

# THE LIVING CHURCH

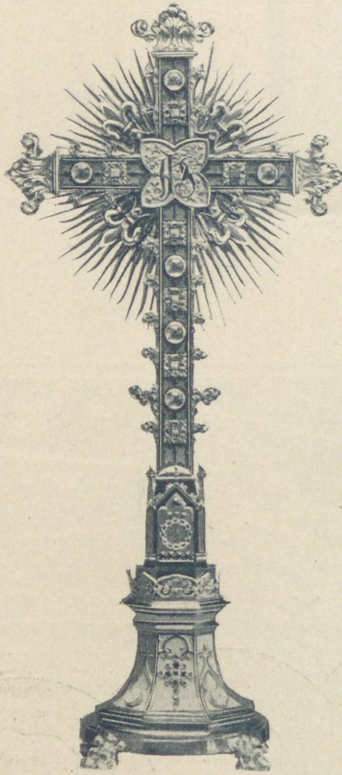
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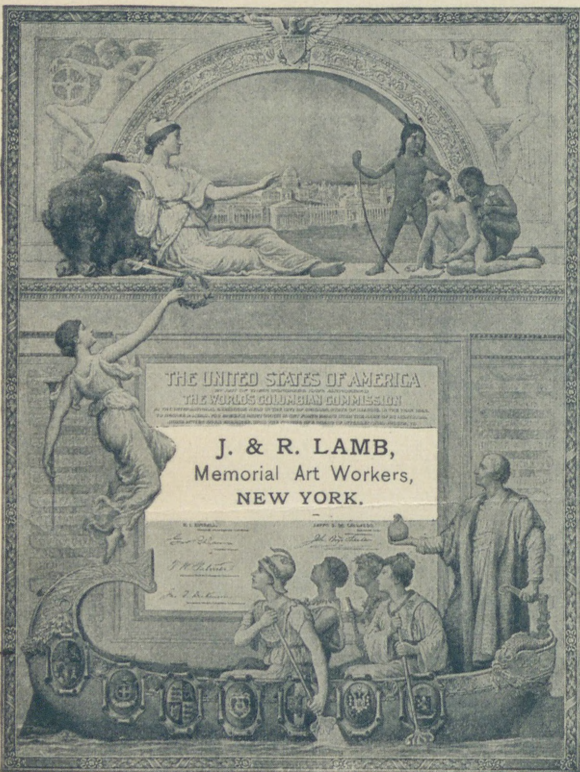


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# The Living Church

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

## News and Notes

WHEN the new German recruits were sworn in before the Emperor a few weeks ago, an altar was erected before one of the entrances to the palace, and on it were placed a crucifix and lighted candles. The Emperor who is, of course, a Lutheran and a Protestant of Protestants, addressed the soldiers as follows: "You have just sworn upon the crucifix and the standards an oath to me, your war lord, and to the Fatherland. Just as the crown is naught without altar and crucifix, so the army is nothing without the Christian religion."

A NEW dictionary of the Bible is announced, under the editorship of a Scotch Presbyterian divine, the Rev. James Hastings, of Kinneff. It is intended to cover the whole range of Bible knowledge, including "Biblical theology." Professor Sanday will write the article on Jesus Christ, while Dr. Driver sends copious contributions, including two articles on the Day of Atonement and the priests and Levites, while Dr. A. B. Davidson (Presbyterian) will write on such subjects as angels, God, and Old Testament theology. The two Oxford professors are said to take a warm interest in the work, and will assist the editor in the work of revision. It is evidently intended that the publication shall be well "up to date."

THE *Irish Ecclesiastical Gazette* announces that the learned regius professor of divinity of Dublin University, Dr. Gwynn, is about to publish "The Apocalypse of St. John in a Syriac Version Hitherto Unknown." The manuscript from which the text is taken is in the possession of the Earl of Crawford, and it is believed to have in addition a portion of the Muloxeanian New Testament. Great importance is attached to this forthcoming work, which will be enriched by Dr. Gwynn's thorough and exact scholarship and his intimate acquaintance with Syriac MSS. This book will be a landmark of learning at the University of Dublin, as it will be the first Syriac publication to be issued from its press.

MRS. FLORENCE KELLEY, head of the State department of factory inspection in Illinois, reports that the percentage of children employed in factories has fallen from 8.5 in 1893, to 4.5 in 1895. This favorable condition is in part due to conditions of trade, but also to the efficient work done by the factory inspectors, who successfully prosecuted several hundred cases in which children were employed contrary to law. Unfortunately, however, the employment of child labor has increased in the tenement-house garment trade, where the surroundings are particularly harmful. A majority of the children employed in this work cannot speak English, and among these are some born in this country. If the decision of the Supreme Court of Illinois overthrowing the eight-hour law for women and children is sustained, Mrs. Kelley considers that

the United States will fall behind European countries in the humanity of its factory legislation. Something ought to be done to rescue the children, at least, from such injurious conditions.

A CERTAIN Rev. Dr. Behrends, described as a prominent Congregational minister, in a recent sermon served notice on the Episcopalians that now their orders have been declared worthless by the Pope, it will be useless for them to appeal to "other Protestant Churches" to accept ordinations from the hands of their prelates. "The Papal decision," said the Doctor, "makes an end to the appeal from our Episcopal brethren that we accept orders at their hands. We should be no better off than we now are. The fulcrum has been wrenched away and the lever can no longer be worked." It takes the breath away to find an eminent Protestant minister accepting the papal decree with such guileless readiness, and repeating in substance the formula, "*Roma locuta est, causa finita est.*"

THE *Indian Churchman* says that India is experiencing both famine and plague to a certain degree, that locusts are infesting one province, and there are the usual rumors of war. These four sore judgments seem to be all threatening at the same time. The condition of thousands of people in the central parts of India is pitiable in the extreme. Along some lines of railway numbers of starving people may be seen at every station begging for food, and even picking up the grains that may drop from the railway trucks. The forests have been thrown open to the people, and numbers have been brought down to "eat grass as oxen." The outlook for next year is even worse, for the ground is so hard and dry, owing to the premature close of the monsoon, that it is hardly possible to sow the winter crops, and if sown, they cannot germinate. It is reported that a large amount of wheat is being imported from California. The government makes provision on an extensive scale for the alleviation of the situation, but is still unable to prevent a great deal of distress and even actual starvation.

A STRANGE story appears in the English correspondence of the secular papers. The university paper at Oxford, *The Isis*, made a personal attack upon Dr. Paget, the dean of Christ church, whereupon a large party of students paid a domiciliary visit to the author of the article, pulled him out of bed, and dragging him out of doors, ducked him in a neighboring pond. They rummaged among his papers and discovered a letter of instruction from the editor of *Isis*, containing directions for writing the obnoxious article. This led them to make a descent upon this gentleman's rooms, and he was only saved a ducking along with his friend by reason of his extremely delicate health. From all we know of Dr. Paget, we should judge his popularity to be well deserved, but we should hardly have expected

it to take this extreme form. Dr. Paget stands very high among the Oxford clergy, and is the author of several volumes of sermons of very unusual excellence. That an insult to such a man, best known for his profoundly spiritual character, should be resented by such athletic methods, has its amusing side.

CHICAGO seems destined to become the centre of as great a variety of religions as the city of Rome at the beginning of the Christian era. Besides a considerable number of native growth, those of far off countries, hitherto known as heathen, are beginning to look upon this city as a favorable location for "missionary work!" The idea that America is promising ground for the dissemination of novel doctrines has taken its origin from the Parliament of Religions. Representatives of various religious cults in the Orient were deeply impressed with the idea that they had been summoned here because Americans were tired of Christianity and desired something new. The latest enterprise of this kind is the proposed Chinese temple of Wong Chin Foo. This is not to be for the benefit of the Chinese themselves, but the centre of a propaganda for the conversion of Americans and the substitution of the morals of Confucius for those of Christ! It requires an effort to adjust one's ideas to the contemplation of a scheme of this character. In his first discourse the leader of the movement defended polygamy and attacked American Civil Service reform.

THE REV. CANON WILBERFORCE, of Westminster, has placed St. John's church, Westminster, of which he is rector, at the disposal of the Armenians of London, numbering about 150. On the last Friday in November, the Rev. Theodore Isaac, an Armenian priest, celebrated High Mass according to the Armenian rite, the sermon being preached in the Armenian language, and the Mass sung in the ancient liturgical Armenian. Most of those present received the Holy Communion. It is said that these services are to be continued.

THE new law of New York State, providing that vestry elections shall take place at Advent instead of Easter, has gone into effect, and such vestry elections have accordingly taken place very generally in New York City and throughout the State. The law was brought about by united action of the dioceses of New York, Long Island, Western New York, Central New York, and Albany, and contemplates an avoidance of parish excitement of a semi-political nature which has heretofore taken place on certain occasions during the solemn season of Lent and Holy Week. A provision eventually aimed at is the election of vestrymen in sections, so that a few only will be chosen at the beginning of every Church year, the others holding over to complete a longer term of office, thus assuring that no radical change can ever be made in the corporation at any given election. In view of the large financial and

property interests with which vestries are frequently concerned, it has been felt important that there should be a better guarantee of continuity in the membership of the corporations, than has before existed. The promoters of the new law have not been without hope that its good provisions might come, in course of time, to be adopted in other dioceses of the Church in the United States.

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THERE seem to be signs of a tendency towards the Church on the part of the Welsh which would hardly have been looked for, in view of the allegations of invincible hostility so freely made during the Disestablishment movement. A remarkable instance has just occurred. The minister of the Welsh Congregationalists at Penrhiw-galed, in Cardiganshire, the Rev. T. R. Davis, has joined the Church of England, and has brought over his people in a body. The vicar of the parish holds Sunday services in a farmhouse until a church can be built for this new flock.

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### The Board of Missions

At its meeting, Dec. 8th, the Rt. Rev. Dr. Doane, vice-president, in the chair, there were present eight bishops, 13 presbyters, and seven laymen.

Notice was given of the fifth conference of the representatives of foreign mission boards to be held in the city of New York, on Jan. 13th and 14th, and two delegates were appointed to attend.

Communications were received from 16 bishops in charge of domestic missionary work, whose requests with regard to appointments, stipends, etc., were complied with, and a small appropriation was made to continue the work of the Emigrant Chaplaincy until the first of March, pending the completion of other arrangements.

The report of the Standing Committee on Ways and Means, as it came from the Missionary Council with an expressed approval of its general plan, was brought under final discussion when the following substitute was adopted in lieu of the recommendations of the committee:

*Resolved*, That the bishop and convention or convocation of each diocese and missionary district be requested to constitute, in such manner as they think best, an auxiliary board of general missions to act in behalf of this Board within their own limits, and whose duty it shall be in behalf of their respective dioceses or districts to notify this Board before the time of its annual appropriations what sum they expect and will endeavor to contribute for the next fiscal year.

It was further

*Resolved*, That the Committee on Ways and Means be, and are hereby, charged with the duty of making the plan proposed known to the bishop or ecclesiastical authority of each diocese and missionary district and requesting consent and compliance.

The report of Bishop Rowe and letters and reports from missionaries in Alaska for the year, were brought under consideration. These have been published in the Domestic Report and *The Spirit of Missions*. The Bishop found great need for the appointment of more missionaries. So important was the work at Circle City that he felt obliged to call on Bishop Bompas, of British Columbia, to lend him a missionary. This gentleman, Mr. R. Bowen, is now in charge at that point. Bishop Rowe appointed at Fort Yukon Mr. Wm. Loola as lay-reader, to work among the Indians, and says he will need two or three young helpers there by next spring; wishes to have one boarding school large enough to take in children from all points on the river. He proposes to establish this school at Anvik, where there are already buildings, where the expense for freight would be less than further up the river, and because he be-

lieves Mr. Chapman is admirably fitted to make great success of such work. At the instance of the Bishop, the Board solicits scholarships for this purpose, of \$100 each. Two such have already been taken. The number that may be promised when the next appropriation is made will be included in the budget for the year 1897-'98. Bishop Bompas writes that Fort Yukon, above referred to, was the first post occupied in that country. Thirty-five years ago it was the headquarters and home of the British mission. Archdeacon Kirkby resided there for a time. It was reported that the little steamboat, "Northern Light," having been delivered at St. Michael, there was a balance of the money raised for the purpose of \$436. It was determined to set the sum apart for the maintenance and repair of the boat.

The Rev. E. H. Edson's report alone covers the Arctic proportion of the field. The lowest register of the thermometer for the year at Point Hope, was 40½ degrees below zero. While he was writing, on July 1st, the highest point was reached—38 degrees above. He makes it plain that the Church has a duty to the poor people who are residing in that region.

It was reported that the Rt. Rev. Dr. Holly reached his home, at Port-au-Prince, on Nov. 13th. Letters were submitted from the Rt. Rev. Dr. Ferguson and several of his missionaries. They give a further account of the settlement of the long-standing war with the Half-Cavalla tribe. The Bishop immediately made a visitation of the Cavalla station, formerly the home of Bishops Payne and Auer. He found the mission house in ruins, the Christian village overgrown with bushes, and the church of the Epiphany left with its walls and roof, which are of stone and iron respectively; all the inside woodwork having disappeared. It will require a considerable outlay of money for repairs. In the presence of the Christians of the tribe, and with their unanimous consent, the Bishop appointed the Rev. T. C. Brownell Gabla as their pastor, and Mr. T. L. R. Gyibli Collins, a former catechist, as school teacher and catechist at the station. The kings and chiefs at the outlying villages, upon being visited by the Bishop, expressed joy at having the work re-opened among them. The Board made the necessary appropriation for salary and incidentals at Cavalla station. Tidings were at hand that Dr. F. Tebeyo Allison, a Grebo, who, after a medical education in the United States, joined the mission in Dec. 1894, died on Oct. 6th, and Mr. H. E. M. Hne Baker, a Grebo catechist, died on Sept. 30th. Messrs. Colston M. W. Cooper and T. Momolu Gardiner were ordained deacons, at St. Mark's church, Harper, on Aug. 30th, the latter being the first of the Vey tribe to enter the ministry. On Sept. 27th, Bishop Ferguson consecrated St. James' church, Hoffman Station, a commodious and durable structure, built of the best native wood and galvanized iron, supported on stone, the cost of which was paid from special contributions. He asks that some one will give a bell weighing 150 lbs., for this church. Hoffman Station is a Grebo Christian village; the church has a native pastor, in Priests' Orders, and there are 229 Grebo and three Liberian communicants connected with it, and 140 Sunday school scholars. The Bishop was expecting to remove with his family to Monrovia in January. (This will be his postoffice address hereafter). The local convocation of the upper part of the jurisdiction was held in Christ church, Crozierville, on the St. Paul river, in October. The sessions were interesting, and measures were taken to support a catechist at Bassa and another at Monrovia. Acting with the approval of the Missionary Bishop of Cape Palmas, Miss Lulu Higgins, of Chicago, was appointed a missionary teacher, to be stationed at Cape Mount; contributions and pledges for the purpose having been gathered by the Woman's Auxiliary.

The fact was announced to the Board of the death, on Nov. 23rd, at the residence of a niece, in Augusta, Ga., of Mrs. Martha Payne, the widow of the first missionary bishop to Cape Palmas and parts adjacent. Mrs. Payne (as Miss Martha J. Williford) joined the African

mission in 1850, from which she retired with her husband in 1869; since which time—living in Petersburg, Va.—she has been actively employed as a worker among the colored people of the South, until incapacitated by the infirmities of age.

The Auditing Committee reported that they had caused the books and accounts of the treasurer to be examined to the 1st inst., and had certified the same to be correct.

The officers of the Board and the Standing Committees were re-elected.

### New York City

The first of a series of monthly conferences on charitable work in the city took place at the Charities building, Tuesday morning, Dec. 15th. The Rev. Dr. David H. Greer, and others, made addresses.

At St. Thomas' church, the Rev. Dr. John W. Brown, rector, on the morning of the 4th Sunday in Advent, Bishop Potter consecrated the new memorial altar, credence, and altar rail. There took place at the same time the Advent ordination of this diocese.

At St. Paul's chapel of Trinity parish, the Rev. Wm. Montague Geer, vicar, the Advent services for business men came to an end at the noon service of Friday, Dec. 18th, with an address by the Rev. Dr. Walpole Warren. The attendance has been very good throughout.

The 24th anniversary of the Church Mission to Deaf-Mutes took place at the church of the Incarnation, on the afternoon of the 4th Sunday in Advent. Report was made and addresses delivered. Many deaf-mutes were present, and for their benefit, the general manager, the Rev. Dr. Thomas Gallaudet, interpreted the service and addresses in the sign language.

The archdeaconry of New York has just taken under its jurisdiction St. Peter's church, Westchester, St. George's church, Williamsbridge, and Grace church, City Island. The transfer was made at request of the Ven. Archdeacon Van Kleeck, D.D., as affording a more natural division of labor than that heretofore existing, by which these mission stations were part of the archdeaconry of Westchester.

At Trinity Mission House, a very handsome desk and chair have been presented to the mission room by members of St. Monica's guild, who voted that money remaining over from the purchase of a rood screen for the German chapel, should be expended in this way. The money represents the faithful work and devotion of the past year, and is obtained from the selling of quilts made at the guild meetings.

At the church of the Holy Communion, the Rev. Dr. Henry Mottet, rector, an effort is making in connection with the semi-centennial celebration, just held, to raise an endowment fund of \$100,000. At present the fund amounts to \$67,000. Towards increasing this, gifts of \$10,000 have been given within the past few days, and several smaller sums added, one from a poor family. A subscription has also been made by a gentleman to contribute \$1,000 yearly, during the remainder of his life. Strong effort will be put forth to raise about \$15,000 before New Year's Day.

St. Luke's Hospital which received sometime ago from the Very Rev. Dr. E. A. Hoffman, dean of the General Theological Seminary, a gift of \$20,000 to endow a room for the use of sick clergy of the Church, has just received from the same donor, an amount sufficient to endow an additional room for the same use. The new gift is in consequence of a report from the Rev. Mr. Holcombe, secretary of the Retired Clergy Fund, that on a recent visit to the hospital, not only was the original room occupied, but that two other priests were in wards of the hospital, and that the additional room for the care of the clergy was urgently needed.

For some time past the subject of the mutual relations of the City Mission Society, and the archdeaconry of New York, have been under consideration. Nothing definitely can be accomplished until the next session of the con-

vention of the diocese in the autumn of 1897, but an understanding has been reached by which it is proposed that the archdeacon of New York shall be *ex-officio* the first vice-president of the City Mission Society, the Bishop being president; that the Society shall make an annual report to the archdeaconry, and that the city parishes shall be requested to make annual pledges or offerings to the archdeaconry for the extension of Church work in New York City.

Mr. Andros B. Stone, a leading railroad man, died Tuesday evening, Dec. 15th. Mr. Stone was of New England stock, and began life in relative shortness of means, gradually forcing his way to wealth and power. When 26 years old he became head of the firm which built the first bridge across the Mississippi, a bridge across the Illinois river, with the largest draw then known, and the then unequalled span of the Union Passenger Depot, at Chicago. Mr. Stone was also head of several of the heavy concerns, amongst them the Poughkeepsie Bridge Co., which erected the celebrated high bridge across the Hudson river. On coming to New York in 1871, he became connected with rapid transit companies and railroads, and head of the A. B. Stone Construction Co. He was a member of Grace parish, and deeply interested in Church work. He was earnest in philanthropic enterprises, and a trustee of the Children's Aid Society. He presented to that society a summer home for children, located at Bath Beach, Long Island, on the shores of New York Bay. The funeral service took place Thursday, Dec. 17th, the Rev. Dr. Wm. R. Huntington, of Grace church, officiating.

At St. Michael's church, the Rev. Dr. John P. Peters, rector, money continues to come in for the building of the memorial parish house. It is estimated that if each of the 1,179 communicants gives \$5 before Christmas, there will be enough in hand to finish and furnish that section of the building which is now in process of erection. Added to the coming Year Book of the parish, will be a detailed statement of what is doing by the parish branch of the Church Association for the Advancement of the Interests of Labor. To this branch of work it is now proposed to add a street cleaning brigade of boys, and to enlarge the committees which systematically keep a look-out on the relation of capital and labor in the vicinity of the church, and which have already accomplished a number of practical reforms. The winter's effort of the newly-formed clothing bureau will include the sale of cast-off clothing to the poor, after it has been put in fair order by ladies of the bureau. A beautiful chalice veil, ornamented with embroidery, has been donated to the church by Mrs. and Miss Pennison. The Girls' Friendly Society has started a choral class, under the instruction of Miss Thompson. A cooking class of this society has also been started.

The annual re-union of the alumni of the various departments of Columbia University took place on Tuesday evening, Dec. 15th, at the Academy of Fine Arts. The rooms on the ground floor were given over to the use of the guests. One of these was decorated profusely with college banners and trophies of Columbian athletic contests. In another was displayed a model of the beautiful new building, University Hall, which it is proposed to build on the new site, at an approximate expense of \$1,500,000, and which will contain a large banquet hall, theatre for commencement and other public exercises, gymnasium, and power house. The guests marched into the banquet room after the reception to the strains of Schwab's orchestra. Above the head table was a mammoth device of the Columbia seal, in blue and white, the University colors. Here Dean Van Amringe, of the school of arts, president of the Alumni Council, occupied the chair, and made an address. Addresses were also made by President Low, Mr. Edward Mitchell, Dr. Starr, of the medical school, and Mr. Wm. A. Smith. President Low read a letter from Mr. J. Ackerman Coles, of Scotch Plains, N. J., an old alumnus, promising to give to the University bronze busts of Zeus,

Plato, and Hermes, the latter to be placed in the new gymnasium.

At St. George's church the figures of current work are of special interest. The Sunday school numbers 2,474; Chinese Sunday school, teachers and scholars, 64; sewing school, 286; Girls' Friendly Society, 543; King's Daughters, 502; battalion of cadets, 230; Men's Club, 398; Athletic Club, 136; Evening Trade School for Boys, 266; choir members, 75; members of the Brotherhood of St. Andrew, 63; Woman's Missionary Association, 75; district visitors, 44; women employed yearly by Employment Society, 40; women employed by Helping Hand Society, 126; members of Mother's Meeting, 219. The free library of the parish is annually used by about 450 persons, and now numbers 4,000 volumes. The seaside work cared for 500 persons for a week during the summer, and for 12,000 excursionists, each for a day. These departments are nearly all supported by parish offerings, and cost about \$14,000 annually. There are 3,683 communicants, and 6,690 individuals actively connected with the church. A classification of how these individuals "live" throws light on sociological problems of the East Side. Of the 6,690 parishioners, 4,484 live in tenement houses; 791 in boarding houses; 744 in flats, apartments, or hotels; 487 in private houses, 107 out of town, and 77 are unclassified. As the church is free and holds many services every Sunday and during the week, it is able to minister to vastly more people than ever assemble within its walls at any one time.

The New York Alumni Association, of Trinity College, held its annual banquet at the Hotel Savoy, on the evening of Thursday, Dec. 17th. The date was placed a little earlier than usual in consequence of the departure for Europe of the president of the college, the Rev. George Williamson Smith, D.D., LL.D., who has been granted a special vacation for rest and recuperation. Dr. Smith is expected to sail for Europe about New Year's, and to remain abroad for a year. The Rev. Dr. Wm. H. Vibbert, vicar of Trinity chapel, presided at the long table, where the guests of honor sat, and an orchestra was stationed at the other end of the hall. Among those present were the Rev. Drs. Thomas Gallaudet, Chas. F. Hoffman, Brady E. Backus, Thomas McKee Brown, Geo. Wm. Douglas, Cornelius B. Smith, and the Rev. Messrs. E. O. Flagg and Newton Perkins, Messrs. Wm. G. Davies, Frederick E. Haight, Wm. S. Cogswell, Luke A. Lockwood, Edward M. Scudder, and other leading laymen of the Church. Addresses were made by the Rev. Dr. Vibbert, President Smith, the Rev. Dr. Lindsay Parker, Ph.D., the Rev. Samuel D. McConnell, D.D., Hon. Geo. W. Tailer, M. C., of Ohio, and others. President Smith paid a warm tribute to the late Rev. Dr. Isaac H. Tuttle, of St. Luke's church, saying that it was owing to his exertions some years ago, when the college was in a critical condition financially, that Trinity survived and was enabled to enter upon its present strong advance.

Bishop Potter has been requested by the trustees of the cathedral of St. John the Divine, to give himself entirely to the raising of funds needed to complete the erection of the cathedral choir. The ground which will be the future cathedral close cost originally \$850,000, and is fully paid for. In addition, \$250,000 has thus far been expended upon the work of construction. The difficult task of securing proper foundation, the excavation having gone down in some places 60 ft., which had to be filled up with solid cement, together with the fact that the portion of the foundation where the future central tower is to stand, will carry the heaviest weight in the world, except, perhaps, the great western tower of the Brooklyn bridge, and that in building the choir it was required, also, to lay the foundations for the tower itself, has necessitated larger outlay than was at first contemplated. At present the walls of the choir have been brought to what is called the water-table level. The trustees very earnestly desire to complete the choir as soon as possible. Under most favorable conditions it would probably take a year

and a half to finish the work if the money were in hand. The sum now requisite is about \$1,000,000. When ready for use, the choir will be an edifice larger than the present Roman cathedral, or than any other edifice in this city. It can be utilized at once as a centre of work, and for securing the advantages which a cathedral is expected to give to the Church and the community at large. The amounts derived from the estates of Mrs. Cole and Miss Edson have already been set apart by the trustees as endowment, and it is provided that after a certain sum is expended on construction, half of all further sums received shall be placed in the endowment fund, until the latter reaches a total of \$3,000,000. At present the amount in hand is between \$300,000 and \$400,000. It is anticipated that the Bishop's effort at this time will bring in at least \$1,000,000, and, if so, the building of the choir will be pushed forward immediately. In order to make possible such an undertaking, the Bishop has made arrangements by which the detailed duties of diocesan administration shall be taken off his hands from now to Mar. 1st. To this effect a letter was addressed by him to the clergy of the diocese, Dec. 15th, announcing his purpose, and calling for practical co-operation. During the time specified the Bishop's chaplain, the Rev. R. H. Baldwin will be in daily attendance at the Diocesan House, sharing duties with the Bishop's secretary, the Rev. Geo. F. Nelson, D.D. The archdeacons of the diocese will share among them a daily attendance at 11-12, Archdeacon Thomas being present on all Mondays, Archdeacon Johnson, Tuesdays; Archdeacon Burgess, Wednesdays; Archdeacon Van Kleek, Fridays, and Archdeacon Tiffany, Saturdays. Each archdeacon will look after the affairs of his own portion of the diocese, and act for the Bishop in all ways possible. The arrangement goes into effect at once.

GENERAL THEOLOGICAL SEMINARY.—A series of four missionary lectures are being given in the chapel of the Good Shepherd, under the auspices of the students. The missionary society of students has appointed committees to superintend student work at the church of the Holy Apostles, in connection with parish visiting. The Boys' Club and the Sunday school course of lectures has been delivered at this church during Advent by students of the Seminary. The Rev. Prof. Walpole was given a reception by the Seminary students on the evening of Dec. 17th. The senior and middle classes united in the presentation to him of a picture of the chapel of the Good Shepherd, where he has officiated so often and so acceptably. On Saturday, Dec. 19th, Prof. Walpole conducted a Quiet Day for the students in the chapel. He was to depart for England and enter upon his new work there on Dec. 23rd.

### Philadelphia

Spohr's oratorio of "The Last Judgment" was beautifully rendered at St. Clement's church, the Rev. H. Moffet, rector, on Tuesday evening, 15th inst., by the choir of the church of the Epiphany.

The Rev. S. F. Hotchkiss, rector of the memorial church of St. Luke, the Beloved Physician, Bustleton, completed 19 years service as rector on Sunday, 13th inst. In the morning he preached his anniversary sermon and alluded briefly to the changes that have occurred during his pastorate.

The Trocadero theatre was again crowded on Sunday evening, 13th inst., to listen to a sermon preached by the Rev. Dr. T. A. Tidball who discoursed on "Faith." This was the last of the services to be held there this year; they will be resumed on Sunday evening, Jan. 13th, 1897, possibly in some other building.

In the chapel of the Church Training and Deaconess House, on St. Andrew's Day, 30th ult., Bishop Whitaker set apart Miss Elizabeth Walker as a deaconess. The sermon was preached by the Rev. E. H. Coley, of St. John's church, Stamford, Conn., in which parish Miss Walker has already commenced her work.

There was a meeting of the local council of the Brotherhood of St. Andrew held at the Church House on Friday evening, 18th inst., for a conference on rescue missions. Addresses were made by Mr. Charles N. Crittenton and others. The item in THE LIVING CHURCH of the 12th inst., in reference to the celebration of the Holy Communion, should have read 8 A. M. instead of 8 P. M.

At old Christ church, the Rev. Dr. C. Ellis Stevens, rector, a musical service, free to the public, is announced to be held at 8 P. M. on Christmas Eve, at which the choir, under the direction of Mr. J. Spencer Brock will render old English carols, and the chime of bells will ring out an old-fashioned Christmas peal. A feature of the afternoon service during Advent has been the choral Litany. On Sunday afternoon, 20th inst., the *Dies Iræ* was repeated by request.

There have been a number of organ recitals given in several churches during Advent. On Saturday afternoon, 19th inst., the second of a series was given at St. Mark's church, the Rev. Dr. A. G. Mortimer, rector, by Mr. Minton Pyne. The programme included Guilmant's sonata in D minor; an andante by Wesley, a romance by St. Sæus, a toccata by Dubois, the Voispiegel to Parsifal, and the Bach toccata and fugue in C major. This is one of the great fugues, and there are very few organists who can interpret Bach as Mr. Pyne does.

The demise of Mr. Robert Shoemaker, in the 80th year of his age, occurred on Thursday, 17th inst. He was the oldest active druggist in the city, with one exception, and has been one of the vice-presidents of the Philadelphia College of Pharmacy since 1869. He was originally a member of the Society of Friends, but became a Churchman in middle life. For the past 32 years he has been accounting warden and treasurer of St. Paul's church, Cheltenham, Pa., where his country residence is located. The burial office was said at his city residence, on Saturday afternoon, 19th inst., the remains being subsequently privately interred in the cemetery of St. Paul's, Cheltenham.

On Sunday morning, 13th inst., the Rev. Snyder B. Simes, rector of Gloria Dei (Old Swede's) church, preached his 28th anniversary sermon, from the text, "Lo, these many years do I serve thee," St. Luke xv: 29. After stating the fact that local pride has had much to do with the preservation and continuance of the ancient edifice, he said, "I am one of three rectors who have served you as pastor for 105 years. On my right is a tablet erected in memory of one of your departed pastors in continuous service here for 42 years; on my left is one of another who was in service here for 32 years." (Referring to the Rev. Nicholas Colling, the last of the Swedish pastors, and the Rev. John C. Clay, D.D., the first rector after the congregation was received into the Church and into union with the convention of the diocese.) In speaking of the perpetuation of the services, he stated that the endowment fund of 1879, \$223.75, will, with the accruing interest on that sum and the many contributions made thereto, amount, at the next anniversary of the church (on the first Sunday after Trinity, 1897,) to \$20,000; and it is hoped that with the opening of the 20th century, the full amount desired, \$25,000, will be invested. During the past two years over \$5,000 has been expended in improvements, and there only remain now the ancient cemetery to be made a little more attractive.

### Chicago

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

The Rev. Chas. E. Bowles has resigned the charge of St. Luke's church, Chicago, and contemplates taking an extended tour in Europe and the Holy Land during the coming year.

On Sunday, Dec. 20th, the Rev. Dr. Rushton officiated at Fairbury and El Paso.

Mr. P. E. De Coster, formerly of Philadelphia, has recently become organist and choirmaster at the cathedral.

Through the generosity of Miss Sarah J. Clarke, Trinity church, Chicago, has recently received a beautiful mosaic floor for the sanctuary, and an exquisite altar rail, the former a thank offering, and the latter a memorial of her sister, Miss Harriet Sevilla Clarke, for many years an earnest communicant of the parish. The steps of the sanctuary are of white Italian marble, the marble of the mosaic work being also imported. The altar rail is of brass and oak, of chaste design, and beautifully finished.

At the cathedral, on Sunday morning, Dec. 20th, the Bishop of Chicago advanced to the priesthood the Rev. Frederick B. Bartlett, Edward L. Roland, and Edwin J. Randall. The sermon was preached by the Bishop.

At the Western Theological Seminary a series of lectures are being delivered. The first (with stereopticon views), on "The Catacombs," was by the Rev. W. W. Webb, of Nashotah, Nov. 27th. On the 1st inst., Dr. Little, of Evanston, lectured on "The intellectual life of the priest—its duties and dangers." On the 4th, the Rt. Rev. Dr. Hale, coadjutor of Springfield, gave an address on "The Eastern Church." The Bishop of Chicago followed on the 8th and 11th with lectures on "The devotional study of theology." In January, lectures will be given by the Rev. E. F. Cleveland, M.D., and the Rev. P. C. Wolcott.

### Minnesota

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

The fall meeting of convocation was held in Red Wing on Dec. 1, 2, and 3. Bishop Gilbert delivered the annual sermon. At the missionary conference many helpful and encouraging reports were made from the mission field. Even in the present depressed condition of finances much pecuniary interest has been shown in many individual instances. The Bishop-coadjutor, in the absence of some of the missionaries and of the archdeacon, gave much information in regard to the mission work in the diocese. At the afternoon session the paper for discussion was "Services for men," led by the Rev. T. P. Thurston, who urged a short, informal, hearty hymn service, with a bright, to-the-point address. The session closed with an interesting and helpful talk to the Sunday school children by the Rev. Alford A. Butler, dean of convocation. On Wednesday evening a missionary service was held, at which the topics were: "A missionary march," "A missionary journey," and "A missionary charge." The speakers were the Rev. Messrs. A. T. Gesner, U. H. Gibbs, and F. T. Webb, D.D. On Thursday morning the missionary field was again discussed, though the great interest was centered on a book review, by the Very Rev. Charles Lewis Slattery, dean of the cathedral, Faribault. The book was Jeremy Taylor's "Liberty of Prophecy." A clear and concise presentation was made. It provoked much helpful discussion. The session closed on Thursday afternoon, the last paper being "On Confirmation," by the Rev. A. Kingsley Glover. The offerings were very large, a surplus being handed over to the diocesan treasurer for missions in the diocese.

The diocesan council of the Daughters of the King held its annual meeting at St. Mary's, Merriam Park. The session opened with a celebration of the Holy Eucharist, with Bishop Gilbert as celebrant. The attendance was very large, and several interesting papers were read. Encouraging reports were presented by the various committees. Supper was served at 6 P. M. After Evensong, stirring addresses were delivered by the Bishop, the rector, and the Rev. F. T. Webb, of Minneapolis.

Bishop Gilbert has set apart to the office of deaconess, Miss Margaret Borland, and has confirmed at Benson, 6; Appleton, 4; Duluth, 14; Elysian, 3; Naterville, 1; Waseca, 5; Janesville, 6.

The Rev. Owen Jones (Methodist), received into the Church lately and preparing for orders at Seabury, is doing effective work for the Church at Lake Crystal and Belle Plaine.

St. PAUL.—St. Philip's mission (colored) has recently fitted up the room in which services are held, thereby giving it a more comfortable and Churchly appearance. The altar has been raised several steps and a communion rail placed around it; a red dossal-encircles the back of the wall, shutting from view several windows and doors. A vested choir has been started and is rendering good music. This is the first choir of colored men ever organized in Minnesota, and Mr. Bennett the first colored priest.

The two Brotherhood men in charge of St. Peter's mission are making a canvass of the neighborhood from house to house, Sunday mornings during the "mother hours" this brings them into contact with the heads of families and non-church goers, and good results are expected from this "personal contact mission." A Sunday school will shortly be inaugurated under the auspices of St. Peter's chapter, in the southeast section of the city. It is a large field with no competition.

### California

**William F. Nichols, D.D., Bishop**

St. John's church, Oakland, was totally destroyed by fire about five o'clock, Sunday morning, Dec. 13th. This was the oldest church building in the diocese, and St. John's is the oldest parish in Alameda Co. The Rev. Dr. Akerly, now rector *emeritus*, took charge of it as a mission in 1851. A building was erected in 1860. To this additions have been made from time to time, but the original structure was intact. Many sacred memories clustered about its walls, and its age made it a special object of veneration in this Western country, where all is so new. The destruction by fire was total. A fine organ, which was brought around the Horn before the days of railroads, was a total loss with all other furniture. Vestments of clergy and choir, a large library of music, a fine piano, and the parish records were saved. The rector, the Rev. F. J. Mynard, who took charge about two years since, is enthusiastically supported by his vestry and congregation in an immediate effort to erect a new building.

### Long Island

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

Dec. 16th, Bishop Littlejohn made his annual visitation of the parish of the Transfiguration, Freeport, the Rev. Jas. F. Smith, rector. At the same time, the new and beautiful altar, presented by Mr. Wilbur F. Treadwell, was consecrated, and solemnly set apart for its sacred purposes.

At St. Amis' church, Brooklyn Heights, the Rev. Dr. Alsop, rector, Sunday evening, Dec. 13th, Spohr's oratorio, "The last judgment," was rendered, under the direction of the organist, Mr. Walter Henry Hall.

Holy Trinity, Brooklyn, located in the very heart of the business section, is a busy institution. Dr. McConnell believes it should be a "church for the people" in the true Christian sense. To that end, he has induced the vestry to lower the price of the pew rentals, so that the humblest need not be debarred from the privileges of public worship. Two exquisite pieces of communion plate, consisting of flagon and chalice, were used for the first time on All Saints' Day. They are the gift of Mrs. James S. Connell. The inscription is:

"In loving memory of Edwin Richard Connell, September 30, 1888. Minnie Eleanor Connell-Stevens, June 20, 1890. Hewlett Ralston Connell, September 11, 1895. Presented to the church of the Holy Trinity, by their mother, Margaret Eleanor Connell. All Saints' Day, 1896."

### Southern Virginia

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

Every Sunday morning members of St. Luke's chapter of the Brotherhood of St. Andrew, in Norfolk, go along the docks and among the vessels anchored in the harbor. They report that large numbers of seamen are induced to attend some church, and the request for Church papers and similar reading is greatly in excess of the supply.

### Western New York

The Rt. Rev. Wm. D. Walker, S.T.D., LL.D., D.C.L., the Bishop of the diocese, took up residence in Buffalo this week and preached in Trinity church on Sunday, 20th, A. M., and in St. James' in the evening. On Wednesday, 23rd inst., a public service was to be held in St. Paul's church, where the Bishop will be formally received by his diocese, and in the evening a public reception was to be tendered him by Mrs. R. P. Wilson, at the residence of her father, the Hon. James M. Smith, LL.D., chancellor of the diocese.

Word comes to hand that Dr. E. N. Potter has resigned as president of Hobart College, on the score of ill health, after a connection with the college of more than 20 years.

The sad news comes of the death of the Rev. James Rankine, D.D., rector of St. Peter's church, Geneva, head of the DeLancey Divinity School, and senior presbyter of the diocese. Dr. Rankine was president of the Special Council which met in October to elect a successor to Bishop Coxe, and was to have taken prominent part in the public services welcoming Bishop Walker to the diocese. Dr. Rankine had reached the age of three score and ten years, and leaves a widow and five sons. He was born at Ayrshire, Scotland, Nov. 5, 1827. His family removing to Canandaigua, N. Y., he graduated at Union College, Schenectady, in the class of 1846, and later became assistant professor of mathematics at Trinity College, Hartford, Conn. Subsequently he was rector of St. Paul's church, Oswego, N. Y., president of Hobart College, a trustee of both Hobart and Union Colleges, and for 30 years head of the Divinity School. "May he rest in peace and light perpetual shine upon him."

BUFFALO.—Messrs. J. W. Wood, Silas McBee, J. P. Faure, J. S. Ward, and H. D. W. English, of the council of the Brotherhood of St. Andrew, and Dr. Ferrar Davidson and R. V. Rogers, Q. C., representing the Brotherhood in Canada, on Sunday morning, Dec. 6th, severally addressed congregations, in seven parishes, in the interests of the International Convention which is to meet here in 1897, and in the evening they united their forces in St. Paul's church, where they made addresses on various aspects of Brotherhood work. On Monday they met the members of the local council, Mr. Mark Lewis, president, and spent the day in consultation relative to the International Convention. In the evening the city chapters met the members of the council, in All Saints' church, and listened to addresses and instructions from them, which did much to enable the men of Buffalo to get a firmer grasp upon the Brotherhood idea than they have ever yet had. Mr. English, of Pittsburgh, gave a detailed statement of the work of the committees in his city for this year's convention. Dr. Davidson, of Toronto, said that trouble taken by the Brotherhood men of Buffalo in preparation for and during the sessions would be repaid to them over and over again, collectively and individually. Mr. J. S. Ward answered the question, "How can the International Convention be made a spiritual power all over this and other lands?" Mr. John P. Faure spoke on individual effort. Mr. Silas McBee said the only real thing in the convention was its spiritual side. It is with personality the convention deals: "Whosoever sins," not *whatsoever* sins! What are the clergy to do? Why, Christianity is the fruit of clerical work, and the Brotherhood was the outcome of Christianity. The priest was greater than the general leading victorious armies, greater than the scholar dealing with the intellect, greater than the moralist seeking the uplifting of humanity by legislative enactment, since he dealt with the trinity of man, with the entire man. The clergy were, therefore, to train men, to knit men together in such wise that they might come to the Table of the Lord and assimilate the heavenly food to the strengthening of spiritual life, that men might pray and then rise and act, that they might give, not only money, but themselves

in sacrifice. After suitable devotions, the meeting adjourned.

LOCKPORT.—The new chapel of Grace church, the Rev. Wm. F. Fabre, rector, was opened for services on All Saints' Day. At 8 A. M., there was a celebration of the Holy Eucharist. At 3:30 P. M., the Rev. G. Sherman Burrows, curate of Grace parish, gave a thoughtful and helpful address, followed by the rector in a few words of cordial welcome and of invitation to co-operate in the good undertaking. Many of the congregation lingered after the services to admire the beauty and Churchliness of the little chapel and its furnishings. The bequest of the late Ambrose S. Beverly of \$1,000, made to the rector "for his mission work in the city of Lockport," was spent in the erection of the building. For lot, improvements, seating, and plumbing, \$100 has already been contributed. The gifts of furniture and ornaments will amount to over \$500 additional. Special memorials have been given by parish societies for the furnishing of the chancel. The architect, Mr. Chauncey Tucker, generously gave his services, and the contractor, Mr. W. C. McCormack, was liberal in his estimates on his share of the work. The property altogether represents a value of \$2,300. On the west wall of the building, and directly under the large Trinity window, is placed a memorial tablet in brass, with the inscription:

I. H. S. In loving memory of Ambrose S. Beverly. 1826-96 With whose missionary bequest to his rector, the Rev. Wm. F. Fabre, All Saints' chapel was built for the honor and worship of Almighty God. Grant, O Lord, that all who shall enjoy the benefit of this pious work may show forth their thankfulness by making a right use of it to the glory of Thy blessed Name, through Jesus Christ, our Lord. Amen.

### Connecticut

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

HARTFORD.—The library of Trinity College is continually making additions to its already large collection, many valuable books being stowed away on overcrowded shelves. It is becoming more and more evident that the need of a new library building is pressing. The edifice built recently at the south end of the college for recitation rooms was opened for the first time last week. The lower floor will be used for French recitations, and the upper story for the classes in mechanical drawing.

ESSEX.—The following articles of church furniture have recently been presented to St. John's parish, the Rev. Percy T. Fenn, D.D., rector, in memory of the late Captain J. Tucker, for many years a vestryman of this parish: A costly brass fald stool, a service book, with musical settings, and an oak hymn-board, with numerals. The mission at Ivoryton, begun last year by Dr. Fenn, has just received the following gifts, in response to the rector's appeal: An altar and altar covering, a dossal, a handsome brass cross, Eucharistic and Vesper candlesticks, and altar vases. A parish guild has recently been organized here.

### Kansas

Frank R. Millsbaugh, D.D., Bishop

The Church people of Arkansas City, and the missions attached to the parish in that place, enjoyed a season of spiritual refreshment during the early days of the last week in November. It was the time appointed for the annual visitation of the Bishop of the diocese, as well as for the meeting of the convocation of the deanery of Wichita; but that which gave it a more special interest for the Church people of the region was the consecration of Trinity church, Arkansas City, and the ordination of the Rev. Charles Blake Carpenter, the rector, to the order of priests. The Rev. Mr. Carpenter was ordered deacon by the Bishop of New York on Trinity Sunday last, immediately after his graduation from the General Theological Seminary; he came to Kansas in July, and at once took charge of the Church's work at Arkansas City, Wellington, Winfield, and Sedan, with the first-named place as his centre. He has been doing excellent work there, and has succeeded in reanimating the Church life in a locality where it had become very feeble, and almost extinct.

### Southern Ohio

Boyd Vincent, D.D., Bishop

The annual donation day of the Children's Hospital, Cincinnati, took place Nov. 19th, being held this year in the church of our Saviour, as for a few days there was fear lest a contagious disease had crept into the hospital. The report showed that during the year, 255 children had been treated in the wards. The receipts were \$8,929.72; expenditures, \$9,604.45. The endowment fund now amounts to \$64,916.05, to which the sum of \$10,000 will be added. The cash contributions on donation day amounted to \$1,276.80. Steps were taken to secure the sum of \$12,000 to build a new ward to accommodate the increase in the number of patients.

St. Paul's church, Columbus, under its new rector, the Rev. John Hewitt, is showing hopeful signs of vigorous life. The attendance has greatly increased; an old debt is in process of liquidation at the rate of about \$600 a year, and two week-day kindergartens have been started, and are in successful operation, with an attendance of about 70 children. By an address, on Nov. 15th, Bishop Brooke gave a new impulse to missionary interest, and the parish is being canvassed for pledges to diocesan missions.

At Trinity church, Columbus, a new organization is being formed, to be called the Trinity Church Club, the object being to draw the men of the parish together and promote their social and parochial life.

The work at St. Andrew's mission, Chillicothe, is going steadily forward, under the leadership of the new lay-reader, Mr. Chas. W. Burt. The Sunday school has increased from 50 to 130, and a class of 15 for Confirmation awaits the Bishop's visitation.

The Rev. Frederic E. J. Lloyd, of Hamilton, held a successful Mission in the church of the Epiphany, Urbana, from Nov. 9th to 15th. There were four services each day. Two days there were five. The following was the order of services: Holy Communion at 8:30 A. M., with a brief meditation on some one feature of the Sacrament; at noon, in an empty store room, a service for men only; at 4 P. M., a brief service, followed by an address on the verities of the Christian Faith; at 7 P. M., the Mission service proper, when the sermon was on the evangelical doctrines of the Gospel.

### Massachusetts

William Lawrence, S. T. D., Bishop

BOSTON.—The New England department of the Church Temperance Society raised from Nov., 1895, to Nov., 1896, the sum of \$1,906.61. The coffee fund amounted to \$2,655.45. The total attendance at the tent services during the summer was 1,171 inside the tent and 455 standing outside within hearing. The women associates have prospered with the venture known as the Warrenton st. Coffee Room for Girls, and have maintained, with excellent effect upon the girls themselves, a sewing school, which has been conducted upon a basis of a nominal fee for attendance, and is well patronized.

JAMAICA PLAIN.—The 20th anniversary of the rectorship of the Rev. S. U. Shearman took place Dec. 17th. Bishop Lawrence was unable to be present, but sent a letter of regret, in which he praised the work of the parish and the rector. The parish house was tastefully decorated with potted palms and ferns, and a collation followed the social gathering of the parishioners and friends of the church. A purse of gold was presented afterwards to the rector.

BROOKLINE.—The 22nd anniversary of the rectorship of the Rev. Dr. L. K. Storrs was observed Dec. 13th. During this time many changes have been made. Besides the erection of a parish house, a vested choir has been introduced, and the evening service substituted for the one in the afternoon, which is largely attended.

DEDHAM.—A new set of choir vestments have been purchased for St. Paul's church. Bishop Lawrence lately confirmed 11 in this parish. It

has now a weekly celebration of the Holy Communion.

TAUNTON.—The large church of St. Thomas was literally packed to the doors on Sunday evening, Dec. 13th, the occasion being the visitation of the Bishop. The latter preached upon the Judgment, and confirmed a class of 34, presented by the rector, the Rev. Morton Stone. The parish has lately rented and furnished a ground floor flat near the church, to serve for parish rooms. A social club for men, and a parish paper, are among the new enterprises.

### Maryland

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

BALTIMORE.—A memorial service, in memory of the late Dr. P. C. Williams, was held on Sunday, Nov. 29th, at the Central Branch Y. M. C. A. building, Mr. Joshua Levering, president of the board of trustees, presiding. The Rev. C. George Currie, rector of Christ church, of which Dr. Williams was for many years a member and vestryman, made the principal address, in which he spoke with much feeling and earnestness of Dr. Williams as a personal friend, as a Bible scholar and Church worker, as a citizen and physician. The Rev. Julius E. Grammer, D.D., of Trinity church, followed with brief remarks, in which he characterized Dr. Williams as a "medical missionary." The service was attended by men only. During the service selections were sung by the Loftus Glee Club.

On Sunday, Dec. 6th, the congregation of All Saints' church worshiped for the first time for five weeks in the church, which has been undergoing extensive improvements, the congregation occupying the Sunday school rooms in the basement meanwhile. The improvements include the frescoing of the walls, the remodeling of the altar, the strengthening of the north wall—which is not built of stone, as is the rest of the building—by the addition of a number of iron girders, and the changing of the location of the vestry room, so as to make room for the choir. A new pipe organ has been purchased, and will be placed in position within a few weeks. The remainder of the church has been thoroughly renovated.

The annual meeting of the Brotherhood of St. Andrew was held in St. Barnabas' church, on Dec. 1st. The address was delivered by Mr. T. D. Randall, of Annapolis. The reports of the various committees showed that the chapters are in a flourishing condition, and that the membership numbers over 1,000. Mr. Frank V. Rhodes presided, with E. G. Gibson as secretary. The officers were elected as follows: President, Dr. W. W. Randall; vice-president, P. J. Swindell; secretary and treasurer, Edmund D. Smart.

MT. WASHINGTON.—The young men of St. John's church met on Nov. 30th, by the request of the rector, the Rev. Wilbur F. Watkins, Jr., and formed the Young Men's Club of St. John's church. The object of the club is to promote social fellowship and mutual helpfulness among the young men of the parish, and to arouse interest in active work for the welfare of the church and community.

A Christmas sale was held on Dec. 3rd, in the Sunday school room of St. John's church, under the auspices of the Woman's Auxiliary, the proceeds of which will go toward the rectory fund.

PHENIX.—Mr. Thomas Philpot, for 23 years a vestryman of Immanuel church, Glencoe, died Nov. 29th, at his home "Rockford," near here, in the 57th year of his age. At the funeral services the Rev. Duncan McCulloch officiated. The interment was in the cemetery attached to St. James' church, on the Manor, the rector of which, the Rev. George K. Warner, assisted in the concluding services at the grave.

SHARPSBURG.—The Rev. H. C. E. Costello, rector of St. Paul's church, will make application to the next diocesan convention for a division of St. John's parish, and the formation of a new parish to be known as Antietam parish. The new parish will be in the southern part of Wash-

ington Co., and will include St. Paul's church, Sharpsburg, and St. Mark's, Lappons.

CUMBERLAND.—The parish of the Holy Cross, South Cumberland, celebrated its 5th anniversary recently. The services were conducted by the rector, the Rev. G. J. D. Peters. At the children's service in the afternoon, a plentiful supply of flowers was brought by the children and presented at the altar. After the service they were taken to the hospital. A strong chapter of the Brotherhood of St. Andrew has just been organized. A Bible class for men and youths is held on Sunday afternoons, at 2 p. m., led by the rector. The Girls' Guild has reopened.

ANNAPOLIS.—Substantial repairs are now being made to the Chase Home, and it is expected that it will be opened in January next. For the present the number of inmates will be limited to three, but as fast as the money in hand will warrant, that number will be increased. Mrs. J. Caille Harrison, the matron, is in residence, superintending the preparations. The sum of \$1,500 will be needed for the preparation of the Home for occupancy. Already gifts amounting to \$1,000 have been received.

DORSEY.—Trinity chapel, situated at Pfeiffer's Corner, in the sixth district, was destroyed by fire on Dec. 9th, together with all its furniture, a fine organ, and other valuables. The Rev. Wm. F. Gardner is rector of the chapel, and of Trinity church on the Washington road. The edifice was valued at about \$2,000, with an insurance of only \$800. The chapel was built in 1871, by the Rev. Theodore C. Gambrell, D.D. It is said that the chapel will be promptly rebuilt.

### New York

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

PATERSON.—Bishop Starkey made his annual visitation of St. Paul's church on the morning of the 3rd Sunday in Advent, and confirmed a class presented by the rector.

PORT CHESTER.—St. Peter's church, the Rev. Chas. E. Brugler, rector, to which Mrs. U. F. Palmer recently gave \$7,000 for a new sanctuary and altar, has received a communication from "A Friend of the Parish" offering to give \$2,000 for interior mural decorations. The giver, more who wishes to remain unknown, says that it has been his desire to see the church free from debt, and he makes the contribution in order to provide the removal of all indebtedness by next Easter, leaving the church free to be consecrated at an early date thereafter.

### Delaware

Leighton Coleman, S.T.D., LL.D., Bishop

Dr. Henry Ridgely recently presented to Christ church, Dover, a large and valuable lot adjoining the churchyard, as a memorial of his wife. Mr. Edward Evans on the occasion of his marriage recently, was presented by the choir with a handsome piece of silver, in recognition of his constant interest and help in the church music.

### Springfield

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

In our account of the annual synod of the diocese of Springfield in last week's issue, we omitted all mention of the reception tendered by the Bishop and Mrs. Seymour to the members of the synod and the Church people of Springfield at the Bishop's house on Wednesday evening, Dec. 9th. This feature of the proceedings is more than a mere social gathering. It serves the higher purpose of making the leading Church people, clerical and lay, acquainted with each other, and with the citizens of the see city. It crowns the seriousness of business, when the work is done, with the joyousness and festivity of mutual greeting, fraternal intercourse for a few hours, and a reluctant, though pleasant, goodbye. Mrs. Tuttle, the wife of the Bishop of Missouri, assisted Mrs. Seymour and the Bishop in receiving the guests, and the evening from eight o'clock until a late hour was one of profit and pleasure.

### Washington, D. C.

Henry Yates Satterlee, D.D., Bishop.

The funeral of the Rev. Wm. H. Laird, whose death was recorded in our last issue, took place on Saturday, Dec. 12th, the interment being at Ivy cemetery, near the Theological Seminary, at Alexandria, Va. Bishop Satterlee conducted the service at the cemetery, and said the committal, after which a choir of students from the Seminary sang the hymn, "Peace, perfect peace." Several of the clerical members of the Standing Committee were present, and Mr. Stanley represented the lay members.

A beautiful granite cross has recently been placed by a friend at the grave of the Rev. Dr. Addison, at Oak Hill cemetery. It bears simply his name and dates of birth and death.

At St. James' church, Capitol Hill, the Rev. James W. Clark, rector, a series of Advent conferences was begun on Sunday evening, Dec. 13th, by the Rev. Father Sargent, superior O.H.C., to continue during each evening of the week. The subject was "The history and doctrine of the Church," divided as follows: (1) "The errors and failures of modern religious systems;" (2) "The history of the Catholic Church;" (3) "The Church of the English race—Catholic not Roman;" (4) "The American Church;" (5) "The Church Christ's Body on earth;" (6) "The life of grace."

A free reading room is about to be opened in the north-eastern section of the city by the men's guild of St. James' parish.

The chapel of the Good Shepherd, also in the north-east section, which last summer was temporarily transferred by St. Mark's to the Epiphany parish, has so prospered that it has outgrown the small building in which its services have been held, and one three times its size has been rented, and was opened on the 2nd Sunday in Advent. The Rev. H. Scott Smith, an assistant minister of the Epiphany, is in charge of this work.

The Bishop of Washington visited the church of the Advent, Le Droit Park, on Sunday, Dec. 13th, and confirmed a class of candidates presented by the rector, the Rev. E. M. Mott.

### Los Angeles

Jos. H. Johnson, D.D., Bishop

The first visit of Bishop J. H. Johnson to Moreno, Riverside Co., on Dec. 8th, was one of mutual satisfaction. The Bishop was pleased to find a people eager for the services of the Church, and showing their desire by the large attendance, at least 100, in the assembly room of the handsome two-story school building, which had been made neat and comfortable and fitted up with an effective temporary altar. The chants and hymns were well sung, the piano being played by a niece of the late Bishop Clarkson. At Moreno the women are not left to do all the Church work alone, but the men, being well-trained Churchmen, bear their larger part in all things.

The Bishop infused all with his own enthusiasm, and measures will soon be taken to have the regular ministrations of a priest in addition to those of the diligent and earnest lay-reader now on duty. In due time they hope to have a chapel. Moreno is 10 miles from Redlands and 18 from Riverside. The mission is under the care of the Rev. Dr. J. D. Easter, of Redlands, who accompanied the Bishop. Mr. Nason has served very acceptably as lay reader, having held the first service, and continuing until now. Mr. P. T. Carter will take his place. The town of Moreno is but five years old.

### Milwaukee

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

The Rev. C. S. Sargent who for five years was acting dean of Grace church cathedral, Indianapolis, under the late Bishop Knickerbacker, has been appointed as dean to All Saints' cathedral, Milwaukee, a position which has long been vacant. Mr. Sargent has just returned from a year's sojourn in Europe. He will enter upon his new duties on the Feast of the Circumcision, this coming New Year.



## Indiana

**John Hazen White, D.D., Bishop**  
BISHOP'S WINTER APPOINTMENTS  
JANUARY

3. Trinity church, Peru; P. M., Huntington.
10. Trinity church, Logansport.
17. A. M., Gethesemane, Marion; P. M., St. Paul's, Gas City.
24. A. M., Alexandria; P. M., Elwood.
31. St. Thomas', Plymouth.

## FEBRUARY

1. Rochester.
2. Kewanna.
7. Garrett and Auburn.
14. A. M., St. John's, Elkhart; P. M., St. John's, Goshen.
16. Trinity church, Kendallville.
17. La Grange.
21. St. Mark's, Lima.
28. A. M., St. James', Vincennes; P. M., St. John's, Washington.

## MARCH

2. St. Matthew's, Worthington.
3. Princetown.
4. St. Stephen's church, New Harmony.
5. St. John's, Mt. Vernon.
7. Evansville: A. M., St. Paul's; P. M., Holy Innocents'.
14. Grace church, Muncie.
21. St. Paul's, Richmond.
28. Terre Haute: A. M., St. Stephen's; P. M., St. Luke's.
29. Rockville.

## APRIL

4. St. John's, Lafayette.
6. Greencastle.
8. Crawfordsville.
11. Indianapolis: A. M., St. Paul's; P. M., Holy Innocents'.
- 13-14-15-16-17. Cathedral.
18. Indianapolis: A. M., Cathedral; P. M., Christ church.
23. Montpelier.
25. Trinity church, Ft. Wayne.
27. Warsaw.

## MAY

2. Trinity church, Michigan City.
9. A. M., Hammond; P. M., Whiting.
16. La Porte.
17. New Carlisle.
21. North Liberty.
23. A. M., St. James' church, South Bend; P. M., St. Paul's, Mishawaka.

## Pennsylvania

**Ozi W. Whitaker, D.D., Bishop**

Confirmations reported in November: St. Paul's, West Whiteland, 5; St. John's, Pequea, 3; Ascension mission, Parkesburg, 5; Trinity, Coatesville, 11; St. Paul's, Doyleston, 8; Emmanuel, Quakertown, 2; Messiah, Gwynedd, 14; St. Mary's, Warwick, 4; St. Mary's, Honeybrook, 2; total, 54;

LANDSDOWNE.—A committee representing the vestry of St. John's church in this borough is searching for a choice sight in a central location, with the view of building a handsome church and vacating the present place of worship.

## Central New York

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

The first annual meeting of the Central New York Branch of the Girls' Friendly Society was held in St. Paul's church, Syracuse, Dec. 7th. After a short devotional exercise, conducted by the rector, the Rev. H. R. Lockwood, S. T. D., Miss Mary T. Lathrop, of Oswego, called the meeting to order. Papers were read as follows: "Does bearing one another's burdens include home duties?" (1) Miss Clara Gulick, of Grace church, Utica; (2) Miss E. M. Payne, of the church of the Holy Cross, Utica; (3) Miss Fanny Shroeder, of Calvary church, Syracuse; (4) Miss Hattie B. Parker, of St. Luke's church, Utica. "What can members do for the Girls' Friendly Society?" (1) Miss Frederika Horner, of St. Paul's church, Syracuse; (2) Miss Cordelia Armstrong, of Grace church, Utica; (3) Miss Mary McCabe, of Christ church, Oswego. "How can a busy girl best educate herself?" (1) Miss Frances E. Seymour, of Zion church, Rome; (2) Miss Carlotta Boone, of St. Paul's church, Syracuse; (3) Miss Eva Schied, of St. George's church, Utica; (4) Miss Ida L. Lawrence, of

Grace church, Utica; Miss Lillian Richards, of Calvary church, Syracuse. Miss Arria S. Huntington spoke on "Loyalty to the society."

The Rev. Dr. A. B. Goodrich, rector of Calvary church, Utica, died at Trenton, N. Y., Wednesday morning, Dec. 16th, in his 68th year. Dr. Goodrich was the oldest pastor in Utica, having served Calvary church since 1859. Since 1868 he had been secretary of the diocese of Central New York, and its librarian for many years. He was a graduate of Trinity College, and received the degree of D.D. from Hamilton College.

Grace church, Utica, the Rev. Charles T. Olmsted, D.D., rector, has recently received the gift of \$5,000, to be added to the endowment fund for the heating of the church throughout the year. The gift is from Mrs. Frederick T. Proctor, whose mother, Mrs. James Watson Williams, made a similar donation to the church a few years ago. The daily services will hereafter be held in the church instead of in the chapel. The Rev. Julian E. Ramsdell, formerly of this diocese, but more recently of Ohio, has become assistant to the rector of this parish.

St. John's church, Oneida, the Rev. John Arthur, rector, has received \$1,000 from Mr. J. Arthur Sherman, whose mother, the late Mrs. Harriet V. Sherman, before her death requested her son to make this gift to her parish church.

## Pittsburgh

**Cortlandt Whitehead, D.D., Bishop**

The monthly meeting of the Clerical Union of the Southern convocation was held at the Church Rooms, Dec. 14th. The Rev. Dr. Arundel read a paper on "The development of doctrine," which was afterwards the subject of an animated discussion.

On the 3rd Sunday in Advent, the Rev. A. W. Mann, missionary to deaf-mutes, held two services in the sign language in Trinity chapel, Pittsburgh, Holy Communion being administered at the morning service. On the evening of the same day Mr. Mann took part with the Rev. Mr. Fidler, rector of Christ church, Greensburg, in a combined service, held for the benefit of the deaf-mutes in that neighborhood.

The Rev. Francis H. Smith has taken temporary charge of St. Mark's church, Johnstown, and begun work there on the 3rd Sunday in Advent.

The December meeting of the Pittsburgh branch of the Guild of St. Barnabas for Nurses, was held Tuesday evening, Dec. 15th, at St. James' church, Pittsburgh. The service was read by the chaplain of the guild, the Rev. Mr. Danner, assisted by the Rev. Mr. Thompson, rector of the Church, and the address was delivered by the Bishop, who chose as his topic, "The second Advent of our Lord."

## West Virginia

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

The new St. John's chapel at Sutton is finished, excepting the furnace, and ready for occupation. The chapel cost \$800, which sum is almost raised.

The new stone church, St. Paul's, at Weston, is almost completed, and is one of the most beautiful in the diocese. There is a debt on it of \$2,000, but this has been provided for by the rector forming a building association fund within the parish.

The Rev. A. K. Fenton, who has charge of the chapel at Spruce Run, is building a rectory.

Dr. S. S. Moore has begun a work among the colored people in Parkersburg, and is making plans for building or purchasing a church for their accommodation. He reports the improved and continued success of the "Lighthouse mission."

## Western Michigan

**Geo. D. Gillespie, D.D., Bishop**

The annual meeting of the Young Churchmen's League of St. Paul's parish, Grand Rapids, was held in the church on the 2nd Sunday in Advent. Addresses were made by the officers, members, and visitors. Young people's societies in other city parishes were invited.

At Grace church the society has taken the form of a Bible class, meeting just before the hour for Evening Prayer.

Much interest was manifested by the people of Pentwater in the eight days' Mission conducted by the Rev. Woodford P. Law, commencing on "stir-up" Sunday. The first address, on "Manliness and purity," was delivered to men only, at 3 P. M., Sunday, in the band hall, on the main street. There were three services daily, the first being the celebration of the Holy Communion, at 8 A. M. A number of children were brought to Holy Baptism during the last days of the Mission; a class was formed for Confirmation, and an altar guild organized. Many questions were asked and answered concerning the sacraments, the Church, and her customs. On the 1st Sunday in Advent, the members of the Sunday school presented the church with an oak alms bason as a memorial of the Mission.

An industrial school has been opened in St. Paul's parish, Muskegon, the Rev. Philip W. Mosher, rector. The school is conducted by Mrs. Parker and Miss Helen Hunt, and the sessions are held in the guild house. Last year there was a large enrollment, and 'tis hoped that a like interest will be manifested in the enterprise this year.

## Canada

A great many improvements have been made in the old parish church of Amherstburg, diocese of Huron. Indeed, it has been almost made over. Twelve stained glass windows have been put into the nave, as well as a beautiful memorial window in the chancel, in memory of a former rector and his wife. Special services were held in the church of St. John the Evangelist, London, on Nov. 22nd, to celebrate the anniversary of the church. The Bishop preached in the evening. At the meeting of the Huron Lay Workers' Association the Bishop gave an address on "Church choirs."

The Bishop of Quebec made a visitation in the country parishes the first week in December, consecrating the church at Danville on the morning of the 6th, and holding an adult Baptism and Confirmation in the evening. He attended the anniversary meeting of the St. Francis District Association on the 8th, and the meeting of the deanery board on the 9th. The church at Lennoxville was to be re-opened on the 10th, and the church at Canterbury consecrated on the 11th. The Bishop was to visit Fredericton on St. Thomas' Day, and give an address at the unveiling of the cenotaph with effigy of the Rt. Rev. Dr. Medley, late Metropolitan of Canada, in the cathedral at Fredericton. The consecration of Dr. Thornton as Bishop of Algoma is to take place on the Feast of the Epiphany, Jan. 6th, in the cathedral of the Holy Trinity, Quebec. At the request of the House of Bishops, made through Archbishop Lewis, Bishop Bond, of Montreal, will act as senior consecrator. Several other bishops will assist. A company of the Boys' Brigade was formed in Trinity church, Quebec, on the 20th of Nov.; 40 members were enrolled.

The Gleaner's Union, in connection with the Church Missionary Society, held an open meeting in the schoolroom of St. Luke's church, St. John, diocese of Fredericton, on the 13th ult., which was very successful. A fine tablet has been placed in St. Luke's lately, in memory of the Hon. Chas. Simonds who occupied a prominent position in the early history of the church.

Much anxiety is felt in the dioceses of Columbia and New Westminster as to the matter of religious instruction in the public schools. The work of the Church in New Westminster is becoming very important, owing to the great boom in mining which has taken place in that district of late; and the Episcopal Endowment Fund is in an unsatisfactory state, owing to the shrinkage in the value of real estate, in which most of the money was invested. The Society for the Propagation of the Gospel gives a grant of £300 to the Indian work in the diocese, but more is needed.

## The Living Church

Rev. C. W. Leffingwell, Editor and Proprietor

V. Unto us a Child is born, a Son is given.  
R. And His Name shall be called Wonderful.

EVERY intelligent person must admit that the event which Christmas-tide celebrates is well worth celebrating. He must admit it, whether he is a Christian believer or not, on account of the wonderful results which have flowed from it.

The student of history cannot fail to see that the history of the world is divided abruptly into two periods by the appearance of Christ upon its scene. New principles came in which even the profoundest philosophers had not suggested in their most thoughtful writings. That new principle which has perhaps affected the course of general history most directly, is the brotherhood of man. Before this principle, slavery is first shorn of its horrors and then extinguished as an institution. Already in the first century, people of high rank in Roman palaces consented to learn truth before undreamt of, from the slaves and dependents of their households, and of these unique relations the records have been unearthed in recent years by searchers among the inscriptions in the ancient cemeteries of the eternal city.

To set free a slave became an act of highest merit, and carried with it the special blessing of the Church. When Constantine published the first edict on the observance of the Lord's Day and forbade the transaction of legal, as well as other, business, he specially exempted from this prohibition the manumission of a slave.

Again, it was Christ who, in effect, first enunciated the proposition that government exists for the sake of the governed. "He that will be first among you, let him be the servant of all." It was a principle which He not only taught abstractly, but fulfilled at every step of His own human life. And the historical student observes how this principle has from that time worked continuously, and has made its way until in all the most enlightened nations it is received as a fundamental axiom.

The moralist admits it as an unquestionable fact that from the teaching of Him whose birth we celebrate, has come a new system of morals. A new ideal was set up for human attainment. New virtues were introduced, not recognized before, and were made first and chief in the upbuilding of character. Such were humility, which heathen moralists took no account of, and purity of thought, word, and deed, which they did not think of as virtues. Likewise we might speak of mercy. Heathenism was unloving. Among the Greeks, highest of all in culture, there was no patience with weakness, deformity, or physical helplessness. The child that failed to please at birth, was cast away among the lonely rocks or thrown into the trackless tangles of the forest, there to perish miserably. The horrors of war were mitigated by no exchange of prisoners, or sparing of the defenceless or the captive. There was no "truce of God," no Red Cross Society. It is true the world is still far enough from attaining the high standard of humility, purity, and charity which Christ laid down; yet the ideal exists. Thousands throughout the centuries have attained to it in a wonderful degree, and it is at least the conventional standard of modern society. And even those qualities which

were owned as virtues by the pagan moralists, the so-called cardinal virtues, temperance, fortitude, justice, and prudence, have been transmuted. Their character has been exalted and transformed by the new relation in which they have been placed by the teaching and the life of Christ. All this the moralist must admit, whether he is a Christian or not.

The philosopher who has tried to analyze human nature, to sound the mysteries of the human intellect, and to understand the place and destiny of man—he, too, is obliged to admit that in the vision of the Christ, whether he believes in Him as a person or not, is exhibited the highest ideal of manhood, the goal of human advancement. Here blossomed forth out of the middle of the world's history the Flower of humanity. Here appeared that Idea of man that is worth for its achievement all the strife and struggle of the race, all the labors and hardships of the individual soul.

The Theist—he who believes so much as that God exists—sees in the appearance of Jesus Christ shadowed forth, at least, if he will not admit that it was realized, the accomplishment of the great end for which Creation yearns, and without which rational beings can never rest satisfied—the union of the finite and the infinite, the material and the immaterial, the ideal and the real. He may, in the presence of such a stupendous thing, stand incredulous, incapable of faith. He may reject it all as a magnificent dream; but he cannot deny that it is magnificent, and that if it be a dream, it was worth the dreaming. And he cannot deny that at least it *was* dreamed, and that it had effects most wonderful for a dream to have, since it gave a new and intense meaning to human life, which has expressed itself in most practical ways. The religion of despair was settling down upon the world nineteen hundred years ago, and its sacrament was suicide. All things, seemingly, had been tried, conquest and riches and pleasure, the fellowship of friends, the exercise of power; and all had been found wanting. The teachers of the age preached clearly enough the littleness, the worthlessness, of it all; but along with this they preached their only cure—seek rest in self-destruction. This was the dark Gospel of the times, when a beam of light shot over the world, and a new and mighty influence began to work. Men saw the meanest of the earth regaining self-respect, the unhappy filled with mysterious joy, the outcast contented with his lot, the aged no longer desolate, the slave inspired with a new obedience, and ceasing to be slavish, the dying filled with a peace passing understanding, multitudes under the hardest conditions with no change of earthly lot, yet awakened to a new and vigorous activity. No hardships or sufferings served to quench this wondrous life. No persecutions or cruel inflictions could cast gloom over this new race, or check the triumphant progress of the mighty spirit which had entered into the world. The student of religion, however cold and skeptical, cannot deny the amazing results which began from the time when men said, "God has come down to earth and visited us. He has made Himself one with us, taken the soul and mind of man, and his flesh and blood, so that henceforth God has what we have, and that nature which He has thus assumed, conveyed to us will lift us to a new and glorious life." If the unbelieving student should try to imagine to himself what the effect would have

been if that event which Christians assert really took place, he could hardly picture it as other than that which has been.

As for us who are Christians, who believe it was by no accident the history of the world was thus divided into two widely differing parts, that it is no splendid dream but a glorious reality which this season commemorates, our celebration is not born of fear nor of wonder, but of unmixed joy and gladness. With simplicity of heart we worship the Christ Child, and go on our way striving to carry with us peace and good-will of God in our souls, and our peace and good-will to all the souls that God hath made.

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IT is the custom of those who are fond of finding fault to point to the large incomes attached to episcopal sees in England as opposed to the true spirit of the Gospel. It is not generally understood that a large part of every such income is little else than trust money already appropriated to various purposes. Some incidental notices in recent biographies may serve to open some people's eyes. An English paper has published a formidable list of the various funds which have a sort of lien on the Bishop of London's income. Then there are established expenses belonging to the office, and the necessity of extensive hospitality. Bishop Temple recently said that, though he had saved a little money as headmaster of Rugby, when he came to London he had to borrow \$25,000. This he found himself unable to pay out of his income as bishop, and was obliged to apply a legacy left to his wife to the settlement of the debt. The late Archbishop Tait said he never knew what it was to be a poor man until he was made Archbishop of Canterbury. If a line could be drawn, and the sum devoted to charges which rest upon the see, in each case, for building, salaries of subordinates, and general Church and official expenses, turned over to the Ecclesiastical Commissioners, or some such body, instead of being administered by the bishop himself, the balance left for actual living expenses would probably, in most instances, be a great surprise to those who imagine that the bishops are rolling in riches.

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A CURIOUS scene is described in an English newspaper. A "debating class" was held at Old King street Baptist chapel, Bristol, on a recent Sunday afternoon, at which a Roman priest, the Rev. Father Gerard, was present, and took part in the discussion. He devoted himself, before this unquestionably sympathetic audience, to an attack upon the validity of Anglican Orders. After his speech, the discussion was thrown open to the meeting. Upon this, an English vicar rose and proceeded to attack with considerable vigor the claims of the Roman see. This, however, was brought to an abrupt conclusion by the chairman, who was the pastor of the chapel. He decided that the clergyman was out of order, and that no "personalities" could be permitted. Will marvels never cease? Here is a Nonconformist assembly listening with approval to an attack on the Church of England, and refusing to listen to an attack upon the Church of Rome. It appears that the latter was regarded as "personal" on account of the presence of the Roman priest, but the possibility that the former might be regarded as personal by the Anglican priest was ignored. The opinion was expressed

that such meetings would do more to further the cause of unity among different denominations than other kinds of agitation. Certainly this one brought to light the fact that there is one platform on which Roman and Dissenter can stand shoulder to shoulder, and that is hostility to the Anglican Church.

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### Nuggets From the Church Congress

SOME of the speakers at the Church Congress gave utterance to some very remarkable sentiments. One stated that the Athanasian Creed occupies "debatable ground." This Creed, though not in our Prayer Book, as it is in the English, is a part of that heritage of faith from which the Church has declared that it has no intention to depart. It is simply a clear statement of the fundamentals of Christian theology as held throughout the Catholic Church, and its doctrine is taught in all orthodox theological schools. Another says "there has been immense progress in the interpretation of the meaning of eternal life" in recent years. The Catholic doctrine is that eternal life consists essentially in the Beatific Vision of God. Has there been any progress beyond that? One gentleman calls Darwin "that great revealer of God's ways and works in this modern age." Surely there is something wrong when such a "revealer" dies an agnostic, if not an atheist. A theological professor ingeniously claimed that Arius, who was the first to deny the proper divinity of our Lord, was wrong because "he held to the letter of the truth, showing us that truth cannot be kept by mere repetition of the words." We shall have to read the history of that period over again. It has been a common impression that Arius began by philosophizing, and afterwards attempted to defend himself by quoting Scripture in a new sense contrary to that of the Church. A distinguished speaker held that the Bishops made an error in the Pastoral Letter of 1894, when they said that "Fixity of interpretation is of the essence of the Creeds." They should have said, "Fixity of *significance* is of the essence of the Creeds." "There never was a proposition," he said, "which was not susceptible of different interpretations." But surely the interpretation of a thing is the explanation of its significance, and if the significance, that is, the meaning, is fixed, no interpretation is correct except that which makes the significance clear. That there is no proposition which is not susceptible of different interpretations may be true, but it does not follow that a variety of differing interpretations are all alike true. If there is but one meaning, there can be but one correct interpretation.

In the discussion on the "Organic Law of the Church," one speaker is reported to have said that "the ante-Nicene bishops were often territorial magnates, or leaders of troops, and were sometimes cruel in their treatment of conquered people." (*The Churchman*, Dec. 5, p. 773.) This gentleman must surely have been incorrectly reported. It is incredible that an educated laymen of this Church could have so little knowledge of history as either to set the days of warrior bishops so far back, or the date of Nice so far onward.

On the momentous question, "Do we need a hierarchy in this Church?" there was room for a grand display of indignant orato-

ry, and it is really disappointing to discover that the discussion, so far as the printed accounts disclose it, was quite unexciting. No one seems to have thought it necessary to define the term, but it would certainly seem that the two sets of speakers had different ideas in their minds as to what is meant by a "hierarchy." Does it consist in giving the ancient recognized titles to officers, which we already possess, without any increase of power, changing the clumsy expression, "Presiding Bishop" to "Primate" or "Archbishop," for example, or does it signify the conferring of new authority? If, instead of one "Presiding Bishop," the dioceses were divided into several groups each with a "Presiding Bishop" of its own, would that be a "hierarchy?" Or would it only be a hierarchy if the established ecclesiastical titles were conferred? That would appear to have been the opinion of more than one speaker. We wish some attempt had been made to define terms. A bishop thought we did not need a hierarchy but we did need a revival of true religion, but he failed to indicate wherein the two things are inconsistent. The real question is, how long we can go on, without disaster, with our present unwieldy organization, and whether a better and more practical arrangement would not tend to the surer preservation and extension of the Faith, and, so, in the long run, to the healthful revival of religion. Dr. Huntingten well said that, "when we treat ecclesiastical organization as something to be trampled upon, we are going against the wisest minds of our own communion in the past."

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### Are Unitarians Christians?

ABOUT forty years ago this question was raised in connection with the British and Foreign Bible Society, in London, when the late Rev. Hugh Stowell, an eloquent advocate of the society's work, declined to meet on its platform a Unitarian minister. It was about the same time that what is now known as the "Trinitarian Bible Society" was established—a society which excludes all Unitarians from its membership. At that time the discussion was considered by many not only irrelevant, but insulting to a large body of excellent men. It was held that although the Unitarians did not acknowledge the divinity of Christ, they accepted so many of the essential dogmas of Christianity that they had a claim to be called "Christians." But it is now interesting to observe that the question is being raised among the Unitarians themselves. At a recent meeting of that body at Brighton, in the South of England, a controversy arose as to the admission of a Mr. Voysey (a son of the well-known lecturer of that name who left the Church of England some years ago) to the Unitarian ministry. This Mr. Voysey had distinctly stated that he was not a Christian and did not profess Christianity, and yet he wished to be recognized as a "Unitarian."

It appears that there are within the Unitarian body two distinct parties. One of them accepts the Christian Scriptures and receives Christ as a prophet, whilst the other altogether rejects the distinctive features of the Christian religion, and regards Jesus simply as a teacher to be classed with Gautama, of India, Confucius, of China, and Mohammed, of Arabia. A similar discussion has also arisen in connection with the London School Board. There is a desire on the part of the representatives of the Church

of England on that board to introduce Christian teaching into the schools, and the question has been raised, "Are Unitarians Christians?" Very great indignation has been expressed, and this desire to exclude Unitarian ministers from the recognized forces of Christianity has been designated as intolerant and bigoted.

But as the controversy has now arisen within the Unitarian community itself, there can be nothing unseemly or intolerant in the discussion of the question at large. Christianity has its standards of teaching, and it is impossible to broaden out these standards so as to embrace every phase of religious teaching under the sun and call it "Christian." The Moslem believes that Christ was a divine teacher, but no one would so misuse the religious terminology of the English tongue as to designate the Turkish Sultan or the Bey of Morocco as "Christian." It has been said somewhere that tolerance does not mark the progress of religion, but is rather a fatal sign of its decline; and with every desire to be liberal towards those who differ from us we think it is too great a stretch of comprehensiveness to cast the broad mantle of charity over a religious body which repudiates the fundamentals of New Testament teaching, and call it "Christian." It is calculated to mislead. It is hardly possible, with any degree of truthfulness, to recognize a community which has no definite views regarding the nature of God and the teachings and character of Christ as truly Christian. It is simply an abuse of the term, which must lead to endless confusion. It will be more correct to speak of the Unitarians of the present day as Theists or Deists.

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### Five-Minute Talks

BY CLINTON LOCKE

XCVI

THE Christmas Tree. Far back into the night of time goes its origin. We see, before a single priest had ever preached the Gospel on German soil, the savage people hanging their gifts on the trees of the forest with song and incantation. The Christian Church did with this, as with so many other heathen customs, adopted it, gave it a new meaning, and made it stand for the Lord Christ, the Branch and Tree of David, sending out its boughs for a refuge; "the Tree of Life which bare twelve manner of fruits . . . the leaves of the tree were for the healing of the nations."

Let us look a little into the symbolism of the Christmas Tree. And first, it is green and fresh in the midst of winter's coldness and deadness. Glorious emblem of the Christian life in this cold world, where everything is so deadening to spirituality, and where an icy wind of worldliness is ever struggling to freeze into stiffness the current of devotion and faith. Let us be green and living protests against that. We will see the snow of doubt rising high around us. We will see the brilliant flowers in the garden beds withering in the blast. The leaves will fall from many a tree, but let us so keep alive, by every Christian means, by sacrament and prayer and earnest purpose, the life of God in our souls that no cold unbelief may ever paralyze our growth and freeze up all our aspirations.

Again, the Christmas tree is sparkling with light, beautiful emblem of Him who was not simply "the Light of Asia," but the

Light of the whole world; and as He is the great Light, so ought we to be the lesser light, letting our lights so shine before men that they also may glorify our Father. Ruskin gives us the seven great lights of architecture, the lamp of sacrifice, the lamp of truth, the lamp of power, the lamp of beauty, the lamp of life, the lamp of memory, the lamp of obedience. And these are not only the lamps of architecture, but the lights of the Christmas Tree of the soul, giving light amid the darkness and ignorance of the world. Try and set these lights in the branches of your tree. \*Try and have them the light of your life.

Then again, the Christmas Tree gives joy and pleasure. It is not part of a forbidding forest, nor some upas tree which blasts the lingerer in its precincts. It is a tree of gladness and brightness. Let it be, again, an emblem to you of what the Christian should be, above all, at Christmas-tide. Oh, the blessed joy of that! A besieged city bursts into joy when the beleaguering army is driven away. The people of a land rejoice when a son is born to their king. We rejoice every year at the celebration of our country's birth, but what is all that compared with the joy that the Advent of Christ brought to the world. Out of that Birth came all the liberty of body and soul you enjoy; out of it, woman, came your proud place; out of it came advance and progress and light, and now, more rapidly than ever are its joyous possibilities being developed.

The Christmas Tree bears on its branches many useful things, and let that be a symbol of what the tree of your life should bear—things of use. Are you useful in the world? Would you be missed in the slightest way by anybody, if the newspaper to-morrow should contain the announcement of your death? You can be of use without being talked about or talking. At home, in your place of business, among your friends, with the poor, aiding in some good work. A man came into a street car where I was one gloomy morning, and he looked so sunny and so cheery that he was of use to every one there. Unconscious use, the sweetest kind of all, so pervaded by some goodness that it radiates from us.

Then again, the Christmas Tree bears things of beauty as well as things of use. In that sense, is it a symbol of anything beautiful in your life? I am well aware that beautiful things are just as useful in the world as sewing machines or cook stoves, useful in keeping us from sinking into dullness and vulgarity. Are you lending anything from your stores to the romance, the sentiment, the beauty of human life? Let some of the ugly things among which you have to move lose some of their repulsiveness when touched by your softness and grace and refinement and Christian delicacy.

But above all other things of which it is the symbol, the Christmas Tree is the symbol of Christ. There it stands ever green, gleaming with light, a thing of joy, loaded with useful gifts, a thing of beauty, and yet it is dying, torn from its forest home, offered up for us, and then it must die. Beautiful type of the Lord Jesus, ever living, the Light of all men, the Source of joy, the Bearer of gifts, the Miracle of beauty, and dying to accomplish His purpose. There the symbol fails, for He lives, the woodman Death can never cut Him down. His protecting shade covers all the earth. No winter with Him. Our Shelter here and our Shelter there, for

in Paradise, as on earth, everywhere, in the highest heaven, is He now and forever, the Tree of Life Everlasting.

— x —

### Christmas Cheer

BY F. BURGE GRISWOLD  
 "Jesus himself drew near:"  
 O blessed Christmas cheer!  
 The King of glory, come  
 To make His humble home  
 On this poor earth!  
 Ye people shout and sing!  
 Let all the joy-bells ring!  
 The wondrous tidings swell!  
 In grateful accents tell  
 This lowly birth!

No angel from the throng  
 That sang Redemption's song!  
 There needed greater cost  
 To seek and save the lost:  
 Our Lord alone!  
 "Jesus Himself drew near"  
 In our distress and fear.  
 For Adam's sinful race  
 By His all potent grace  
 He must atone.

There is no other name  
 By which the world can claim  
 Release for the enchained,  
 A Paradise regained,  
 A soul restored.  
 O blest Nativity!  
 INCARNATE WORD, to Thee  
 Be endless praises given  
 For hope of life and heaven!  
 Jesus, my Lord!

— x —

### The Origin, Meaning, and Use of the *Nunc Dimittis*

BY THE REV. ARTHUR W. LITTLE, L. H. D.

THE *Nunc Dimittis* had its origin in one of the sweetest and most touching scenes in all history.

There was an aged saint in Jerusalem, named Simeon, probably a priest. He was "just," that is, in his relations to his fellow-men; he was "devout," that is, in his relations to God; he was "waiting for the Consolation of Israel," that is, he was one of those faithful members of the Jewish Church—Christians of the Old Testament—who believed in and watched for the first coming of the long-promised Messiah, as the faithful of to-day believe in and watch for His second advent. Also "the Holy Ghost was upon him," that is, he was filled with the Spirit of God.

What a picture of a strong, pure, beautiful old age! God prizes such a character as that. The Holy Ghost had given him a secret revelation that he should not see death before he had seen the Lord's Christ.

The precious moment has now arrived. The infant Saviour is in His Father's House, at the Presentation. An irresistible impulse of the Spirit moves the aged saint to enter the court of the Temple, called the court of the women. Priests and Levites are there engaged in their usual functions. Men and women are at their devotions. Doubtless many a babe is there, brought in by pious parents to do for him after the law.

Alas! for the dull eyes of flesh. I suppose no one else discerned what St. Simeon saw, filled and illumined by the Holy Ghost:

"Behold a humble train  
 The courts of God draw near;  
 A Virgin Mother and her Babe  
 Before the Lord appear."

No disguise can deceive the eye of the true saint. In the poor and lowly maid he sees the Mother of the Christ, the one "highly favored and blessed among women." In the little babe that nestles in her bosom

he sees the Messiah of Israel, "the Desire of all nations," "Peace" and "Salvation," "Light" and "Glory," the Prince of Peace, the Saviour of the world, the Light of the Gentiles, the Glory of Israel!

Simeon has realized the promise of God. He has nothing more to live for. He is ready to die! And so, as he takes the Christ-Child in his aged arms, with the illumined mind of the prophet and in the poetic strain of the Psalmist, he gives utterance to the *Nunc Dimittis*, the canticle of the reward of patience, the triumph of faith, the fruition of hope, the vision of salvation:

"Lord, now lettest Thou Thy servant depart in peace,  
 according to thy word.  
 For mine eyes have seen Thy salvation, which Thou  
 hast prepared before the face of all people;  
 To be a light to lighten the Gentiles, and to be the  
 glory of Thy people Israel."

It is enough; God has kept His word with the aged saint. Let him go to his rest in the peace of God, which is Jesus Christ, for "He is our Peace." It is enough; let him go to his rest, for salvation is come in the person of the God-Man who "shall save His people from their sins." It is enough; let him go to his rest, for the veil is lifted from the nations; Judaism bursts its bounds; the Son of Mary, in the Catholicism of His Gospel, is the Salvation prepared before the face of all people. It is enough; let him go to his rest. He sees now the breadth of the love of God. "In Him shall all the nations of the earth be blessed." Jew and Gentile are brothers, and one God is the Father of all. The Light that lighteneth the Gentiles is indeed the Glory of Israel. The greatest glory of the many glories of Israel is the fact that Israel has given to the nations of the world the Light of the World.

Such is the origin and such, in brief, the meaning of the song of St. Simeon, which we call *Nunc Dimittis*. It is the shortest of the three Gospel Canticles, which are, all of them, memorials of the Incarnation. It has from the earliest ages been sung in the evening offices of the Church. In the Roman Church it is always sung at Compline, as the *Magnificat* is sung at Vespers. In the Anglican Church Vespers and Compline are, for convenience, combined in the complete and beautiful office of Evensong, the *Magnificat* being sung after the first lesson, and the *Nunc Dimittis* after the second.

How fitting it is that God's people should sing this canticle in the closing office of the day, as a thanksgiving for all the mercies of the day which are vouchsafed to us in our Saviour, God manifest in the flesh, Peace and Salvation, Light and Glory!

There is also an eminent propriety—even though it be a modern use—in singing the *Nunc Dimittis* at the close of the Eucharistic Office, as is so often done in the American Church. In the Blessed Sacrament, Jesus is brought nigh to us according to His word. He is with us in the sweet and awful mystery of Communion. As we follow the divine liturgy from the beginning to the end, we experience a continual uplifting of our hearts unto God. We feel the nearness of our Blessed Lord. We plead His atoning Sacrifice! We may, if we be duly prepared, receive His most precious Body and Blood, that He may dwell in us and we in Him. We adore Him, the Lamb of God, who taketh away the sins of the world. We sing, with exulting praise, the *Gloria in Excelsis*, then "lowly kneeling wait the word of peace."

And now the blessing having been pro-

nounced, as we tarry yet on our knees, while the priest at the altar is performing the ablutions, the feeling comes over us—we cannot keep it back—that like St. Simeon we have seen the Lord's Christ, Peace and Salvation, Light and Glory. And so, still on our knees, we voice the feeling of our hearts as we sing:

"Lord, now lettest Thou Thy servant depart in peace,  
according to Thy word,  
For mine eyes have seen Thy salvation."

### The Church in England

FROM OUR CORRESPONDENT

He who is summoned to the chair of St. Augustine ascends to it by slow degrees. Dr. Temple was only elected to the see by the Chapter of Canterbury on Nov. 25th, and there are so many legal and ceremonial processes yet to be gone through that it will be near the end of January by the time that he is actually enthroned. Meanwhile, he is laboring indefatigably in London, taking leave of his large diocese, and speaking in many places on the question of Church reform, to which he apparently intends to devote much of his energy when he gets to Lambeth.

The committee appointed to make arrangements for the memorial to the late Archbishop, has decided that a tomb shall be erected in Canterbury cathedral, and that an effort shall be made to proceed with the building of the nave of Truro cathedral, of which Dr. Benson was the founder. It is much to be desired that Truro should be completed while its most gifted architect, Mr. J. L. Pearson, is still alive to superintend its construction. It is a gem of modern Gothic, after the manner of the purest first pointed period, and there would be a special appropriateness in its completion to the memory of him who was so devoted to Cornwall, and was also so great an authority on points of law and history relating to the cathedral system. But there is, unfortunately, some little difficulty already in maintaining the fabric and service of the cathedral. The diocese of Truro is very poor, poorer than ever since the failure of the tin industries, and the cathedral has little endowment. There are many who think that an endowment sufficient for the adequate maintenance of the cathedral and its services should be provided before the completion of the building is proceeded with. But the desire for a memorial which shall take visible and stately shape, will probably be satisfied, even at the expense of utility. The family of the late Dr. Benson have warmly approved of the scheme, and it will doubtless be carried into effect.

Ten years ago, whenever a bishopric was vacant, the Hon. and Rev. E. Carr-Glyn was named by the press as likely to succeed to the see. The prophets were so often disappointed that of late years Mr. Glyn's elevation to the bench has not been looked for, and his nomination to the see of Peterborough came as a surprise. It is said that his nomination is due to the representations of the influential leaders of the Evangelicals, who are reported to have complained to Lord Salisbury that their party had not for some time past got its share of patronage, a complaint which has very little justification in facts. Mr. Carr-Glyn is himself a very moderate Evangelical, and his appointment is favorably commented on by all schools of thought. In his great parish of St. Mary Abbott's, Kensington, where he succeeded the present Archbishop of York, he did a very solid work, and the charge of a parish which needs the services of no fewer than ten assistant clergy is no bad test of any priest's qualifications for a bishopric. Mr. Carr-Glyn leaves London with the respect of the many clergy with whom he has been brought into contact, and with the regrets of the largest congregation in London, outside the abbey and St. Paul's.

The great meeting of the members of the two convocations of York and Canterbury, which was held a month ago to decide upon an educational policy for the Church, passed a series of resolu-

tions which formulated a comprehensive scheme, but in the opinion of many, an unworkable one. It is, in the first place, the outcome of a compromise between the advocates of state-aid and rate-aid, and compromises are rarely successful, since neither party is wholly satisfied. And secondly, the scheme is so complex that any government might reasonably decline to have anything to do with it. It is of such a kind that it must either be taken or left in its entirety; it is absolutely certain to rouse the keenest opposition of the entire Liberal party; and Mr. Balfour has already said in effect that it asks much more than the government is either willing or able to give. So the future of the Church schools is not much clearer than before, although, whatever criticisms they may make, Churchmen have pledged themselves with a rare unanimity to support the scheme. In this lies its best chance of success. The Roman Catholic prelates have formulated their demands in a scheme which is practically identical with that of the Church; but it is very questionable whether the united forces of the Anglican and Roman Churches will prevail against the undenominationalists, sectarians, and secularists.

Dr. Ryle, Bishop of Liverpool, has fallen on evil days. Almost alone of the old school of Puritan Churchmen, he has survived to see the principles which he combated so vigorously now everywhere triumphant, and the Protestant party, which in his youth was an all-conquering force, now so utterly routed and dispirited as to be of no practical account whatever. He has seen the failure of the arm of the State law, which he invoked, to repress Catholic ceremonial, and the utter inability of Protestant teaching and argument to retain the allegiance of clergy and laity. It is, therefore, not wonderful that in his latest charge to his diocese he is gloomy and pessimistic to the last degree. He anticipates the speedy overthrow of the Church by Disestablishers without and "Romanizers" within, and has no word of hope at all for the future. Dr. Ryle takes no account of the fact that the hold of the Church upon her own people grows stronger every year, and that Disestablishment, though much to be deplored, would not be an unmixed loss to the Church, though it would for a time cripple her expansion. Nor does he see that the most determined opponents of the Roman claims are just those whom he dubs "Romanizers." It is difficult to have to admit that a policy consistently pursued throughout a long life has been an unmixed failure, to be obliged by the logic of facts to confess that it would have been wiser at the outset to follow the counsel of Gamaliel, and to refrain from using the secular arm to hinder honest work for God. But this is what Dr. Ryle must do, or else admit that the gates of hell have indeed prevailed against the Church of England to a very great extent, which—for a bishop—is an unpleasant dilemma to face.

The Church has rarely received a more munificent bequest than that which has come upon trust to the Society for the Propagation of the Gospel in Foreign Parts. By the will of the late Mr. Alfred Marriott, a Yorkshire squire, about \$2,500,000 is at the disposal of trustees, under certain carefully specified conditions, to be applied within the next six years to the building, endowment, and maintenance of churches and hospitals in the dioceses of London, York, and Canterbury, and in foreign parts. Other munificent gifts have been made known in the last few days. It is often said, and with much truth, that our modern millionaires are not so ready to dedicate their newly acquired wealth to the service of God as are those to whom wealth has come by inheritance. One of our latest millionaires, who may be left unnamed, as he would doubtless desire, has proved an exception to the rule. He has lately acquired the patronage of several small benefices in order that he might be in a position to augment considerably the stipends of their priests. He now proposes to present to St. Paul's cathedral, as a memorial of the Queen's reign of sixty years, a set of pure gold communion plate, consisting of four chal-

ices, four patens, and two flagons. The gift is still in the craftsman's hands, and will not be ready for some months; but I have the authority of Archdeacon Sinclair for saying that it is perhaps the most splendid gift of the kind that has ever been made to any church or cathedral.

### Letters to the Editor

LIDDON AND CHANNING

To the Editor of *The Living Church*:

The Bishop of Marquette, in your issue of Dec. 12th, trying to comfort certain Churchmen of Massachusetts, of whom the Rev. Dr. Frisby is the representative, speaks of Liddon's tribute to Channing in his Bampton Lectures."

Now it will be found that in almost this first allusion to Channing in these lectures, Liddon describes him as "a writer whom it is impossible to name without mingled admiration and sorrow; admiration for his pure and lofty humanity, sorrow for the profound errors which parted him in life and in death from the Church of Christ." Surely, Liddon is here no great apologist for the constantly increasing number of clergy in Massachusetts who are forever going out of their way to show that they regard even the modern Unitarian position, represented by Dr. Savage and Dr. Hale (a position far more heterodox than it ever entered into the mind of Channing to conceive), as in no sense whatever "parting" those who hold it from the Church of Christ. The Bishop is right in saying that since 1866 there has been a great exodus from Unitarianism. But this exodus was largely due to the matchless eloquence of the late Bishop Brooks. It is over now. It had its end when that illustrious man died. Certainly no Unitarian in quest of a sure and definite faith, would be likely to seek first the Episcopal pulpits of the diocese of Massachusetts. The Bishop of Marquette has not been on the ground.

SENEX.

A LETTER FROM DEAN HODGES

To the Editor of *The Living Church*:

In a recent number my neighbor, Mr. Frisby, criticises a conference recently held in the chapel of the Episcopal Theological School.

The devil tempts the controversialist as Balak tempted Balaam. When Balak found that Balaam was intent upon blessing the army of Israel, he led him around a corner of the hill, saying, "Come, I pray thee with me unto another place, from whence thou mayest see them; thou shalt see but the utmost part of them, and shalt not see them all; and curse me then from thence." Balak knew that cursing is made easy by slight acquaintance.

If Mr. Frisby had taken the trouble to learn the facts of the present case, he would have found himself somewhat hindered in his exercise of the gentle art of fraternal malediction.

This is what he says: "The most recent instance of this sort of thing [meaning the 'dangerous and false teaching of this school'] has been a conference held in St. John's Memorial church—the chapel of the school—upon the invitation of the dean, at which was present Dr. Francis G. Peabody, of Harvard College, a Unitarian minister. And this Unitarian minister conducted the section of the conference which was devoted to the subject, 'The minister's opportunities.' Can it be imagined by those who live outside of Boston—a disciple of Arius instructing priests of the Catholic Church concerning their ministry, in a church building set apart to the worship of Jesus Christ as the Son of God?"

The facts are these: Every fall, the Christian ministers of Cambridge unite in the prosecution of a no-license campaign, an effort which has been successful now for ten years. We met as usual some weeks ago, with a Roman Catholic priest acting as chairman, and arranged our usual committee. It was suggested at that meeting that it might be a help to this and all other good movements in which the Christian people of the city are engaged if we might come to-

gether again for a spiritual conference, for the deepening of the personal religious life of the ministry, and for a consideration of those matters which we might thus discuss without prejudice to faith or order.

The suggestion was welcomed, and I offered the chapel of the school for that use. It seemed to me that the Church was thereby doing its proper service in the community. Where else might the leaders of the Christian forces of the town more appropriately meet?

Accordingly, on the appointed day, some thirty ministers came together in informal fashion in the chapel. The meeting began at two o'clock and ended at five. A topic was chosen for each of the three hours. For the first hour, "The minister's temptations;" for the second hour, "The minister's helps;" and for the third hour, "The minister's opportunities." There was a leader for each hour. For the first hour, the Rev. Dr. Edward Abbott whose orthodoxy, both theological and ecclesiastical, Mr. Frisby will not impugn, and whose approval I had beforehand for every detail of the conference; for the second hour, Dr. Alexander Mackenzie, a Congregational minister, of wide and deserved reputation, and the oldest in residence of the ministers of Cambridge. Who should lead our discussion of the minister's opportunities? Who better than the president of the University Board of Preachers, thus representing one of our characteristic opportunities, and who is also the leader in the no-license work which was at that moment occupying our thoughts and prayers? For the ministers of Cambridge to have asked anybody else to lead a conference on our local opportunities would have been an evident blunder and a corresponding loss.

The school had nothing whatever to do with the meeting, and, except by my presence, had no part in it. There was no Church service, and there was no congregation. The leader sat at a table in the middle of the church, and the ministers sat around him.

To put the matter in a single sentence, that which happened was simply this: A company of Christian men, charged with great moral responsibilities in this place, met privately one-afternoon as brethren, to pray and to confer together.

I think that I know Mr. Frisby well enough to say that against such a meeting he himself could have no possible objection. Indeed, what sensible or Christian argument can any man intelligently urge against it? Mr. Frisby has simply mistaken the situation.

This, I take it, is a fair instance of a method of malediction which is much employed in current ecclesiastical controversy. I suppose that Mr. Frisby's friends are as much amazed at our misconceptions of them as we are at their misunderstandings of us. It is the old story over again. Balak brings Balaam where he sees but a small part of the real situation, and Balaam too often, falling behind his pagan predecessor, readily and cheerfully curses his neighbors.

GEORGE HODGES.

Cambridge, Mass., Dec. 11th.

## Opinions of the Press

*Elite* (Chicago)

A MATRIMONIAL FAKIR.—A Wisconsin minister comes before the public with the surprising announcement that from October to October he has performed the marriage ceremony six hundred and ninety-three times. He advances the statement seemingly with pride, and offers it as a record breaker. But it is nothing to boast of, but it is something to be ashamed of. As pastor of a good-sized church this preacher should have his usual share of fees from the hands of the would-be Benedicts, but because the laws of the State permit it to be a Gretna Green is no excuse for this minister to assist persons into marriages which are ill-advised and not entered into soberly. It is marvelous that a man of God can be free from conscience in such a matter, and will unite in the holy bonds of wedlock even children whom he should rebuke and send home to their parents. Shame on this matrimonial fakir!

## Personal Mention

The Rev. Robert Wells Andrews has been transferred from St. Martin's mission, Brodhead, to St. Stephen's, Stoughton, Wis. Address accordingly.

The Rev. Wm. DeLancey Benton, rector of St. John's, Dubuque, Iowa, has received from Griswold College the honorary degree of Doctor of Sacred Theology.

The address of the Rev. Alex. Coffin, late of Shell Lake, Wis., will from Christmas be La Crosse, Wis.

The Rev. A. W. Cheatham has accepted the curacy of St. Peter's church, St. Louis, Mo.

The Rev. Wm. H. Frost has resigned charge of the mission at Mapleton and Ida Grove, Iowa, and has accepted the rectorate of St. Andrew's parish, Waverly, Iowa, and will begin his duties there on Christmas Day.

The Rev. John G. Fawcett has resigned the charge of Trinity church, Athens, N. Y., and accepted the charge of St. James' church, Upper Montclair, N. J.

The Rev. John C. Gray has resigned the rectorship of Trinity church, Fredericksburg, Va.

The Rev. H. C. Goodman has taken charge of St. Philip's church, Detroit, Mich.

The Bishop assigned the Rev. John W. Heal, of Annapolis Junction, to the rectorship of St. Matthew's mission, Sparrow's Point, Md.

The Rev. Geo. Wm. Lincoln has resigned the rectorship of St. John Baptist's church, Germantown, Pa., and accepted the position of rector of St. Barnabas' church, Brooklyn, L.I. His work begins at Christmas, and his address is No. 26 Palmetto st., Brooklyn.

The Rev. S. S. Marquis has resigned the rectorship of Trinity church, Woburn, Mass.

The Rev. W. A. Mulligan has resigned the rectorship of the church of the Ascension, Ontonagon, Mich., and taken charge of Christ church, Beatrice, Neb. Address accordingly.

The Rev. Robert W. Pritchard has been placed by the Bishop in charge of work in Westmoreland, C. N. Y.

The Rev. Geo. F. Potter has accepted the rectorship of Zion church, Fulton, N. Y.

The Rev. Wm. P. Painter, of Baltimore, Md., has taken charge of Christ church, Savage, Howard Co., Md.

The Rev. W. F. Parsons has accepted the curacy of Christ church, Troy, diocese of Albany.

The Rev. Charles C. Quin, of the diocese of North Carolina, has been licensed by Bishop Whitaker to officiate as an assistant priest in St. Clement's church, Philadelphia, for the year ending Nov. 13th, 1897.

The Rev. James A. M. Richey, lately priest in charge of Trinity mission, Monroe, has accepted a call as assistant at St. Paul's church, Beloit, Wis., under the Rev. Fayette Royce, D.D., rector. He entered upon his new duties on Dec. 1st; address accordingly.

The Rev. Chas. T. Raynor has accepted the rectorship of St. John's church, Marcellus, N. Y.

The Ven. E. S. Rousmaniere has resigned the archdeaconry of New Bedford, and been succeeded by the Rev. E. W. Smith, of Fall River, Mass.

The Rev. J. H. Simons' address is 1930 Lombard st. Philadelphia, Pa.

The Rev. Jas. A. Skinner has temporary charge of St. James' church, Skaneateles, N. Y.

The Rev. Uriah Symonds, of Port Jervis, N. Y., has just returned from a visit to his mother in England.

The Rev. W. D. Smith has accepted the rectorship of St. George's church, Fredericksburg, Va.

The Rev. C. S. Sargent, formerly of Indianapolis, Ind., has returned from Europe, and is making his home for the present in Cincinnati.

The Rev. Geo. P. Torrence, former rector of St. James' church, Zanesville, has taken temporary charge of St. John's church, Cambridge, S. Ohio.

Bishop Whitaker has appointed the Rev. Joseph T. Wright to the charge of Grace church, Hulmeville, the chapel of the Ascension, Newportville, and St. James' chapel, Eden, Pa.

The Rev. J. I. Yell tt, Jr., rector of Grace church, Brunswick, Frederick Co., Md., has accepted a call to Trinity church, Bergen Point, N. J., in the diocese of Newark.

## Ordinations

At St. Thomas' church, New York City, on the 4th Sunday in Advent, Messrs. Edward George Clifton and Sydney Hubbell Treat were ordained deacons, and the Rev. Messrs. Frederick, Welham, Mr. G. W.

Anthony, and Hiram R. Hulse advanced to the priesthood. Bishop Potter celebrated the Blessed Sacrament.

On the festival of SS. Simon and Jude, at St. Mary's church, Buffalo, the Rev. John S. Nelson, assistant minister at St. Mary's, was advanced to the priesthood, the Bishop of Pittsburgh officiating. The following clergy assisted in the laying on of hands: The Rev. Drs. North and C. H. Smith, and the Rev. Messrs. Wrigley, Somerville, Bragdon, Calvert, J. Brush, Ballard, Ricksecker, Harvey, and Martin. The sermon was by the Rev. C. F. J. Wrigley. The Rev. J. S. Nelson was at one time a Congregational minister, but for the past two years has been associated with St. Mary's as deacon.

On the 4th Sunday in Advent the Bishop of Vermont advanced the Rev. Arthur Stone to the priesthood, and Mr. Walter Cambridge to the diaconate. The service was in St. Paul's, Burlington, Vt., and the sermon was by the Rev. C. W. McCully. The Rev. Geo. Stone, of Baltimore, was present at his brother's ordination, and the Bishop was attended by his chaplain, Fr. Johnson, and the Rev. Messrs. B. W. Atwell, J. Isham Bliss, and Geo. Bliss.

## Official

DIocese of MASSACHUSETTS

The Standing Committee, at their last regular meeting, voted to sign the canonical testimonials recommending to the Bishop Mr. James Libby Tryon for ordination to the diaconate, and Mr. William Holt Roots as a candidate for Holy Orders, and to shorten the term of Mr. Tryon's candidacy by one year; they received application from Mr. Ernest Nelson Bullock to be recommended to the Bishop as a candidate for orders, which application was laid over for one month, under the rules.

EDWARD ABBOTT,  
Secretary.

## Died

LOCKE.—Entered into rest, Tuesday, Dec. 8th, in Brooklyn, N. Y., Charles Edward Locke, husband of Emily Locke, aged 54 years, 11 months, 4 days.

"Grant him, O Lord, eternal rest, and let light perpetual shine upon him."

SCHUREMAN.—Entered into Paradise, Dec. 11th, 1896, Margaret P. Schureman, daughter of Melancthon F. and the late Harriet B. Schureman, Metuchen, N. J.

GOODRICH.—At Utica, N. Y., Dec. 16th, the Rev. A. B. Goodrich, D.D., brother of L. H. Goodrich, of this city.

HURXTHAL.—Entered into rest at Richmond, Va., Dec. 7th, 1896, Evy Triplett Hurxthal, relict of Henry Arnold Hurxthal, and only sister of John R. Triplett, of St. Louis, Mo.

MISS MARY MAILES

At the memorial service of Miss Mary Mailes, held in the parish house of Trinity Cathedral, Tokyo, Japan, on Nov. 4, 1896, the following minute was adopted and ordered to be spread upon the records, a copy of it being sent to her family and also published in the leading Church papers in America and in Japan:

"We, members of *Seikokwai* in Japan, remember with gratitude her many years of faithful work as a missionary to our people, and especially her loving labor among young women whom she instructed and offered to our Lord as Bible women among their fellow-sisters. To those who were privileged to know her well, her kind words and sincere countenance were a continual inspiration and encouragement.

"We tender our deepest sympathy to her family in America, whose sorrow we share, while we commend them to the Lord whom we worship and adore in Japan, and this dispensation of His providence may lead us to greater love and faithfulness in His service."

Committee,

J. S. METODA,  
H. KOBAYASHI,  
T. SASTOME,  
G. NAIDE.

## Church and Parish

WANTED.—Young, unmarried priest to work in Pennsylvania mining town. Address: Rector, P.O. box 237, Saranac Lake, N. Y.

WANTED.—A parish—a small one will answer—by a priest, single man, Churchly in teaching and work, Willing to work on small salary. Address X., LIVING CHURCH.

"An excellent preacher and hard worker, willing to spend and be spent in the work." Thus recommended by his Bishop, a priest seeks active employment in a Northern diocese. Address N. R. G., this paper.

CHURCH ARCHITECT.—John Sutcliffe, 702 Gaff Building, Chicago, makes a specialty of churches. It will pay those expecting to build to communicate with him.

## The Editor's Table

### Kalendar for December, 1896

6. 2nd Sunday in Advent.	Violet.
13. 3rd Sunday in Advent	Violet.
16. EMBER DAY.	Violet.
18. EMBER DAY.	Violet.
19. EMBER DAY.	Violet.
20. 4th Sunday in Advent.	Violet (Red at Evensong).
21. ST. THOMAS, Apostle.	Red.
25. CHRISTMAS DAY.	White.
26. ST. STEPHEN, Martyr.	Red.
27. ST. JOHN Evangelist. 1st Sunday after Christmas.	White.
28. THE INNOCENTS.	Violet.

### The Visitation

BY ALICE RANLETT

Blessed the joy of her, the saintly wife,  
Whose pure eyes saw  
Thee, Holy Mary, and thy spotless life,  
With reverent awe,  
And heard thy words when with her thou didst dwell,  
Those days apart;  
But e'en to her, methinks thou could'st not tell  
Thy secret heart.  
What was thy sacred thought, O Holy Maid,  
That wondrous night,  
When the bright angel from God's Presence staid  
His swift-winged flight,  
And to thy lowly chamber reverent came.  
From courts above,  
And bade thy soul thrill with the Holy Name  
Which virgins love?  
In what high realm exalt of purest prayer  
Thy soul did soar,  
Rising from earth, up through the middle air,  
To heaven's door.  
What holiness transcendent made thee meet,  
In God's pure sight,  
For that mysterious message, wondrous sweet,  
From angel bright?  
For no man hath the power this veil to part  
Of mystery;  
How in the spotless shine of thy pure heart,  
God came to thee.  
But in thy soul that "magnified the Lord,"  
Thou full of grace!  
For aught save love to Him, the Incarnate Word,  
Was found no place.

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### The Vigil of Christ

#### A THOUGHT FOR CHRISTMAS EVE

BY MARY ASHHURST VIELE

*Salvo nos, Domine, vigilantes; custodi nos dormientes, ut vigilemus cum Christo, et requiescamus in pace. Alleluia!*

"That we may watch with Christ," so runs the ancient Compline prayer, and through the ages the words come down to us, swinging with the rhythm as of a censer swung before the white altar at the vespers of Christmas; they echo from subterranean chapels where the worshipers trembled with their taper-flames in the dread of the heathen; from the wattle-hut or rock-hewn cell of the hermit; from the gorgeous Roman basilica or the gray English cathedral, or from beside the camp-fire of the early missionary. In each past century the words have been said as they are said to-night in the village church; in the apse which glitters with a dozen altars; in the simple sanctuary where a single candle flickers before the Mother and Child; in the vast nave hung with scarlet where crowds press to render homage; in the fever-stricken African settlement as upon the bitter shores of Patagonia; in the East-End mission chapel as in the scattered hamlets of the new world, the priest breathes the prayer, and the devout heart follows, "That we may watch with Christ."

We have all of us known the weariness of the vigil, whether we have watched by a dying bed or lain wrapt in the shadow of a grief darker than the shadow of the night, and we have known, too, that shiver of expectation which comes with the chill of dawn. But to-night we keep our vigil with the whole Christian Church which wakes and watches for the shining of the Day-Star. We hear the murmur of the Compline prayer echoing round the earth, and with it the thought of a million devout minds whose lips may not repeat the words.

On the hills about Bethlchem the light snow sparkles under the stars, and is unsullied as yet of foot even in the ways which wind through the town. Folk are asleep in the inn, the pilgrims slumbering heavily by the smouldering fire, the jars and the trenchers forgotten upon the tables beside them; only a lean Syrian dog wakes and prowls in the courtyard where the mules and asses are stalled. All the town sleeps under its snowy roofs, and on the hill above, the shepherds, gathered close about a fire of sticks, sleep too, each muffled in his woolen cloak; one left on watch nods at the red embers, and then starts awake to glance uneasily across the huddled sheep, whose fleeces are grey against the new fallen white.

It is only a winter's night, still and cold, such a night as has fallen ever and shall fall again upon the hills of Judea, and there is nothing to be seen but the stars and the familiar fields. The stable and the manger which to-morrow shall be glorified, are plain stone and wood to-night, and the night-bird which flaps by on heavy wing is startled by no sound or light as he passes the rude walls. Within, the beasts are quiet, each in his place amid the heaped-up straw. And in a watch-tower of the Far East a wearied observer of the stars perhaps drops his head upon his hand and closes his eyes in despondency.

To-morrow, how different! Before the dawn the angelic vision shall have burst upon those delighted shepherds who now doze unconscious, and about the humble stable the glory of the Celestial shall shine, while the kine kneel adoring; and in that far-off country there is eagerness and bustle as the three seers set forth upon their journey. In Rome, the imperial city, the temple of peace shall have fallen to the ground, and a fountain of oil gushed forth into the Tiber. At sunrise the sibyl has shown the emperor the vision of a Mother and Child enshrined within the flaming disk, and the heathen have seen three suns rise together in magnificent portent, while the cry of Pan dethroned shakes the groves of Italy.

But to-night there is only silence and shadow, the wistful watch of a long-expectant people; the prophets, each on his mountain-peak, point with outstretched finger to the promised dawn which still lingers, and, nearer at hand, we see Elizabeth striving to divine the mysterious future through the eyes of the child at her knee, Joseph waiting in the shadow of the manger, Simeon and Anna ever watching by the Temple.

With these we keep our vigil on this Christmas Eve. No light yet, no whisper of the angelic music that is to come, only the patience of the Advent season, the looking forward in faith to the morrow's glory when the vigil of the Redeemer shall end, and with patriarch and prophet, with the martyrs and saints and devout and humble souls of all ages we, having watched with Christ, shall rest in peace. *Alleluia!*

### A Christmas Wreath

BY MARGARET DOORI

At Christmas-tide the wreath of green  
Must be of laurel and cedar's sheen,  
With holly intertwining;  
And through the leaves, whoever weaves  
Must let love's light be shining.

Whoever weaves must add no cares,  
But all good wishes, earnest prayers,  
With joyful hopes be twining—  
And through the green there must be seen  
At Christmas-tide love's shining.

And, weaving thus, each blessed thought  
Will through the wreath be deftly wrought—  
The angels' song you're singing—  
The merry chime of Christmas time,  
The bells Christ's love are ringing.

Then hang it in a window high,  
In sight of every passer-by,  
All peace and good-will blending,  
In glow, and gleam, and gladsome beam  
Love's light at Christmas lending.

London, Ohio.

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### The Christ Child

BY CAROLINE FRANCES LITTLE

"Ye who wait in wistful gaze  
Where young infants lie,  
Learning faith and silent praise  
From each pure, calm sigh."

WE dwell in thought so much more upon the manhood of Christ, His ministry on earth, His passion and glorious resurrection, that we do not fully enter into His Child-life, from His birth in the lowly stable to His first appearance in the Temple at Jerusalem. So soon the sweet infancy in any life is a thing of the past, that it seems like a fleeting dream, and none but a very few knew our Blessed Lord during those precious months of divine Babyhood. The shepherds, the wise men, Simeon and Anna, and the holy family knew and worshiped the Heavenly Child; but it is not as an Infant, but as the Crucified, that we shall know Him in the great hereafter. As the poet so beautifully expresses it,

"No more to sight, in earth or heaven,  
Shall the Eternal Child be given,  
But infant dear,  
Unveiled and clear.  
Thou shalt behold Him as He died,  
Thine eyes shall gaze upon the Crucified."

Never did a mother love a babe as the holy Mary loved her little One, whom she worshiped and adored, praising and glorifying Him that He had chosen her to be His mother. What thrills of rapture filled her pure virgin heart "when from His manger-bed He gave her His first smile;" and with what joy she sang her Son and Saviour to sleep as the dewy night settled down upon sunny Palestine.

"Sleep, my Jesu, tenderly,  
Sang a mother long ago,  
Neath the soft Judean starlight  
Keeping watch into the far-night.  
Crooning lovingly and low,  
Sleep, my Jesu, tenderly."

"Come, soft slumber, balmily,  
Kiss His eyelids soft and fair,  
Sang the mother, while adoring  
Angels joined the chorus, soaring,  
In strange melody and rare—  
Come, soft slumber, balmily."

Ah! like many a one who has known what it is to love a little one, may she not have wished that those sweet baby months would not glide away so swiftly? And did she not know that with such rapturous love as hers sorrow must also come, and that a sword should verily pierce her own soul? Yes, that thought tempered her joy, and deepened and chastened her love for her Holy Child. Then, too, how little in earthly comforts she had to bestow upon her dear One! Oth-

er mothers see their babes laid to sleep in costly cradles with silken coverings and dressed in daintiest robes; while she, the Bride of Heaven, wrapped her Babe in swaddling clothes and cradled Him in a manger. For He, who created all things, had not in His own world that He had come to redeem, a place wherein to dwell. "The foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay His head."

When our hearts are full of love for the Christ-Child, and we wish that we could have been privileged to receive Him and His Virgin Mother into our own homes, do we remember that in every little child we see the image of the Divine One? Would we do aught for Him, then let us never forget that what is done for them is done for Him. "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

"Jesu in His babes abiding  
Shames our cold ungentle ways."

The world is full of God's little ones; many in homes of wealth are loved and petted, but countless is the number that know hunger and cold, cruelty and want.

"Oh, my heart grows weak as a woman's,  
And fountains of feeling will flow,  
When I think of the paths steep and stony  
Where the feet of the dear ones must go.  
Of the mountains of sin hanging o'er them,  
Of the tempest of fate growing wild:  
Oh, there's nothing on earth half so holy  
As the innocent heart of a child."

It is a sad fact, only too plainly in evidence, that it is not only the children of the poor who know neglect and hardships. Does the fashionable mother of the nineteenth century, the woman of "the too many clubs, love and care for her little ones as much even as the dumb creatures do for their own? Are not the heaven-sent treasures often wholly relegated to the care of ignorant servants, who have the sole training of the infant mind? Says the sainted Keble who, although he had no children, understood child life so well:

"Had I an infant, Lord, to rear,  
And mould in Jesus' law,  
How should I watch in hope and fear  
The first deep glance of awe.

O, rich the tint of earthly gold,  
And keen the diamond's spark,  
But the young lamb of Jesus' fold  
Should other splendors mark."

A little child seems so very near to heaven, so pure, so guileless when it comes "trailing clouds of glory," passing the first few months of its life without a word; but though speechless, gazing at us with that strange, sweet smile, which seems to tell of communion with the angels. Ah! how many a mother only learns to prize the dove that sought her nest, just as the tiny wings are plumed for flight.

"If we knew the baby fingers  
Pressed against the window pane,  
Would be cold and stiff to-morrow,  
Never trouble us again.  
Would the bright eyes of our darling  
Catch the frown upon our brow?  
Would the prints of rosy fingers  
Vex us then as they do now?"

As the return of the blessed Christmas-tide reveals to us the Christ-Child lying in the manger, let us learn anew the lesson which He teaches, of love for His little ones, whose life He lived when on earth. Christmas is a festival for the children, and unless we all become as little children we cannot enter the kingdom of heaven.

"Ye babes, to Jesus dear,  
Rejoice in Him alway,  
Ye whom He bade draw near,  
O'er whom He loved to pray,  
Wake and lift up the head  
Each in his quiet bed;  
Listen, His voice the night wind brings  
He in your cradles lies, He in our carols sings."

### Christmas Lullaby

BY HELEN J. HOLCOMBE

Pale and patient, wan and still,  
Resteth Mary now.  
Motherhood's white radiance  
Crowns her maiden brow.  
Mean and rough the refuge seems,  
Poor the manger bed.  
Strange there was no room elsewhere  
For that little Head.

"Hush! and weep not, blessed One,  
Naught Thy peace shall mar;  
Love beholds Thee, love enfolds Thee,  
Sleep—beneath thy star."

Awed and quiet, gaunt and grave,  
Dumb the cattle stand.  
Reverently one creature's tongue  
Laved the baby's hand.  
Love beamed from her patient eyes—  
Mary pressed her cheek,  
Tear-stained, 'gainst the soft brown neck  
Of that mother meek.

Hush and weep not, little One,  
Heaven is not far.  
Love beholds Thee, love enfolds Thee,  
Sleep—beneath Thy star.

IT is well known that the last Archbishop of Canterbury at the time of his death had nearly completed a volume dealing with the life and times of St. Cyprian. It was noted that in a speech at Dublin, on his visit to Ireland, in which he repudiated the idea that he was engaged in a conspiracy to make himself patriarch of the Anglican communion, he showed remarkable familiarity with the writings of St. Cyprian. He was, he said, neither at the top or bottom, or in the middle of any such conspiracy, but adhered to the position of St. Cyprian on the solidarity of the episcopate. It appears that he had just been engaged in putting the finishing touches upon what had been the work of years. It was undertaken in 1867, while Dr. Benson was headmaster of Wellington College, so that, owing to the absorption of his time in the important duties of the episcopal office, it has been nearly thirty years in the course of completion. The work is said to deal largely with the relations between the Church of Rome and other provincial Churches in early Christian times, with a special investigation of the basis of the Roman claims to the supremacy among the Catholic Churches. The volume will shortly be published by the Messrs. Macmillan.

IT is proposed to erect in Canterbury cathedral a memorial to one of the greatest and most famous prelates who ever adorned the primatial see—Theodore of Tarsus. Theodore, a monk of the ancient city which gave birth to St. Paul, had taken up his residence in Italy, and was selected by the reigning Bishop of Rome for the headship of the Church in England, in 668. He was the first archbishop who held sway throughout the whole land, and the real founder of the Church of England, properly so-called. By unifying the Church and organizing it upon permanent lines, he paved the way for the consolidation of the separate kingdoms into one, and thus stands out as one of the first of statesmen, as is pointed

out by Bishop Stubbs in his "Constitutional History of England." He was also a pioneer of education, and promoted the establishment of schools of the highest type possible under the circumstances of the times. The movement to place in the cathedral a monument of this great founder, who died in 690, twelve centuries ago, was set on foot by Mr. Gennadius, late Greek minister to England, and funds are being raised for the purpose among the Greeks resident in that country. The undertaking is worthy of all praise, and may well serve to promote that fuller understanding and amity between the Church of the East and the Anglican communion so much to be desired. It draws marked attention to the debt which Christianity in England owes to a son of the East, a man of Greek origin and lineage.

THE leading article in *The Church Eclectic* for December demands more than passing notice. The writer is the Rev. W. F. Brand, S.T.D., one of the most revered and respected Doctors of the American Church. He bears unimpeachable witness to the fact that in the time of Newman, Rome re-ordained Anglican priests hypothetically. He says:

A priest convinced of the validity of his orders, but dissatisfied with the Church which had bestowed them, chiefly because it has not what he desired, yet did not believe in, viz.: an infallible living head on earth, visited Dr. Newman with the hope that, through the Doctor's counsels, some remaining hindrances to his wishes might be removed. The entire relation of the conference is interesting; but I confine myself to one subject. The question was asked: "Does the Roman Church dogmatically and unambiguously teach the total invalidity of Anglican Orders?" The doctor answered: "Not at all. We merely feel Anglican Orders to be unsafe; and they are hypothetically repeated only. When I became a Catholic I had difficulty as to re-ordination, and I consulted Cardinal Wiseman. He assured me that the general opinion among Catholics was that in the case of Anglican Orders they are hypothetically repeated. And when I asked why the hypothesis was not stated in the Ordinal itself, he said: For the reason that there is no place in the service where it can be stated. In Baptism the formula is all that is essential, and the hypothesis can precede that formula. But it is still matter of dispute what is the essential part of ordination. And that being the case, there is no place in the ordination service where the hypothesis could be placed."

THE treatment too frequently meted out to horses in the streets of Chicago by unmerciful drivers has often awakened the inquiry whether the "Society for the Prevention of Cruelty to Animals" exists in that city, and if so, what has become of its agents? The average citizen hardly knows what to do when such instances occur, being certain to encounter nothing but insult as a reward of interference, and perhaps a share of the brutal treatment which he is attempting to avert from the dumb beast. But a few days ago, according to the newspapers, an effective though irregular rebuke was administered to a brutal driver, from an unexpected direction. An overburdened horse, unable to surmount some slight impediment in the slippery street, was beaten unmercifully by his master, in defiance of the expostulations of the crowd which began to gather on the sidewalk. A young woman who was passing by took in the situation, and springing upon the hub, wrenched the whip from the fellow's hands and applied it



to his own back with right good will. After seven or eight well-directed blows, the brute consented to relieve the poor beast of a portion of his load, and the young woman went on her way, amid the plaudits of the admiring spectators.

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THE successor to Sir John Millais as president of the Royal Academy is Edward John Poynter, R.A., who has filled the positions of Director of Art in the South Kensington Museum and director of the National Gallery. He is best known in this country by his painting of "Perseus and Andromeda," which has been widely reproduced. Others of his pictures are "Atalanta's Race," "Solomon and the Queen of Sheba," "Nausicaa," and "When the World was Young." He is also known by his interior decorations in St. Paul's cathedral.

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A LARGE sum devised for Church purposes under the will of the late Mr. Marriott has been widely noticed, yet he is only one of many English Churchmen who are constantly devoting large portions of their means to sacred purpose. The Bishop of Wakefield officiated the other day at the funeral of a Mr. Wheately Balme, of Mirfield. This gentleman is referred to as having been an invalid all his life, a great scholar, and a most liberal man. Among other instances of munificence, he had contributed \$50,000 towards the fund of the Wakefield bishopric, and built, restored, and endowed twenty churches in Yorkshire. Besides this, he gave large sums for the support of Church schools throughout the country. "Yet," says *The Church Review*, "how few Churchmen outside of Yorkshire had ever heard his name!"

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THE *Holy Cross Magazine* advises Churchmen to pay more heed to misrepresentations of the Church in the secular press, and "to write at once brief, legible replies to the paper or magazine committing the offense, stating in clear terms the nature of the mistake and the needful correction." The *Magazine* also notes that "the League formed a few years ago for the same purpose of Church defense, has already made its influence felt."

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AT Trinity church, New York City, the chime of bells was lately phonographed. A large phonograph, constructed especially for the purpose, was set up in a gallery just above the bells. The experiment proved successful, and the chime notes may now be listened to at localities far remote from the church.

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### Book Notices

**Makers of the American Republic.** A Series of Patriotic Lectures. By David Gregg, D.D., pastor of the Lafayette Avenue Presbyterian Church, Brooklyn, N. Y. New York: E. B. Treat. 1896.

Though treating of historical themes, the addresses here put into print are rhetorical rather than historical. They were delivered on differing occasions, mostly before the author's own congregation, or other Presbyterian audiences. No serious attempt seems to have been made to add anything new to current historical knowledge, and indeed many myths which modern historical scholars have abandoned are repeated with uncritical acceptance. The author's fervor leads him into special pleading, and gives a regrettable bias to his pages. Notably, the Angli-

can Church is treated with a patronizing unfairness which contrasts with the rather unskillful handling accorded to "The Puritan Founders," "The Hollanders," "The Scotch," "The Huguenots." We are told that the Church of England was "for Americans a good Church to leave in order to become Puritans and Methodists." Quotations in like view could be multiplied. Dr. Gregg is a Presbyterian divine of some note, an eloquent writer, and an earnest patriot.

**The Puritan in England and New England.** By Ezra Hoyt Byington. Boston: Roberts Brothers.

This is a handsomely printed book, and the sight of it is good for sore eyes, and it is also a most interesting and instructive book. Of course a Churchman smiles at the statement that in Laud's time the doctrines of the Church of Rome were preached in English pulpits. If any set of men wrote and spoke with power against the papal pretensions, it was the clergy of Charles I.'s time. But, apart from that, the book is full of striking pictures of the habits and customs, the theological views, the intolerance, and the bold and manly independence of the New England Puritan. He was not a pleasant fellow, but he did a noble work.

**Clarissa Furiosa.** By W. E. Norris. New York: Harper & Bros. Price, \$1.50.

Clarissa, surnamed Furiosa, because she behaved in such a lunatic way for awhile, said lunacy being a championship of all the red-hot advanced opinions about Christianity, and divorce, and love and marriage. But most delightful and unusual thing of all, and what makes the book so original, is that she becomes Clarissa Placida, and says she was all wrong and won't do so any more. Of course she had separated from her husband, who richly deserved it, but now that she begins to go to church, she takes him back, and all goes well. There is a second love story also in the book, in which our Lady of Lourdes plays a part. Everything comes out right.

**A Quiet Road.** By Lizette Woodworth Reese. Boston and New York: Houghton, Mifflin & Co. Price, \$1.

The "road of remembrance" is the quiet path along which the writer leads us—one who is evidently familiar with New England ways. "Telling the Bees" is a bit of verse that will especially appeal to those who know colonial customs—one of which is illustrated in this poem—and still surviving in Eastern rural communities. Only a real lover of Keats and Lamb could have written verse so sympathetic and appreciative of both; while the "Lines Writ in a Book of Elizabethan Verse" are redolent of those times that are "not vanished too long to make the pulses thrill."

**The City of Refuge.** By Walter Besant. Illustrated by F. S. Wilson. New York and Boston: F. A. Stokes & Co. Price, \$1.50.

This is an odd novel, indeed, and for originality certainly does not want. A woman of rank has a scamp for a husband. He is got out of England without any scandal, and the world thinks he has gone mad. She wants to be freed from him, and a friend (not a lover) undertakes to hunt him out, and oblige him to set her free. He traces him to a queer religious community in America, a community without church or prayers or Sundays—men and women members—and after supper every day the whole establishment goes into a hypnotic trance, which they call "elevation." The book is chiefly taken up with the crank doings of this community. There is a pretty love story, and the scamp husband kills himself in the nick of time.

**The Beginners of a Nation.** A History of the Source and Rise of the Earliest English Settlements in America, with Special Reference to the Life and Character of the People. By Edward Eggleston. New York: D. Appleton & Co. 1896. Price, \$1.50.

Rarely does a book of such historical value as this one come before the public, even in these days of frequent historical attempts. The colonial planting of America is a theme that has never been adequately treated on either side of

the Atlantic, and the fruitfulness of the theme is too slightly appreciated by average Americans. Mr. Eggleston whose name is familiar to lovers of literature, has been pursuing, during many years, original researches, abroad and at home, in preparation of a history of life in the United States. The present volume is a first installment to this undertaking, and considers primal conditions. It traces the relations of colonial origins to national developments, and in so doing throws new light upon the modified characteristics of the Anglo-Saxon race in America. The far-reaching usefulness of such study need not be pointed out. The author has the advantage of a training which has singularly fitted him for his task. To what some writers have made dull reading he has given the vivid interest of a romance. The book is fascinating from start to finish, yet is an historical work of the first order, resting upon exhaustive scholarship, and displaying the sober and impartial judgment of the genuine historian. A fine analytic power, and a keen precision of statement, give freshness and force to the whole. Illustrative notes from original sources are added to each chapter, and a full index brings up the rear. It remains to be said that the publishers have produced a dainty bit of book-making.

**Green Fire.** A Romance. By Fiona Macleod. New York: Harper Brothers. Price, \$1.25.

The "Green Fire" is of life, of youth, of spring-tide. A spirit of mysticism pervades this story, which the author has based upon the wierd, little-known traditions of the Celts. The characters "hither and thither and to and fro, thrid the maze of weal and woe." Driven from home by the cruelties of the heroine's father, the pair of lovers seek shelter in some far-off islands, but return at last to the home of their childhood, with the resolve that they will be harbingers of joy, and "will be so glad with sweet life that others shall rejoice."

**Dick.** A Story for Boys and Girls. By Anna Chapin Ray. New York and Boston: Thomas Y. Crowell & Co. Price, \$1.25.

To the readers of Miss Ray's "Half a Dozen Girls" and "Half a Dozen Boys," "Dick" will bear his own welcome. This book, though designed for boys and girls, is so naturally and charmingly written as to be delightful reading for those of an older growth. It is a story of school life and school friends, in which Dick, a warm-hearted western boy, occupies the most prominent place. In accordance with the will of his uncle, he leaves his far-western home and goes to live with his cousin Virginia, a precise maiden lady of New Haven. Although at first there are many misunderstandings between them, the frank, open nature of the boy soon sweeps all these away, and we see him at the last the unspoiled favorite of both home and school.

**Taking a Stand.** By Amy E. Blanchard. Illustrated by Ida Waugh. Philadelphia: George W. Jacobs & Co. Price, \$1.25.

What one boy can and may do in spite of his youth and inexperience, the young hero shows us, by helping his mother and sisters to battle with the misfortunes which come to them. The book furnishes many exciting incidents, and although it seems in some places a little improbable, its moral teaching is good. It presents an attractive appearance, and contains a number of very pretty illustrations.

**A Birding on a Bronco.** By Florence A. Merriam. Illustrated. Boston and New York: Houghton, Mifflin & Co. Price, \$1.25.

The tragedy and comedy of bird life are here celebrated by one who unites the scientific knowledge of the naturalist with the tender sympathy of the genuine bird lover. Even the titles of the chapters make interesting reading. It is only when one looks at the many excellent illustrations accompanying the text that one realizes that hero and heroine are really but feathered denizens of Southern California. The personages introduced in "Like a Thief in the Night," "The Little Lover," and "Was it a Sequel?" are indeed, as Miss Merriam declares, "quite like folks."

**A Second Century of Charades.** By Wm. Bellamy. Boston and New York: Houghton, Mifflin & Co.; The Riverside Press, Cambridge. Price, \$1.

"Insatiate archer, would not one suffice?" quotes Mr. Bellamy on the title page, by way of motto. To which all readers of his original "Century of Charades" will doubtless return a prompt negative. This second volume is equally clever, and like the first in general plan, save that the author avails himself more freely of his right to make charades addressed to the ear, rather than to the eye.

**Alone in China and Other Stories.** By Julian Ralph. Illustrated by C. D. Weldon. New York: Harper & Bros. Price, \$2.

Bound in a beautiful tone of yellow, with an appropriate design of chrysanthemums, come Mr. Julian Ralph's seven unique stories of social and domestic life among the people of the "withering flowery kingdom." The author spent the autumn and winter of 1894 in China, at the request of the editor of *Harper's Magazine*, choosing the central provinces for his explorations, as being the home of most of the Chinese in America. There are six dozen or more fine, full-page illustrations, which help the reader to realize the novel scenes and strange customs vividly described by the author in the guise of short tales and romances. After the long introduction, an account of house-boating in China, comes the story "Alone in China," which gives the volume its title. It portrays the consequences of a brilliant international marriage, that of a high-spirited, well born and bred American girl to a member of the Chinese Legation in Washington. Her first experience is in making her wedding journey to her new Oriental home, in company with her husband's second or "inferior wife," whom he has married in accordance with Chinese usage. All the rest is in keeping. By Mr. Ralph's powerful aid we are enabled to go "far behind the heavy curtains that hang between us and the ancient, undisturbed usages of the Chinese." But we are glad to return. Poor Mrs. Tich did not. She became a Chinese woman—a fate from which American girls may be thankful to be saved.

**Europe in the Middle Ages.** By Oliver J. Thatcher, Ph. D., and Ferdinand Schwill, Ph. D. With Maps and Chart. New York: Charles Scribner's Sons. Price, \$2.

Prepared by members of the faculty of the University of Chicago, with special reference to supplying a text book for advanced students of history in American colleges, this book is equally of value to the general reader. While making no claim to original research, it is an admirable consideration of the latest historical science as affecting the critical period of the Middle Ages in Europe. In general the treatment of the theme is scholarly, and at the same time popular; and so simple as to be easily understood by the average searcher of the facts of history. We regret to find the usual blunders regarding the Roman relation to the founding of the Church of England, and regarding the rise of the episcopate. But in the main the importance of the Church's influence on the rise of modern life is distinctly enunciated. The arrangement is good, and the maps of great practical value.

**Chapters from a Life.** By Elizabeth Stuart Phelps. Illustrated. Boston and New York: Houghton, Mifflin & Co. Price, \$1.50.

Mrs. Ward confesses that in giving us these delightful "Chapters from a Life," she has been obliged to recall her "dearest literary oath." For the impulse to write of personal themes came from without, and not from within. We admire the delicate reserve that forces us to "read between the lines." The book is divided into twelve chapters, and has twenty-two full-page illustrations. There are sincere, sympathetic descriptions of the author's famous friends, among them Mrs. Stowe, Whittier, Holmes, Longfellow, and Fields; and there are also interesting confidences concerning the origin and making of Mrs. Ward's books. We congratulate future readers that, in this year of eminent autobiographical examples, Elizabeth Stuart Phelps

gains the ranks of those who "conceal themselves behind an autobiography;" since her motive, as expressed in one of the concluding paragraphs, is a worthy and unselfish one: "Since out of life we all learn a few things well, we find it natural to try to make them over to other lives; and we should choose for our telling, not the most brilliant lessons, but those that have been most educative to ourselves; those that make it easier to live; and more possible to live happily and with the eyes focused upon a true horizon."

**Tyne Folk. Masks, Faces, and Shadows.** By Joseph Parker. New York, Chicago, Toronto: Fleming H. Revell Company. Price, 75c.

"Of the making of Scotch books there is no end," one is tempted to exclaim, upon finding that another community of canny Scots is to be presented to us. These sketches, eleven in number, have no continuous thread of plot, though dealing with the same characters and locality. They are made individual by the special prominence given to each personage in turn. We feel so well acquainted with their habits of thought and speech that the book need not be especially recommended to busy people who have read any stories of the modern Scotch school. They will want to read these.

**Harper's Round Table, 1896.** New York: Harper & Bros.

There are a number of periodicals, in these halcyon days for the young, that are designed especially for them, but there are none any better, and it is questionable if there are any quite so good as "Harper's Round Table." The annual bound volume is certain to be the most acceptable gift in the Christmas stocking, though it would require that of a giant to hold it. If one have a boy or girl anywhere from ten to eighteen for whom he desires to find an excellent present, let him make sure that this is the gift required. Then, let him be amused with the fact that it will prove equally interesting to himself and the whole family.

It is a pleasure, indeed, to announce the republication of Miss Caroline F. Little's "Thoughts for the Christian Year," in a handsome volume, by The Young Churchman Co., Milwaukee. These papers were written for THE LIVING CHURCH, and a wide circle of readers will be interested to have them in book form for preservation and re-reading. To those not already acquainted with them, we may say that they are devout in spirit, graceful in expression, and Catholic in teaching. They are cordially commended as aids to meditation upon the central facts and truths of the Gospel as commemorated in the Christian year.

## Magazines and Reviews

The issue of *The Architectural Record* for the quarter ending December, 1896, has a thoughtful article on "Household Furnishings," the link which connects "the house on one side with the body on the other." There are practical papers on "Electric Lighting of Office Buildings," and the construction of small houses. "The Early Renaissance in France," "Sculpture Applied to Decoration in Paris Houses," and "French Cathedrals" are finely illustrated. "Perspective Illusions" treats of a curious phase of mediæval architecture. Our American work is finely represented by a paper on R. H. Robertson, by Montgomery Schuyler; and Russell Sturgis makes some comments on painting in a review of La Farge's "Considerations on Painting." [The Architectural Record Co., 14 Vesey st., New York. \$1 a year.]

*The Portfolio* is a biographical and critical art magazine, issued six times a year, each number being a monograph of some representative artist, or art work, or period of art. The last issue of 1896 is a "royal" number, in which "Royal English Bookbindings" are described by Cyril Davenport. The material is collected from the British Museum and from the Royal Library at Windsor. The historical notes are exceedingly inter-

esting and valuable; many of the plates are colored and embossed, *fac-similes* of the originals, giving almost the touch and texture of the old bindings. This issue will be a delight to all lovers of old books, and should be a stimulus to high-art book designers of our time. The only approach to the old excellence of design and manufacture that we have seen in this country is Mr. D. B. Updike's "Altar Book," advertised in our columns in issue of Dec. 19th. [The Macmillan Company, New York.]

*The New England Magazine* meets the Christmas season with two specially appropriate articles, entitled "What the Spirit of Christmas saith to the Nations," by Benjamin F. Trueblood, Secretary of the American Peace Society, and "What the Christmas Spirit saith unto the Churches," by the Rev. Geo. Hodges, Dean of the Cambridge Theological School. From the latter's point of view "the message is an order to march. It is a summons to a better meeting of opportunity. It is a call for more unconventionality and more simplicity and more fraternity among Christian people." Accompanying an article on "George H. Boughton, the Painter of New England Puritanism," by Wm. Elliot-Griffis, there are several exquisitely beautiful reproductions of his pictures, such soft and clear work as this magazine constantly gives us. "The Homes and Haunts of Channing," and "The Portraits of Emerson," are interesting papers in this issue, well illustrated.

*Harper's Monthly* for December presents a very artistic cover in bronze and white. The frontispiece is engraved from a painting by Guy Rose, "Joseph Asking Shelter for Mary." A Christmas carol forms an appropriate opening. "A Middle-English Nativity," by John Corbin, is a study of a mediæval mystical play, with illustrations by J. R. Weguelin. The most valuable papers in this issue are Mr. W. D. Howells' on Oliver Wendell Holmes, a personal reminiscence of much interest; Poultney Bigelow's "White Man's Africa," Part II., which treats of President Kruger, and is therefore timely, and Dr. William W. Jacques' description of a new process of obtaining "Electricity direct from Coal," illustrated with diagrams and illustrations. There is a large supply of short stories in this number, but none are particularly noteworthy.

## Books Received

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

- THE CENTURY COMPANY  
The Shadow Christ. By Gerald Stanley Lee. \$1.25.
- THE MACMILLAN COMPANY  
The Bible and the Child. By the Rev. F. W. Farrar, the Rev. R. F. Horton, A. S. Peake, M. A., Prof. Walter F. Adeney, the Very Rev. W. H. Freemantle, the Rev. Washington Gladden, the Rev. Frank G. Porter, and the Rev. Lyman Abbott. \$1.  
Faith and Surrender. By Dr. Martineau. 50c.
- LEE & SHEPARD, Boston  
Columbian Prize Charades. By Herbert Ingalls. \$1.  
Four Young Explorers. By Oliver Optic. \$1.25.
- A. C. McCLURG & Co., Chicago  
The Life of Roger Sherman. By Lewis Henry Boutwell. \$2.  
Eating and Drinking. By Albert Harris Hoy, M.D. \$1.50.  
National Epics. By Kate Miller Rabb. \$1.50.  
Italy in the Nineteenth Century. By Elizabeth Wormley Latimer. \$2.50.
- AMERICAN PRINTING HOUSE, Philadelphia  
The Seminoles of Florida. By Minnie Moore-Wilson.
- THE CHRISTIAN LITERATURE COMPANY  
The Age of the Crusaders. By James M. Ludlow, D.D., L.H.D. \$2.
- THOMAS NELSON & SONS  
The Illustrated Bible Treasury. \$2.
- DODD, MEAD & Co.  
John. By Katherine Pearson Woods. \$1.25.
- JAMES POTT & Co.  
The American Church Almanac and Year Book. Vesper Bells. By the Rev. H. G. Batterson, D.D. \$2.  
A Book of Offices and Prayers. \$1.  
Ideals. By S. C. 75c.  
Rays of Sunshine. By S. C. \$1.

## The Household

### The Children's King

BY WILLIAM B. CHISHOLM

It trembles on the breeze,  
The sweet, old story of that earliest Yule;  
It sweeps o'er frozen leas  
And marble mirror of the leaf-strewn pool;  
The sunset glows as calm and crystalline  
Above our snows, as in old Palestine.

The bells are vocal with their wordless song,  
The cedar boughs star-wreathen in yon fane,  
Like sentinels around the altar throng;  
The feast is come again:  
Again, my soul! and all the years that roll  
Their mystic message to th' expectant spheres.  
Come back with this climacteric of days,  
Illumined o'er the maze  
Of all my wayside toil and doubt and fears,  
With all their olden glow,  
In crystal beauty o'er the sunset snow.

And on the canvas, wrought with holy care  
And reverent zeal, full worth a frame of gold  
And jewelled setting, see the maid most fair  
Amid environment so rude—the old  
And dingy stall, without the teeming inn,  
That groans with tramp of feet and wassail's din.

A little Head upon that bosom prone,  
An aureole which only faith may see;  
But here the keys, the sceptre, and the throne—  
And there the guards of His Nativity.  
The simple oxen crouching to His hem,  
The Lord of Lords in lowly Bethlehem!

This were complete—the sweetest earthly scene,  
And we might leave the Babe and Mother there,  
Did not the spheres of glory intervene  
With herald message and a vision fair  
Beyond past dreams—nor sun of Aijalon  
That stood obeisant at the leader's word,  
Nor Red Sea waves that rolled resistless on  
The haughty host of Egypt as they spurred  
In mad pursuit of Israel's feeble band—  
No portent of the sky or sea or land!  
Like that which burst upon the midnight plain:  
The choirs of light descend to earth again.

\* \* \* \* \*

One carol, sweetest harmony of all,  
Sweet as the very angels' song, shall ring  
Above all others of our festival:  
"It is the children's King!"

### How Christmas Came to the Poorhouse

BY S. ALICE RANLETT

MARY MINTON had lived sixty years in the little white house on the village street where her parents had lived before her; she had earned a frugal living as visiting tailoress, but, of late years, her eyesight was not as good as it used to be, and ready-made clothing was cheap and plentiful, and Mary's homely, old-fashioned cut was no longer fine enough for even the little country village. So she lived on more and more scanty food; her cup of tea grew weekly paler, and her scraping of butter thinner, till there came a day when not only tea and butter, but bread itself failed, and the man who held the mortgage on the house and its furniture, after long and patient waiting for interest (he was a poor man), foreclosed, and Mary was left with some well-worn clothes, a few books, a number of cheap ornaments, and a dozen pots of cherished house-plants.

It was Thanksgiving Day when Mary was told that she must get out of the house inside a week; it was pretty hard for her, but she was religiously cheerful; she believed that man was bound to be obedient to the injunction, "Rejoice . . . always," and she kept Thanksgiving peacefully, eating with gratitude the chicken and mince pie provided by a neighbor, and thanking God for it and for the comfort of the years of shelter she had had in the little home.

"It's good," thought she, "that this is a Christian land, where they look out for the poor and feeble, and not one of them heathen countries the missionaries tell about, where they turn out the old, sick folks to starve and die."

She went about her small packing and cleaning up, and when, two days later, the selectman came with his wagon to take her "up to the farm," she was ready with an old carpetbag, a trunk tied up with a rope, and a box of flowering plants.

"I'm afraid Mrs. Jones, up to the farm, won't like to have them posies round," said the selectman, who well knew the bustling matron of the poorhouse, but, seeing the disappointment in Mary's eyes, he added: "Perhaps she will, though; we'll take 'em along, anyhow."

The late November day was wonderfully mild; the sky was a pale, clear blue, and a few yellow leaves clinging to the trees made gleams of color. Down in the lowland by the brook was a band of grass still green and fresh, and the air was fragrant with the sweet, pungent odor of the fallen leaves. Mary almost enjoyed the drive, jogging slowly along, with her trunk in front, and the back of the wagon gay with scarlet blooming geraniums, bronze-foliaged begonias, and one brilliant red and white pelargonium.

It had been many years since she had been as far as to the poorhouse, and she had forgotten how it looked. It was with a pang that she saw the great barn-like white building standing an a rise of ground, without a tree near it to break the bitter sweep of winter winds. As they drove to the door some one drew aside the green paper shade at a front window and peered out, and an instant later the muscular form of Mrs. Jones appeared in the door.

"I've brought you a visitor, Mrs. Jones," said the selectman. "Mary Minton is going

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to stop a spell along o' you, an' here she is, an' her things; she's brought along some posies to kind o' cheer you up here"—this with a kindly effort to obtain a favorable reception for Mary's plants.

"Jest tip that green truck out, round to the back; we don't keep no greenhouse here," answered Mrs. Jones, as she stretched out her strong arm to help with the trunk, which she and Mary dragged up the steep, narrow stairs to the bedroom, furnished with a chest of drawers, two chairs, and two beds covered with brown calico comfortables.

It must be confessed that Mary's cheerfulness failed in the first days at the poor-house; the time seemed like a dreary dream. She went mechanically about the work assigned to her, rising in the dark, dressing as rapidly as numbed fingers allowed (for "a cold snap" had followed the mild November), and going down to the back room for extremely

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limited ablutions in water whose icy covering must first be broken. Then rough kitchen-work, breakfast served on a table covered with oil-cloth, more work upstairs and down, dinner abundant enough, but unappetizing with its salt pork or beef and one or two vegetables cooked in the same greasy water with the meat. In the afternoon Mary sat in the "fore-room" and sewed on the coarse clothing provided for the inmates of the house. She would gladly have taken her work to her own room, where she could be out of hearing of the silly cackling of the half-foolish women and the perpetual grumbling of the sensible ones, but the poorhouse bedrooms were icy-cold; so she sat in the common room, with its air consumed by the fiery breath of the iron stove, and, while her fingers flew, her thoughts flew, too, hither and thither.

The "boarders" who hailed with delight a new arrival as a bonanza of news and personal narratives, were grievously disappointed in Mary, and pronounced her "stuck-up."

Mary sometimes read a few verses in the Bible before going to bed, and she did say her prayers night and morning (to the intense amazement of silly Jane who slept in her room, and who never ceased staring and giggling at the process), but these were mechanical, like the rest of her life.

So the days went on till the 22nd of December, when Mary suddenly remembered that it was nearly Christmas time. Christmas in the poorhouse! She was sickened at the thought. Then the Christmas spirit came flashing upon her, burning into her heart and consuming its dull melancholy.

"Perhaps the Lord's sent me here to help these poor creatures keep Christmas, and to get a ray of God's own sunshine light into their darkness," thought she. "Any how, it's my plain duty, being here, to try to do something for 'em, and to stop moping and moaning over myself; and being it's Christmas, why, that's a first-rate time to start in."

So Mary rose, full of Christmas spirit, on this 22nd day of December, and her heart was grown so warm that she actually did not shiver in the just-above-zero atmosphere; when she knelt to say her prayers, the old faith and hope and love were alive once more. Mrs. Jones looked with surprise at her bright face, as she came with it red and shining from the icy bath in the back room, and she spoke so cheerily to her neighbors that old widow Lane who sat in the warmest corner and did such light work as her twisted, rheumatic hands would allow, said to Sally Ann Green who was blind and spent her time knitting rough stockings, "The new lady's found her tongue, hasn't she? and Sally Ann who, not seeing, gained wonderful knowledge by hearing, said:

"I guess she's got some good luck; she sounds dreadful happy."

All the morning, as she moved about her work, Mary was turning over in her mind a scheme for keeping Christmas. How could she, a pauper, give Christmas presents? How could she provide a feast when she had only her share of the same plain food which the others ate? How could she put Christmas cheer into these dreary, hopeless rooms? And even if she could do all this, would these dull, disheartened creatures understand what it meant? Could Christmas by any means come into their hearts? But the end of these cogitations was always, "Well, the Lord's put me here, and Christ-

mas is coming, and it's my plain duty to try."

Mary well knew that the first difficulty was Mrs. Jones. If only she would not crush the whole scheme, "throw it out at the back," as she had done with the pet plants.

So Mary watched anxiously for a proper time to approach that lady. The morning was no time, when she was whirring about, seeing that the pig's food was cooking in the back room, and the rye and Indian loaves mixed in the kitchen, that widow Lane was not slighting the potato-paring, that silly Jane was scrubbing the "fore-room" floor with hot water and not with cold, that Sally Ann was not dropping two many stitches in her knitting, and that Rose, the poor-house baby (who had been born five years before and left motherless on the town) was "thorough" in her dish-wiping. There was no time at dinner, when Mrs. Jones was swiftly ladling out bowls of "scouse," salt meat boiled with potatoes and onions. There was no time after dinner, when the kitchen was misty with the steam of the boiling dishwater, and noisy with the rattle of crockery and pots and kettles. But late in the afternoon, Mrs. Jones called Mary into her own room to help "set up" for wadding a new brown calico comfortable. Then, as the two women drew and straightened and basted on opposite sides of the quilting frame, Mary thought she had found her chance.

"Mrs. Jones," she began, "Christmas comes on Thursday. Would it put you out if we kind of kept it a little?"

"Well," answered Mrs. Jones, grimly, "I don't think anything's likely to occur in the way of keeping the day here that will put me out." She had the full intention of annihilating any expectations which Mary might have, but even as she spoke a change came over her mind—did an angel whisper to her?—and she continued, most unexpectedly to herself, "but I d'know as I mind, if you don't take the women off their work, nor make a clutter, an' clear up as you go along;" I guess, though, you won't find the boarders here much of a Christmas crowd."

Upon this permission, Mary set her mind at work upon the means and manner of keeping festival. The undertaking certainly seemed discouraging, but she was undaunted. She began by asking old James Brown and Joey Bent, the two half-able-bodied male inmates, to bring home some pine and spruce boughs next day when they came from their wood-chopping in the woods. Then she mentally turned over the poor contents of her little trunk, thinking what could, by any means, be made available for Christmas gifts. She could see absolutely no way of "giving the folks a treat;" for that she was sorry.

During the two following days, Mary spent every possible minute in her room, making rude garlands of the trailing evergreens and red-and-orange berries of the bitter-sweet which the men brought from the woods; and concocting little trinkets from scraps found in her trunk. Only her warm heart kept her fingers from freezing in the biting cold. She had, indeed, much to do to supply the poorhouse family with Christmas gifts, but zeal made up for lack of material, and her busy brain worked out the difficult problem of making something out of nothing.

For old James Brown she marked with red silk initials her own largest and last bought linen handkerchief. She longed to

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make some warm mittens to cover Joey's purple, chapped fingers, and she had a ball of red yarn, but alas! there was not enough. She thought and thought, and at last an idea came. She had a flannel jacket bordered with knitted lace made of this same red yarn; the jacket would be just as warm without the lace, so she ripped and raveled till there lay upon her lap a goodly supply of yarn to eke out the little ball, and Joey's mittens were assured. For Mrs. Jones there was an elegant lampmat, once a cherished table ornament in Mary's little house; out of its bed of variegated green worsted moss grew a circle of pink wool-roses. This was really the most elegant of the gifts, but Mary was feeling very grateful to Mrs. Jones. For the widow Lane she made a birch-bark spectacle case, neatly bound with blue braid. For Sallie Ann she made a little pin-cushion out of a bit of green-and-white 'pin-head check' silk, which had long ago been a part of her best gown. For silly Jane was a vivid magenta neck-ribbon, once a bonnet-string.

But little Rose—when Mary thought of her, she longed for money. If she could only give this poor child, who had never known a Christmas, a doll, a curly-haired, pink-cheeked beauty! This was impossible, yet Mary's mind was set upon a doll of some kind, and the result was a remarkable rag-baby, with long, cylindrical arms, eyes and nose expressed by ink, cheeks and lips of blooming beet-juice pink, and violently frizzled hair of raveled brown yarn.

All was ready on Christmas afternoon, when the sun went down leaving a glowing sky above the shining white expanse of snow. Then Mary asked permission to take the women into the kitchen for an hour while she made ready "the surprise." Joey helped put the trailing green around the windows and doors of the "fore-room," and make the bare apartment a spicy bower of pine and spruce boughs.

To the delighted astonishment of the family, tea was made a festival occasion by the appearance at that meal of hot milk biscuits and gingerbread; and while Mary was washing the dishes with her deft touch, quite different from the clumsy handling of silly Jane, Mrs. Jones said to her, in a low aside:

"I've about made up my mind, an' if you want to have a little treat, you can have a quart or two of molasses an' have a candy pull, only remember, *you* must do the boilin' and clear up all the muss."

"O, thank you," said Mary, "and I promise you there shan't be a track or a trace of clutter left behind."

When the family was marshalled into the "fore-room," the exclamations of surprise and delight were loud. Foolish Jane walked round and round the room, chuckling and rubbing her head, like a cat, on the Christmas greens, and old Mrs. Lane, sniffing the spicy fragrance, said: "It smells just like posies and piny-woods."

Joey immediately drew on the red mittens, and sat, in bliss too deep for words, gazing on them; and little Rose clasped the ungainly doll, with a rapturous smile new to her prematurely old face. The child realized that Mary Minton was the genius of this marvelous occasion, and, after receiving the doll, never left her side. Looking for sometime thoughtfully at Mary, she said: "Where's your's?"

"My present?" said Mary, smiling. "You can't see it, but I guess I've got it."

As each present was given, Mary said a

Merry Christmas, the first heard in many years by any of the poorhouse people. When all the gifts had been given and admired and exclaimed over, Rose asked again: "But why do we do it all?"

And Mary told in homely words, while all listened eagerly, for all were but children, the one Christmas story of the little Child who came on Christmas Day to bring rejoicing to the world. When she ended the story, there was a silence, which was suddenly broken by a sweet, clear voice, which sang, "While shepherds watched their flocks by night."

No one knew that silly Jane could sing, and all listened with wondering delight as she sang one after another of the joyful Christmas hymns, and when she stopped, something else unexpected happened.

Long-forgotten days had come to life in Joey's half-dazed mind. He was English-born, and had been turned out when he was ten years old to be cabin-boy, and had drifted hither and thither till he went aboard the coasting schooner "Polly," and Captain Josiah Studley, of the "Polly," brought Joey home and kept him "about the place" till the boy fell from the hayloft, and was never the same afterwards, so he came "on to the town."

As Joey had gazed at the evergreens and heard the singing, he had seemed to see a churchyard in Southern England, beneath whose green grass were the graves of his parents, and a little gray stone church where in childhood he had seen the Christmas holly and heard the Christmas music, and words long unremembered came into his mind, and he fell upon his knees, saying: "Let us pray."

The poor house people were not at all in the habit of going upon their knees for public devotion or, indeed, for private, but, with an impulse of reverence, they bent their heads, and Joey went on: "Almighty God, who hast given us Thy only-begotten Son to take our nature upon Him . . . . . grant that we, being made Thy children by adoption and grace, may daily be renewed by Thy Holy Spirit." When Joey rose, Jane's voice rang out again, "Praise God from whom all blessings flow," and other voices, cracked and quavering, joined in the hymn.

Mrs. Jones, listening, grew damp around her lashes, and said to herself: "I d' know but they rely ought to have some religious privileges. Next time I go down to the village I'll just call and ask the minister if he can't come up once in a while of a Sunday afternoon." Then she called all into the kitchen, and hands and mouths were soon full of molasses sweetness.

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## The Living Church

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## CHRISTMAS --- NEW YEARS.

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When the evening was over, Mary Minton thanked Mrs. Jones for the Christmas celebration.

"Well," answered that lady, "I guess you're the one to thank, but next year, if I live and thrive, I'll have something to say about it.

As Mary was climbing the steep stairs, Rose, still clinging to her, whispered: "Were you there?"

"Where, dear?" asked Mary.

"In the barn, where He came to make Christmas!"

"No," answered Mary.

"I'm so sorry," sighed Rose. "I thought you'd tell me the way there. I did so want to go."

"Perhaps I can help you find the way," said Mary, kissing the plain little face. "I think you know the beginning."

### The Holiday Time

BY EMMA PLAYTER SEABURY

I miss you my dear, every day in the year,  
No matter where I may be,  
I am feeling the sense of this loneliness;  
Of your going away from me,  
I miss your voice and the touch of your hand,  
Your sympathy sweet, I had;  
But I miss you most at the holiday times.  
When others are happy and glad.  
I muse as I sit where the shadows flit  
And my yule log burns so bright.  
Of each dear surprise, and your shining eyes  
Smiling in on the Christmas night,  
And often I start with a beating heart  
At a step I hear in the hall.  
Oh! the festival days of the year, my dear,  
Are the loneliest days of all.  
I miss you, my dear, every day in the year,  
I have something I wish to share,  
A thought or a book, or a tender look,  
I turn to your empty chair,  
But my heart rings out with the Christmas chimes,  
In its bitterness deep and sad;  
And I miss you most at the holiday times  
When others are happy and glad.

### The Children's Feast

BY WM. B. CHISHOLM

DO we often stop to realize how peculiarly Christmas belongs to the little ones? We are all children at Christmas-tide, if here is anything childish in celebrating the birth of the Christ-Child above all other days, save His mighty Resurrection. But some good people have sought, very properly, to weaken the force of the semi-pagan idea—the idea of the legend, the Kriss Kringle and Santa Claus idea—in childish minds, not in a spirit of iconoclasm, but with the conviction that Christmas should stand out in every child's mind for exactly what it represents—the earthly dawn of our salvation. I fancy, indeed, that the average modern child is a little skeptical as to the functions of Santa Claus. Legends do not thrive in this intensely matter-of-fact age. The young child becomes an embryo philosopher, and Christmas in his eyes to-day is more associated with presents which he expects from his parents and friends than with the legendary visitor who comes with tinkling bells and clattering reindeer hoofs upon the roofs of the houses.

We may not want to see our little ones old before the time, but there will be less cause for regret in the decadence of Santa Claus in the childish imagination, if the real meaning of Christmas is to fill his mind's eye more and more. Nor is the material side of Christmas any necessary interruption to these thoughts. The cedars and hollies and stars, the carnival of color and bloom, shop windows, at hearthsides, and in the

churches no less, are so many aids to a hal- lowed Christmas in associating the birth of the children's King with every suggestion of joy.

The higher the ideal held up to a child's mind, the higher he will naturally reach up in the effort to grasp it. The simple story of Bethlehem will always appeal to him far beyond the dearest and most poetic of legends which have an earthly origin.

Nor should any Christian child ever fail to be taught the altruistic side of Christmas. It will not lessen his enjoyment of the season to know that there are hungry little stomachs and cheerless boards, if he has a chance to help relieve some of these, and cast a Christmas brightness upon the dark corners of our cities. It will make Christmas all the dearer in the mind and heart of every generous, sympathetic boy or girl. The lessons of Christmas are pre-eminently suited to the innocent mind of childhood. They are to him not severe and distant theology, but a sweet, simple home truth, linked in his mind with all that is dearest and brightest at home, on the streets, or in the church and Sunday school.

Christmas will never be less than it is now—the children's day. Our children will help us to honor Christmas, and their children in turn will help enhance the glories of the day.

A SECULAR paper has the following account of a recent religious demonstration: The big revival in Philadelphia culminated the other day in a street parade of 3,000 Church workers. In a way, this suggests the religious processions of the Middle Ages in Europe. The houses along the route of the parade were decorated with flags and Chinese lanterns; red-fire was burned and skyrockets were set off; while the paraders sang various gospel hymns as they marched.

FOR the first time on record, say *The New York Tribune*, full military honors have been accorded by the English army authorities at the funeral of a Roman Catholic Sister of Mercy. The sister had succumbed to infectious pneumonia while nursing a soldier in the government hospital at Gibraltar, and she was borne to her grave on a gun carriage, followed by the general in command of the colony, with all his staff, as well as by detachments of every regiment of the garrison, while three volleys were fired over her grave.

A CLERGYMAN writes: "I heartily congratulate you on your long service and your fearless stand for the Church's highest interests. I sincerely regret my inability to keep THE LIVING CHURCH in all the homes of my parish, but the very inferior diocesan sheets now published appeal to local pride and furnish an excuse for the refusal to take the brighter and cheaper weeklies. One of my wealthy members declined my appeal to take your paper, because "*The Church News* (diocesan) gave her all the information of that kind she cared for."



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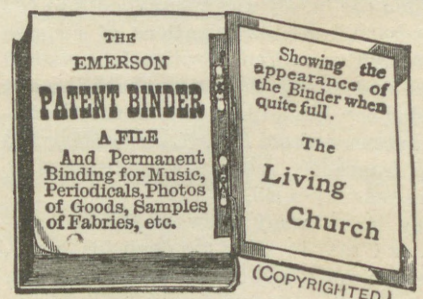
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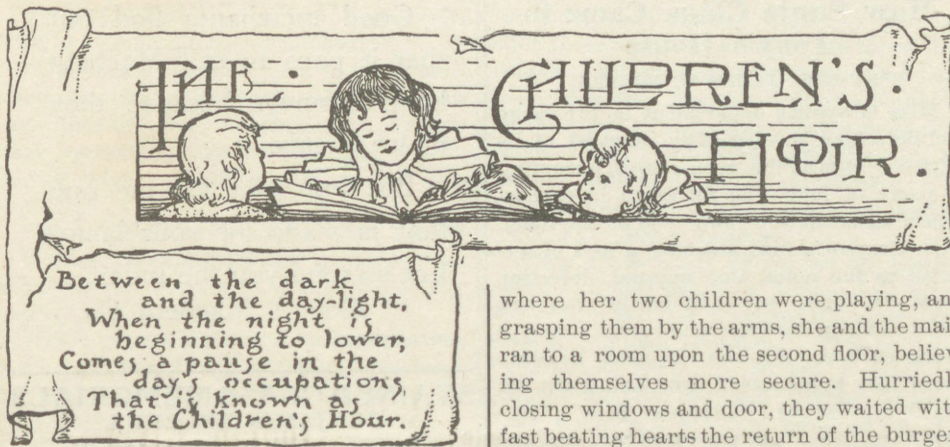
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**Christmas**

BY LEILA D. COLLINS

Hark, the joy bells loudly ringing!  
Listen to the children singing  
Carols sweet and gay.  
Children dear, in all the lands  
Joyous, shout in thronging bands,  
"Welcome! Christmas Day!"

"Welcome! Feast to children, dear,  
Merriest day of all the year,"  
Shout the children all.  
" 'Tis the birthday of our King!"  
This is what the children sing  
In each hut and hall.

English, Dutch, and little Jap,  
Each is wondering what good hap  
Soon will come to view.  
Each is looking for some pleasure,  
Toy-filled stocking, or a treasure  
Hid in wooden shoe.

Joyful boy, and winsome maiden,  
With green branches fragrant, laden,  
Deck each church and home.  
In the windows candles light  
For the blessed Christ-Child bright,  
When He deigns to come.

While ye deck each church and dwelling,  
While the precious news you're telling,  
Children, each prepare  
In your heart a temple holy,  
Decked with virtues sweet and lowly,  
For the Christ-Child fair.

Is there neighbor, cousin, schoolmate,  
Once you loved, whom now you "hate?"  
Take him back again!  
Hark, the angels in the sky!  
"Glory be to God on high,  
Peace, good-will to men."

Thus, and only thus alone  
Will the Christ-Child know His own.  
Not by glittering lights,  
Not in garlands, gifts, and trees,  
But in such real signs as these  
'Tis that He delights.

**Petz, the Brown Bear of Schelleraus**

(Translated from the German of Gustav Nieritz)

BY MARY E. IRELAND

CHAPTER XI.

CAUGHT FOR THE LAST TIME

It was the day before they were to move to their new home, and Frau Fingerling was very busy making preparations to leave the cottage. Fingerling, Bertram, and Sybill were at the mountain cottage, to which they had carried such things as they could take up by hand, and all were highly pleased with the change of habitation.

In the meantime, Frau Winzler, the wife of the burgermeister, was sewing by the window of her breakfast room, when noticing that something had come between herself and the light she glanced up, and saw a great brown bear, his paws on the low roof of a shed, about to spring up. With a scream of terror, she ran to the kitchen

where her two children were playing, and grasping them by the arms, she and the maid ran to a room upon the second floor, believing themselves more secure. Hurriedly closing windows and door, they waited with fast beating hearts the return of the burgermeister and Heinz, that they might give them warning of the danger.

Very soon Frau Winzler saw her husband and son coming, and raising the window she called to them to come immediately up-stairs where they would be safe.

But the burgermeister was of another mind. It was not often that a bear gave him such a chance, and he was not intending to let it pass by.

Stealthily stealing through the door on the side furthest from the bear, he seized his gun, loaded it, and then went above. He was an expert marksman, and was always well supplied with powder and balls, but of late years was out of practice.

In early times when wild animals infested the mountains and forests, the people had yearly festivals for the purpose of practice in the use of firearms; but in Herr Winzler's time, these animals were almost exterminated, and it was only once in a great while that a bear came close enough to cause anxiety to the people of Schellerhaus.

"Don't shoot!" implored his wife, anxiously, "you may only wound him; there will be no help for the poor creatures upon the streets. Wait until you have more help."

"No, he may escape, and then will be sure to kill some one," replied the burgermeister.

"Raise the window, August, and give the alarm," said his mother; "see, there are women and children on the street."

August obeyed, and with screams of terror

the people ran, while the bear dropped from his perch on the shed and looked after them.

"I wonder if it is Petz?" questioned Frau Winzler; "he surely resembles him."

"I think so, though one would suppose he would prefer running away from his old place of captivity."

The bear had changed his position, and was out of range of the shot, but the burgermeister had made up his mind to go below and fire from one of the windows, when his wife gave a scream of terror and hid her face in her hands.

Among the people on the street were Fingerling, Bertram, and Sybill, who having just come down from the mountain had not known of the visit of the bear.

August again raised the window, and called to them, and at that moment Fingerling caught sight of the bear.

"My house lies nearest the bear-garden," said he, in great anxiety; "perhaps this is Petz escaped again from that miserably insecure place. How may it be at my home?" and his face paled at the thought.

"Sybill stay here with uncle, and let me run and see," said Bertram.

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"You stay with uncle and I will go," replied his sister.

"Both go," said Fingerling; "if all is safe there, bring my gun."

"Run Fingerling!" cried August, "the bear sees you and will give chase."

The bear did give chase, and for the first hundred yards, Fingerling who was a swift runner, gained upon him, but unfortunately he stepped upon a stone which rolled and threw him, and in a second the bear was upon him, his sharp teeth sunk in his shoulder. A cry of anguish went out from those who witnessed it, but at that instant a bullet whistled through the air, and the bear dropped partly on his side.

"Now we have him, boys," cried the village blacksmith, running toward them with his heavy hammer; let us finish him while we have the chance. "Let us do away with this plaything of the king that frightens our wives and children."

The bear was soon dispatched, the gun of the burgermeister having done its work well, and then Herr Fingerling's arm was examined. The blood flowed freely from it, but the wound was not dangerous, and his escape from a terrible death was almost as great as that of Gustel, and he could only thank God for his deliverance.

Many kind neighbors accompanied him home, where they found Frau Fingerling almost ill from terror, having seen the whole affair from the window, and as soon as she and Fingerling were more composed, they all went to the bear garden to see how the bear had escaped, for they found that the dead animal was indeed Petz; or at least the bear that had taken his place in the bear garden, and which every one believed to be Petz.

They found a great heap of snow against one of the inside walls, which having become solid from freezing had not melted, being entirely shaded from the sun. Upon this the bear had mounted and effected his escape.

The very day that Herr Fingerling's household goods were taken up the mountain to the gatekeeper's lodge, Pastor Oberlin brought him a letter, post-marked Berlin, and sent through the pastor's hands to him. It contained a check payable upon a Berlin bank, from the husband of the late Countess Stravischa, paying Fingerling a dollar per day for every day of his unjust imprisonment, and as it was something over two months, it was quite a good sum in the eyes of the frugal mountaineers, who were delighted over the unexpected present, and gave thanks to God who sends every gift.

The people of Schellerhaus rebelled against having another bear put in the garden, and a petition was sent to the elector to that effect; and although Fingerling doubted that it would ever reach his eye, no more bears were placed there for his amusement, or for any other purpose.

Instead the garden was planted in shade trees, and husbands and wives and their children passed pleasant hours there, the story of little Gustel having once upon a time fallen in there, being told to every visitor to the village.

In the comfortable "keeper's lodge," as it continued to be called, the Fingerling's lived happily and prosperously, for God cares for his own.

THE END.

AN OUNCE OF PREVENTION is cheaper than any quantity of cure. Don't give children narcotics or sedatives. They are unnecessary when the infant is properly nourished, as it will be if brought up on the Gail Borden Eagle Brand Condensed Milk.

## How Santa Claus Came to Tony's House

BY MRS. JAMES W. ROGERS

Miss Grayson's department in the large public school was speedily emptied of its fifty odd boys at the noon recess, excepting a party of four who remained in earnest consultation at the lower end of the room. Miss Grayson's face assumed a look of surprise as she noted this unusual defection from the "great snowball battle" that had been on since the first fall of snow nearly a week earlier. But the Christmas holidays were fast approaching now, and when the significant words "Christmas Eve," "fire-crackers," etc., began to reach her ears, she smiled understandingly of the counter-charm to be found in a lively discussion of plans for the coming holidays.

Harry Sterling, Allan Ramsey, Stephen Hiller, and Ralph Wilton were good comrades in school and out, and all four stood high in their teacher's regards; manly and gentlemanly little lads, with ambition enough to satisfy the most exacting teacher's heart; and besides doing her credit in the school room, were never missing from their places in the large Bible class to which she devoted her Sunday afternoons.

Through the half-open door a little figure steals noiselessly. Miss Grayson engaged at her desk, the group of happy-hearted boys absorbed in their planning, are unaware of this addition to their party. The child, shrinking from the boisterous game on the frozen play ground, has gladly crept back to the comfortably heated class-room; and now takes his stand beside one of the large, clear windows to watch the merry war of his better clad and more robust schoolmates.

The look of keen interest in the round blue eyes gazing out at the battle of the balls dies out gradually, and one of wistful longing comes instead as the conversation in the corner reaches him. The wide eyes continue to stare out of the window, but the game has lost its charm for little Tony. In spite of all effort to wink them back, two great tears force their way through the tremulous lids, and roll swiftly down the thin, sorrow cheeks. Then—he's but little more than a baby in years—a long, wailing sob rises on the air. The deeply interested speakers hear nothing beyond their own excited tones, but Miss Grayson looks up inquiringly at the unusual sound. The pen drops from her hand; with swift, light steps she goes down the long room, and speaks gently to the grieving child.

"What is it that troubles you, little Tony?"

Tony strangles back the tears which Miss Grayson kindly pretends not to see, while he manages to reply, "'Tain't nuthin' thet you ken he'p, ma'am; et's jes they tork over there; et makes me feel bad."

"'Feel bad'?" echoes Miss Grayson, in surprise. "Why, I thought all little boys liked to hear Santa Claus talked of!"

"You wouldn't, ma'am, ef ole Kris was

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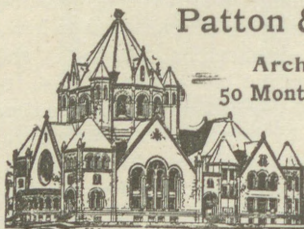
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goin' ter forgit yer," sagely responds the child.

"Well," began his teacher, tentatively, "but is he going to forget anybody?"

"Oh, ma'am, he shorely is to forgit me," comes the rejoinder in such pathetic earnestness, that the young teacher, with involuntary sympathy, touches the wan cheek lightly with her soft fingers, as she continues:

"What makes you so sure of that, Tony?"

"Cause mother said last night we wuz too pore now fer 'im tu cum tu see us eny more."

Miss Grayson sighs compassionately one moment; the next she is smiling encouragingly on the tear-stained face of her little pupil, and saying, cheerfully:

"Oh, well, now, Tony, you need not feel badly any longer, for I am going to ask good Santa not to forget you."

"Oh, how good uv yer!" exclaims Tony, while a glow of joy overspreads the pinched face that quite banishes the unnaturally old look it usually wears.

The bell rings for classes, and Miss Grayson returns to her rostrum; but she keeps turning Tony's case over in her mind, and by the close of the day has hit on a novel plan for giving him a happy holiday.

Her idea required assistance in its execution, and she decided to enlist her "Quartet," as she affectionately termed the four chums, to aid her in the good work. As they walked at her side, at her special request, on leaving the school room that same afternoon, she surprised them a little by saying, "Which of you can give me the Golden Text for last Sunday?"

All were ready with the answer, though taken unawares, and promptly chorused the Saviour's words, "It is more blessed to give than to receive." Miss Grayson smiled approval, then said:

"I am going to give you an opportunity soon of helping me put that beautiful rule into practice." She told them then little Tony's pathetic story, and when she had unfolded her plan for giving the child a happy Christmas, her devoted "Quartet" entered into it with genuine enthusiasm.

It is Christmas Eve, and on the lighted streets we see Miss Grayson and her boys. Each of the party carries an armful of brown paper parcels, and all hurry along the crowded thoroughfares with light steps and joyous hearts. Many turnings are made before they come to their journey's end in a gloomy, dingy quarter, given over to the wretchedly poor. They trudge through the deep lying snow that is little trodden here, till they finally come to a dark little house standing close to the street, before which Miss Grayson pauses, and in hushed tones says: "This is the place." Through the shutterless and uncurtained window they can see plainly Tony's small person perched on a stool beside a bare table, with a dimly burning candle on it, by the light of which a weary-faced woman is busily using her needle. Tony is making a supper off a crust of bread, which, small as it is, the child is sharing with a starved looking dog at his feet. Turning hastily away from the sad sight of utter poverty, our boys busy themselves under Miss Grayson's supervision, in heaping up the soft snow lying at the broken door step till it takes on a rude likeness to a human form. When a three-cornered hat has been set jauntily on the huge head it is pronounced "finished," and the boys gaily salute the patron saint of the season. In five

minutes more they have opened their various parcels and transferred the contents to his widely outstretched arms. A pair of stout shoes and a thick jacket are there for Tony himself, while a nice woolen shawl has been provided for the toiling mother's wasted form. Provisions to last through the holidays, and much longer, are piled above, these as high as the good saint's chin, the whole topped with a gaily decorated cornucopia of Christmas "goodies."

When all is ready every one but Harry hastens to hide behind a broken wall close by. Harry is left to announce the saint's arrival to the little household. This he does by drawing from his pocket a brightly painted tin trumpet, and sending forth a blast on the still air that awakens all the echoes around. He then sticks the trumpet between the frozen lips of the jolly old saint and laughingly joins his confederates behind the wall just as the rickety house door swings wide, and Tony, with the dog at his heels comes to look wonderingly out. At first sight of the great snow image the child shrinks back with a cry of alarm.

The next instant a look of delight comes into the pale little face, and he runs forward crying gleefully: "Oh! oh! he's come, he's come."

"Who has come?" says the mother's voice within.

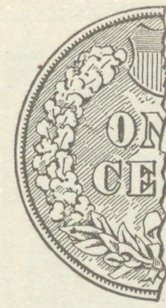
"Why, ole Kris he sef," returns the child, capering about and clapping his hands in ever-increasing joy. The dog gives short, sharp barks of sympathy. At these unexpected words the busy mother drops her work and joins Tony at the open door. Overwhelmed with what she sees, the poor woman stands in speechless gratitude for some moments, then prays to God to bless the unknown friends who have aided her, before she explains to the credulous child that what he sees is only an image of the good saint, or even extends a needy hand for the gifts brought so mysteriously to her door.

When everything had been carefully conveyed inside, Tony, who had gotten possession of the coveted trumpet, begged to be allowed to "play a toon fer dear ole Kris" before the shutting of the door. Being indulged in his fancy, the child planted himself squarely in the open doorway and blew a few shrill notes that seemed sweetest music to his own delighted ear. A frolicsome wind came whirling along the street. It saw Tony's happy face and resolved to play him a merry trick. Darting into the room, it rushed behind the door, sending it to with a loud clap. Tony, trumpet, and dog, all went headlong into the bosom of the Saint, causing him to vanish away in a great heap of snow. While Tony and the dog are tumbling over one another in the effort to rise from the heaped up snow, the party behind the wall made good their escape, laughing merrily at this unexpected ending to their plot to bring Christmas cheer to one poor little child heart.

"BROWN'S BRONCHIAL TROCHES" are unequalled for clearing the voice. Public speakers and singers the world over use them.

#### DEATH FROM USE OF TOBACCO.

The tobacco poisoned heart stops without warning, often on the street. SURE-QUIT, an antidote chewing gum, overcomes the craving. No sickness, no starving, affording safe and prompt relief. Try it to-day. 25c. a box, nearly all druggists. Booklet and sample free. Eureka Chemical Co., Detroit, Mich.



## URY OF CURES

### THE RECORD OF Ayer's Sarsaparilla.

#### "WHERE DOCTORS DISAGREE."

There has been a great deal of disagreement from time to time about the therapeutic value of sarsaparilla. In the main, authorities deny any particular medical value to the plant. "It's just an old wife's remedy," they say. And in the main they are right. There are about a dozen varieties of sarsaparilla, scattered through various countries, and of this dozen only one has any real curative power. So a man whose experience might be confined to the eleven other varieties might honestly say there was little value in them. The one valuable sarsaparilla is found in Honduras, C. A. Monardes, a physician of Seville, records the introduction of sarsaparilla into Spain as a result of the Spanish discoveries of the New World, between 1536 and 1545. But the root did not accomplish much. But he adds, "A better sort soon after came from Honduras." It is this "better sort" that is used exclusively in Ayer's Sarsaparilla. And it is the use of this "better sort" that has given Ayer's Sarsaparilla prominence over all other varieties by reason of its wonderful cures of blood diseases. Send for the Curebook, a "Story of cures told by the cured." Free. Address, J. C. Ayer Co., Lowell, Mass.

#### BREAD AND HEALTH.

There is no one thing so important in the family as bread. Bread and butter form a staple food in every household, and for centuries a familiar cry from the children in the ears of the mother has been: "Give me a piece of bread and butter." But it is only recently, however, that scientific investigation has been turned in the direction of finding out exactly what is best in the shape of bread. The aim of the miller up to within the last few years, and, indeed, his apparent aim now, is to make a flour that shall be perfectly white, no matter how much of the good part of the wheat is eliminated in the process. White flour will sell because it is white. Comparatively few of the housekeepers of the land know how much has been sacrificed of the most nutritious portions of the wheat kernel to prepare for their consumption a white flour. However, this state of affairs is being gradually changed, and we are going back to first principles and the use of all the good parts of the wheat kernel. It would be as sensible to soak a piece of porter-house steak in hot water to get rid of the color and make it white, as to take the mineral salts and phosphates out of the wheat kernel for the sake of making a white flour. The proper flour for making good bread is undoubtedly a brown flour and not a white. Is such a flour popular? No, not as a general thing, but it is worth a great deal more than the other, and the sooner parents find this out, and the more they use of whole wheat flour, the better for the growing children, who need all the nourishment they can get from their food to knit their young bones together, and give them strength at the time when nature is making the largest demands upon them, and when they are laying the foundation for healthful manhood and womanhood. The same is true also for adults who are cheating themselves by consuming fine white flour, which is lacking in the most nourishing constituents of the wheat kernel. This is an important matter, and we wish our readers would send to the Franklin Mills Co., of Lockport, N. Y., and get a small barrel of their whole wheat flour. It is a trifle more expensive at the beginning than the white flour, but the amount of nourishment secured for every dollar expended is largely in excess of that to be had in white flour. Grown people and children alike take readily to the bread made from whole wheat flour, as we can testify from personal experience. The Franklin Mills Co. will gladly send a pamphlet giving information on this subject, which is well worth reading by all who are interested in food hygiene."—*The Observer*.

TO SAVE YOUR DIGESTION  
Use "Garland" Stoves and Ranges.

**Blood Will Tell**  
of proper or deficient nourishment, often in the complexion.

Select foods with regard to brain, muscle, bone and nerve making elements, and ease of digestion.

**In the Summer Months**

discard all heating, blood-irritating foods such as oatmeal and excess of meat.

**WHEATLET**

is at the top of the cereal category.

Ask your grocer to let you read the printing on the package. All leading dealers have it.

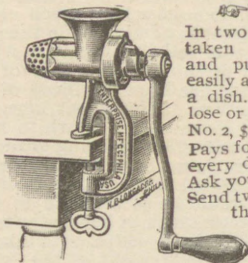
Ask your GROCER for it to-day

MADE ONLY BY THE  
Franklin Mills Co., Lockport, N. Y.

**Chop**

Any kind of meat, cooked or uncooked, for sausage, hash or mince-meat; lobster and chicken for salad; tripe, codfish, etc., with the

**Enterprise NEW MEAT CHOPPER**



**TINNED**  
In two pieces—can be taken apart, cleaned and put together as easily as you can wash a dish. No parts to lose or get out of order. No. 2, \$1.75; No. 4, \$2.25. Pays for itself. Useful every day in the year. Ask your dealer. Send two 2c stamps for the "Enterprising Housekeeper," 200 recipes.

The Enterprise M'fg Co. of Pa., Phila., Pa.  
Makers of the Enterprise Raisin Seeder

**Made in a Moment**  
A delicious drink instantly made from  
**WHITMAN'S INSTANTANEOUS CHOCOLATE.**  
Perfect in flavor and quality. Put up in pound and half-pound tins.  
Stephen F. Whitman & Son,  
Sole Mfrs., Philadelphia.

**JOSEPH GILLOTT'S STEEL PENS.**  
GOLD MEDAL, PARIS EXPOSITION, 1889, AND THE CHICAGO EXPOSITION AWARD.  
**THE MOST PERFECT OF PENS.**

TO LIVE WELL AND HAPPILY  
Use "Garland" Stoves and Ranges.

**Suggestions for Christmas**

A table scarf of light blue denim has a border across each end of the dark, ten inches wide. Over the dark is smoothly stretched a band of drawn work eight inches wide, done on coarse eeu linen, with the threads pulled to form squares six inches each way, alternating with squares of the plain. The open squares are filled with threads crossing straight and diagonally, with a small darned wheel in the centre, where the threads cross. The band is couched on with several rows of blue rope silk, and a small flower is worked in the center of the plain square, through the denim, to hold it in place. The scarf is lined with blue sateen, and finished across the ends with tassels made of the threads drawn from the linen, with a few threads of the blue silk in each one.

A bag to hold the silk used in crocheting would prevent its being soiled and roughened. The bottom is in the shape of a hat, and is made as follows: Make three chain, join and work with single crochet round and round, widening in each row until the hat becomes nine inches in circumference. Now turn the edge of the hat over for about an inch and crochet the bag into it. Make for the first row one double crochet in every other stich with one chain between. Next row, one double crochet in every space with one chain between. Do thirteen more like the last. Make a row of shells around the top, and draw a cord long enough to be hung on the arm through the sixth row from the top.

A useful present is an umbrella and cane strap. It is a sheild-shaped piece of leather, five inches in length, through two openings in which is passed a small leather strap, twelve inches in length, with perforations for buckle an inch apart, to protect and hold securely the canes and umbrellas strapped within it.

A case for embroidery silks was made of heavy white linen cut into leaves and joined like a book, making pages four by six inches. Work eyelet holes in each page a short distance from the top and loop each skein of silk through the eyelet. The outside cover may be adorned as one chooses.

**THE BEST GIVING.**—At the Christmas season everybody, no matter whether he has been helpful or not during the year, tries to do something for those he loves, and often for those he does not love, but who need to have something done for them. Let us give our Christmas gifts on the principle of "lifting a little." Let us choose the sort of present that will lighten a burden where we can do so, as well as one that will simply give pleasure to the eye or taste of those who receive it. Too many times we choose what we think is pretty, without regard to whether it suits the needs of the one on whom we would bestow a remembrance. It is not so gratifying to one's self to give money, and yet money is often the most sensible gift we can bestow, for the people who have real needs do not like to mention them, and if they have the money, it can be made to give real pleasure, and at the same time to lift a burden from the mind. I have known families to receive gifts of the same articles of clothing which, at great cost of labor, they had just succeeded in procuring for themselves. I have known families to receive beautiful gift books that must be handled carefully and kept away from the dust, who would have been so grateful for school books, maps, charts, and such things as they constantly have to buy. To people who have little space give nothing of which they must take care—that is, after a momentary pleasure, adding a burden instead of lifting one.—From editorial in Washington Home Magazine for December.

**FOR DYSPEPSIA**

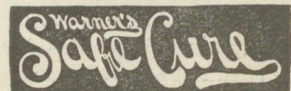
USE HORSFORD'S ACID PHOSPHATE.

Dr. H. VAN OSTRAND, Albion, Mich, says: "A valuable addition to our list of remedies for gastric disturbances."

**OUR ENEMY STOLE IN**

An enemy stole into your house one day last week and touched you lightly in passing. You thought little of the matter at the time, for the enemy was only a vagrant current of air. But now you are beginning to learn what mischief the little intruder did, for your back is stiff and painful. Your head aches, and at times you feel dizzy.

What has happened? . . . Simply this: the cold has settled on your kidneys. They are overcharged with blood and inflamed. Instead of passing the waste matter out of the body they are damming it up in the blood. Every minute, yes, every heart beat adds to the poison in you. Normal action of the kidneys will purify the blood. Nothing else will.



is the friend in need. It will reduce the inflammation, so that the grip on the tissues of the blood-vessels is relaxed, and the uric acid is sent on its way out of the body.

**Thus You Overcome Your Enemy**

Large bottle, or new style, smaller one at your druggists.

**DEAFNESS & HEAD NOISES CURED.**  
Our INVISIBLE TUBE Cushions help when all else fails, as glasses help eyes. NO PAIN. Whispers heard. **FREE**  
Send to F. Hiscox Co., 855 B'way, N. Y., for Book and Proofs

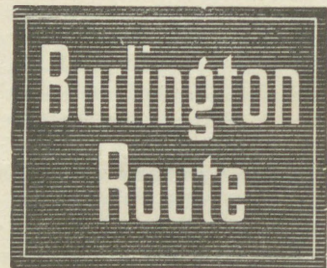
ESTABLISHED 1780  
**WALTER BAKER & CO., Ltd.,**  
DORCHESTER, MASSACHUSETTS.  
Breakfast Cocoa, absolutely Pure, delicious, nutritious.

**BARLOW'S INDIGO BLUE**  
The Family Wash Blue ALWAYS RELIABLE  
For sale by Grocers  
**D. S. WILTBERGER, 233 N. 2d St., Philadelphia, Pa.**

**BUFFALO LITHIA WATER**  
Descriptive pamphlets sent free to any address.  
Proprietor, Buffalo Lithia Springs, Va.

**For Choicest New Flowers,**  
Vegetables, and Fruits (Seeds, Bulbs, Plants, and Trees), apply (catalogue free) to **JOHN LEWIS CHILDS, Floral Park, New York.**

**MAGEE RANGES and HEATERS**  
HAVE NO EQUAL  
**MAGEE FURNACE CO., 32-38 Union Street, Boston.**



**BEST LINE CHICAGO AND ST LOUIS TO OMAHA TWO TRAINS DAILY**



AN  
Opalescent Modelled  
Glass Window  
PLACED IN  
Trinity Church, Mineral Point,  
Wisconsin.



MADE BY  
Geo. E. Androvette  
& Company,  
27 and 29 So. Clinton Street,  
CHICAGO.

**Monumental Work**  
Thirty-five years' experience in monumental and mausoleum work from special designs, to order only, makes us confident of our ability to give you perfect satisfaction. We use the very best quality of Barre granite. Our statuary is made from special models by competent artists. Special designs, estimates, references, etc., will be gladly submitted. Vault construction a specialty.

**Harrison Granite Company**

Address  
510 Pullman Bldg.,  
Chicago. **Barre, Vermont.**

**COX SONS & VINING,**  
70 Fifth Avenue, New York.  
CASSOCKS, SURPLICES, STOLCS,  
CHOIR VESTMENTS,  
EMBROIDERIES AND FABRICS.  
SUCCESSORS TO  
**COX SONS, BUCKLEY & CO.**

**Educational**  
CONNECTICUT  
**Ingleside, A School for Girls,**  
New Milford, Litchfield Co., Ct.  
Opens Tuesday, October 6th, 1896.  
Mrs. WM. D. BLACK, Patroness.

**Woodside Seminary.**  
City advantages for culture and study.  
Experienced teachers.  
MISS SARA J. SMITH, Prin.,  
Hartford, Conn.

**ILLINOIS**  
**Waterman Hall, Scyamore, Ill.**  
THE CHICAGO DIOCESAN SCHOOL FOR GIRLS.  
Opened September 18th, 1889 Bishop McLaren, D.D.,  
D.C.L., President of the Board of Trustees. Board and  
tuition \$200 per school year. Address the Rev. B. F.  
FLEETWOOD, S.T.D., Rector, Sycamore, Ill.

**St. Alban's Academy,**  
Knoxville, Ill.  
A Classical and Military Boarding School, for Boys of all  
ages. Gymnastic training and athletic sports.  
A. H. NOYES, Headmaster.

**St. Mary's School, Knoxville, Ill.**  
A School for Girls,  
A College for Young Women.  
One of the oldest Church Schools in the country. Entirely  
rebuilt on modern lines in 1883. Everything up to  
the times. Music under the direction of Wm. H. SHER-  
WOOD, Chicago. A preparatory and college course. The  
degree of B.A. given to graduates. Physical culture a spe-  
cial feature. REV. C. W. LEFFINGWELL,  
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**NEW JERSEY**  
**Burlington Academy,**  
Burlington, N. J.  
Church School for Boys. Thorough preparation for col-  
lege, scientific school, and business. Higher mathematics  
a specialty. Fifty-first year begins Sept. 17, 1896.  
REV. C. E. O. NICHOLS, Head Master

**Educational**  
NEW YORK—STATE  
**St. Gabriel's School, Peekskill, N. Y.**  
A Boarding School for Girls.  
Under the charge of the Sisters of St. Mary. On an em-  
inence overlooking the Hudson River. Prepares for College.  
Twenty-fifth year begins Sept. 23, 1896. Address,  
THE SISTER-IN-CHARGE.

**St. John's School,**  
(1869)  
Manlius, New York.  
A select Military Boarding School, under the visita-  
tion of the War Department, and the Board of Re-  
gents of the University of the State of New York.  
President, BISHOP F. D. HUNTINGTON, S.T.D.  
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Commandant, LIEUT. J. K. THOMPSON, U.S.A.  
Next term begins January 6th, 1897. For informa-  
tion apply to Superintendent.

**NEW YORK CITY**  
**St. Mary's School, New York.**  
Boarding and Day School for Girls. Collegiate, Prepara-  
tory and primary classes. College preparation. Special  
courses. Address SISTER SUPERIOR,  
6 and 8 East 46th Street, New York.

**NORTH CAROLINA**  
**The Francis Hilliard School,**  
Oxford, N. C. A home school for twenty girls.  
Thorough preparation for College. Specialists in Music,  
Art, Elocution and Physical Culture. Certificate admits to  
the Woman's College at Baltimore.

**PENNSYLVANIA**  
A Thorough French and English Home School for 20  
girls. In charge of Mme. H. Clerc and Miss M. L. Pecke.  
Address, 4313 Walnut st., Philadelphia, Pa.

**Educational**  
WISCONSIN  
**Kemper Hall, Kenosha, Wis.**  
A school for girls, under the care of the Sisters of St.  
Mary. The twenty-seventh year began September 21, 1896.  
References: Rt. Rev. I. L. Nicholson, D.D., Milwaukee;  
Rt. Rev. W. E. McLaren, D.D., Chicago; Rt. Rev. Geo. F.  
Seymour, S.T.D., Springfield; General Lucius Fairchild,  
Madison, Wis.; David B. Lyman, Esq., Chicago; W. D. Ker-  
foot, Esq., Chicago. Address,  
THE SISTER SUPERIOR

**Cathedral Choir School,**  
Fond du Lac, Wisconsin.  
\$200 for the School Year.  
For new illustrated Catalogue, address,  
The Rev. CHAS. E. TAYLOR, S.T.B., Warden.

**St. John's Military Academy,**  
Delafield, Wis.  
A Church School for Boys. Situated in the "lake region"  
of Southern Wisconsin, twenty-five miles from Milwaukee.  
Location unsurpassed for beauty and healthfulness. Pre-  
pares for any of the colleges, or for business. Rates less  
than for any other school of its class. New term opened  
Sept. 15, 1896. For catalogue, testimonials, and all other  
information, apply to the Warden, the Rev. SIDNEY T  
SMYTHE, A.M., Delafield, Wis.

That the best line from Chicago  
to Cripple Creek, Colo., and all  
points shown in the

**You Must Know**

accompanying map is the  
Chicago & Alton R. R.  
Write or call to-day, for lowest rates and  
full particulars. R. Somerville, General Agent  
Passenger Department, 101 Adams Street, Mar-  
quette Building, Chicago, Illinois.

**ST. AGNES' GUILD,**  
Calvary church, Chicago, solicits orders for Eucharistic  
Vestments, Cassocks, Cottas, Girdles, Altar Hangings, and  
Linen, Choir Vestments, Fringe for Stoles, etc.  
Address, Rev. Wm. B. HAMILTON, Rector,  
1406 Monroe St., Chicago.

ONE of these handsome etchings, size, 14 x 28 inches, suitable for framing, and would ornament any parlor. For particulars how to obtain the etching, read the following advertisement:

**FREE**



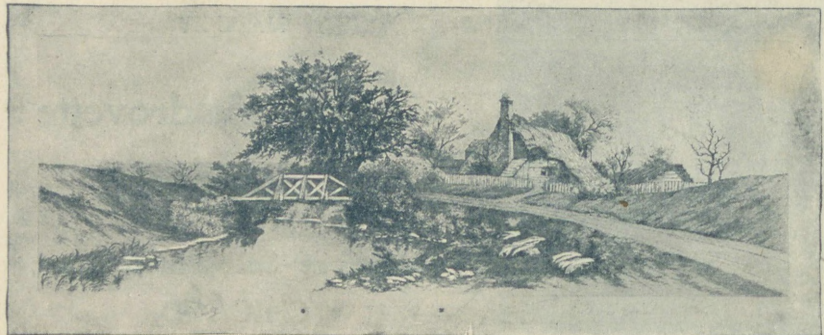
No. 94

As the Originator of Yeast or BAKING POWDERS in 1849, I was for many years the largest manufacturer of this class of goods until, through the competition from cheap and adulterated articles, the alternative presented itself of either offering a similar quality of goods or abandoning the field. I chose the latter, and for years I have been out of the market; but now, through a revulsion of public sentiment against adulterated goods, I am enabled to offer a new powder, which I have been experimenting with and perfecting during the interim.

**B. T. BABBITT'S BEST BAKING POWDER**

I recommend the powder as absolutely pure—it contains neither alum, lime, or other injurious substances, and is unexcelled by any in the market.

The illustrations in this advertisement are reduced reproductions of beautiful artists' proof etchings. Upon receipt of six cents in stamps to pay for postage, I will send one of these etchings FREE. The other can only be obtained by sending 25 Best Soap Wrappers, or 10 1776 Soap Powder fronts, or the coupons found in the cans of our Best Baking Powder. The regular size is 14 x 28 inches. Be particular to use only the following address; viz.: "Dept. J.," P. O. Box 2917, New York City.



No. 98

**BE WISE! USE THE BEST! IT PAYS!**

**SPECIAL COMBINATION OFFER**

Our subscribers can save themselves both time, trouble, and expense by ordering through us the periodicals mentioned below. The rates on each are lower than can be obtained on each separately, and one letter and money order or cheque to us will save three or four to different publishers.

THE LIVING CHURCH (in advance) and

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PARIS Goldsmiths, Silversmiths CHICAGO  
36 Ave. de l'Opera. and Jewelers. State and Jackson Sts.

**Holiday Gifts and Remembrances**

In Gold, Silver, Precious Stones, Watches, Clocks, Leather Goods, Fans, Glass, Marbles, Bronzes, Opera and Field Glasses, Ivory, Ebony, Brass and other metals, Fine China, Bric-a-Brac, and Novelties from all the markets of the world.

A collection, containing the newest and best in styles and designs, in gathering which we have studied the probable wants of the public, both as to taste and price. This we offer as a most complete and varied stock from which a choice of Christmas Gifts can be made.

Our little book of "Suggestions" (which we will send to anyone who asks for it) contains valuable hints as to what to give, and tells the price of thousands of articles from which to select.

We will send, at our own expense, to people known to us, or those furnishing satisfactory references, goods from which they may make a selection.

Address Spaulding & Co., State and Jackson Sts., Chicago.

**"A HAND SAW IS A GOOD THING, BUT NOT TO SHAVE WITH."**

**SAPOLIO**

IS THE PROPER THING FOR HOUSE-CLEANING.