as his time is so occupied with his duties at Hannah More Academy.

CROWNSVILLE.—The Bishop visited Severn parish on Sunday, Nov. 12th, and confirmed a class of eight persons presented by the rector, the Rev. Dr. Dashiell. The Bishop preached an appropriate sermon and addressed the congregation on the subject of the "Bishop's Penny," a contribution on the part of the children of the diocese, which is devoted to the building of mission chapels, where needed, within his jurisdiction.

DAVIDSONVILLE.—On Sunday, Nov. 12th, the Bishop preached and confirmed a class of three persons at All Hallows' chapel.

WASHINGTON, D. C.—The opening of Trinity church, Takoma Park, on Sunday, Nov. 26th, for divine worship, was an event of more than ordinary interest to the members of the Church in Washington, making, as it does, another step in the advance movement of the Church in the District of Columbia. Takoma Park is one of the most attractive and important suburbs of the city, and by having special advantages of rapid transit is assured of continued and permanent growth. About a year ago there was deeded to trustees for Trinity church, a half block of land, conceded to be one of the most advantageous church sites in the district, and secured by the energetic work of the congregation, aided by the generous Churchmen of the city, and by gift of Mrs. John Gray, and Mrs. C. B. and L. S. Thornton. The congregation up to the present time had been worshipping in a rented building. The church just opened is commodious and of pleasing proportions, being 73 ft. long by 47 and 27 ft. wide. The plans were drawn by the rector. At the opening services on Nov. 26th, Bishop Paret and other clergymen made interesting addresses. At the afternoon services, at 3:30 o'clock, choral Evensong was rendered by 24 members of St. Paul's vested choir, under the direction of Prof. D. B. MacLeod. There was a celebration of the Holy Communion at 8:30 A. M., and at 11 A. M. The Bishop administered the rite of Confirmation to a class of persons at Grace church, Woodside, of which Trinity church is a part.

The chapter of the Daughters of the King at the church of the Ascension has held several interesting meetings. The rector, the Rev. John H. Elliott, S. T. D., is president, and Miss Annie Pierce, secretary and treasurer of the chapter. The formal investing of the members of the society with the cross, occurred on the eve of St. Andrew's Day.

The ladies of most of the churches in the city are interested in the projected church of the Advent in Le Droit Park, and will combine to make it a success. Committees have been appointed among whom the work has been divided and will be vigorously and enthusiastically pushed.

Quincy

Alexander Burgess, S.T.D., LL.D., Bishop

The death is announced of Mrs. Anna Kip Chase, at Wady Petra, Nov. 26th. Mrs. Chase was the widow of the Rev. Philander Chase, the youngest son of the Rt. Rev. Philander Chase, first Bishop of Illinois. Through her long widowhood of 20 years, she retained under the most discouraging circumstances, an unflagging interest in her husband's missionary scheme, the planting of the Apostolic Church near the site of the early home of their children. Owing to a fall in 1888, she became a cripple, and for five years was almost a constant sufferer. Many friends will doubtless remember efforts made by children to collect funds for a chapel near her door that she might once more feel the hallowed influence of the presence of the house of God. Though the project was not accomplished in her life-time, she had faith to the last that the Master does not disregard the earnest efforts of his servants.

An Advent Litany

BY JULIA MORLAND

King and Judge enthroned on high,
Thou whose advent draweth nigh,
Listen to my humble cry:

Jesu, miserere.

Lord, to faith Thyself reveal,
Ere that hour upon me steal,
Oh! give heed to my appeal:

Jesu, miserere.

As our Saviour first Thou came,
Offering pardon in Thy name,
Healing sick, and blind, and lame:

Jesu, miserere.

On Thy cross uplifted high,
Thou didst suffer, bleed, and die,
That Thy love might draw me nigh:

Jesu, miserere.

Full of pity, kind Thou art,
Place me not from Thee apart,
Cleanse and heal my sinful heart:

Jesu, miserere.

Though the days may swiftly flee,
Grant before Thou callest me,
I may live a life for Thee!

Jesu, miserere.

Such a life, that it may show
Of Thy pardoning grace I know,
And on me Thy love bestow:

Jesu, miserere.

Daily prayer to Thee I make,
That some soul I may awake,
Bless my efforts, "For Thy Sake:"

Jesu, miserere.

Give me knowledge of Thy peace,
Then shall my vain longings cease,
And Thy call bring glad release:

Jesu, miserere.

The Transmission of Biblical Truths

In these days, when doubts are sometimes thrown on the accuracy of the history of creation, of the existence of Paradise, and of the temptation of our first parents as given in the Bible, it may be instructive to those of us who are firm believers in the Scriptures to trace the accounts there given until they come within reach of the so-called historic times.

In the fifth chapter of Genesis, 3rd verse, we read: "And Adam lived 130 years, and begat a son in his own likeness, after his own image, and called his name Seth."

	YEARS.
Gen. v, 3—Adam to Seth.....	130
6—Seth to Enos.....	105
9—Enos to Cainan.....	90
12—Cainan to Mahaliel.....	20
15—Mahaliel to Jared.....	65
18—Jared to Enoch.....	162
21—Enoch to Methuselah.....	65
Adam's age when Methuselah was born.....	637
Adam's age at death, Gen. v. 5.....	930
	293

Therefore Methuselah was 293 years old when Adam died. He must have received the history of creation from Adam himself, as they both lived together for more than two centuries.

	YEARS.
Gen. v, 25—Methuselah to Lamech.....	187
28—Lamech to Noah.....	182
Methuselah's age when Noah was born.....	369
Methuselah's age at death.....	969
	600

Therefore Noah was 600 years old when Methuselah died, and must have often heard him repeat the history of creation.

Methuselah did not die until the year of the flood (Gen. vii, 6).

	YEARS
Gen. xi, 10—Arphaxad born after the flood.....	2
12—Arphaxad to Salah.....	35
14—Salah to Eber.....	30
16—Eber to Peleg.....	34
18—Peleg to Reu.....	30
20—Reu to Serug.....	32
22—Serug to Nahor.....	30
24—Nahor to Terah.....	29
24—Terah to Abraham.....	70
Abraham was born after the flood.....	297
Noah lived after the flood, ix, 28.....	350
	58

Therefore Abraham was 58 years old when Noah died. The history of creation must have been further transmitted through him. And so through four persons only was this history brought down, through a period of upwards of 2,000 years, and to about the same number of years from the Christian era, long before which era the art of writing had been added to tradition and a double security given to the Scriptural account.

Had the narrative passed through seventy persons instead of four, during that time (taking the present rate of thirty years for a generation) changes might have taken place, which, in the case before us, was impossible.

G. W.

The Great Rood

IN THE CHURCH OF ST. ALBAN'S, HOLBORN, LONDON

There has lately been erected, through the munificence of the Duke of Newcastle, a very fine "rood" or crucifix in the well-known church of St. Alban's, in London, so long the scene of the labors and struggles of the late Father Mackonochie.

The term "rood" is said to be derived from an Anglo-Saxon word, "rod," which is related to the Sanskrit "rudh," and signifies a shoot or branch. It has from mediæval times been technically used to designate the large cross or crucifix which, either suspended from the roof, or supported by a beam, loft, or screen, was placed between the nave and the chancel.

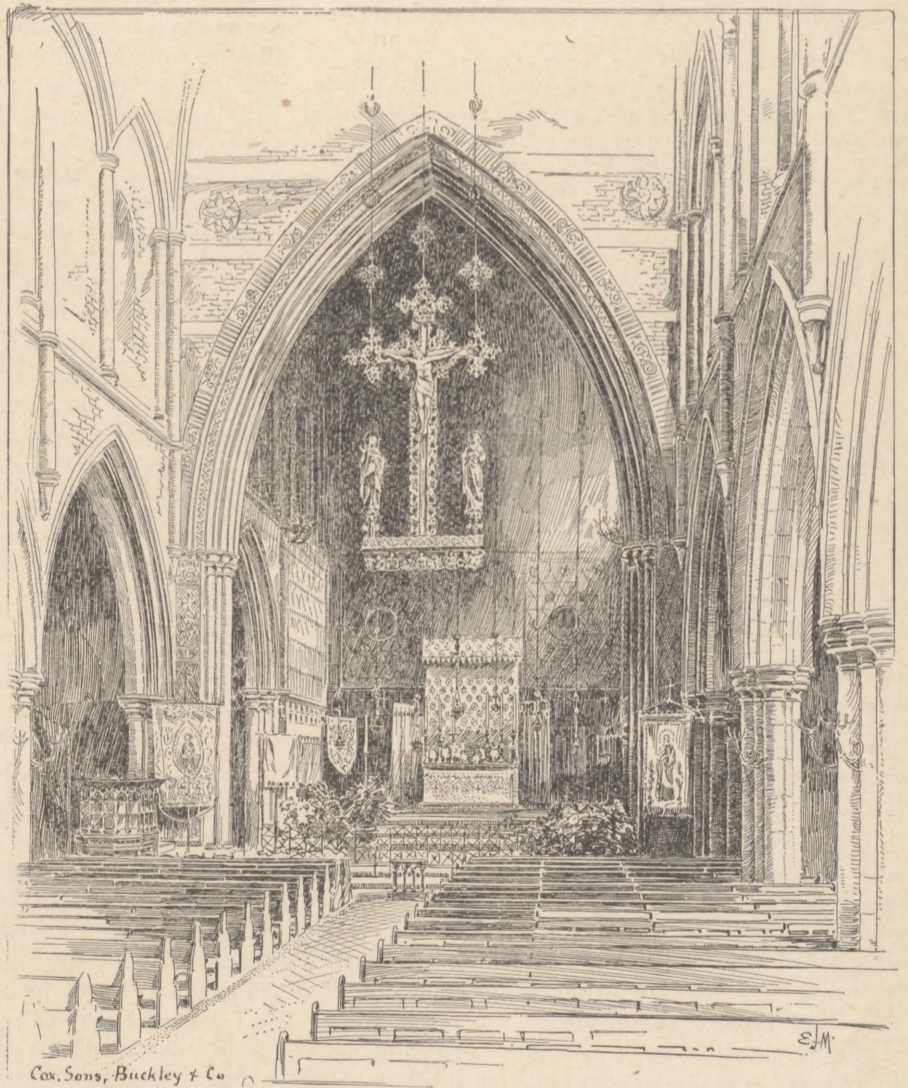
Our forefathers were imbued with the idea that the house of God was pre-eminently the place in which the sacrifice of Calvary was perpetuated, and because, by reason of the length of the chancel, the altar and its surroundings were for the most part hidden from view, they placed the rood at its entrance, that the worshipper might have before them the symbol of the Eucharistic rite. Previously to the reign of Edward VI., every church in England was furnished with a rood, and until comparatively recent date, not one church in France, Germany, and Flanders was without one. In many of the Flemish churches they are yet standing perfect, as at Louvain; in others they have only been removed within the last fifty years; in several they have been fixed against the wall after the rood-loft has been demolished, as at Hal, Lean, Tirlemont, etc. These are found on examination to have been usually carved in oak; on the front, towards the nave, the emblems of the four evangelists are placed in the quatrefoils of the four extremities of the cross; while on the back, towards the choir, are the four doctors of the Church. The images of the Blessed Virgin and St. John were usually placed at the foot of the cross on carved pedestals with uprights to receive them, and the whole was richly gilt and painted.

The disappearance of roods in England is due to the orders of Parliament, which were so faithfully carried out on the accession of Queen Elizabeth, that in all the parochial churches of the land there was not one remaining. On the continent the love of innovation and a false idea of improvement were nearly as destructive, so that it is rare to find these images of the Passion which once formed so distinguishing a feature of ancient churches.

The following description of St. Alban's rood shows how the old lines have been faithfully followed in the work of restoration:

The cross which is upwards of 25 feet in height, is executed in pine, while the statues of our Saviour, St. Mary, and St. John, as well as the angels beneath and the cusps and crockets, crestings, etc., are carved in "linden" or lime wood, such as was used by Grinling Gibbons in his works in St. Paul's cathedral. The cross itself is colored olive-green in the middle of its stem and branches, thus marking it as the "beautiful tree", the tree glorious above all others, for it bore as its fruit the Christ. The arms of the cross have terminals of *fleur de lis*, with Tudor roses below them; the sides are ornamented with a lovely open-worked pattern of vine leaves, boldly carved in relief. This cross rests on a tref or traverse, which is crested with pomegranates. On this hanging base are the figures of eight angels winged, with diadems on their heads, in albs and stoles, bearing the emblems of the Passion on shields. The figure of our Saviour is full of majesty as it hangs on the tree; whilst the Virgin (as the 'Mater Dolorosa'), and St. John, standing on pedestals on either side of the cross, are models of refined grace and devotional feeling. This great work is suspended by handsomely wrought iron rod chains from the roof of the church just in front of the 'Arch of Triumph,' or chancel arch, thus occupying the same position as the rood cross occupied in all the parish (and other) churches and chapels in England, previous to the reign of Edward VI. and of Elizabeth, when this symbol of our Redemption was ruthlessly pulled down by Act of Parliament, wherever the iconoclasts found it. This cross at St. Alban's is similar in style to the fine rood which still hangs over the choir screens in St. Peter's, at Louvain, as well as the exquisitely carved and decorated cross in the church of Oplinter, in Brabant. Such crosses suspended by chains, were very general in Europe at the entrances of the chancels during the 14th, 15th, and 16th centuries. A similar rood has lately been erected in the church of the Sablon, at Bruxelles; and like crosses are being again suspended in many churches abroad during the last four years.

This striking work has been executed by the firm of Cox Sons, Buckley & Co., of New York and London, and is well



worth a visit by any of our readers visiting London. The dedication was performed by Father Suckling assisted by Father Harris, in the presence of the Duke of Newcastle and a vast congregation. The service commenced at 8 p. m. The *Veni Creator* with collects, having been sung, a procession was made to the space in front of the rood, where the dedicatory prayer was said. This was followed by Rossini's *Stabat Mater*, and Gounod's *Te Deum* in C, which were most effectively rendered by the choir, with full orchestral accompaniment. The stateliness of the ceremony and the beauty of the musical performance have made the occasion one of the most striking in the annals of St. Alban's.

The Living Church

Chicago, December 9, 1893

Rev. C. W. Leffingwell, Editor

The Southern Churchman reports THE LIVING CHURCH as affirming that "those who think episcopacy only the best form of Church government and apostolic in its origin are no better than Presbyterians or Methodists." We are quite sure our friend *The Southern Churchman* would not think it necessary to the interests of evangelical religion to misrepresent THE LIVING CHURCH. But surely more care ought to be exercised lest one become guilty of false witness. We did not use the language nor express the opinion attributed to us. What we said was this, that it is a narrow and bigoted thing to insist that we will have no union without episcopacy, if episcopacy be not essential. If "unity in essentials" is our motto, then those who hold that episcopacy is not essential are absolutely inconsistent in still requiring it as a *sine qua non*, as is done in the Bishop's Declaration of 1886. We believe that our Christian brethren of the various denominations entirely agree with us upon this point. There is no logical escape from it. Discussions as to the circumstances under which a *jus divinum* may be set aside are not relevant. If episcopacy rests upon a *jus divinum* and yet may be set aside, the question immediately arises whether the unity of Christians is not a sufficient reason for dispensing with everything that can be dispensed with. We, of course, hold that episcopacy cannot be dispensed with. It is those who hold with *The Southern Churchman* that it can be dispensed with, and yet will not dispense with it even for the sake of unity, who are in an inconsistent position. As a matter of fact, it is impossible that there can be any union of the kind now contemplated without the surrender of episcopacy.

"The Ethics of Subscription"

The following remarkable paragraph appears in the New York *Churchman* under date of Nov. 25th: "The Ethics of Doctrinal Subscription is a subject of the utmost and most pressing importance. It is to the last degree unfortunate that the clergy of any Church should be getting the reputation of sheer dishonesty in their dealing with the articles or standards to which they *are supposed to have subscribed*; and no evil reputation is more completely undeserved. The fact is, that in the American Church there is no subscription whatever required *except that required in Article 7 of the Constitution*. Dr. Donald admirably said at the Congress, a man may be a heretic *to the last extreme of heresy* without knowing it; but he cannot, without knowing it, take even the first and shortest step in dishonesty." (Italics ours.)

The effect of this article upon the mind of one who is not familiar with the Constitution and Canons of the Church, and the rubrics of the Prayer Book, would be to lead him to conclude that the clergy are scarcely bound to any specific doctrine or system of discipline or mode of worship, in the Protestant Episcopal Church.

The impression unquestionably made by such statements is in the last degree misleading, and calculated to do harm. When, for example, it is said, "there is no subscription whatever required in the American Church except that in Article 7 of the Constitution," the inference would be by one unacquainted with the facts, that this one subscription amounts to little or nothing, and that there ought to be five, ten, or twenty subscriptions to bind men. On the contrary, that *one* subscription in Article 7 covers the entire ground of conformity and obedience to the doctrine, discipline, and worship of the Church, as recorded and printed in the

Prayer Book, and to belief in the Scriptures of the Old and New Testaments.

The following is the Declaration prescribed in Article 7, and made by all who are admitted to Holy Orders:

I do believe the Holy Scriptures of the Old and New Testament to be the Word of God, and to contain all things necessary to salvation; and I do solemnly engage to conform to the Doctrines and Worship of the Protestant Episcopal Church in the United States.

If the Queen of England, or the President of the United States, or the governor of one of our states were openly to violate and trample under foot the constitution and laws to which they had pledged themselves under the most solemn sanctions to be obedient, would it be an excuse for those so doing, to say that they had subscribed to only one coronation oath, or to one oath at their inauguration as president or governor?

The statement is commended as "admirable"; that a man who has vowed that he believed all the articles of the Christian Faith as contained in the Apostle's Creed; who has been confirmed and is a communicant; who has studied theology for a greater or less time, and a part of whose studies must have been the subject matter of the Book of Common Prayer; who has been examined over and over again, by persons learned in theology, to ascertain whether he was sound in the Faith or not; who has brought to the bishop certificates, over and over again, that he was attached to the doctrine, discipline, and worship of the Protestant Episcopal Church, and that he has never taught or held anything contrary to the order of said Church; who has answered on his conscience at his ordination that he would banish and drive away all erroneous and strange doctrines from this Church; and who has signed the one exhaustive subscription contained in Article 7 of the Constitution—that such a man, with such antecedents and such qualifications, may be a heretic in "the last extreme of heresy," without knowing it!

Is such a statement "admirable?" Is such a statement plausible, is such a statement true?

It seems incredible that any man of intelligence could make such a statement. It seems equally incredible that an influential Church journal could commend such a statement as "admirable." Men and women for the most part, even though Church people, do not have the constitution, canons, and rubrics present to their minds when they read such a paragraph as the above, and consequently it may justly be said to be an argument addressed to ignorance.

The Mexican Mission

The letter of Mr. Grunert in regard to the Mexican mission is interesting, and we gladly give it space. It is quite easy to understand how such an impression should be made upon a visitor who had only time for a superficial view of the country, its people, and the character of the mission work. There is not the slightest doubt, we suppose, that the Roman Church in Mexico sadly needs reforming; nevertheless, those who, without any special theories or prejudices, have lived long among Spanish-Americans, and, having learned the language, have come into sympathetic touch with the people and their point of view, entering into their family life and their manner of thought, have not always given so bad an account of their religious relations as our correspondent does. Judgments formed from an alien standpoint are very likely to be too severe. But granting the worst that can be said, the question remains, What is the best way of remedying the evils which exist? Is it by adding another religious sect to the several now working in that country? Does a candid review of the

past indicate that we have a special call of this character? Is there not such a thing as making matters worse?

As to the growth of liberalism and free thought in Mexico, we hope it is not worse than in our own country. If so, it must be bad indeed. Shall we say that Protestantism and the divided condition of Christianity are responsible for infidelity here, and then go on to argue that these very things will be an antidote for it in Mexico.

There is room for decided dissent from the statement that our work in Mexico can be truly described as a reform "born in the Mexican Church itself." Our correspondent would do well to read the article of Dr. Chas. H. Hall in *The American Church Review* of 1887. Dr. Hall was very familiar with the subject of which he wrote. He effectually disposed of the fiction of a Mexican Catholic Reformed Church. The only honest description of the affair is that it was a mission of the Protestant Episcopal Church, with decided emphasis on the word "Protestant." Dr. Hall describes its chief men as persons who seemed incapable of telling the truth. Several of them were finally deposed from the priesthood, and the facts connected with their disgrace were declared by the editor of a Church paper to be unfit for publication. The frauds resorted to in order to deceive visitors from this part of the world, as to the numbers and extent of membership, were exposed long ago. "One man" may have been chiefly responsible, but others willingly abetted him. The ambiguity and prevarication touching the services used at that time, sickened everybody concerned in the Board of Managers.

On the whole, it will hardly do to regard the earlier period of this "reform" as the period of purity and promise. We are of opinion that it is the later period alone, since 1886, which has had any elements of truth and righteousness. Messrs. Gordon and Forrester have been engaged in a more respectable work than that of the previous time. We give them full credit for sincerity and honesty, while we do not share their enthusiasm. It is gratifying to know that Mr. Forrester is taking the line of teaching that the Episcopal Church is "not a new Church," etc. It is high time, after twenty odd years of a different form of teaching. Certainly, the people who were brought into these congregations of ours, if they thought of the matter at all, supposed they were becoming some kind of Protestants. At least one such congregation got on contentedly, for some time, without the Creed, and apparently without knowing what they were expected to believe. Even now they see some of their own catechists passing over to the service of the Methodist mission, and receiving the public God-speed of our authorities, with hopes for their success in their new field of usefulness! There seems in this to be no feeling on the part of the men themselves and no warning on the part of our emissaries, with reference to the act of schism.

Our remarks about the class of people from which our converts are drawn, are not to be interpreted as disparaging the poor, as such; but we think our meaning must be thoroughly intelligible to those who understand the Spanish-American character. Such persons have no confidence in the general trustworthiness of the class with which we are dealing. They do not look for earnestness or depth of conviction among these people, or believe they will furnish the material for any ecclesiastical structure of a fixed and permanent character. Neither is it in this class that those intelligent free-thinkers are to be found, of whom our correspondent speaks.

The problem of the future of religion in Roman Catholic countries, where corruptions and superstitions of various kinds have been allowed to become identified with truth itself, is a serious one; and, for reasons which are apparent to all who are not blind to the real nature of things, the same prob-

lem is this country is equally serious. The warning of the "mote" and the "beam" is not without application here.

The Church House, London

BY THE REV. EDMUND F. SLAFTER, D. D.

During the last quarter of a century, the centralization of the numerous institutions, [charitable, missionary, and educational, of the Church of England, by locating them in one spacious building in London, has at different times been brought to the attention of English Churchmen. The project was vast in proportions, and likewise vast in expense. It was necessary to look at it on all sides, to discuss plans, and to remove objections, and to clear away obstacles. All this required some years. The scheme, however, at length took shape. The first practical step was to obtain a Royal charter, which was accomplished on Feb. 23, 1888, under the title of "The Corporation of the Church House."

A plot of ground for the building, consisting of about an acre in extent, was obtained on the south side of Dean's yard, Westminster. A more eligible site could hardly have been selected in the city of London. It is easy of access, central, and at the same time sufficiently distant from the noise and tumult of the town, under the very shadow of the venerable Abbey, in the immediate vicinity of the Houses of Parliament, in fact, in the most attractive and interesting part of the city of London.

The Church House when completed will cover the whole area of this ample site. Sir Arthur W. Bloomfield, the architect of the corporation, has made designs for the whole building, which is to be in the form of a quadrangle.

The erection of the parts most needed will be undertaken first, and others will follow from time to time, as the means are provided. The great hall, where large meetings, such as those of convocation, will be held, has already been begun. The cost of this part of the building will be about \$220,000, and the bulk of this sum has already been secured.

It is easy to see what a magnificent home the almost numberless institutions connected with the Church of England will have when this structure is completed. It will be the focus where will centre assemblies, great and small, committees and commissions, and where they will hold their sessions and transact their business. Thus brought together, these societies and associations, all working for a common cause, will know more of each other, and will gain strength and vigor by mutual interest and sympathy.

But to bring these good effects to pass, in part at least, it has not been found necessary to wait till the whole building shall be completed. On the plot of ground purchased by the corporation, there were several structures, a part of which have been removed, but three houses have been retained, and [have already been re-constructed, and made into apartments and offices, where many associations have temporary accommodations until better can be supplied. These constitute the "Church House" of the present moment. We need not here give the names of the different societies which have their headquarters and offices in the Church House. It will be sufficient to say that *eighty* different associations and committees have made use of it during the past year. It has already accumulated a valuable library of reference, numbering nearly fourteen thousand volumes. It offers to the members of the Church of England, at home or in her colonies, and to the members of other churches in Communion with the Church of England, all possible facilities for obtaining information relating to the Church, its missions, its societies, its instrumentalities, and its work.

Special courtesies have been tendered to the clergy and laity of the Episcopal Church in the United States. It is the design of the corporation of the Church House to appoint honorary secretaries for each of our dioceses, and any clergyman or laymen bearing a commendatory letter from the honorary secretary of his diocese, will be courteously welcomed at the Church House, and every possible facility will be furnished him for obtaining ecclesiastical information of every kind, whether relating to matter in the kingdom of Great Britain, in her distant colonies, or relating to the Episcopal Church in the United States.

It is not difficult to see what a convenience and satisfaction it may be for a clergyman or layman visiting

England, to know where he may freely go for information, where he is desired to come, and where he will be courteously received. It may be presumed that each of our dioceses will have its honorary secretary.

It will be interesting, and in some instances convenient, for Churchmen in this country to know what appointments of honorary secretaries have already been made. The following is a list of those appointed anterior to June last:

- The Rev. W. C. Prout, Schenectady, N. Y.
- " " A. G. L. Trew, D.D., Oakland, Cal.
- " " Horace Edwin Hayden, Wilkesbarre, Pa.
- " " Luther Pardee, Austin, Ill.
- " " Samuel Hart, D.D., Hartford, Conn.
- " " Charles E. Murray, Wilmington, Del.
- " " James A. Mitchell, St. Paul's, Centreville, Md.
- " " A. W. Knight, Jacksonville, Fla.
- " " Canon Elbert B. Taylor, Fond du Lac.
- " " F. F. Reese, Macon, Ga.
- " " W. G. McCready, Winchester, Ky.
- " " John W. Moore, New Orleans.
- " " J. S. B. Hodges, D. D., Baltimore.
- " " Edmund F. Slafter, D.D., Boston.
- " " Canon H. B. St. George, Jr., Milwaukee.
- " " George C. Tanner, Faribault, Minn.
- " " Herbert E. Bowers, Oxford, Miss.
- John R. Triplett, Esq., 118 N Third st., St. Louis, Mo.
- The Rev. Canon W. T. Whitmarsh, Omaha.
- " " John Keller, Arlington, N. J.
- " " J. Radcliffe Davenport, D.D., New York City.
- The Ven. Archdeacon Wm. Brown, Cleveland, O.
- The Rev. S. F. Hotchkiss, Bustleton, Pa.
- " " E. H. Rudd, S. T. D., Knoxville, Ill.
- " " W. Sheafe Chase, Woonsocket, R. I.
- " " Wemyss Smith, Lincoln, Ill.
- " " B. B. Ramage, Nashville, Tenn.
- " " Francis W. Smith, Woodstock, Va.
- J. V. Brabazon-Ellard, Esq., Kansas City, Mo.
- The Rev. L. B. Ridgely, Salt Lake City, Utah.
- " " Edwin Wickens, Dallas, Texas.
- " " Mardon D. Wilson, Tacoma, Wash.
- " " James Trimble, S. T. D., Sioux Falls, South Dakota.
- " " George Hinson, San Marcos, Texas.

Letters to the Editor

DELAY EXPLAINED

To the Editor of The Living Church:

May I make use of your columns to notify inquiring friends—too numerous to answer personally—that I have been delayed in the work of completing the second volume of my "Theological Outlines" by illness? That volume will appear, I hope, during the coming spring and will be published by the Young Churchman Co., of Milwaukee. The new volume will be entitled "The Doctrine of Man and of the God-man."

FRANCIS J. HALL.

Western Theological Seminary,
Nov. 24, 1893.

CHURCH MUSIC FOR CANADA

To the Editor of The Living Church:

A considerable portion of the music that is used in our churches comes from the United States, and I have a suggestion to offer to the publishers thereof which I hope they will take in all kindness, and it is this: Set the music intended for Canada to the exact words of our Church of England Book of Common Prayer in the chants, versicles, etc., but especially in the *Venite* and *Te Deum*. Attention to this hint will spare us an unseemly controversy every week between choir and congregation, wherein the latter adhere to the Prayer Book and the former to the imported sheet music.

J. J. MORTON.

"SENT BY THE BISHOP"

To the Editor of The Living Church:

In your esteemed issue of Nov. 18th, I have read with much pleasure and interest the learned paper on the subject of bishops sending priests to minister in the Church. It seems strange that mankind should require to be reminded of what God has so plainly demonstrated in His Holy Word, and especially by His Son who said: "As the Father sent me so send I you." I sincerely trust that the writer of the above mentioned paper may see his wish accomplished, and that we of the sacred priesthood may be sent on our mission by the bishop, whose office it is as the chief priest of the diocese and overseer of the Church of God.

LAURENCE SINCLAIR.

THE PRAYER BOOK AS A MISSIONARY

To the Editor of The Living Church:

It is not my purpose to steal Dr. Langford's thunder by the circumstance I am about to relate. "There is nothing new under the sun." Some years ago I had charge of a mission in Prattville, Ala., established by the efficient efforts of Dr. Stringfellow. It was a community composed of sectarians of several different stripes, with a handful of Churchmen; we succeeded in bringing many of them to our service, and I was especially struck by the fact that these people

used the Prayer Book, and heartily joined in its service. It was the first experience of the kind I had enjoyed, and it made me curious. So I made it my business to visit the people and make inquiries. In response to my questions, it came out that Bishop Cobb, in his yearly rounds, always made a house-to-house visitation, and invariably introduced the Prayer Book, with a short instruction on its use, and then left one in every house, so the people had learned to use it, and although they had not been won to the Church, their prejudices against it were softened. This instance then convinced me of the value of this missionary agency, and I have believed in it ever since. JESSE C. TAYLOR,
East Liverpool, O.

WITH OR WITHOUT AMEN

To the Editor of The Living Church:

A late issue of THE LIVING CHURCH made some comment on the fact that in a new hymnal with tunes, no provision was made for a musical Amen at the end of the hymn, and the point was made that the arranger of the music was quite right in not adding a word where it did not exist in the authorized hymnal. Any one at all concerned with the rhetorical significance, at least, of the hymn, must have been struck unpleasantly sometimes with the lack of fitness of the Amen after that stereotyped ending, the fourth verse. Sing four verses! What other species of human composition was ever subjected to such cold-blooded curtailment, and why were not all hymns rejected that failed of a logical sequence within the four stanza limits in which we of these days have breath to praise the Lord?

But this was not the point I intended to make when I took my pen in hand. It was to recall the fact that years ago it was quite usual to sing to every hymn a *Gloria* which was, of course, followed by the Amen; and I notice that the new hymnal is provided with "corresponding doxologies," as they used to be called. The provision may be supposed to indicate the mind of the Church; and the general use of these doxologies, with the Amens in their proper places and there only, might seem a happy revival of an earlier usage fitting liturgically into the Church's methods of praise. At least we might be free from something like this, which I remember to have heard: "Rejoice! the child of God has failed. Amen!"

Y. Y. K.

THE CHURCH BUILDING FUND

To the Editor of The Living Church:

The annual report of the Church Building Fund Commission to Sept. 1, 1893, has been sent to all clergymen having cures, to the lay commissioners, etc., but this work has become of such importance that no doubt there are many others who would be interested to know exactly what is being done, and I therefore write to say that reports will gladly be sent to any persons who send their addresses to Room 26, Bible House, New York City.

The fact that the Commission is at last able to begin making small donations towards church building, to places where loans would not answer the purpose, adds much to the interest of their work. The double system, now in operation, of making loans to aid in church building in the growing sections of the country, where the increasing community is able and glad to repay the amount in a few years, and in giving the net income in direct donations for similar objects to places where a debt would be an incubus but a small gift is an inspiration and encouragement, is undoubtedly the best system ever yet devised for the purpose, and enables the Commission to do far more with the small sum at its command than any other similar organization does with a like amount. The only limit to usefulness is the inadequacy of the fund itself. It is now a little more than \$240,000. We are anxious to reach the \$250,000 point before the end of the year. Will not those who read this help to do this? Remember that money thus given is never used up, but will continue to go out on successive errands of usefulness as long as time lasts.

L. BRADFORD PRINCE.

Nov. 24, 1893.

THE LORD REIGNETH

To the Editor of The Living Church:

Your recent comments on the remarks made by President Higginbotham at the official closing of the World's Fair, "wherein the prevailing thought was gratitude to Almighty God, and recognition that in their greatest achievements, men were but instruments in His hands," will no doubt find response in many a one who visited the marvelous Exposition.

It had demonstrated with some force, that the "business men" of this country and age, are by no means wholly insensible to a real and abiding conviction of obligation to the Infinite Father of all.

Previous to my own visit to the Fair, I had read (and with no little indignation) in a Pacific Coast commercial journal, that "This Fair is not to be characterized by any other than the spirit of an industrial exhibition, and hence there is not to be considered in its plans any such question as the sacred observation of the adopted day of rest, called Sunday, for we are not a Christian people or nation!"

With this recollection in mind, I was impelled to ascertain if a recognition of any Christian sentiment or principle could

be found apparent. The first, great impression of that magnificent spectacle was deepened and made joyous, on glancing up to the beautiful pediment over the main arch of the Peristyle on the lake side; as if to catch the first gleam of day, and addressing the whole world, these words of Psalm xcvi: 1, were emblazoned in gold: "The Lord reigneth; let the earth rejoice; let the multitudes of the isles be glad thereof."

On the opposite side of this pediment, visible till lingering twilight, as if for all the gathering millions to ponder, flashed out the remarkable words of our Divine Lord (St. John viii: 32): "Ye shall know the truth and the truth shall make you free."

While these words no doubt have been read and remembered by many, I do not recall any allusion made to them, yet they were placed there by the "business management," from an evident impulse of appropriateness, and remained unchallenged, and bespoke a deep and abiding sense of Divine recognition, which permeated the vast incomparable scheme, as having a living meaning to this people, and found natural expression in the address of its president when officially closing the Fair. Without ostentation his words voiced what must have impressed all thoughtful minds as unmistakably stamped upon the whole collectively.

CARLOS A. BUTLER.

New York, Nov. 11, 1893.

THE MEXICAN MISSION

To the Editor of The Living Church:

It has been with much interest that I have read the discussions on the "Mexican Question", appearing in the columns of THE LIVING CHURCH for the last few weeks. Firstly, because of an interest in all work of the Church in whatsoever field; secondly, because of being personally acquainted with Mr. Forrester, and some of his assistants in the city of Mexico; and thirdly, because I have seen somewhat of Mexico and the work which the Church is accomplishing there, as it was my good fortune to spend the greater part of three months of last winter, in the Mexican capital and its environments, and during my stay there, I made the Church mission my boarding place.

First, let me state that the Roman Catholic religion in Mexico is a Romanism which smacks shockingly of the old heathenism of the country. Some of the sights which I saw in the Roman churches, in different portions of Mexico, made me almost forget that we were really living in the light of the nineteenth century. I have not the least doubt that many of our brethren of the Roman Communion would blush were they to see the work of their Church in Mexico.

Romanism, wrapped thickly in a cloak of corruption and superstition, has gone to such an extreme in that country that now—as generally follows such a state—the pendulum is swinging towards the other extreme, and the thinking and intelligent Mexican, as he is rapidly being brought into contact with the outer world, is in great danger of drifting into schism, "liberalism" and infidelity. If we had count of the number of men in this Southern Republic, who have become disgusted with, and cast aside Romanism, and have now become what we would call "free-thinkers", I think the number would surprise us by its greatness.

As I said above, the pendulum has swung to one extreme, and if not checked in some way, is sure to swing to the other. There is a general awakening of thought throughout our sister republic. Surely, and not at all slowly, the people are turning aside from the old paths. The nation as a whole is far from living "under peaceable obedience to a long-established episcopate."

I think that in Mexico there is a duty and a great opportunity for the Church. The reform was born in the Mexican Church itself; but alas! much that had been done has been undone, and principally, through the work of one man in whom the American Church had placed its confidence. You will readily understand that Bishop Riley is the man to whom I refer. But because one man has proved unworthy of the trust placed in him, let not the American Church lay aside the work in Mexico, and perhaps put it back many years, but let her profit by her experience, and continue in the field, cheering on and encouraging her Mexican sister in her reform. Let her lend her mighty, helping hand in this time when it is mostly needed. Let her help her Mexican sister all she possibly can in bringing back those living in error, and teaching them pure Catholic doctrine; and in keeping those who are fast leaving Rome from rushing into schism or infidelity.

Let Bishop Riley be out of the question entirely. He has proved himself untruthful to his pledge; and let not any of us be led to believe his bombastic utterances in regard to his great following. I for one, think that if this "great talk" of his were looked into, the bubble would soon be burst, judging from the number which attend his services in Mexico City.

THE LIVING CHURCH spoke of the congregations in Mexico being of the poorer class. What of it? Are not these souls just as precious to the Master? Are they not in this respect more like Him whose birth-place was a manger? And has it not been from the ranks of these very people that the great leaders of the nations have arisen?

During my stay in Mexico I accompanied Mr. Forrester

on his first visitation, after taking charge of the congregation in the city of Cuernavaca, which lies about forty miles south of the city of Mexico. The journey in the old diligence from before sunrise until late in the afternoon, over the mountains, was a very tiresome one indeed; but that evening I was well repaid for the hard work of the journey by the interest I saw manifested in the reform movement by the congregation at Cuernavaca. The room where Mr. Forrester held the service had been decorated with flowers by the natives in honor of the coming of their new missionary, and was well filled by old and young, men and women in about equal numbers. With what earnestness and devotion these people joined in the service of the Church! With what feeling they sang her glorious hymns in their own sweet tongue! It was a delight to hear and see them; also to see how eagerly they listened to every word Mr. Forrester had to tell them.

The service lasted long after nine o'clock that evening for Mr. Forrester had much to tell them; principally to explain to them that they were not members of a new church, but of the pure branch of the Catholic Church, the Catholic Church in Mexico. So interested were some of them that they remained after service was over until a very late hour, asking Mr. Forrester many questions.

Will not this kind of seed bring forth good fruit? Is there anything contrary to the policy of the American Church in helping on a reformation of this kind? Are we not fighting Romanism equally as hard as sectarianism for "the Faith once delivered to the saints?"

RUDOLF L. GRUNERT.

Oconto, Wis., Nov. 13, 1893.

Personal Mention

The Rev. A. Geo. E. Jenner has accepted a call to the rectorship of the church of the Evangelists, Oswego, N. Y., and consequently has resigned his office of registrar of the diocese of Fond du Lac. All communications for the registrar should now be addressed simply The Registrar, St. Paul's cathedral, Fond du Lac, and not to Wausau.

The address of the Rev. Jas. A. Harrold is Riverdale Park, Prince George Co., Md.

The Rev. John F. Carter has entered upon his duties as rector of St. Mark's church, Fall River, N. Y.

The Rev. A. B. Nicholas has entered upon his duties as rector of the church of the Holy Trinity, St. Joseph, Mo.

The Rev. A. A. Abbott has been appointed dean of the Southern Convocation of the diocese of Indiana.

The Bishop of Olympia is wintering in Santa Barbara, Cal.

The Rev. Thomas Atkinson, of Fayetteville, N. C., who has accepted a call to St. Barnabas' church, Baltimore, Md., will enter upon his duties on Jan. 1st.

The Rev. Frederic E. J. Lloyd, of Summerside, Prince Edward Island, has accepted a unanimous call to the rectorship of St. Matthew's church, Bloomington, Ill., and will enter upon his duties without delay. Address accordingly.

The Rev. Troy Beatty has resigned the charge of Mason and Covington, Tenn., and entered upon his duties as rector of St. Andrew's church, Darien, Ga.

The Rev. W. W. Blatchford, formerly of Pekin, Ill., has been appointed by the Bishop priest-in-charge of Amboy and Morrison, diocese of Chicago.

The Rev. Geo. Moore has resigned the rectorship of the church of the Good Shepherd, Momence, diocese of Chicago.

The Rev. W. J. Williams, of St. Luke's, Cedar Falls, Iowa, has accepted the rectorship of the church of the Ascension, Wellsville, Ohio, and entered on his duties Dec. 1st. Please address all letters and papers to the above.

Ordinations

The Rev. S. B. Blunt was advanced to the priesthood at Christ church, Montpelier, Vt., on the Sunday next before Advent, by Bishop Burgess, of Quincy. The Rev. Wm. Farrer Weeks preached the sermon, the candidate was presented by the Rev. A. N. Lewis. The newly made priest assumes the rectorship of St. Stephen's, Middlebury, Vt., the 1st Sunday in Advent.

Official

WILLIAM BOGERT WALKER, Presbyter, having declared in writing to the Standing Committee of the diocese of Vermont, his renunciation of the sacred ministry of the Church, at the request of said Ecclesiastical Authority, was deposed from the ministry of the Church, Nov. 27th, A. D. 1893, in St. Luke's church, St. Albans, Vt., in the presence of the Rev. J. Isham Bliss, D. D., and of the Rev. Alonzo B. Flanders, D. D., Presbyters.

ALEX. BURGESS,

Bishop of Quincy.

Notices

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

Died

SWEENEY.—In Ontario, Cal., Nov. 23rd, the wife of the Rev. J. Fielding Sweeney, D. D., Canon. Memorial services in Ontario, Cal., and at St. Philip's, Toronto. Interment at Berthier-en-haut, Prov. Quebec.

CHARLOT.—Entered into the rest of Paradise on Thursday, the 30th of November, Mrs. Harriet E. Charlot, the beloved wife of the Rev. N. P. Charlot, of E. Cleveland, O.

"Asleep in Jesus! Blessed sleep."

CHASE.—Entered into life eternal from the residence of her son, Heber Chase, of Wady Petra, Ill., Nov. 26, 1893, Anna Kip Chase, widow of the Rev. Philander Chase, ag. d 69 years.

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, revived 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.

ASCENSION CHURCH, ATLANTIC CITY

Our new Church Fund is in urgent need of about \$600, in order to meet the next payment, Dec. 15th. A small Christmas donation from each of our many friends will relieve us.

REV. J. H. TOWNSEND,

Atlantic City, N. J.

RELIEF! RELIEF!

We need \$500 before the 10th of December to reduce a pressing claim for debt on our church. Contributions, so specified, may be sent to Bishop Talbot, Laramie City, Wyoming, or direct to myself, Lewiston, Idaho.

J. D. MCCONKEY.

A REQUEST

To the friends who have so kindly helped me in my collecting of stamps, I would say that, as the stamp dealers will no longer buy the common U. S. stamps, there is no use in saving or sending any more of these.

Only the Columbian stamps of all denominations, and the higher value U. S. stamps, are salable now, and these I am glad still to receive.

SISTER HANNAH.

Denver, Col., Nov. 15, 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.

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

WANTED.—Boy soprano for Church choir, good salary. Address CHOIRMASTER, P. O. Box 246, Chicago, Ill.

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

WANTED, by the chaplain of St. Luke's Hospital, Chicago, Ill., illustrated papers for the ill, and illustrated magazines for the convalescent.

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

A LADY who has traveled much abroad, will take six young ladies to Europe in February, 1894. Has been principal of female seminary and is accustomed to the care of young girls. References given and required. For particulars address C. E. H., care of LIVING CHURCH.

AN EXPERIENCED book-keeper and cashier (36), unmarried, with references of unquestionable respectability as to ability and integrity, a good penman, quick and accurate, with a capacity for any kind of office work, is open to engagement from any firm or corporation in the Union willing to offer a salary in any way commensurate with service rendered. Address, J. E. W., P. O. Box 2056, New York City.

The Guild of All Souls.—Founded A. D. 1873

OBJECTS.—1st. Intercessory prayer—i. For the living; ii. For the Repose of the Souls of Deceased Members and all the Faithful Departed. 2nd. To provide furniture for burials, according to the use of the Catholic Church, so as to set forth the two great doctrines of the "Communion of Saints," and the "Resurrection of the Body." 3rd. The publication and distribution of literature pertaining to the objects of the Guild. The Guild consists of members of the Anglican Church and the Churches in open communion with her. For further information address the secretary and treasurer,

MR. EDWARD O. HUBBARD,

P. O. Box 185, Chicago, Ill.

Choir and Study

Advent Hymn

BY HARRY HOWE BOGERT

"He which testifieth these things saith, Surely I come quickly."

O Thou who promised to return
To judge the living and the dead,
With straining eyes and hearts that burn,
We wait for Thee, our Living Head.
Even so, come, Lord Jesus.

Bring home, O God, the wanderers,
Who from the flock have gone astray,
That there may be one Lord, one Faith,
Before the awful Judgment Day.
Even so, come, Lord Jesus.

Dear Lord, Thy Apostolic Church
Is rent and not prepared for Thee;
Bind up the wounds and make her one
And drive away all heresy.
Even so, come, Lord Jesus.

Teach us, O Christ, to watch and pray,
Lest, entering into sin and strife,
We be not ready for Thy day
And lose at last eternal life.
Even so, come, Lord Jesus.

We are in the midst of our always over-crowded musical season, both ecclesiastical and secular. On the evening of Nov. 22nd, the initial choir festival of Fond du Lac was held, particulars of which are promised, but have not as yet reached us. On the same evening, the choir of Grace church, Brooklyn, gave its fifth annual festival, the great and beautiful church being crowded. This is one of the leading choirs in this musical city, Mr. Henry E. Duncan, organist and choir-master, an accomplished musician, with twenty boys and fourteen men, making a chorus of thirty-four. On this occasion, the anthem was Dr. Spohr's oratorio, "The Last Judgment," certainly a most appropriate selection on the eve of Advent. There was an excellent orchestra of about thirty pieces, seated at the head of the nave in touch with the choir, who played as a prelude, the *Andante con Moto* from Schubert's B minor symphony. This was followed by the processional and choir entry, a choral service (Tallis), Psalms cxlviii, cxlix, and cl, to single Anglicans (sung much too hurriedly, as unhappily is the prevailing custom among Brooklyn choirs), *Magnificat*, Prout in D, an excellent setting and nicely sung. The offertorium was a delightful rendering of the always welcome *Ave Maria* (orchestra, harp, and organ), by Bach-Gounod. After the entire hymn, "All hail the power of Jesus' Name," came the *Magnum Opus*, certainly a formidable task for any choir or chorus. The instrumentation is exceptionally beautiful and received excellent treatment, supplemented by the excellent organ, for this evening, under the hands of a well-known virtuoso, Mr. Harry Rowe Shelley. Mr. Duncan, who is an intelligent conductor, kept orchestra and choir in excellent form and barring a certain indifference to the text indications for light and shade, which seem almost inseparable from such occasion, brought the entire work to, technically, a successful termination. But it was decidedly too long; and would have been far more interesting and much better sung, had Part II been omitted, especially as it abounds in most perplexing difficulties, and is chiefly acceptable to the artist and musician, rather than the general public. While Mr. Duncan completed his undertaking with explicit fidelity, he will permit us to suggest that, with a Church service considerably abbreviated, and the anthem confined to Part I, he would have reached a larger success. Most of the congregation had been in their places before half-past seven, and it was considerably past ten when the street was reached. There were some effective soloists, particularly tenor and bass, but few of the American boys are equal to the proper delivery of such exacting oratorio solos, and they are inevitably over-weighted in four-part movements. We heard this majestic work sung two years ago in St. Paul's Cathedral, London, by the best choir in the kingdom, considerably augmented for the occasion in the choruses; much of Part II was omitted, so that it fell within the limit of a thoroughly enjoyable service. Such reminiscences, fresh and abiding, proved inconveniently obtrusive, when the perception and memory ought not to be pre-occupied. But we found much to commend and admire in the Grace church festival, which to reach its highest measure of edification, should not have ventured to reach satiety, but have left the hunger and appetite still expectant.

The Vacation Club in Winter

BY ADAH J. TODD

(Copyright Reserved)

II

Miss Lacey was one of the people who believe when you have a thing to do, it is best to do it quickly. Besides, she didn't wish too much time to intervene, and so give opportunity for other plans to be formed, for she had observed that both "vir" and "femina" are "mutabile et semper" in their younger days. So it was not long before the club received from her the promised letter on the Bacteria.

There had been much curiosity all summer over the vials and saucers covered with glass bell-jars, which Miss Lacey kept in her corner of the old work-shop which served them as a laboratory, but though the members of the Vacation Club had importuned individually and collectively, and had resorted to all known expedients for extorting information, they had obtained no satisfactory results. "Bacteria" was too indefinite to be of any practical use, and further than this even Miss Lacey could not be goaded, consequently there was nothing in the world they quite so much wanted to know, and there had not been a moment's hesitation or a dissentient voice, when Miss Lacey inquired what she should write about. Joe was confident they had "got" her now, and so they had.

She happened to have a hektograph with her, and so could send copies to each, which was certainly providential as regards the impatience averted, as well as useful for working on the instructions which the letter contained. It later occurred to her to have the same thing done with each letter, the Club being small, so that there need be no delay in receiving it.

"In order to give you a clear understanding of the matter," she wrote, "I shall have to begin at the beginning, and I am afraid my letter will be a long one, but if you do not read it all at once, and will perform the simple experiments which I give you instructions for, I do not think it will be tiresome. I think you all have microscopes sufficiently strong for the purpose.

"In the first place, you may tie a muslin cloth over the faucet, and let the water run slowly through for two or three hours. Probably you will then find on it a greenish scum, which you must wash carefully into an open dish. Let it remain for a few days in a light place, and where it is warm, too, and then you can examine it under the microscope. If I am not mistaken, you will find an individual of considerable reputation, known as the Amoeba. It will look like a little drop of jelly, transparent, or perhaps with a grain or two in it. If you watch it you will see it thrusting out portions of itself in the shape of arms, and then drawing these back, and putting out others—pseudopods, the scientists call these, or 'false feet.' You will see it doing this, or making motions as if rolling, so that it gets along with considerable speed. Perhaps some bit of vegetable matter will lie in its way. The Amoeba will manage to surround this, and gradually it will disappear, and the residue will be thrown out wherever it is most convenient, so it can eat. If it is lying quietly, and you can manage to make something touch it, it will start up. It can feel. If you happen to be fortunate in your specimen, you see a portion growing narrower in one place until it separates entirely and sails off, a new Amoeba. In truth, you will find that this little drop of jelly can breathe, eat, grow, feel, and produce others, though it has no organs at all.

"Now, this is a representative of the lowest order of animals, and the type of cell which is the foundation of all animal and vegetable life. The one cell carries on all the activities necessary to maintain or produce life.

"But in the next higher form of life we find several cells working together. I once watched a little sponge animal. It began with one cell like this, and in a little while separated into two, though they still clung together. Then they divided again, and so on until there was a mass of cells. Until this point was reached they all looked alike, but now a change appeared. Those on the outside began to grow longer, and little hair-like projections called cilia grew out and began to wave so as to propel the animal more swiftly. Then the other cells formed a cavity at one side, and began to take in vegetable matter and digest it for the common welfare. Thus there came about a division of labor in the cells. Some would move the body, others would nourish it, and therefore naturalists call the sponge a 'higher' animal than the Amoeba.

"This is precisely the principle we find all the way through the long list to man, the more physiological labor is divided among the cells, the more complicated and perfect is the animal resulting. More perfect, because the work is better done where a certain set of cells is detailed for that purpose, and do nothing else.

"Now, our geologists, Frank and Fred, could tell us that when life began on the earth it was in its very simplest form, and afterwards it developed from low to high in a succession until man was reached,—just as the individual man is developed from a mass of simple cells. But these lower orders did not die out as the higher came in, and we still find both plant and animal life consisting of only one cell, like the Amoeba.

"Of these plants are the Bacteria, and most of them are so very small that one requires a strong microscope to see them. For that reason they were entirely unknown to man until a few years ago and lived on quietly apart by themselves doing their work, which was all the while attributed to other sources or deemed 'mysterious'.

"They are not all the same shape. They may be round or spiral or rod-shaped. The last are most numerous and take for the whole class the name 'bacteria', from 'bakterion', a staff.

"Under a microscope of quite high power they seem like pale globules, and so to study them well the bacteriologist stains them red or blue.

"They have considerable motion when alive, faster than the Amœba, and in more directions, because they have a little foot or cilium, projecting from one end, which vibrates rapidly.

"Under certain conditions, that is with oxygen, warmth, moisture, and some organic matter, they enjoy life immensely and have all the activities which we saw the Amœba manifest. They move, feel, digest food, and reproduce their kind. If conditions are favorable the latter process goes on with great rapidity. A constriction appears around one, a wall forms, and lo! there are two bacteria instead of one and each one goes on dividing. They may separate or perhaps they cling together. A bacteriologist of renown has calculated that a single bacterium, under favorable conditions, would in five days increase to a mass sufficient to fill the space occupied by all the oceans to the depth of one mile! This explains the rapid development of infectious diseases, which are in every instance caused by bacteria.

"I imagine now that I hear Will inquiring what it is that prevents the world from being composed entirely of bacteria by this time. Against this calamity Nature has provided a safeguard. The struggle for existence is quite as fierce with this lowly world as it is on 'Change, and the weakest in every case goes to the wall. One race succeeds another, the conditions which kill one form, sustain another, and when food grows scarce in microscopic cities the weaker neighbors are devoured by the stronger. Thus, just as in higher organisms, they are kept within bounds.

"Many forms, when the environment, that is the conditions I mentioned, are changed and life is no longer possible, collect the vital principle, whatever it is, in a glistening ball at one end, enclose it in a thick membrane, and await a change of fortune. This form is called a spore. It can resist the extreme heat, or cold, or drouth which would destroy it in its ordinary form, and is blown about as what we call 'dust' until it drops into a moist, warm place. Then it swells into a bacterium again, if it has food, and goes to work.

"You have not forgotten how many times last summer I said everything is created for a purpose, and perhaps you will want to know before I go further what use the bacteria serve. If you think of it you will wonder what becomes of all the dead organisms and how it is they are made up into new material, as they must be, for the amount of matter is unchangeable; it is only the forms of it that change. Well, this making over is what the bacteria do. What we call decomposition is the process by which old combinations are broken up and the material made ready to use again. Then what we call 'life' takes hold of it and it grows.

"While they are at this renovating business the immediate result is not pleasing to us usually, either in appearance or in the noxious gases which are freed, though sometimes they give aromatic odors. But it is a very important business, and if occasionally some evil-minded bacteria do attack us individually when we leave the gates open for them, we ought not to denounce the whole tribe for it, for the injurious ones form a small part.

"Bacteria are found everywhere and though most abundant where decay is going on, they are always present where any form of life is. In all waters, on the surface of everything where dust can collect, there they are. We swallow them with our food, but they are generally harmless and clean, for after all they are only little cells and that is what our food usually consists of, and both kinds are worked over in the body for its own purposes. In short the bacteria are our best friends."

(To be continued.)

Magazines, Reviews, and Quarterlies

From the Leonard Scott Publishing Co., New York.

Blackwood's Magazine, November, has an exceptionally valuable paper on "Rembrandt and The Dutch School," both biographical and æsthetic, and the fourth in the series of the "Diary of an Idle Doctor," by Axel Munthe, with traces of a masterly pen throughout. "In Mago's Library," consists, as usual, of a series of searching criticisms on current books so charmingly put, that it proves most entertaining reading. Here the dramatic nerve of elaborate stories is laid bare, and the gist of ponderous volumes presented in a tempting morsel.

Quarterlies: *The Scottish Review* has nine papers, three of them presenting biographic and archaic studies dear to the

nearts of Scotchmen; one on "The Earliest Ages of Hebrew History," by Major Conder, full of learned research, and like most Scottish studies on scriptural antiquities, supporting orthodox conclusions; "An Idyl of the French Revolution," and a scientific study by D. Gath Whiteley, "The Ice-Age of the Post-Glacial Flood." *The Edinburgh Review* opens its list of ten papers with "a searching study of 'The National Life and Character, a Forecast,'" by Charles W. Pearson, a work that has commanded exceptional attention among learned circles abroad, in which his decidedly pessimistic prognostications receive an effectual quietus. "W. G. Ward and the Catholic Revival" is a thoroughly candid and competent treatment of that ecclesiastical catastrophe succeeding Newman's apostasy to Rome, and is excellent reading for the morbid coterie of shabby Anglicans who are hypnotized under the Romish cult. Let such unstable souls as hanker after the "peace" of an ideal unity in the Roman Nirvana, look over the scandalous encounters between the old English Romanists and the Ultramontane perverts, led by Wilfred Ward and his hot-headed zealots; something quite as cogent as the recent cataclysm at home between the Satolli and anti-Satolli factors. There is a valuable exposition of the history and political status of the House of Lords; a spirited survey of "Contemporary Poets and Versifiers" of Great Britain, at once thorough, candid, and discriminating; and a paper on "The Decameron" of Boccaccio, historically elucidated, and its gross paganism exhibited as a development of the shamefully licentious Renaissance which had captured society and the Church, while it proved a powerful promoter of the Reformation. *The (London) Quarterly Review* has also ten papers, most of them of great interest to the educated reader, and some of them helpful to the scholar who knows how to value and utilize an exhaustive monograph covering important, way-side topics. "Chicago" heads the list, and merits the attention of thoughtful Americans. "Winchester College" is a delightful resume of the marvellous achievements at court, in the Church, and in academic and university life, of William of Wykeham, whose 500th anniversary was duly celebrated just now in the ancient cathedral town. There is also "New College" at Oxford, and possibly more illustrious still, the Perpendicular Style in Gothic Architecture, which was the creation of Wykeham's prolific genius. We have hardly space for even the briefest mention of "A Sceptic of the Renaissance," where we read for the hundredth time of that hot-bed of middle-age unbelief masked in the bosom of the Roman Church, the pestilent fountain of all later infidelities. These great quarterlies are indeed indispensable to the scholar, and should be found in every well-furnished library.

The Music Review, Clayton F. Summy, Chicago, November, is a delightful number, and with "Music," shows an unchallenged pre-eminence among our musical periodicals. It opens with a graphic study (with portrait) of Verdi, the prince of operatic composers, whose recent masterpiece is unparalleled among the records of otogenarians. The most charming biographical memoir within our recollection is Mr. Wm. F. Apthorp's remarkable paper on the late John Sullivan Dwight; it is profoundly appreciative, artistic, and masterly in its literary form. Mr. Louis C. Elsen contributes also a valued paper in the same connection. There are also valuable historical addresses delivered before the Musical Congress in Chicago, in July last. The thematic review of music, recently published, is of much practical value to teachers and professors.

An attractive, illustrated article in *Worthington's Magazine* for December, is "The Life Saving Service of the United States," by S. G. W. Benjamin. They are brave fellows, those life-saving crews. The writer of this has spent many an hour talking with them in the International Code of Signals, as well as in their vernacular, and has once been saved from going ashore by their prompt and vigorous assistance. Miss Kate Sanborn has an article in the same issue that is very entertaining, relative to the wit of women. There are other articles of greater importance, doubtless, to most readers. The \$100 Prize Puzzle will attract attention.

The most important medical article in the December number of *Babyhood* is one on diphtheria, by Dr. G. C. Stout. It ought to be read by every mother of young children. Dr. Yale, the medical editor, answers questions as to Bow-legs, Night-nursing, Insomnia, etc. There are many practical suggestions concerning Christmas toys, Baby's wardrobe, novelties for the sick room, etc. *Babyhood* enters upon its tenth year with the present number. The subscription price has been reduced to \$1.00, while the quality of this mother's guide, which counts more than one hundred physicians among its contributors, remains unimpaired.

New Music

FROM NOVELLO, EWER & CO, NEW YORK. The libretto of "An Original Comic Opera, Utopia-Limited, or The Flow-ers of Progress," written by W. S. Gilbert. With Sir Arthur Sullivan's music, it has already won high regard among musical audiences and critics. Mr. Gilbert is both wit and humorist, and his lines sparkle with wholesome mirth and playfulness. There are six compositions for women's voices in four parts, by Felix Woysch. They were originally set to German lyrics, which are accompanied by graceful transla-

tions from the Rev. J. Troutbeck, D. D., who is distinguished for much excellent libretto work. These compositions are in the highest range of art, and are fascinating for both their harmonic and melodic values. Nothing could be finer for well-trained choruses in ladies' seminaries, where the best music is studied. An anthem for Christmas, music by Edwyn A. Clarke. Solos for bass and soprano, and chorus, to the texts, St. Luke ii: 8-10, and Isaiah ix: 6, not difficult, and quite effective. "Village Scenes," a cantata for women's voices, with pianoforte accompaniment; words by Clifton Bingham, and music by Frederick H. Cowen, a composer of high distinction. The words are cast in six strongly contrasted pictures, and Mr. Cowen has given them a delightful interpretation, pp. 29. "A Sea Dream," cantata for women's voices, with recitation accompanied; words by Shapcott Wensley, and music by Battison Haynes, pp. 52; there are nine scenes, or word-music pictures, abounding in charming contrast and lovely effect; both these cantatas especially valuable for ladies' seminaries and classes. "Young Lochinvar," a ballad for chorus and orchestra, to the well-known lyric of Sir Walter Scott, music by Archibald Davidson Arnott, pp. 32. Very spirited, descriptive, and worth the attention of music associations; not very difficult.

FROM CLAYTON F. SUMMY, CHICAGO: Four new numbers of his Octavo Sacred Series—44, "Christ is knocking at my sad heart," four parts, by Philo A. Otis, carefully harmonized, easy and effective; 45, by the same composer, "One sweetly solemn thought," four parts, with same general style; 46, "Our Father's God," and a College Vesper (although the rationale of this latter title is hardly apparent!), music by Benjamin C. Blodgett, Professor at Smith College, Northampton, Mass., finely harmonized, and well adapted for men's voices; 48, "Teach me, O Lord," a brief, simple treatment for solo or unison, by Orin B. Cody; should have been somewhat elaborated—and it is worth it, for general acceptability. Also "Song Stories for the Kindergarten," music composed and arranged by Mildred J. Hill. Words written and adopted by Patty S. Hill. Boards, pp. 79. Here is a goodly number of simple, yet often lovely, little song-lyrics, such as young children can understand and enjoy, intelligently prepared, and covering such topics, incidental and religious, as will suit the requirements of the kindergarten. The book is handsomely printed, and is creditable to both authors and publishers.

Some Recent Publications

There seems to be a period of harvest for books as well as grain. But few new books appear in the lazy summer time, but others are growing. In the great publishing houses the seed of selected copy is sown in the spring; it blossoms in the proof-galleys about June, and in October or November the crop is ripe and ready for harvesting. It takes more than one season to "raise" some books, of course. Like trees, they grow for years.

We have noticed several volumes of the second series of "The Nicene and Post-Nicene Fathers." Vol. VI, containing the letters and select works of St. Jerome, is now before us, edited by the late Dr. Philip Schaff, and Dr. Henry Wace, of King's college, London, "in connection with a number of patristic scholars of Europe and America." Canon Freeman, the translator, and writer of the "Prolegomena," states in his preface that this is the first translation of Jerome into English. This would be the more surprising but for the fact that his greatest work, the Vulgate translation of the Bible into Latin, has passed over into English in the "Douay" version, the standard of the Roman Church, and has been helpful to translators and commentators in every succeeding age. Jerome is a conspicuous figure in ecclesiastical history, in a period that abounded in great men, of whom he speaks in his writings. He exerted a great influence in the extension of ascetic life to western Europe, and "lived and reigned for a thousand years." The life and works of such a man are worthy of the honor which The Christian Literature Company (New York) has given them in this volume.

One of the most delicious morsels of current literature that we have tasted (we must read again to assimilate it,) is, "Essays on Idleness," by Agnes Repplier (Houghton, Mifflin & Co., \$1.25). It is a book to read when one wishes to rest, not only because in its entertaining way it is restful, but also because it vindicates our right and duty to rest. One loses half the benefit of an idle hour when he feels that he is wasting time. The paper on "Leisure" ought to be widely read by perpetual motion people. Even for the training of one's self, as the author says, leisure is required.

A little book, entitled, "Everybody's Book of Correct Conduct," by Lady M. Colin and M. French Sheldon (Harper & Bros.), is quite unique. It is not a book of etiquette, though this is included, but a collection of short sayings for the various relations of life. It is altogether social and secular, and when it assumes to rise above that plane and give advice about the "Motives of Life," it has nothing higher to urge than "genuine benevolence." There is no suggestion of religious motive.

"THE LIVING CHURCH QUARTERLY," containing Almanac and Calendar for the new Church year, made its appearance before Advent, having added to its attractiveness and value.

The portraits of ten bishops recently consecrated, are excellent. The rubricated and interleaved calendar is one of the bright features which has all along characterized this popular work. There are editorial comments, statistics, business notes, topics for each Sunday in the year, discussion of honorary degrees, gowns, and hoods, book reviews, sketches of bishops, notes on the use of colors, a table of introits, etc., in addition to the indispensable and accurate clergy lists and tables heretofore given. It appears that there have been, during the past year, over fifteen hundred changes in the clergy list, nearly a thousand being changes of post office address. From this will be seen the value of the quarterly issue, with list corrected to date. The present issue we have no hesitation in saying, is the most valuable that has appeared, and that it can be supplied for 25 cents, with its quarterly supplements, is an evidence of enterprise and interest in Church extension, for which the Young Churchman Co. should have credit.

Handy Volume Classics.—The Abbe Constantine. By Ludovic Halévy. Illustrated by Madame Madeleine Lemaire. New York: Thomas Y. Crowell & Co. 12mo. Price, 75 cents.

This volume is one of a new series of standard books, carefully printed on good paper, beautifully bound, with exquisite illustrations. The latter, peering out amid the clear and faultless typography, are very effective in the life-like sprightliness which they give to the letter-press. The story is pathetic yet joyous, tender yet strong. The characters are ideally fresh, noble, and joyous. There is a flower-like beauty and exquisite delicacy throughout the reading matter and illustration.

Our Great West. A study of the present conditions and future possibilities of the new commonwealths and capitals of the United States. By Julian Ralph. Illustrated. New York: Harper & Bros. Cloth, 8vo. 1893.

Among the many choice books of travel issued during the past year, this is one of the most enjoyable and useful. Its value lies partly in the author's intelligence and pleasing style, partly in the amount of information conveyed in regard to regions of our country that are yet new, and whose development is chiefly in the future. We are convinced, as we read Mr. Ralph's delightful descriptions, with a page or so of statistics judiciously thrown in sometimes, that the greater America is yet to be, and that it will be in that vast domain of the far West whose present conditions and future possibilities he has sketched in this volume. The first and second chapters are descriptive of Chicago externally and socially, the second chapter is concerned principally with the characteristics and occupations of Chicago women. The book is handsomely printed and bound, and contains numerous illustrations.

The Land of Poco Tiempo. By Charles F. Lummis. Illustrated. New York: Charles Scribner's Sons. Price, \$2.50.

This is a volume that the book-lover would like to have, if for nothing but its good looks and substantial make up. But "there is that within which passeth show," namely, a very entertaining account of New Mexico, "the great American mystery"—*poco tiempo*, "pretty soon." Three words, the author says, describe it: "Sun, silence, and adobe." It is the anomaly of the republic, a hundred years older in European civilization than the rest. It was won by most heroic doing and suffering; then went to sleep never to waken. "It is a picture, a dream, a romance, all in one." The description of the country and the people, especially the Pueblos, is intensely interesting. The account of the Penitentes, their flagellations and dreadful simulation of crucifixion, of which the author was an eye witness, is a most exciting chapter. He is the first who has photographed these awful rites, and he has given the scenes among the superb illustrations in this book. Mr. Lummis has succeeded in clothing the results of his thoughtful observations with the charm of a good style.

Stelligeri and other Essays concerning America. By Barrett Wendell.

An Old Master and other Political Essays. By Woodrow Wilson, professor of Jurisprudence in Princeton University. New York: Charles Scribner's Sons, 1893.

Both these appear in, and decidedly enrich, the "Series of Selected Essays," already numbering a goodly array of noteworthy volumes. The first, by a Harvard graduate, is given over to university memorabilia and critical comment on certain New England topics and worthies, "Four American Centuries," and "American Literature" an address delivered at Vassar College. The writer has taken plenty of sea-room in the manipulation of his several topics, is inclined to sententious and oracular conclusions, not always warranted, and speaks here and there, flippantly, where more reticent critics observe silence. For instance he arraigns Whittier, the American lyricist, *par excellence*, because his "short swallow flights of song," are not reducible to some pre-arranged *ordo* or scheme, as if a handful of gems might be disposed like the strata of a geologic series. Mr. Wendell, while decidedly entertaining, requires the antiseptic "pinch of salt" in not a few places. It is something striking, to say the least, that one who ventures bold critical comment on Whittier, Lowell, and others, should in his dedicatory sonnet, which of all verse-form should be immaculate, permit two almost hopelessly amorphous verses, the 9th and the 13th.

As to Professor Wilson's five essays, mostly reprints from the *New Princeton Review* and *The Atlantic Monthly*, there

is observable throughout, rare maturity of judgment, with that breadth and strong intelligence becoming his academic position. The diction is pure, muscular, and scholarly. There could hardly be had a more serviceable volume for thoughtful young readers or older ones, who would pursue *respublicas* on the right track.

The Autobiography and Recollections of Laura, Duchess of Abrantes, (widow of General Junot), with Reminiscences of her life in Corsica, Paris, and in Spain and Portugal. A new edition in four volumes, with portraits. New York: Charles Scribner's Sons. 1893. Cloth \$10.

There is a second, or sub-title, which runs thus: "The Home and Court Life of the Emperor Napoleon and his Family, with pictures of the most distinguished persons of the times, by Madame Junot, (nee Perman), Duchess D'Abrantes." The vivacious author in her introduction, sufficiently justifies the production of this brilliant and picturesque souvenir of the most memorable epoch in the modern history of France. She might well have chosen the Cæsarean saying, *magna pars fui*; since the life of the Corsican hero ran in almost parallel lines with her own, as may be gathered from these detached sayings: "Between my mother and the Bonaparte family the closest friendship subsisted. He who afterwards became the master of the world lived long on a footing of intimacy with us. He used to frequent my father's house when I was yet a child, and he scarcely a young man. I may therefore fearlessly affirm that of all individuals who have written about Napoleon, few are so competent as myself to give a detailed account of him. I may almost say that I have witnessed every scene of his life," and so on. There is no question as to the substantial accuracy and fairness of these reminiscences, as there has been none as to their remarkable ability. Less minute than Evelyn or Pepys, they yet throw in the larger treatment, a strong, steady light upon the personality of Napoleon, from the day he emerged from obscurity, until the *denouement* at Waterloo. As an adjunct to the Napoleonic literature it is indispensable and invaluable.

The Christ-Child in Art. A Study of Interpretation. By Henry Van Dyke. Illustrated. New York: Harper & Bros.

Printed in luminous and large type on heavy, calendered paper, and bound in dark blue with a cover of excellent design, this volume, with its fifty-two reproductions after the masters, old and modern, who have illustrated "The Christ-Child," will find a quick and loving welcome from cultivated Christian people. The author who is the accomplished pastor of the Old Brick Presbyterian church, of New York, has executed his labor of love with reverent and most intelligent painstaking. It is substantially a new and unique undertaking; and the strangeness of it is that it has never been done before; although the author of "Ben Hur," Mr. Lew Wallace, did produce, years ago, something in a not dissimilar vein. But the beauty and significance of Dr. Van Dyke's most edifying volume remain without a peer. The illustrations and letter-press comment are distributed under these five groups: The Annunciation, The Nativity, The Adoration of the Magi, The Flight into Egypt, and The Childhood of Jesus. We venture the opinion that larger use might have been profitably made of Albert Durer's *La Vie de la Sainte Vierge*, which is passing rich in this precious vein of art interpretation, and merits a much wider publicity than its cost and scarceness permit, the author giving but a single selection, while Von Uhde, and Lagarde, and Bramtot seem something below the prevailing values of the collection. Taken all in all, we do not hesitate to assign Dr. Van Dyke's book, a very high, if not decidedly the foremost place, among the coming Christmas books, since such a book is delightful and refreshing at all times and seasons.

Letters of James Russell Lowell. Edited by Charles Eliot Norton. New York: Harper & Bros. 1894. 2 volumes.

Already announced in a certain way by Prof. Norton's admirable article in *Harper's Monthly*, little room is left for the reviewer. The accomplished editor advanced precisely those lines of comment best covering the subject, and he would be a bold man, to say the least, who should venture to challenge the taste or judgment exhibited in his selections. But, as Churchmen, and in view of the fact in which Prof. Norton was a participant, that Mr. Lowell was laid in his last resting place by a bishop of the Episcopal Church, we regret that the rash and inchoate judgment found on page 34, vol. 1, under the date Nov. 15, 1838, when indeed the writer was yet moulting between a college suspension and the Law School, should have found place, even if it be set down as among youthful indiscretions. "I live in confident expectation of seeing that time when the people of England shall wake up and heave that vast incubus (1) which has full long oppressed religion—the Established Church, from their breast." Aside from the exceptionally bad English, and worse taste, such a pronouncement must be set down as presumptuous and impertinent in a half-fledged college youth; and the wonder of it is that an editor credited with refinement and almost infallibility in literary judgment should suffer their presence. For the rest, we shall not attempt eulogy upon the exceptional genius of Mr. Lowell. It is enough to say that hardly any such autobiographic self-portraiture is to be found since Montaigne's day, and that as a master and creator of style, and himself our highest appellate court for the adjustment of literary form and idiom, Mr. Lowell's letters possess a value hardly second to his volumes of premeditated essays and criticisms,

which are altogether the richest and most valuable of their kind in modern English literature, not excepting the works of the late Matthew Arnold.

Life of Edward Bouverie Pusey, Doctor of Divinity, Canon of Christ Church, Regius Professor of Hebrew in the University of Oxford. By Henry Parry Liddon, D.D., D.C.L., LL.D., late Canon and Chancellor of St. Paul's. Edited and prepared for publication by the Rev. J. O. Johnson, M.A., vicar of All Saints', Oxford, and the Rev. Robert J. Wilson, M.A., warden of Keble College, Hon. Fellow and formerly tutor of Merton College. With portraits and illustrations. London and New York: Longmans, Green & Co. 1893. Two vols. Pp. 479, 530. Price, \$9.00 net.

For eleven long years we have been waiting, with longing expectation, for this life of Dr. Pusey, and now as we have at last Dr. Liddon's share in its production, the result proves that it was well worth waiting for. Valuable as is this work for the portraiture of a great man, it has an especial value for the light it throws upon the Oxford movement from contemporaneous history and documents. The work is indeed most complete and projected on a grand scale, as is due to one who played so "profoundly influential" a part in the great religious awakening of this country. In the accounts of this awakening already published, there is a tendency to interpret the past in the light of the present, as *e.g.*, in Dean Church's retrospect; or colored with a strong Roman tendency, as in the *Apologia*; or diluted with gossip out of harmony with the agony of the times, as in Mr. Mozley's "Reminiscences." But Liddon takes us back into the very days of the awakening, and we live in the stir and life of the movement. As he tells the story and illustrates it by contemporary documents, sketching in the details with marvellous faithfulness, and elaborating each transaction with a vast amount of minute information, we feel that we have a clearer conception of the situation than ever before.

Doubtless the work would have been more readable had it been compressed within the compass of a single volume, but to one who had Dr. Liddon's reverence for every scrap of Pusey's writings, who was his *delectissimus amicus*, such condensation was impossible. Moreover, his patient fidelity, his habit of taking nothing for granted, his dissatisfaction "with any account of an event which failed to trace both causes and consequences," necessitated the projection of the work on an extensive scale. Well indeed it is that this biography was designed on so elaborate a plan, for a work which is to live as a presentation of all sides of the great Church movement of our age must have a full and complete collection of contemporary annals.

Of Dr. Liddon's fitness for the task of a biographer it were superfluous to speak. His intimate personal relation to and warm affection for Dr. Pusey, the close identity of religious interest, the fullness of confidence between them, the keen sympathy of perception and appreciation of the character of one who was to the writer as a father to a son, especially fitted him for a work which was to him a labor of love.

As a literary undertaking it exhibits the tenderness of touch, the grasp of details, the felicity of expression, the ripe scholarship, the thorough acquaintance with all the literature that could illustrate his subject, that mark all the writings of Dr. Liddon. Copious and bewildering as the amount of detail is, the author guides us clearly through the most complicated transactions, and under his leading we feel that we gain the true import of every event. Moreover, so complete is the repression of self, so single is the aim, that the author never obscures the subject of his biography—although, loving Dr. Pusey as he did, his love was not blind, and where criticism is necessary he does not shrink from criticising Pusey's sayings and doings. These two volumes bring the narrative down to 1846, just after the secession of Newman in 1845, and so they cover about half of Pusey's career.

The story of the Oxford movement is too well known to need restatement here, but this book shows beyond controversy Pusey's very great influence in the movement. At the outset, Newman's influence was paramount, as these volumes prove, but we can also see how Pusey's position, character, and learning steadied matters and helped them forward. But after the secession of the former, at a time when men's hearts were quaking them for fear, Pusey comes to the front, and his fidelity to and confidence in the Church of England, his holiness and patient zeal, his steadiness and moral earnestness, his sanguine spirit and tenacity to his position, made him indeed the father of modern Anglicans. Unconsciously, no doubt, the author serves to deepen the impression of the contrast between those two famous leaders, a contrast which was suggested to us by the "Apologia," and by the "autobiography of Isaac Williams." Newman is intensely self-conscious, sensitive, jealous of his own views of truth, and intellectually restless; Pusey is self-forgetful, humble, anxious only for the truth itself and for the welfare of the English Church. He wanted the truth and not his presentation of it, to prevail. Through persecution, and doubt, and suspicion, and failure of friends, he clung with a tenacious, whole-hearted devotion to the Church and her truth as he learned it from his mother.

This same sort of faithfulness to his Church is also manifest in his relation to Newman. In his fidelity to his friend he never wavered, and even when Newman went over to Rome, he brought himself to regard him as the subject of a special Providence and his secession as a divinely-ordained thing for the regeneration of the Roman Church.

In the narrative of the "condemned sermon" and of the building of St. Saviour's, Leeds, illustrated by the light of numerous contemporary letters, we are more than ever impressed by the deep humility, the unwearied patience, the utter self-extinction, and the holy charity of one who may justly be regarded as a true saint of God. The annoyances to which he was subjected in building the church he founded (even the inscription: "Ye who enter this holy place pray for the sinner who built it," being objected to), were enough to have discouraged and disheartened any man. But these trying circumstances only displayed his strength of character together with that persistent temper of mind which enabled him to persevere under the especially depressing and annoying opposition that met him. And in the critical moment of the Revival (at which point in the narrative these volumes end) the power that had been generated and fostered by the foregoing circumstances of Pusey's life, came into mighty and influential operation for the defence and stay of the true principles and claims of the Anglican Church.

The excellence and completeness of this biography deepens the regret we feel that death did not allow the author to finish his projected work, but it is a consolation and a source of satisfaction that he was able to do so much. He himself tells us how difficult was his task from the fewness of the materials at his command. Dr. Pusey kept no diary, preserved few letters that he received, and kept no copies of those which he wrote, although he was the most diligent of correspondents. Fortunately his correspondents kept and treasured his letters, many of which, as illustrating the character of the man and throwing light on subjects of the religious life, appear in these volumes. A fair engraving of Dr. Pusey serves as a frontispiece for the first volume, but the sketch of Mr. Kilvert that is inserted at the beginning of the second volume is hideous. We wish we had never seen it. A full index adds new worth to this exceedingly valuable work. We are glad to note in the preface the statement of Dr. Liddon's literary editors that he left behind him carefully arranged materials for the whole of the "Life," and an elaborate first draft of the work up to 1856, so that the two volumes that are yet to come will be substantially his work.

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It is a pleasure to record the publication in Chicago, by Messrs. A. C. McCLURG & Co., of a very artistic volume, entitled, "Pictures from Nature and Life." It comprises ten sketches in graceful verse by Kate Raworth Holmes, and many delicate and beautiful illustrations by Helen E. Stevenson. The text is set in ornamental script, and the work is a fine specimen of high grade book making. Price, \$2.50.

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The Household

Allendale's Choice

A VILLAGE CHRONICLE

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CHAPTER II.

THE PILLARS OF THE CHURCH.

The choice of a clergyman might be in the hands of a few male members of the congregation, but the church itself would scarcely have existed without two or three faithful women whose hearts and hands were ever ready in its service.

Mrs. Grant, or "ole Mis' Grant," as she was sometimes called, and Eunice Carew might have been styled "the pillars of the church" though both would have felt surprised at the title. Yet to no one of its members could the name be more justly applied. The former was a widow and childless, and the chief interest and affection of her life was centered in the church. She was "cranky," people said. Her peculiarities were magnified, and that she should devote so much of her substance to one object, and that object a purely religious one, seemed incomprehensible to many. She was not, strictly speaking, wealthy, and lived in a small house, without even the company of a servant. But where others gave their tens she gave hundreds, and gave them with the most unostentatious simplicity.

"We must keep on the right side of ole Mis' Grant, when we get our new minister," said Mr. Phipps; and the Bishop called her "a godly woman," "a saintly soul." But neither in appearance nor manners did she give that impression. Her small, stooping figure, sharp features, and quick nervous ways were not attractive, and her snappish replies to ill-judged questions or some childish piece of impertinence on the part of her young neighbors, left one's ideas of saintliness somewhat disconcerted.

Eunice Carew, or simply "Eunice," as she was generally called, was of still lower station. She was a single woman, past her youth and destitute of all apparent ties. In the soft outlines of her gentle face, there were traces of former beauty and the pathetic droop of her lips told of life's sorrowful experiences. But she was ever quiet and cheerful and always ready to lend a hand to any in need. Her pitiful little love story of a distant past, and the existence of the wild and erring brother who had left her and gone no one knew whither, were events in her history of which she never spoke and which few remembered. That she dwelt much upon them in her lonely hours was but natural but she wrapped them about with silence, and they never weakened her nerves or unsteadied her hand in the execution of any duty or kindness.

The church door was never opened, but these two were ready to enter. Each in her own way and according to her ability was a true "handmaid of the Lord," and the contents of Mrs. Grant's little house or Eunice's one room were equally at the service of the sanctuary. Was some little piece of repairing needed about the edifice, Mrs. Grant's purse was as often as not opened for the occasion, without appealing to the vestry. And Eunice's skilful needle was frequently in requisition to darn a surplice or mend a carpet which should have been more strictly included in the duties of the sexton's or minister's wife, had there been any. Once even, blushing at her own presump-

tion, (the sexton or his assistant being absent) she had rung the bell for service, and there was no possible call that could have been made upon her in this connection to which she would not gladly have responded. She looked almost enviously at Evelyn Bell's white fingers, but that much was denied her. She sometimes played a hymn tune softly to herself on the old, cracked melodeon at home, but her very limited skill would not permit of her going further.

"Eunice Carew makes me think of 'the patient abiding of the meek shall endure for ever,' Evelyn once said of her. These two were great friends, in their way, though the one was nearly twice the age of the other, and occupied the position of a plain sewing woman, while Evelyn was the petted and admired daughter of one of the richest men in the town, as well as the most influential. But Evelyn had that fine intuition which can divine true worth wherever it is found, and had tasted of sorrow in the death of her mother and a young brother. Her step-mother and her little children were very dear to her, but she had not forgotten her own beloved parent nor the memories of early childhood. She too might become a pillar of the church in time, if she remained here among its worshippers, for already she loved it and its dear services. But she was young and fair, and no one could predict of her how long she might remain in her present surroundings.

Eunice's chief dependence was her needle, but there were few domestic avocations to which she could not turn her hand. Was there illness in town? Eunice, neither a professional nor a trained nurse, was the first to be called on. Was any shop-keeper or mother of a family obliged to leave home? Eunice could be depended on to take her place. Was an extra attendant needed, was some specially dainty cooking required by the claims of hospitality? Eunice Carew could do it.

So through the daily life of her superiors, her friends, or her neighbors, Eunice's ministrations wound like a silver thread. She held feeble babies at the font, guided the footsteps of unruly urchins, soothed the couch of pain, and assisted at the last rites for the burial. No festivity that had not a niche for her to fill and no house of mourning where her quiet step and gentle presence were unknown. For such services she was repaid as the wishes or ability of the recipient dictated. Sometimes she had wherewith to add to the little store which she was slowly accumulating as a resource in old age, or to help her brother should he ever reappear. At others she returned home empty handed, if not empty hearted, with thanks for her guerdon or with some trifling object of practical use. People never seemed to feel and she did not feel herself, that her services bore any definite relation to pecuniary returns. Yet in some situations she would have been deemed valuable at any price.

At Allendale, most of her days since childhood had been spent, and here she wished and expected to lie down to the last long sleep. Surrounded by her friends and neighbors, she could never feel herself outcast or solitary. She had faith to believe that whatever came to her in the future, the Lord would provide for her.

"I declare, Eunice Carew, it do beat all how you can keep from worrying what, is to become of you when you get old?" a neighbor once said.

"I shall have Sam and Joe to look after me, and Mary, if she marries. I have always been taken care of and I always ex-

pect to be. I don't think worrying would help me any."

"If ole Mis' Grant would adopt Eunice it would be a good thing," another had suggested. But "ole Mis' Grant" thought she knew her own business best, and so, although she and Eunice were good friends in their different ways, each maintained her own little home and never united as others might have thought best for them.

Mrs. Grant was too much accustomed to her solitary life and special ways to care to have them intruded upon by any one, and in Eunice's heart was the secret determination to keep herself untrammelled by all permanent engagements, that if her brother should ever wish to return to her she might be free to devote herself to him.

Mrs. Grant went to church in the same rusty black silk gown that had clothed her spare little figure for the last twenty years, and with an elderly bonnet whose shape knew no change. Eunice, in some low-priced material or something that had been given her, had a dainty adaptability and individuality which was always pleasing, even if her costume bore no resemblance to the latest style.

Mrs. Grant's house was as neat as the care of her stiffening fingers could make it. Every chair was set in its place, to which it was quickly returned if removed. The grass plot in the small garden was trimmed to the nicety of a hair. But no wealth of flowers ran riot anywhere, and too venturesome sunbeams were excluded from the windows. In Eunice's one apartment, sunbeams were gladly welcomed. Sprays of ivy twined affectionately around her looking glass or over her few simple pictures, while the shelves in the window held a row of pots which always seemed to be in bloom from one year's end to another, and lent color and brightness to all their surroundings.

"Eunice, dear, don't you want me to have your melodeon mended?" said Evelyn Bell as she sat one day fingering the keys in her friend's room.

"I am afraid it would not bear it, Miss Evelyn," answered Eunice. "I can manage to play without touching the worst notes."

"I do believe you can't bear to have it altered, even if it is to be improved," said Evelyn, laughing. "You love it just as it is, poor old thing, now don't you?"

Eunice smiled, which might mean either assent or dissent.

"The church organ wants tuning," the girl went on, "but I suppose there is no use in trying to have anything done till we have a minister and it is opened regularly. Poor Mr. White would not have had to complain of the anthems now. I do hope we may get a clergyman who is fond of music and understands it. I think it ought to be part of his education, don't you? I love music so, I should make it a part of everybody's education if I could." And she laid her hand caressingly on the

old instrument before her. "I should like to have a trained boy choir, such as they have in some of the city churches. They make one think of angels with their white robes and sweet voices, but I suppose," sighing rather despondently, "we are too small for that, and I know it would be hard to get boys enough and to keep them trained. Our little Freddy has a nice voice if mamma would let him sing, but the little rogue is so restless and full of mischief, I don't know that he could ever be induced to keep quiet enough. Eunice, you must teach me to darn as beautifully as you do," she said impulsively, taking a low stool by Eunice's side.

"I should like to take my share sometimes in looking after the surplices. It is beautiful work, to look after the priest's garments, and the altar linen, and the flowers, etc. You know they have societies of ladies and girls to do that in some of the churches. But you, poor, busy thing! I guess you are the whole society yourself, here. I don't believe anybody ever thinks of it but you. I don't know what the church would do without you, you and Mrs. Grant. It would be almost as bad as having no minister, if you were away." Eunice shook her head, deprecatingly.

"I do wish we had a clergyman; Julia Nugget says she could soon get one if she were the vestry. I'm not sure I would approve her choice. However, anybody would be better than nobody. It seems heathenism to be doing without a clergyman for so long. It seems to me it would be best if they would leave the matter to the Bishop, don't you think so? He travels around so much," Evelyn continued, "and sees so many people, he must know more about it than those who stay at home. He knows the place, too, very well, and I really think he could judge of the whole matter better than the vestry can. If it were only a lawyer now that was needed, papa might help. That is more, in his line, but I suppose a clergyman is different."

"Eunice," said a small voice at the door, "Melie's sick and she wants you. She keeps callin' and callin' after you. So mother said I was to run over and tell you to come quick."

"Is that the way you ask favors?" said Evelyn gently, laying her hand on his arm.

"Oh, he knows I'm always ready to go," interposed Eunice anxiously. "Poor, little Melie! What is the matter with her?"

"Dunro. Only she's got a pain in her head, and won't eat any dinner, and is all hot, and says she wants you. Come!"

"Run back and say I'll come in a few minutes, Johnny. Just as soon as I put a few things together, if Miss Evelyn will excuse me."

"Oh, certainly," said Evelyn, rising. "I must be going at any rate. You are as good as a Sister of Charity, Eunice. You only want a cap and a little white apron to make you complete."

"We are all Sisters of Charity in our turn, are we not? I am sure you would be, Miss Evelyn, dear. But I hope you won't need to do anything like nursing for some time to come. It's not for young bright things like you."

(To be continued.)

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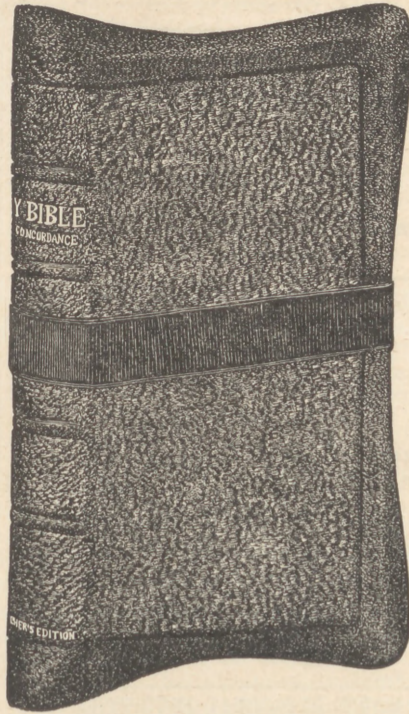
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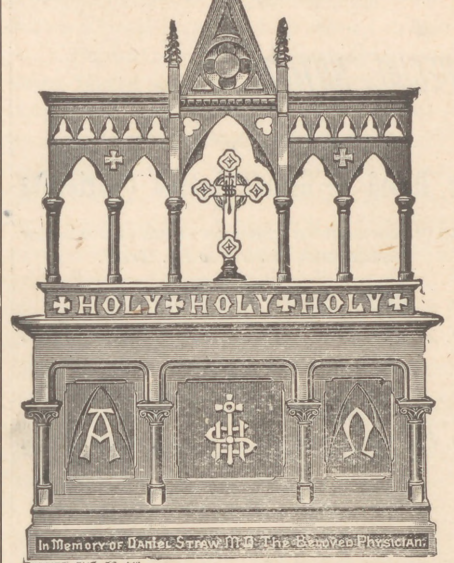
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Sun-Dial Wisdom. A Calendar for 1894. \$1.00.

Longfellow Calendar for 1894. 55c.

PAMPHLETS

Report of the Thirty-seventh Annual Meeting of the Society for the Increase of the Ministry, held in Hartford, Conn. Giffiss Bros., N. Y.

Thirty-first Annual Report of the Evangelical Education Society. 1893.

Report of the Thirty-third Annual Commencement of St. Stephen's College. 1893.

All Jubilant with Psalm and Hymn. A Christmas carol. By Frederic W. Farrar, D.D. Illustrated. Macmillan & Co., New York.

Lay Baptism Impossible. By J. Charles Dunn, B. A. Parker & Co., London. 25c.

Dark Care Lightened. By Rev. S. F. Hotchkin, M. A. Geo. W. Jacobs & Co., Phila.

A Mission Exodus. By Joseph Merlin Hodson. Saalfeld & Pich, New York.

Giving in Sunday School: How to make it successful and helpful. By the Rev. Howard M. Ingham. The American Sunday school Union, New York.

The Girls' Calendar for 1894. Published for the Girls' Friendly Society. E. & J. B. Young & Co., New York.

The Story of Nelly and Gypsy, the Missionary Ponies. Crothers & Korth, New York.

The Year of the Catholic Church, 1894, beginning Advent, Dec. 3, 1893. For use of Anglo-Catholics in the United States.

Reports of the Laymen's Missionary League for the second year, 1892-93. Baker, Jones & Co., Buffalo.

Sir Francis Bacon's Cipher Writings. Discovered and Deciphered by Orville W. Owen, M. D. Howard Pub. Co., Detroit.

Confirmation, or the Laying on of Hands. A contribution to Christian Union. Arranged, supplemented and explained by the Rt. Rev. Dr. Morris. With an introduction by the Rt. Rev. Dr. Seymour. E. P. Dutton & Co., New York.

Year Book and roll of communicants of Grace church, Phila., for 1893.

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Children's Hour

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

Repentance

"Create in me a clean heart, O God; and renew a right spirit within me."

From my lips in their defilement
From my heart in its beguilement,
From my tongue which speaks not fair,
From my soul stained everywhere—
O my Jesus, take my prayer!

Spurn me not for all it says,—
Not for words and not for ways,—
Not for shamelessness endured!
Make me brave to speak my mood,
O my Jesus, as I would!
Or teach me, which I rather seek,
What to do and what to speak.

—St. Joannes Damascenus.
(Translation by E. B. Browning.)

The Next One

"Why, auntie, I thought you were all through?"

"So I am, with my work," returned Aunt Carrie, as with a smile she went on threading her needle. "I'm only trying to smooth the way for the next one."

"Who, for instance?" questioned Will, curiously.

"Well, suppose that, just as papa is starting for business to-morrow morning, he discovers he is about to lose a button from his coat, and can only spare about two minutes in which to have it sewed on; don't you think it would be quite a relief for mamma to find her needle already threaded?"

"Of course, for I shouldn't think any one could find that little bit of an eye at all, if they were in a hurry. I had a dreadful time the other day when I wanted to mend my ball. I'm sure I would have been glad to be your next one, then."

"Suppose again, Will, that whoever dropped that piece of wood upon the cellar stairs, had stopped to pick it up, remembering that some one else would be coming that way soon, wouldn't it have been worth while? Just think how poor Bridget has suffered from her fall, and how the whole household has been inconvenienced."

"Yes, auntie, and if I'd wiped up the water I spilled this noon, sister wouldn't have been obliged to change her dress when she was in such a hurry to get back to school; but a fellow'd have to keep pretty wide awake to remember every time," and with a thoughtful expression on his boyish face, Will passed out of the house and toward the front gate, leisurely munching a banana as he went.

Reaching the sidewalk, he threw down the banana skin, and proceeded upon his way; but presently he turned and looked hard at the yellow object lying there upon the pavement, and then, quickly retracing his steps, he picked it up and flung it far into the road.

Turning toward the house, he saw his aunt watching him from the window, and with a merry laugh he lifted his hat and bowed, while she, in turn, nodded approvingly.—Morning Star.

HOW MEN have made their way to the top is always an attractive subject, and an incident showing how the late Senator Stanford chopped his way to the law is *apropos* at this time.

"He had grown tall and strong, and was a capital hand in a hay-field, behind a plough, or with an axe in the timber; but how could this help him into his chosen profession? Nevertheless, it was a feat of wood-chopping that raised him to the bar. When he was eighteen years of age, his father purchased a tract of woodland, wished to clear it, but had not the means to do so. At the same time he was anxious to give his son a lift. He told Leland, therefore, that he could have all he could make from the timber, if he would leave the land clear of trees. Leland took the offer, for a new market had latterly been created for cordwood. He had saved money enough to hire other choppers to help him, and he chopped for the law and for his future career. Over two thousand cords of wood were cut and sold to the Mohawk and Hudson River Railroad, and the net profit to the young contractor was \$2,600. It had been earned by severe toil, in cold and heat, and it stood for something more than dollars."

Financial News

REPORTED FOR THE LIVING CHURCH

Very little interest is now being manifested on anything but the tariff question, and even that does not afford a theme for much excitement or apprehension in financial circles. Although the bill is not by any means a law, the scope of the proposition is known, and is not half so bad as predicted; and, when passed, any changes that may then have been made will be no worse than at present outlined, but will, on the other hand, be favorable to the existing schedule. The bill as presented by the committee is in nowise a tariff-for-revenue-only measure. It is merely a modification of the protective tariff now in force. The principle of a revenue tariff calls for a certain fixed per centum duty, *ad valorem* on every article or product imported to this country, regardless of its nature, or the facility to produce or manufacture any such article in the United States, the rate of percentage to be taxed being governed by the amount of money estimated to be necessary for the maintenance of our Federal Government.

As this has not been attempted, and the schedule only reduced, outside of a few articles placed on the free list, it is obvious that

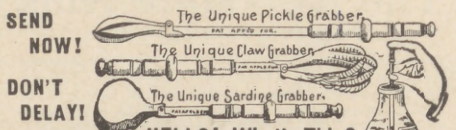
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should the bill as framed be passed next week, it would not materially affect the business interests of the country.

That it would affect certain individual interests is unquestioned, but the burden would chiefly fall on the working class of people. We do not mean that this is the proper place for the burden to rest, or should justly be imposed in this direction, but rather mean, in relation to sustained prosperity, that the mills, factories, foundries, etc., will resume on full time and produce as much bulk for bulk, as was in the past produced. In other words, if this measure could be passed at once without fillibuster or cavil, it would evoke more good than if it should be a subject of contention in Congress for six months, and be finally defeated altogether, and the law remain as it is. The manufacturing element is forced to a stand-still until it can definitely know on what basis to proceed, and stagnation is certain to exist until this is determined.

For this reason capital which would naturally be employed in commerce and manufactures is forced into channels unaffected by unsettled tariff legislation. These channels all have a common terminus, *i. e.*, investments in high grade securities, but principally in bonds of good cities, counties, or railroads. The prices of such securities are steadily going higher, while the demand and idle money increase proportionately. Money is a drug in the eastern markets, and is worth next to nothing to borrowers. It is therefore self-evident that capital and labor are to an extent temporarily separated, and we are reluctantly reminded of that undesirable truth that under these conditions labor invariably bears the brunt of the blow. C.

New York, Dec. 2nd.

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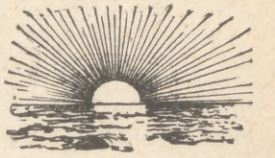
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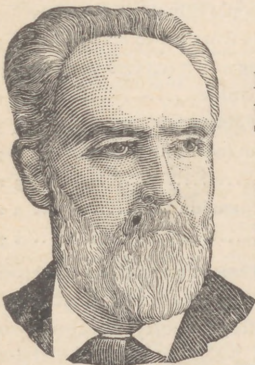
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