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JANUARY 2, 1897

# The Living Church

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## The Living Church

C. W. LEFFINGWELL, Proprietor

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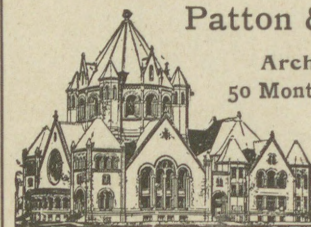
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# The Living Church

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

## News and Notes

A LADY in England lately left \$7,500 to the incumbent of the church at Boscombe, on condition that he should conform his services to the Protestant type, and especially that he should wear the black gown in the pulpit. The incumbent, though a pronounced Low Churchman, had so long disused the gown that he did not wish to return to it, but neither did he desire to give up the money. The matter was brought into the courts, where it was pleaded that since the Ridsdale judgment only the surplice was legal. The case was tried before a Roman Catholic judge, Mr. Justice North, who decided that the gown was legal, and, therefore, the clergyman could not receive the bequest unless he wore it. This case is interesting in several ways. It certainly proves that things have greatly changed since the days of the surplice riots at St. George's-in-the-East.

THE clock-tower and belfry of St. George's, Hanover Square, London, famous for innumerable fashionable weddings, were destroyed by fire a few weeks ago. It is supposed the fire was caused by the fusing of the electric wires of the organ. The organ was a new one, and was furnished with an electric key-board. Fortunately the firemen were able to save the body of the church, so that the vicar found it possible to announce that the Sunday services would be held as usual.

SOME months ago mention was made of the "toy service" introduced at St. Thomas', Coventry. It is said to be very popular among the youthful members of the congregation. At the recent harvest festival, besides the usual decorations and symbols, a bicycle occupied a prominent position, and was afterwards sold for the benefit of the parish. The point is made that as Coventry's best harvest this year has been made out of the cycle industry, the placing of a bicycle in the church was very appropriate. *The Church Review* remarks that it will be time enough to turn our sacred buildings into goods-stores when the Church at large takes up the idea of "trade" Thanksgiving services.

THE English "Royalties" were busily engaged during the month before Christmas, in works of mercy. The Duchess of Albany exhibited in St. James' palace garments made by Middlesex ladies and by herself, previous to distributing them in poor parishes in London. The Princess Louise held a sale of work in the Portman rooms, in aid of the funds of the Church Army. The Marquis of Lorne made a little speech at the opening of the bazaar. Princess Christian initiated a similar enterprise for the benefit of distressed ladies; and the Duchess of Connaught arranged for a sale at Brighton to aid distressed Irish ladies. Whether or not this rather dilettante style of charity does much positive good, the moral effect is no doubt beneficial.

GEORGE HERBERT'S church, at Bemerton, near Salisbury, has recently gone through a process of restoration. Very little remains in the church which was there in Herbert's time, except the oak door. The bell which still hangs in the turret dates back to a period before the Reformation. It is of the rare kind known as the Alphabet bell. A portion of the roof placed over the nave by Herbert has been preserved and the rest re-constructed of old oak. A two-light window in the chancel dates from the fourteenth century. Gifts of oak were made by the dean and chapter of Salisbury, the Earl of Pembroke, and others. Herbert was buried in this church.

ANCIENT classical literature is to be enriched by the publication ere long of the works of a Greek poet, Bacchylides, hitherto known only by name. He was contemporary with Pindar, and the author of many lyric poems. A papyrus of the first century B.C. has been brought from Egypt, and deposited in the British Museum. It is finely written, but much mutilated. About twenty odes, however, remain intact.

A ROMAN priest at the Italian church, Hatton Garden, referring in his sermon to the late Primate, thought it a proper thing to say that "the fact that the Archbishop claimed to be the descendant or successor of a celibate monk, and should, at the same time have been blessed with a wife and family, seemed to them as Catholics to be one of the most incongruous things that could possibly exist." This drew out the witty retort that "Leo XIII., a celibate priest, claims to be the descendant or successor of St. Peter, of whom it is divinely recorded that he was a married man." Where is the "congruity" in this?

MR. ERNEST T. HOOLEY, one of the newly appointed lieutenants of the City of London, has offered to present St. Paul's Cathedral with a gold Communion service, consisting of two flagons, four chalices, and four patens. It is meant as a thank offering for the reign of Queen Victoria, and is destined to be used for the first time at the service in celebration of the sixtieth anniversary of her accession. The dean and chapter have formally accepted the offer. It was proposed that the Queen should attend the service at St. Paul's on that occasion, but it is now stated that she declines to do so, as she prefers to grace Westminster Abbey with her presence. Mr. Hooley has not stopped with this notable gift in his desire to benefit the Church, but has purchased the advowsons of three poor country livings and added a considerable sum to their present inadequate stipends.

MR. GLADSTONE has just passed his 87th birthday, and is still the most extraordinary man of the century. During the past few months, he has once issued from retirement, and addressed a great audience at Liverpool on the Armenian question, with his old fire and eloquence, and almost stirred England up to separate intervention to put

an end to Turkish crimes against civilization. But his chief interest, next to religion, is centred in literary matters, and in the library which he has founded. In a recent letter he says he has, in his time, purchased about 35,000 books. "A book collector," he says, "ought to possess six qualifications—an appetite, leisure, wealth, knowledge, discrimination, and perseverance. Of these, I have only the two first, and the last is restricted as my visual power seriously restricts it." He says he has retired from the list of purchasers, and is transferring the bulk of his library to an institution, St. Deniol's, Hawarden. He mentions as an interesting fact, that the book which he has owned longest is "Sacred Dramas," by Hannah More, presented to him by the authoress herself, in 1815.

POLITICAL sermons by men claiming to be teachers and ministers of the Christian religion, are of doubtful utility, though possibly sometimes justifiable; but what shall we say of ministers of Christ who use their pulpit vantage ground to stir up angry passion and incite to foreign war? Messages from New York indicate that several popular preachers occupied themselves on Sunday in advocating war with Spain, in the same intemperate strain of indiscriminate criticism of the national government, and heedless disregard of consequences, with which we are only too familiar from the lips of irresponsible political demagogues. Surely Christian ministers, above all, ought to recognize the fact that war is a monstrous evil, and never to be resorted to until all other methods have failed. It is a sad keynote for Christmastide, the great reminder of peace and good will, to sound the call to arms.

A SECULAR paper of recent date gives an account of the anniversary celebration of the founding of a Baptist church, at which one of our clergy was "the principal speaker." His subject was, "How the Baptist Church strikes an outsider." His remarks did not seem to discourage the "insiders," for the collection amounted to \$2,500. So the movement for Church unity goes bravely on!—A diocesan paper says that "consent has been given to the consecration of Bishop Walker"—a slip of the pen, doubtless. Consent was given to his election as Bishop of Western New York.—*The American Catholic*, East St. Louis, has an appreciative notice of THE LIVING CHURCH, in its "new dress." Cordial thanks!—Cesare Lombroso, the famous Italian criminalist, says that "woman can be a better physician and better journalist than man."—The papers announced that the Rev. Dr. R. Heber Newton was to take part in the installation of a Unitarian minister. New York will not be outdone by Boston in promoting "Church unity."—"One of the city papers has a picture of Bishop Seymour with his mitre on," says *The Diocese of Chicago*, "and every inch a bishop does he look. We are reminded of the time of his election, when a somewhat notorious paper of that day announced the fact under a big headline, 'Miter Done Worse!'"

### Bishop Hall's Lectures at Ann Arbor

The fifth in the series of the Baldwin Lectures before the Hobart Guild of the University of Michigan, had for its subject "The temptation of power." Bishop Hall said, in substance:

The third temptation was the temptation to snatch at and secure power (to be used, it is to be noted, for the highest purposes) in some unlawful way. What did this temptation mean for Jesus Christ? He was shown in panoramic view, in a vision, no doubt, the different nations of antiquity, with their characteristic glories, and all was offered to Him. For what? To accomplish His Father's work, and to establish His kingdom. He was just entering upon His work of teaching and reform, without resources, and here was the offer of unbounded means; but on one condition—that He bow down to the Tempter. The suggestion was not to an act of gross idolatry, but to do practical homage to the prince of this world; to gain power in some wrong way; to flatter the people, for example; to fall in with their expectation of a temporal Messiah; to play off class against class, or to be less strict and more politic. The temptation to become the popular Messiah was continually repeated, as after the feeding of the five thousand, and upon Palm Sunday. Christ put the offer from Him. He would earn His kingdom. He had come to bear witness to the truth, to win men to goodness and to God. He set Himself to conquer evil, not merely to suppress it; to wrest power from Satan, not merely to receive it from Him as a fief. It was but an illusory offer. To gain the world in the world's way is not to become its master, but its slave. If our Lord had followed Satan's suggestion, He would have ruled only so long as He continued to humor men, and would have ruled with Satan ever in the background. It was, however, a temptation, real, subtle, and one that could appeal only to a lofty mind.

In our individual experience, in public life, and in religion, the temptation to snatch at power unlawfully comes to us in three chief ways: First, by force. How often has the Church taken the civil sword, and persecuted for the Faith, though Christ said His kingdom was not of this world? And again and again it has been proved that they that take the sword perish by the sword. So, in public life, the effort to make men good by enactment, as in the case of prohibition, for example, is unavailing. What is wanted is not to suppress evil, but to expel it by holy inspiration.

Secondly, we are tempted to snatch at power by fraud. In religion, Roman Catholics and Protestants alike have yielded to this temptation, on the one hand, by bolstering up unsound positions by forged documents and consciously specious reasoning, and on the other, by disguising difficulties. In politics, the same thing is found in the misrepresenting of opponents, the use of fallacious arguments, or downright corruption.

Thirdly, we are tempted to gain power by compromise. The cause of Christian unity, for example, is to be furthered by every conciliatory act, and by the surrender of non-essentials; but there must be no whitling away of the truth—no compromise with falsehood. Our Lord's answer to the Tempter enunciates three great principles: we must adopt no short-cuts to power and influence, we must not fight God's battles with the devil's weapons, nor think that the end justifies the means. To act otherwise, is to recognize Satan as the real ruler of the universe, not God. Might is not right, but right is might.

The sixth lecture was on the subject, "The sequel to the temptation," the Passion of our Lord viewed as a renewal of the struggle. Its substance was as follows:

The devil did not depart till he had completed every temptation; the three pictures cover the whole field, the lust of the flesh, the lust of the eyes, and the pride of life. The closing words of St. Luke's narrative suggest a twofold lesson. We too must expect to be variously tried; temptations vary with temperament, change with

age and circumstances. Hence we must expect temptations from different quarters, and not despise others because their temptations are not the same as ours. All can look to Jesus Christ for aid and example.

The devil departed only for a season. The contest in the wilderness did not exhaust our Lord's experience of temptation. A striking example of how our Lord was afterward tempted, is St. Peter's urging him to avoid the crucifixion. In His reply there is a twofold implication, that he saw behind St. Peter his old antagonist, and confessed how real was the temptation presented. But, especially, was the temptation repeated in the Passion itself. This is one aspect of the Cross. Our Lord's Passion has been viewed as a propitiation, as appeasing the wrath of God. This has been made unduly prominent, and has led to the view that it was merely an example. The third view, that it was a redemption, is at once more consonant with Scripture and reason, and combines the virtues of both the others. The Passion is viewed as an act of redeeming love, rescuing man, not from God's wrath, but from Satan's influence, not from hell, but from sin; as a victorious struggle of the representative man with the powers of evil. Christ was not principally our substitute; He did not suffer death that we might escape it, but that death might be transfigured for us. He did not suffer temptation and conflict that we might escape them, but that we might be strong to bear them. There is, indeed, in Christ's sacrifice an element of propitiation and satisfaction, of loving reparation to His Father for the sins of His brethren. But the dominant thought is that of a redemptive struggle, of crushing evil, not suffering the penalty for sin. In the following passages the idea is that of a costly contest, not propitiation. Gen. iii: 15. "It shall bruise thy head and thou shalt bruise his heel." Jno. x: 11. "The good shepherd giveth his life for the sheep." Jno. xiv: 30. "The Prince of this world cometh and hath nothing in me." Similarly in I Pet. i: 18, we find, "Redeemed" (not "from hell," but) "from your vain manner of life." So in I Jno. i: 7, "The blood of Jesus Christ, His Son, cleanseth us from all sin." In Col. ii: 15, also, "And having spoiled principalities and powers he made a show of them openly, triumphing over them."

So the Cross may be regarded as a pulpit, as an altar, as a throne, but chiefly, leading up to these and making them possible, as a battle field. The Passion was a battle royal between Christ and Satan for the moral enfranchisement of man. As in the wilderness Satan tempted by solicitations of pleasure, so in the Passion he tempted by assault of pain and loss. And Christ bares His breast to the tempter. He loses His life that He may gain it, and not for Himself alone.

It is to be noted that behind the actors in the Passion, Jesus Christ recognized the Prince of this world, "This is your hour and the power of darkness." This we are to remember in our temptations. They are designed by Satan, but allowed by God, and overruled by Him for good. They are to be accepted, then, with gentle resignation, but determined resolve, "The Prince of this world cometh and hath nothing in me."

### New York City

At the last meeting of the clericus, the Rev. Dr. Geo. F. Nelson read a paper on "The relation of the bishop to the selection of rectors."

The vicar of the pro-cathedral, the Rev. Hiram R. Hulse, has just received Priests' Orders, and has undertaken the full charge of the work.

A course of lectures is to be delivered at the Church Club, during January, by Mr. Alfred M. Collett, on the English cathedrals and Oxford university.

At Trinity church, the Rev. Dr. Morgan Dix, rector, a course of physical culture has been successfully begun in connection with St. Mary's and St. Ursula's guilds.

At the church of the Reconciliation, the Rev.

James G. Lewis, D.D., vicar, a dressmaking class is to be started in the parish house during the first week of the new year.

At the church of the Transfiguration, the Rev. Dr. Houghton, rector, a special feature of the Christmastide is an effort to make a substantial increase in the parochial endowment fund.

The announcement is made that the effort of the church of the Holy Communion to raise the endowment of the parish to \$100,000 by the beginning of the new year has been crowned with success.

At the church of the Archangel, the Rev. R. W. Kenyon, rector, a service was recently held in the interest of labor. The speakers were Mr. Geo. K. Lloyd, Mr. Robert Goeller, and Police Commissioner Roosevelt.

St. David's church for colored people is rejoicing in the ordination to the diaconate of its lay-reader in charge, Mr. Edward Geo. Clifton, formerly a Methodist preacher. The Rev. Mr. Clifton has taken full charge of the mission.

The Children's Aid Society has received the gift of a new building for its Avenue B. school, from Mr. William Waldorf Astor, of Trinity chapel, in memory of his wife, who for many years was accustomed to provide Christmas entertainments for the children of the school, and to show special interest in their welfare. The school is a charity one, and now has on its rolls 300 of the poorest children of the East Side.

The Eastern Alumni Association of Kenyon College held a dinner at the City Club, Friday, Dec. 18th. The former president of the college, the Rev. Dr. Wm. B. Bodine, now of Philadelphia, presided. The present president, Dr. Peirce, made a statement of the working and needs of the college, which called out much enthusiasm. Addresses were also made by the Rev. Drs. Chas. F. Hoffman, David H. Greer, Wm. S. Langford, Hon. L. Bradford Prince, Col. Anson McCook, the Rev. G. Monroe Royce, and others.

At St. Agnes' chapel, the Rev. Edward A. Bradley, D.D., vicar, the industrial school has just been removed from its former quarters to the crypt. The larger space thus afforded has enabled a considerable enlargement of the work of the school. During the past month the Church Periodical Club of the chapel has sent out 501 magazines, 222 illustrated papers, 88 copies of a religious journal, 23 books of devotion, 6 Bibles and Scripture portions, 27 hymnals, 10 Prayer Books, 48 tracts, 34 instruction books, 8 children's books, and 15 other books.

At St. John's chapel, the Rev. Philip A. H. Brown, vicar, Mr. Chas. H. Kues, of the General Theological Seminary, has succeeded in organizing a voluntary choir of 25 boys, mostly of the guild of St. Alban's. There are 43 boys in the guild, and the proceedings are partly devotional. One of the Sisters connected with the chapel aids in ministering to the guild, and has an active associate. A new guild has been successfully started, the objects of which are threefold: (1) To secure the increased attendance of men at the chapel services; (2) to provide instructive lectures during the season; (3) to pray daily and to attend the Eucharist at least once a week, and on the Lord's day, if possible.

At Columbia University the three bronze statues presented by Dr. J. Ackerman Coles, to be placed in the new library, have been temporarily put in position in the southern part of the present library hall. The Hermes is a copy of that of Praxiteles found at Olympia in 1878, and the Zeus, a copy of a work by Phidias, also from Olympia. The report of the library shows that the collection now amounts to about 227,000 volumes, an increase of 20,584 over last year. The principal gifts were \$6,000 from Mrs. Lawrence and Mrs. Swords. An anonymous donor has presented 31 folio volumes, comprising the history of the Councils. They were published in Latin in the last century, and are valued at \$1,000. Count Loubat has presented a *fac-simile* of a manuscript of the Aztec Prince Anahaus.

St. John's Guild has divided the city into districts, through which its nurses will go, pro-

viding medical attendance and clothing for such as need, and teaching the mothers of the poor, whenever possible, how best to care for the health of their children. On Christmas Day these agents of mercy made glad many little hearts by distributing in the tenement house regions a large number of toys. The Guild is much in need of money to push its beneficent activities. It reports a much larger number of suffering children this winter than usual. Thousands of fathers of families have been left without employment for a long period on account of the past financial depression. The special relief department is badly in want of the means for its work. At the Children's Hospital an enlarged work is being done.

At Trinity chapel, the Rev. Dr. Wm. H. Vibbert, vicar, the annual meeting of the missionary relief society showed total of receipts, \$1,335.89; and of expenditures, \$1,227.49; balance on hand, \$108.40. Officers for the coming year were elected as follows: President, Mrs. Henry C. Perkins; vice-president, Miss E. Cotheal; secretary, Mrs. Walter H. Mead; treasurer, Miss S. McVinton. The Rev. Dr. Vibbert made the annual address. At the annual meeting of the employment society reports were presented from several committees. At the election of officers for the ensuing year, the following were chosen: Mrs. Peter Hayden, first directress; Mrs. G. B. Throop, second directress; Mrs. J. C. Mabin, secretary; Mrs. Henry Baumann, treasurer.

At St. Thomas' church, the Rev. Dr. John W. Brown, rector, at the consecration of the new altar on the 4th Sunday in Advent, Bishop Potter paid a special tribute to the late rector, the Rev. Dr. Wm. F. Morgan, of whom this altar, the gift of many friends, is a memorial. It is Gothic in style, with a finely pinnacled reredos. Permanency of effect has been secured by using marble for the principal medium in the entire work; but gracefulness of detail has been produced by mosaic in incrustation, pure Venetian gold, oxidized gold, and Venetian frit, which has been so judiciously used as to accentuate the architectural and sculptural features. The white marble, with sienna for frame and background, in superaltar and reredos panels, forms a combination of white and yellow which is especially harmonious with the mural paintings of La Farge on either side. The altar is elevated on three steps, and stands free of the wall, and the reredos rises into a central canopy with deep niche, as of a shrine to receive the altar cross. This niche has been backed with iridescent mosaic and mother of pearl; while the front of the altar with its carving in high relief has been adorned with similar mother of pearl inserts. This design is a combination of two schools of Italian art, and is of incomparable richness; placing this altar among the most notable in ecclesiastical art construction in this country. The memorial bears the inscription:

Consecrated in memory of William Ferdinand Morgan, St. Thomas' Day, A. D. 1896.

cut on the altar pace below the altar. As a supplement to the altar is the new altar rail, presented by the Dominick family. It is of white marble, with Gothic details, and is inscribed:

To the glory of God and in blessed memory of Wm. Gayer Dominick. Died Aug. 31st, A. D. 1895.

Mrs. S. W. Fisk has given a credence, also of white marble, as a memorial of her husband, which bears the inscription:

To the glory of God and in loving memory of Stephen Wilbur Fisk. Died July 14th, A. D. 1893.

On St. Thomas' Day, Dec. 21st, which happened to be the birthday of the Rev. Dr. Morgan, special services were held, with an address by the Rev. Dr. Brown.

Christmas observances this year in this city and all the surrounding suburbs, were notable for the very large number of congregations of various Protestant names which took part in them. For many years the Christmas thought has found place in the services of such congregations on the Sunday nearest the feast, usually the last Sunday in Advent. But the custom of holding distinctly religious services on the

Church feast itself is new, and this year showed signs of becoming universal. The places of worship of many denominations, Methodist, Presbyterian, Baptist, Congregationalist, were decorated in greens for the day itself, and the services were largely made up of selections, musical and otherwise, taken from the Church's ritual. In many cases services were held in both the morning and evening, and the religious element of the day made itself distinctly felt, apparently as the result of popular demand.

At St. Thomas' church, the Rev. Dr. Thomas W. Brown, rector, an unusually brilliant musical service was rendered on Christmas Day, under the leadership of the veteran organist and choirmaster, Dr. Geo. William Warren. The new altar and reredos shone out richly amid the decorations of the church. The musical compositions included an anthem by Dr. Warren himself, "The morning stars sang together;" Sir John Stainer's "Te Deum in B flat;" Richard Hoffman's "Benedictus in A flat;" Cruickshank's "Communion Service" in E flat; and Adam's "Cantique de Noel."

At the church of St. Mary the Virgin, the Rev. Thomas McKee Brown, rector, the special Christmas music was sung by two choirs, including in all about 75 voices, under the direction of Dr. Geo. P. Prentice, and accompanied by a full orchestra. Solemn Vespers were held on Christmas Eve, with solemn procession, the music including compositions of Gaul, Prentice, Lambillotte, and Mendelssohn. The anthem was Foster's, "There were shepherds," and the carol "Holy Night" was sung. On Christmas Day, at the High Celebration, Haydn's Mass No. 6 was sung. Compositions of Gounod and Schumann were also rendered. There were four Celebrations during the morning. In addition to the usual evergreens and holly, the beautiful new church was decorated with hot-house plants and banks of cut flowers in the chancel.

At St. Bartholomew's church, the Rev. Dr. David H. Greer, rector, the Christmas music was grandly rendered. Notable numbers were an introit, Stainer's "The morning stars sang together," and as an offertory, Gounod's "Oh, sing to God." The altar, choir stalls, and the pulpit were banked with flowers.

At Grace church, the Christmas music was finely rendered by a vested choir of men and boys, about 50 voices in all, under the direction of the organist and choirmaster. The preacher was the rector, the Rev. Dr. Wm. R. Huntington. The musical numbers were from works of Parker, Calkin, Roberts, and Barnby.

At Trinity church, the Rev. Dr. Morgan Dix, rector, the Christmas services included Schubert's Mass in F, at High Celebration. Being a work of some length, it was wisely shortened. The introit, entitled "How beautiful upon the mountains," was of special interest as the composition of a former choir boy of Trinity, Mr. Harry L. Case. The piece is notable for a pastoral simplicity and grace, which suggest at once the shepherds upon the hill side, and the angelic choir. Another fine composition was the offertory, "While shepherds watched their flocks by night," by the late Sir Joseph Barnby. These were both sung for the first time.

At St. Ignatius church, the Rev. Father Ritchie, rector, there were a number of Celebrations on Christmas Day. At High Celebration the music consisted of Haydn's "Imperial Mass," Gounod's "St. Cecilia," *Gloria in Excelsis Deo*, with orchestra, chorus, choir, and quartette; Henselt's *Ave Maria*, as offertory anthem; and the recessional was from Raff's "Leonore Symphony." The altar was ablaze with lights, and the vestments of the clergy were peculiarly rich.

At St. John's chapel of Trinity parish, the Rev. Philip A. H. Brown, vicar, there were three Eucharistic services. The music included Weber's Mass in E flat, with the anthem, "Glory to God in the highest," from the "Messiah," also a graceful composition by Gounod, "O sing to God." Weber's Mass was repeated on St. John's Day, Dec. 27th. The ladies' auxiliary

choir at this chapel is doing especially good work in strengthening the vested boy choir.

At St. Agnes' chapel of Trinity parish, the Rev. Dr. Edward A. Bradley, vicar, the Christmas music was particularly brilliant. The introit was Cruickshank's "Now when Jesus Christ was born in Bethlehem," anthem by Bartheold Tours, and carol by Stubbs. The Communion service was a combination from Gounod in G, and Stainer in D, the latter one of the finest settings of the Anglican school of music.

It is not possible to make mention of all the Christmas Day services. Special music was, of course, rendered at all of them, and in most instances there were two or more celebrations of the Eucharist. At St. Luke's chapel of Trinity parish, at High Celebration, the service was Elvey in E. At St. Paul's chapel, there was a brilliant *Te Deum* by Sir Robert P. Stewart, Mass in E flat by Eyre, and selections from Dudley Buck's cantata, "The coming of the King." At St. George's church the music consisted of "Hark, the herald angels sing," to Mendelssohn's setting; Lutkin's *Te Deum Laudamus* in C; Adam's *Cantique de Noel*, and Vincent's "There were shepherds."

Christmas was observed with many marks of thoughtfulness provided by kind friends, at the hospitals and other institutions of the Church. Through the missionaries of the City Mission Society, Christmas cheer was carried to the prison, alms-houses, and public institutions of the city. At the pro-cathedral, Stanton st., about 100 persons of extreme poverty were given Christmas dinners. At St. George's church a Christmas dinner was served to 200 poor people in the Memorial Parish House. At the East Side Boys' Home, 150 homeless boys were given a Christmas dinner by Mr. J. Pierpont Morgan. At the Tompkins Square Lodging House, 90 homeless urchins were treated to a bountiful Christmas dinner, at the expense of Mr. W. Bayard Cutting, and a few other friends.

### Philadelphia

Miss Grace Randall's class has presented the Sunday school of St. Peter's church, Germantown, Rev. Dr. T. S. Rumney, rector, with 67 Bibles as a Christmas gift.

In the hope of regaining his former strength the Rev. Dr. J. B. Falkner, rector of Christ church, Germantown, who is convalescing from a severe illness, will shortly sail for the Bermudas.

As has been the custom for several years past, the policemen of the Manayunk and Roxboro' stations provided all the Christmas decorations for St. Timothy's hospital and House of Mercy, Roxboro'.

On Sunday, 20th ult., the Rev. S. P. Kelly assumed charge of St. Barnabas' church, Haddington, and, at the morning service, was assisted by the Rev. Dr. Sidney Corbett. West Philadelphia is familiar ground to Mr. Kelly, for he was the organizer of St. James', Hestonville, and the Holy Comforter, 48th and Haverford streets. He is a graduate of Princeton, and for 14 years was associated with Bishop Whitaker in missionary work in Nevada and Arizona. For the past two years he has been in charge of St. Luke's, in the Latin Quarter, Paris, France.

The Rev. Robert A. Mayo, priest in charge of Holy Trinity memorial chapel, celebrated the sixth anniversary of his ministry there, on Sunday, 20th ult., by preaching a special sermon, taking as his text "Hitherto hath the Lord helped us," I Sam. vii; 12. Recalling the principal events which had occurred during his pastorate, including the magnificent bequests of Mrs. Anna H. Wilstack, who had erected the chapel, and endowed it, he stated that over 200 persons had been added to the roll of membership, and to-day the Sunday school and Bible classes combined, number 900. The church records show Baptisms, 280; presented for Confirmation, 208; marriages, 45; burials, 125. "There has not been one discordant note to jar the symphony or mar the beauty of the work that was being accomplished by a united membership."

Commendation day exercises were held at noon on Christmas Eve, at the Episcopal Academy. After the opening hymn, there were declamations by four of the scholars, concluding with a farce in one act, entitled, "Puerorum Club Argentum" (Silver boys' club), with five "Silverites" and one "Gold Bug" as the "dramatis personae." The headmaster, Dr. William H. Klapp, announced the names of those commended at the beginning of the Christmas holidays as follows: Commended with the highest honor, 26, with honor, 57; commended, 42; total, 125. An address was made by Bishop Whitaker, who presented the certificates to those commended with the highest honor. It was announced that Master Francis French Burch had attained the highest average of any boy in the school.

The organ recital by Lacey Baker, organist and choir-master of St. James' church, the Rev. Dr. J. N. Blanchard, rector, on Sunday afternoon, 20th ult., was a rare musical treat. In conception and execution, every part of the programme was fine, from the exquisite finish and shadings of tone in the First Symphony, (Haydn) to the March Pomposa (Charles Darn-ton). Whatever could add to the effect in the way of setting was given by the solemnity of the church, almost completely darkened, and the perfect silence which expressed the appreciation of the congregation. In addition to the above, the programme named "Soldier's choral march," Beethoven; "Offertoire" in A, Batiste, and a vocal solo "The Chorister," Sir Arthur Sullivan, which was beautifully sung by Mr. Robert North, baritone.

The Pennsylvania Society of the Sons of the Revolution, on Sunday afternoon, 20th ult., commemorated the 119th anniversary of the going into winter quarters, of the American Army at Valley Forge. The very interesting and impressive service took place at old St. Peter's church, which was elaborately decorated for the occasion, the facades of both side galleries being tastefully draped with the "buff and blue," of Revolutionary times, while the organ loft and the preacher's gallery, the pulpit and "reading pew", were adorned with the "red, white, and blue" of the present day. Suspended from the galleries, over the body of the church, were flags owned by the society, among which may be noted the "Pine tree flag" with its motto, "An Appeal to Heaven;" the "Rattlesnake flag" bearing the words, "Don't tread on me;" the French Bourbon flag of white with the *fleurs de lis*; the "Union flag" with its 13 stripes and 13 stars in a circle on the blue field; the Moultrie flag, and the arms of Washington on a shield-shaped flag. The "Sons" occupied the pews in the main Body of the church, the officers of the society being seated in the Washington pew, which was specially decorated. The service was that for shortened Evensong, and began promptly at 4 p. m., when the surpliced choir marched down the nave, headed by the Rev. G. W. Hodge, the chaplain of the society, who intoned the service throughout, the lessons being read by the Rev. Drs. W. W. Silvester, and S. E. Snively. The *Magnificat* and *Nunc Dimittis* were supplemented on this occasion by a special anthem, Psalm xlvii, verses 1 and 2, by Sir John Stainer. The sermon was preached by one of the "Sons," the Ven. Archdeacon Brady, who selected as his text, Dent. xxxii: 12, and who, after recalling the sufferings of the patriots "in the times that tried men's souls," and their bodies too, warned the members against the menacing condition of society, politics, and business, and begged them to take a stand with the Lord as their only leaders, and no strange gods to hamper them. The service closed with the hymn, "Our fathers' God, to Thee." Representatives from the societies of the Cincinnati, Loyal Legion, Colonial Wars, War of 1812, and the Naval Order, the Colonial Dames and Daughters of the Revolution, were also present. The annual reception and dinner of the Sons had been given the evening previous at the hotel Aldine.

Both Christmas Eve and the feast of the Holy Nativity saw overflowing congregations at all our churches. On Christmas Eve, at 11:45 p. m.,

at St. Andrew's church, West Phila., occurred the reading of the Prophecies, followed one minute after midnight by a choral celebration of the Holy Eucharist, when Hugh Blair's service in G, for men's voices, was rendered by the vested choir; at the third Celebration, Tours in F was given. The last named service was sung also at St. David's, Manayunk. At St. Mark's church, Rev. Dr. A. G. Mortimer, rector, at the fifth Celebration, Guilmant's mass in F was rendered with extraordinary precision, under the direction of Minton Pyne, choir-master and organist. The solemn high Celebration at St. Clement's church was preceded by a procession of the choir, acolytes, and clergy, a full orchestra and the organ rendering Meyerbeer's Coronation March; the same instrumentation being employed in giving Mozart's Seventh Mass entire. This service was repeated on the following Sunday (St. John Evangelist's Day); at Evensong, there was also a solemn procession and during the service Stainer's *Magnificat* and *Nunc Dimittis* in Bb were sung. There was also, at the church of the Annunciation, a solemn high Celebration (the fourth) and procession, when Silas' Mass in C was given. Three Celebrations were offered at the church of the Evangelists; Garrett in F was the service rendered by the vested choir. Both at the old Christ church and at the Beloved Disciple, Eyre's Communion service in Eb was sung. Schubert in C entire was given both on Christmas Day and the Sunday following, at the church of the Ascension. At the third Celebration at St. Timothy's, Roxboro, the vested choir sang Leslie Carpenter's service in C complete, which was also rendered at the memorial church of the Holy Comforter. The choirs of St. Michael's, Germantown, and of the Messiah, rendered Stainer's Communion service in Eb. Simpers' service in Eb was sung at St. Elizabeth's, and at Evensong the *Magnificat* and *Nunc Dimittis* in F, by the same composer. Eyre in Bb was the service rendered at Christ church chapel, by the vested choir, under the direction of J. Spencer Brock, choir-master, and Prof. James M. Dickinson, organist.

### Chicago

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

A service for women, with celebration of the Holy Communion, was held at the cathedral on Tuesday, Dec. 22nd. Farewell was given at this time to Miss Higgins, of Chicago, who has been appointed missionary teacher at Cape Mount, Africa, to co-operate with Mrs. Dr. Walrath.

On Christmas Eve, the choir of Grace church visited several of the city hospitals, singing Christmas carols to the patients.

On Christmas morning the Bishop was present at the cathedral, and preached the sermon; and on the following Sunday, visited the church of the Good Shepherd, Momence.

A large and beautiful brass memorial cross, in memory of Miss Hannah Berg, has recently been presented to the church of the Good Shepherd, Chicago, by the members of the St. Alban's Guild.

### Washington, D. C.

Henry Yates Satterlee, D.D., Bishop.

The local council of the Daughters of the King in the District of Columbia met at Ascension church Dec. 10th, a large number of delegates from the different chapters being in attendance. This was the first regular meeting since the consecration of Bishop Satterlee, and the most important measure adopted was the change of the name of the organization to that of the "Council of the Daughters of the King in the diocese of Washington." Miss Mary C. Davenport, of Anacostia, was elected president for another year; Miss Victorine Koonen, vice-president, and Miss Claudia Moran and Miss L. M. Smallwood were re-elected to the offices of secretary and treasurer respectively. The report of the president was a brief but complete resume of the past year. She advised great care in the preparation of candidates for membership, and urged the importance of the thorough instruction of new chapters in the work of the

Order, expressing her high appreciation of the courtesy uniformly extended to her by the rectors of parishes in her efforts to carry out this policy. Bishop Satterlee delivered a most helpful address. After the reading of a letter that he had written asking assistance for the Bell Home at Colonial Beach, which needs the expenditure of at least \$500 to complete the building and put the Home in good working order, he went on to commend the work of the Daughters in general, and of this special effort in particular, in words well calculated to rouse to new efforts and self-consecration. After a most harmonious and encouraging session, the council adjourned to meet, by invitation, at St. Mark's church, Capitol Hill, now the pro-cathedral of the diocese.

### Northern California

John H. D. Wingfield, D.D., LL.D., Bishop

News has been received of the death, at Sacramento, of the Rev. Lewis De Lew, D.D., LL. D., rector of St. Luke's church, Woodland. Dr. De Lew was at one time assistant rector of the church of the Messiah, and rector of St. Stephen's church, Baltimore.

### Georgia

Cleland Kinlock Nelson, D.D., Bishop

Bishop Nelson had a narrow escape from drowning a few days ago. He was on his way to Blackshear from Waycross, accompanied by the Rev. J. F. Milbank, rector of Grace church, Waycross, and Mr. and Mrs. Toomer, driving in a carriage drawn by a pair of horses. They attempted to cross a swollen stream, and the horses got beyond their depth, the parties in the carriage being up to their knees in the water. Realizing the danger, Mr. Toomer cut the horses loose, and seizing Mrs. Toomer sprang on one of them, which swam with them both to a safe place. Bishop Nelson and Mr. Milbank attempted to follow on the other horse, but he stumbled, and his riders were thrown into the water, finally succeeding in reaching a place of safety.

The new chapel of the Holy Innocents, North Atlanta, was opened for use on Sunday, Nov. 8th, by the Rev. Allard Barnwell, priest in charge, assisted by the Very Rev. A. W. Knight, dean of the cathedral. The members of the mission rejoice in having this building of their own. Mr. and Mrs. Thomas Wood have given the free use of their own house every Sunday afternoon for the last four years. Mr. Wood is the donor of the fine lot, 60x100 feet, upon which the chapel is built. This is now the sixth chapel which has been built and opened for worship within five years in Atlanta or the suburbs. That of the Incarnation has within the year become a self-supporting church and is a part of the cathedral organization.

The church of St. Matthias, Toccoa City, was dedicated on the 24th Sunday after Trinity. Archdeacon Walton presented the instrument of donation to the Bishop, with the assurance that there remains no debt nor incumbrance of any sort. Immediately following the consecration the Bishop confirmed the eldest daughter of Mr. and Mrs. Edward Schaefer, who have been the prime promoters of the effort to establish the Church in this thriving town. The Bishop preached upon the seven chief reasons for the claims of the Episcopal Church upon American people. This church, erected without a dollar of expense to the diocese, was constructed upon a wooden Gothic plan furnished by the Bishop. The cost, with lot and furniture, was \$2,000, and it is insured for \$1,000. The altar cross is a memorial of the Rev. Wm. E. Eppes, the first Christian missionary ever known to have visited Toccoa. A font will be placed in memory of the Rev. Thos. G. Pond, the second missionary in this field, who baptized many of the children of this mission. A Communion service of silver will shortly be provided, and the equipment will then be complete. The organ is a very sweet-toned instrument, built by a gentleman in Athens.

Fitzgerald is a thriving town just one year old, with a population of between 6,000 and 7,000

within the city limits, and 3,000 or 4,000 more on the outskirts. The Church has started its growth with the population. We have here a church which will seat 75, and 40 communicants enrolled, with an excellent choir and a number of earnest and active parishioners. The Bishop made his first official visitation on the Sunday next before Advent, and consecrated it under the name of St. Matthew. The Rev. J. W. Turner presented the vouchers for the complete payment of the building, and presented six candidates for Confirmation. The total cost of the building is \$500, and of the lot (85x160), \$120, all of which is paid, a large contribution having been made by John Skelton Williams, Esq., president of the Georgia and Alabama railroad.

An eligible lot has been secured at Tifton, and at the Bishop's visitation, Nov. 23d, the site was selected for a church, which will be begun in a few weeks.

### Connecticut

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

HARTFORD.—Mrs. Ellen Terry Johnson, wife of Prof. Chas. F. Johnson, of Trinity College, died suddenly of heart disease on Christmas Eve. She was the daughter of the late Dr. Chas. Terry, of Cleveland, Ohio, a descendant of two generals of the Revolutionary War, and a near relative of the late Major-Gen. Alfred Terry, the hero of Fort Donaldson. Before her marriage she won deserved reputation by her active efforts to relieve soldiers of the late war, while treasurer of the Western Reserve branch of the United States Sanitary Commission. She subsequently became secretary of the New York State Charities Aid Association, and engaged in other benevolent efforts. She was married to Prof. Johnson about 13 years ago.

### Long Island

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

The church of the Holy Spirit, the Rev. J. W. Kramer, M.D., rector, was some time since moved from the district known as Bath Beach to Bensonhurst. It now stands on a fine lot at the junction of Benson and 20th aves. The parish contemplate selling the rectory, now standing on the original church lot, because it is about half a mile from the present location of the church.

On Sunday, Dec. 20th, at the church of the Ascension, Brooklyn, E. D., the Rev. J. A. Denniston, rector, special music appropriate to the Christmas festival was rendered, both morning and evening. On Christmas Day, in addition to the usual service, carols and extra music were sung by the Sunday school and an additional chorus of 50 voices. The rector proposes to hold "Watch Night" services on Jan. 31st.

The Rev. T. G. Jackson, rector of the strong and growing St. Paul's church, Flatbush, is shortly to establish a mission for the people living south of Newkirk ave., who very greatly need the ministrations of the Church. This section has grown very rapidly within the last two years, owing to the excellent rapid transit facilities afforded by the Brooklyn Heights R. R. The place has been built up with handsome residences, and the population is steadily increasing. Church services will be held in the Sunday school room at first, and when the congregation is strong enough, the construction of a church will be undertaken. Only four years ago Mr. Jackson organized the mission at Windsor Terrace, and to-day there is a handsome church costing about \$6,000, with but a small mortgage on it; 150 communicants, and about 300 Sunday school scholars. The people of the parent church, St. Paul's, gave \$2,500 for the purchase of a site, and aided in beginning the church structure. Windsor Terrace is fast increasing in population, and the Church is securing her share of the gain through the energetic work of the Rev. Mr. Hoyt.

The semi-annual meeting of the Queens Co. Parish Missionary Committee was held last week in St. George's church, Hempstead. At noon there was a celebration of the Holy Communion, followed by an address by Archdeacon Cooper. Feeling reference was made to the life and work

of the late Miss Cornelia King, of Jamaica, one of the organizers of the society, and the treasurer of the Bible Readers' Fund. At 1 o'clock luncheon was served at St. George's rectory. The business meeting opened at 2 o'clock, the archdeacon presiding. Interesting reports were received from most of the parishes in the county. The Bible reader, Mrs. Vantine, was re-engaged for six months. She does efficient work among the prisoners in the Queens Co. jail and the inmates of the poorhouse on Barnum's Island. The Rev. Dr. Darlington delivered an able address on "Mission work in the Brooklyn tenements," and the Rev. Dr. Bunn spoke on "The Training School for Nurses" and the "Home for the Blind," at Maspeth.

The 24th annual report of the Long Island Woman's Auxiliary to the Board of Missions, furnishes very interesting reading. The meetings for business are held at the Church Club rooms, Nos. 2 and 4 Clinton st. Mrs. Samuel Cox, wife of the Very Rev. Dean Cox, of the cathedral, is president; Mrs. T. G. Jackson, of Flatbush, vice-president; Mrs. Elliott Langstaff, of Brooklyn, recording secretary; Mrs. John Johnson Allen, of Brooklyn, corresponding secretary; Mrs. J. W. Cromwell, of Brooklyn, treasurer. Next year this auxiliary will celebrate its 25th anniversary. St. Mary's School, under Bishop Wells, of Spokane, has been aided by the auxiliary. So also has Mr. Jones, of Christ church, Brooklyn, who has been working under Bishop Brooke, of Oklahoma. The contributions to the Chinese work have been devoted to the Chinese scholarship at St. Mary's School, Shanghai; St. John's College, and to the Foreign Life Insurance Fund. Bishop Ferguson met with a generous response to his appeal for his memorial school, at Cape Palmas, and contributions were sent to the downtrodden Armenians. The auxiliary has paid the salary of the teacher in the Red Lake Indian School, in Minnesota. Christmas boxes were sent to the Rev. Mr. Snavely, at Pine Ridge Agency. Two Indian scholarships, of \$1,000 each, from the missionary society of St. Ann's church, Brooklyn Heights, were sent to Bishop Talbot's diocese, being memorials of the former rector, the Rev. Dr. Schenck, and his wife. A little Indian girl, only eight years of age, a granddaughter of the chief of the Shoshones, receives the Anna Pendleton Schenck scholarship. This chief has donated 10,000 acres of his reservation to the agency, for the production of all the wheat they need. The L. I. branch provides, besides other gifts, the sewing teacher's salary, at St. Augustine's, under the Rev. and Mrs. Hunter, and the scholarship at the Hooker Orphanage, in Mexico. Diocesan work has not been overlooked. Assistance has been rendered Archdeacon Darlington in his plan for a clergy house—Alpha House, and the mission of the Holy Cross, intended to meet the needs of the poorest classes in the eastern part of Brooklyn, the "Church Charity Foundation," and the "Domestic Contingent Fund." The Junior Auxiliary throughout the diocese has been doing faithful work. The Church Periodical Club, of eight years' standing, has done through the auxiliary a work that has gladdened many hearts throughout the country. Altogether the showing of the auxiliary of this diocese is most commendable and encouraging.

BROOKLYN.—The report of the treasurer of All Saints' church, the Rev. William Morrison, rector, for the six months ending Dec. 1st, shows the church to be in a prosperous condition. There was a balance on hand at Easter, this year, of \$1,285.55, and this sum was increased from various sources, to \$8,810.39. There was spent on church repairs, \$154.50; interest, \$2,388.08; loans paid off, \$1,000, besides salary to the clergy and incidental expenses, amounting to \$8,431.39, leaving a balance on hand of \$379. During the half year, the Lansdell memorial window was placed in the church, at a cost of nearly \$200.

At St. Paul's church, the Rev. H. M. Dumbell, rector, there was a full choral celebration of the Holy Communion at midnight, Christmas Eve. A large number of worshippers were at-

tracted by the beautiful and solemn service. On Christmas Day there was another choral Celebration at the usual hour of morning service.

At St. Andrew's church, the Rev. W. N. Ackley, rector, there was an early Celebration at eight, and another at the second service, on Christmas Day. The rector spoke briefly on the "True Christmas spirit." The music by the vested choir was very fine.

A special musical service was sung by the choir of St. Luke's church, the Rev. H. C. Swentzel, D.D., rector, Sunday evening, Dec. 27th, consisting of selections from the "Messiah," under the direction of J. E. Van Olinda, organist.

### North Carolina

**Jos. Blount Cheshire, Jr., D.D., Bishop**

On Nov. 23rd, Bishop Cheshire visited Trinity church, preached, and confirmed one person. On the 28th, he visited St. Mark's, Mecklenburg, and confirmed four persons, also celebrating Holy Communion. St. Mark's is in the charge of the Rev. John H. Griffith.

The Bishop recently visited St. Peter's, Charlotte, confirming a class of 13 persons, and two from St. Mary the Virgin. The Bishop was rector of this church when elevated to the episcopate. He also confirmed four at St. Andrew's, Charlotte, and four at St. Michael's, making, in all, 23 in Charlotte.

### Wyoming

**Ethelbert Talbot, D.D., Bishop**

Dec. 17th was a day of great satisfaction to Bishop Talbot, as the occasion of the consecration of the cathedral at Laramie, the erection of which was begun in 1892. The last Celebration in the old pro-cathedral was held at 7:30 A. M., on the morning of the dedication, the Very Rev. Dean Mallett, celebrant. At 11 A. M., the procession was formed at St. Matthew's Hall, and proceeded to the cathedral, in the following order: Odd Fellows of the city, university cadets, Knights of Pythias, Knights Templar, Governor W. A. Richards and staff, ministers of other religious bodies, president of university and trustees, mayor and city council, St. Matthew's choir, St. Mark's choir, of Cheyenne, the clergy and bishops. The processional hymn was "Blessed city, heavenly Salem." The usual Psalm and prayers were said, the dean rendering the first part of the service chorally. The Rev. Geo. Cornell, of Iowa, and the Rev. F. W. Oakes, of Denver, read the lessons. Bishop Talbot was celebrant, and Bishop Leonard preached the sermon, from St. John xi: 28. Bishop Spalding, of Colorado, and the Ven. Archdeacon Johnston assisted in the service of Holy Communion. In the evening Bishop Talbot preached.

The general plan of the cathedral, designed by William Halsey Wood, is cruciform, with a massive tower and spire placed directly in the middle of the front. This forms a spacious and inviting entrance and vestibule. On either side are vestibules extending almost entirely across the front of the building. The nave takes the form of a Gothic interior, with brick columns and arches, above which are placed the clerestory lancet windows. The chancel occupies the entire width of the nave, and is divided from it by a massive and effective arch, allowing the ceiling of the chancel to be on a line with the nave roof. Transepts are arranged in the centre of the nave, breaking at this point the long effect of the open timber roof. A baptistry is placed in one of the arms of the transept, and directly behind the font is the chapel, which runs parallel to the side aisles of the cathedral. It has accommodations for 100 worshippers. Two towers are placed on either side of the chancel, detached from the church and utilized for staircases and organ chambers. Spacious vestries for the dean and choir are arranged on either side of the sanctuary. Under the entire church there is a well-lighted basement for Sunday school, guilds, and all other parochial organizations. Staircases enter the basement from the three spires, which are con-

veniently placed for this purpose. The cathedral is built of stone, with slate roof. The columns dividing the nave from the aisles are built of pressed brick, with stone caps and bases. The arches between the columns are also of brick. The open timber roof extends over the entire nave, chancel, and transepts, finished in the natural color of the wood with oil. The style of architecture is in the early English pointed Gothic. The towers at present remain unfinished. The seating capacity of the cathedral is about 700. The magnificent pipe organ was the gift of Mrs. James A. Scrymser, of New Jersey, in memory of her son, Frederick. It was built by the Farrand & Votey Organ Company, of Detroit, Mich. The case is of oak, and the key box is finished in ebony, mahogany, and tulip wood. The Roosevelt patent adjustable combination action is used, and the whole instrument is of fine materials.

The pulpit is a gift from Bishop Talbot's former pupils in Missouri. The brass cross for the altar is given by Miss Mary A. Williamson, in memory of Bishop Odenheimer. A handsome lectern Bible was presented by the Rev. Dr. Mottet, of New York, and the litany desk by Mrs. J. H. Aldrich, of the same city. The solid silver Communion set is handsomely designed and is a personal gift to the Bishop from Mrs. W. Boulton, of New York.

#### Central Pennsylvania

**Nelson S. Rulison, D.D., Bishop**

WILKESBARRE.—St. Stephen's church was destroyed by fire early on Christmas morning. The fire caught from the heating apparatus in the basement. It must have smouldered all night, as when discovered the whole interior was in a blaze. The large pipe organ, and a number of memorial windows and tablets, were destroyed. Only the Communion silver was saved. The walls were left standing. The church was valued at \$90,000, and four years ago was remodelled at a cost of \$20,000. The loss is \$50,000, with an insurance of \$30,000. The fire was so fierce as to ignite a neighboring public building, causing its destruction.

#### Western New York

**Wm. D. Walker, S.T.D., LL.D., D.C.L., Bishop**

On Wednesday, Dec. 23rd, amid impressive, yet simple, ceremonies, in St. Paul's church, Buffalo, and before a large congregation of the clergy and people of the diocese, the Rt. Rev. Wm. D. Walker, S.T.D., LL.D., D.C.L., was formally inducted into the episcopal chair of Western New York, as successor to Bishops Delancey and Coxe. At 11 o'clock the procession was formed, the Rev. H. E. Somerville being master of ceremonies. When the church was reached, the Bishop took his position at a fold-stool, standing between his chaplains at the choir entrance. The Hon. John E. Pound, acting for the chancellor of the diocese, who was unavoidably absent, read the testimonials of the Bishop's election, after which the Bishop, kneeling, offered prayer. The Rev. Walter North, L.H.D., president of the Standing Committee, said the versicles, the Lord's Prayer, and a special collect, and conducting the Bishop, placed him in the episcopal throne, repeating the formula of installation. The *Te Deum* was then sung.

The Rev. Henry Anstice, D.D., the senior presbyter of the diocese in active service, delivered the address of welcome, to which the Bishop listened standing. At its close, the Bishop ascended the pulpit, and in the course of his reply pictured the great duties and great responsibilities of the position, asking humbly and earnestly the prayers and the co-operation of his people in the performance of the duties of his sacred office. Of the magnificent work done by the departed Bishop, he spoke with great feeling. At the close of the Bishop's address, the Holy Eucharist was offered, the Bishop being celebrant.

In the evening, a reception was held for the Bishop, at the home of the Hon. J. M. Smith, LL.D., chancellor of the diocese, which was largely attended by the clergy and laity.

#### North Dakota

A farewell reception, in the Masonic Temple, Fargo, was given to Bishop Walker, previous to his departure for Western New York. There was a large attendance, and many regrets at the Bishop's removal were expressed. Music was furnished by the Western Union Mandolin Club. Judge Hudson, on behalf of Gethsemane parish, presented the Bishop with an elegant communion set—one designed especially for use in visitations to the sick.

#### Southern Virginia

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

The Rev. Thomas Spencer, of Petersburg, was taken suddenly ill at his residence, on Dec. 19th, with an attack of apoplexy. At last accounts Mr. Spencer was better, and there were hopes of his recovery. He was for some years secretary of the diocese of Virginia, before the formation of the diocese of Southern Virginia, of which he is now the secretary.

On Sunday, Dec. 17th, there was unveiled in the church of the Epiphany, Danville, a tablet, in memory of the Rev. George W. Dame, D.D., who founded and had been rector of the church for 55 years; also of his wife, to whom, in a large measure, the parish owes its prosperity. Among those present were the ministers of all the various Christian bodies in the city, by whom Dr. Dame was greatly beloved. The tablet was unveiled by the senior warden. It is of white marble, beautifully carved, and is inscribed:

In memoriam Rev. George W. Dame, D.D. Born July 27, 1812. Died December 24, 1895. The founder and first rector of this church, and for fifty-five years its beloved and faithful pastor. And his wife, Mrs. Mary Page Dame. Born September 5, 1813. Died September 11, 1895. This tablet is erected in loving memory by the congregation of this church. A. D. 1896.

Nov. 28th Bishop Randolph visited St. John's church, Mt. Airy, and confirmed a class of nine persons, preaching to a very large congregation.

#### Massachusetts

**William Lawrence, S. T. D., Bishop**

BOSTON.—The ancient chime of eight bells in Christ church was rung Christmas noon, by Mr. Charles H. Jewell. At the church of St. Augustine, the chimes were rung by a young woman, a pupil of the Rev. C. N. Field.

The interiors of Emmanuel and Trinity churches were elaborately decorated for Christmas. The Rev. Dr. Donald based his text upon the words, "That the thoughts of many hearts may be believed."

The Rev. Julius H. Ward has been compelled to resign all his literary work, and has become a patient in the Worcester Asylum, where he is undergoing treatment.

CAMBRIDGE.—The 25th anniversary of St. James' church took place St. Thomas' Day. At the celebration of the Holy Communion, an historical address on Bishop Eastburn and the diocese in 1871, was made by the Rev. Thomas F. Fales, rector *emeritus* of Christ church, Waltham. The Rev. Dr. R. H. Howe made an address in the afternoon. In the evening, Mr. L. H. Whitney read a paper on "North Cambridge as it was twenty-five years ago." "The Rev. Andrew Crosswell, the first rector of St. James'" was spoken of by his schoolmate, the Rev. John W. Birchmore. The Rev. Edward L. Drown made an address upon "Bishop Eastburn, and the clergy of Boston and territory a quarter of a century ago." St. James' is the outgrowth of the missionary spirit of two laymen, Samuel Batchelder and George Dexter, who arranged for the first service of the church in a public hall, in 1865. Associated with them was the Rev. Andrew Crosswell, who was then without a charge, and was living in Cambridge. The Rev. Dr. F. D. Huntington, then the rector of Emmanuel church, preached the sermon on the evening of Christmas Day, 1865, and later on in June, 1888, laid the corner-stone of the second St. James' church. Mrs. James Greenleaf, a relative of the Rev. Andrew Crosswell, built the first church edifice on Beech st. She gave also the noble

chancel of the second church edifice, as a memorial of her husband. The parish was under the rectorship of the Rev. Theodosius S. Tyng, from 1874 to 1878. The present rector, Dr. Abbott, took charge, as a lay reader, the latter year, and after ordination assumed the charge as rector Dec. 22nd, 1879. The 17 years last past have been marked by many advances in the parish. Beside the completion of a parish house in 1884, the new edifice was occupied in 1889, and stands on a historic spot, corner of Massachusetts ave. and Beech st. Dr. Abbott, besides gathering together a scattered flock for divine worship, has strengthened the claims of the Episcopal Church, by the simplicity and stateliness of ritual he has maintained in the services, and by manifold parochial good works in many directions. The parish will soon become the strongest in Cambridge. Dr. Abbott has already two assistants.

WABAN.—Another new Church building was opened for divine service on Christmas Day, in this town. This is part of Newton, where the Church has had a wonderful growth in 25 years. The interior of the new building is of oak, and is stained a dull terra cotta. The memorial window was given by Mrs. William Saville. The pulpit is the gift of the children. The new rector, formerly of St. Paul's church, Newton Highlands, officiated at the service, and the sermon was preached by the Rev. Edward S. Drown.

GLOUCESTER.—The rector of St. John's church is anxious to promote a mission to deep-sea fishermen. He has a grand opportunity of carrying on a good work among sailors, and should be furnished with a well-equipped parish house to meet all the requirements of these toilers upon the deep. There is no work among sailors more necessary than this, and mere parishes are urged to come to his rescue.

#### New Jersey

**John Scarborough, D.D., Bishop**

SPOTSWOOD.—St. Peter's church has been enlarged by the deepening of the chancel, and the addition of an organ chamber, baptistry, new vestry room, and basement. The old gallery has been removed, new pews put in, a new carpet laid down, and the whole interior of the church re-painted. Memorial gifts of beautiful chancel and baptistry windows, sanctuary rail, alms basons, etc., were received. The whole cost of the improvements was about \$3,700. The church was re-opened, and the new parts and furnishings dedicated, on Nov. 24th, the 123rd anniversary of the giving of the charter by King George III. The Bishop and 13 of the clergy were present. The rector, the Rev. A. W. Cornell, read an historical sketch of the parish, and the Bishop, Dean Baker, and the Rev. Messrs. W. E. Wright and James L. Lancaster made addresses. A vested choir of men and boys sang for the first time. St. Peter's is an old colonial parish, whose history dates back to 1727.

#### Milwaukee

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

A beautiful stone font for St. Edmund's church, Milwaukee, made by Spalding & Co., of Chicago, was duly blessed at a public ceremonial on the afternoon of the 3rd Sunday in Advent, the Bishop officiating. This church has also lately been the recipient of a new silver chalice and paten, altar linens, and a silver and gilt baptismal shell.

St. Alban's church, West Superior, meets with a heavy loss in the return to England of Mr. Ernest R. Park, long time its faithful vestryman. Mr. Park was also one of the best and most thorough Sunday school superintendents the Church has ever had in this diocese.

The Rev. W. C. Sheppard, late a prominent minister of the R. E. body, and recently admitted as a postulant for Holy Orders in this diocese, has been transferred to the Bishop of Ohio. Mr. Sheppard has been confirmed and is now preparing for ordination.

The ladies of Emmanuel parish, Lancaster, have placed a beautiful memorial *prie dieu* in the chancel of the parish church, in affectionate



memory of the late Mrs. Edwards, wife of the rector.

Messrs. E. C. Kelsey and T. Harry Richey have been appointed by the Bishop as lay-readers at St. Edward's church, Eau Claire, under the direction of the Rev. Thos. C. Eglin, rector of Eau Claire.

St. Paul's church, Milwaukee, has been notified of a legacy of \$1,000 left to the parish to continue the annual benefactions of Mrs. Higby, a lately deceased communicant of the parish.

The Home of the Merciful Saviour, for neglected and dependent children, begun last summer under the direction of the Rev. Dr. Delafield, of Chicago, at Red Cedar Point, near Delafield, in this diocese, is continuing its good work. Twenty little children, all destitute and helpless, are there housed and protected for the winter, under the care of a devoted matron. Dr. Delafield steadily continues his pastoral oversight, making weekly visits to the home from Chicago. It is hoped soon to incorporate this noble and effective charity and thus perfect its organization.

There are few things at Kemper Hall dearer to the hearts of the girls, both past and present, than the chapel services, and particularly those that celebrate the school red letter days. One such special-service was held Tuesday, Dec. 15, the occasion being the unveiling and blessing of a very beautiful and valuable picture, which had been placed over the chapel altar as a memorial of the late Rev. Mother Harriet of the Community of St. Mary. The picture is a Christmas gift to the Sisters of St. Mary from the Kemper Hall branch of the Guild of the Holy Child, a guild existing in all the schools under the direction of this community, and numbering several hundred undergraduates and "old girls," all communicants and faithful daughters of the Church. Its members in the school with several graduate members had the place of honor in the procession of white-veiled young ladies who entered the chapel singing the hymn, "Alleluia! sing to Jesus! His is the scepter, His the throne." After the saying of the Advent collect the picture was formally presented on behalf of the guild by the oldest guild girl in the school, and then the unveiling took place, disclosing the picture, a well executed copy of an original by Fra Bartolommeo, now in the Louvre, representing the Blessed Virgin Mary enthroned, and holding by her side the Holy Child Jesus crowned with flowers, around whom are gathered groups of saints. A plate attached to the frame bears the inscription:

"To the glory of Almighty God and in loving memory of Harriet, Mother Superior of the Community of St. Mary. Easter Day, 1896."

The Bishop, in accepting the picture on behalf of the Sisters, took for his text the antiphon, which he afterwards used in the blessing, "I believe verily to see the goodness of the Lord in the land of the living," and showed how in the Church of Christ which is indeed the land of the living, the goodness of the Lord is manifested, through such lives as that of Mother Harriet. After the blessing of the picture, the *Magnificat* was sung, while the altar was censed by the Bishop who, after the concluding prayers, dismissed the school with his blessing.

### New York

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

NEWCASTLE.—At St. Mark's church, Bishop Welles, of Spokane, acting for Bishop Potter, confirmed on the 4th Sunday in Advent two candidates presented by the Rev. Epiphanius Wilson.

PLEASANTVILLE.—A joyful feature of the Christmas services at St. John's church, was the presence of the rector, the Rev. Mr. Holmes, who has been seriously ill, but has sufficiently recovered to resume his duties.

LARCHMONT MANOR.—The Rev. Richard Cobden, who assumes the rectorship of St. Jude's church, Jan. 1st, conducted the Christmas service, and received a hearty greeting from his new parishioners, and was made the recipient of many handsome gifts. The choir had arranged a special musical programme for the oc-

casional. The service was attended by a large congregation, including many friends of Mr. Cobden's who came from New York for the purpose.

### Virginia

**Francis McN. Whittle, D.D., LL.D., Bishop**  
**John B. Newton, M.D., Coadjutor Bishop**

The regular annual meeting of the Brotherhood of St. Andrew in Alexandria was held on the evening of Nov. 30th, in Grace church. The Rev. Randolph H. McKim spoke on "The Brotherhood man and the Sunday school."

On Wednesday morning, Dec. 9th, All Saints' chapter of the Daughters of the King held their anniversary in All Saints' church, Richmond. Bishop Newton preached an eloquent sermon on "She hath done what she could," after which there was a celebration of the Holy Communion.

### Maryland

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

BALTIMORE.—The church of the Holy Comforter, the Rev. D. A. Crawford Frost, rector, was re-opened for divine service on Sunday, Dec. 13th, after undergoing extensive repairs. The improvements were designed by the rector and carried out under his special supervision by Mr. C. D. Monfalcone. Money for the improvements was largely raised by the Ladies' Aid Society. The floors of the church have been polished, and a heavy Royal Wilton carpet laid on the chancel and aisles. The chancel window has received an amber glaze, which gives it a rich effect. The clerestory and nave windows have also been beautified. The money for this purpose was raised as a memorial to the late Miss Sallie R. Longcope who, for many years, was the principal of the parish school. Decorations of the chancel follow the description of heaven given in the fourth chapter of Revelation. The great white throne is represented by the altar, which has been done in ivory and gold. Around the front of the chancel arch is painted a faint suggestion of a rainbow and twelve cherubim and twelve seraphim, while the ceiling of the chancel is panelled in pale sky effects on canvas, with cherubim and seraphim flying toward the altar. The lamb and a full-size figure of the Lord are worked into the centre panel of the chancel window above the altar, and the four living creatures, the man, the lion, the ox, and the eagle, are painted in oil upon a background of gold around and above the altar. The same idea is carried out in the other panels of the chancel window, where are full-sized figures of the four Evangelists, of whom the four living creatures are symbolical. The side panels of the sanctuary bear the traditional grapes and sheaf of wheat. A walnut panelling runs around the sanctuary, a gift to the parish from Memorial church. A handsome Communion rail and brass gates have been placed in the sanctuary, by the widow of the late Dr. Augustine J. Dalrymple, in memory of her husband. The gates were designed by the rector and made by Mr. Wm. F. Frocke, of Baltimore. A new brass litany desk has been given by Mr. Wm. R. Beatty. The tone of the nave is terra-cotta and old gold, which is made softer and richer by the amber light from the windows. The church is a Gothic structure of white marble, which was built by the late Miss Hannah Gaither in memory of her father, George Riggs Gaither, and was held in trust for her by the vestry of Grace church for many years. The edifice was never completed, the northwest tower being left off. The church now has one of the prettiest interiors in the city.

ELLCOTT CITY.—The vestry of Trinity church, the chapel of which was destroyed by fire Dec. 9th, have decided to rebuild the chapel at once. The new edifice will be much larger. Its dimensions will be about 24 by 42 feet, with a tower in front, and it will face the corner of the church lot. On Sunday, Dec. 13th, the congregation worshiped in the small Sunday school building, which fortunately was saved from destruction. The service was conducted by Mr. Christian, a

lay-reader, in the absence of the rector, the Rev. William F. Gardner.

BEL AIR.—The new Emmanuel church was consecrated on Sunday, Dec. 13th, by Bishop Paret, assisted by the rector, the Rev. R. A. Castleman. The Bishop preached the sermon, and afterward administered the rite of Confirmation to a class of 17 persons. The musical programme was well rendered by the choir of the church, assisted by members of the Peabody Orchestral Club. The new church is built upon the site of the old edifice built in 1869, and is of gray granite, 95 by 44 feet 6 inches, with vestry-room and choir room in the rear. The building is of Gothic style, with nave and aisle and clerestory, with windows on each story, and the sides and ends buttressed and trimmed with dressed stone. The chancel and nave windows are massive, handsomely decorated, and filled with cathedral glass. The main entrance to the church is through a tower 16 feet square, which is a foundation upon which is to be erected in the near future a spire. The edifice has cost about \$10,000.

### Kansas

**Frank R. Millsbaugh, D.D., Bishop**

LEAVENWORTH.—St. Philip's mission is a new work for colored people, and the second in the diocese. There are now about 20 communicants. It was begun by a faithful lay-reader a year ago, under the direction of Dean Thomas, rector of St. Paul's. The Bishop visited the mission last Sunday and confirmed six. The people of the mission worship in the afternoon in the parish church, and although the people of the parish are made up of many of the well-to-do and cultivated people of the city, they make no objection to these colored people using the church. Indeed, they encourage the faithful rector in his work of love to this people.

### Newark

**Thomas Alfred Starkey, D.D., Bishop**

WINTER AND SPRING VISITATION, 1897  
FEBRUARY

- 21. Newark; Morning, St. James' church; Evening, St. Thomas' church.
- 28. Newark; Morning, St. James' church; evening, St. Paul's church.

### MARCH

- 2. Evening, St. John the Divine mission church, Hasbrouck Heights.
- 7. Morning, Trinity church, Bergen Point; afternoon, Grace church, Greenville.
- 10. Evening, St. Mark's church Paterson.
- 11. Evening, St. Luke's mission church, Paterson.
- 14. Morning, Christ church, Belleville; afternoon, St. John's church, Newark.
- 16. Evening, Christ church mission, Harrison.
- 19. Evening, St. Phillip's church, Newark.
- 21. Morning, Christ church, Bloomfield; evening, Christ church, East Orange.
- 25. Thursday: Evening, Trinity mission, Arlington.
- 28. Morning, St. Paul's church, Hoboken; evening, Holy Innocents' church, Hoboken.
- 31. Evening, Grace church, Town of Union.

JERSEY CITY.—Christmas, in this suburb of the metropolis, was observed with unusually large congregations in the churches. At St. Paul's church, the choir was aided by an orchestra, and the music included compositions by Rimbault, Steane, Russell, Tours, and Adlam. At Grace church, the organ prelude was Guilman's "The manger;" the introit anthem, "Smith's 'Behold, a Virgin shall conceive;" the offertory anthem, Tours' "Sing, O heavens." Schubert's *Ave Maria* was rendered with combined orchestral and organ accompaniment. Other special features were Schumann's *Traumerei*, Gounod's *Ave Maria*, an organ solo from the Pastoral Symphony, and the Hallelujah Chorus from Handel's oratorio of the Messiah. At the church of the Holy Cross, the organ was reinforced with orchestral instruments, and the music was of an exceptional order, including settings from Mozart's Twelfth Mass and Tours' *Gloria in Excelsis*.

### Vermont

**Arthur C. A. Hall, D.D., Bishop**

The local chapter of St. Andrew's Brotherhood, at Burlington, has been reorganized, and is to do some aggressive work the coming winter.

## The Living Church

Rev. C. W. Leffingwell, Editor and Proprietor

THE letter of Mr. George in another column does not call for lengthened comment. We contend for no "interpretation of the truth" with which we have any right to play fast and loose. It would surprise Dr. Liddon to hear that he was supposed to have written his great work by way of expounding or defending "his interpretation of the Divinity of Jesus Christ." The Council of Nice settled the terms of the orthodox definition, since previous definitions had not been adequate to prevent heresy; but the definition of Nice succeeded, by the Divine aid, in stating, as accurately as human language will permit, that doctrine which had always been held and taught. For the rest, our correspondent's second letter in no way modifies the impression which his first conveyed. When we used the term "paralysis" to describe the attitude of men who are supposed to have strong convictions about matters of supreme importance, but who deprecate any idea of contending for their principles, and, either despondently or good-naturedly, acquiesce in the course of things around them, we had in mind many particular instances during the last few years. The letter of Mr. Parker unquestionably gives the correct view of the present condition of things, and it is a condition of things which is not to be met by apathy or by confusing talk about various "interpretations" of truth.

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### The Creeds at the Church Congress

AT the recent Church Congress some rather misleading, not to say sophistical, statements seem to have been made on the subject of the Creeds and their interpretation. Since we have only such condensed reports as have appeared in the newspapers, we cannot be sure of the exact words used by the several writers and speakers. But we assume that the general drift of their utterances has been correctly given.

Dr. Leighton Parks is in favor of preserving the Creeds, but not in their literal interpretation. He says the interpreter of the Creed is to be the "Spirit of God." That proposition is correct, but, as members of the Catholic Church, we are bound to believe that the Spirit of God speaks through the Church and not through Christian or any other "councils of scholars." We do not want the Gospel according to Hegel or Strauss or Baur or Phleiderer or Ritschl or Wendt or Harnack, but the Gospel as the Church has delivered it to us.

Dr. Parks speaks as if the discovery that the Ptolemaic system of astronomy was mistaken had a bearing upon the fact of the Ascension of our Lord, and rendered it impossible to accept that fact in the literal sense of the Creed. In the published report of his remarks he is made to say, nevertheless, "Faith in the Ascension of our Lord is to-day unshaken." He has at other times explained that we are not any longer to believe in the Resurrection of our Lord in a literal sense, or that He "did truly rise again from death, and took again His Body, with flesh, bones, and all things appertaining to the perfection of man's nature," but in a new sense, which, after all, is not new,

since it is simply a return to old pagan ideas about "shades" and disembodied spirits, and is a simple denial of the Christian belief in the Resurrection. From this we cannot fail to infer that the Ascension was not, according to Dr. Parks and the Copernican astronomy (!), an ascension of the Body of Christ as above defined, and as asserted in Christian theology from the beginning. This engaging speaker further indicates that the interpretation of the first article of the Creed has somehow been affected by an enlarged knowledge of the facts of the universe during the last fifty years. He exclaims: "How utterly different is our conception of God and of the creation of the world from what it was fifty years ago!" We do not know what Dr. Parks may have been taught on these points at that date, but as a matter of fact, Christian theology has not changed one iota during that period. If the dogmatic statements of the great theologians of all times are examined it will appear that the doctrine of God and of Creation has always been the same. We have heard the classic passage on theology and the doctrine of God from Newman's "Idea of a University" read to a gathering of scientists in recent years amid general applause. Whether Darwin's "Development" is accepted or rejected, no word of that sublime presentation requires alteration. The same may be said, so far as the dogmatic presentation is concerned, of Lacordaire's celebrated "Conferences."

It is a complete fallacy to say that because the universe seems larger to us than to our forefathers, or because the increase of knowledge has brought in new theories of the manner of creation, therefore the doctrine of God the Creator is anywise different from what it was fifty, five hundred, or a thousand years ago, or that any new interpretation attaches to the words: "I believe in one God the Father Almighty, Maker of heaven and earth, and of all things visible and invisible." That God created existing things in this manner or that, is not a point about which the Creed concerns itself, nor does it undertake to number or label "all things." It adopts a classification which remains exhaustive, no matter what human research may bring to light. It is mere trifling to tell us that scientific or philosophic progress by the agency of new discoveries or new theories, has changed or can change the idea of God as the Creeds exhibit it or the great Catholic theologians have expounded it. We call to mind the astonishment of a votary of the modern school upon being introduced for the first time to the pages in which St. Thomas Aquinas treats of God and Creation. "It is wonderful," he said, "I had no idea that those old scholastics were capable of anything like that!" It is certain "the electric light" of modern science has not in the least degree "enlarged, ennobled, or spiritualized the thought of God." That enlarging, ennobling, and spiritualizing came through divine revelation, making known that which men could never have found out for themselves. This revelation was given nineteen centuries ago. The progress of science may illustrate it, and human thought, when devout and reverent, may more thoroughly appropriate it, but neither one nor the other can change it in such wise that it means something different to us from what it meant to those of old time.

The speaker upon whose words we are commenting, holds, if we understand him,

that the permanent element in Christian symbols is the words of the Creed. These words must be kept unaltered; they are "a charter of liberty," "a manual of education," "a patent of nobility," but the interpretation, that is, the meaning which they convey to men, may change and, he thinks, has changed again and again. What nonsense, under such circumstances, to insist upon preserving a mere form of words which convey very definite statements, when the meaning has been so changed that only a few favored people can any longer see the connection between the two! Would it not be far more sensible and straightforward to change the words so that they may clearly express to the ordinary mind the more profound and more spiritual truths which the enlightened modern mind has discovered? This would have the advantage also of revealing the true nature of the Christian religion according to this modern conception. It would be seen that the world has been mistaken in assuming that any definitive revelation ever came to mankind. But perhaps the advocates of a "new theology" would not regard such an unveiling as an advantage to their cause. By holding on to the ancient forms it is possible to influence many who would otherwise have their eyes opened to the true nature of the process by which they are being beguiled.

It is evident that this scheme of new "interpretations" is a method of undermining the Faith of Christendom and substituting something else for it, often its express negation. It may be described in a few words as an attempt to make use of formulas which were devised to express the facts of a supernatural religion, in order to express the teachings of a religion with the supernatural left out. By this method the Catholic Creed may be converted into a symbol expressive of some form of Pantheism. The Stoic theology, for example, may be installed in place of that of the Apostles, the Fathers, and the Councils of the Church.

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### Summary of Ecclesiastical Events

ONE of the most eventful years of this century is just drawing to its close, a year of surprises, of actions big with present and future significance. A year of great stir and full of anxiety, of hardly kept peace at home, and especially abroad, with the mutterings of war often audible. Yet the Church has had peace.

In the Anglican Communion, nevertheless, there have been abundant evidences of increased spiritual strength and prosperity, and of healthy aggressiveness. One hundred years ago there were only 26 Anglican bishops; now there are about 246. In this country, as in England, there has been a steady increase in the number of Confirmations and communicants during the year, and the indications of growth on every hand are most encouraging. The conservative Church has even "got down to the masses," by the formation of "The Church Army" in this country, on the lines of a similar organization in the Church of England, and as regards the social movement in great cities, the bulk of the work in New York and Philadelphia is done by the Church commonly known as the Protestant Episcopal. As an example, the past year witnessed the consecration of Grace chapel, New York, a splendid and most complete plant, consisting of five buildings. Another indication of

Christian zeal is the making up, or rather the preventing, of a large deficit in the treasury of the General Board of Missions, before the close of their fiscal year, the report of which gladdened the hearts of the members of the Missionary Council, which held a most successful meeting in Cincinnati in October. In this connection, it should also be mentioned that the Woman's Auxiliary kept the 25th anniversary of its foundation at the same time, in both New York and Cincinnati.

The most interesting events of the year have occurred in connection with the Reunion Movement—which, apparently, has less movement than it had a while ago. The reigning Pope has been the most central figure in all that has happened. His Encyclical to the Greeks met with a long response and a decided rebuke. His next Encyclical to the English people quietly ignored the National Church. His third move was to appoint a commission to examine the question of the validity of Anglican Orders, which resulted in the Bull *Apostolica Curæ*, condemning our orders as invalid, in spite of the opinion of the most learned Roman Doctors of our time, and of much judicious information given by English ecclesiastics and laymen, such as Canon Bright, Fr. Puller, Lord Halifax, and that veteran Churchman and statesman, Mr. Gladstone. But Leo XIII. has made a large page of the history of the past year.

The harrowing of the wretched Armenians by the Turks has continued, and the end is not yet. Many Christian lands, notably England and America, have resounded with multitudinous voices of indignation and horror, but the nations of Europe are so far helpless, and the Armenians still perish. The Bishops of the American Church presented an address to the Tsar of Russia in their behalf, and resolutions galore have been adopted everywhere, but none of them were loaded with anything more dangerous to the Sultan than feelings of indignation and wrath. Much money, however, has been contributed for the relief of the suffering Armenian survivors.

One distinctly Christian triumph has been won among the nations, in the pending treaty of general arbitration of international differences between this country and England. As a result of the strained relations between us a year ago, this is as gratifying as it was unexpected, and marks an epoch in international diplomacy and law.

Another Christian triumph—on a smaller scale—was the holding of the General Synod of the Church of Ireland without any of the bitter partisan contention customary in years past.

Among international courtesies of an ecclesiastical sort were the presence of Bishop Creighton, of Peterboro (now of London), at the coronation of the Tsar at Moscow as the representative of the Church of England, and his hospitable reception by the Tsar and the dignitaries of the Russian Church. The Bishop of Edinburgh, Dr. Dowden, was the Paddock lecturer at the General Seminary in New York this year, and the guest of honor at the magnificent Convention of the Brotherhood of St. Andrew in Pittsburgh last October. A number of Americans presented a rich and costly window to Stratford-on-Avon church on St. George's Day in honor of William Shakespeare. A Seabury memorial tablet was erected in Aberdeen University by American Churchmen, with the permission of the University authorities.

There have been many notable indications of advance in Churchmanship, and general levelling up on both sides of the water. The Three Hours' Service was held for the first time in Westminster Abbey last Good Friday. The Cowley Fathers opened their new church of St. John, at Cowley, on May 12th, this being the first conventual church erected in England since the Reformation. The church of the Ascension, Chicago, was consecrated after years of labor, its debt being finally paid by the benevolence of a faithful parishioner departed this life. The Bishop of Newark openly permits the perpetual reservation of the Blessed Sacrament in certain churches of his diocese. The diocesan council of Fond du Lac opens with a High Celebration with incense, and in nearly every parish and mission in that diocese at least five, and in several, six, points of the Catholic ritual are observed. The 17th Church Congress met at Norfolk, in Virginia, and was no broader or more heterodox than in former days, and a little more conservative and loyal to standards, on the whole. And in a far different sphere, we may add that the need of careful, strict adherence to the divine law of marriage, and of the revision of our own canon on the subject, has been brought home most painfully to the Church by an occurrence of which we may be excused from speaking more particularly.

Roman Catholic affairs in this country have been somewhat exciting and very interesting, too, during the year. The struggle between the liberal and the ultramontane factions proceeds apace, but somewhat after the progress of the teterboard. The retirement of Bishop Keane from the rectorship of the R. C. University at Washington was considered to be a defeat of the liberals. It is somewhat of an open secret that the teaching in regard to the validity of Anglican Orders which prevailed there, for example, was not in accordance with ultramontane ideas. The newspapers contained so much gossip on the alleged differences that it was deemed expedient to quiet them by strenuous official denials and declarations from the highest sources at Rome; all of which was a remarkable tribute to the power of public opinion in America. Meanwhile, Cardinal Satolli has been recalled, and replaced by the Most Rev. Sebastian Martinelli who comes clothed with greater powers than those enjoyed by his predecessor. Thus is the Church which strives to grasp for itself the title of American branded as being truly foreign.

The call for the Lambeth Conference of 1897 has been issued, and the programme published. There are rumors of a movement looking towards closer federation of the Anglican episcopate and some recognition of the primacy of the see of St. Augustine. That ancient chair is the natural centre to which all Anglo-Catholics look. Our newest diocese is that of Dallas; Norwich celebrated in July the 800th anniversary of the foundation of its noble cathedral, but Canterbury goes back to 597 and the days of the heathen Saxons.

There has been a curious echo of an almost forgotten past in the decision of the Court of Appeal in England against a clergyman who desired to be relieved from wearing a black gown when preaching, as he was bound to do under the terms of an endowment left to his parish. The court decided that the gown was a legal ornament of the minister, and that he must wear it as

prescribed by the testator. How these old ghosts come back to plague us!

As we write, the news comes that a severe earthquake has occurred in England from Yorkshire to Wales, and that Hereford cathedral and St. Nicholas church, in the same city, have been seriously injured.

It is not by association of ideas that we next record that during the past year the Broad Churchmen have founded a newspaper, entitled *The Church*, and published in Boston. It is ably edited and printed.

The new St. Luke's Hospital, New York, a stately pile of white marble, the most completely furnished hospital in this country, was dedicated Oct. 17th. This has grown to its present grand proportions from the small beginning made by Dr. Muhlenberg nearly fifty years ago.

Death has been a busy reaper during the past year. To Churchmen all over the world the first thought is of the loss of the Primate of All England, one of England's most illustrious primates, too, the Most Rev. Edward White Benson, Archbishop of Canterbury. *Felix opportunitate mortis*, he was taken from the sacramental presence of his Lord on earth to the unveiled Presence beyond the grave and gate of death. To him succeeds in the primatial see Bishop Temple, of London; Bishop Creighton goes from Peterboro to London, and the Rev. and Hon. Edward Carr Glyn goes to Peterboro. Another notable English priest gone to his rest is the Ven. Archdeacon George Anthony Denison, at the age of 91, a veteran of many a hard-fought field. Lovers of ecclesiastical music will also regret the decease of one of England's best composers, Sir Joseph Barnby. And the poor of London will long remember "the coster's parson," as he was affectionately called, the Rev. A. B. Goulden. The Church of Ireland lost her Primate, the Most Rev. Robert Samuel Gregg, Archbishop of Armagh, who was succeeded by Bishop William Alexander, better known as the Bishop of Derry.

Our own losses have included that of but one bishop, but he was one of the most widely known and highly esteemed of all the bishops that have ruled in the American Church, the Rt. Rev. Arthur Cleveland Coxe, Bishop of Western New York, orator, poet, divine, and polished Christian gentleman withal. To him succeeds the Rt. Rev. Wm. D. Walker, from North Dakota.

Among the many who have entered into rest, we mention a few who were specially or widely known in the Church: The Rev. Cyrus S. Bates, D.D., of Cleveland, Ohio; the Ven. George S. Converse, D.D., archdeacon of Boston; the Rev. John Jay Elmendorf, D.D., lecturer at the Western Theological Seminary, Chicago; the Very Rev. Charles H. Gardner, dean of the cathedral, Omaha; the Rev. Robert N. Merritt, D.D., of Morristown, N. J., president of the Standing Committee of the diocese of Newark; the Rev. Howard B. St. George, Sr., aged 84, of Milwaukee; the Very Rev. Montgomery Schuyler, D.D., dean of Christ church cathedral, St. Louis, Mo., aged 82; the Rev. Francis E. Shoup, D.D., professor at the University of the South; the Rev. William Tatlock, D.D., president of the Standing Committee of Connecticut, and the Rev. William T. Gibson, D.D., LL.D., founder and for twenty-two years editor of *The Church Eclectic*. Among the faithful laity there are four holy women whose names should be specially recorded, three living "in the religious life," and one in the world

but not of it: Sister Anne, the founder of the Sisterhood of the Holy Communion, the first community of sisters in the American Church; Mother Harriet, the founder and head of the second and largest community of Sisters in the Church, the community of St. Mary; Sister Alice, of the community of St. John Baptist, who came to America in 1874 and founded a branch of the Clewer Sisters; and Mrs. William H. Vanderbilt, whose life was fragrant with good deeds to the poor, the suffering, and to the Church of God. May they, and all the faithful departed, rest in peace. Jesu, mercy!

We have not the data of the number of bishops consecrated in the Church of England and in the colonies during the past year, but in our own portion of the Church four have been made bishops: The Rt. Rev. Wm. Lewis Burton, D.D., of Lexington; the Rt. Rev. Joseph H. Johnson, D.D., of Los Angeles; the Rt. Rev. Henry Yates Satterlee, D.D., of Washington; the Rt. Rev. Gershom Mott Williams, D.D., of Marquette; and the early part of the new year will see the consecration of the Ven. J. D. Morrison, D.D., Bishop-elect of Duluth.

Thus we end as we began, with the thought of the progress and extension of the Church. "Lengthen thy cords and strengthen thy stakes." "Lift up thine eyes round about, and behold: all these gather themselves together, and come to thee."

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### Five-Minute Talks

BY CLINTON LOCKE

XCVII.

**I** REMEMBER when in Granada halting on the top of a hill where the last Moslem ruler in Spain halted as he fled from his beautiful capital. The hill is called the "Last Sigh of the Moor," for as the unhappy king looked for the last time on the lovely scene he was leaving, he heaved a broken-hearted sigh and turned away. Like Boabdil, we to-day are leaving a kingdom over which we have ruled, the Year 1896. The army of time has captured it and we must leave it. This is the last height from which it can be seen. Turn and look back at it and give it a last sigh; a sigh of regret that one more year should be over and life that much shortened, a sigh that no better use has been made of it, a sigh that the promises recorded at the beginning of it have proved such shadows.

How differently each eye sees it, as we look back on it. To some it has been such a happy year; the year of the founding of a home; the year when wedded life began its glad journey. No year to them like this, full of sunshine, full of hope, full of anticipations realized. For others, it has been a year of such prosperous business. Everything they touched has turned to gold. They have made no unfortunate ventures, have embarked in no disastrous speculations, but with fair winds and swelling sails, the ship of their earthly fortunes has ploughed the sea of life. For others, it has been a year of great providences. They were thrown into awful danger through sickness, through accident, through the carelessness of themselves or others, but God brought them safely out. And to others, the looking back may only bring up a new shudder of terror, a new pang of bitter agony. They look back on heaped mounds, and everything is blotted out of the prospect, save a solitary grave in a wintry cemetery. Or it may have been a year of great trial, secret, perhaps,

and battled with alone and unaided, or open and published and all the harder to forget. Or it may have been a year of disaster in a business way, ventures which did not pay, schemes which disappointed every promise, losses on every side. But I cannot consider all the aspects of this fading year. I can only ask you, gazing for the last time on the year of our Lord Jesus Christ 1896, how does it look in the light of your duty to God and your neighbor, in the light of the Son of Righteousness, in the estimate of Holy Church? Tried by the standard of the everlasting Gospel, what sort of a prospect spreads before you? A fair and glorious one, like the plain of Granada spread before the Moorish king, or cold, icy, desolate, like the view from some spur of Mount Blanc as the frozen traveler mounts upwards? What sort of a year has it been for your soul? A year of plenty or a year of famine, a year of retreat or a year of advance, a year of growth, or a year of degradation?

As we stand thus with wistful eyes and reproaching consciences looking at the year we are leaving, there comes a voice from God above, "Speak unto the children of Israel that they go forward." Ages ago it was uttered to a vast and trembling multitude, as they stood on the brink of a tossing sea, with a magnificent army of their enemies marching down upon them. It was then, when hope seemed over, that the voice came. How could they go, there rolled the waves impassable? But they did go, and as the feet of the foremost touched the water, it parted before them, rose on either side, a wall of crystal, and they passed through its depths. So now with you. The failures of the year have disheartened you. The unknown troubles of the year to come roll like some mighty sea before you, but listen to the voice, "Go forward," forget the past, and onward into the future. It seems as if you would do no better, as if there were such obstacles, so many Egyptians, such a powerful Pharaoh, such a deep torrent, but with two things you can do wonders—the will of man and the grace of God. Look around you and see the triumphs of the human will in art, in machinery, in science, in discovery. See what men have set themselves to do, and have accomplished by the mere force of will, and resolve that you will use that marvelous gift as you have never done before. The other helping power is the grace of God. You can have it. It is for every man who wills it, who wants it, who will in faith seek it, and in obedience bend his neck to the yoke its service requires. To doubt that, is to doubt God. Come then, look your last on 1896, turn and go forward. Boabdil, king of Granada, after he had sighed his heart out, turned and rode away to failure, to darkness, to despair, but thank God, that is not our fate. We turn from the passing year to the year to come. Oh city, so fair, so new, so bright, full of such hopes, stored with such glorious possibilities, capital of a new kingdom, how our hearts bound as we look down on thee, with our faces turned from the setting to the rising sun. Come then, Hope, Faith, Courage, let these ring along the line. The past is over, let it be buried; it was indeed a poor thing, but here is the lovely future. Let us seize this very moment as it passes on toward it and charge it with a message to the coming year, a message of love and a message of encouragement. We will do better. God will help us, and may it be for all in the very best sense, a Happy New Year.

### The Christ-Life in the Believer

A SERMON PREACHED IN ST. MARK'S, ANACONDA, MONT., BY THE REV. J. C. QUINN, D.D.

**O**NE of the clearest illustrations of this is given to us by the Holy Spirit in the experience of the Apostle Paul when he says, "Nevertheless I live; yet not I, but Christ liveth in me," and "we walk by faith and not by sight." Faith is just taking Jesus at His word, submitting to Him, letting Him, and Him alone, save me. The experimental knowledge of Christ, which this simple faith imparts, enables the trusting one to say with the Apostle, "For to me to live is Christ."

As the body will die without its appropriate food, so the soul will perish without a saving knowledge of Jesus, and there must also be a continued abiding in Christ to maintain the Christ-life in the soul. Jesus is the true Bread of life, and the soul that uses Him as such will live forever. "This is life eternal to know Thee, the only true God, and Jesus Christ whom Thou hast sent." What is implied in the words of the Apostle, "Christ liveth in me"? That he had spiritual life, the life of Christ—that he was alive to God through Jesus Christ. My reader, permit me just here to ask you, can you use the word as the language of your own personal experience? We may profess spiritual life, and yet not possess that life. Be not deceived on this vital point. We may say to ourselves as to others, "I love Jesus and Jesus loves me," without possessing spiritual life. What is spiritual life? I answer, "To know Jesus as my personal Saviour, to love Him, to hold personal communion with Him every hour, every day in my life; to meditate upon His loving words, His holy works, His tender and affectionate ways, His spotless life, and to maintain a perpetual intercourse with Him as with the dearest friend." This is spiritual life and to have it abundantly. This, my friend, is the life that has power with God and with our fellow men, daily and hourly. Testimony is good, but such a life as above described is far better. Actions speak louder than words. Daily consistent holy living is a far greater power to lead others to Christ than mere testimony in religious meetings. "Let your light so shine before men that they may see your good works and glorify your Father in heaven."

The light of Christian life shining through daily performed good works, the Holy Spirit utilizes to lead men to Jesus for salvation.

How am I to know that I possess this Christ-life? We have the testimony of God on this point. "He that hath the Son hath life." This with "holiness of life" (1 John i: 5-10; and ii: 1-6), is the only reliable evidence of a renewed heart—the children of God must be like their Father and must walk like their Elder Brother. 1 John ii: 9, "We ought also to walk even as He walked."

Perhaps you say, "I do not think it possible to live a holy life." My friend, lay aside your opinion and be guided always in all matters by God's thought, as given to you in the Word. God believes in holiness; and requires holiness of all those who are to spend eternity with Him. Remember, it is written, "Without holiness no man shall see the Lord." The new birth is the first step in the line of holiness. "Ye must be born again." Then keep abiding in Christ. God requires what, to us, as at present constituted, is an impossibility, but giveth "all

grace" to enable us to do His will and make us perfect in every good work. II Cor. ix: 8; and II Tim. iii: 17.

Many in the Church have the form of godliness, but their lives indicate clearly that they are not under the power of godliness, they have a name to live, but are still dead in trespasses and sins. Their love of the world proves to a demonstration that they have no love to Jesus. True, they may fondly think they have, and with much assurance and apparent devotion say again and again, "I love Jesus." After all, the daily life is the true profession of faith. Whatever this life really is—whatever the impressions this life makes upon those with whom we associate in the household, store, office, exchange, or professional engagements—is the gauge of our character.

If the heart is Christ's, and Christ lives and reigns there daily, hourly, all is His, and men soon find it out as a grand reality. "As the man is, so is his strength," for service or suffering, or both.



Letters to the Editor

THE "MACLAREN LIFE CREED"

To the Editor of The Living Church:

Why should the "Life Creed" be popularized? Is it a clearer statement of doctrine than the Apostles' Creed or the Church Catechism? Can it convey to the minds of "the people" what they ought to know better than "The Creed, the Lord's Prayer, and the Ten Commandments?" Were a priest to offer the "Life Creed" to a non-church-goer, he might retort, "Physician, heal thyself;" which, to my mind, would be "awkward and ineffective" to an unpleasant degree; indeed it would bring ridicule upon the Church. Truth is always ennobling; so is true religion. Our work, as shepherds of the flock, is to inspire a profound reverence for holy things. I fail to see how this product can effect it.

Its weakness is evident. It omits altogether the person and office of the Holy Spirit. The Church never fails to place His work in the forefront of all her instructions; she baptizes her youth into the name . . . of "the Holy Ghost." She continues, "I learn to believe in God, the Holy Ghost, who sanctifieth me and all the elect people of God." She also prays, in "The Order for Confirmation:" "Strengthen them, O Lord, with the Holy Ghost;" and implores for the candidate this Sevenfold Gift. So, from first to last, the Spirit's work is recognized and relied upon as absolutely essential.

That this work was to be both important and necessary is evident, for Christ promised that He would send Him. "He shall bring all things to your remembrance." It is He who convicts men of their sinful condition, of a justifying righteousness, and witnesses to the pardon of a penitent soul. This is the Spirit's special work. Surely it should be embodied in any creed that contemplates the saving of men from sin and ruin!

Now have we not an all-sufficient Creed? Sufficiently simple for a child to grasp, and sublime enough for statesman, scholar, or scientist? The regeneration of our race does not depend upon the possession of a newer creed, but rather living out the Creed in our daily life. Living holy lives will invest the Creeds we have with a splendor and a dignity that will awaken in "the world" a surprise, and it will by and by exclaim, "Surely these persons have been with Jesus."

If our Creeds fail to do this, then we may perhaps send "across the water" for a new one. The Apostles' Creed has regenerated men all through the centuries. It possesses vitality, and can work mighty results; only let it.

W. H. WEEKS.

St. Thomas', Ravenswood, L. I.

THE ANTIQUITY OF "HIGHER CRITICISM"

To the Editor of The Living Church:

It is interesting to note that "higher criticism" is no new thing, but coeval with literature. In Aristotle's "Poetics," we find him dealing with the critics of his day, who assailed Homer and other poets just as "higher critics" now assail the Scriptures; and his replies to them contain much that is applicable to their modern descendants. Here is an instance:

"We may also say, with Glauco, that some critics first take things for granted without foundation, and then argue from these previous decisions of their own; and, having once pronounced their judgment, condemn, as an inconsistency, whatever is contrary to their preconceived opinion. Of this kind is the cavil of the critics concerning Icarus. Taking it for granted that he was a Lacedæmonian, they thence infer the absurdity of supposing Telemachus not to have seen him when he went to Lacedæmon. But perhaps what the Cephalonians say may be the truth. They assert that the wife of Ulysses was of their country, and that the name of her father was not Icarus, but Ica dius. The objection itself, therefore, is probably founded on a mistake."

Many of the cavils of the critics of Holy Scripture are of this kind, and have been answered in the same way. The following remarks of Aristotle about "the censure of impossibility" are not unlike what might be said in reply to objections against miracles:

"With respect to poetry, impossibilities rendered probable, are preferable to things improbable, though possible. . . . It may also be said that events of that kind are, sometimes, not really improbable; since it is probable that many things should happen contrary to probability."

Critics are keen in detecting contradictions, of which he says:

"When things are said which appear to be contradictory, we must examine them as we do in logical confutation: whether the same thing be spoken of, whether in the same respect, and in the same sense."

He sums up as follows—one might think that he had been reading Wellhausen and the like:

"The sources from which the critics draw their objections are five: They object to things as impossible, or improbable, or of immoral tendency, or contradictory, or contrary to technical accuracy."

Nov., 1896.

J. W. H.

PAPAL INCONSISTENCY

To the Editor of The Living Church:

It is the proud boast of Romanists that the Roman Church has never changed and that she never contradicts herself. Controversial Romanists used to charge the Anglican Church with having a defective priesthood, because at the ordination of priests the delivery of the "paten and chalice" was omitted in the ceremony, which they, then, considered to be the very essence of a valid ordination. But after Morinus, a great theologian in the Roman Church, gave it out that this ceremony had been unknown to the Church for a thousand years, the Romanists quietly dropped the charge, probably for the same reason that they dropped the name of Pope Honorius, after citing him for several centuries as a heretic. For the sake of "brevity" now we have the Pope speaking through his advisers, declaring that our orders are null and void, simply because the order to which the episcopate has been consecrated was not specified or designated. For those who have not ready access to Gore's "Roman Catholic Claims," permit me to quote a case almost parallel with this decision of the Pope's.

Resolution of the Sacred Congregation of the Holy Office, April 9th, 1704: "In Ethiopia, as it is necessary that the persons to be ordained should assemble for their ordination from distant parts at the city where the schismatic Archbishop resides, and as he will only hold ordinations when persons to receive orders are collected together to the number of eight or ten thousand in the said city, he has therefore at

such a time to ordain three or four thousand, or even more in one day. In short, when those that are to receive the priesthood are arranged in ranks in the church, the Archbishop, passing hastily in front of them, imposes his hand on the head of each, saying, *Accipe Spiritum Sanctum*. And for those to be ordained deacons he simply imposes the patriarchal cross on the head of each. And in consequence of the great multitude and the confusion and haste with which he proceeds, it follows that the Archbishop on some does not impose his hands at all; and in other cases does not pronounce the words of the form; and not a few even are passed over without either one or the other. Hence the question is asked, whether priests and deacons in such a mode or form are validly ordained; and consequently whether such a priest on becoming a Catholic ought to be admitted to the exercise of his orders. And by what rule in such circumstances ought a missionary to be guided?"

Resolution of the S. C.: "The ordination of a priest with imposition of hands and pronouncement of the form as stated in the case is valid, but the ordination of a deacon simply with imposition of the patriarchal cross is altogether invalid." Then follow rules as to how priests are to be admitted, but too long to quote here. This decision was confirmed by the S. C. in 1860.

Canon Gore goes on to say: "The decision, indeed, refers only to the priesthood, but in the face of such an indication of the mind of the Church, it would be unbecoming to raise the question whether those same words, *Accipe Spiritum Sanctum*, are insufficient as a form for the episcopate also." The above decision, taken from the works of Canon Estcourt, a Roman theologian, refers to the Church of Abyssinia. No such haste or irregularities ever existed in the Anglican Church, even when her spiritual life was at the very lowest ebb. That she did transmit in unmistakable language the episcopate in its threefold order, a careful perusal of the preface to the ordination service ought to be sufficient evidence for right thinking men, even if the office was not specified at the precise moment of consecration. At the Council of Trent, the validity of Anglican Orders was not questioned. "Lack of jurisdiction" was the only defect, according to the Irish bishops. Pin the Romanist down if you can to facts, after you have defeated him on every point, as a last resort. He falls back upon the only real and true objection that can be raised against Anglican orders; viz., "jurisdiction." The validity of Anglican Orders rests upon unimpeachable historical facts. Rome must first destroy these facts before even the shadow of a doubt will have any weight upon Anglo and American Catholics. Turn on the lights! Rome is still in darkness!

W. L. CULLEN.

St. Paul, Minn.

UNITARIANISM IN BOSTON

To the Editor of The Living Church:

"Strike, but hear me" again, and now merely to brush aside the dust that your editorial has stirred up. My letter is not by any means "the best showing that can be made for Unitarian Episcopalism." For what does not exist cannot be defended. As I am the originator of that expression, and as it was occasioned by a certain prevarication, which has since been atoned for, there is no longer any need to dilate upon an expression which has lost its meaning, and must not be made the shibboleth of the Broad Church Movement. You will, at least, allow me the privilege to bury my child that I brought into this world, and now is resting quietly in the limbo of theological inanities.

2. "It is a good illustration of the paralysis which appears to have taken hold of many well-meaning Churchmen in that locality." Why, Mr. Editor, I have not fallen from grace. I simply was endeavoring to keep my good brother, Dr. Frisby, from getting into the condition of Elijah, who declared, "It is enough, let me die." I am not paralyzed with Broad Churchism, and throw much of it away as St. Paul shook the beast into the fire, but there is a goodness to it that escapes your observation

and if you will only live in this modern Athens for a short time, I think paralysis would not be your term to describe our leniency towards it.

3. "I am not playing fast and loose with truth to conciliate Unitarianism." What I am doing, and what every man is bound to do, is to play fast and loose with certain interpretations of truth. When Dr. Liddon declares his interpretation of the Divinity of Jesus Christ is not that of the Ante-Nicean Fathers, who am I to believe? I accept Dr. Liddon's interpretation of truth for obvious reasons, and make a parting salute to the Ante-Nicean Fathers. Am I thereby playing fast and loose with truth to conciliate Dr. Liddon? The best blood that ever flowed into the veins of the Episcopal Church came from the Unitarian body. Huntington, Osgood, Coolidge, and others, may be named. The Unitarianism of Channing is not the agnosticism of Savage. The tide of Unitarianism is stemmed to-day by wider interpretations of truth, instanced in such books as "Lux Mundi," etc., and the best way to stop heresy is not by becoming a snail in theological views. You must remember, Mr. Editor, what Bishop Wilson said, "Truth provokes those whom it does not convert."

4. "Familiarity tends to blunt keenness of perception," you say. That is very true, and it is also true, familiarity breeds contempt. However, I suppose some of us have lived too long in Boston, and we do not know the fetid atmosphere of corrupt theology around us and we require a change of scenes to be convinced. It would be a good thing to send some of these paralyzed Churchmen to the haunts of David Swing and his successor. However this may be, the dear LIVING CHURCH as it comes weekly, is our tocsin, and may it keep us straight till that auspicious pilgrimage begins, and save us from our environment; for I am still stiff in Churchmanship.

ALBERT E. GEORGE.

To the Editor of The Living Church:

Mr. George's opinion expressed in your last issue, that "Unitarianism is dying in Boston," is one not held by the Unitarians. Their own opinion is that the "other denominations" have advanced to the position formerly held by the Unitarians, and that while they rejoice in this, it is necessary for them themselves, in order to keep in the lead, to go on still further. The best informed man on the history of the Unitarians that I know, and there is none better informed in New England, says that there are preachers among the Episcopalians, Congregationalists, and Baptists, who have advanced far beyond Channing, and in most matters beyond Gannett, of the last generation, by whom in fact these members of so-called evangelical denominations would have been denounced as heretics; and not only so, but that Broad Church preachers have advanced fully as far as positions held by Theodore Parker at his most advanced period. And further, my friend says that the Unitarians are much more radical, much more aggressive, and more hopeful, than they have been at any time for the last forty years, and that this is largely due to the help they have had and are having from the Broad Churchmen. I have myself been on terms of intimate friendship with Unitarians for more than forty years, and lived in Cambridge at the time that Doctor, now Bishop, Huntington, came over to the Church, and I believe that the opinion of my friend, expressed above, is strictly and in every respect correct, and could in all respects be clearly proved true in a court of justice to the satisfaction of any intelligent judge or jury.

HENRY A. PARKER.

Cambridge, Mass., Dec. 18, 1896.

#### THE PLACE OF MUSIC IN THE CHURCH

To the Editor of The Living Church:

A leading magazine urges the importance of good music as one of the most powerful auxiliaries to successful Church work. Another periodical commenting on this, says: "If good music will attract, it should be employed. Only music of a superior order will draw." The italics are mine.

This is in accordance with a growing but delusive fancy of certain religious people. It is popular, may be politic, but is not Christian. Good music in the church is desirable, is becoming, and may be of eminent utility. But the only proper sphere of music in the house of God is that of holy worship. When music more fittingly renders, elevates, and inspires the service as an offering of worship to Almighty God, it is in its proper place and doing its proper work. But when so-called "good music" is brought into the church as an attraction and because it "will draw," it is simply high art helping to debase worship, adulterate devotion, and disparage the attractive power of the Cross. Either it is not Christianity which puts in such a plea for its use, in which case the whole thing is a subtle device of the adversary; or if it is Christianity which does it, it is a Christianity confessing judgment against itself as having failed to evince the power of a pure Gospel, a holy life, and a sincere, reverent, and devout worship.

FREDERICK S. JEWELL.

### Opinions of the Press

#### Catholic Review

THE NUDE BACCHANTE.—The Baptist ministers of Boston have requested the trustees of the Public Library not to accept the statue of a nude Bacchante that has been offered to it. They wisely say: "We believe the idea expressed in the statue, and the idea of the building where it is proposed to place it, to be utterly incongruous. The statue of Bacchante represents reckless abandon to sensual pleasure, thoughtlessness, intoxication, and the supreme reign of the grosser nature excited and inspired by draughts of wine. To follow the idea represented in Bacchante would be to become a devotee to the lowest forms of pleasure, a lover of the impure, a libertine, and a drunkard." The Catholics of Massachusetts stand side by side with those Baptist clergymen on that question. Honor to them for speaking out for Christ and public decency!

#### Church Eclectic

A LIBEL NAILED.—In its usual eagerness to discredit the Church, the *Boston Transcript* declares that "the Church of England was established as a political institution, and its foundations are the confiscated properties of the older Faith." To this libel the *Providence Daily Journal* makes prompt reply that "This is a fiction which historians of recognized authority long ago exploded, and no one can compare the course of the Reformation on the continent with its course in England without seeing that Englishmen renounced the Papacy without renouncing the Catholic Faith. Nor was it the first time that they declared their independence of Rome." It is most gratifying to receive such justice at the hands of a secular paper of standing and influence.

### Personal Mention

The Rev. Alex. Coffin has resigned his work at Shell Lake and Cumberland, Wis., and at Christmas enters on his duties as assistant to Archdeacon Wilkins, having special charge of St. Peter's church, La Crosse, and St. Paul's, Onalaska, diocese of Milwaukee.

The Rev. John C. Gray, of Fredericksburg, Va., has accepted a call to Grace church, Elkridge Landing, Md., to take effect Jan. 3rd, next.

The Rev. John Ulric Graf, late of Jerseyville, Ill., has been placed, by the Bishop of Milwaukee, in temporary charge of Trinity church, Prairie du Chien.

The Rev. W. H. Willard Jones, of Chicago, and recently attached to the diocese of Iowa, has been placed in temporary charge of Trinity church, Monroe, diocese of Milwaukee.

The Rev. James Lees, B.A. (Queen's College, Cambridge), has been transferred to the diocese of Milwaukee and placed in charge of St. John's church, Evansville.

The Rev. C. N. Lee, rector of Leeds church, near Markham, Va., (Fauquier Co.), has accepted a call to the rectorship of St. Paul's church, Greenville, diocese of Southern Ohio.

The Rev. Thomas J. Lacy has resigned the curacy of St. Luke's church, Brooklyn, N. Y., to accept the rectorship of Christ church, Alameda, Cal. He will enter upon his new duties about March 1st.

The Rev. Cassius Lee Price has taken charge of parish work at West Point and Alyett, diocese of Virginia.

The Rev. J. E. Ramsdell has accepted the curacy of Grace church, Utica, N. Y., and entered upon his duties.

The Rev. Wm. Stowe has resigned the rectorship of Trinity church, Menlo Park, Cal., and accepted an election as rector *emeritus*.

The Rev. Christopher Smith Sargent has been transferred from the diocese of Indiana, and enters on his duties as dean of the cathedral, Milwaukee, on the Feast of the Circumcision.

The Rev. Sidney H. Treat has become curate at St. Stephen's church, New York City, of which his father, the Rev. Chas. R. Treat, is rector.

The Rev. B. T. Trego has resigned the rectorship of St. John's church, Saginaw, Mich.

The Rev. Seth M. Wilcox, deacon, of Waukegan, Ill., is officiating temporarily at St. Mark's, Beaver Dam, Wis.

The Rev. C. E. Woodson, rector of Nottaway parish, Southampton Co., S. Va., has accepted a call to be rector of St. Peter's church, Norfolk, and will take charge Sunday, Jan. 10.

The Rev. Frederic Welham has entered upon the rectorship of St. Stephen's church, Tottenville, N. Y.

### Ordinations

On the 4th Sunday in Advent, Dec. 20th, in St. Paul's church, Burlington, Vt., the Bishop of Vermont ordained Walter Harriman Cambridge to the diaconate, and Arthur William Stone to the priesthood.

On the 4th Sunday in Advent, at All Saints' cathedral, Milwaukee, by the Rt. Rev. Dr. Nicholson, the following were ordained to the priesthood: The Rev. Messrs. Edmund Robert Bennett, of St. Paul, Minn.; Charles Henry Hugh Bloor, of Milwaukee; Stuart Lawrence Tyson, of Milwaukee; Alfred Gethyn Harrison, of Mauston, Wis.; Frederick Lee Maryon, of West Bend, Wis.; Robert Wells Andrews, of Stoughton, Wis.; Harry Ransom, of Philadelphia, Pa. The candidates were presented by the Rev. Canons St. George and Webb. Canon Webb preached the sermon.

### Died

POTTER.—Died, at the Clarkson Memorial Hospital, Omaha, Neb., after a long and painful illness, borne with patience and great fortitude, Sophia C., the beloved wife of the Rev. S. A. Potter, of Kearney, Neb., on Dec. 21st, 1896. R. I. P.

#### JAMES BLAKE HOWE

Entered into rest in the communion of the Holy Catholic Church, at Lima, Ind., Nov. 28th, James Blake Howe, aged 75 years.

At a meeting of the trustees of the diocese of Indiana, held at the Bishop's House, Dec. 4, 1896, all members being present, the following minute was unanimously adopted:

"The announcement of the death of Mr. James B. Howe, of Lima, Ind., is received by this Board with the deepest sorrow. Called to the rest of Paradise in the fullness of his ripe years, his death cannot be mourned. He was a man of singular purity of character, and of rare intellectual and spiritual qualities. He represented the happy and ideal combination of high cultivation of the mind and the soul. Well versed in theology and in literature and music, his sympathies were deeply allied with the great truths of historic and Catholic religious thought. His life was one of noble consecration to both business and religion. His benefactions to the Church have added much to the efficiency of our diocesan institutions, and his interest, ever actively expressed, served to inspire others with a love for that which he loved. In his death the diocese of Indiana and the school at Lima, founded by his brother and strengthened by his own benefactions, have lost a devoted friend and a valued adviser.

"We desire to place upon our minutes this record of the high esteem in which he was held, and the loss which comes to this Board by reason of his death."

### Church and Parish

"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 January, 1897

1. CIRCUMCISION.	White.
3. 2nd Sunday after Christmas.	White.
6. The Epiphany.	White.
10. 1st Sunday after Epiphany.	White.
17. 2nd Sunday after Epiphany.	Green.
24. 3rd Sunday after Epiphany.	Green (White at Evensong).
25. CONVERSION OF ST. PAUL.	White.
31. 4th Sunday after Epiphany.	Green.

### The Star of Bethlehem

BY THE REV. H. G. BATTERSON, D.D.

"We have seen His Star in the East, and have come to worship Him."

Gleaming Star! with joyous wonder  
Sages watched thy path of light:  
While the Shepherds and the Angels  
Saw the heavens with thee bedight.  
Star of Heaven! Star of Glory!  
Beauteous Star of Bethlehem!

Star of morning! Star of evening!  
Star of life's most dismal day:  
Star of all the stars the brightest,  
Star that guides our devious way.  
Star of Heaven! Star of Glory!  
Beauteous Star of Bethlehem!

Like a golden scepter shining,  
O, how full of peace thy light!  
Guide us thro' life's darkest dangers,  
With thy rays of hope so bright.  
Star of Heaven! Star of Glory!  
Beauteous Star of Bethlehem!

Star of lambent beauty, guiding  
Onward to the manger-bed:  
Touch our souls with adoration,  
In the Christ-Child's "House of Bread."  
Star of Heaven! Star of Glory!  
Beauteous Star of Bethlehem!

Fairest Star of all the ages!  
Star of Love, now lead us on:  
With the Shepherds and the Wise Men,  
Jesu's face to gaze upon.  
Star of Heaven! Star of Glory!  
Beauteous Star of Bethlehem!

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THE synod of the diocese of Sydney recently conferred the title of archbishop upon its bishop, who is Primate of Australia and Tasmania. The promoters of the movement stated that it was not the aggrandizement of the individual, but the proper dignity of the office, which they had in view. It had been proposed to refer the question to the Lambeth Conference, but they did not wish the pallium to come to them from Canterbury when it was in their own power to confer it. The Primate should take his seat among the metropolitans of the world as Archbishop of Sydney. The measure was so framed as to confer the title upon future metropolitans in Australia as new provinces come to be formed. There is at present only one. The present Primate is the Most Rev. W. Saumarez Smith, D.D. Those who know anything of the Churchmanship of Australia will have no fear that this move indicates the growth of "sacerdotal" and "hierarchical" principles.

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A PETITION, bearing the name of the Archbishop-designate of Canterbury at the head of the list of signers, has been addressed to the Prime Minister, protesting against the continuance of tame deer hunting by Her Majesty's buck-hounds. Previous applications on the subject have been met by the statement that the question is a complicated one, and the officials, feeling that so recondite a subject was likely to tax the resources of British statesmanship too

severely, have promptly pigeon-holed it or consigned it to the "Circumlocution Office." The present memorial draws emphatic attention to the cruel nature of such a pastime and its evil effects upon those who witness it, especially young people, and is signed by so many people of influence that there is some prospect that it will receive serious attention.

— x —

ONE of the shortest sermons upon record—perhaps the very shortest—is reported by an Australian paper. An aged clergyman who had engaged to preach a charity sermon for some orphan children, on rising to deliver his discourse, from failure of strength, was unable to proceed. He stretched out his feeble arm over the group of orphans, and, turning to the audience, addressed them in these words, "Whence shall we buy bread that these may eat?" The words went home to the hearts of the people, and a large collection was the result.

— x —

IT is reported that the holiday trade in England has been the best in years. There are the usual accounts of quaint local customs still preserved in the observance of Christmas, such as the bringing in of the boar's head at Queen's College, Oxford, and poor travelers entertained at various places, according to the executive terms of old endowments. In the London workhouses, 204,093 paupers enjoyed Christmas dinners with beer and tobacco. To the poor of Liverpool, 20,000 "hot pots" were distributed. The Queen dined on a baron of beef cut from a Devon ox fattened on her Majesty's Flemish farm, together with a boar's head and a woodcock pie. The German Emperor sent his grandmother a quantity of German cakes and sweetmeats.

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### A New Year

BY THE REV. CYRUS MENDENHALL

HERE it is—the New Year, number 1897! The portal is open, and we step across the threshold. Naturally, we hope to get the most out of it we can. Its predecessors have taught us something. The losses, crosses, successes, and failures of '96, and of the years before that date, have ripened and enriched your experiences and mine.

"The wave is breaking on the shore.  
The echo fading from the chime;  
Again the shadow moveth o'er  
The dial-plate of time."

We are not wholly satisfied with our advancement; we would do better now. We may forget and press on.

"As the swift seasons roll,  
Leave thy low-vaulted past."

It is a great thing to be alive. No greater miracle than life itself, and no mightier responsibility is there.

Make the most of it and the best of it. Live all over. The great Teacher came to give life, and to give it abundantly. His words, "they are spirit and they are life." Let His word and His life have a place in your heart, and you will really live. "His life is the light of men."

It is a good deal more than bare existence. That will do for animals or for vegetables, but men are capable of better things. To make this new year a happy one, live all over; not on the animal side only, but cultivate mind, heart, soul. Let no good thing in you be inoperative. That means life and

growth. More than meat and drink, we all shall need in '97 and beyond.

Resolutions are in order. Shall we heed St. Paul's word to the Ephesians, and "redeem the time?" Grasp the fugitive moments. Fill up with good and lovely things, and it will make a long year for you; for has it not been written somewhere by some one, "To lengthen a year, put a great deal into it?" and some one else, somewhere else, "One crowded hour of glorious life is worth an age without a name?" and Tennyson sang, "Better fifty years of Europe than a cycle of Cathay." "You may put into a minute of time only just so much manual labor, but you can also add to the same moment thought and love." These sentiments may help us to make the most of the newborn year.

Take Christianity with you into whatever path the year may lead you. Not a disagreeable and dogmatic kind, but a loving, tender, practical type, such as Jesus lived and taught. That means better life physically, better life mentally, better life spiritually, and in fullest measure. Thus may we grow out of time into eternity. "Till thou at length art free, leaving thine outgrown shell by life's unresting sea."

I am glad we do not know all that is ahead of us, but trustingly, hopefully push open the door, bid '96 farewell, and welcome '97. Holding the Father's hand, there is nothing whatever to fear, and love lightens the way.

"Oh, seer-seen Angel! waiting now  
With weary feet on sea and shore,  
Impatient for the last dread vow  
That time shall be no more!

"Once more across thy sleepless eye  
The semblance of a smile has passed;  
The year departing leaves more nigh  
Time's fearfullest and last."

Ionia, Mich.

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### The Thorn of Glastonbury

ONE OF THE PRETTIEST OF THE CHRISTMAS LEGENDS—KING ARTHUR'S TOMB

ONE of the prettiest legends of Christmas is the one connected with the famed Glastonbury Thorn. It goes back to the time of the first introduction of Christianity in England by St. Joseph of Arimathea. He is said to have stuck his staff, while preaching, into the ground in "the sacred isle of Glastonbury." This staff grew, and budded each Christmas Eve, and blossomed on the following day. In the time of civil wars it was torn up, but it was propagated again, and became the parent tree to the two thorn trees now to be seen. One of them is in a lane by the side of a pit beyond the churchyard of the ancient Abbey, the other being on the other side of the road, three miles distant from Glastonbury. Large trees, which are offshoots from them, have been grown, and these are all like the original, inasmuch as they blossom twice yearly, the flowers put forth at Christmas being about the size of a sixpence.

Glastonbury, in Arthurian romance, was the burial place of King Arthur; and Selden, in his illustrations of Drayton, says: "Henry II. gave command to Henry de Bois (then Abbot of Glastonbury) to make great search for the body of the British King, which was found in a wooden coffin some sixteen foote deepe, and afterward they found a stone on whose lower side was fixed a leaden cross with the name inscribed." St. Joseph of Arimathea was buried at Glastonbury, and Drayton, in his "Polyolbion," says:

"Not great Arthur's tomb, nor holy Joseph's grave,  
From sacrilege had power their sacred bones to save.

(Here) trees in winter bloom and bear their summer's green."

To return to the holy thorn, however, we must quote a passage from *The Gentleman's Magazine* of January, 1753, *re* the cutting or graft of the thorn. At that time the question of dates was a much vexed question: "A vast concourse of people attended the noted thorn on Christmas Day, new style; but to their great disappointment there was no appearance of its blowing, which made them watch it narrowly the 5th of January, the Christmas Day, old style, when it blowed as usual." This made the people so certain that Dec. 25th, new style, could not be the right Christmas Day, that they would neither go to church nor have their usual festivities among their friends. The matter became so serious that the clergy of the neighboring villages were obliged to quiet them by saying that the old Christmas Day should be observed as it had been formerly.—*Philadelphia Record*.

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### Thy Sphere

BY EVA GASTON TAYLOR

Seek not to leave thy sphere, though to thine eyes  
Some segment of another circle take  
A broader sweep; within the lesser lies  
No limitation until it forsake  
Its orbit, searching for another path.  
What if some lesser star refused to keep  
Its place within the heavens because it hath  
Restricted glow, and coveted the sweep  
Of mightier suns? Where'er thy place may be—  
Where'er the star's, God set the star, and thee!  
*Quincy, III.*

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### Book Notices

**Echoes From the Mountain.** By C. E. D. Phelps. New York and London: J. P. Putnam's Sons. Price, \$1.

These are verses which have for the most part been printed before in various journals and magazines, and it would seem as if that had been a sufficient length of life for them. They jog along pleasantly enough, but the woods are full of verses just like them. In the sonnet on Browning, the author says of that great poet,

"Verse of faults as full  
As is the gem of facets."

The very same criticism applies to these verses, for "abyss" does not rhyme with "is," nor "goddess" with "sod is," nor "Europe" with "sure rope," and so on to the end of the chapter.

**John.** A Tale of King Messiah. By Katherine Pearson Woods. New York: Dodd, Mead & Co. Price, \$1.25.

This is an attempt to put the Life of Christ in the form of a story. But it lacks the beauty and simplicity of the Gospels, and the writer foists her own opinions upon the sacred narrative too frequently. The marriage of the Blessed Virgin is by no means universally accepted. It seems to us rather too great a stretch of the imagination to think that the man bearing the pitcher of water was St. Mark, yet the writer assumes this. Surely we cannot improve on the Gospels. Their very reticence is helpful to faith.

**Rise and Growth of the English Nation.** By W. H. S. Aubrey, LL.D. New York: D. Appleton & Co. 3 vols. Price, \$4.50.

A delightful book, and among its many attractions not the least is the copious and splendid index. You can find any piece of information you want in a moment. We never saw a book better arranged. The writer has not only learning, but strong common-sense, which he freely uses. It is evident that he is not a Churchman, and has but little sympathy with an established Church. Indeed, in Church and State he is always for the "under dog," and that renders him sometimes a little unfair, for the

"under dog" often well deserves his fate. While it is true that a rabid Romophobia has often exaggerated the power and influence of the British Church before the coming of Augustine, yet it is not fair to say that "there is no continuity between British and English Christianity," and, again, "The land practically relapsed into Paganism, out of which parts of it had emerged only in name, and the work of a nominal conversion to Christianity had to be performed over again." There were several British dioceses and life enough in them to contract with Augustine about the proper time to keep Easter. After all, however, it is true that "England was the special conquest of the Roman Church." Why should that make any great difference? The author's account of the Roman conquest throws a great deal of fresh light on that crisis in English history. It shows what a robber raid it was, how unfounded William's claims, how good a title Harold had, and through what seas of blood the cruel and unscrupulous Norman reached a point of safety to his throne. The book is written in a clear, concise style, and carries the reader down to the year 1850. It is, of course, somewhat on the lines of "Green's History of the English People," but it is no imitation of it, and is full of new and interesting matter.

**A Man's Value to Society.** By Newell Dwight Hillis. New York and Chicago: Fleming H. Revell Company.

It is scarcely possible to bestow too much praise on the studies in this book. They are written in choice English, they give evidence of extensive reading, wide research, and, what is more important, deep thought and careful digestion of the problems of life. The latest novel is eagerly snatched up and read, even if it is empty and vapid, so long as the writer is distinguished in any degree. Dr. Hillis furnishes us in his book with studies as fascinating as a novel, and at the same time as enduring as a classic, because of the permanent character of his thoughts. The book deserves rank with the productions of men like Lamb, Macaulay, Disraeli, and De Quincey. Its penetration into the inner springs of action is deep, and the results of a most instructive character.

**God the Creator and Lord of All.** By Samuel Harris, D.D., LL.D. Volumes I and II. New York: Charles Scribner's Sons. Price, \$5.

This very valuable work might be classed as applied theology rather than as purely dogmatic theology. Dr. Harris' fundamental position is thoroughly antagonistic to that "false rationalism which is jealous of revelation and rejects it; as if revelation were silenced in the presence of reason. . . . But revelation is the revelation of the highest reason to rational man. Man, as rational, must receive and interpret it. Neither is sufficient of itself. Revelation is of reason to reason. It is no revelation except as there is reason to interpret it; it remains unintelligible. . . . If God reveals Himself to man, there must be in man powers and susceptibilities adequate to understand and appropriate the revelation and to live by it." (I. p. 17.) Accordingly, while the author insists upon man's capacity and duty to thus employ his reason, and to find in this employment its noblest occupation, this must be done in that entire loyalty of faith to the revelation by God of Himself which alone makes such a use of reason possible, and therefore he becomes in these pages a veritable *mal-leus haereticorum* so far as rationalists are concerned. Indeed, the great value of this work consists in the acute and lucid criticisms of unsound and erroneous theological, ethical, and philosophical theories and dogmas. The author's own philosophical basis is that sober realism which we recognize as resulting from the broad and thorough inductive method prevalent at Yale. Indeed many passages in these volumes remind us of that greatest of American philosophers, Noah Porter. The fourth chapter of Dr. Harris' book on the "Reason of God, or God as Reason," we have read with great pleasure. The positions he takes and defends deserve careful consideration at the hands of those who

impugn the Christian doctrine of God. "The conception," he writes, "of the naked sovereignty of arbitrary and resistless will has been a prolific source of pernicious theological errors which have continued even into the present century. The error can be corrected and its pernicious influence counteracted only by returning to the full recognition of God as the absolute reason, in His free will eternally self-determining in the light of reason, and acting always in strict accordance with its eternal principles and laws, and for the realization of its ideals of perfection and well-being. God always acts in conformity with law. But it is not law imposed on Him from without, but eternal in Himself as the absolute reason. Even man is so far in the likeness of God that in his own reason and conscience he is a law unto himself. To this day current theological thought fails adequately to appreciate in its full significance the fundamental reality that God as a spirit is the absolute reason, in whom all the essential and universal principles, laws, and ideals of reason, which regulate human thinking, are eternal. The truth which God reveals is not truth because He reveals it; He reveals it because it is eternal truth. The law which God commands us to obey is not law because He commands it; He commands it because it is eternal law." (I. p. 131.) This is solid ground to build upon. The chapters on the doctrine of the Trinity are remarkable for their sweet and persuasive reasonableness and their singular clearness and force. Part II. treats of God as Creator, and Part III., of God as Lord of the universe in providential government. Part IV. is concerned with the moral government of God, and the basis of ethics. We regret that the inexorable limits of space do not permit us to notice the author's detailed criticism of defective theories of ethics. The theories of Self-love, of Utilitarianism, and of Rectitude or "holiness chosen for its own sake," are shown to be either erroneous or inadequate, and the basis of Christian ethics is stated thus: "that the object of the right supreme choice is not anything to be acquired, possessed, and used, but persons to be trusted and served; God as supreme and our neighbor as ourselves as objects of trust and service." (II. p. 148.) There is a full and careful index. We commend these volumes as most profitable reading, and will add, moreover, that they are never dry. The late Canon Liddon is quoted as Lyddon. It is thus in the index also. This is incorrect.

**On the Trail of Don Quixote.** Being a Record of Rambles in the Ancient Province of La Mancha. By August F. Jaccaei. Illustrated by Daniel Virge. New York: Charles Scribner's Sons. Price, \$2.50.

If the people will "wander far-a-field instead of staying where they were born," they can hardly do better than to follow "on the trail of Don Quixote." In spite of Cervante's grandiloquent mention of La Mancha's capital as "Imperial—the Seat of the God of Smiles," it is regarded as the most backward region of Spain—a place "where the knife is handy;" hence avoided by the conventional tourist. But our two artists—author and master draughtsman—working in happy harmony, succeed, by means of this goodly volume of two hundred and fifty pages, in interesting the reader in a rarely varied and picturesque region, where the "remnants and voices of the past form an essential part of the living present." The two hundred and thirty-seven exquisite illustrations of the text are beautiful specimens of art; delicate, spirited, subtle, and are worthy of preservation for themselves alone.

**Sermons and Addresses.** By the Rev. Henry R. Heywood, Vicar of Swinton and Canon of Manchester. London and New York: Longmans, Green & Co. Pp. 276. Price, \$1.50.

This volume of sermons has several unique features. There is a series of four sermons on "Pictures, and How They May Help Us," delivered in St. Paul's cathedral, in Lent, 1892. It was the preacher's custom to hang up near the pulpit a print or copy of the painting upon which he was to discourse, and to use it for the enforcement of his remarks. In this series he includes three of the greatest religious pictures



of modern times, Holman Hunt's "Light of the World" and "Shadow of Death," and Munkacsy's "Christ Before Pilate." In a later sermon he deals with Long's "Christ or Diana." From these great works of Christian art he draws some valuable lessons for the conduct of life. His treatment of them suggests the importance of having upon the walls of our churches the best products of religious art, upon which from time to time sermons might be based. Another line which the author has taken up is to tell in simple fashion the lives of the saints. He gives us six "Patterns of Holiness," mostly chosen from modern times. Still another series is on "Religious Indifference," in which he lays bare some of the chief weaknesses of modern Christianity, and strives to secure greater reality in religion. His treatment of these themes is hardly lively enough for an American audience, but his plans are very suggestive, and might be worked out by some of our clergy in their own way with excellent effect. Those who are casting about for fresh subjects and new methods of treatment will do well to examine the book.

**Phillips Loomis Mathematical Series.** Elements of Geometry. By Andrew W. Phillips, Ph.D., and Irving Fisher, Ph.D. New York: Harper & Brothers. Price, \$1.75.

This is the first book of a new series of textbooks on mathematics, based upon the works of the late Professor Loomis. The names of Professor Phillips and Professor Fisher, both of Yale, are a guarantee as to the accuracy and thoroughness of the projected volumes. The most striking characteristic of the geometry is the use of photographs of actual models to illustrate that part of the book which treats of solid geometry. There is a new arrangement of definitions both as to form and location, a new order of propositions and problems, and a new treatment of constructions. There is a more extended treatment than is usual of the theory of limits; the so-called axiom of superposition is extravagantly employed. There are nearly six hundred pages, over a hundred of which are taken up with an appendix, a number of useful problems and exercises, and a section entitled "Modern Geometry." The printing and general make-up of the volume are excellent. Without doubt the book will meet with many warm commendations, and teachers will be advised to adopt it; but we ask, with the full expectation of meeting with contradiction, is it necessary to re-make and re-arrange such a well-established discipline as geometry every time a new book or teaching comes from the press?

**Sermons on the Gospels.** Milwaukee: The Young Churchman Co. Price, \$1.25.

This is the second volume of a series of sermons on the Eucharistic Gospels, published especially for the use of lay-readers. There are forty sermons, one for each Sunday and Holy Day from Advent to Trinity, by bishops and priests of the Church in America. Of these forty sermons, some few rise to a point of high excellence, some are quite commonplace and colorless; all, however, may be characterized as eminently safe and moderate. To write sermons for the use of lay-readers is, we think, a most difficult branch of sermon making, and not all preachers can write an address for others to read in public service. Such sermons should be very clear, strongly didactic, well illustrated, and, withal, very short. Some of Charles Kingsley's Village and Country and Town sermons are models which might be studied by those clergy who essay to produce sermons for lay-readers. In the volume under review, the Bishop of Georgia's sermon for Easter Day stands out as one of the strongest. The sermon for the first Sunday in Lent is eminently practical and definite—qualities not too common in modern sermons. Dr. Fiske furnishes a sermon on the Atonement which is above the average. Dr. Arthur Little's sermon should be read by the clergy, who, we believe, are the real culprits. We notice that there is no sermon for Ash Wednesday and Good Friday. Addresses for these great days would complete the series. We

commend these sermons to the notice of the clergy. Lay-readers will find them useful, conservative, and reliable. Without doubt, many bishops will sanction them for use in their dioceses.

**Stories of a Sanctified Town.** By Lucy S. Furman. New York: The Century Company. Price, \$1.25.

There may be people with the curious ideas about religion laid down in this book, but they do not come within the ken of ordinary mortals. The Bible is used by them as a riddle book, or a fetish of some kind. A woman preacher declaims against lodges because the Bible says have no fellowship with the works of darkness; and lets her hair hang down her back because St. Paul warns against braided hair. A man gives up tobacco because the Bible evidently means that when it speaks of "filthiness of the flesh." One man could not get sanctification until he threw away his gold collar button. As a study in abnormal and perverted Christianity, this cleverly written little book is well worth reading.

**Margaret Ogilvy.** By her Son, J. M. Barrie. New York: Charles Scribner's Sons. Price, \$1.25.

All gentle readers of this sweet, quaint history of Margaret Ogilvy may be apprehensive of finding themselves in the inconsistent position of being "sort o' smile-y round the mouth, and sort o' teary round the lashes." Perhaps one would prefer to be kept in ignorance of the fact, should there be one who could read these chapters without "a smile on the lips and a tear in the eye." Incidentally, it is a modest, satisfying literary autobiography of Mr. Barrie. But it is chiefly a tribute to his mother—loval in its devotion, manly and candid in its revelation of the homely conditions of the author's home—a credit alike to his heart and his brain. One may not care for "Auld Licht" theology. It is not thrust upon one here. But it is hardly possible not to care for the sparkling, whimsical fun of the chapter "My Heroine"—his mother, of course,—for she would and did slip into every book. Equally fine are those chapters wherein the son describes the mother's "wearing away;" and where the story is told of the sister's passionate life-long devotion to that mother. "For when you looked into my mother's eyes, you knew why God had sent her into the world—to open the minds of all who looked to beautiful thoughts. And that is the beginning and the end of literature." And the son did not whimper when she was taken away "after seventy-six glorious years of life, but exulted in her even at the grave."

We are glad to announce that the Rev. W. S. Simpson-Atmore's "Church and Bible Truths" (which received favorable notice in these columns not long ago) has gone to its second edition. It has received high commendation from bishops and other clergy. [James Pott & Co.]

"OLD VIOLINS" is a charming and unique treatise and trade announcement combined, issued by Messrs. Lyon & Healy, Chicago. It will be entertaining reading to all lovers of art and antiquities, and especially to violinists. To the latter it is sent free of charge. Fac-similes and other curious illustrations are given, with biographies of famous violin makers.

"THE BIBLE TREASURY" is well named. It is published by T. Nelson & Sons, New York, and has all the mechanical excellence of their famous Bibles. It contains a concordance to the authorized and revised versions, a subject-index, and a pronouncing dictionary. There are several hundred illustrations and maps. We know of no one book that gives so much reliable information about the Book of books as this. It is intended to serve as a help for the new series of "Teachers' Bibles" soon to be issued.

"The Heart of the Princess Osra" is Mr. Anthony Hope's latest novel, and bids fair to be as popular as his "Prisoner of Zenda." The "Heart" aforesaid was besieged by nine or ten suitors in-succession, and though a very loving

and loveable heart, it went not out to any lover till the last. He was of royal blood, but he won her in disguise as a poor student, "and the heart of the Princess found rest." The story is strong and beautiful, especially in the final wooing, and sparkling with humor. [Frederick A. Stokes & Co., New York. \$1.50.]

"The Pointed Prayer Book," edited by the Rev. Dr. Hutchins, has been issued by the "Parish Choir" publishing house, Boston, as authorized by the General Convention of 1895. The work is well done, as is everything which the editor undertakes. The books are of convenient size, excellent in typography and binding, and contain the entire Prayer Book. In addition to the pointed Psalter, the Proper Psalms and the Twenty Selections (pointed) are printed in full. The title page reads, "According to the American Use." We hope that the phrase will become familiar and acceptable to the people, and that the day is not far distant when it may appear on every Prayer Book that is published for use in this country. The book is copyrighted.

## Magazines and Reviews

*The American Church Almanac and Year Book* (James Pott & Co., New York, Publishers) for 1897 has just reached us. In the arrangement of the diocesan returns, the matter is carefully given to show, first, what may be called the business presentment of the diocese—the officers of the convention, the Standing Committee, the institutions, statistics, etc.; and, second, the spiritual presentment—the clergy with the bishop at the head, the cathedral, the bishop's officers, his chaplains, archdeacons, rural deans, etc., then the various parishes in the diocese, the names of the churches, the number of the communicants, and the names of the parish clergy. The street localities of churches are given in all principal towns, and the alphabetical order is preserved throughout. The record of all ordinations during the past year is an admirable feature. In the line of descent of the American Episcopate the fact is noted that St. Augustine was not consecrated by the Roman, but by the Gallican ordinal, and it is stated that out of the thirty-nine Archbishops up to 1174 only one had been consecrated according to the Roman ordinal. The presentment of the law on marriage and divorce, divine, ecclesiastical, and civil, is opportune. All the principal books of theological, homiletical, historical, biographical, and general literature that appeared during 1896 are carefully, honestly reviewed. The full list of bishops of the Anglican communion, with historical notes, is the most complete list of its kind yet published.

*The Protestant Episcopal Almanac and Parochial List*, "Whittaker's" Almanac, comes to us this year better than ever before. The binding is for the first time flexible, so that it will lie open anywhere. There are 350 pages of matter, aside from advertisements. Of these, fifty are devoted to its most unique and distinguishing feature—the "Tables of Church Work." Here we find a compact encyclopædia of all the Church's activities. Not merely the names and localities of institutions are given, with lists of officers, but in most all cases there is a brief description of the scope and purpose of the undertaking. What the Church is doing in her various lines of usefulness is here tabulated in a logical arrangement under nine heads: I., Education; II., Benevolent Institutions; III., Missions; IV., Christian Literature; V., Annuities and Insurance for the Clergy; VI., Guilds, Devotional and Practical; VII., Miscellaneous Organizations; VIII., Religious Orders; and IX., Church Clubs. There are numerous other handy tables, among which are an appropriate selection of hymns for the Christian year, a list of dioceses with names and addresses of bishops and secretaries, and time and place of next convention; churches, chapels, services, etc. (very full), in New York, Brooklyn, Chicago, and Philadelphia. [Thomas Whitaker, 2 Bible House, New York. Price, 25 cents.]

## The Household

### A Christmas Story

Adapted from the French

BY EMMA PLAYTER SEABURY

So long ago, that I don't know when,  
And where, I can't tell where,—  
The name is so hard to call over again,  
That none of us need to care,—  
Lived a poor little orphan, a dear little boy,  
With an aunt so sour and cross,  
She counted him neither a prize nor joy,  
And the soup he ate was a loss.  
She was very stingy and ugly and bad,  
He had little to eat, I fear;  
And would you believe, this poor little lad  
She kissed but once in a year?  
Just once a year upon New Year's day,  
My dearest, just think of this,—  
My darling, whom mamma is kissing away,  
Just think of counting a kiss!  
You dear little men and you dimpled girls  
That are tucked away upstairs,  
And called "my cherubs, my roses, my pearls,"  
And steeped in kisses and prayers.

But poor little Wolff was gentle and good,  
In his shabby and patched old clothes,  
In his shoes so clumsy, and made of wood,  
In his clanking old sabots;  
And because he was poor and badly dressed,  
Though his aunt had a stocking of gold,  
The village master, it is confessed,  
Did nothing but punish and scold;  
And he put the cap of a fool on his head,  
And laughed at his poor little feet,  
Till his "little heart was sad," 'tis said,  
"As the stones in the village street."

It was Christmas eve, and he tried to hide  
To weep, for his heart was sore,  
His comrades laughed as he cried and cried,  
And taunted him o'er and o'er  
With his peasant's dress, and his Strasburg socks,  
And his poor sabots, they slur,  
While they were warm in jackets and frocks  
And mittens and shoes and fur.

They went that night to the midnight Mass,  
The school with its troop of boys;  
His heart was heavy, alas! alas!  
He heard them whisper of toys  
And splendid suppers and Christmas trees,  
Where bounteous feasts were spread.  
He knew he should climb to his loft to freeze  
And supperless go to bed.  
"We will place our shoes," said every one,  
"In the chimney corners light,  
For the Christ-Child comes when the Mass is done,  
To the rich and the poor to-night."  
They talked of menageries, tops, and shells,  
Of a dog, a horse, or a sled,  
Of Jumping Jacks all purple, and bells,  
And soldiers yellow and red.

The church was beautiful everywhere,  
With flowers and holly hung,  
And candles gleamed in the perfumed air,  
Where the holy incense swung,  
And the choir sang, and the organ pealed,  
And the Host was lifted high,  
And he prayed the Christ-Child, as he kneeled,  
That He would not pass him by.

The Mass was over, and two by two  
They followed the master out,  
And laughed and chatted as children do,  
And scattered with joyous shout;  
And Wolff was last, he followed the rich,  
But his soul with pity was sore,  
For a child lay asleep in a Gothic niche,  
By the great cathedral door;  
And his feet in the biting cold were bare,  
Though his mantle was nice and new,  
And on the ground were compass and square,  
And a carpenter's hatchet, too.  
"No shoes!" he thought, with pity aflame,  
"When the sleet and snow may fall,  
But how dreadful to-night when the Christ-Child  
came  
To have no shoes at all."  
So he pulled off one poor little sabot,  
Which he left by the sleeping child,  
And limped home over the frozen snow,  
His soul with its dreams beguiled.

His aunt, in a fury of passion and scorn,  
Cried, slapping him, "Ah, 'tis true  
Monsieur gives shoes to a beggar born,  
He's a prince; this will not do!  
Your shoes I will put in the ashes, and then,

The Christ-Child does as I say,  
He'll put a birch rod to whip you again  
In the morning; to bed now; away!  
To-morrow you fast on water and bread!"  
To his poor little attic he crept,  
And his pillow was wet with the tears he shed,  
For he sobbed and sobbed as he slept.

The pealing of bells and anthems of song  
Rung Christmas in, beautiful morn,  
And glad hearts everywhere echoed along  
Thanksgiving that Christ was born.  
The aunt awakened: and lo! what a sight!  
The chimney full of good things:  
Magnificent candies, all red and white,  
And animals, soldiers, and swings,  
And sleds and tops and skates and a kite,  
And feasts for good eating—most odd.  
The shoe Wolff gave to the beggar last night,  
With that where she put the birch rod.  
And little Wolff, roused from sleep by her voice,  
Stood by in ecstatic surprise,  
His face like an angel, it made one rejoice,  
And tears in his beautiful eyes.

Then laughter and shouting came from outside,  
They went to see what it might be—  
A marvelous thing had occurred—far and wide  
To the proud and rich—do you see—  
Who meant to give beautiful gifts to each child,  
These only found rods in their shoes.  
And little Wolff thought of his chimney, and smiled,  
That the Christ his cabin should choose.

Then the cure, with wonder and awe in his face,  
Came up to his people, and told  
Where the Child had rested his head—the place  
Was wreathed with a circle of gold  
All sparkling with jewels, each radiant gem—  
Then they knew that the Christ had been  
With his carpenter's tools in the village with them,  
And they in their selfishness—sin,  
Had never once noticed the little bare feet—  
Or the poor little sleeper, although  
The peasant lad knelt in the snow of the street  
To give him his wretched sabot;  
And they crossed themselves penitent, humbled,  
and glad  
For the lesson of love undefiled,  
For the gift of reward that had come to the lad,  
For the pity and faith of a child.

### In Tangledom

A STORY. BY CONSTANCE GRAY

"Oh, what a tangled web we weave  
When first we practice to deceive."

Miss Aurelia Pennelton sat alone in her parlor, one charming morning in July, with an expression and attitude that betokened expectation. The surroundings were what is called first class, and evidenced taste, culture, and some degree of wealth. The walls were adorned with old and valuable paintings, and a very beautiful one of a more modern school was on the handsome easel; there was an elegant upright piano, also a harp, but carefully covered as if it were seldom swept by caressing fingers; a table full of costly illustrated books, and in the large bow window that opened on a flower garden of unusual brilliancy, behind costly curtains, there stood a statue in marble of the Venus of Milo. Miss Aurelia sat alone with folded hands, placid, and still beautiful with the serene beauty of a happy old age. She had regular features, a healthy, fresh complexion, very dark blue eyes, undimmed by the mists of declining years, and a rather large, expressive mouth, that suggested a kind, benevolent disposition. She wore a black silk dress, with rich lace at the neck and sleeves, and a very small, rather jaunty lace cap surmounting the lovely white curls on her shapely head. There was an indescribable air of dignity and elegance in her whole demeanor that marked the gentlewoman of a past era, and told without words of a character of worth and nobility, and a more than ordinary degree of intellect.

The rustle of a dress and a step in the hall were followed by the entrance of her younger sister, a dark-eyed brunette whose

abundant tresses were slightly tinged with silver, and whose sparkling eyes enlivened a very animated countenance.

"You are looking quite radiant, Rebecca," said the elder Miss Pennelton; "you are bringing in some of the summer sunshine."

"I am bringing these remarkably fine La France and Perle des Jardins roses with me, sister Aurelia. They are superb this summer, and are such favorites with both of us, that I could not trust the gardener, or even Henrietta, to gather them," Miss Rebecca said. "Are they not splendid?"

"Very fine," replied Miss Pennelton; "the season has been unusually propitious. Not the roses, Rebecca, but your delight in a fairer prospective vision, has brightened you up this morning. I hope we shall not be disappointed and our dear niece will surely come. Everett's only child," she continued, "and one of our nearest kindred."

"It has been—how many years, sister, since we last saw Everett's family?" inquired Miss Rebecca.

"Ten years ago," Miss Pennelton answered reflectively, "Everett crossed this threshold for the last time, and his daughter Florence, then a child of seven years, must be now seventeen, at least."

"Or eighteen," suggested her sister; "she is one year older than Henrietta, who was seventeen in May."

"You are right, Rebecca; I take no note of time, but by its loss," sighed the elder lady. "But where is Henrietta?"

"She is superintending the finishing touches to the bedroom. She will not allow me to take one step she can prevent, the dear child!" replied Miss Rebecca, "and I am feeling a little weary; too easily fatigued nowadays for my own comfort."

"Ah! here she is! Are your preparations duly ended, my love?" asked Miss Pennelton of a young girl who entered the room. Young and blooming, and with a sweet, engaging countenance was the one who came in.

"All ended," she said; "and I am weary, weary. When do you expect Florence, aunt Aurelia?"

"Very soon, now," looking at her watch; "it is nearly one o'clock when the train is due."

"Did John drive over for her, Henrietta?"

"Yes, indeed, Aunt Rebecca—to her younger aunt. "I saw him off early, with his pet Banger on the seat beside him, looking as important as if he, too, expected a relative," Henrietta exclaimed laughingly.

"Henrietta, dear," said Miss Pennelton,

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surveying the young girl attentively, "give a few moments to your toilet, I entreat."

"Is it really worth while to change my dress for luncheon? She is only a girl near my own age, auntie!"

"She is Everett's daughter, and I would like you to show her every respectful attention," remarked the stately Miss Pennelton.

"I obey, auntie, dear; I had forgotten for the moment her amount of style;" and as she left the parlor, Henrietta looked back smiling at her fastidious, but beloved, aunt.

It was not too soon to retreat, for wheels were heard crunching the gravel, and the front door, in less than a minute, swung open, and John Trueman, the brother of Henrietta, entered the hall, ushering in a very handsome and fashionably attired young lady.

"Where shall I find the old ladies?" she queried saucily of John, with a slight frown and uplifted eyebrows.

"Be pleased to step into this reception room, and I will acquaint my aunts with your arrival." He looked in. "You will find them here."

"My love, my dear child!" exclaimed Miss Pennelton, advancing some steps towards her niece, with outstretched hands and a look "between a smile and a tear," for Everett Pennelton had been her dearly loved brother, and the daughter wore her father's lineaments and complexion. There was slight response to the affectionate greeting: "Delighted to see you."

"Are you feeling tired, my dear?" asked Miss Rebecca, after a rather less cordial reception of her haughty niece than had been extended by her elder sister. "Will you come up stairs, now, to your room?"

"Henrietta will be here in a moment and will show her the way," said Miss Pennelton.

"Who is Henrietta?" thought the beauty; "her maid, I suppose."

Just at this moment, Henrietta entered with a beaming smile, unconscious of the slight frown on the visitor's face, seized her hands and kissed her affectionately. "I am so glad to see you, Cousin Florence; but you do not seem to remember 'little Retta,' as you used to call me!"

"I am very tired!" Florence bestowed on her a glance usually described as stony, and coldly withdrew her daintily gloved hands. "I would like to go to my room," she condescended to say.

"Oh, certainly;" and Henrietta, with a more distant manner, looked at her aunt Rebecca, with a slight shrug of her shoulders. "Let me take your satchel."

"Thank you; please proceed"—impatiently—and Florence Pennelton, with consequential airs, followed her cousin.

"What a beautiful creature is Everett's daughter!" exclaimed Miss Pennelton; "so like him in every feature"—after they left the room.

"But, oh! how different from our dear, affectionate brother in early life," sighed Miss Rebecca, wiping away a starting tear.

"We will bear with her for his sake, Rebecca; she will perhaps improve on acquaintance. Let us hope for it."

"Yes, let us hope." Miss Rebecca repeated, and then, with a smile, quoted:

"Hope the best, but hold the Present Fatal daughter of the Past."

As they entered the cosy bedroom, not expensively furnished, but with so much taste and exquisite neatness as to appear quite

elegant. "Is not this a charming old place?" Henrietta inquired.

"I have seen many handsomer," Florence replied curtly.

"It seems altogether the most charming place in the world to me," Henrietta repeated, coloring.

"It seems to me extremely commonplace, but neat enough," Florence responded sharply.

"That is just where we differ," Henrietta said warmly; "it certainly is uncommonly picturesque—even romantic."

"You have never been abroad?" questioned Florence, with a supercilious stare.

I was born in England," Henrietta disdainfully asserted.

"And I, in Florence; hence my name."

"It is a very pretty one," Henrietta admitted soothingly.

"Ah! if you could see Florence, then charming, picturesque, romantic! would be indeed the proper words to use." With enthusiasm Florence continued, "Its houses are palaces, its churches grand and imposing."

"Even after St. Paul's, in London?" Henrietta ventured.

"And it is the birthplace and the home of art!"

"I admit it is all you say, but then home ties appeal to me, and enhance, no doubt, the beauty of this delightful and uncommonly attractive ancestral place, and I love it. Now, we will go down," said Henrietta.

"Oh, no, not yet," Florence asserted: "I wish to look around a little."

"But my aunts are expecting us in the parlor," urged Henrietta.

"Dear me, ejaculated willful Florence," surely the old ladies can wait awhile; there is time enough and to spare. How wild it looks from this window! That is really a dense forest over there and, oh! I declare, there is your brother at work in the garden among the flower-beds. They keep a gardener here, I do hope, for appearance's sake."

"Oh! yes; my aunts have a man servant who attends to the garden, but is now taking care of the horse," Henrietta answered coldly.

"Well, if I were that young man down there, said Florence,—

The young man heard and, looking up, bowed and smiled. "Fond of flowers?" he inquired. "Come out into the garden and I will make you up a bouquet."

But Miss Florence disdained to reply to the young man in his Cardigan jacket who, however, did not appear at all disconcerted by her airs of superiority, but went on raking among some dead leaves.

"Come, Florence, come, Lamson announced luncheon," and Henrietta led the way to the dining-room.

Florence seated at the table, with a disdainful smile scrutinized its refined appointments, and freely criticised even the beautifully embroidered centre-piece, wrought by the skillful fingers of her cousin, Henrietta Trueman.

"No, thank you, no chop, I am not hungry. We had sweetbreads for breakfast and I ate heartily;" Miss Florence declined the nicely breaded chop.

"Then try some of this lobster salad?" urged Henrietta.

"I do not care for lobster, especially canned Lobster," with a toss of her head.

"But what if I tell you," said John, "these lobsters came out of the water yesterday."

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"Well, they might be in the water for all I care; I detest lobsters."

"What then will you have, my dear?" said Miss Pennelton, with a stately air of disapproval.

Henrietta thought to herself, "A rod in pickle she ought to have," but she said—

"Florence, do allow me to give you some raspberries and cream."

"No cream, thank you, unless indeed, it is real cream."

"It is country cream," remarked Miss Rebecca, with emphasis, "and all country cream is real cream."

Miss Florence subsided for a while.

"What an ill-bred woman her mother must be, and how carelessly she has been brought up," was Miss Pennelton's inward comment.

John now ventured to enquire if "she had observed the roses, they were so unusually lovely?"

"I had not noticed them," she answered carelessly, "I dislike the common varieties."

"Then these must be admired, for they are the very choicest!" he answered, rather nettled.

"They all look somewhat alike," Florence alleged, with a don't-care manner, perfectly hateful, but catching the eyes of John with reproof and perhaps scorn on their expression.

"Oh! if you could only see the roses in Italy," she hastened to say—"in our villa in Florence."

"How could you tear yourself away?" John asked satirically.

"My mother was obliged to come to New York, to see after some property."

"Your mother's estates?" John slyly enquired.

"John! John!" exclaimed Miss Pennelton, noticing the flush that for the first time, tinged the cheek of Florence. "Help Florence to Raspberries and cream, she seems to like them, and pass the cake basket, Lamson."

"The raspberries are nice, and the cream delicious," said Florence.

Henrietta smiled to herself. "'Beguiling to her bright estates.' That was a happy thought in John," she thought.

(To be continued.)

A CHURCHMAN meets a prominent Protestant and the following conversation ensues:

Churchman.—I was glad to see you at the cathedral yesterday.

Protestant.—O, yes! I like to go round and visit other churches occasionally. I see good in them all. Of course, I think that my church is the nearest to the pattern shown in the New Testament, but I am not bigoted.

C.—So your church is founded on the Bible?

P.—Yes, most assuredly.

C.—Well, I am glad to say that mine is not.

P.—What do you mean by that?

C.—I mean that the Bible is not given as a pattern whereby men may construct churches, but that it is a history of the Church already founded. I am content to be in the Church which Christ founded, and of which the New Testament is a history. If I claimed that my Church was founded upon a pattern shown in the Bible, I should thereby assert that it was merely a human organization, and not the Church which is the one body of Christ.

P.—Well, I am not prepared to argue that point, but you come around to our church next Sabbath and hear our preacher.

C.—Thank you. I could not do that.

P.—Why not? I fear you are bigoted.

C.—Because I cannot be a party to anything illegal in the Church as in the State. By your own acknowledgment, your organization is not of authority, but is self made, consequently your officers have no conferred authority to administer the ordinances of religion, and I should not be faithful to my obligation as a loyal Christian if I should in any way countenance irregularity and lawlessness.

P.—Dear, dear, that is very bad. You are extremely illiberal.

C.—Mind, I do not impugn your motives or character, or desire to slur in any degree the worth and earnestness of any of you. It is a question of authority. I find it obtains in all social and political matters, and it certainly must hold good in these, the highest relations.

P.—Well, I have not time to talk with you now. I must get to the lodge.

C.—Oh! I noticed your badge. You are a Mason, I presume.

P.—I am, and a very thorough one.

C.—Perhaps you can explain a point upon which I should like a little light. What do you mean by clandestine Masonry?

P.—I mean an unauthorized and illegal organization of Masons.

C.—Are they not good Masons?

P.—They do not hold a warrant from the Grand Lodge. Their organization is not of authority, but is self made, consequently their officers have no authority to administer the ordinances of Masonry, and I should not be faithful to my Masonic obligation if I should in any way countenance irregularity and lawlessness.

C.—Is not that rather bigoted and illiberal?

P.—I do not impugn their motives or character, or desire to minimize their learning and worth and earnestness. It is with me a question of authority. It must come from a higher source. We Masons are very stiff on that point.

C.—But is it not rather strange that you should insist upon this principle in your lodges and deny it in your churches?

P.—I never thought of that before. But I shall be late. Good night.

C.—Good night.—*Cathedral Chimes.*

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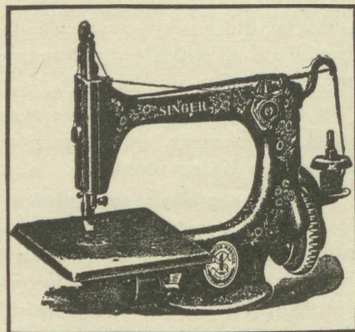
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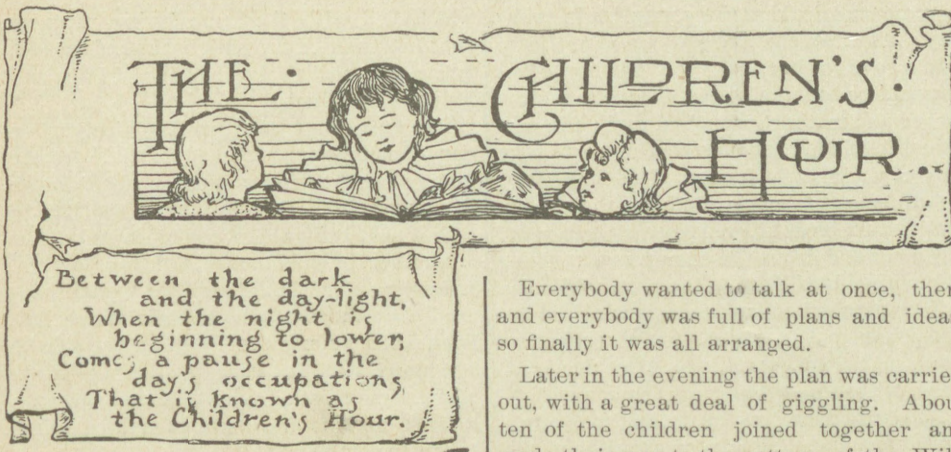
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**Anna Kelly's Plans**

BY JEANNETTE SWING

"It would be the funniest thing in the world," exclaimed Anna Kelly, jumping up and down, and clapping her mittened hands together.

"Yes, it would," decided Mabel Brown.

"Let's do it, girls. You boys will help, won't you?" continued Anna, turning to the group of boys standing at the other side of the stove.

"What?" asked Harold Cutter, and "Do what?" came in various tones from the other boys.

Anna was a sort of leader in the school, and they all stopped chattering while she divulged her scheme, in low subdued whispers, as is proper on such occasions.

"It would be the funniest thing," she repeated, with a little laugh, in which the other girls joined because they all knew about it, and which made the boys more impatient than ever to be told.

"You know those queer looking Williams children," said Anna.

Yes, every body knew them. They had come to Milldale only a month before, and moved into a little tumble-down cottage near the edge of the village. There were four of them, and their mother tried to make enough by washing and sewing to keep them all at school. Of course they all dressed in queer, old-fashioned clothes which other people had cast off, and as this made them feel strange among so many well dressed children, for Milldale was a wealthy place, they had not made many friends. So when Anna said: "You all know those queer looking Williams children," all of this came into their minds, and every one glanced around to see if any of them were in hearing.

"They're gone," said Mabel, and then Anna began to unfold her plan:

"They expect Santa Claus is going to leave a great basket of things at their house to-night, because it's Christmas Eve. I heard Puggy (a nickname given the youngest on account of her nose) telling Henry so."

"Pooh, Santa Claus!" exclaimed one of the boys, and the others all laughed.

"And so I just thought what fun it would be if we could get an old basket and fill it with—oh, any old things, and set it on the doorstep."

"And pound on the door," put in Harold Cutter.

"And then run," put in another boy.

"How mad they'll be when they find out what is in it."

"Let's do it."

"Yes, let's," said Mabel; "we've got an old basket that will be just the thing."

Everybody wanted to talk at once, then, and everybody was full of plans and ideas, so finally it was all arranged.

Later in the evening the plan was carried out, with a great deal of giggling. About ten of the children joined together and made their way to the cottage of the Williams, carrying a rather heavy and worn-out basket, carefully covered with paper.

On the handle was a card, tied with a string, on which was written: "With the compliments of Santa Claus."

When they drew near the house, there was a light burning in the kitchen, and as the window had no shutters, the children could plainly see into the room. They stopped outside the fence, and it took some time to decide what to do next.

Finally Harold Cutter and one of the other boys were chosen to carry it to the door and knock, while Walter Kelly, Anna's brother, was to creep up close to the window, listen to what was said, and tell the others. The rest of the children hid in the shadow of the fence and watched in breathless excitement.

The Williams family were just sitting down to supper. There seemed to be only one dish on the table, and some bread—a very different table from what most of these children were used to.

"It must be awful to be so poor," thought Anna Kelly; "I'm glad we're not."

The little family gathered around the table, and bowed their heads while Mrs. Williams asked the blessing on the food, poor as it was.

"I did not know that they were good, religious people," whispered Mabel to Anna.

"Neither did I," answered Anna.

Then the boys gave the loud thump on the door, and a sound of scampering feet on the stone walk followed, as they hurried away.

Mrs. Williams opened the door, and the children helped her carry in the basket. Little Nettie jumped up and down with joy at sight of it, and the others gathered around with eager, expectant faces.

The paper was taken off. But oh, how their faces changed when they saw the contents—old paper boxes filled with bits of stone and wood, a broken dish or two, a torn hat, an old bottle, and a wretched rag doll, on which was pinned a paper containing the words, "For Puggy."

The children outside became very quiet indeed as they watched this scene. For some reason or other it was not half so funny as they had expected. Mrs. Williams was a sweet looking woman, with a pale, troubled face, and silvery hair, and the look of sorrow and pain she could not hide was not funny at all. Then little Nettie began to cry from disappointment, and hid her face in the mother's apron, while the oldest girl, seeming to think that some one outside might be watching, went and pulled the curtain across the window.

Walter Kelly crept softly away then, and the children were soon on their way home.

They were a silent crowd at first, but presently some one asked:

"What did they say, Walt?"

"Oh, bother it all, I am sorry we did it. They said it was a mean, unkind trick, and I think so myself."

"It was not a bit of fun," declared Mabel, "and I hope they will not find out who did it."

"Poor little Puggy expected a doll and some candy," said Walter, as though he were sorry for her.

"I do not suppose they will have anything for Christmas," said some one else.

During all of this Anna Kelly had said nothing, but walked on silently, with a queer look on her face. It had been her plan, and it had been a failure. No one felt this more than Anna herself.

"Say, Anna," remarked her brother, when they reached home, "if I were you I would not put people up to doing such things again."

"Wouldn't you? Well, I guess you were willing enough to help," and she left the room angrily. But her anger was against herself, though she tried hard to feel so towards Walter and the others who had helped her. A little while later she came back and found Walter still sitting before the fire.

"I did not think how mean it was, Walter," she said; and when he looked up at her, he found that she had been crying.

"You are not entirely to blame," he said, "and it cannot be helped now."

"Yes, I am to blame," she said, "and I have got another plan. Walt, you must help me."

"Maybe I will," he said, doubtfully.

"You must," said Anna, "and so must the others. I have been talking to mamma about it, and it is a good plan."

And when Anna told him, he agreed to help, and so did the others.

The next day, a large basket was left at the Williams' door by the same two boys, who ran away laughing, and enjoying it far more than they had done the night before.

Mrs. Williams was rather doubtful about taking this basket in since the trick had been played on them, but it was a nice, new basket, and poor little Nettie was so anxious to see if Santa Claus had not really come this time, that the basket was brought in and opened.

And there was the doll and the candy for Nettie, besides a book for each of the others, a new dress for Mrs. Williams, cap and mittens for Henry, and things for everybody, with lots of toys and good things to eat, all given gladly and eagerly by the

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very ones who had been so quick to fill the basket with stones and broken dishes.

This had been Anna's second plan, and how happy it had made all of the children who helped, and how very happy it made Anna herself! It seemed to be the most joyous Christmas Day she had ever spent, although some of her own pretty presents went to the Williams children.

On Christmas night her mother said softly: "You see, Anna, that you have a great influence among your little friends, and that they are as quick to follow a good leader as a bad one. Which do you intend to be, dear?"

"Oh, mamma," she answered, "what a lesson this has been to me! How careful I will be after this never to want anybody help me do anything that is likely to make others unhappy."

### The Sweet Singer

BY FRANK H. SWEET

Through the gray mist of spray  
That the storm was bringing,  
Came to me, full and free,  
Some strange kind of singing.

Never bird I had heard  
Sang that dainty measure,  
And my brain told the strain  
Over in its pleasure.

Then I found on the ground,  
To a shingle clinging,  
Such a bright, merry might  
Of a cricket singing.

### Two Goldfinch Families

(Adapted from the French by Isabel Smithson)

THE south wall of my house is covered with clematis, jasmine, honeysuckle, and wistaria; and my window is framed in a thick mass of twining rose-vines laden with perfumed blossoms.

One June day a pair of goldfinches came and chose this spot for their home, building their nest among the roses, so near my window that I could easily have touched it.

The little builders worked fearlessly as I sat at my table and watched them. Bits of moss, wool, horse-hair, and dry grass were their materials, and these the female arranged and re-arranged with patient care, weaving them in and out with her slender bill, and then rounding and shaping the nest by pressing it all over with her little body. The framework being completed, a soft lining was made of wool, feathers, and thistledown, and soon I caught sight of five tiny eggs of rose color spotted with dark brown. While the mother-bird sat hatching, her husband perched on a twig near by and entertained her by singing his choicest love-songs. When night came, he would go to his wife, and caress her tenderly with his beak, and the pair would go to sleep, side by side, she on the eggs, he on the edge of the nest as if protecting her. When the moon was full and bright, I used to look at the loving little creatures and reflect upon the difference between them and human beings whose lives are so often filled with restless ambition, envy, and greed.

When the eggs were hatched, and the young birds were able to eat, both parents were kept busy bringing them food. This was no easy task, for the little ones had tremendous appetites, and from daybreak until sunset the flying back and forth was incessant. The young birds greeted the parents with loud, appealing cries of "pee-weet, pee-weet, pee-wee!"

Suzanne the youngest of my nieces, used

to come and look at the young birds every day. At first she begged me to put them into a cage for her, but I told her how cruel it would be to take them away from their father and mother, who had made the nest near the window, as if expecting us to take care of their little family. Not long after, a strange cat tried to climb up to the nest, and the old birds uttered piercing cries until I ran out and drove the enemy away. Then the mother-bird flew to the nest, while the father perched on an acacia bush close by, and poured out a sweet, joyful song, the words of which, my little niece declared, were, "Thanks, thanks; oh, thank you!"

The little ones grew apace, and one afternoon I saw them sitting on the edge of the nest; the next morning it was empty. For a week the goldfinch family remained in the acacia bush, hopping from twig to twig; the young ones flapping their wings as their parents did, and when brave and strong enough, flying from one tree to another. Thistle seeds, the favorite food of full-grown goldfinches, were not to be found in the garden, and one day our family disappeared, going, probably, in search of the seeds.

Suzanne was deeply grieved at the desertion of her pets, but one day, while walking in the orchard, I came upon a deserted nest containing four young goldfinches. Putting the little orphans, nest and all, into a cage, in which I first placed some thick moss, I carried them to the house and presented them to my niece. When they began to call for food, I made a sort of paste out of bread crumbs and yolk of egg, hard boiled, and tried to feed the foundlings with a tiny spoon made out of a match. But, alas! when the birdies felt the hard, rough stick, instead of their mother's pink and white beak, and when they saw not their parents' pretty heads of red, white, and black velvet, but my great saw face and thick, coarse beard, which looked a great deal more like a wild boar than a goldfinch, the poor little things shrank back in their nests, huddling together terror-stricken, and refused to open their mouths.

"Never mind; Suzanne," I said, "we must wait until they know us better, and find their appetites."

I put the cage on my writing-table, and in a short time heard a timid "pee-wee!" then another, and another. I waited a few minutes, and when the faint notes increased to a full chorus, I once more proffered the spoon. One beak opened hesitatingly, and finding the morsel agreeable, the little chap gulped it down with a gurgle of satisfaction. Then four necks were stretched towards me, and four beaks were opened as wide as possible, and into each mouth I put two morsels. The birdlings wanted more, but I feared to overfeed them. After that, the ice was broken between us, and the great wild boar

was hailed with the same loving raptures that had greeted the pink beaks and the red, white, and black velvety heads of Papa and Mamma Goldfinch.

The foundlings were growing nicely when our old neighbors returned to their former home near the window, and set about building a new nest. One day, while walking in a field near our garden, my niece and I saw a number of goldfinches fighting for the possession of a thistle, and we soon discovered that the five young birds which had been born among the roses on the side of our house, were insisting on eating the seeds of the same thistle from which their parents wanted to take the down to make a lining for their new nest!

Little Suzanne was indignant at the conduct of the young birds, and wondered whether her own darlings would ever behave so badly to her. Very soon after she received a touching proof of affection from one of them. They were eighteen months old, and used to fill their young mistress' room with joyous music. She took the greatest care of them, but one day she accidentally left the window open while the birds were flying

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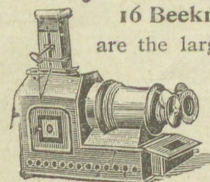
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about, and one of them went out into the garden. Sobbing with grief, she ran out in search of him, and before she had taken twenty steps, the runaway perched on her head. There he sat until she returned to her room, and then the little fellow flew to his cage, hopped in, and immediately warbled forth a triumphant song.—*Our Animal Friends.*

**How Tottie Helped**

“**M**ORE callers! Oh, dear, I shall never get this sewing finished,” and mother sighed as she let the breadths of a skirt that she had just pinned together for her machine, slip to the carpet, and began to make a hurried toilet.

Tottie looked up from her blocks with a pitying expression on her round childish face.

“Poor mamma!” she cried. “I wish I could help you.”

“I wish you could, dear,” mamma answered. “If you were a few years older, I should expect to find these long seams all sewed up when I came upstairs again, for I know you would help mamma if you could.”

Mamma had given the last touch to her hair by this time, and giving Tottie a kiss, she hurried down-stairs to her waiting guests.

Tottie sat on the floor by the blocks for a while, but they had lost their charm, for she was thinking how nice it would be if she could only help mamma while she was down-stairs, and have a nice little surprise for her when she came back.

“I believe I could sew on the machine,” thought Tottie, going over to the machine and looking questioningly at it. “I know mamma raises that little thing up and puts the sewing under, and then slips it down again and turns the wheel. I know what I will do. I will just try and sew up her dress while she is down-stairs.” Her blue eyes sparkled with delight, as she picked up the breadths of the silk skirt and began her work. The thread was white and the silk was blue, but four-year-old Tottie did not know that it made any difference.

It was a little harder than she thought it would be, to get such a large piece of work in place, but she kept patiently at it until she succeeded at last.

It had always seemed so easy for mamma to put her foot on the treadle and make the wheel spin, and Tottie grew hot and flushed as she tried to imitate the regular motion.

Slowly she stitched down the seam, and by the time mamma had accompanied her callers to the door, and ran lightly up-stairs to get back to her work again, Tottie had triumphantly reached the end of the long skirt.

“Look, mamma, dear!” she cried joyously, as her mother entered the door. “I did help you after all, I really did. I sewed this

long seam for you all by myself. Now wasn't that ever so much help to you?”

Mamma checked the exclamation of dismay that rose to her lips, as she saw the closely stitched white seam running in a wavering zigzag line down the blue silk.

The dear little face was so eagerly happy, and Tottie seemed so delighted to think that she had really helped, even if she was a little girl.

Sitting down and taking her little daughter up in her arms, she thanked her for her loving intention that had prompted the effort, but explained to her that she must never touch the machine again until she should be older and know how to use it, lest she might hurt herself.

Tottie promised to obey, and happy in the thought of what she had accomplished, went back to her play again. Mamma sewed up the other seams, and that evening, when Tottie was fast asleep in her little crib, she patiently ripped out the long seam with its closely set stitches.

“Dear little witch, I am glad she didn't know how much unnecessary trouble she gave me,” she said, as she picked out the last thread, but then as she thought of the loving impulse that prompted the mischief, she added, with a tender smile at the little sleeper, “yet she did help me, after all, for she showed her love for me, and her willingness to lighten my burdens.”—*The Daisy.*

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**Hints to Housekeepers**

**CARE OF BOOKS.**—Even to those who are most careful and particular with their loved and treasured libraries accidents will happen, and the human bookworm is at his or her wits' end to remove the difficulty, which threatens perhaps to ruin forever one or more of the choicest volumes.

An English magazine lately published the following items, which will probably be found useful by any librarian:

**To Remove Ink Stains from Books.**—A small quantity of oxalic acid, diluted with water, applied with a camel's hair pencil and blotted with blotting paper, will, with two applications, remove all traces of the ink.

**To Remove Grease Spots.**—Lay powdered pipe-clay each side of the spot and press with an iron as hot as the paper will bear without scorching.

**To Remove Iron Mold.**—Apply first a solution of sulphuret of potash and afterwards one of oxalic acid. The sulphuret acts on the iron.

**To Kill and Prevent Bookworms.**—Take one half ounce of camphor, powdered like salt, one-half ounce bitter apple, mix well, and spread on the book shelves. Renew every six months.

**To Polish Old Bindings.**—Thoroughly clean the leather by rubbing with a piece of flannel; if the leather is broken, fill up the holes with a little paste; beat up the yolk of an egg and rub it well over the covers with a piece of sponge; polish it by passing a hot iron over.

Do not allow books to be very long in too warm a place; gas affects them very much, Russia leather in particular.

Do not let books get damp or they will soon mildew, and it is almost impossible to remove it.

Books with clasps or raised sides damage those near them on the shelves.—*Inland Printer.*

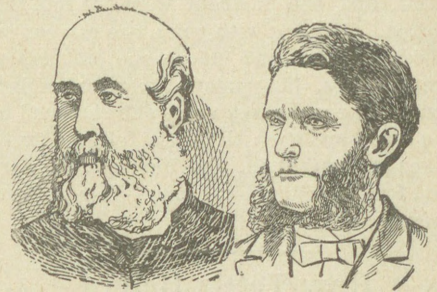
**How MUCH?**—Those who would like to test some new recipe not infrequently find themselves perplexed to accurately do the measuring and weighing required. The following schedule of equivalents will in such cases be found very helpful: Wheat flour, one pound is one quart; Indian meal, one pound two ounces are one quart; butter, when soft, one pound is one quart; loaf sugar, when broken, one pound is one quart; ten eggs are one pound; flour, four pecks are one bushel; thirty-two large teaspoonfuls are one pint; eight large teaspoonfuls are one gill; four large teaspoonfuls are half a gill; four gills are one pint; two pints are one quart; four quarts are one gallon; one common-sized tumbler holds half a pint; a common-sized wineglass holds half a gill; a teacupful holds one gill; a large wineglass holds one gill; a tablespoonful is half an ounce; ten drops are equal to one teaspoonful; four teaspoonfuls are equal to one tablespoonful.

**CLEANING CURLED HAIR.**—Take your mattress into an empty room and remove the hair from it slowly, so that you may not be choked with dust. Pick the hair over thoroughly and wash a little of it at a time, through several pails of strong soap-suds. When it is well rinsed and wrung as dry as possible, lay it in two thin sheets of thin muslin, basting them together at the ends and tacking them here and there in the centre, and hang up to dry. Work of this kind should only be attempted when the weather is likely to be fair.

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