

The Living Church.

A Weekly Record of its News, its Work, and its Thought.

Vol. XII. No. 39.

CHICAGO, SATURDAY, DECEMBER 28, 1889.

WHOLE No. 582.

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FROM NEW YORK: "Your paper is a most welcome visitor in my house and I read it with ever-increasing pleasure. Sometime since there appeared an editorial which ought to be published in tract form and sent broadcast into every parish in our Church—unless perchance there are some Utopian cures which possess the right sort of men. If you should place the article among 'The Living Church Tracts,' it would accomplish an immense amount of good and I doubt not have a large circulation. I would place a copy in every family in my parish."

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"Ayer's Hair Vigor is a most excellent preparation for the hair. I speak of it from my own experience. Its use promotes the growth of new hair and makes it glossy and soft. The Vigor is also a cure for dandruff."—J. W. Bowen, Editor "Enquirer," McArthur, Ohio.

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The Living Church.

SATURDAY, DEC. 28, 1889.

THE NATIVITY.

BY THE REV. F. W. TAYLOR.

In humble guise, an Infant fair
Thou cam'st, our human form to wear,
O Son of God Most High!
In darkest night Thy beaming Star
Shed o'er the nations near and far
The light of heaven brought nigh.

As in Thy Blessed Mother's care
Thou gently sleepest, earth's keen air
Trembles with angel songs.
"Peace on the earth! To men good will!
Glory to God!" and "Glory" still
The heavenly choir prolongs.

In mystic vision, round Thy stall
Behold great kings and prophets, all
Of Israel's sacred line;
While seers of Gentile race proclaim
The World's Desire in Thy sweet Name,
And hail Thee Son Divine.

Springfield, Ill., Advent, 1889.

NEWS AND NOTES.

THE income of the Society for the Propagation of the Gospel, for 1888, exceeded that of 1887, by more than \$140,000.

THE "Sisters of Bethany," who are engaged in the parish of St. Agnes', Kennington—a well-known Ritualistic church—have determined to send out five of their number to work in Kurdistan in connection with the Archbishop of Canterbury's Mission.

THE contribution towards the formation of a new Anglican diocese of Rockhampton (part of the present diocese of Brisbane) now amounts to £6,500, leaving about £3,500 to make up the minimum amount required to secure the immediate formation of the new diocese.

THE Proctors on each side in the case of "Reed and others v. the Bishop of Lincoln," have settled the pleadings, and therefore there will be no necessity for a hearing before Sir J. P. Deane, Q. C., the Vicar-General, in order to obtain his ruling on any disputed points. The cause is now ready for hearing before the Archbishop of Canterbury and his assessors.

THE Bishop of Brisbane, Australia, is a hardworking man, judging from recent accounts in the papers. He has been lately working up the Rockhampton portion of his unwieldy diocese, and he has been laboring at "high pressure." He has had to row in a boat for twenty miles, having put off from a steamer gone ashore, the men being unable to leave the vessel. On another occasion he had to drive a four-in-hand through the bush.

ORDER has been taken for the consecration of the Rev. Anson Rogers Graves as Missionary Bishop of the Platte, at Gethsemane church, Minneapolis, Minn., on the Feast of the Circumcision. Bishop Tuttle will be the Bishop-presiding, assisted by Bishops Gillespie and Knickerbacker; the preacher will be the Assistant Bishop of Minnesota, Dr. Gilbert, and the presentors, Bishops Knickerbacker and Hare; the attending presbyters, Drs. Oliver, of Nebraska, and Bill, of Minnesota.

A GLANCE at the columns of a Monday's paper shows that the Protestant sects are giving Christmas a place in

their calendar. The pulpit topics on Sunday indicate that Christmas sermons were quite generally preached. Most of these churches will have a tree and festival for the Sunday school, but few, or none, will celebrate Christmas Day itself by services. Perhaps it is too much to expect that old time prejudice will concede the Day as yet, but something is gained by the recognition of the Birth of the world's Redeemer even by an anticipatory sermon on the last Sunday in Advent.

DR. PARRY, on resigning his commission as suffragan to the Archbishop of Canterbury, will still retain the title of Bishop of Dover. The Suffragan Amendment Act of last year gives to the diocese the additional titles of Croydon and Maidstone, one of which the Crown will allow the Archbishop to select. The title of Bishop of Dover was given to this diocese under the Suffragan Act of Henry III. It is generally understood that Dr. Parry's successor will be called the Bishop of Croydon. It is stated that Archbishop Benson has nominated as the new suffragan, Canon Mason, the author of "The Faith of the Gospel."

CANON SCOTT ROBERTSON has just completed his annual summary of British contributions for foreign missionary work, which amounted to £1,334,491 for the financial year, 1888-89. This is an increase of £105,732 upon the total of such voluntary contributions in the previous year, 1887-88. Of this total, contributed in the British Isles, Canon Scott Robertson calculates that £646,009 came from members of the Church of England. The channels of the contributions were as follows: Church of England societies, £541,773; joint societies of Churchmen and Nonconformists, £208,472; English and Welsh Nonconformist societies, £392,272; Scotch and Irish Presbyterian societies, £183,219; Roman Catholic societies, £8,755.

THE third annual convention of the Church Students' Missionary Association will be held at Cambridge, Mass., beginning on Friday, January 10th, 1890, at 3 o'clock P. M., and ending on Saturday evening, January 11th. Papers may be expected on "Record of the Missionary Events of the Year;" "Does the Present Seminary Training Give a Sufficient Missionary Outfit?" "Church Unity in Connection with the Work of Missions;" "Foreign Liquor Traffic in Connection with African Missions." In addition to these essays, addresses will be delivered at the public services on Friday and Saturday evenings, by the Rev. Wm. Lawrence, dean of the Episcopal Theological School in Cambridge; the Right Rev. T. U. Dudley, Bishop of Kentucky; the Rev. Phillips Brooks, rector of Trinity church, Boston; the Rev. A. C. A. Hall, S. S. J. E., Mission House of St.; John the Evangelist, Boston; the Rev. Alex. Crummell, rector of St. Luke's church, Washington, D. C.; R. Fulton Cutting, Esq., New York City; and the Right Rev. Benj. Paddock, Bishop of Massachusetts. Bishop Dudley and Dr. Crummell will speak on "The Work

among Colored People;" Dr. Brooks' subject will be "Foreign Missions."

THE General Theological Seminary, New York, has recently been the recipient of several unique and valuable gifts, through the instrumentality of the Hon. Chief Justice George Shea. First: There is what is believed to be the original life-sized portrait of Duns Scotus, by Spagnoletto. Judge Shea discovered it in the hands of a picture dealer in England last summer, and immediately took steps to procure it for the seminary. It is a beautiful painting, and is in an excellent state of preservation. It has been hung in the library, and is well worthy of a visit to examine. Merton College, Oxford, of which Duns Scotus was sometime a fellow, and the Bodleian Library possess only *replicas* of it; and these are counted among their valued treasures. We may well take pride in having the original in this country. Secondly: There are the full sized *fac simile* copies of Bishop Seabury's letters of orders as deacon, priest, and bishop, of the concordat between the Church in Scotland and the American Church, and the diploma of Bishop Seabury's degree of Doctor in Divinity from the University of Oxford. The original of these are in the possession of the Rev. Dr. Seabury. Third: A Prayer Book which belonged to Bishop Seabury, and was for a long time used by him.

THE death of the Bishop of Durham is announced by cable despatch. It will cause surprise and profound grief in all parts of the Church. His fame is world-wide, and his name is held in veneration in the Church. He had been seriously ill a year ago, but he had, to all appearance, regained his health, and the service of thanksgiving for his recovery, in Durham cathedral, was the expression of thankful hearts the world over. He had expected to spend the winter at Bournemouth. The end must have come quite suddenly. Joseph Barber Lightfoot was born at Liverpool in 1828. He was educated at Trinity College, Cambridge. He was successively tutor of Trinity College, select preacher at Cambridge, chaplain to the late Prince Consort, chaplain to the Queen, Hulsean Professor of Divinity in the University of Cambridge, Canon of St. Paul's cathedral, and Margaret Professor of Divinity at Cambridge. He became Bishop of Durham in 1879. It is said of him that he devoted his salary to the building of churches in his diocese. Quite recently he consecrated a church which he had built as a thank offering for his recovery. He was a man of profound learning, one of the really great scholars of the age, to whose authority other great men deferred. His works are standards in theological literature.

By the death of the well-known author of "Proverbial Philosophy," literature has lost a unique figure from its midst. Mr. Martin Farquhar Tupper, the son of a distinguished medical man, who had twice refused a baronetcy, was born at Marylebone, in July, 1810. He was, therefore, at the time of his death in his eightieth year. He

was educated at the Charterhouse, and at Christ Church College, Oxford, where, in addition to his M. A., he took the degree of D. C. L. At Christ church he beat Mr. Gladstone in a competition for the Burton Prize, with an essay upon "The Reconciliation of Matthew and John." The first series of "Proverbial Philosophy," with which his name is now chiefly associated, appeared in 1839. This book, which has passed through countless editions, and has been translated into many languages, was conceived when the author was eighteen; and many of the moral reflections of which it consists, were originally written for the behoof of his cousin, whom he afterwards married. The sale of the work was fabulous, hardly any book of the century has equalled it. Many years ago it was estimated that more than a million and a half of copies had been printed in America, though £80 was all the money that American publishers thought fit to put into Mr. Tupper's pockets; but if he could have secured a moderate royalty on his sales, he calculated that he would have received a hundred thousand pounds from America alone. For several years his English publishers paid him an annuity of from £500 to £800; and from first to last his receipts on account of the book were £10,000, as he tells us in his interesting and pleasantly written Autobiography.

THE CHURCH OF ENGLAND.

FROM OUR CORRESPONDENT.

The trial of the Bishop of Lincoln is still delayed, and is not expected to come on for hearing until the new year. Yet another ecclesiastical suit is troubling the Church at this time. This is the one spoken of as "The Hoo case." Hoo is a village near to Chatham, in the diocese of Rochester, and the present vicar is the Rev. P. G. Benson, who, in the presence of a congregation, declined to administer the Holy Communion to one of his parishioners, a certain Mrs. Swayne, the wife of a local medical practitioner, on the ground that she notoriously attended the Wesleyan Methodist chapel in the parish, and had participated in the Communion there. I need scarcely say that the affair is the outcome of a long squabble between the parson and the doctor, and I should not refer to it here but for the fact that considerable attention has been called to the matter in Church circles. On the rejection of Mrs. Swayne, complaint was made to the Bishop, who issued, under the Church Discipline Act, a commission to inquire into the matter, and on the strength of their report, his lordship, instead of choosing to try the case himself, as he had the power to choose, sends it to Lord Penzance's court, whose jurisdiction, I perhaps need hardly remind your readers, under the Public Worship Regulation Act, is scouted by all good Church people who resist the encroachment of the State in ecclesiastical affairs.

Accordingly, the case goes before Lord Penzance. Mr. Benson, though anything but a Ritualist, yet follows

the lead of such men as Mackonochie, Green, Enraght, Tooth, and others who have suffered in their resistance to the usurped authority of this court, and does not put in an appearance when called upon so to do. The case is heard, and Mr. Benson is sentenced to be suspended from his living for a year. This sentence the Rev. gentleman takes no notice of, and continues the conduct of the services in his church. The attention of Lord Penzance is called to this contempt, and immediate punishment (*i. e.*, imprisonment for an indefinite period) is asked for on behalf of the promoter. Counsel representing the Bishop appears and requests delay that some arrangement may be come to and the Church spared a scandal. This Lord Penzance consents to, and there, for the present, the matter remains. But it is far from being ended.

The position taken up by Mr. Benson does not meet altogether with the approval of the High Church party, and sympathy for him is wanting because it is felt that the whole matter is little else than a petty squabble which a little judgment might have avoided. *The Church Times*, as representing the High Church party, declares that Mr. Benson had no right to take upon himself to reject any parishioner presenting himself at the altar rail, for the Church leaves the question of the fitness of a communicant to the conscience of the individual presenting himself. At the same time the same party support Mr. Benson in his declining to recognize the State-made Judge, Lord Penzance; they are heart and soul with him in his protest against the usurpation of spiritual power by a judge deriving his authority solely by Act of Parliament. What the outcome of the whole matter will be, time alone will show, but I very much doubt whether the Bishop's interference at the eleventh hour, when he ought to have snapped the thing in the bud at the first, will have much effect.

Yet another, and this a very curious, lawsuit is reported this week. It presents the unique spectacle of two wealthy men contending not over the possession of property, but which of the twain shall have the right of spending some \$200,000 upon the fabric of St. Albans' Abbey. The case came before the Consistory Court of the diocese of St. Albans, in the form of an application by Mr. Henry Hucks Gibbs, a city potentate, and one of the governors of the Bank of England, for a faculty to restore the Lady chapel of the famous Abbey. The application was opposed by Lord Grimthorpe, the great champion of Protestantism, on the grounds that he alone had the right, under a faculty granted to him some ten years ago, to restore the whole abbey. The chancellor (Mr. Jeune) upheld Lord Grimthorpe's contention, and Mr. Gibbs was refused the faculty. One cannot help sympathizing with Lord Grimthorpe in this matter, for it was he who came to the rescue of the Abbey when funds were not forthcoming for its restoration, and he has already expended some \$400,000 upon the fabric, and in addition promises to spend \$40,000 per annum until he dies, provided, of course, he is not interfered with. But, unfortunately, his work of restoration is highly distasteful to lovers of true art, and much of the grand architectural features of the ancient fane is being despoiled by his amateur tinkering. Thus Prof. Bonney writes: "It is melancholy to see what mischief zeal without discretion has wrought recently at St. Albans'. Much as the present rector has done to save his church from falling down, he will not receive unmixed praise from posterity, and the bishop of the diocese cannot be justified for facilitating the indulgence of architectural vagaries in a building of national interest."

Talking of St. Albans, reminds me to say that but few Americans who visit this country think of paying a visit to this Abbey and the shrine of St. Alban, the proto-martyr of Britain, and yet there are few of our great churches so worthy of a visit. The city of St. Albans is only twenty miles out of London, and a day spent on the Abbey is well repaid.

The daily papers have been full of long letters from Stanley, after a silence of nearly eighteen months. The great traveller has succeeded in bringing away safely Emin Pascha and many of his Egyptian followers from Wadelai, in Eastern Equatorial Africa, to which province the now famous German doctor was appointed governor by the late General Gordon, so long ago as 1878, and which he has held on behalf of the Egyptian Government up to the present time. Circumstances had obliged him to retire from the province owing to the treachery of some of his officers, but yet, in spite of this, Stanley found him so reluctant to leave that he had almost to drag him away, so great was the "fatal fascination," as Stanley himself puts it, "which the Soudan territory has had for Europeans of late years." But while Stanley and Emin are safe, some little anxiety is felt at home as to Bishop Smythies of the Universities' mission to Central Africa. It is well known that he was travelling in a very disturbed district, but as no authentic news has been received lately, it is hoped that, rather than press his way through the disturbed country, he has returned to Nyassa or sought shelter of the Scotch settlements half-way.

This mission originated with Livingston, and is one of the noblest endeavors to carry the Gospel to the heathen that has ever been attempted by any Church. It attracts many of the noblest spirits, equally among the scholars of the two universities and the artisan classes, a large percentage of whom have died in the sacred cause. This year the mission has suffered great losses by death, four of its principal members having succumbed to the cruel African fever. The last letters received at home show that the surviving missionaries are very much dispirited by these losses, but their entire trust is in the God Whom they serve so faithfully. Even the Bishop writes in his last letter home, "with a very heavy heart," but breathes not a word of surrendering the charge committed to him. One incident of his travels I cannot refrain from reproducing. Speaking of the real danger that they experience from lions, he writes: "My cook, who is a Christian, was only saved one night by the lions seizing a sauceman instead of the man's head. It would seem hardly credible, but I was in my tent close by, and I know the truth of it."

The University Association of Women Teachers held its sixth annual meeting on Saturday, Nov. 30th, at Campden House, Kensington, Mrs. Henry Sidgwick in the chair. A letter was read from the president of the association, Miss Clough, Principal of Newnham College, Cambridge, regretting her inability to preside this year, and warmly promising the association the continuation of her valuable help.

In her opening speech, Mrs. Sidgwick commented on the report of the committee which had been circulated amongst the members and congratulated the association on the increase of 67 members during the last year, bringing the total with the honorary members up to 296. She called attention to the very proper recognition of the honors degree of the University of Ireland as a qualification for ordinary membership. The report which gave full information as to the applications for teachers and lecturers made to the association and the number of engagements concluded through the association, and was accompanied by an audited statement of accounts, was unanimously adopted.

The meeting then dealt with a motion to enlarge the objects of the association, and it was unanimously resolved as follows: "The objects of the association are: 1. To associate for their common interests women with university qualifications engaged in the profession of teaching. 2. To provide as (a) Lecturers; (b) Teachers in public and private schools and families; (c) Examiners in schools, women who possess the qualifications required by the association." The extension consisted in the clause commencing "to associate for their common interests," the association having hitherto confined its objects to working its own reg-

ister of teachers and its own examination branch. It was felt that the association was growing rapidly and that it might well enlarge its scope.

After minor motions had been dealt with, an election was held to fill the vacancies occurring on the committee, and with hearty votes of thanks to the chair, and to their secretary and treasurer, the meeting concluded.

CHICAGO.

The Rt. Rev. Abiel Leonard, D. D., Bishop of Nevada and Utah, spent Sunday in Chicago. He made addresses in the interest of his work at Grace church in the morning, St. James' in the afternoon, and the Epiphany in the evening. Bishop Leonard is on his return to Salt Lake City, having been busily occupied since the General Convention in presenting the claims of his jurisdiction to the Church. He will spend Christmas at his early home in Fayette, Mo.

SYCAMORE.—On the 20th of December, Waterman Hall entered upon its Christmas vacation, which will last until January 6th, 1890. Pupils going to or beyond Chicago were accommodated with a special car on the Chicago and Northwestern R. R. The school closed its first term with 43 boarders and 23 day pupils. After the vacation the number of boarders will be 48, leaving only two vacancies.

RIVERSIDE.—The Rev. Percival H. Hickman, late of the diocese of Pennsylvania, was instituted as priest and rector of St. Paul's church, Tuesday evening, by the Bishop of Chicago, and the sermon, from Eph. vi: 20, was preached by the Rev. Wm. H. Vibbert, D. D., of St. James' church. The Rev. Mr. Hickman succeeds the Rev. J. P. D. Llywd, who resigned sometime since and removed to Omaha, where he is in active clerical duty. The services, full of interest to all, were largely attended by parishioners and friends, the senior warden, Wm. A. Havemeyer, Esq., with Mr. W. W. Mundy, junior warden, presenting the keys to the incumbent. Of the diocesan clergy also present and officiating were the Archdeacon, the Rev. Edwin R. Bishop, the Rev. Messrs. J. M. Curtis, of Maywood; Arthur W. Little, of Evanston; Morton Stone, of La Grange; J. W. Elliott, of Highland Park; H. D. Scaife, Montgomery Throop, Henry G. Perry, of Chicago, and others.

NEW YORK.

CITY.—On Sunday evening, Dec. 15th, the City Mission Society held its anniversary at St. Thomas' church, a large audience attending. At the close of the shortened service, the Bishop spoke of the exceedingly generous responses which appeals for the work of the society had received, and said he rejoiced that the spirit of parochialism was dying out among us. It was one of the happiest promises of this era that there was such an awakened desire to do good, and he rejoiced that greater interest was being taken in that wider parish without, which embraced those who suffer and fall by the way-side. He then spoke in most complimentary terms of the great good the society was doing among the hospitals, almshouses, and prisons of the city. Never in the history of the world had there been such an aggressive combination at the hands of the best social and business members of society for the benefit of all, as there was today. He spoke of the organization as a splendid and aggressive one, and said that nothing possessed so great a power for good or had such capabilities for uniting men in good works. He also spoke of the practical work of the society in searching, through its missionaries, into all the dark corners of the city. The treasurer, Mr. John H. Boynton, said that the total contributions for the year amounted to \$44,136, of which amount \$41,401 had been expended for general missionary purposes, and the balance for the general relief of the poor and the assistance of children, including that of sending them into the country in hot weather. There were 17 missionaries under the direction of the society, of whom all but one were clergymen. Together with these were nine organists whose services were necessary in conducting the various meet-

ings. The 3,494 services held by the missionaries had been attended by 269,856 persons. The Communion had been administered to 5,137 persons, while 691 persons had been added to the Church as communicants. A large number of women had been trained in household duties and at the end of six months nearly half had been able to secure wages at from \$8 to \$16 a month. The Bishop next introduced Archdeacon Mackay-Smith, who gave an account of the work in the jails and prisons, advocated the training of deacons for two years so as to gain experience in such work, before taking up the great work of the Church. He advised the building of a chapel on Hart's Island, where lay 75,000 of the dead which had been buried by the city. Last of all, the Rev. Brockholst Morgan gave some account of the work at the Tombs and elsewhere, with which he had been so long connected.

The Rev. Dr. Satterlee has put the general management of the evening services to be held in Calvary church into the hands of Mr. Irving Grinnell, who has just returned from abroad and has taken a house adjoining the rectory. As in St. Bartholomew's church, there is to be an additional choir at these services so as to make them as attractive as possible to the general public. For many years Mr. Grinnell was a devoted parishioner of Dr. Satterlee's when settled at Zion church, Wappinger's Falls. The evening services are well attended at St. Bartholomew's church, the music as well as the preachers having been made a strong attraction. The members of the church are much interested in the nightly mission opened on 42nd St., since Dr. Geer became rector, and now carried on by Col. Hadley, formerly in charge of St. George's Avenue A. mission.

Following the example of Dr. Dix and so many others, the Rev. C. B. Smith, rector of St. James', preached on Sunday evening, Dec. 15th, a sermon on Civil Service Reform. He spoke of what the spoils-system was doing to lower the moral standard of legislators and said that taking into account the selfish interests arrayed against the reform, its progress was truly remarkable. It was the duty of churches to join in creating a sentiment which should compel recognition, and the Christian religion when truly practiced made men believing patriots who would never despair of any reform.

The cost of improving the property at Mt. Minturn has been \$10,000 instead of \$1,000, as printed in the last issue of THE LIVING CHURCH.

The anniversary of the founding St. Thomas' church, which would have fallen on St. Thomas' Day, Dec. 21st, was celebrated in the church on the Sunday following. On that evening St. Thomas' chapel in charge of the Rev. W. H. Pott, Ph. D., was closed that all might attend the parent church. At this interesting service, in which as always the music was most attractive, a report was read of the various associations and guilds connected with the parish, while an address was made by the rector, the Rev. J. W. Brown.

At a recent meeting of the Hospital Saturday and Sunday Association held in St. Luke's Hospital, its constitution was so altered that women could be elected full members and take part in its deliberations. Mr. George Macculloch Miller said that for several years the money raised by the Hospital Association in England was about as much in pounds, as in dollars in this country. This was due in no small measure to work done by the ladies. On the day chosen, nearly 2,000 ladies, he said, went into the busiest parts of the city, and standing on the corners or at street crossings asked for subscriptions. While they did not expect the ladies to do this in this country, they wished in whatever way to enlist their services. Mr. F. F. Cook, the secretary, read the preliminary report, showing the preparations already made, and also the draft of a circular which would be sent broadcast amongst business men, showing what the work of the association meant in figures. It called the attention of property owners to the fact that if institutions so necessary to the entire community were not sup-

ported by voluntary contributions, they must be supported by taxation. The expenses of all the hospitals connected with the Association amounted last year to \$734,372.87. Taking out the sum raised by income and paying patients, \$393,892 was left to be raised by voluntary contributions. It will be remembered that Hospital Saturday and Sunday fall on the last Saturday and Sunday of the year, that is, Dec. 28th and 29th.

St. Luke's Hospital, which not only cares for Church people, but for thousands of patients outside, has become somewhat embarrassed financially, and is endeavoring to raise a fund of \$50,000 by the first of the year, of which \$34,000 is needed for money advanced by the treasurer. Of the sum required, \$37,000 has been already subscribed, leaving only \$13,000 to be made up by Jan. 1st. While 60 per cent. of the patients treated at St. Luke's have no connection with the Church, the management recently surrendered its share of the Hospital Saturday and Sunday Association's collections, for the benefit of poorer institutions. At the same time it receives no aid from the city treasury.

On Monday, Dec. 16th, the Parochial Mission Society held a meeting in Calvary chapel; the Rev. Dr. Satterlee was elected chairman. The Rev. A. A. Butler read the minutes of the meeting held in December, 1888. A highly interesting report was read by Dr. Harris, in the course of which he said Mr. Clendenin had done most acceptable work as general missionary. Twenty-one Missions had been held in ten dioceses, in which the good done, while it could not be estimated in figures, had been very great. It had been supposed that Advent and Lent were the most favorable times in which to hold Missions, but at such times it was often inconvenient for rectors to be away. Epiphany and Easter were considered as opportune, and indeed whenever rectors could come to the help of their brethren in country parishes. The report stated that some fresh leaflets were greatly needed in which to make known the Society's work; that the general missionary began his work in the Catskills, which had resulted in the building of a church, now nearly paid for, and that during the year the names of seven bishops had been added to the Society. It was voted that of this report 10,000 be printed for general distribution. The Rev. Mr. Clendenin said he had held nine Missions, by way of test, making choice of churches where all were poor and also where there was a mixed population. Ours was well-known to be a worshipping Church, but it needed also to be an evangelizing Church and the Missions were working along this line. He instanced some known answers to prayer and said that not many outsiders had been reached, though always some. First and last, the people should expect great things. Father Brown, who had taken the chair at Dr. Satterlee's request, called on the Rev. A. A. Butler as the last speaker, who said that in conducting a Mission the aim should be to reach, first, the unconverted, second, the lapsed, third, the largest number of communicants in good standing. As a rule, the rectors were greatly benefited, and perhaps the missionaries most of all. The same officers were elected for the coming year and several new names added to the executive committee, when the meeting adjourned, the committee retiring to Dr. Satterlee's library for further business.

At a recent meeting of the Mexican Advisory Committee, the Rev. G. F. Flichtner was elected secretary and Mr. John H. Boynton, treasurer. Communications should be addressed to the former at Englewood, N. J., and remittances to the latter at 38 Bleeker street, New York. The Rev. Mr. Gordon has returned to his work in Mexico, which would seem to be progressing. Among other things, an assistant has been secured for Mrs. Hooker in her orphanage work.

On Wednesday afternoon, Dec. 18th, the Rev. C. B. Brewster, rector of Grace church, Brooklyn, preached to the students in the General Theological Seminary.

POUGHKEEPSIE.—The Rev. Fathers Huntington and Allen, of the Order of the Holy Cross, held a ten days' Mission in the church of the Holy Comforter, the Rev. R. Fulton Cray, rector, from Nov. 29th to Dec. 10th. This was the first time the conservative Churchmen of Poughkeepsie have ever had the spiritual privileges of a Mission, and the people eagerly sought its daily offered blessings, and responded with reverent and devout attention to the fervent appeals of the Mission priests. For days the beautiful church of the Holy Comforter was crowded at different hours with large congregations of devout worshippers. The afternoon services were for the children of the large Sunday school, many of whom brought their parents with them. Father Huntington held their closest attention by his wonderful unfolding of Scripture truths and the stories told in his inimitable way. The Mission services in the evening were of marvelous and convincing power. Each of the two Sunday mornings Father Allen preached, and each Tuesday afternoon he addressed the congregation of women with most helpful words of advice and encouragement. On Tuesday evening, Dec. 10th, the church was decked in festal array for the thanksgiving service for the blessings received during the Mission and answers graciously vouchsafed to some of the intercessions which had been daily offered for special needs. Two adults were baptized by the rector of the parish, Father Huntington preached upon Holy Baptism, and then was made the solemn renewal of Baptismal vows. The good attendance at the daily Celebrations was a significant token of the spiritual awakening, and on the last morning 125 persons made their Communion at the two early Celebrations, 10 at the first at 6:45, and 115 at the 7:30 service, many having come from a great distance in a pouring rain.

NEBRASKA.

EPISCOPAL APPOINTMENTS.

MARCH.

9. Fremont.
10. Omaha: Cathedral. Memorial service—the sixth anniversary of the death of Bishop Clarkson.
16. Omaha: St. Andrew's, A.M.; 'All Saints', P.M.; St. Paul's, evening.
23. Lincoln: Holy Trinity, A.M.; St. Andrew's, P.M.; Consecration; Holy Comforter, evening.
30. Omaha: Cathedral, A.M.; St. Barnabas, P.M.; Good Shepherd, evening.
31. Papillon.

NEW JERSEY.

The convocation of the Archdeaconry of Burlington was held Dec. 10th, at Trinity church, Vineland. After Morning Prayer, followed by the celebration of the Holy Communion, with a sermon by the Rev. S. S. Chevers, the convocation organized for business and made the usual missionary appropriations. An able essay by the Rev. James H. Lamb, on "Clerical Efficiency," was read by him at the afternoon session. The Rev. Dean Rodman spoke on the need of a Sunday School Institute for the diocese, and a motion was adopted favoring the formation of such an organization. St. Andrew's church, Mount Holly, was appointed as the next place of meeting, the Rev. Mr. Daw to be preacher and the Rev. Mr. Drysdale, alternate, the Rev. Mr. MacKellar, essayist, and the Rev. Mr. Milby, alternate. Thanks were voted to the ladies of the parish for their kind hospitality, and the convocation adjourned for the missionary service in the evening, at which interesting addresses were delivered by several of the clerical delegates.

SOUTH CAROLINA.

FLORENCE.—Services were held for the first time in the new church, on the 25th Sunday after Trinity. The church is quite a handsome building of brown stone, neatly finished inside with native pine. An eloquent sermon was preached by the young rector, the Rev. W. S. Guerry, on "Eternal Life."

COLUMBIA.—The Rev. E. N. Joyner, priest in charge of the Associate Colored Mission, made a trip North during the General Convention in behalf of his work. He received much kindness and courtesy on his

visit and had \$400 per year pledged him for the current expenses of the mission. Mr. Joyner is one of our most earnest and hard-working missionaries and has charge of six mission stations. He has recently organized a Chapter of the Brotherhood of St. Andrew among the young colored laymen of St. Mary's church.

The Columbia Convocation held a meeting in the church of the Good Shepherd, Nov. 6th, the Rev. Mr. Guerry, of Florence, preaching the sermon. The chief business consisted in discussing certain proposed changes in the missionary canon, the principal one being to make the Board of Missions consist of the Dean of the Convocation, with three laymen, and the Bishop as chairman *ex-officio*; this change being expected to impart new life and vigor. The next Convocation is to appropriate at the missionary session the required sum for missionary work for the following year. A quarterly remittance of the assessment on each parish is to be made to the treasurer, who shall report to the Bishop any parish failing to fulfill its compact, and he shall admonish the vestry of its delinquency. "The Spiritual Life" was discussed by different speakers; parochial and missionary reports were made, and interesting addresses were made by several of the clergy. The next Convocation will be held in St. John's church, Florence, April 16, 1890, the Rev. E. N. Joyner being appointed preacher with the Rev. John Kershaw as alternate.

OHIO.

The Rev. A. W. Mann returned home from his missions at Detroit, Grand Rapids, Charlotte, Toledo, Pittsburgh, Braddock, and other points, and held two services at Grace church, Cleveland, on Sunday, Dec. 15th. Three children of deaf-mute parents received Holy Baptism at the afternoon service. A few days previously, he administered Baptism to a child at Trinity church, Toledo. This year Mr. Mann has spent but ten Sundays at home.

TOLEDO.—The growth of Toledo is exemplified in the Church in a remarkable degree; the Rev. Dr. Atwell publishes in the last number of *The Parish Guide* (which is now the organ for all the Church people in Toledo instead of being confined to Trinity), the names of over 40 families that have moved into the city and become connected with his parish in one year. And, during this year, two churches (St. Paul's and St. Mark's) have been built by Trinity. The Rev. O. S. Michael, who had just begun a good work in Findlay, began on Advent Sunday his labors as a second assistant of Trinity. His principal duty will be in St. Mark's.

St. Andrew's Brotherhood of Trinity is to undertake a mission Sunday School, as Mr. C. F. Curtiss offers to provide all the plant necessary for the purpose. This society is now a chapter of the general brotherhood.

Calvary and Grace churches are both in need of parish rooms to accommodate their growing work among children and youths. The Sons of Calvary, and the Twenty-Minute Society, and the Little Gleaners in Calvary, and in Grace, the St. Andrew's Brotherhood, the Boys' Club, the Athletics, besides the ever faithful and zealous Ladies' Aid Societies, would do vastly more and better work with a larger church plant.

NORTH CAROLINA.

The 14th Convocation of Tarboro met at Grace church, Weldon, the Rev. W. L. Mellichampe, minister in charge, Dec. 4th-6th. The opening service consisted of Morning Prayer, Litany, and Holy Communion, with a sermon by the Rev. E. W. Bumstead, on the duty of contending for the Faith, St. Jude 3. A business session was held in the afternoon, and a committee appointed to formulate an extensive programme for the next meeting in February. Evening Prayer at 7:30 was followed by an able sermon by the Rev. G. P. Hebbard, recently called to the church in Tarboro. His subject was the preaching of the Gospel of the Kingdom, his text being St. Matt. iv; 23. At Morning Prayer on Thurs-

day, the former dean, the venerable Dr. Aristides Smith, the o'dest presbyter in the diocese, preached on the religious training of the young, and urged a wider observance of family worship. He drew his argument from Eph. vi: 4. A novel feature of the afternoon session was the presence of the entire Sunday school, the children being addressed by the Rev. Mr. Hebbard, and the teachers by the Rev. Mr. Bumstead. Mr. Hebbard also preached in the evening, from Acts xvii: 3, with II Cor. iv: 5. A very large congregation was in attendance, many members of the religious bodies being present, as also one of their mini-ters. The sermon, Friday morning, was delivered by the Rev. W. J. Smith of Scotland Neck, from St. Matt. x: 32, 33, and his remarks on the duty of being confirmed were most timely in view of the near visitation of the Bishop. Another business meeting was held in the afternoon, at which a resolution was passed thanking the people for their generous hospitality. The convocation also recorded its sympathy and pledged its aid to the people of these eastern counties, many of whom are in great want by reason of the almost complete failure of the crops. The closing sermon was delivered at Evening Prayer by the dean, the Rev. Gilbert Higgs, from I Chron. xii: 38, and the convocation adjourned, to meet at Tarboro, Feb. 5th.

PITTSBURGH.

JOHNSTOWN.—On Thanksgiving Day, at St. Mark's church, one of the hymns sung was No. 305 of the Hymnal, a stanza of which runs:

Praise Him that He gave the rain
To mature the swelling grain,
For His mercies still endure,
Ever faithful, ever sure.

The little choir sang it without a quiver or a tremor, or a vocal suggestion of any kind, that rain had not been entirely a blessing to Johnstown. Their voices wavered a little, though, when they chanted in the *Benedicite*: "O, ye spirits and souls of the righteous, bless ye the Lord. Praise Him and magnify Him forever!" There had such spirits and souls from the parish of St. Mark's gone to magnify Him forever on the afternoon of May 31st, and among them that of the beloved rector, Alonzo Potter Diller, and it was a hard *Benedicite* to sing. The church of the parish of St. Mark's is a shed on stilts. It is, perhaps, 40 feet long by 15 wide, and it stands not on the ruins, for there were no ruins, but on the space once occupied by the entirely obliterated brick church and parish house of St. Mark's. Across the street is another blank space, whence was obliterated the house of the former rector in the moment when he, his wife, and adopted daughter, met death. There were about 40 attendants upon the service, four of whom were men, and the rest, women and children, half of whom were in mourning. The rector, the Rev. John E. Bold, is reported to have said, in speaking of the service: "The attendance is so small, because this is not a holiday in Johnstown as elsewhere. Every one is hard at work. On Sundays the number of people here reaches 120. The number of communicants of the parish is 200. I am here for three years, and I shall regard my work a failure if the number is not doubled by that time. We shall have a church and parish house on the plan of the church of the Redeemer, at Bryn Mawr. We shall have a chapel at Moxham, which will be only the nave of the church which will grow up around. I shall have an assistant, and the mission among the miners at Ehrenfeld, started a year ago by Mr. Diller, will not be neglected."

COLORADO.

Bishop Spalding's address to the Board of Missions describes the wonderful growth of the Church in Colorado in the last fifteen years. "Our communicants have increased from 600 to about 3,000, and Sunday school scholars in the same proportion. It was several years before we had any candidates for Holy Orders; we now have eight. We had in 1874 six clergy at work, we now have 30. We then had two rectories, we now

have 20. We had nine churches in Colorado; we have increased them to 40. We had about a dozen stations where services had been held. These have been multiplied to over 50. In the first two years the average number confirmed annually was 50; in the last it is 300. Baptisms in the first, 150; in the last, 400. In the first the amount of contributions was \$6,000; in the last, over \$60,000. The Church property for all purposes—educational, charitable, parochial—has increased from \$100,000 to \$1,000,000. Of this property not a 20th part came from the East.

"In the last three years we have built five rectories and eleven churches, seven of them in the past year, the former costing \$15,000, the latter \$25,000. The enlargement of churches and other improvements in the same period have cost \$5,000. The population of the State which in 1880, was 194,000, is now by a fair estimate 350,000. In June, 1887, we organized the diocese of Colorado, the bounds of which were made coterminous with the State.

"This diocese is comparatively strong in its provision for Christian education. Last year we were enabled by the sale of the old sites of our schools to rebuild. Our school for girls is now situated on a block of five acres in the best residence part of Denver. This block is worth now—though it cost the school \$24,000—at least \$60,000. The building with its furniture, is worth \$175,000, and the school is quite worthy of the building. It is of stone, and has all the modern improvements and conveniences. It has about 200 students, of whom 77 are boarders. The boys' school is some four miles from the central part of the city, in a fine suburb, and has a campus of 30 acres costing \$10,000 and now worth \$30,000. The school is of brick and stone and has a capacity of 50 students. It is more than full. The building when complete will have cost about \$90,000, including its heating and lighting arrangements and furniture.

"We are the largest diocese in area except California, and there are eight or ten dioceses smaller than ours in clergy, parishes, churches, the number annually baptized and confirmed, communicants, Sunday school scholars, educational and charitable institutions, and contributions of money for Church purposes. Our principal strength is in the towns this side of the great Rocky Mountain range. Within the mountains the work is more recent. Here is the great mining belt extending from the North Park to the San Juan. Church work must be for the most part missionary in character, and aided from without. But the resources, as yet but partially developed in this great State, will doubtless be sufficient to attract and sustain a very large population. If the work could be supported to the extent that good policy as well as Christian duty would require, we ought to be ready for the first division of the diocese in 1895."

The corner-stone of the first Christian church edifice in Rio Blanco county was laid at Meeker, Nov. 30th, with impressive and appropriate ceremonies. St. James' church has taken firm root in this soil, a monument to the faithful, united labor of minister and people. The articles deposited in the tin box sealed up in the corner-stone, were as follows: Bible, Prayer Book, names of the bishop, clergy of the Leadville deanery, rector and vestry of St. James' church, copies of THE LIVING CHURCH, THE HERALD, and Rio Blanco News, and a coin of 1889.

CALIFORNIA.

VENTURA.—Sunday, Dec. 8th, will long be a marked day in the annals of the Church in this town and county, in commemoration of the opening of the first Church erected within the county. In the summer of 1887, the Rev. H. C. Clapham came from his inland mission at the head of the San Joaquin Valley to spend a short vacation in this pretty seaside town. He found out some scattered members of the Church, held several services, and awoke a desire for the establishment of a mission. On Dec. 7, 1887, Dean Trew visited the town, held service at the Congregational church, which

was kindly loaned for the occasion, and at the close of the service organized a mission (St. Paul's) under the laws of the diocese. Early in the next month, January, 1888, the Rev. F. R. Sanford, of Connecticut, took charge of the work, and the mission grew rapidly. At the close of the year he was induced by Bishop Leonard to accept a call to Carson, Nevada; and was succeeded by the Rev. F. B. Cossitt, who, however, at the end of four months, for family reasons, returned to New York. The Rev. L. Y. Jessup took his place. During Mr. Cossitt's charge, the mission purchased a corner lot for \$3,000, and resolved on the building of a church. Plans were furnished and the work was superintended by Mr. Walter Aston, architect, of Sierra Madre; and on Sunday, Dec. 8th, the opening services were held in the presence of a crowded congregation. The prayers were read, and the Holy Eucharist was celebrated by the Rev. L. Y. Jessup, and the Rev. Dr. Trew delivered extemporaneously a sermon admirably appropriate to the occasion. At the evening service an excellent sermon was preached by the Rev. Dr. McClure, of Santa Barbara. The church is an ornament to the town, and is complete and churchly in its arrangement. It has cost about \$4,000, a very considerable part of which has still to be raised.

MICHIGAN.

DETROIT.—The 30th anniversary of St. John's parish was appropriately observed. On Advent Sunday, Dec. 1st, there were as usual two Celebrations. At the second, the rector preached an historical sermon from the texts, Numbers iv: 3, and Philippians i: 3, 4, 5, 6. It was extremely interesting, and traced the growth of the parish from its birth in 1859 to the present time; a remarkable growth that has been. The vestry have requested the sermon for publication, and it will appear in the Year Book.

The starting of the parish was due to the foresight and generosity of its founder, Hon. H. P. Baldwin. The Bishop laid the corner-stone of the chapel April 19, 1859, and on Nov. 17th of the same year the chapel was consecrated. The Rev. William Edmond Armitage was the first rector. The vestrymen were H. P. Baldwin, John Roberts, B. G. Stimson, John M. Reilly, A. Richmond, Geo. C. Rose, Geo. S. Swift, Dr. Wm. Brodie, Geo. C. Jones, and John W. Strong. Messrs. Baldwin and Roberts were the wardens. Upon the occasion of the consecration of the chapel in November, 1859, the music was sung by a boy choir numbering 13 voices. This was the first boy choir that Detroit ever had. On Sunday, Nov. 20th, the first Sunday service was held in the chapel. The Sunday school was organized the same day, with H. P. Baldwin as superintendent. It was soon apparent that the chapel was not large enough to accommodate the congregation. It was therefore decided to erect a church as soon as practicable. On Jan. 5, 1860, Mr. Baldwin communicated to the vestry the fact that the lot, chapel and rectory, costing \$27,772.27, was theirs, without a cent of debt, returned to them the money (about \$8,000) subscribed for the chapel, and presented the whole to the church as a free-will offering to the Lord for His goodness. The \$8,000 again in the hands of the parish by this generous act, it was resolved to use it as a starting fund for a new church, and plans were at once called for. On Advent Sunday, 1859, the Holy Communion was for the first time celebrated for the new congregation with 71 communicants. The work went on. The new church was found to cost more than anticipated, and again the same generosity always at hand, supplemented the giving of the parish, which had amounted to about \$24,000. The corner-stone of the church was laid June 6, 1860, the church was completed in the latter part of 1861, and on December 19th, of that year it was consecrated, Bishop Burgess, of Maine, preaching the sermon. The church had cost about \$49,000.

The Rev. Mr. Armitage, the rector, had declined many calls to go elsewhere, but at last he was elected to the episcopate of Wisconsin. He was consecrated assistant

Bishop of Wisconsin, Dec. 6th, 1866, in St. John's church. The Rev. John J. McCook, of Hartford, Ct., succeeded the Rev. Mr. Armitage, but owing to ill-health he resigned in the spring of 1868. Under Mr. McCook, St. James' mission, now a self-supporting parish, was started on Grand River Ave. The Rev. George Worthington, Ballston Spa, N. Y., was then elected the third rector of St. John's church, a charge which he faithfully kept for nearly 17 years. During this rectorship St. Mary's mission, still under the care of the church, was started. On St. Matthias' Day in 1885 he was consecrated in St. John's church to be the second Bishop of Nebraska.

On Jan. 27, 1885, the present rector, the Rev. Joseph N. Blanchard, was called and began his rectorship May 1. In 1888 a new parish building was erected at a cost of \$40,535.

The following is the summary of statistics for the 30 years: Baptisms, 2,735; Confirmations, 1,653; marriages, 937; burials, 1,147. The offerings have been as follows, not including the latter half of the present year: For all parochial purposes, \$409,738.66; for all charitable purposes, \$195,332.73; making a total of \$604,071.39; while the average of offerings for the past 30 years has been about \$20,000, while the average for the past four years has been about \$36,000. The present statistics of the parish are: Communicants, St. John's, 1,040; St. Mary's, 168; total 1,208. Sunday schools, St. John's, 759; St. Mary's, 412; total 1,171. In 1888-9 there were Baptisms 84; confirmed 87; burials 52; marriages 24. The offerings were for last year, for the parish, \$31,153.23; for missions, \$12,110.52; total \$43,263.75. The Holy Communion is celebrated every Sunday and holy day. There are daily prayers in Advent and Lent, and Wednesday night and Friday morning services throughout the year.

On Sunday afternoon the Sunday school had a choral service in the church. After the usual catechizing the scholars were addressed by the first superintendent, Hon. H. P. Baldwin, and Mr. C. H. Verner. The addresses were very interesting and greatly enjoyed.

On Tuesday evening, Dec. 30, there was a delightful parish reception in the parish building, which was filled by the congregation. Bishop Davies and family were present for a part of the time, and shared with the parish in the rejoicings over the old and the new of its history. During the evening those who were at the founding of the parish 30 years ago, were asked to go to one corner of the assembly room, and it was found that 50 of the original parishioners were present. "Auld lang syne" was then sung, followed by "Old Hundred."

Altogether, the services, the sermon, the reception, were fitting reminders of the past and present growth of this noble parish, which rejoices to-day in the continued life and activity of its honored founder and senior warden.

MISSOURI.

SPRINGFIELD.—St. John's parish recently organized a company of cadets of St. Andrew, in accordance with the suggestion of the committee of the Brotherhood reporting at the Cleveland Convention. Eleven boys signed the company pledge. The objects of the company are: to create in boys of the Church a deeper sense of their membership, the practice of purity, in thought, word, and deed, the Lord's Prayer said daily for the spread of Christ's kingdom among boys, and an earnest effort to add one boy to the Sunday School each month. While the boys will incorporate a few military features with the details of work, yet the main objects will be kept foremost, and Christian warfare will be emphasized by the drill. St. John's Chapter, No. 231, begins its second year with renewed zeal, and greater plans for work. St. Ann's Guild, of ladies, has done good work during its first year, making 421 visits. It has but two rules; to say daily the collect, "Stir up," and to make at least one visit each week in the interests of Christ and His Church. The number of communicants is

steadily growing in this parish, and the Bishop's next visit will add others.

MARYLAND.

THE BISHOP'S APPOINTMENTS. JANUARY.

5. 10:30 A.M., Hampden, Institution of the Rev. W. C. Butler.
12. 11 A.M., Advent, Baltimore.
19. A.M., Holy Comforter, Baltimore; P.M., St. Peter's, Ellicott City.
26. Baltimore: A.M., Holy Cross; P.M., St. Stephen's.

FEBRUARY.

2. P.M., Trinity, Baltimore.
9. Washington: A.M., St. John's; 4 P.M., St. Paul's; 7:30 P.M., St. Andrew's.
16. A.M., Elk Ridge; P.M., Laurel.
23. Washington: A.M., St. Mary's chapel; 4 P.M., St. James'; 7:30 P.M., St. John's chapel.
26. 7:30 P.M., St. Mary's, Hampden.

The Communion service now used at St. Anne's church, Annapolis, has been in use for nearly 200 years. It is kept in a square walnut box with brass braces.

Bishop Wingfield, of Northern California, preached on Sunday, Dec. 8th, in St. Timothy's church, Catonsville. His subject was "Our Duty to God." The Bishop had received his early education at St. Timothy's School and was afterward tutor there for three years. This was his first visit to St. Timothy's for 25 years.

St. John's church, Waverly, and St. John's Select School, adjoining the church, are undergoing repairs and improvements. The parsonage is also being repainted. The Rev. Francis H. Stubbs is rector of the church.

Bishop Paret recently confirmed six persons at All Saints' church, Baltimore, and a class of 9 at St. Bartholomew's church, in the same city.

KENTUCKY.

LOUISVILLE.—The Rev. D. T. Hobbs ordained to the priesthood on Thanksgiving Day by Bishop T. U. Dudley and placed in charge as rector of the church of Our Merciful Saviour, a colored congregation, is not a colored man but a Caucasian, born in Virginia, educated at Gambier, Ohio, where he remained nine years, then one year in Philadelphia, Pa. During last year he was assistant to the Rev. T. S. Rumney, D. D., of St. Peter's church, Germantown, Pa.; being interested in the education and evangelization of colored people he resigned that position in June, and on his return from a visit to Europe, he came to this city in September to take charge of the colored parochial school and congregation of Our Merciful Saviour.

A new Church congregation was organized by the Rev. Geo. C. Betts, at Parkland, one of the suburbs of Louisville, the third Sunday in Advent. The service, the first ever held in this locality, was conducted by the Rev. Geo. C. Betts, assisted by his son, Herbert Betts, a lay reader. The full evening service was held, with a large congregation present, in Dixon Hall, which had been extemporized for the purpose. This addition to the church will be carried on by St. Michael's Guild of Grace church, on the invitation of the residents of Parkland. Calvary church has organized a chapter of the Brotherhood of St. Andrew. St. Paul's church has also organized a chapter; St. John's and St. Andrew's parishes are moving in the same direction to form chapters of the Brotherhood.

LOUISIANA.

NEW ORLEANS.—The members of St. Anna's church have placed a handsome memorial window in the chancel, representing St. Anna teaching her child, the Blessed Virgin Mary, and the Lord as the Good Shepherd holding a lamb in his arms. The altar is now properly raised on three steps, and is provided with all the proper colored cloths. The dossal changes in color according to the season. All these appropriate changes were made in loving memory of the Rev. J. F. Girault. On St. Andrew's night a grand service was held in this church, the occasion being the Bishop's visit to the St. Andrew's Brotherhood. This parish has the only chapter of the St. Andrew's Brotherhood in this diocese, it is only a few months old, but it already numbers 30 young men, who will labor to increase the membership. The chapter is No. 333, and is officered as follows: director, D. G.

Baldwin; *vice-director*, F. J. Girault; *secretary*, W. J. Carter; *treasurer*, Daniel Edwards. At 8 p. m. the organ played a processional, and the choir sang while the Brotherhood and clergy formed a procession, marching down the side aisle and up the central aisle. The Rev. Messrs. A. J. Tardy, Jos. E. Martin, and the Rev. Dr. Snively read Evening Prayer. The Bishop preached a forcible sermon on the call of St. Andrew and that Apostle's work for Christ, after which the rector, the Rev. E. W. Hunter, announced an offering to be taken up for the Brotherhood. The young ladies of the parish beautifully adorned the church with lovely flowers and garlands, and large St. Andrew crosses. All the clergy were vested in cassock, surplice, and violet stole, while the Bishop was clad in a cassock of royal purple, on which shone the pin of St. Andrew, presented to him by this chapter through Mr. Guy M. Hornor.

The third meeting of the Louisiana branch of the Woman's Auxiliary was held in Annunciation church, on Nov. 30th, at 11 A. M. Addresses were made by the Rev. Drs. Percival and Snively. At the Communion the rector was Celebrant. At the business meeting which followed the service, the cash receipts were found to have been \$2,041.23, and disbursements \$2,018.48. A junior branch of the auxiliary was formed, and the following officers elected: Mrs. T. G. Richardson, *president*; Mrs. Joseph P. Hornor, *vice-president*; Mrs. F. N. Ouden, *recording secretary*; Mrs. W. G. Coyle, *corresponding secretary*; and Miss Roundtree, *treasurer*.

The first meeting of the archdeaconry of New Orleans met at Mt. Olivet church, Algiers, on Thursday night, Dec. 5th. The rector, the Rev. Dr. Heiges, had given ample notice of the missionary meeting, and a large congregation greeted the city clergy who took part in the services. Dr. Snively and the Rev. Mr. Sessums made addresses, as did others of the clergy. The singing was very effective, and the interest occasioned by this meeting is likely to bear good fruit in this parish. The next meeting, it is believed, will take place at St. John's church, New Orleans.

QUINCY.

St. John's church, Henry, has had a pleasant and grateful experience. The church building was the gift four years ago of two sisters, Mrs. Law and Mrs. Guyen, a memorial of their parents. It was well filled and often crowded twice a day by interested congregations, during a ten days' Mission, conducted by the Rev. John Herbert Edwards, of Ottawa, in November. On Sunday, second in Advent, the Bishop visited the parish, and confirmed 31. The parish is not large and the number of communicants, by this Confirmation, is about doubled. The church at both the Sunday services, was more than full, many in the evening being unable to get seats. The sermon by the Bishop won close attention and unmixed praise. His address to the newly-confirmed was strengthening and hopeful. The Rev. Mr. Holst of Wyoming, holds services in Henry every fortnight. His laboriousness and energy deserve high commendation.

The Rev. David A. Sanford has been received from Fond du Lac, and has taken charge of Grace church, Osco.

PENNSYLVANIA.

PHILADELPHIA.—An Art Exhibition under the auspices of the ladies of St. Clement's church has been opened. The exhibit is shown in the rooms of the Iron Cross Guild, No. 1 South 21st St., and is divided into three general departments, the first, ecclesiastical, embracing vestments, embroidery, and designs; the second, pictures, embracing oil paintings, water-color sketches, etchings, crayons, drawings, and engravings; and third, curiosities, embracing architectural drawings, brass work, painted glass, etc., coins, relics from Johnstown, pictures, photographs, and a phonograph.

The ecclesiastical display occupies the second floor of the building. The apartment is redolent with the sweet odor of incense. The collection is an extremely rare

one, embracing fine embroideries worked by the Religious Communities and Altar Societies of the Church, which have been loaned as a great and unusual favor. The most unique, as well as one of the handsomest vestments shown is a funeral pall, placed in the centre of the room, which was worked by the Sisters of St. Mary, at Peekskill. The material used is dark violet silk. The ornamentation, borders, and pictures are chiefly grays. Palm branches in gray-greens are embroidered all along its surface, while upon this ground, titles of Christ, in floriated Greek characters, are done in gold. The borders are made ornamental by lettering in outlines of gold and blue. The ends of the pall contain pictures in darning—one the "Angel of the Flaming Sword," and the other the "Annunciation." Along both sides of the pall is a symbolical procession.

The All Saints' Sisters, whose Motherhouse in this country is in Baltimore, exhibit seven specimens of their handiwork, the most beautiful of which is a white cope, loaned by the Church of the Holy Innocents, at Hoboken. One of the most valuable articles in the entire collection is an altar frontal and superfrontal of cloth of gold, the work of the St. Mark's Altar Society. It is a festival cloth. It is heavily inlaid with jewels, diamonds, rubies, pearls, etc. In some cases the precious stones, which were donated by different ladies, are worked in their original settings. The church of the Ascension shows upon the raised platform a complete set of vestments actually worn by a bishop of the XVI century, which were gotten abroad by the late Rev. Bloomfield Wetherill, whose collection of rare ecclesiastical treasures was divided between that church and St. Clement's after his death. Exhibits are also made by St. Veronica's Guild of St. Timothy's church, Roxboro', and St. Clement's church.

IOWA.

OSKALOOSA.—A very fine carved oak altar has been presented to St. James' church by the ladies of the congregation. It is modelled after the one in Trinity church, Muscatine. The altar rests on four columns forming three panels. The centre one contains a representation of the *Agnus Dei*, while those on either side contain the Alpha and Omega. In the retable are the words, Holy, Holy, Holy. The mensa is of white marble, with five crosses sunk into it. The work was executed by Barker, of Davenport, from designs furnished by Dean Hale of the cathedral.

FOND DU LAC.

CITY.—A magnificent new pulpit of stone, decorated, has been placed in St. Paul's cathedral. The material is in harmony with the chancel furniture, and the decorations include statues of the four great doctors of the Primitive Church. A surpliced choir is in training, to appear on Christmas Day, the choir-master and organist being Prof. Wells, late of the Advent, Boston. On the first Sunday in Advent, Bishop Grafton preached, and the cathedral was crowded to the door, though it is one of the largest churches in the West. Bishop Grafton has won his way into the hearts of the people throughout the diocese.

MASSACHUSETTS.

MARCH.

1. Taunton: A. M., St. John's; Evening, St. Thomas'.
2. Evening, Grace, Salem.
3. Evening, Ascension, Waltham.
4. Evening, House of Prayer, Lowell.
5. A. M., St. John's, Lowell; P. M., All Saints', Chelmsford; Evening, St. Anne's, Lowell.
6. Evening, Christ church, Waltham.
7. Evening, St. Peter's, Cambridge.
8. A. M., St. John's, Framingham; P. M., Mission, Framingham; Evening, Natick.
9. Evening, Trinity, Boston.
10. Evening, Incarnation, Lynn.
11. A. M., Southborough; Evening, Marlborough.
12. Groton school and chapel.
13. Evening, St. Paul's, Boston.
14. Evening, Emmanuel, Boston.
15. A. M., St. James', Roxbury; Evening, Messiah, Boston.

APRIL.

1. Evening, Charlestown.
2. Evening, St. John's, Boston Highlands.
3. Evening, St. Philip's, Cambridge.
4. St. Stephen's, Lynn.
5. A. M., Brookline; Evening, Roslindale.

ROSLINDALE.—The newly-erected church of our Saviour, was formally opened for divine service on Tuesday evening, Dec. 17, by the Bishop, assisted by several presbyters. There was a celebration of the Holy Eucharist in the morning, the rector, the Rev. Archibald Codman, being celebrant, with 27 communicants. The evening service was most impressive, the church being filled to its utmost capacity. The rector took the first part of the service, the Bishop pronouncing the Absolution. The Rev. R. H. Starr, D. D., read the lessons, the Rev. G. S. Pine said the Creed and the latter prayers. The sermon was preached by the Rev. S. U. Shearman, on the subject, "Duty of attending Church Services." After the sermon the Bishop addressed words of encouragement and congratulation to the people of the parish on this, the consummation of their wishes, and he urged them to go steadily on in the same harmonious manner, and God's choicest blessings would crown their efforts. He then pronounced the benediction. The vested choir of All Saints', Dorchester, under the precentorship of S. A. Battison, assisted, with Miss Daniell at the organ. The clergy present at the service, were the Rev. Dr. Starr, and the Rev. Messrs. S. U. Shearman, W. F. Cheney, and Edwin Johnson. The new building is one of the most Churchly edifices in the diocese. It is open-roofed, with massive pillars, and finished in the natural wood, cypress. All the furniture in the nave of the church corresponds in color with the finish of the interior. There are several memorial and other gifts which add to the interest of the church as a sacred repository for that which we cherish. The sanctuary was presented in its entirety by Mrs. Charles Minot, in loving memory of her son, Charles H. Minot, Jr.; the cross by Robert Codman, Jr.; the altar desk, by Mrs. F. V. Parker; the vases by Mrs. Chas. Minot; the Bible by the Twenty-Minute Society. It is purposed to induct the new vested choir into the church on the Feast of the Nativity. The church building is of wood, shingled on the outer side, and stained to give it an ancient appearance. The nave is 42x30 ft. The chancel and sanctuary combined are 22x18, and Anglican rather than Roman; the rood screen is marked by a St. Andrew's cross, pendant from the apex of the chancel arch. The seating capacity is placed at 250. Connected with the church building, though not under the same roof with the sacred edifice, are the parish room, the rector's study, and the robing room. The parish is greatly to be congratulated on its wonderful growth in the past two or three years. Scarcely three years ago the first services were held in a hall, by the Rev. J. S. Hewlett. Scarcely a year and a half ago, the Rev. Archibald Codman, of Boston, a young deacon, fresh from the General Theological Seminary in New York, assumed charge of the young and feeble mission. Last May the mission, which had been entirely independent and self-supporting, was organized into a parish. Now this parish of six months has a church in which to worship, and which they can call their home. To the rector, as well to his wardens, and vestrymen, belongs much of the credit for pushing forward the work to its final and successful issue.

THE SIGNIFICANCE OF THE ALTAR.

BY A VIRGINIA LAYMAN.

The ancient Fathers in the Christian Church wisely endeavored in framing the Church of the New Testament to retain as a precious legacy the main features of the Church of the Old Testament, desiring no higher model than that which had been given to the Jews by God himself through his servant Moses. They realized that God had an intention in foreshadowing the great Sacrifice of the New Testament, by giving his laws to the priesthood of the Old, that without the shedding of blood there

was no remission of sins. It is therefore not surprising that the altar was made conspicuous as a memorial, that Christians might ever be reminded of the great Sacrifice made by the Lamb of God for the sins of the whole world. Is it not therefore more in accord with the spirit of the early Fathers, to speak of this ancient emblem as the altar, and the elements thereon as the Body and Blood of our Saviour, rather than in a bold material way to call them the Communion Table and the bread and wine? I think it will be conceded that the former tends more to reverence and devotion. The Church has always spoken of the Holy Communion as the Mysteries, why attempt then to materialize where no good can be accomplished?

Allusion is sometimes made to the fact that the word altar does not occur either in the American or English Prayer Book, except only in the order of "Institution of Ministers" in the American. In this direction it must be borne in mind that in the first English Prayer Book of 1549 the word altar was used as it had been in all the liturgies from which the Prayer Book was compiled, (the Use of Salisbury being the principal one); but in the revision of the Prayer Book in 1552 the word was changed from altar to "Lord's Table." The reason of this change can be understood when we realize that the Church in England having just passed through the trying ordeal of reformation, was divided up into bitter, clashing parties, the extremists in each direction demanding a recognition of their prejudices. During this condition of things the conservative element in the Church endeavored to restore harmony by inducing each side to give up a little, so it was that the word altar was changed to the "Lord's Table," with the explanation that it was the Lord's Table in the light of a spiritual feast.

The fact that the word altar was always used by the Apostolic Fathers as well as all ecclesiastical writers up to the time of the framing of the English Prayer Book, will show that the changing of the word was a matter of temporary expediency.

English and American commentators on the Prayer Book agree that when the spiritual feast is spoken of, it is the Lord's Table, but that where on the elements rest is the altar. The Prayer Book never speaks of it as the Communion Table as some denominations do.

All the offices in the American Prayer Book being taken from the English nearly verbatim, the "Lord's Table" was adopted with the rest, whereas if the reasons had been considered which led to its appearing in the English Prayer Book—which occasion had passed away, and occasion for which had never existed in this country—it is fair to presume the old name would have been restored when the American Book was proposed.

The object the writer has in view in this article is merely to show that those who are endeavoring by precept and example to elevate the spiritual and devotional in Church worship have the warrant in this case of primitive and apostolic authority reinforced by Church writers in all ages.

There have always been and always will be differences of opinion in the Church on matters of minor importance, and the opinions of all should be respected where honestly maintained, as for instance the case just under consideration, for those who prefer to commune at the Lord's Table can receive the same spiritual benefit as those who prefer to kneel at the altar and spiritually partake of the Body and Blood of our Lord Jesus Christ,

The Living Church.

Chicago, Saturday, Dec. 28, 1889.

REV. C. W. LEFFINGWELL,
Editor and Proprietor.

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Wrapped in His swaddling bands
And in His manger laid,
The Hope and Glory of all lands
Is come to the world's aid;
No peaceful home upon his cradle smiled,
Guests rudely went and came, where
slept the royal Child.

—Keble.

"Merry Christmas!" is echoing around the earth, and all Christian people are rejoicing over the blessed Nativity, the giving of God's greatest Gift to the world. The song of "good-will" that the angels sang above the star-lit slopes of Bethlehem when Christ was born, still sounds from wave-beat shore of ocean to mountain heights, and all the world is moved to open heart and hand on Christmas Day. Many lovely remembrances to you all, dear readers! gifts rare and beautiful; but amidst all and before all, the One "altogether lovely and fairer than the children of men," the possession of Him Who is Christ the Lord.

"GOOD-WILL!" That was the meaning of the blessed Nativity which testified that God so loved the world that He sent his only Son to take upon Him our nature and to be born of a pure virgin. That is the meaning of every Christmas Day, that God still loves the world and would that not any should perish, but that all should have everlasting life. The day is a witness to all the world of the good-will of God; of the infinite love revealed, not to poets and philosophers alone, but to all mankind, in the great central fact of the world's history, the Incarnation. That is the mean-

ing also of Christmas gifts. As the angels saw in the Gift of the Nativity, the sign of peace and good-will to men, so should they see to-day in the lesser gifts of God's children to each other, the tokens of love and willing sacrifice. Only as gifts mean this, are they of any value. The costly presents of the rich and the humble offerings of the poor are equally worthy or worthless, in proportion as they indicate the love of the givers.

THIS expression of good-will in gifts of parents to children, of masters to servants, of friend to friend, throughout the Christian world, makes the Christmas time the happiest season of the year. The story of the Nativity with its angelic interlude leads us to think of each other, and to consider how we too may give expression to our love which is sanctified by the revelation of the love of God. It is this motive that makes the act twice blessed to the giver; blessed because it expresses human love, twice blessed because it also serves to manifest the Divine love which was heralded by angels on the first Christmas morn. The full measure of this blessedness cannot be ours if our Christmas giving be restricted to those related to us by ties of kindred or business. In all such giving there must be some motive of natural affection or expectation of service in return. We must seek out the needy and helpless, the impoverished and suffering, and minister to them by kind words and generous deeds. We must not only express our love for those who love us and serve us, but also for those who care not for us; for those who have gone down under the unmerciful disasters of life and perhaps are without hope and without God in the world. It may be that some loving word or gift of ours shall call them back to faith and courage, to run with patience the hard race that is set before them, and to win the prize which many favored children of God may fail to win through the snares and temptations and opportunities of self-indulgence which come of wealth. Blessed is the day of Christ's Nativity to all the children of men, for its revelation of the good-will of God. Let not the season pass, dear child of God, without kind words and loving deeds, which shall prolong the echoes of the angelic song that greeted the poor shepherds in Bethlehem.

WE note a statement in *The Law Register* that the Supreme Court of Pennsylvania, about a year ago, appeared for the first time in black silk robes, similar to those worn by the justices of the Supreme Court

of the United States and of the New York Court of Appeals. This action was taken in response to a movement inaugurated several years ago by the Law Association of Philadelphia, who petitioned the Court to adopt a distinctive judicial dress. "The change," says *The Register*, "has been received with favor by both the bar and the public, and adds materially to the already dignified appearance of the distinguished tribunal." This is pretty good for the Quaker city, and should go far to dispel the senseless American prejudice against distinctive dress in all of the professions. The cowl does not make the monk, but it helps to keep him in his place and to impress upon himself and others the fact that he is a monk. Witticisms about "millinery" in the chancel are cheap and common, but even "distinguished tribunals" are learning not to despise the symbolism of dress. If black silk may enhance the dignity of the law, what objection can there be to white linen indicating the purity of the Gospel?

The Church Eclectic for December does not agree with us that the very large minority in the late General Convention which opposed any further revision of the Prayer Book—amounting in the House of Deputies to a full half of the members present—had anything to do with the agreement to bring that work to a close in 1892. The editor can see nothing in a movement in which so many men of different parties so spontaneously united, except obstruction and waste of time. In this, however, we think he will find few to agree, except those who had to witness the failure of special measures very near their hearts. We should suppose that nothing could be more certain than that the assurances given in various ways were intended to allay the feeling which found expression in the Minority Report, or as some might prefer to express it, to show that the "panic" was unnecessary. In this view it was perfectly natural that, as *The Eclectic* says, the bishops should, at the same time that they rejected the Minority Report, pass a resolution that the revision should come to an end in 1892. Nothing less than this was due to a minority of 20 to 28. As to the resolution which was offered in the House of Deputies on the first day of the session, it was perfectly understood that its object was to forestall the movement which was threatening to close the long and uncertain revision at once.

The Eclectic further says: "We have not the least idea what THE

LIVING CHURCH means when it says it was by "an astonishing lapse of vigilance that Dr. Huntington's Short Office passed the House of Deputies." Surely nothing could be clearer. The House had been considering day after day, wearily and painfully, the propositions of the Majority Report, coming, moreover, with the added weight of episcopal sanction. Every clause and almost every word had been scrutinized. Prayers had been amended with great care, and sometimes an entire form had been rejected on account of a single objectionable phrase. But when the "Short Office" was brought forward, it was passed without a single specific criticism. And this Office, be it remembered, included a large number of prayers, some of which had already been rejected by the previous action of the House. Thus, after criticizing most severely the prayers suggested by the committee, a whole body of devotional forms was to be swept into the Prayer Book and made potentially a part of the Daily Order of the Church, through the rubric which allows the minister to follow the anthem in Evening Prayer with "such prayer or prayers, taken out of this Book, as he shall think fit." If action like this did not show "an astonishing lapse of vigilance," we are at a loss to understand to what condition of things that expression would apply. But it is highly probable that a large number of the deputies did not understand that this Office was to be a part of the Prayer Book although bound up with it, that being an interpretation easily put upon the words of its author in introducing it to the House.

THE Congregational body, we believe, has always been distinguished by the uncompromising way in which it has insisted upon the "Bible and Bible only" as the ultimate authority for all questions both of doctrine and ecclesiastical polity. We are at a loss, therefore, to understand the justification for the new departure recently taken in the matter of ordaining women to the ministry. "We do not find it written" and in fact in what we do find written there are some things which seem to tell positively against it. Consult for instance, I Cor. xiv: 2. These remarks are suggested by an account which has appeared in the religious prints, of the ordination of a Mrs. Eastman by a council of Congregational divines at Brookton, Tompkins Co., N.Y. We have examined the report of the proceedings with much curiosity to discover, if possible, what Scriptural authority was alleged as giving validity to the proceedings. We find

only one allusion which supplies any clue in this direction. Mrs. Eastman related her religious experience and read a theological paper which "might be preached with touching effect." The council thereupon decided that the ordination was "in harmony with the mind of the Spirit" and that the candidate's call was of God, and asked each other, "who were they that they should withstand it?" Here is the only Scriptural reference we can discover. It is a reference to the words of St. Peter when defending himself at Jerusalem for the Baptism of Cornelius. He appeals not to the piety of Cornelius and his spiritual fitness, but to certain external manifestations which were recognized as miraculous indications of the "mind of the Spirit." He had "heard them speak with tongues and magnify God." But it is of course true that there are other signs of the presence of the Spirit. In the passage to which we have referred in the first Epistle to the Corinthians, the Apostle after forbidding a woman to preach, proceeds thus: "If any man think himself a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord."

AID FOR THE CLERGY.

The Pastoral Letter of the bishop earnestly exhorts the Church to provide some more suitable support for her aged and infirm clergy. It is a matter that ought to receive more attention than it is likely to secure. It is a need not easily provided for, especially in our new and poor dioceses. Some of our dioceses have done fairly well in this matter. In some, admirable facilities are also afforded the clergy for life insurance; facilities which are, perhaps, not adequately known, and certainly are not adequately improved.

We have in mind the Corporation for the Relief of the Widows and Children of Clergymen of our Church in Pennsylvania, and that for the Relief of Widows and Orphans of Clergymen in the State of New York. These excellent societies offer life insurance to the clergy in those States, which is just as safe and far more favorable than that offered by the ordinary life insurance companies. There are many of our clergy in those States paying annual premiums to the secular companies when they could do far better by availing themselves of the benefits of these corporations which were founded long since for their especial needs. They are rich and well-managed corporations. They are not conducted for gain, but absolutely for the benefit of the

clergy, or rather for the benefit of their widows and orphans. Yet apparently very few of the clergy in those States appreciate the benefits which these corporations afford, certainly a very small proportion have secured to their families those benefits.

Then there are general societies, such as the Clergymen's Mutual Insurance League and the Clergymen's Retiring Fund Society. They ought to be better known and more adequately supported. But there is a need which none of these societies meet, or are intended to meet. It is that of an association to make investments for the clergy, their widows and orphans. It would, in effect, be a society for helping the clergy to help themselves; and no help is better than that. If a few such men as, say, the Rev. Drs. Dix and Hoffman, and such laymen as, say, W. W. Astor, S. P. Nash, Cornelius Vanderbilt, and Seth Low, would form a society for the purpose of making investments for the clergy, their widows and orphans, they might thus, we are persuaded, do great good. There are, no doubt, many reliable firms, throughout the land, whose business it is to make investments and sell securities. But they do not meet the needs of which we speak, and never can. Few of the clergy are familiar enough with these matters to trust themselves with such concerns. Their calling separates them from financial affairs. In such matters they do not know what they ought to do. They should give themselves wholly to their own proper duties without cares of business. Still, they ought to be prudent and provident men; ought, if possible, to save something for their support in sickness and in old age, and, if possible, leave something for their families. What is needed is an Investment Association for the benefit of the clergy, their widows and orphans. Such an association, composed of a few eminent clergy and laity, would meet a very real need. That there are many of the clergy, and widows of the clergy, who would gladly and gratefully avail themselves of the benefits of such a society, we are confident. That it would prove a comparatively easy and yet most efficient way of helping the clergy, we are very sure. Would that the right men might move in the matter. The men who do should be of those whose very names would insure universal confidence in both their honesty and competence.

Happy is the clergyman who knows that he can at least leave his wife and children the proceeds of an assurance on his life. It would add to his comfort to know of an association ready to take and make

the most of the little that he has to leave.

In more cases than one of which we have knowledge, the widows and orphans of clergymen have been robbed of money, which represented years of rigid self-denial, and that because we have no society ready to act for them in matters wherein they are not competent to act for themselves.

BISHOP COXE AND THE CHURCH MESSENGER.

To the Editor of *The Living Church*:

Will you again kindly allow me space in your columns for a final word touching certain utterances (original and otherwise) which have lately appeared in our diocesan paper, *The Church Messenger*, and which formed the subject of my letter to *THE LIVING CHURCH* for Dec. 14th. Among these utterances was one to the effect that "there are many things in the Prayer Book which seem to be in conflict with sanctified human reason and the fundamental doctrines of Protestant Christianity." The same issue of *THE LIVING CHURCH* which published my letter (see page 597) quotes this sentence as an "official utterance," and goes on to say that by "such official utterances from time to time the way may be prepared for continuing revision in 1892." If my previous letter did not make it sufficiently clear, whence this astounding sentiment emanated, permit me to say here that it came from no official source or authority, whatsoever, but slipped into the paper from the pen of a layman, unnoticed by the Bishop or any of the clergy. It by no means follows, because *The Church Messenger* is the official organ of the diocese of Western New York, that all its utterances are official; and no one who knows Bishop Coxe's life-long devotion to the Prayer Book can for one moment doubt what disposition he would have made of such a sentiment had he seen it before publication. To show how utterly contrary to the Bishop's mind the aforesaid sentiment is, it is only needful to quote in this connection a brief paragraph from his last address to his council, which is an official utterance, and which was published in the same issue of the *Messenger* which contained the objectionable paragraph. Speaking of the Prayer Book revision, he says: "The great question is, shall we not put a stop to Prayer Book revision? All are disposed to make an end of it; and let us thank God so little has been done in the way of change and that what has been done is in the way of restoration. The conservative spirit has triumphed over restlessness and the spirit of innovation. This dear, this inestimably precious, inheritance remains as it comes to us from our fathers of the Church Catholic." Does this look as if the Bishop thought, or could have said, that "there are many things in the Prayer Book which seem to be in conflict," etc., etc.? This is an "official utterance" on the face of it, and proves that the other cannot be. Is it asked: "How then should such unchurchly and disloyal sentiments have been permitted to appear in *The Messenger*?" "Our paper for the last few weeks has been allowed to edit itself," was the formula by which the great Dr. Seabury apologized

for any thing in his *Churchman* which was counter to his own views, and surely our dear Bishop with his greater burden of the Episcopate, is with greater justice entitled to have urged in his behalf the same generous excuse for whatever has appeared in *The Messenger* which does not savor of sound Churchmanship.

This paper is official only in the sense of publishing the Bishop's appointments and other communications to his clergy and people. He is not its editor. It practically has no editor, the publisher doing more in that line than any one else. True, a priest of the diocese was appointed to the censorship of the paper. He has faithfully tried to do his duty in reviewing the proof, but by skilful manoeuvring he has been practically deprived of the exercise of his office of censor for the last few months; so that during that time the paper has edited itself, and been a law unto itself, as to its matter, its time of appearing, and whom of its subscribers it should reach at all. The truth is, *The Church Messenger* was an experiment, and one which so far has proved eminently unsatisfactory to all concerned, except perhaps to the gentleman who publishes it. The choice of a publisher was an unfortunate one, but who could have foreseen this? Happily the contract between the Diocesan and publisher was only for one year, and terminates next February. So much for the Bishop's relation to the paper, and now referring once more to the gross misrepresentation of the Bishop's views on the weekly Eucharist, copied from *The Church Year*. I have learned since my former letter, from the very highest authority, that "the Bishop began early and fasting Communion while a priest in Hartford, Conn., but always (as did Keble), refused to make it compulsory on others. He regarded it as an act of personal devotion, and, like celibacy, good for those whom Christ has made able to accept it. He has been heard to say, that (except for the sick and other needy persons), he wishes there might be none other than early Communion in his diocese. Even when two Communion services are celebrated the same day he could wish that the Eucharistic office might always terminate before noon." PIERRE CUSHING.

LeRoy, N. Y.

THE patronage of a hundred and thirty thousand offices is a temptation to corruptionists too widespread and too manifold to be resisted. But, after all, most of the American people are not hirelings or dupes. In the course of time, having eyes they open them. They can measure the distance between a Walpole and a Samuel Adams; between the hero of Blenheim and the hero of Mt. Vernon, who could say "In every appointment as President I have endeavored to make fitness of character my primary object." Partisanship and cupidity will go a long way, but some day the long lane turns. God's slowly-grinding mills grind their grist to powder. Remember always there are other bribes than money, their grossest form. They are as many as the things coveted by avarice, or appetite, or ambition, or pride. Your whole political system may be steeped in bribery yet not a dollar pass from hand to hand. Ever since the sin of Samuel's sons, whatsoever perverteth judgment for a price is a bribe.—*Bishop Huntington*.

[PÆANS OF CHRISTMAS-EVE.

BY WILLIAM B. CHISHOLM.

Wake the note in sacred arches, let the nave
and transept ring;
See the grand procession marches, on the
birth-night of the King;
Hear the voices of the children their exultant
carols sing.

Hear the antiphon of angels in the choral
strains on high,
See the stars are shining brightly as they
shone o'er Judah's sky;
Hail the Virgin-born Messiah! let the winds
and waves reply!

Woodman, in the deep recesses of the snow-
enchanted glade,
Whet thy axe unto its keenest—sturdy
wield its shining blade;
For with cedars and with hollies must the
temple be arrayed.

Frame the image of the manger o'er the
chancel arches there,
Shout the tidings of His coming on the still
and frosty air,
Call the concourse of the faithful to the
inner haunts of prayer.

Spread His altar with the emblems of His
Cross and victory;
At that Holy Feast of Blessings let no child
ungathered be,
'Tis His precious Blood and Body which
was sacrificed for Thee!

Hear the swelling diapason of the organ
of the sky!
Seraphim and shining cherubs! All arch-
angels give reply;
Feast of Feasts most sweet and blessed,
Feast of Christ's Nativity!

Hither haste! Ye souls all faithful, Who in
His blest life are hid,
See above the holy Manger rise the floral
pyramid.

Hear the trumpet of archangels earth to
this high banquet bid!

Shout the tidings of His coming, glad some
tidings o'er the lands,
While the winter night is dreary, and the
latest lingering sands
Of a dying year are dropping from time's
palsied, ashen hands.

Keep the tapers burning brightly, light the
hearth with cheerful blaze.
Is there one of all the circle who in outer
darkness strays?
Fervent is the weeping mother who on this
glad even prays!

In her dream the sweet Madonna bends
above her sleeping child,
Sees no sorrows in the Garden, hears no
shouts of soldiers wild;
Sees no thorny crown descending where the
Blessed Babe hath smiled.

Sees not Joseph in the Garden those dear
mangled limbs stretch out,
In the sleep that angels waken, hears no
Roman senter's shout,
Hears not Peter's sad betrayal, sees not
Thomas' frown of doubt.

But to her the simple oxen, sleeping in the
manger dim,
Fading in her mother's vision, are displaced
by seraphim;
And the night-winds through the lintels
turn to earth's first Christian hymn!

Church of all the saints and martyrs, Bride
of Him Who came to earth!
Wake thy sweetest song of welcome, tell it
to the listening earth;
'Tis the hour of song and feasting, 'tis the
tide of blessed mirth.

**

Holy! Holy! Ever Holy! in the dust let mor-
tals, prone,
Listen to the songs of angels round the
shining jasper throne.
Let the earth forget its travail, let the mour-
ner cease to moan!

All the feasts in one are blended in this
dearest feast of all;
Easter roses still are blooming for the
Christmas festival;
Hear the feasts of early summer o'er the
wintry shadows call!

All the saints and all the angels seem to ho-
ver round to-day;
Christ Transfigured, Christ Ascending, from
the vanished blooms of May,
We have saved the sweetest garlands for the
manger where He lay.

Hail, thou Blesse d Virgin Mother! o'er the
manger and the star
Looking for the days that hasten, gazing in
thy dreams afar,
Thou beholdest Him in triumph and Apoll-
yon at His car.

Death and hell He beareth captive, twine
the garlands round His brow,
As He slumbers in the cradle, hail the young
Messiah now,
Angels and archangels greet Him, in His
Holy Presence bow.

Sweetly chime, ye bells of Christmas! O'er
the winter morning wild,
Ere the taper burns more dimly, greet the
manger and the Child
For the star hath led the shepherds where
Immanuel hath smiled.

Stars and wreaths and dying tapers! See
the sunlight streaming in!
Hear the shouts of happy children, there in
yon Judæan inn
Room was none for heavenly Stranger, thus
in palace halls of sin,

Christ the Lord is vainly knocking, deaf
the ear and dead the soul!
Yet above the guilty revel hear the holy
echoes roll,
And the Yule of Pagan wassail is a poor
and fading thing
In the heart's sweet, hallowed Christmas,
by the manger of the King!

A WRONG TO THE CHURCH.

Under the head of "Query," in THE LIVING CHURCH, a writer says: "On Easter Monday we held our annual meeting of the parish, for the election of two wardens and four vestrymen for the ensuing year. There were present only the rector, the senior warden, and two vestrymen. The rector presided. The two vestrymen are *Presbyterians*. The same wardens and vestrymen of the previous year were elected." His query is as to the legality of this election, and the choice of one of these persons as a deputy to the General Convention (possibly a *Presbyterian*), no quorum being present at the meeting. We know that THE LIVING CHURCH will give a right answer to the question, but we wish to note a not uncommon wrong to the Church which it expresses. For it is no uncommon thing among us for men to be chosen to such official positions who have no active or vital interest in the Church, and sometimes even not otherwise affiliated with her; selected simply on account of their social position or financial ability. We once visited a parish where the senior warden was a Methodist, the junior warden an unbaptized man, two vestrymen were *Presbyterians*, and one a Baptist, and the remaining one a solitary communicant of the Church. The Baptist brother was treasurer and secretary of the parish. To some this may look like an excellent specimen of practical Christian unity. With all regard and esteem for our brethren of other Communion, we do not think their place is in the administration of our ecclesiastical affairs, and their election to office in our vestries is, to say the least, an evidence of extreme indifference to the best interests and progress of the Church. When Churchmen cannot be found to fill the offices of the Church, the offices had far better go unfilled. Upon the

plain principles of equity and business common sense, to say nothing of the religious features of the subject, a thorough reform is needed. What other religious body would put in as a member of its "session," or its "official board," or its "association," any but its own members? How would it do for the Masonic fraternity to elect an Odd Fellow, or a Knight of Pythias, as such, for a junior or senior warden? How the Church, through so many years, has survived this "go-as-you-please," or you-take-office-who-will-have-it policy, is a marvel; and it is time, long since, that the marvel should cease, and be remanded to the sepulchres of the past. But as to the law, no man can be elected a deputy to the General Convention who is not a communicant, and in good standing as such, Florida, and many other dioceses—the number annually increasing, requires that no one shall be elected as a vestryman, or warden, who is not a communicant in good standing in the parish. In these dioceses where the canon law so provides, not only is the election of one not a communicant of the Church illegal, but every official act of a vestry so constituted is illegal, and every contract it makes, whether with rector, choir, sexton, architect, or workman, is null and void. A vestry rightly constituted of earnest, godly, and working communicants, is the right hand of a true and working rector, and a vast power for good in the parish and the community, otherwise it is apt to be a discredit and an element of weakness. We are sure these just thoughts will commend themselves, in their reasonable statement of principle and fact, to the minds of every right-thinking Christian man.—*The Church Year.*

PERSONAL MENTION.

The address of the Rev. J. A. Duncan is Belton, Texas, and not Palestine.

The Rev. J. W. Elliott, late of Orange, N. J., has accepted the rectorship of Trinity church, Highland Park, Ill. Address accordingly.

The Rev. Russell A. Olin, of Trinity church, Watertown, C. N. Y., has received the honorary degree of S. T. D. from Hobart College.

The Rev. Clarence Buel has accepted an unanimous call to the rectorship of Emmanuel parish, Cumberland, Md., and enters upon his duties on Christmas Day.

The Rev. John Arthur has resigned the rectorship of Grace church, Cortland, N. Y., to become the rector of St. John's church, Oneida, N. Y. He enters upon his duties at Oneida, Jan. 1st. Address accordingly.

The Rev. Frederick N. Skinner has resigned the charge of Holy Trinity parish, Hertford, N. C., diocese of East Carolina (with the parishes of St. Mary's, Gatesville, St. John's, Winton, and St. Barnabas, Murfreesboro), and has accepted a call to St. James' parish, Fort Edward, N. Y., diocese of Albany, to take effect Jan. 1st, 1890. Address accordingly.

TO CORRESPONDENTS

CONTRIBUTIONS DECLINED.—"Evening Hymn;" "The Monks;" "Close to Thee;" "Departure of 1889;" "The Progress of Ritualism;" "Was it Democratic?" "Patchwork;" "An Abused Rubric;" "Some Church Institutions."

ORDINATIONS.

On the fourth Sunday in Advent Bishop Whitehead advanced to the priesthood the Rev. John R. Wightman, chaplain of the Laymen's Missionary League, and the Rev. James De Quincey Donehoe. The service was held in Trinity church, the Rev. Samuel Maxwell and the general missionary joining in the laying on of hands.

The Bishop of Chicago held an ordination at the cathedral on St. Thomas' Day, when he admitted Mr. Henry C. Granger to the diaconate, and advanced the Rev. John A. Carr to the priesthood.

OBITUARY.

JENNER.—Entered Paradise on St. Thomas' Day, the soul of Arthur Leroy Ernest, youngest son of the Rev. A. Geo. E. Jenner, of North Platte, Nebraska. R. I. P.

APPEALS.**MISSION TO HUNGARIANS.**

Please help our mission to Hungarians in the diocese of Qu-Appelle; 25 have been confirmed. School and church wanted. Donations thankfully received by the REV. TEITELBAUM, Esterhaz, Whitewood, Assa, Canada.

THE CLERGYMEN'S RETIRING FUND SOCIETY

Commended to the clergy and laity of the Church by the General Convention of 1889, as a Church Pension Fund, solicits contributions from all friends of the old clergy. For information write to the Rev. THEO. I. HOLCOMBE, Financial Secretary, 346 West 55th St., New York City.

ACKNOWLEDGEMENTS.

ORPHANAGE OF THE HOLY CHILD, SPRINGFIELD, ILL., NOVEMBER, 1889.

CASH.—Havana, St. Barnabas, \$1.50.
BOXES, ETC.—Lockport, Ill., St. John's Guild; Carlyle, Ill., Christ church; Englewood, St. Bartholomew's Guild; Rogers Park, Ladies' Guild, St. Paul's church; Champaign, G. F. S. and Ladies of Emmanuel church.

PROVISIONS, ETC.—Mrs. Chas. Ridgely, Miss D. Murdoch, Messrs. Maldaner and Frank, Old Ladies' Society of St. Paul's, Ladies of St. John's and St. Luke's Missions, Springfield Chapter R. A. M., Elwood Com. No. 6 K. T., all of Springfield.

A CAUTION.

A man has lately been in Rock Island soliciting aid for work among German emigrants. He is probably insane and should not be trusted with funds without careful investigation.

MISCELLANEOUS.

WORKING housekeeper wanted. Decided Church-woman, interested in Church work. State salary, age and references. Address "CHURCH SCHOOL," care of THE LIVING CHURCH.

A THOROUGH disciplinarian, and teacher of Latin, French, German, Music, English, and Mathematics, desires a situation. Highest testimonials and references given. Address with references, Miss BRISTOW, Anniston, Ala.

BUSINESS CHANGE.—Having business elsewhere, Samuel Newton, Xenia, Ohio, offers to sell his long-established Book, Stationery, and Wall Paper Store for \$1,800, invoice about \$3,500. Reference, address the REV. DR. QUIRELL, rector Episcopal church, Xenia.

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FOR SALE OR RENT.—The finest store building, location, and dry-goods trade in a thriving town of 2,500, situated in the best agricultural region of the world, on the C. B. & Q. R. R., about 40 miles west of Peoria. The town has six churches, a bank, telephone and telegraph, a weekly paper, graded schools, and a large boarding school. From \$6,000 to \$10,000 capital required to do a large business. Present owner will retire on Jan. 1, 1890. Stock for sale if desired. This is a good opening for an enterprising merchant. Reference to the editor of this paper. Address or call on H. L. BAILEY, Knoxville, Knox Co., Ill.

A SPECIAL OFFER.

We have made arrangements whereby we will receive new subscriptions to the *Forum* with a subscription to THE LIVING CHURCH for \$5. The price of the *Forum* alone is \$5 a year. It is "the foremost American review" of living subjects, and among its contributors are 200 of the leading writers of the world. It gives authoritative discussions of each side alike of every leading question of the time. This is an exceptional opportunity for every reader of THE LIVING CHURCH to secure *The Forum*.

A HANDSOME GIFT.

"The Reminiscences of Abraham Lincoln," contributed by 33 distinguished men, edited by Allen Thorndike Rice, and containing a fine steel portrait of Lincoln, 18 portraits of contributors, and other illustrations, will be sent free of charge, expressage prepaid, to every subscriber to *The North American Review* and THE LIVING CHURCH, provided he does not now take the *Review*. Subscription price for the wo. \$5.50. Send orders to THE LIVING CHURCH 62 Washington St., Chicago.

By special arrangements with the publishers, we are enabled this year to make an unusual offer: The regular price of *Babyhood* is \$1.50 a year. We will furnish THE LIVING CHURCH in combination with *Babyhood*, for \$2 per year. This is a "bargain" that needs no comment. Send us in the amount at once.

The Household.

CALENDAR—DECEMBER, 1889.

28. THE INNOCENTS. Violet.
29. Sunday after Christmas. White.

ST. JOHN THE EVANGELIST.

BY THE REV. J. ANKETELL.

Cast on Thy Church, O Lord, the light,
Which shines from Thy beloved John,
That, walking in its radiance bright,
We follow Christ, the Virgin-born!

That loved one leaned upon Thy breast,
And stood beneath Thy holy Cross;
His tongue and pen Thy truth confess'd,
For Thee he counted earth but loss.

In him Thy mother saw her son,
When Thou wert on Thy Throne above;
With joy his glorious race was run,
His words have taught us, "God is Love!"

Now, as once more we hail Thy Birth,
Blest Word of God, the Promised Seed!
Make us Thy ransomed sons of earth,
Martyrs like him in will, or deed,

That we may soar on eagle's wing
Above this world's vain grief or joy,
Thy truth confess, Thy glory sing,
In holy deeds our life employ.

Then let us die beneath Thy smile,
Like Moses kissed by God to rest,*
And from this lonely Patmos isle
Be borne to light for ever blest!

* Then God bent over the face of Moses and kissed him. And his soul leaped up in joy, and went with the kiss of God to Paradise.—Talmud, Rabboth, Folio 302, 6.

THE LONE CHRISTMAS TREE.

A CHRISTMAS BALLAD.

BY F. BURGE GRISWOLD.

A little seed from a fallen cone
Was taken up by the wind and blown
From its forest home to the meadow ground,
Where a final resting place it found.
There it cuddled down, and soon took root,
Upward it sent a tender shoot,
That grew, and grew, and grew, apace,
Till it seemed to brighten all the place.
The years they came, and the years they sped,
The trunk enlarged and the branches spread,
And a hundred rings had made their mark,
Within the grand old spruce's bark.
The blessed sun cast lovingly
His golden beams upon the tree,
The sparkling diamond raindrops set
Upon its head a coronet.
The snow flakes, 'mid the living green,
Like beauteous pearly gems were seen,
And crystal icicles were flung
From branch to branch, and, graceful, hung.
The cattle lay beneath the shade,
The happy lambs around it played;
The merry, merry birds kept house,
And reared their young amid the boughs,
At Christmas time their carols singing,
The while the far-off bells were ringing.
Yet no dear little girls and boys,
Had shared with it their festal joys.
There came a day when tiny feet
Pressed onward to this lone retreat,
And voices full of mirth and glee,
Were heard beneath the old green tree.
Across the ocean there had come,
To till the land, in a new home,
Fritz Brinker with his family,
A thrifty wife, and children three,
Two buxom girls, and one fine lad
Who made the farm house bright and glad.
Kris Kringle followed, with his back
Most broken by his weighty pack,
He stopped beside the ancient spruce,
And said: "I'll make this tree of use
To lighten my too heavy load;
The sack was never so well stowed";
The branches nearest to the ground,
He hung with glistening balls around,
And olykokes, and toys, and books,
And skates and sleds, and candy crooks,
And ribbons gay, and muffs, and cap,
And long grey coat with woolly nap,
And pretty dress for *meine Frau*,

And then he made his parting bow,
As to a friend, to whom he knew
Such gentle courtesy was due.

* * *
The stars were twinkling in the sky,
The angels keeping watch on high,
The children dreaming of the dawning
Of the all-hallowed Christmas morning,
And over the whole earth there lay
A charm, as of some mystic sway;
It was the power of God, come down
To take our nature with His own.
The day awoke; on Orient plain
Was heard the jubilant refrain,
"Glory to God," caught from above,
Where angels sung celestial love,
And floating on from East to West
There echoed words so sweet and blest,
"Glory to God! Glory to God!
Peace on the earth, through Christ our
Lord!"

The German children, peeping out,
Espied the tree, and gave a shout:
"O! little *Mutter, Fader*, come!
Good Santa Claus has found our home.
The sun is dancing on the snow,
The evergreen is all aglow;
The boughs are hanging heavily
With pretty things from over sea."
The farmer and his happy band,
Circled the old spruce hand in hand,
And with glad heart their carols sang,
While far away the church bells rang.

And so we sing the heavenly song
In a strange land, the while we long
For our far home, whose music swells
Upon the ear, like dear church bells
With their sweet, cadenced, rhythmic ring-
ing;

The story of redemption bringing.

Christmas, A. D., 1889.

CHRISTMAS FOR SURE.

BY JOHN HABBERTON.

"Author of 'Helen's Babies,' 'Bructon's Bayou,' etc.

The spirit of inquiry, like reform,
The cholera, and the historic wind that
bloweth, has a way of suddenly mak-
ing itself known in the most unexpect-
ed places. This is the only reason
that can be given for its appearance
on Cat Creek, Missouri, several years
ago, in the cabin of Nimrod Cumplin,
and for Nimrod's daughter Piney to
stare her mother with the question:
"Mother, what's this here Chris'mas
all about, anyhow?"
Mrs. Cumplin, who was frying veni-
son steaks over a fire of hickory coals,
was so amazed by the question that
she turned quickly to look at her
daughter, and in so doing allowed a
particularly fine steak, which she was
in the act of turning, to glide off the
old iron fork, miss the frying pan, and
fall into the fire.

"Fur pity's sake, gal, what's the
good of skeerin' the life most out of
the only mother you've got to your
name? You've gone an' give me a reg-
'lar fit o' the jerks, comin' on me so
sudden with an outlandish question
like that. An' you've made me spile
the best chunk of venison in that there
pan. 'Twas one of them pieces that
your father specially likes, too—just
where the side leaves off an' the ham
begins. You mind this fryin' now,
till I go see ef ther's another one."

Mrs. Cumplin went out and looked
in the family refrigerator—a barrel,
out of doors, on the northern side of
the house, and covered with short logs
to keep out "varmint." Her daugh-
ter knelt in front of the fire-place and
attended to the sizzling, spluttering
contents of the frying-pan, but she
gave most of her spare seconds to con-
templation of the fire. In this she
displayed correct taste, for the fire was
the prettiest thing in the room. The
log cabin of a "settler" may be made

as pretty as a boudoir full of bric-a-
brac if its owner has a desire for elab-
orate interiors, but evidently the
rage for decoration had never come
within infecting distance of the Cum-
plin domicile, for the only relief to
the dark gray of the log walls was an
occasional bit of yellowish gray, show-
ing where bits of bark had been torn
off to quicken a slow fire on mornings
when the family wood-pile had been
suddenly covered with snow. There
was a home-made bed in one corner of
the room, but the frame-work was in-
visible, and the coverlid was about as
darkly gray as the wall behind it.
There was a ladder that led to the
loft above, which was Piney's bed-
chamber, but that, too, was gray and
dingy from long use. The table—a
slab split from a thick log, and sup-
plied with four legs driven into auger-
holes—was without a cloth, and the
cups and saucers were of a dreadful
mottled gray that is highly popular in
some sections of the country because,
according to its owners, "it don't show
dirt."

The girl found the fire so interesting
that she continued to stare at it until
her mother, returning with a duplicate
of the lost steak, exclaimed:

"Fur pity sakes, gal, what are you
lettin' all the dinner burn to a crisp
for?"

Piney allowed herself to be astonish-
ed and pushed aside, but as soon as the
work at the fire seemed again to be
progressing properly, she repeated the
question:

"Mother, what's this here Chris'mas
all about, anyhow?"

"You know just as well as I do,"
said her mother. "You've seed four-
teen or fifteen Chris'masses a'ready—
I don't know but it's sixteen—an' you
ort to know what they're about."

"But what's Chris'mas for?" persist-
ed Piney; "that's what I want to
know."

"What's it fur? Why, it's fur men
to fire off Chris'mas guns on, an' drink
more'n ordinary, an' fur women to cook
more'n usual, ef ther's anythin' more'n
usual in the house. That's all."

"Every bit of it?"

"'Tis, fur ez I knows on, 'xcept in
some parts of the country the children
an' niggers say 'Chris'mas gift' to the
folks, an' folks give 'em somethin' ef
they've a mind to."

"But how did it begin? What makes
men fire guns and drink more than
other times, and women cook more?"

"Cause they want to be more than
usual glad, I s'pose. Men's way of do-
in' it is to make a noise, an' git drunk;
women's way is to do their best cookin'
—that's all."

"But what do they want to get
gladder for?" asked the girl. "Why
isn't one day just as good as another
for that?"

"Well, 'pears to me it's because
that's the day the good Lord wuz born
in the world; I don't say it for certain
though, cause Elder Twitchway ain't
preached anythin' about it, long ez he's
been holdin' monthly meetin's up at
the Forks. But I want to know what's
been puttin' all this talk in your head,
Piney, gal?"

"I don't know," said the girl, "ex-
cept I heard dad talking to Jed Kip-
ner about wantin' to be sure to hev
plenty of powder an' caps for Christ-
mas, an' Jed said he'd been up to the
Forks store an' seen Capt. Martin's
wife givin' the storekeeper an awful

big order to git Chris'mas gifts for her
young ones. What is a Chris'mas gift,
anyhow?—what kind of a thing?"

Mrs. Cumplin seemed to struggle
with her memory for two or three min-
utes. Then she replied:

"Well, most generally it's money or
somethin' pooty. Young fellers' give
their gals candy, or ribbons; if they're
fust-rate fellers they give 'em breas'
pins, or somethin' like that."

"What did dad give you, when you
was a young gal, mother?" The girl
sprang from the block stool on which
she had been sitting, placed herself
dangerously near the fire in her desire
to get in front of her mother, bent
very ungraciously in order to get her
face close to the kneeling figure before
her, and prolonged her question with
an appealing "Say?"

Mrs. Cumplin suddenly found that
the venison in the pan needed the
closest attention; her daughter, how-
ever, was not thinking of venison or
anything else except the subject of
conversation, so she continued:

"Mother—mammy—tell me. Tell
your very only gal daughter, won't
you?"

Some hot coals not far from Mrs.
Cumplin's face began to hiss spasmod-
ically, for big tears were dropped upon
them.

"Mammy!" exclaimed the girl, put-
ting both hands upon the head which,
though not yet old, was a dingy gray,
as everything else in the room. Mrs.
Cumplin snatched at the skirt of her
dress, wiped her eyes with it, and said:

"He gave me the breas'pin I wear
whenever I go to meetin', an' anybody
that sez there's ever any in the meet-
in'-house that can beat it don't know
nothin' at all about breas'pins. That's
what he give me. When I'm dead an'
buried I want that breas'pin buried
with me, an' on me; it's the—the only
pooty thing I ever hed—'xcept you."

"Didn't dad ever give you anything
Chris'mas after you was married?"
asked the girl.

"Sho! Of course not. What would
a man want to give anythin' to his
wife for after he'd got her?"

"Then all Chris'mas out here is go-
in' to be this year is men firing guns
and gettin' drunk. Is that it?"

"Of course it is. For pity sakes, gal,
yer don't think things is goin' to
change after they've been that way
alluz, do yer? Ef yer don't bleeve me,
just see what yer dad'll bring home
from the Forks store to-day—two
pounds of gunpowder instid of a quar-
ter's wuth, an' a hull jug of whiskey
instid of only a flask."

Piney went to the window, not so
much to look for her father as to
change the object of her gaze while
looking at nothing in particular. She
felt certain, as children often do in
matters which they but dimly under-
stand, that something more was going
on in the world than she saw, that
she deserved it, was not getting it, and
felt aggrieved.

As she looked out she saw her father
coming. The gunpowder was not vis-
ible, but the jug of which her mother
had spoken was so large as to be sim-
ply obtrusive. Piney ran out to meet
him, threw her arms around his neck,
and exclaimed:

"Did you bring me a Chris'mas gift?"

Nim Cumplin was so amazed that
he dropped his jug—unfortunately it
did not break. For his daughter to
almost strangle him with her strong

young arms was not of unusual occurrence, but to be asked for a Christmas gift was to be suddenly brought face to face with the unexpected.

"Chris'mas gift?" he echoed. Why, uv course not—leastways, I mean I didn't think uv it. I didn't know you wanted one. Gals don't get Chris'mas gifts from their dads 'cept when they're babies."

"What did you give me when I was a baby, dad?"

Nim Cumplin had stooped to pick up the jug, but he straightened himself, wrinkled his forehead, scratched his head, looked into distance, and tried all other popular methods of refreshing his memory, but was finally obliged to reply:

"I cayn't remember."

"Neither can I."

Nim abruptly picked up his jug and strode home.

"Got the things?" asked his wife, as Nim entered the door.

"Yas; hyar's the whiskey," Nim replied, dropping the jug and throwing himself in a leaning position against the chimney.

"Pears to me," said his wife, looking right up from the cooking, "some-thin' ain't gone with ye. What is it?"

The man did not answer. His wife looked at him as earnestly as hopeless eyes could look, and continued:

"Who's been a-rilin' ye?"

"Piney," was the reply. "She wants a Chris'mas gift."

"That's the way it 'peared to me, from the way she was takin' awhile ago."

"What's put it into her head? Nobody hez Chris'mas gifts 'cept niggers an' rich folks."

"An' young fellers' gals."

"Yas, they've got to be counted in. But Piney—a big gal like her, an' yet not big enough to have a feller payin' 'tention to her—why, I'd ez soon think of you awantin' a Chris'mas gift."

Mrs. Cumplin slowly straightened herself and looked at her husband. She said nothing; she had never in her life given her husband an impatient word, so Nim had nothing to fear; yet, with a backwoodsman's or animal's instinct in reading the eye, he saw something that made him exclaim:

"I do b'leve you want a Chris'mas gift, too."

The woman turned her face away, burst into tears, and replied:

"It's dretful mean of me. I didn't mean ter."

Nim Cumplin was an affectionate husband, so he straightway put both arms around his wife, who continued:

"Chris'mas aint for women an' gals, nohow. You cayn't be expected to do ev'rythin'; you've got to give your friends a good time, an' fire guns, an' I know it tuck all the coonskins you'd got this fall to buy the powdey an' whisky. But ef ther only could be one Chris'mas for sure!—I ain' been able to help thinkin' 'bout it sence Piney got started this mornin'—ef ther only could be one Chris'mas for sure, I think I wouldn't never want nothin' else in the world. I wouldn't keer for me, ef only Piney could hev it. You cayn't git her nothin' now—all the coonskins are spent, and deer don't pay to pack to town—but I wish somebody else would do it. It's all ben a comin' back to me, a little at a time, while I've been a-cookin' here—the story bou how Chris'mas gifts began. Baby

Jesus' folks couldn't give Him anythin', 'cause they wasso poor that they hed to put Him in a feed-trough in a barn, so other folks brought Him things. Well, Piney's cradle wasn't nothin' but a piece of a holler log. I don't see as we're any better off."

"We ain't got down to takin' things from other folks, anyway!" exclaimed Nimrod, who, like backwoodsman in general, was as proud as he was poor. "Why, even that lazy nigger, Brutus, is above that. I seen him peddlin' wild tukkeys at the Forks to-day, an' I told him a good hunter like him ort to be ashamed of gettin' money that way; 'twould make me feel meaner than stealin' sheep. But he jawed back az sassy ez you please, an' said he wanted some money to give his little nigs a Chris'mas."

"Good for Nigger Brutus!" exclaimed Mrs. Cumplin, with an energy that made her husband jerk as if suddenly attacked by ague. Then she quickly resumed her customary thin, listless voice, and said:

"Dinner's all cooked."

The meal was eat in silence—a not unusual circumstance in good-natured families that have little to talk about. But the silence was broken into invisible fragments when Nim Cumplin, having satisfied a good appetite sharpened by a long walk in frosty air, arose suddenly from the block that had served as a chair, seized his rifle and powder-horn, and opened the door.

"For pity sakes, where are you goin', Nim?" said Mrs. Cumplin. "You never went huntin' before when you'd walked from the Forks that same day."

"Daddy, where are you goin'?" asked Piney.

"I'm going," replied Nimrod, with averted eyes, as if he had something to be ashamed of, "I'm goin' to get Chris'mas for sure. I don't know what 'tis, but I'm goin' to git it—dead sure." Then he walked briskly towards the woods, which being near enough to shade the cabin, soon hid him from view.

"I never saw yer father took that way before," said Mrs. Cumplin, shading and straining her feeble eyes.

"It makes him look good-lookin', though," said Piney. "And," she continued, "I hope he'll find out what it is, and get it."

"It's just ez the old woman sez," muttered the hunter to himself as he strode along. "Chris'mas is only for rich men and niggers—along here on Cat Crick, anyway. I wonder how I'm goin' to find out what to do? S'pose I might ask Nigger Brutus. Well, I don't know's I'd be lettin' myself down doin' that; he's black, to be sure, but he's as good a shot ez I be. Hello!"

The last exclamation was due to a sudden glimpse of a wild turkey. Nim selected good rest for his rifle, aimed, and fired. Then he walked up to his game and viewed it with a look of utter disdain and disgust. There was nothing the matter with the turkey; it was large and plump. Nim was not above shooting turkeys, for he shot whenever his wife needed a wing for a fan, and sometimes when she complained of venison as a steady diet. But this particular turkey set him to thinking aloud:

"I've a good mind to back out," said he. "The idea of me, that ain't afear'd to shoot agin anybody, an' that never sold nothin' but venison an' bear, an' skins of varmints, startin' out to kill

an' peddle wild tukkeys, just like Nigger Brutus."

He gave the dead bird a kick, turned on his heel, and started back homeward. Soon he stopped, however, went back, picked up the turkey, and strode onward, muttering:

"I said I'd do it; now I've got to do it."

There was a notable increase of mortality among turkeys that afternoon, and Nim learned to his amazement how few turkeys it takes to weigh as much as a deer. But when he had all he could comfortably carry, and started for the little village known as "The Forks," he found himself carrying much weight which did not consist of turkeys. His heart was as heavy as lead. What would either of the storekeepers think of him if they saw him peddling wild turkeys? Worse still, what would any other hunter think should he see Nim loaded with feathered game? As he wondered he saw a man with a gun on his shoulder coming from the direction of the village. Straightway Nim, like a conscience-stricken murderer, dashed into the woods and through a bog, making a tedious detour in order to avoid approaching the Forks by the road.

"Reckon," said he, when at last he felt secure and dropped his load so that he might rest for a moment, "I'll go fust to the big house whar the wheat-buyer lives. Nobody that knows me by sight is likely to be up that way—'taint on the road to anywhere. If they buy one or two, I can chuck the rest away in case I see anybody an' get skeered."

In a few moments he reached the grounds of the big house. He cautiously skirted them, peered down the owner's private road to assure himself that nobody was coming, and then approached the front gate. Then, according to the custom of Cat Creek, and in many other parts of the new country, he leaned against the fence, instead of entering the gate, and uttered a yell to attract the attention of the residents. This done, he turned his back to the house, and informed himself that no first-class hunter ever made such small potatoes of himself before.

His salutation was not promptly returned, so he yelled once more, and made up his mind to run unless there was a prompt response. In a moment he heard a door open; then he felt more inclined to run than ever. Footsteps approached; he felt his face being o'erspread with every mark of shame and degradation. Then he heard a pleasant voice saying:

"Do you care to sell any of those turkeys?"

"I mought," said Nim, partly turning, but taking care to look only at the game and not at the buyer.

"What do you want for them?"

"Oh—anything," said Nim, trying to brace up his self-respect; "whatever they're fetchin' in town. I don't know bout the prices of tukkeys—I never sold one in my life; I wouldn't sell these ef they wuzn't too heavy to tote all of 'em home. I'll give you one if you like."

"You're very kind," said the lady; "but I'm afraid one would't be enough for me. Wild turkeys are bringing a dollar each in town."

"It's enough for 'em, too," said Nim, regaining the grand air of an habitual

hunter of large game. "Sech varmints ain't wuth a quarter—ain't wuth a bit, even."

"I'm willing to pay a dollar each," said the lady, with a laugh; "and if you've shot them to-day, I'll take them all. I want to send a lot to different friends in the East as Christmas gifts; so they must be fresh."

"Chris'mas gifts?" exclaimed Nim. "You mean to say, ma'am, that a wild tukkey is good 'nough for a Chris'mas gift?"

"I thought so when I lived in the East," was the reply. "If you'll kindly bring them up to the house for me, I will get you the money."

Nim followed the purchaser, and after considerable cutting of bark strings laid the game on the piazza. There were ten of them—\$10. "More money," thought Nim to himself, "than I ever 'arned in a single day with my gun. Well, it ort to be more, to pay for such lowdown work ez peddlin' tukkeys. But who sez I peddled any tukkeys? I didn't do nothin' of the sort. I wuz just leavin' agin this fence, an' she axed me ef I keered to sell any of 'em. Yes, sir; that's how it was."

The purchaser emerged in a moment, followed by two or three children, one of them being a girl of 15, plainly but tastefully dressed. The lady counted the turkeys and handed the seller the money. Nim looked at the girl, then at the lady, and said:

"Your darter, ma'am."

The mother nodded assent.

"You're goin' to give her Chris'mas gifts, I s'pose?"

Again the lady inclined her head.

"Would you min' tellin' me some of 'em?" asked Nim. "I've got a gal jest her size, an' I'm dead tired thinkin' of what to git her."

"Amy," said the lady, with a smile and a wink at her daughter, "go into the house, and don't you dare listen." Then she said to Nim:

"Her father is going to give her a piano, and—

"I'll get one for Piney," said Nim. "Which store keeps 'em?"

"I'm afraid you won't find one at any of our stores," the mother replied, "but I am going to give her some books, and perfumery, and gloves, and candy—all sorts of things that young girls like, you know. It's so hard to think of things that one hasn't given before on birthdays or at Christmas. Don't you find it so?"

"Well, fur ez Piney goes—"

Nim was about to admit that he had not yet begun to give presents, when the lady interrupted him.

"Piney?" said she. "What a pretty, rustic name. But where did you get it? I didn't know there were any pine trees in this region."

"Her mother named her arter the pineys that once grewed in her dad's back yard—great big, round, red flowers, just like Piney's face when she was little. They was the pootiest thing the old woman could think up when she wanted to name the baby."

The lady looked puzzled; then she remembered that the "piney" was the common country name for the peony. But she had something else to think of. Christmas was only one day off, and here was a puzzled parent who wanted counsel—an article in which she abounded. She looked at Nim, estimated his home and family by his own appearance, and said:

"If I were you I would get her a story-book, stuff for a new dress—cheap, but pretty—a nice little bracelet or ring, and some Christmas cards to nail on the walls of her room; they brighten a girl's room up so."

Nim looked blank.

"If I didn't feel I could afford so much," said the lady hastily, "I'd get only part of them."

"Money's no object," said Nim bravely, "but I don't know sech things apart very well. I wish one of the stores was right here; I'd ask you to show 'em to me."

"I'll cheerfully help you if you'll let me. I must go down to my husband's office, so it won't put me out at all."

Ten minutes later an idle clerk, lounging in front of a store, looked up the road, and said to another idle clerk:

"What's coming?"

"Looks as if the pickets had captured a female spy," shouted idle clerk No. 2, who had been to the war.

Two or three minutes later both clerks were busy showing articles for which the first lady of the village asked, and at which Nim looked. Nim threatened to be a somewhat erratic customer. He insisted on buying a lamp reflector, supposing it a mirror; and he mistook a fancy box of toilet soap for candy. Then he narrowly escaped buying a tiny dog collar for a bracelet, and he absolutely insisted upon having a large patent medicine chromo, framed, because it made one side of the store look gorgeous. But finally, he made purchases which the lady assured him would satisfy any reasonable girl at Christmas. He paid his bill, and found more than half of his money remained.

"I'm over an' over obliged to ye, ma'am," said he; "but I want to ask ye one thing more. Pick out somethin' for my wife—somethin' sech as you'd pick out for yourself."

The lady selected several things, among them two or three cheap lace collars, a colored silk handkerchief, which she said could be worked over into a bonnet, a tiny bottle of cologne, and a pretty purse, in which she suggested Nim might put what change remained. Then she bade him good-bye and started homeward, while Nim took his packages and began the long tramp to Cat Creek.

Amazement sat enthroned upon the brow of each man who visited Nim Cumplin Christmas morning to fire guns and drink whisky, for Piney was dancing about in a gipsy hat loaded with flowers, and a broad pink ribbon about her waist. Mrs. Cumplin wore a collar—the first one ever seen on Cat creek—and it was fastened with the historic breast-pin, which had been carefully polished with ashes from the fire-place hearth. There was an odor in the room that was not entirely that of whisky, and great was the surprise of each man when he saw how small was the bottle that diffused so much perfume. There was a red cover on the table, a patent medicine chromo on each wall, and Christmas cards in a row on the shelf over the fire-place. The general effect was so astonishing to one visitor that he abruptly departed without drinking, and came back in an hour, bringing his wife and two daughters.

"I didn't know what to make of it, all," said he; "so I thought I'd bring

the old woman and gals to find out for me."

"It means just this," said Nim Cumplin; "it means we've found out how to have Chris'mas for sure, an' we ain't agoin' to forgit it again."

"Chris'mas for sure," said Mrs. Cumplin, "means Chris'mas for women ez well ez men."

Cat Creekers are human, so they all resolved, each for himself, to be in the fashion. The result was revolutionary; from being a lot of sturdy hunters, living in bare log cabins, the most of the natives began to be industrious farmers, and build better houses, and take their wives to the Forks with them to help spend their money. They even built a school-house; about this time some of the more conservative natives moved away and the others, in the despair of their longing for the good old time, drank themselves to death.

But Nim Cumplin did not forget how to shoot. Each year, a day or two before Christmas, ten wild turkeys found their way in some mysterious manner to the front door of the lady who had been Nim's only customer.

CHRISTMAS BELLS.

BY H. GLENNY FRENCH.

Hark, the merry church bells!
On this Christmas morn,
Ringing out "Glad tidings,"
Christ the Lord is born.

Born, that He may save us,
Born, that we may live,
Born, to bear our burdens,
And our sins forgive.

Years ago the angels,
Sang on Bethlehem's plain,
Now, the earth rejoicing,
Chants the same refrain.

Peace and joy and mercy,
Peace to all the earth;
Let the bells keep ringing
Tidings of His birth.

LETTERS TO THE EDITOR.

WORK FOR GIRLS.

To the Editor of The Living Church:

Will some one suggest through THE LIVING CHURCH what kind of work a Sunday school teacher can give a class of little girls, so that money may be raised for charitable purposes?

M. C.

Jersey City, N. J.

A GOOD WORK IN COLORADO.

To the Editor of The Living Church:

I wish through your columns to thank those who have contributed to aid the work of the Rev. Arthur Williams, in Colorado, and I enclose a clipping giving an account of the laying of the corner-stone of the church at Meeker, which is the parish church of a parish as large as Massachusetts. This work is one of the most unique and important within our Church's borders, and it is great cause for thankfulness to Almighty God that it is in the hands of such an earnest and efficient missionary. Further contributions will be gladly received.

ARTHUR RYERSON,

59 Bellevue Place, Chicago.

"HARD OF HEARING."

To the Editor of The Living Church:

The late articles on "Hard of Hearing" remind me of an old lady in my last parish who was quite "hard of hearing." Indeed she was a "deaf mute." She seemed to enjoy the services, however, and seldom missed the Holy Communion. On one occasion I observed that she seemed to watch the organ very closely as parts of the service were sung. After the service I said to her (on her slate),

"Can you hear the music?" to which she answered: "No, but I can feel it." Indeed, she seemed to feel and enjoy the whole service and enter heartily into it, especially the Eucharistic service. Her example would be an admirable one for all those to follow who, because they are "hard of hearing", stay away from the services. Her Prayer Book was always in her hand, open at the right place, and she followed carefully through the whole service.

R. HEBER MURPHY.

DAILY CELEBRATION.

To the Editor of The Living Church:

Is it not the duty of the clergy to establish the daily Celebration in every parish where it is possible? Granted that the Eucharist is the central act of Christian worship, and the continual memorial of the Sacrifice of the Cross, represented to the Eternal Father in a heavenly Mystery until the end of time, and the one, pre-eminent, divinely-established means of real personal union with the risen Lord, Christians should be constantly urged to make this Holy Sacrament their daily means of grace. And how can they do this, if the opportunity be wanting? Does not every parish that has a daily Eucharist find its spiritual life immensely increased thereby, and its power for good in the world? We think so.

Where people are taught the Church's Faith in its fullness, and urged by their clergy to be present at early Celebrations, and to communicate frequently, the custom of non-communicating attendance at the High Celebration does not lessen the yearly number of Communion made, and "the spirit of reverence and Godly fear" will lead all to make their Communion fasting, who can do so; for, granting that fasting Communion is not *absolutely essential*, there is no doubt about its being the better way, sanctioned by the tradition of the universal Church throughout, at least, the greater part of her history.

LAYMAN.

CANON LUCKOCK'S NEW BOOK.

To the Editor of The Living Church:

Will you kindly permit me to call attention to an exceedingly valuable work, "The Divine Liturgy," being the Order for Holy Communion, historically, doctrinally, and devotionally, by Canon Luckock, just published by Thomas Whittaker, New York; a book which should be read by Churchmen who would become intelligent upon liturgical subjects. Those who are familiar with the author's previous works, "Footprints of our Lord," "After Death," "Studies in the Prayer Book," etc., and who are aware with what fullness and accuracy of learning, judicial breadth, and moderation of statement he is wont to treat subjects he takes in hand, will welcome the timely appearance of this book; giving in convenient compass and at a moderate cost, such satisfactory information. While it will be read with interest by the clergy, it is also intended "for the laity who are eager to be taught." It is written with the purpose also of aiding the clergy in preparing their Communicant classes. The author remarks that the preparation of Confirmation classes has been increasing in thoroughness of late years, but that very little instruction comparatively has been given on the Holy Eucharist, which needs far more extensive and careful treatment,

and this work is intended to supply specific instruction for advanced learners in Sacramental doctrine for a whole year, based on the Office. Scarcely any parish work will tell more favorably on the character of communicants and on the future of the Church than such as he recommends. It is much to be desired that this book may be in the homes of intelligent Church people, and in all our parish libraries.

B.

A TRACT SOCIETY.

To the Editor of The Living Church:

The Swedenborgians issue tracts upon their tenets in a cheap form for the people, and to all their missionaries in active service, issue free as many as can be made good use of. By this means they reach the multitude who do not come to their places of worship, and bring them into a state of reception of their teachings. Thousands of their tracts are cast here and there, and are made to take the place of the living missionary and help largely to prepare the way for his coming.

This is what the Church missionary is greatly in need of—such tracts as shall help him in his work. The people in all this western field are in ignorance of the Church in regard to her doctrines, and to her order of service and her authority, and the ministers of the sects do all they can in public and in private to keep them so. In my present field of labor many people regard us as a stepping stone to Rome, and often say to me: "There is but little difference between you and the Roman Catholics, is there?" "How came you to think so?" was my reply. And they said: "Our minister told me so the other day," and then, that other and oft-repeated question: "Do you believe in a change of heart?"

One tract has yet to be written which, in brief, will touch all the objections, so prevalent, and so successfully used against this Church; and, when written, should be made so cheap that the poorest missionary in our land can have it to give freely to all. "The Church and her Ways," published in Minnesota, is good as far as it goes, but it does not meet the objections I refer to, and then it lacks at the close something that would tend to deepen and enforce what has been said. I have circulated over one hundred of them, and do not realize yet that they have done me the good I need. Snyder's tracts are, in themselves, excellent, and still they do not do what my field of labor ought to have done for it—meet prevalent objections. The New York Society publishes tracts, but in them I do not find just what I need. Whittaker has one entitled "Objections," which, changed a little, would be very serviceable; and also his "Reasons for Loving the Episcopal Church," by Bishop Mead, but they are too costly for the missionary field. Can we not have a Tract Society as we have the Bible and Prayer Book Society, where can be had free to the missionary of the Church, such tracts as will be helps to him in his work?

C. H. C.

LIFE'S COMPOUND.

In imitation of George Herbert.

BY LEILA R. RAMSDELL.

Three things, full hard to bear, in life do show,
These motley three—joy, tedium, and woe,
But there's a fourth (go, pray for its increase)
Thou canst bear all when mixed with God's true peace.

SPECIAL COMBINATION OFFER.

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

THE LIVING CHURCH (in advance) and

The Forum.....	\$5 00
The Art Amateur.....	4 60
Harper's Monthly.....	4 50
Harper's Weekly.....	4 50
Harper's Bazar.....	4 50
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The Treasury for Pastor and People.....	3 00
The Homiletic Magazine of London.....	3 50
Bayhood.....	2 00

Communications concerning these periodicals, after the receipt of the first number, must be made directly to their respective offices of publication.

Address THE LIVING CHURCH,
162 Washington St., Chicago, Ill.

BOOK NOTICES.

JED. A' Boy's Adventures in the Army of '61-'65. A Story of Battle and Prison, of Peril and Escape. By Warren Lee Goss. Fully illustrated. New York: Thomas Crowell & Co. Cloth. Price, \$1.50.

This ought to be a popular holiday book with the boys. It portrays a soldier's life as boy soldiers saw it, and it bears evidence of being "drawn from nature." It is true to the great events and movements of armies as well as to the details of camp life, battle field, and prison.

A KNIGHT OF FAITH. By Lydia Hoyt Farmer, author of "The Life of LaFayette," "Boys' Book of Famous Rulers," etc., etc. New York and Chicago: J. S. Oglivie. Pp. 288.

Intended as a counterpart of "Robert Elsmere" this book upholds the orthodox belief on the religious questions of the day, while refuting the sterner Calvinistic doctrines, but the arguments are ordinary in substance and appear to be forced in their introduction to the story. The work lacks originality though interesting and helpful in its tendencies. Some beautiful thoughts and character sketches are to be found in it. The interest is, however, seriously marred by the stilted and extravagant language employed.

FEET OF CLAY. By Amelia Barr, author of "Jan Vedder's Wife," "The Bow of Orange Ribbon," etc. New York: Dodd, Mead & Co.; Chicago: S. A. Maxwell & Co. Pp. 369. Price, \$1.25.

Among Mrs. Barr's novels, "Feet of Clay" has an interest of its own. The Manx dialect and the originality of the characters give a naïveté and force of expression to the story that is very telling. The moral purpose and healthful sentiment of Mrs. Barr's writings are by no means lacking in this, her latest effort. The mingling of good and evil influences and the sterling worth of character shining through all the clouds of folly and sin, are well depicted.

A LITTLE WHITE SHADOW. By E. M. M. Published for the Benefit of a Summer Home for Working Girls. Hartford: Brown & Gross. 1889. Imitation vellum, gold title.

A little tale, beautifully told, that will touch the heart of every reader and inspire it with the higher meaning and holier purposes of life, specially of life's sufferings. With its noble end in clear view, it is throughout chastely and sweetly written, yet void of mere sentimentality. Its perusal will give glad solemnity to many a succeeding hour. The excellent charity to which the sales of the dainty little volume are devoted will enhance its voluntary purchase value as a holiday gift to friends, who, after reading it, will be sure to think of some others to whom it may be in true sense a God-send, that will mark this season as an epoch in their own upward life.

ARYAN SUN-MYTHS. The Origin of Religions, with an Introduction by Charles Morris. Troy, N. Y.: Nims & Knight. 1889. Pp. 192.

The object of this book is to point out in detail the correspondences of religious dogma among widely separated peoples and countries, and to refer all religions to the influence of sun-myths. We might not quarrel with this rehash of an old idea, if it did not include the dogmas of Christianity among mythological outgrowths. When the

writer goes so far as to say that "the crucifixion of Christ was not commonly believed in among early Christians," and that "outside the New Testament there is no evidence whatever in book, inscription, or monument, that Jesus was either scourged or crucified under Pontius Pilate," we feel that we can place no confidence in the information that he has collected from many quarters touching the mythological ideas of any nations. Ransacking the records of ancient religions for parallels to Christian doctrines, the author shows his utter incapacity to use properly the presentiment and prophecy of the truth that he deems he finds in them. We would commend to his notice Archbishop Trench's "Unconscious Prophecies of Heathendom," to find out that "in the room of the shifting cloud palaces of sun-myths with their mockery of temple and tower, there stands for us a city that hath come down from heaven," and that Christians have the substance, not the shadow, the possession, not the anticipation, the fact, and not the divine ideas which had wandered up and down the world till oftentimes they had well-nigh forgotten themselves and their origin.

THE AMERICAN RAILWAY. Its Construction, Development, Management, and Appliances. By Thomas Curtis Clarke and eleven other writers. With introduction by Thomas M. Cooley, Chairman of the Interstate Commerce Commission. With more than 200 illustrations. New York: Charles Scribner's Sons; Chicago: S. A. Maxwell & Co. Pp. 456. Large octavo. Price, \$6.00 net.

The most notable scenes, incidents, and inventions of railroad construction and travel in this vast country of railroads, are gathered up in this handsome volume for our instruction and delight. We have seen nothing more interesting than these illustrations and descriptions. They reveal a world of marvels and triumphs. The Statistical Railway Studies are also very interesting and valuable. The writers are among the great railway managers and engineers of America. The following are among the topics treated and superbly illustrated, in this notable volume: "American Locomotives and Cars," by M. N. Forney, editor of *The Railroad and Engineering Journal*; "Railway Management," by Gen. E. P. Alexander, President of the Central Railroad and Banking Co., Georgia; "The Freight Car Service," by Theodore Voorhees, Asst.-Gen. Superintendent N. Y. Central R. R.; "How to Feed a Railway," by Benjamin Norton, Second Vice-Pres. Long Island R. R.; "The Railway Mail Service," by ex-Postmaster General Thomas L. James; "The Prevention of Strikes," by Charles Francis Adams; "The Every-day Life of Railroad Men," by Mr. B. B. Adams, Jr., Associate Editor of *The Railroad Gazette*; "Statistical Railway Studies" illustrated with thirteen maps and nineteen charts by Fletcher W. Hewes, author of "Scribner's Statistical Atlas." The volume contains over two hundred illustrations.

By the liberality of Mr. James W. Ellsworth, an enterprising citizen of Chicago, the famous collection of Vassile Verestchagin has been placed on exhibition in the Exposition Building. The works and researches of this greatest of Russian artists are already familiar to many of our readers, and we trust that this opportunity for renewed study will be appreciated. Those who have never had the privilege of seeing this wonderful collection should not fail to improve this occasion. In the great cities where it has been exhibited, large crowds of cultivated people have attended, and a profound impression has been made. For boldness, extent, and originality of work, perhaps no artist of this generation has exceeded this Russian genius. The realism of "The Holy Family" may be open to criticism, but what may be a fault in this is an element of great power in other subjects.

We take pleasure in acknowledging from Messrs. J. & R. Lamb a beautiful reproduction of the "Advent Angel," the work of Mrs. Ella Condie Lamb. This picture received at the National Academy Exhibition last year the "Dodge" prize for the best picture painted by a woman. The print of course does not give a correct idea of the coloring, which in the original is very fine.

BRENTANO BROS., 204 and 206 Wabash Ave., Chicago, have always on hand THE LIVING CHURCH, and the latest home and foreign papers and magazines.

A LEGEND OF THE CHRIST CHILD.
FROM THE GERMAN.

BY MAIE ALLYNE.

Alone through the depths of a forest wild,
And cold is the night, with His feet grown bare.

In a beggar's guise went the Holy Child.
"I'm weary, so weary, while yonder there,
Rise beautiful homes in the rocky way;
Ere long will I rest and their shelter pray.

"Perchance they will give from bounteous store,
Ah me! I shall try and there find no place
Where yon castle's lights as bright stars
shine o'er

These great arching trees and my pathway trace."
At the castle tower in grandeur old,
The Child stood knocking away and cold.

In his splendid room sat the baron proud.
When a warder came from the outer gate,
"My lord, 'tis a child! Is his stay allowed?
He hath journeyed far; he is cold; 'tis late."
But the haughty word: "He's a beggar! No!"
Reached the Child who sorrowfully turned to go.

"'Tis not for the proud," heard the war er true,
Ere the wondrous eyes smiled gently on him;
Ne'er had mortal gaze so thrilled his heart
through.

"Could it be the Christ-Child?" His eyes were dim;
The voices of night were hushed, while the mist
O'er the valleys hung, and His garments kissed.

He was hungering yet 'wist not; when again,
From a great old house was the way illumed,
Where melodious harps sent sweet refrain,
'Till Hope had the Wanderer's heart assumed
For the grace of cheer, and he knocked for aid.
Compassioning, fair, was the little maid,

Who spake at the feast to the joyous one;
"For no beggar, plead!" was the cold exclaim.
Ah, could she have known 'twas the Blessed Son.
She knew not; to give His poor was the same.
'How hardly shall they that have riches,"
heard
The pitying maid whose love was so stirred.

Maychance the Christ-Child's was the gracious voice,
Must she bid Him forth from the rich man's home?
Yet His kindly eyes made her heart rejoice.
The stars shone cold in the heavenly dome
O'er the stricken Child, when he saw anear
A little by-street—for the poor dwelt here.

He paused 'fore a hut that was builded thin,
When out on the night rang the village chime,
'Twelve o'clock! I must haste to enter in;
Lo! the door is open for me *this* time.
A blessing rest on this house!" Ere He
knocked,
Spake Gretchen to Karl: "The door I've not
locked,

"For I thought the Christ-Child might pass,
perchance,
And seeing it thus, might be, impelled to try
The welcome within, that would us entrance.
List, He knocks!" "Ah, Gretchen! Thinkest
thou He's nigh?
Could thy loved dream-child such a beggar be?
This desolate one!" "Would, Karl, 't were He,"

"I would kiss those poor feet so travel worn,
Welcome, weary one, to our food and fire!
We're poor, but welcome. Are Thy garments
torn?
Fresh ones shalt Thou have. Dost Thou rest
require?
Here's our little bed, for we watch and bide
The Christ-Child, dear. Knowest, Thou, if ill
betide?"

Slowly becomes the small hut a great room,
Enriched as their need. So is Karl the
bright,
The loved mother's, and the sweet maiden's
bloom
By soft raiment enhanced, or lo! crowned
with light.
From the Christ-Child's staff in their midst
uplifts,
A Christmas tree, hung with bounteous gifts.

In awed silence, glad, they wondering stand,
A glory His place is o'er shadowing,
They hear: "As ye've given with generous
hand."
E'er thus from good deeds do sweet blossoms
spring.

That small room, the heart, with love's flow-
ers strewn.
When He knocks, with welcome is larger
grown.
A. D. 1889.

OPINIONS OF THE PRESS.

Church of To-Day.

ISLAMISM.—"Superficially, it presented a fair and seemly spectacle, unquenchable faith, scrupulous attention to ceremonial duties, and most absolute submission to the will of Allah, but underneath all was maggots and rotteness." This testimony of Mr. Thomson is unprejudiced. He has no bias towards the Christian ministry. He has seen what of good Islam can do for degraded negro tribes. But now he finds the result of the unhindered development of Mohammedanism in "the dissociation of religion and morality—the petrification of the one and the rapid decadence of the other," and in "the astounding fact that the most religious people on the face of the earth is at the same time almost the most immoral." The truth would seem to be that Islamism is better than the fetichism of Central Africa, but that it has in it no spiritual power. It is a degraded religion, propagated by force, and maintained by its appeal to low and base instincts. There is no hope of anything good in it save when it is a step above what is most degraded.

The Central West.

PRESBYTERIAN REVISION.—Dr. Thompson was certainly correct when he said that revision "would tend to the disruption rather than to the unity of the Church." The controversies growing out of the troubles of '37-8 and of the late civil war, were not half so unfortunate as this revision controversy. It was the height of folly to precipitate it upon the Church. There was no wide and earnest demand for revision. Had one-third of the presbyteries asked for it, there would have been some wisdom in heeding the call. But if revision is so dangerous to the unity of the Church, a new creed is not less so. As was said during the debate in New York Presbytery, the adoption of a new creed will involve the surrender of a vast amount of property held by the Assembly and institutions under its control. If, however, the Confession should be as radically revised as some propose, we do not see how the effect as to loss of property could be avoided. A new creed, moreover, would place all the ministers and churches of our denomination in a position to accept or reject the new symbol. That many, embracing at least an influential minority, would reject it, goes without saying. Evidently there are squally times ahead.

POOR LITTLE INCOMPATIBILITY.—The lawyer was sitting at his desk, absorbed in the preparation of a brief. So bent was he on his work that he did not hear the door as it was pushed gently open, nor see the curly head that was thrust into his office.

A little sob attracted his notice, and, turning, he saw a face that was streaked with recent tears.

"Well, my little one, and what do you want?"

"I want," and there was a resolute ring in her voice, "I want a divorce from my papa and mamma."

Dyspepsia

Makes many lives miserable, and often leads to self destruction. Distress after eating, sick headache, heartburn, sour stomach, mental depression, etc., are caused by this very common and increasing disease. Hood's Sarsaparilla tones the stomach, creates an appetite, promotes healthy digestion, relieves sick headache, clears the mind, and cures the most obstinate cases of dyspepsia. Read the following:

"I have been troubled with dyspepsia. I had but little appetite, and what I did eat distressed me, or did me little good. In an hour after eating I would experience a faintness or tired, all-gone feeling, as though I had not eaten anything. Hood's Sarsaparilla did me an immense amount of good. It gave me an appetite, and my food relished and satisfied the craving I had previously experienced. It relieved me of that faint, tired, all-gone feeling. I have felt so much better since I took Hood's Sarsaparilla, that I am happy to recommend it." G. A. PAGE, Watertown, Mass. N. B. Be sure to get only

Hood's Sarsaparilla
Sold by all druggists. \$1; six for \$5. Prepared only by C. I. HOOD & CO., Apothecaries, Lowell, Mass.
100 Doses One Dollar

The way to make money is to save it. Hood's Sarsaparilla is the most economical medicine to buy, as it is the only medicine of which can truly be said, "180 doses one dollar." Do not take any other preparation if you have decided to buy Hood's Sarsaparilla.

Deserving of Confidence.—There is no article which so richly deserves the confidence of the community as Brown's Bronchial Troches. Those suffering from Asthmatic and Bronchial Diseases, Coughs, and Colds, should try them. They are universally considered superior to all other articles used for similar purposes. The late Rev. Henry Ward Beecher said of them: "I have never changed my mind respecting them, from the first, except I have been of that which I began by thinking well of. I have also commended them to friends, and they have proved extremely serviceable."

Dr. Bull's Cough Syrup is a certain and safe remedy for colds, coughs, etc. Only 25 cents.

Don't rub yourself with turpentine, but use Salvation Oil for your rheumatism. 25 cents.

An Ohio lady was so frightened by a snake that her glossy black hair turned white as snow. It was soon returned to its original color by Hall's Hair Renewer.

Many an otherwise handsome face is disfigured with pimples and blotches, caused by a humor in the blood, which may be thoroughly eradicated by the use of Ayer's Sarsaparilla. It is the safest blood medicine in the market, being entirely free from arsenic or any deleterious drug.

"Mrs. Winslow's Soothing Syrup for Children's Teething" softens the gums, reduces inflammation, allays pain, cures wind colic. 25c. a bottle.

Oregon, the Paradise of Farmers. Mild, equable climate, certain and abundant crops. Best fruit, grain, grass, and stock country in the world. Full information free. Address the Oregon Immigration Board, Portland, Oregon.

THE LIMITED FAST MAIL. The Union Pacific Railway, the Overland Route, has just put on a Limited Fast Mail train to carry the United States mail between Council Bluffs and San Francisco and Portland. This daily Fast Mail train will carry a limited number of passengers, and in addition to the United States Mail Cars, and a baggage car, will be composed of a Pullman Palace Sleeper and Pullman Dining Car for Portland, and a Pullman Sleeping Car for San Francisco, thus accommodating a limited number of passengers. The sleepers and the diner will run through from Chicago, via the Chicago & North-Western Railway. Only first-class tickets will be honored on this train.

This train with its connections, makes the extraordinary time of 107 hours, New York to San Francisco, and 104 hours to Portland.

As accommodations are limited, early application for same should be made to the Union Pacific Agents in New York, St. Louis, Cincinnati, Chicago, or to E. L. Lomax, General Passenger Agent, Omaha, Neb.

For Coughs, Sore Throat, Asthma, Catarrh, and diseases of the Bronchial Tubes, no better remedy can be found than "Brown's Bronchial Troches," sold everywhere, 25 cents.

Look Here, Friend, Are You Sick? Do you suffer from Dyspepsia, Indigestion, Sour Stomach, Liver Complaint, Nervousness, Lost Appetite, Biliousness, Exhaustion or Tired Feeling, Pains in Chest or Lungs, Dry Cough, Night sweats, or any form of Consumption? If so, send to Prof. Hart, 88 Warren Street, New York, who will send you free, by mail, a bottle of *Florapiezion*, which is a sure cure. Send to-day.

Beecham's Pills cures bilious and nervous ills.

LITERARY NOTES
The recent change in *The New York Ledger* is very significant in that it presents for consideration the interesting question, what is the most popular periodical literature of to-day? Instead of a large paper of eight pages, as it has been in bygone years, *The Ledger* is now issued in a compact, elegant form of sixteen pages, and instead of being filled with stories to be continued in our next, its columns are brilliant with articles of popular interest from the pens of many of the best writers. This shows marked progress, and is an encouraging state of affairs. There is another change in *The Ledger*, the object of which is not so apparent. While the quality of the paper used is more expensive than formerly, and the cost of illustrations has been greatly increased, the price of *The Ledger* has been reduced from three to two dollars a year. Is this a triumph at the cheap paper-book literature that is flooding the market? Whatever may have been the moving cause for this reduction of price, it is certainly a change that is great to the advantage of *The Ledger's* vast circle of readers.

FROM KENTUCKY: "I cannot forbear adding a word of praise and thanks for your paper, it has been such an inestimable boon to me, a Churchwoman, far removed from all Church privileges. It has taught me what the true Catholic Faith is, and I feel that I have found what I have long wanted—a Church, Catholic, but not Roman."

FROM GEORGIA: "Before closing, I would like to express the pleasure with which THE LIVING CHURCH is read, not only by the members of the family who are supposed to be interested in Church literature, but also by the younger members who treat other Church papers with neglect."

FROM BRITISH GUIANA: "I have ventured to write to you personally, as I wish to acknowledge my indebtedness to THE LIVING CHURCH for many items in the Guiana Diocesan Magazine, which I edit. THE LIVING CHURCH is the most useful paper I receive, *The Church Times* not excepted."

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CHRISTMAS PRESENTS.

A LOVELY bedroom set given to a little girl for her dolls, consists of a dresser, commode, bedstead, four chairs, and a low couch without a back. The shapes, which are simple and graceful, were first designed and outlined on pieces of stout pasteboard. This part of the work was done by the *paterfamilias*. Then the mother of the family covered each piece neatly with blue cretonne, having a pattern of small pink rosebuds and butterflies. The pieces were then sewed neatly together with blue thread, the stitches being taken not through the pasteboard, but through the cretonne covering. A little mirror, costing ten cents, was fitted into an oval space on the back part of the dresser, and the brass handles to the commode and dresser were the small brass rings with screws attached, that are used for curtains. The small mattress and pillows were filled with excelsior, and over them were sheets and cases of linen trimmed with torchon lace. Such a pretty gift, dear to the heart of a child, may be made at slight expense, though the little set at an art exchange, after which this was modelled, cost \$8.

A TABLE SCARF in peacock green silk, with a decoration of chamois-skin on the ends, is very handsome. A broad band of chamois is laid across the silk, leaving a few inches below it for a hem. Upon the chamois is stamped a pattern of large daisy-like flowers, each with six long petals, which invade the territory of neighboring flowers above and below, thus making the pattern a continuous one. All the spaces between the flowers are cut away with small sharp scissors, leaving the silk to appear as the ground of the pattern. The edges of the design are caught down by invisible stitches taken on the wrong side. An outline of paint is then drawn on every petal's edge, and a gold circle is put at the heart of each flower. The gold should be of the very best quality, and bought in a dry powder, to be mixed with gum water as it is used. The outlining should be thick and prominent rather than broad. At the base of each petal are traced three or four upright lines or veins; these are worked with silk the color of the silk background, and within the middle circle is a filling of French knots done with the same color as the veining. It would be best to work the knots before the gold circle is drawn. A strip of chamois, three inches deep, with the lowest inch gilded, is set under the hem, and cut into strands to form a fringe. Over this, sew to the hem, at intervals of two inches, slim tassels of peacock green silk, long enough to fall to the bottom of the supporting fringe of chamois.

NOTWITHSTANDING the great elegance of the silver-mounted pocket-books carried by most women at the present time, there are some people who have a sentimental liking for the long silk and bead purses which were so universally carried when this century was in its second quarter. That the fashion has been, at least in a measure, revived is shown by the fact that an English widow has supported herself for the last few years by filling orders for these purses. Making them in either knitting or crocheting is easy, as they do not have to be shaped in any way. To crochet one, take two spools of purple silk and two bunches of No. 8 steel beads; make a chain of eighty-four stitches; work once across in double crochet (insert the needle, pull a loop through, then pull a loop through the two loops now on the needle); then join it together. 2nd round—One double crochet in each stitch, taking up both the front and back loops. 3d and 4th rounds like the 2nd. 5th round.—Work in a bead in each of the first six stitches; one double crochet in each of the next six double crochets; repeat the six beads and the six double crochets alternately all round; repeat this fifth round five times, which gives you a steel block and a plain silk block; then alternate the pattern by working six beads over the plain silk block, and a plain silk block over the steel block; repeat until you have six rounds of blocks. 41st round—One double crochet in each stitch, taking up both the front and back loops. 42nd, 43d, and 44th rounds like the 41st. Now begin the opening in the centre thus: 1st row.—Three chain, * miss two double crochets, one treble in next stitch (for a treble put the silk over, insert and pull a loop through, work off two of the three loops, work off two loops); two chain: repeat from * to end of row; turn. 2nd row.—Three chain, * treble on treble; two chain; repeat from *; turn; repeat the second row until there are twenty-one rows in all, then join together. 22nd row.—One double crochet in each stitch. 23d, 24th, and 25th rows like the 22nd. There must be eighty-four stitches in the 25th row. 26th row.—One bead in each stitch all round. 27th row.—One bead in each of five stitches, one double crochet. 28th row.—Four beads; one double crochet in each of two stitches. 29th row.—Three beads; three double crochets. 30th row.—Two beads; five double crochets. 31st row.—One bead; five double crochets. 32nd row.—One double

crochet in each stitch. 33d, 34th, and 35th rows like the 32d. 36th row.—One bead; five double crochets. 37th row.—Two beads; four double crochets; 38th row.—Three beads; three double crochets. 39th row.—Four beads; two double crochets. 40th row.—Five beads; one double crochet. 41st row.—One double crochet in each stitch; repeat this row six times. Put a bead in each stitch of the remaining rounds, decreasing six stitches in each round, thus bringing the end to a point, to which may be added a bead tassel. Before doing this, slip on the rings, and then put a fringe of beads upon the straight end.

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FROM WESTERN NEW YORK: "I am highly pleased with the paper. Its hearty and constant advocacy of Catholic doctrines and usages, its uncompromising attitude in relation to all those things that Holy Mother Church has ever held dear and sacred, as well as the uniform excellency of its every department, have won for it my deepest admiration; and I assure you it has been a means of great blessing to me. I sincerely trust that its circulation may be very largely increased, as it ought to be, that thus its beneficent influence may be felt still farther than it has been in past years."

FROM VIRGINIA: "Your paper is a source of continual pleasure and instruction. Its editorials, to say nothing of its other matters of interest, are so simple, so clear, and yet so truly Catholic in their teaching, that I long to know that THE LIVING CHURCH visits weekly every household in this land. I could not do without it."

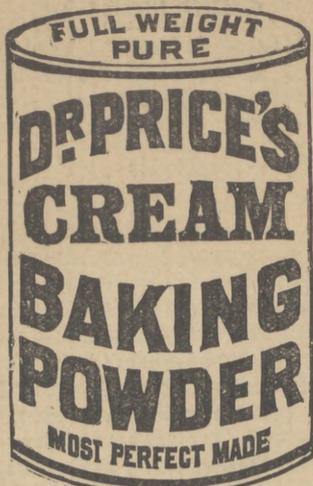
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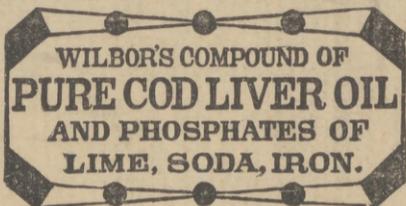
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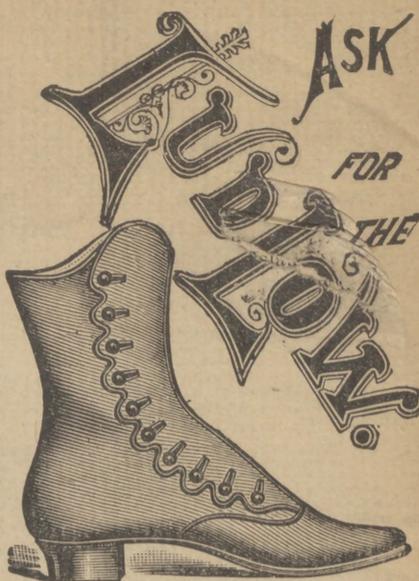
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