

# The Living Church.

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

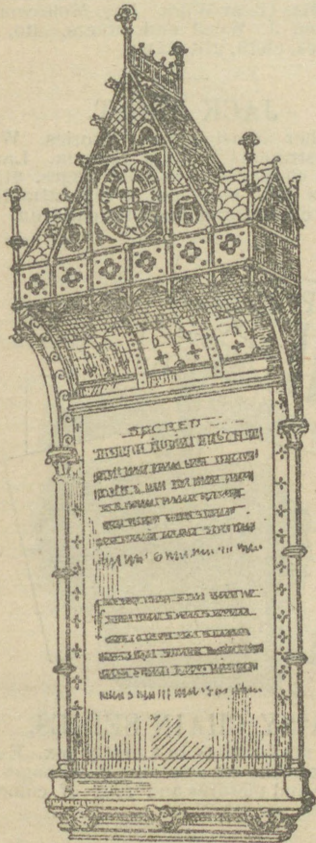
VOL. XIII. No. 37.

CHICAGO, SATURDAY, DEC. 13, 1890.—TWENTY-FOUR PAGES.

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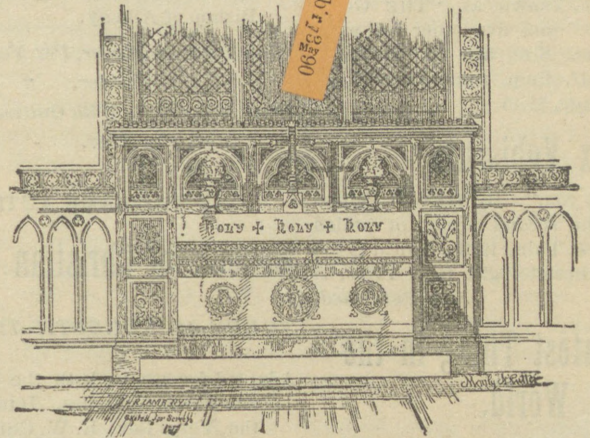


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# The Living Church.

SATURDAY, DEC. 13, 1890.

All who are interested in Church furnishing and decoration should note the list of Prizes offered by THE LIVING CHURCH for new subscriptions. It is open till March 1, 1891. Almost everything needed in the church can be obtained by canvassing for this journal.

## BEYOND THE HILLS.

BY WILLIAM B. CHISHOLM.

Our hopes are like the autumn leaves,  
All of a flame in morning's glow,  
But with the nearing winds and storms  
So easily laid low!

Thus e'en the violets of the feast  
Their strain of pathos bear,  
And 'mid the clash of cymbals hark  
The carking note of care.

Thus doth the Lent of toil and sin  
Blend with the festal song,  
As if on sea half opaline,  
Half black, we sailed along.

Be-ide the white of festivals  
The violet so grave;  
And e'en a sombre band of black  
May flutter in the nave.

Thus o'er the very June of years  
May come November's night;  
And o'er the vintage redness creep  
The still yet fatal blight.

O heart, in yon blest mansions seek  
Thy heritage and home;  
Thou ne'er shalt find the boon thou crav'st  
However thou may'st roam.

Beyond the western hills of life,  
Beyond the sunset glow,  
Beyond the agony and strife,  
Thy palms and roses grow.

Yet in the seeming ceaseless round  
Of toil, and hope, and care,  
Thou seem'st to see thy only goal,  
Thy only guerdon there.

BISHOP VINCENT was to sail last Saturday for the South of France, where he will probably remain until late in the spring, returning in time for the diocesan convention.

In the Queen's Bench Mr. Justice Stephen and Mr. Justice Hawkins have delivered judgment in the Church Association's supplementary action against the dean and chapter of St. Paul's. For the first time in their judicial careers these judges differed, and neither judge withdrawing, the case collapses. The Church Association must either seek a new trial or be content with their case against the St. Paul reredos, as it is on its way to the House of Lords.

We had expected to lay before our readers this week the main points of the text of the Archbishop's judgment in the case of the Bishop of Lincoln. The unusual press of Church news and of holiday advertising have so crowded our columns that, even with the help of our large supplement, we are unable to publish all that we had intended for this issue. Our cable despatches and the letter of our London correspondent have correctly stated the points of the decision. Next week we will give them more in detail.

It is scarcely fifty years since Bishop Selwyn left England, and now New Zealand is a flourishing Church province with a metropolitan and five suffragans. The daughter missionary

diocese of Melanesia present an equally splendid sight. The cross which marks the grave of the martyr Bishop Patteson is now the object of most reverent care at the hands of the islanders, most of whom are Christians; and his beloved successor is a son of George Augustus Selwyn, the pioneer Bishop of New Zealand.

THE Bishop of Argyll's charge delivered to his clergy at the Synod held in the Cathedral of the Isles, on August 14th, is an example of what an episcopal charge should be. It deals at once with the personal and official life of the clergy, and then goes on to deliver wise and weighty words on some of those questions which just now are exercising Christian minds. The Bishop is enthusiastic on the subject of the restoration of the ancient Scottish Liturgy.

In a manuscript diary among the Harleian collection it is noted that the Rev. Randolph Ford, who was curate of Marylebone between 1711 and 1724, on a certain Sunday performed the following duties: "In the morning married six couples; then read the whole of the prayers and preached; after that churched six women; in the afternoon read prayers and preached; christened thirty-two children, six at home, the rest at the font; buried thirteen corpses, read the distinct service over each of them separately, and all this was done by nine o'clock at night."

A VENERABLE relic has been restored to daylight at Canterbury, and is in course of reconstruction; it is the archepiscopal throne presented to the cathedral about two centuries ago by Archbishop Tenison. The work is attributed to Grinling Gibbons, and about three months since, when it was said the throne was stowed away in a cellar adjacent to the cathedral cloisters, Mr. Cavendish Bentinck, M. P., proposed that the vice-president of the council should, on behalf of the Science and Art Department, apply to the Dean and Chapter for the loan of it with a view to its exhibition at South Kensington.

IN connection with the English Church Mission in Japan, a largely attended meeting was held in the library of Lambeth Palace, Bishop Barry presiding. "Our work," the Bishop said, "is not to extend an ecclesiastical empire over the world. Rome is the representative of empire, but the English Church is the representative of federation. You may go round the world, and at every stopping place hear the English language and rest under the English flag. That, I suppose, is quite a unique fact in history. Our Christianity, as well as our empire, becomes world-wide, and both in the political and spiritual dominions, we must eventually look more and more to federation."

A MEETING has been held of the Cardinal Newman Memorial Committee, presided over by the Duke of Norfolk. It was resolved that a fund

should be raised for the three following objects: 1. A statue of Cardinal Newman. 2. A pecuniary provision for maintaining a high standard of education in the Oratory School founded by the Cardinal at Edgbaston. 3. To promote and perpetuate the study of the Cardinal's works, by the endowment of a scholarship, or prize, or otherwise. It was also resolved that subscribers should be at liberty to give their subscriptions to whichever of these three objects they preferred.

A LIST of ministers from the denominations who have applied for Orders from Advent, 1889 to Advent, 1890, kept by two clergymen, living in different parts of the country, and their lists compared, gives Methodist, 14; Congregational, 12; Presbyterian, 10; Baptist, 5; Reformed, 5; Lutheran, 4; Unitarian, 2; Romanist, 2; Salvation Army officers, 2; Second Advent, 1; Reformed Episcopal, 1; Moravian, 1; unknown, 1. Total, 60. Of these, 1 returned to his first love, and 18 applied to the Church of England. This is the largest number of accessions for many years. The appeal of the bishops for unity is taking effect.

THE Board of Managers have put out a strong plea to the Church in their "Advent and Epiphany appeal" for an increased contribution during the ensuing year. The action of the council at Pittsburgh is given in the following resolution:

That this Missionary Council most affectionately and renewedly lays this divinely-appointed work upon the hearts and minds of all the clergy and laity, and earnestly requests them to increase the contributions for missions up to a sum of not less than \$500,000 for the present fiscal year.

The Board has found it absolutely necessary to make its appropriations for the current year on a basis that will require about \$90,000 more than the contributions of last year, and this it has done in faith that the congregations, one and all, will rise to the emergency by increasing their contributions.

A CORRESPONDENT from Mobile has sent us the following translation of the Echo Song, published in this column three weeks ago:

Dost know what may be Jesuitism?  
The fruitful source, it is, of schism!  
Have they not religious zeal?  
Oh! if it help their order's weal!  
Don't they well dispute and teach?  
So they think, and so they preach!  
Plant they not in foreign lands  
The Faith received at God's hands?  
O erring man, by wit forsaken,  
If so thou thinkest, thou'rt mistaken!  
How, say, are their bishops made?  
By schismatic hands on laid!  
What feeling have they towards the poor?  
Hard they find them to endure!  
Toward them ever fails their charity?  
Save on their lips, it is a rarity!  
How shall I 'scape the Jesuit's wiles?  
Fly! for, know, he e'er beguiles!  
As fixed above, what is their lot?  
"Depart, ye wicked, I know ye not!"  
And what their final sentence dire?  
Alas! it is everlasting fire!  
And shall they all be burned then?  
(For Christ's dear love, say not) Amen!

Church Bells (London) says Mormon agents are hard at work in our rural districts. They are, unhappily, only too successful in their object. On

Thursday last week a steamer from our shores arrived at New York with one hundred and one Mormon proselytes on board, of whom twenty-five were girls. The recent pronouncement of the Mormon President, there is good reason to believe, is merely a trick to outwit the Government. If the wickedness which is the peculiar characteristic of Mormonism is less practiced, it is not because Mormon principles have changed, but because the law of the United States has made it dangerous to practice it so openly as formerly. The people of Turkey, China, or of "Darkest Africa" would not tolerate the wickedness which is common in Utah. There are three cases of a man being married to a mother and daughters, and many others as bad.

THE following is an associated press dispatch in the Chicago papers of Dec. 5:

TOLEDO, O., Dec. 4.—The Commercial will print to-morrow the first authorized statement of the Rev. Howard McQueary, of Canton, O., regarding his coming trial for heresy. In this he denies having weakened in his convictions, or principles, but says that he has been misrepresented, and desires a trial in order to vindicate himself. He hopes by a private conference with the members of the ecclesiastical court to have such opportunity. Then his vindication will be made public, and the necessity for a trial obviated. He offered before he wrote his book, "Christianity and Evolution," in which the heretical doctrines were asserted, that Christ was not born of a virgin, and that He never rose in body from the dead, to resign from the ministry, but an eminent bishop and eight or ten clergymen and influential laymen urged him to remain. He refuses to sacrifice his principles, preferring expulsion to violating his conscientious convictions. The private conference with the members of the ecclesiastical court of Ohio is expected to be held in a few days.

The Church anxiously awaits to hear the names of the "eminent bishop and eight or ten clergymen and influential laymen."

OF Canon Liddon's successor, a London contemporary remarks: "The great responsibility of succeeding Canon Liddon at St. Paul's, is to devolve upon the Rev. W. C. E. Newbolt, principal of Ely Theological College, and Honorary Canon of Ely. Mr. Newbolt has had nineteen years' experience of parochial work, and he has been working with marked success at Ely since 1887. He is a theologian of some reputation, a strong Churchman, and an indefatigable worker. At Ely he has won golden opinions, and his appointment to the vacant canonry of St. Paul's seems to be on the whole a thoroughly fitting and wise one. Preaching power is what the metropolitan cathedral just now rather sorely lacks, and that is what Mr. Newbolt will be expected to supply. He is well known already in many London pulpits, and is distinctly a good preacher. If he can in any adequate measure take up the mantle of Canon Liddon, and can be to the people of London what that great teacher was, Mr. Newbolt will indeed do a good work."

## CHICAGO.

WM. E. McLAREN, D.D., D.C.L., Bishop.

CITY.—At the church of the Ascension, the new service card shows that there are now two daily Celebrations, at 6:30 and 7:30 respectively, and on Sundays, in addition to the regular services, a children's choral Celebration, at 10 o'clock, has been introduced for the Sunday school. A Men's Club was formed at Michaelmas, of the male parishioners and their friends, which meets regularly on Monday nights, when a lecture, or other entertainment, is provided; the membership is increased to 40, and it is expected that permanent quarters in the shape of club rooms, will be engaged during the winter.

The report of St. Luke's Hospital furnishes the following statistics: The number of patients remaining in hospital, Oct. 1, 1890, was 70; the number of patients admitted during year, 980, total 1,050; total number discharged—cured 604, improved 189, unchanged 101, died 86, total discharged 980, remaining Oct. 1, 1890, 70; the following were the number of cases treated in the dispensary free of charge to applicant—surgical 1,239, medical 661, gynaecological 725, eye and ear 455, total 3,080; resumed—patients treated in the hospital 1,050; patients treated in the dispensary, 3,080; total number of patients treated, 4,130; total number treated last year, 3,179.

## NEW YORK.

HENRY C. POTTER, D.D., LL.D., Bishop.

CITY.—The Bishop has at length granted the license of his diocese to Father Ignatius, the Anglican monk. It seems that he originally applied for it, but it was refused on the same grounds of its refusal in Massachusetts, that is, he failed to produce a letter or evidence of being a clergyman in good standing. When later, this evidence was received, and a written pledge that the person on whose behalf it was produced, would preach nothing contrary to the doctrine or discipline of the Church in this diocese, the customary license was issued without any expressions in regard to the controversies carried on elsewhere, or as to the merits or claims of the applicant's proposed work.

On Friday evening, Dec. 5th, Father Ignatius held a special service at the church of St. Edward the Martyr, the Rev. E. W. Neil, rector. The church was crowded long before the hour of service, the doors closed, and many turned away. There was no preliminary service beyond the singing of a hymn and a fervent extemporaneous prayer offered by the monk. Then followed his discourse without notes, which was in the nature of an appeal or revival sermon by which to stir up believers, bring back those who had gone astray to a sense of duty, and lead sinners to repentance. The meeting was preparatory to a Mission in the week following, to be held in the hall of Cooper Union and in several churches which had been placed at his disposal. Among them was St. Michael's, the Rev. Dr. Peters, rector, in which he would preach on Tuesday and Wednesday evenings.

On Monday afternoon, Nov. 24th, the Woman's Auxiliary of the Hospital Saturday and Sunday Association met at the house of Mrs. Richard Irwin, the president, and took action in the matter of taking collections in the retail districts up town. Some 25 committees, consisting of two each, were appointed to get subscriptions in as many retail trades. The ladies are of good standing, socially, and have already entered upon their work. It is not proposed here, as in London, to open booths in which to take collections, but the ladies may give quite as good an account of themselves in the way proposed. The auxiliary was organized in April, and this was its first regular meeting.

At the dedication of the new St. Andrew's church, on St. Andrew's Day, all the services were largely attended. At the 11 o'clock service, the Bishop, in his discourse, congratulated the rector, the Rev. Dr. Van De Water, in view of the courage and ability he had shown in removing and

adding to the old edifice. He also referred to the good work done by the Rev. Dr. Lobaell, now of Trinity church, Buffalo, who preached the sermon in the evening. The Bishop spoke of the great number of memorials of departed parishioners which friends had given to the new church, and counselled them to bear in mind that in the house of God they and their departed friends could always commune together. According to the rector, not a service has been missed, or a penny of income sacrificed in removing from the old structure to the new. All the pews have been rented in the new edifice, with an assured income to pay all the expenses, and add something to the sinking fund for reducing the church debt. In the last three years the income, the attendance, and number of communicants have been doubled. He said the church was now in a position to do the work of one of the largest parishes in the city, and provide for all the wants of the future. St. Andrew's was organized 60 years ago, having been started by a few members of Trinity parish as a summer chapel.

By invitation of the assistant rector, the Rev. Mr. Townsend, the Church Mission to Deaf Mutes held its 18th anniversary at the new All Angels' church, 81st st. and W. End ave. The Rev. Messrs. Townsend and True conducted the service which was interpreted to the deaf-mutes by the Rev. Dr. Gallaudet. On the other hand, Dr. Gallaudet's address in English was interpreted by the Rev. Mr. Colt, one of the missionaries. Dr. Gallaudet gave an account of reaching the spiritual life through the sign language, saying that similar results were produced through the eye and ear. Signs did or the one what sounds did for the other. In addressing a congregation of deaf-mutes he lost all consciousness of the English language and thought directly in signs. He gave as an illustration the Lord's Prayer, explaining the meaning of each motion. For the 40,000 deaf-mutes in this country there were 60 and more institutions for their education. A third however were yet too young for school, while each of the other thirds were pupils under instruction, and those who were trying to support themselves in different kinds of work after they had left school. The missionaries doing Church work among adult deaf-mutes in the East, of which he gave an account, are ten: Dr. Gallaudet, the general manager and his associates, the Rev. John Chamberlain, the Rev. A. T. Colt, the Rev. S. S. Searing, of Boston, and Mr. Orvis Dantzer, of Buffalo. They held upwards of 40 services in the dioceses of New England, New York, and that of Newark. The Home for Aged and Infirm Deaf-Mutes with its farm of some 150 acres was an independent department of the society's growing work, but \$8,000 was needed to pay off the mortgage. The society had expended for missionary and Church work the past year about \$6,000, and for the home, \$5,000.

The 60th anniversary of the City Mission was held at Calvary church, on Sunday night, Nov. 30th. The Bishop in presiding, spoke of the parish as the centre of all Church work and then of working outward in the way of mission chapels, and last of all to the multitudes who were beyond the reach of ordinary religious activity, and to whom the Church must find a way of bringing the Gospel. A voice had lately been heard upon this great subject from over the sea, and that of one who was recognized as a master of organization. The reform Gen'l. Booth would institute was not confined to London, but was a burning issue in every city of the world. His words had been approved without reservation, by men of larger abilities and position than his own. Archdeacon Mackay-Smith gave some account of the origin of the City Mission in 1831, said that the present year had been the most generous of all, but that of the \$40,000 contributed, 30 of the 75 churches had given nothing for this work outside of their parish bounds, 30 more had given in the aggregate only \$700, while the remaining 15 had given \$10,000. The other \$30,000 had been re-

ceived from other sources. The society had done what it could and if it received twice as much, it would still need more. As illustrated on a chart, there was a section of the city in which for 160,000 people living in 45 blocks, there were eight churches and chapels as against between 200 and 300 saloons. Half of this number of people were not Christian in any Protestant sense, while 50,000 were ignorant of Christ's Gospel. The Rev. Dr. Peters, rector of St. Michael's, gave some account of the early history of the City Mission, saying that previous to its formation several gentlemen associated themselves together to call among the poor and neglected, while previous to that two clergymen had agreed to spend as much time in working among this class as it would take to conduct a daily service. He made an earnest plea for decent homes for the poor and teaching them how to live, and said that if barrels were put on the sidewalks and the poor told to live in them, they would do so. Give them decent homes and the battle was half won. The Rev. Dr. Satterlee spoke of the 19th century as pre-eminently the century of mission work, saying it had never been equalled since the days of the Apostles, and of the need of working out in enlarged circles so that the multitude could be reached and cared for. The offertory followed, when the Bishop pronounced the benediction.

Prof. Walpole, of the General Theological Seminary, has been added to the Trinity staff of clergy to do any special work, it is understood, which occasion may require.

At the close of the regular morning service in St. Paul's chapel on Sunday morning, Dec. 6th, a tablet was unveiled in commemoration of the services held at the centennial celebration of the inauguration of George Washington, first President of the United States. The tablet is of bronze, 15 3/4 by 19 3/4 inches, and is six feet from the floor on the north wall of the church, near the font. At the top is the seal of the United States with branches of the olive and oak on each side. Underneath is the following inscription:

In commemoration of the inauguration of George Washington, the first President of the United States, April 30, MDCLXXXIX. Erected by the Alsie Committee at the services held in St. Paul's chapel, New York.

## PENNSYLVANIA.

OZI W. WHITAKER, D.D., Bishop.

PHILADELPHIA.—A lot of ground has been secured, the cellar has been dug, and the cellar walls built, for the church of St. Martin at Oak Lane, but owing to the lateness of the season, work will be suspended until spring.

Much to the surprise of his congregation, with whom he has labored for 27 years with great success, the Rev. John Bolton announced on the morning of Advent Sunday that he would retire from the rectorship on the opening of the New Year. The present fine church, with its tower and chime of bells, the rectory and parish building, are monuments of his untiring labors. Under him the communicant list has increased from 60 to over 300. Mr. Bolton is now 72 years of age, and will officiate as his advancing years will permit him.

The local council of the Brotherhood of St. Andrew held its annual service in the church of the Incarnation on the evening of St. Andrew's Day, when the Rev. J. De Wolfe Perry, D. D., preached the sermon. After the service, the annual meeting was held in the chapel, when Mr. John E. Baird presided. The election resulted as follows: *Chaplain*, the Rev. Edgar Cope; *president*, G. Harry Davis; *vice president*, John E. Baird; *secretary* and *treasurer*, Frederick R. Case.

The jubilee of the church of the Advent was begun on Advent Sunday and properly continued during the octave. The Bishop preached at the first service, and also confirmed 22 persons. The Sunday school held its celebration in the afternoon, and the rector, the Rev. R. Bowden Shepherd, reviewed the history of the parish and its prospects, in his sermon in the evening.

The Rev. James F. Powers preached on Monday evening; on Tuesday evening the parish tea was held in the rectory, which was handsomely decorated for the occasion. The Bishop of Pittsburg preached on Wednesday evening; the Rev. Phillip Brooks, D. D., on Thursday evening; the Assistant Bishop of Central Pennsylvania on Friday evening; the Missionary Bishop of Wyoming and Idaho on the morning of the second Sunday in Advent, and the Bishop of Delaware in the evening. The first service was held in the Commissioners Hall on Dec. 6, 1840, by the Rev. W. J. Clark. The rectors of the parish have been the Rev. Messrs. J. J. Kerr, Samuel A. Clark, Henry H. Bean, Phillips Brooks, D. D., John W. Claxton, James F. Powers, and R. Bowden Shepherd. From December, 1840, to the jubilee services, there have been 380 adults and 1,280 infants baptized, a total of 1,660; 1,101 confirmed, 489 marriages, and 746 burials. In this period the parish has had but two accounting wardens besides Mr. Charles S. Riley, who has filled that office since 1877.

## INDIANA.

DAVID B. KNICKERBACKER, D. D., Bishop.

APPOINTMENTS OF THE BISHOP.

DECEMBER.

- |                             |                     |
|-----------------------------|---------------------|
| 14. Richmond.               | 15. Cambridge.      |
| 16. Connersville.           | 17. Rushville.      |
| 19. St. Mary's, Delphi.     | 20, 21. Logansport. |
| 22. English Lake.           | 23. Kewanna.        |
| 24. St. Philip's.           |                     |
| 25. A. M., Grace cathedral. |                     |
| 26. A. M., Muncie.          | P. M., Anderson.    |

JANUARY, 1891.

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|--|--------------------|
| 4. Worthington.                          | 5. Bloomfield.     |
| 6. Clay City.                            | 11. Michigan City. |
| 12. 7 P. M., Plymouth.                   | 18. Elkhart.       |
| 20-23. Retreat for Clergy, Indianapolis. |                    |
| 23. Quiet Day for Women, Indianapolis.   |                    |

The Southern Convocation convened at St. Paul's church, New Albany, Nov. 24th and 25th. Several visiting clergy were present from Louisville, among whom were the Rev. Messrs. Geo. C. Betts, D. B. Ramsey, and Geo. G. Smith. At the opening service on Monday evening, Dean Morris preached on the glorification of the Son of Man, John xiii:31. Mr. A. K. Glover, formerly a Methodist minister, was presented by the dean, and confirmed at this service. He expects to prepare at once for Holy Orders. Following was the order on Tuesday: 8:30 A. M., Morning Prayer; 9 A. M., paper by Mr. Fred Harper, of Madison, on "The Spirit of Missions;" 10 A. M., Holy Communion, with sermon by the Rev. C. S. Sarjent, on Jacob's Vision of Angels, Gen. xxxii: 1, 2; 11 A. M., paper by Judge Stotsenberg, on "The governing power in the Church." The features of the afternoon session were as follows: Paper by the Rev. A. A. Abbott on "How to retain the elder scholars in the Sunday school;" address by the Rev. Mr. Ramsey on Christian Unity; paper by the Rev. A. B. Nicholas, on "How to get men more interested in the Church;" paper by the Rev. L. C. Birch, on Woman's work in the Church; paper by the Rev. J. G. Miller, on "The Church's position in relation to the bodies about her." The Rev. Fr. Betts on request, delivered a brief and pointed address on several of the topics presented. The woman's meeting was held at 4 P. M. At the evening missionary meeting, the Rev. N. W. Heermans read a paper on "How best to awaken a missionary interest in our parishes," and Miss Spencer, of the China mission, delivered an interesting address on "Mission Life and Work in China." The session of convocation was bright, brief, and profitable. All the sermons, papers, and addresses were earnest, able, and eloquent. The next session is to be at Columbus in April.

## CENTRAL PENNSYLVANIA.

M. A. DE WOLFE HOWE, D.D., LL.D., Bishop.

NELSON S. RULISON, D. D., Assistant Bishop.

WHITE HAVEN.—The Assistant Bishop visited this parish Nov. 20th. The rector, the Rev. H. M. Jarvis, who has been in charge about seven months, presented to the Bishop for Confirmation, a class of 11 persons. Six of these, young men, received "the laying on of hands" in St. David's chapel, Sandy Valley. They are sons of farmers and likely to remain permanent

residents and staunch upholders of the mission church. All of them have promised to become communicants upon the first opportunity in December. The remainder of the 11 adults of both sexes, were confirmed in the parish church of St. Paul's, White Haven. In this parish the Bishop delivered one address, and two sermons which were apparently highly appreciated by the large congregations. Services commenced at 3 P. M., and 7:30 P. M., and immediately after a reception was held in the parlor of the rectory where nearly all of the parishioners in the town had the pleasure of making acquaintance with the Bishop.

During the present rector's occupation of the parish a chapter of the order of "The Daughters of the King" has been formed. The rector has received and invested with the badge of this order nine candidates. These are doing a good work for the Church in their earnest endeavors to increase the number of church goers, and by assisting the rector in all legitimate means to extend the boundaries of Christ's Kingdom. Other candidates will shortly be added to the chapter.

#### MARYLAND.

WILLIAM PARET, D.D., LL.D., Bishop.

BALTIMORE.—The Rev. Jesse Higgins, rector of All Hallow's parish, Worcester county, in the diocese of Easton, has accepted a call to become assistant rector of St. Luke's church. The Rev. James Chipchase, rector of the chapel St. John the Baptist, has resigned because of feeble health. He preached his farewell sermon on Nov. 2nd. The Rev. Julius E. Grammer, who has been seriously ill, is convalescent.

The Sunday school of the church of the Holy Innocents celebrated its 37th anniversary Sunday night, Oct. 26th, and a reunion of the congregation and Sunday school was held.

HAVRE DE GRACE.—St. John's church is still pushing forward improvements on the outside, having since May 1st expended nearly \$800. The Bishop made his annual visitation on Sunday, Nov. 16th, and confirmed a class of eight persons, presented by the rector, the Rev. F. Humphrey.

SYKESVILLE.—The Rev. Samuel D. Hall, rector of Holy Trinity parish, is lying seriously ill at his home.

WASHINGTON, D. C.—King Hall has received from the treasurer of St. Augustine's League, New York, a donation of \$1,000. It was received by the commission as a special contribution and held subject to order.

In order to create a greater interest among the Churchmen of this city in the Brotherhood of St. Andrew, a meeting was held in the chapel of the Epiphany, on Monday evening, Nov. 24th. There was a good attendance, and a number of clergymen were present. Messrs. John A. Beard and G. Harry Davis, of Philadelphia, delivered addresses on the objects and needs of the brotherhood. Herman M. Veile, president of the local council, presided over the meeting. The Rev. Randolph H. McKim, of Epiphany church; Dr. Steele, of St. Luke's; and Dr. Williams, of Christ church, took part in a short discussion concerning the future of the organization, after the regular addresses had been concluded.

ADAMSTOWN.—The Rev. C. Randolph Page, rector of St. Paul's parish, while out gunning with a relative recently, was accidentally shot in the back of the neck. His wound is a serious but not a dangerous one.

#### CENTRAL NEW YORK.

F. D. HUNTINGTON, S.T.D., LL.D., Bishop.

WATERTOWN.—A very successful eight days' Mission has just been held in Trinity church by the Rev. E. A. Bradley, D. D., rector of St. Luke's church, Brooklyn. The Mission was begun Tuesday, November 18th, with the celebration of Holy Communion. Three services were held daily: Holy Communion in the morning, at 4 p. m., Evening Prayer, and at 7:30 p. m. a special mission service. The missionary spoke at each of these services, in all, 25 times, there having been an extra service on Sunday in the rooms of the Y. M. C. A., at which Dr.

Bradley addressed a crowded house of young men. At the conclusion of the address every one present took the White Cross pledge. The attendance was large at the beginning of the Mission, and steadily grew until the end. The addresses and sermons were admirably adapted to explain and enforce the principles of the Christian life. Throughout them all the Church was worthily held up as Christ's mystical Body and God's instrumentality for saving men. The sermons upon Temperance, "The Spiritual Power of Forms," and Conversion, were specially effective of desired results. A large attendance of people outside of the parish testified to a deep and extended interest in the Mission, not only by the neighboring parish of Grace church, but throughout the city. The results already apparent are, a quickening of spiritual life, reclamation of the lapsed, applications for Baptism and Confirmation, offers to do Church work, resolutions to maintain family prayer and to be more frequent and regular in attendance upon Holy Communion and the services. Of course its fruits remain to be faithfully harvested; but blessed is the parish that has such fruits to harvest.

AUBURN.—At St. John's, the Rev. F. A. D. Launt has been succeeded by the Rev. J. B. Murray, S. T. D., late of Waverly, who will keep up the same hearty and Catholic services with frequent Celebrations. The five points have been in use in this parish for some years past, and the new rector intends to introduce incense at the midnight service of Christmas. Mr. William B. Chisholm has been obliged to resign as superintendent of the Sunday school, owing to his removal to Rochester.

#### NEBRASKA.

GEORGE WORTHINGTON, S.T.D., LL.D., Bishop.

The Rev. W. C. McCracken is rapidly building up the new mission at Florence, the church in which place will be consecrated in a few weeks. Arrangements are being made for a clerical Retreat early in the year, under the direction of Father Hall.

The Rev. Messrs. Simpson of York, Holgate of Wymore, and Leeds of Geneva, the three deacons ordained by Bishop Worthington last summer, are each doing good work in their respective fields.

#### KENTUCKY.

THOS. U. DUDLEY, S.T.D., Bishop.

The Bishop during November has preached and administered the rite of Confirmation at the following places: Henderson, Madisonville, Uniontown, Princeton, Eddyville, Kuttawa, Hickman, Columbus, Fulton, and Paducah. His visitation to Hopkinsville was on Sunday before Advent, where at the morning service he dedicated Grace church. His sermon was upon the text I Kings viii: 27. At night after sermon a large class was presented for the "laying on of hands."

LOUISVILLE.—The Rev. D. Breck Ramsay delivered his initial sermon Sunday before Advent, at the church of the Advent, to a large congregation, taking as his text, I Tim. 1: 15, wherein was proclaimed the key-note of what this priest of the Church hopes to make the character of his ministration in his new field. He was instituted into the office of rector of the parish on Advent Sunday.

The Rev. W. H. Cavanaugh of Trinity parish has resigned in answer to a call to the diocese of Pennsylvania from St. James' church, Philadelphia, as assistant rector.

The Rev. Pelham Williams of Brooklyn, N. Y., has accepted the invitation to conduct the Mission services at Grace church during Epiphany week.

Thanksgiving service was held at St. Andrew's church, the Rev. Geo. C. Betts delivering the sermon, it being a union service in which all the city parishes joined. The Brotherhood of St. Andrew, of the different chapters in the city, attended. The various themes incident to this day of thanksgiving were most eloquently presented, eliciting golden encomiums from "all sorts of people" who thronged every available place in the church.

The corner-stone of St. Mary's church, at Middleborough, was laid on Nov. 24th. The Rev. H. H. Sneed of Mt. Sterling, conducted the services. This is a new mission field being the first step to permanently planting the Church in Bell County.

#### DELAWARE.

LEIGHTON COLEMAN, S.T.D., LL.D., Bishop.

The semi-annual meeting and banquet of the Church Club was held at Eden Hall, Wilmington, on Thursday evening, Nov. 20th. Alfred Lee, Esq., President of the Club, is the son of the first Bishop of the diocese. About 65 members, representing nearly every parish in the diocese, were present. The following were present as guests of the club: Bishop Coleman, the Rev. Messrs. C. E. Murray, H. M. Bartlett, F. D. Hoskins, and H. L. C. Braddon, and Lieut. Geo. L. Brown, U. S. A. Speeches were made by all the visitors, on the value of the Church Club, and the duty of all laymen to engage heartily in the Church work of the diocese. The Bishop spoke of the impetus given to the growth of the Church in Delaware, and suggested what may be done by the laymen of the various parishes towards accomplishing the Church's grand mission. This club of laymen has in the past, and is still, accomplishing much for the benefit of the Church in Delaware.

The chapel at Clayton is nearing completion. It owes its existence in a great measure to the employees of the P. W. and B. R. R. The ground was given by the Division Superintendent. Nearly all the carpenter work has been done by 85 railroad carpenters, working in gangs of 8 at a time, who have tendered their day's work voluntarily. There is every prospect of a strong and healthy growing mission. The rector of St. Peter's, Smyrna, is in charge of the mission for the present.

The new Trinity church, Wilmington, is gradually nearing completion, and will be occupied before the spring. The work of removing and enlarging the organ has been placed in the hands of Mr. John Brown, the well-known organ builder of Wilmington. Mr. Brown has also been entrusted with the enlargement of the organ of St. Andrew's church, Wilmington.

#### TENNESSEE.

CHAS. TODD QUINTARD, S.T.D., LL.D., Bishop.

A special meeting of the Convocation of Memphis was held at Somerville on Nov. 18th in St. Thomas' church. Most of the clergy were in attendance. The services were hearty, the music well rendered under the leadership of a well trained choir, and the sermons preached upon special subjects, appointed by the dean, were full of practical interest and instruction. The primary object of the meeting was the further consideration of means and methods to be employed in securing the necessary stipend to sustain the archdeacon, whose good work already efficiently begun cannot be allowed to lag for want of encouragement and competent support. The committee appointed at Bolivar a month ago will continue to work to this end, and was supplemented by one layman appointed by the dean in each parish and mission station to co-operate, it is hoped, earnestly in the work.

It has been keenly felt for some time past by the dean and members of convocation, that the main objects in view, viz., the missionary work of the Church, and the mutual encouragement and benefit of the clergy, are not fully attained under the present system of conducting convocation meetings. It was therefore determined that hereafter the meetings shall be held in Memphis, at the cathedral, as the centre of the convocation, quarterly, and a programme be prepared by a committee appointed for the purpose. The Rev. Messrs. Klein and Burford were appointed to form this committee. A committee was also formed composed of the dean and the archdeacon, to arrange for the clergy to accompany the archdeacon from time to time, going two together, to points at which mission services are to be held, the missionary work to be done in this manner instead of the whole body meeting together

at the smaller parishes and mission stations.

The members of convocation were most hospitably entertained by the rector and good people of Somerville; the services held were well attended, and a strong interest in the Church's mission work was displayed. A large congregation of children assembled in the church on Thursday afternoon to attend a service specially arranged for them, and listened tentatively to addresses made by the dean and the Rev. Messrs. Wooten and Dumbell.

The first of the meetings to be held at the cathedral in Memphis will be on Tuesday, February 3rd.

#### COLORADO.

JOHN F. SPALDING, D. D., Bishop.

The autumn convocation of the deanery of Pueblo was held in St. Peter's church, Pueblo, the Rev. Reginald Radcliffe, rector, on Nov. 17th, 18th, and 19th. The Bishop and all the clergy, excepting one prevented by age, were present. At the same time and place the Woman's Auxiliary of the deanery assembled. Mrs. J. F. Spalding, first vice-president of the diocesan branch, was in attendance, and representatives from a number of the parish branches.

The first day was set apart as missionary day. It began with a celebration of the Holy Eucharist, the Bishop being Celebrant. In the afternoon there was a most successful and enthusiastic session. Papers were read by Mrs. B. F. Baldwin, Mrs. M. A. Garsten, and Mrs. J. C. S. Wells. Each paper gave the history of the early work done in the founding of one of the churches and a sketch of its work and progress since. These sketches were most interesting, detailing many of the trying experiences met with in pioneer work. In the evening, the dean, the Rev. A. R. Keiffer, made his report, which showed that the clergy had done more missionary work outside their regular cures than ever before; two churches had been built since the last meeting, one by the Rev. E. P. Newton, and one by the Rev. J. C. S. Wells, and a number of mission points regularly supplied. Ten-minute talks were made by clergymen previously appointed, on "The Minor Methods of Church Extension," "Peculiarities of Colorado Missions," "The Bishop's Purse," and "The Missionary's Joys."

Wednesday morning, at 8 A. M., the Rev. F. J. Harper celebrated the Holy Eucharist, at which service, in place of a sermon, the Rev. E. P. Newton gave a meditation, St. Mark, xvi: 15. At 10 o'clock the Litany was said, followed by a sermon intended especially for the clergy. In the afternoon, the Rev. J. C. S. Wells read a review of the Rev. H. Forrester's book, "Christian Unity and the Historic Episcopate," which he was by vote requested to have put in print. In the evening, the Rev. G. W. Hinkle read a most masterful paper on "Catholic" as expressive of the comprehensiveness of our Church. No convocation of the deanery hitherto held has been so useful or successful. The presence of the Bishop and Mrs. Spalding gave special interest.

#### EASTON.

WM. FORBES ADAMS, D.C.L., Bishop.

The Middle Convocation was held in the church of the Holy Trinity, Greensborough, the Rev. F. W. Wey, rector, Nov. 18th, 19th, and 20th. Tuesday, after Evening Prayer, the sermon was preached by the Rev. A. Batte, from St. Luke vii: 13. Wednesday, Morning Prayer, Litany, and Holy Communion, the Rev. Theodore P. Barber, D. D., dean of the Convocation, being the Celebrant. The dean preached a very impressive sermon from Psalm iv: 6. In the evening, the topic for discussion, "Worship as in the Prayer Book," was opened with a paper on the "Duty and Privilege in Assembling in God's House," by the Rev. J. H. Chesley, followed by a paper on "The True Elements of Worship," by the Rev. C. E. Buck, and continued by a paper on "Forms of Prayer," by the Rev. J. A. Mitchell. Thursday morning the

sermon was preached by the Rev. C. E. Buck, from St. John ix: 6 and 7. In the evening, the topic of the previous evening was continued with a paper by the Rev. G. B. Cooke, on "The Spirit of Prayer;" another paper, by the Rev. A. Batte, on "Doctrine, as contained in the Prayer Book," and a third paper, by the Rev. G. F. Beaven, on "The Sacraments in Worship." The essays were a clear exposition of Catholic teaching drawn from the Prayer Book, and did the speakers great credit. There was no compromise of Church principles, but a bold and earnest assertion of the Catholic Faith.

The services in this parish are conducted in a catholic manner, with all the necessary appointments, and though in a thoroughly Methodist community, the effect is already apparent.

**HILLSBOROUGH.**—The 32nd anniversary of St. Paul's church, the Rev. George F. Beaven, rector, was celebrated on Oct. 28th. The anniversary sermon was preached by the Rev. Giles B. Cooke, of Denton. The Bishop was present:

**TRAPPE.**—After an able sermon at St. Paul's church, on Sunday morning, Nov. 16th, by Bishop Adams, a class of four persons were confirmed. In the afternoon the Bishop preached in Grace chapel, Oxford, and confirmed two persons.

**LONGWOOD.**—In All Saints' church, the Rev. Woodsworth Y. Beaven, rector, Nov. 1st, an interesting missionary service was held. The Bishop preached on the Communion of Saints, after which, the Holy Communion was celebrated. After service, dinner was served at the rectory, by members of the congregation.

**EASTON.**—Trinity cathedral parish has begun the erection of a stone church, as a memorial of the first rector, the saintly and revered Bishop Lay. The walls are partly up and it is important to hasten the completion of the work before the winter sets in. The Rev. Albert R. Walker, of Easton, Md., has charge of the raising of the necessary funds, and will gladly furnish information to all who feel an interest in this effort to do honor to the memory of one of the noblest Bishops of the Church in this country.

#### PITTSBURGH.

CORTLAND WHITEHEAD, S.T.D., Bishop.

Clerg: bishop, 1, priests, 67, deacons, 6; candidates for priest- orders 8, deacons' orders, 6; postulants, 6; licensed lay readers, 36; licensed lay evangelists, 8; parishes, 75; mission stations, 35; communicants, 9,216; Confirmations, 858; Baptisms, 1,315; marriages, 257; burials, 606; Sunday school teachers 801, scholars, 8,548; parish churches, 63; mission churches, 27; parsonages, 26; total contributions, \$234,769.81; value of church property, \$2,403,707.16.

**Du Bois.**—On a recent Wednesday evening the Rev. M. S. Hemenway of Punxsutawney, conducted Evensong in the church of Our Saviour. There was a good attendance, and two Baptisms during the service. At present the church is without a rector but efforts are being made to secure a suitable man at an early date. The field is large and offers a good opportunity for earnest work. With the assistance of a grant from the Board of Missions, a small salary can be assured. The church is neat and comfortable, and contains a good pipe organ. Du Bois is a rapidly growing town and Churchmen here are anxious that the Church should hold her own.

#### NORTH DAKOTA.

WILLIAM D. WALKER, S.T.D., LL.D., Bishop.

We are kindly permitted to make the following extract from a private letter written by Bishop Walker.

"You will be glad to learn that the Car is a success, pre-eminently so. I held my first service in it on last Thursday (19th ult.) The place is called Sewall. It is a little village. About 20 people were present. The notice had been given I think only on the day before. We had good music and a nice time. On the next day (Friday) at Abercrombie, a town of about 100 people, there were at least 75 present, many stand-

ing during the service. Several went away unable to gain admission. This morning I held service at the place where I am now sidetracked, by name Christine. The population numbers 38. As many as 75 or 80 were present. None could play the organ and so I was sexton, organist, and preacher. The people sang out lustily and all went off splendidly. The same was the case in Abercrombie. The people are delighted. Many thanked me and declared it a treat. Several travelled four or five miles. Some, although Church people, had not heard the service for 20 years, and were happy in being present at it once again. The bark is launched and sails in smooth waters, with an even keel. I make a pretty fair fireman, bed-maker, and sweep. About 1,000 people came to visit the car in Minneapolis."

#### SPRINGFIELD.

GEORGE F. SEYMOUR, S. T. D., LL.D., Bishop.

The 13th annual synod convened in St. Paul's pro-cathedral, on Tuesday, Dec. 2nd. The Holy Communion was administered at 7 A. M., and the opening service of the synod was a choral High Celebration, at which time the Rev. Percy St. Michael Podmore, deacon, was advanced to the priesthood, many of the priests present as members of the synod joining with the Bishop in the imposition of hands. The music, Tours Mass in F, was well rendered by a full choir of men and boys, under the able direction of Mr. J. D. Lloyd, organist and choir-master of the pro-cathedral.

The meetings of the synod were largely attended and the lay delegations well represented. The reports and proceedings show the Church in this diocese to be fully alive to her great work in this difficult field, and clergy and laity working side by side for the breaking down the kingdom of sin, Satan, and death. The growth during the past year has been healthy, and the promise is bright for good fruit in the future. Particular notice was given to the admirable diocesan paper, *The Diocese of Springfield*, which has already accomplished much good. The Bishop called the attention of the synod to the ever-increasing duties of his office, and asked that steps be taken towards the election of an assistant-bishop. The whole of the Bishop's address was in his usual clear and forcible style, and was replete with words of wisdom and warning. The undivided attention of the whole synod manifested their great interest, and the Bishop's eloquent and burning words cannot fail to bring forth fruit to the honor of God and the good of His Church.

The Bishop and Mrs. Seymour held a reception on Wednesday evening, which was very enjoyable, and at which many availed themselves of the opportunity to greet their beloved Bishop and his charming wife. All the sessions of the synod were marked by great earnestness, and the delegates returned to their homes with renewed life and vigor for their work.

The following officers were elected: The Rev. L. E. Johnston, secretary; Hon. C. E. Hay, treasurer. Members of the Standing Committee: *Clerical*—The Rev. D. W. Dresser, D. D., president; the Ven. F. W. Taylor, D. D., secretary; the Rev. M. M. Goodwin. *Lay*—Messrs. Charles E. Hay and Henry Stryker, Jr., and Judge W. J. Allen.

Deputies to the Provincial Synod: The Ven. F. P. Davenport, D. D., the Ven. F. W. Taylor, D. D., the Rev. Messrs. F. W. Clappett, W. H. Tomkins and J. M. C. Fulton, D. D.; Messrs. H. H. Candee, L. Burrows, S. A. Foley, H. D. Moss, and A. M. Richards.

#### LONG ISLAND.

ABRAM N. LITTLEJOHN, D. D., LL.D., Bishop.

**BROOKLYN.**—On Sunday, Nov. 30th, the Rev. Charles W. Ivie preached his farewell sermon to a large congregation in Grace church, E. D., his text being from 1 Cor. iii: 7. At the close, he read a letter from the Bishop, saying he was exceedingly sorry the former had resigned his parish, though from what had been said and written, the step was not altogether unexpected. He had been earnest, faithful,

and patient in his work, and the Bishop regretted that circumstances beyond the control of the former had prevented a larger measure of success. He gave him his blessing, prayed that he might be even more useful in his new field of labor, and should be glad to welcome him back to the diocese at any time. The week following, Mr. Ivie, who had been rector of Grace church for two years, started for Waukesha, Wis., where he will enter on his duties as rector of St. Matthias' church.

On the evening of the same Sunday, the Rev. Marcus Rainsford, brother of the rector of St. George's, New York, and also his assistant, preached in St. Peter's church before the Brotherhood of St. Andrew. The growth of this church since the Rev. Lindsay Parker took charge in 1886, has been remarkable. The number of communicants have increased three-fold, or from 278 to 768. The Sunday school has increased from 351 to 842. Each year there has been confirmed from 68 to 87. As the result of introducing the free church system, the sum raised this year has been \$16,240. The church has been added to in many ways, while the basement, which for some years had become a convenient place for storage, has been set in order and divided up into rooms for the St. Peter's chapter of the Brotherhood of St. Andrews, the choir, the Girl's Friendly Society, with kitchen for cooking class; the Helping Hand, the Men's Club, etc. In the past year 251 sermons and addresses have been delivered, 258 services held, 1,765 visits made by the clergy, and the Holy Communion administered to 5,045 persons. The envelope system has been depended upon without resort to fairs, bazaars, kirmesses, etc. The experiment of a free church is no longer regarded as such, and was introduced because the Rev. Mr. Parker had found it working so admirably when an assistant to the Rev. Dr. Rainsford in New York.

At the Sunday morning service, Dec 7th, in St. Matthew's church, conducted by the Rev. L. M. Dorman, prayers were offered for the Rev. A. A. Morrison, the rector, who was lying ill at the house of Dean Gardner, Omaha. Two or three weeks previous, Mr. Morrison went to Nebraska on business, and was taken sick on his way back. He was formerly rector of Trinity church, Schuyler, Neb., and about a year ago became rector of St. Matthew's, where he has had marked success. The congregation is large, and not only are all seats taken, but if added to by a third or more, would be taken as well.

#### MASSACHUSETTS.

BENJ. H. PADDOCK, S. T. D., Bishop.

**BOSTON.**—The retreat for the clergy under the management of the Brotherhood of the Way of the Cross took place in the church of St. John the Evangelist, on Tuesday, Dec. 2, and continued till Friday morning. The conductor was the Rev. A. C. A. Hall.

During the Advent season, the following clergymen will preach at the noon service in St. Paul's church: Mondays, the Rev. Frederick Palmer; Tuesdays, the Rev. S. U. Shearman; Wednesdays, the Rev. J. H. Van Buren; Thursdays, the Rev. J. S. Lindsay; Fridays, the Rev. A. B. Moorhouse; Saturdays, the Rev. Edwin Johnson.

The New England local assembly of the Brotherhood of St. Andrew met in Christ church, Springfield, Saturday, Nov. 29th; 11 chapters were represented by 48 delegates. The following officers for the ensuing year were elected: *President*, W. C. Sturgis, Boston; *chancellor*, H. Cunningham, Waltham; *secretary*, Thos. P. Bean, Boston; *treasurer*, F. E. Batcheller, Lawrence. An executive committee was also appointed. The Rev. Phillips Brooks, of Boston, delivered the sermon at the evening service. The following were the services and addresses on St. Andrew's Day: 9 A. M., celebration of the Holy Communion in Christ church for members of the Brotherhood; 10:30 A. M., Morning Prayer, sermon by the Rev. Wm. Lawrence; 2 P. M.,

Bible class, led by Mr. Russell Sturgis, of Boston; 3 P. M., general conferences—"Chapter Work," led by Mr. Edmund Billings, of Boston; "Work among Boys," led by Mr. W. C. Sturgis, of Boston; "Bible Teaching," led by Mr. Russell Sturgis; "Theological and College Students," led by the Rev. Wm. Lawrence, and the Rev. Endicott Peabody; 7:30 P. M., Public brotherhood service in Christ church, with the following addresses: "Power from on high," the Rev. Wm. M. Grosvenor; "Personal Religion," Mr. W. C. Sturgis; "Loyalty," the Rev. Floyd W. Tomkins; "Sympathy and Support," Mr. H. A. Sill, of New York; "The Call for Workers," Mr. C. J. Wills, of New York.

**SOUTH BOSTON.**—St. Matthew's church has raised in a week, through a sale, over \$300 for the extinguishment of a parish debt.

#### GEORGIA.

JOHN W. BECKWITH, D.D., Bishop.

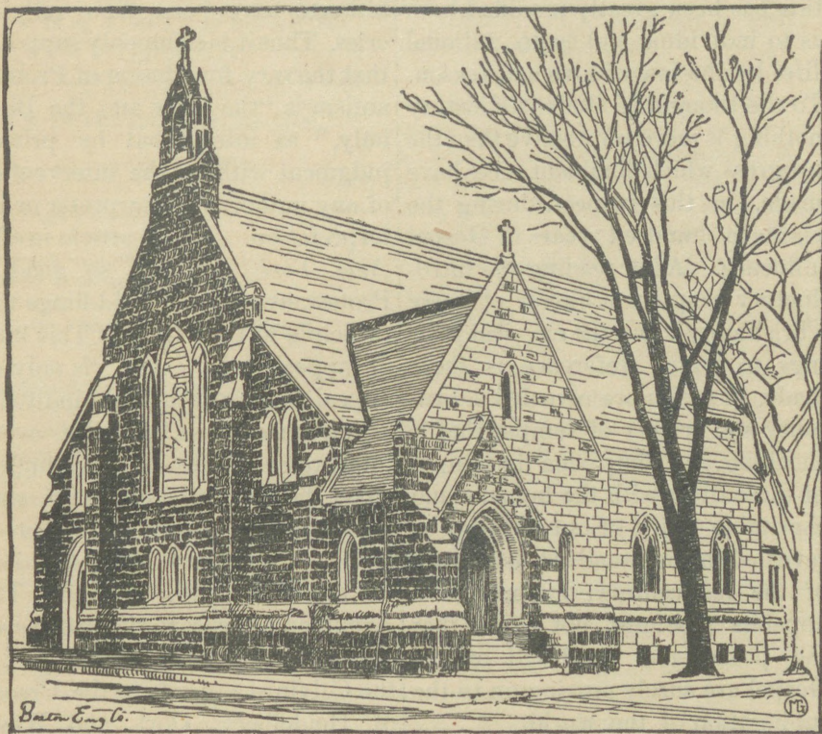
The burial of the Rt. Rev. John Watrus Beckwith, doctor of divinity, and second bishop of this diocese, occurred on Wednesday, the 26th ult. from his cathedral church in Atlanta. Everything connected with it was a grand and loving tribute to the memory of the beloved man. The interior of the church presented a striking scene, in perfect harmony with the feelings of bereavement of the large assembly which gathered to pay the last tribute of love and regard to the honored dead. Beautiful floral designs were present from many of the churches of Georgia and friends. The bier had rested within the chancel, at its head a laurel wreath, tied with Confederate gray, betokening the victor's crown in the battle of life, and at the foot a cluster of palms. At 10 o'clock as the voices of the vested choir came softly from the vestry room, the procession moved up the middle aisle, led by the diocesan and visiting clergy, followed by Dean Barrett, of the cathedral, with Bishop Quintard, and Bishops Howe of South Carolina, and Weed, of Florida. Then came the casket, with an honorary escort. Gov. Northen and Senator J. B. Gordon, were also present. The Burial Service was said by Bishops Quintard, Weed, and Howe, the Rev. Mr. Hunter, reading the Lesson. The hymns used were, "I would not live away," and "When our heads are bowed with woe." The body of the good Bishop was laid to rest in the beautiful Oakland cemetery, beside his beloved wife.

#### RACINE COLLEGE.

The semi-annual meeting of the Board of Trustees was held in the warden's room on Tuesday of last week, calling out a good attendance and lively interest. The progress and improvement that have taken place during the last twelve months, were noted with great satisfaction. About forty boarding scholars and some day pupils are in attendance, and the entire expenses of the school are met by the current income. This means most careful management and very small salaries. All who are connected with the work are making sacrifices, and are determined to see the institution restored to its former strength. In his report, the warden warmly commended the prudence and executive ability of the curator, Mr. Pierce, as well as the devotion and zeal of the masters. Of course there is great need of money to pay debts incurred in the period of depression, to buy things greatly needed, and to improve the property. But the policy is to pay first and improve afterwards. Yet the good friends of Racine (and we believe there are many) would do a graceful and helpful thing by coming forward with a few thousand dollars to encourage the present administration, and help the school to rise more quickly out of the crisis in which it has been involved.

The Bishop of Chicago presided at the meeting. The Committee on Finance was the Bishop of Nebraska, and Messrs. Winslow and Lightner, on Inspection, the Bishop of Fond du Lac, the Rev. Dr. Locke, and Mr. G. A. Arnour. Among the Trustees present were the Bishop of Milwaukee, and the Rev. Drs. Ashley and Leffingwell.

CHURCH OF THE MESSIAH, PROVIDENCE, R. I.



This church is located in one of the most densely populated parts of the city. Manufacturing interests, representing great enterprise and vast wealth, and employing thousands of laboring people, are found within its limits. The first services here were held in the summer of 1854, in the old Congregational meeting house. The Rev. Daniel L. B. Goodwin, then city missionary, held the first services. In December of the same year, the Rev. Benjamin B. Babbit, diocesan missionary, took charge of the mission. In 1855, a building at the corner of High and Valley streets was ready for occupancy. The present rector, the Rev. Thomas H. Cocroft, began his labors November 25th, 1884. There have been 1,548 persons baptized in the parish, 438 have been confirmed, 880 have been buried, and 411 couples have been married. A number of the present congregation have been connected with the church since its earliest days. The rector now has services at St. Peter's church, Manton; St. Andrew's Mission on Academy avenue, Mount Pleasant, and occasional services at Thornton. All of this missionary work is in addition to his ministrations in the parish proper, and called for an outlay of that of which the parish had but little—money. The old church building decaying year by year, threatened to give way with the congregation crowding its walls. In this emergency, one blessed with this world's goods and noted throughout the length and breadth of the State for quiet and unostentatious charity, came to the rescue, and the noble church now standing on the site of the old one is the result.

It is the most pretentious structure architecturally in that part of the city, though not of great size. The building is English Gothic in design, and is constructed of Nova Scotia freestone of finest quality. It has a frontage of 68 ft. on High st., and 93 ft. on Valley st. The High st. facade rises 64 ft., to the peak of the gable, and is finished with a bell turret surmounted with a Roman cross. The four bold buttresses projecting from the wall, and the large Gothic window in the centre of the upper part, are the most impressive features of the front. The main entrance is on Valley st., under a large porch rising into a gable, surmounted by a stone cross. A flight of broad stone steps leads to a wide platform, and thence between arched oaken doors to a spacious vestibule lighted by a large lancet window. On entering this vestibule one commands a splendid view of the interior of the church; looking through the nave into the chancel, with its beautiful altar and mullioned Gothic windows, the organ gallery above the choir on one side and spacious transepts opening out to right and left. The roof rises some 50 ft. above one's head, and is supported from the sides

by bold Gothic arches and trusses of massive proportions, which rest on stone corbels exposed to view in the side walls.

At the right of the vestibule the baptistry is separated from the nave by an arch extending to the trusses above. In the background are twin lancet windows, separated by a stone mullion. The baptistry is encircled by an oaken seat, and lighted by a corona of pleasing design. The font is a most exquisite piece of workmanship. It is of selected alabaster and beautifully marked. It rests on a platform of Alps green marble five inches high, which in turn rests on another platform of solid quartered oak. The base of the font is an octagon, 8 inches high, surmounted by a torus 5 inches wide, from which the shaft rises 10 inches. The capital is 9 inches deep, and artistically carved with conventional leaf and fleur de lis. Close to the rim of the bowl there is a carved band of traceried foliage 4 inches wide. The bowl measures 31 inches in diameter and 17 inches in depth. The font as a whole is 3½ ft. in height. A large and graceful font ewer of polished brass rests upon the marble base, and bears the legend, "Church of the Messiah, Presented by the Infant Class of the Sunday School." An aisle 6 ft. wide runs directly across the church, from east to west, between the vestibules of the Valley and High st. entrances. It is crossed midway by a broad aisle which extends from the chancel, back under the gallery. The side aisles are 3 ft. in width. From the wall to the choir, the broad aisle is 60 ft. long, and, rising by three easy steps, the aisle extends 15 ft. to the sanctuary rail, with a width of 8 ft. in the choir. In the rear of the choir are two transepts 15 ft. deep, in which seats are provided for the congregation. Over the transept, on the east side, is the organ gallery. The front is of panelled oak. The organ is furnished by Frank Roosevelt & Co., of New York. It is encased in panelled oak, and the front is adorned with large gilded pipes.

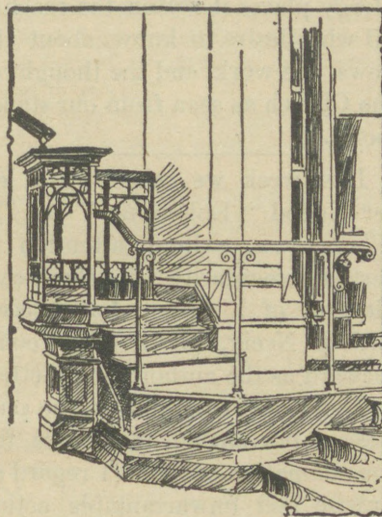
Each of the side walls in the nave are pierced by four tall Gothic windows, containing two lancet windows, separated by a stone mullion and surmounted by a rose window. They are filled with amber tinted cathedral glass in lead sashes, set directly in the stone. The space under the gallery, at the north end, is lighted by triple lancet windows recessed in the solid stone 30 inches. The gallery is lighted by a canopied lancet window, surmounted by a rose window, representing the Ascension. It is one of those gems of art in glass which Heaton, Butler, & Bayne, London, Eng., produce. It is in every way far above the ordinary standard of art glass work, and well sustains their reputation. The figure of our Lord is treated in an unconventional form with rich robes of deep red, light

yellow, and olive green, combined, while above are angels bearing the inscription, "Thou art the King of Glory, O Christ." In the quatrefoil above is an angel bearing a palm leaf in one hand, and a crown in the other, symbolical of the victory over death and the Crown of Life. The whole work is most carefully carried out. The blending of the colors, drawing, and pose of the figures are all one could look for and reflect credit not only on the makers but also on the donor.

Underneath it and far away from public gaze a slab of black marble rests upon a broad seat. The slab bears in antique letters the inscription:

The church of the Messiah. To the glory of God, and in memory of Arthur Amory Gammell, born March 13, 1862, died March 23rd, 1887.

The arch between the nave and the choir extends from floor to ceiling. Against it on the Gospel side stands the pulpit. This, as will be seen in the illustration, is chaste and beautiful in design. It rests upon a panelled oak base. The pulpit is approached by a winding platform extending from the choir and has a moulded oaken hand rail on brass standards. The pulpit is of highly polished brass, a half octagon in form, and has six panels of ornamental open tracery. The top is surmounted by a heavy oak moulding, through which rises a movable standard, and to that is affixed a



pierced sermon desk, all of brass, artistically engraved and chased. On the under side of the desk is inscribed:

To William Gammell, April 3rd, 1889. Age 77 years.

Crossing the choir to the Epistle side there stands a shaft of brass six feet high, surmounted by a noble eagle bearing on its outspread wings the Holy Bible. This lectern is of an entirely new design and surpassingly beautiful. The base and pillar are pure Gothic in design. It is mounted on lion's claws. The pillar rises in a twisted shaft surmounted by a richly floriated octagonal cap in which is set a revolving orb, on which the eagle stands. The whole is of glistening polished brass, and on the cap is an inscription to him for whom the church is a memorial. Just in the rear of the lectern and standing in the choir, is a prayer desk, kneeling bench, and chair designed for the use of the rector.

The chancel rail is wholly of highly polished brass, 24 ft. long, and supported 30 inches above the floor by six artistically wrought standards, which are adorned with leaves, circles, and trefoils, emblems of life, eternity, and the Holy Trinity. The shaft of brass forming the rail is three inches in diameter and in two sections, a telescopic sliding bar connecting the sections and serving as a gate. It has this inscription:

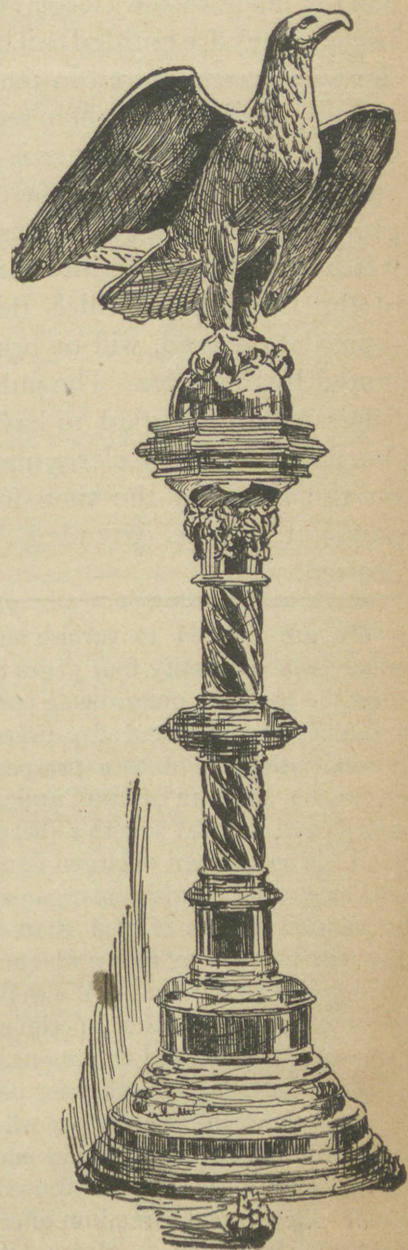
To Harriet B. Ives, August 28, 1860. Aged 28 years.

The crowning feature of all is the magnificent altar of alabaster resting on a marble base. This rises from the floor of the sanctuary in three steps of Alps green of the same piece from which was taken the base for the font. The foundation of the altar is 16 ft. broad and nine deep, the altar itself being eight feet and three inches long, three feet high and 28 inches deep. The slab is of one solid piece, with crosses carved in each corner and the centre of the

top. In the centre of the altar front is a large Greek cross, made of one stone, with a quatrefoil sunk in the centre.

Rising from the floor at the back of the altar is a reredos extending 10 feet to the base of the chancel window. In the centre of the reredos and above the altar is the tabernacle, 16 by 18 inches in size, on the top of which is a beautiful piece of alabaster, 12 inches square and 5 high, which forms a base for the cross, which is of polished brass, 24 inches high. It is a Calvary cross, richly finished, with the sacred monogram raised at the juncture of the arms. Running from the tabernacle to the right and left are two shelves, one 10 inches above the other, and each of them 10 inches wide, thus forming a re-table of great convenience. Above the shelves and in the reredos are three panels of French glass mosaic. These panels form a beautiful golden background for altar ornaments, and are set in a frame of artistically sculptured alabaster. Surmounting the whole is a frieze, upon which roses, lilies, trefoils, and conventional designs are beautifully carved, bringing to mind The Rose of Sharon and The Lily of the Valley. A battlemented top with a row of crosses graven in small panels along the front complete the whole. At each side of the reredos, and running around the chancel is a wainscoting of oak 10 feet high, panelled in three tiers. The credence table is the same as used in the old church, upon which rests a solid silver alms basin, presented to the parish by the wife of the rector emeritus, in memory of a beloved boy.

The seating capacity of the church is 550. The architects were Peabody & Stearns, of Boston. The brass work, pulpit, lectern, rail, and vases, were furnished by the Gorham Manufacturing Company, of New York and Providence, and it is the first parish in the State to secure a complete equipment from the ecclesiastical department of the establishment.



# The Living Church.

Chicago, Saturday, Dec. 13, 1890.

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

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The publisher of THE LIVING CHURCH desires to call attention to the fact that the subscription price to the clergy is only ONE DOLLAR a year, postpaid. This low rate (one-half) is made to the clergy (1) because they are entitled to it by the sacrifices required in their calling; (2) because their recommendation of the paper is a substantial return for the favor granted them; and (3) because it is believed that the interests of the Church, to which this journal is pledged, will be promoted by this offer. The publisher would be glad to have the name of every clergyman on the list, and the time for payment will be extended, if desired.

WE are pleased to furnish another issue of twenty-four pages to meet the needs of our growing constituency of readers and advertisers. All indications point to a prosperous season, and THE LIVING CHURCH is prepared to meet it with a liberal hand. The present enlarged issue will reach every parish and organized mission in the United States, and will be read by many who are not regular subscribers. We shall be glad to send other specimen copies, on request, and to present a copy of Little's "Reasons for being a Churchman" to every one who forwards a new subscription and \$2.00, except to those secured under our special premium offer. That offer is limited to March 1st,

1891. It will be found in another column.

THIS issue of THE LIVING CHURCH is sent to most of our clergy who are not subscribers, and we hope to receive from many of them a prompt response authorizing the publisher to enter their names on the list. It is not possible that this or any other Church journal should meet with the unqualified endorsement of all the clergy. This is not sought or expected. But THE LIVING CHURCH claims to represent principles and to advocate measures that deserve the attention of thoughtful Churchmen of all schools, and to do this in a spirit of fairness that should give offence to none. The clergy owe it to themselves, to their people, and to the cause of truth, to read and consider what is written from different points of view. The low rate offered to the clergy places it within the reach of all who desire to know about the news, the work, and the thought of the Church as seen from our standpoint.

LAST week we referred to a letter signed "Episcopus," in *The Churchman*, calling attention to certain irregularities in the recent election of a bishop for Alaska. Bishop Neely, (Maine), has come forward as the author of the letter, and says he wrote it "for the purpose of preventing, if possible, the consummation of what I regard as unwise and unwarrantable action on the part of a majority of the bishops, and of saving the Church from the imposition of another and useless burden." *The Churchman* has an editorial upon this Alaska case, in which its constitutional and canonical aspects are ably discussed; it is clearly shown that there is no "missionary jurisdiction of Alaska;" and if there were, there is no vacancy, as contemplated in Canon 16, Title I. When to these considerations we add that there was only a bare majority of the House of Bishops in the special meeting at which this action was taken (without previous notice), and that it was passed by a very small vote of this bare majority, the conclusion seems unavoidable, though unwelcome, that the election should not be ratified by the Standing Committees and the several bishops.

GENERAL VON MOLTKE is reported to have expressed his disbelief in the possibility of universal peace. Man, he says, "is a bellicose animal." The national life, as well as the individual life, he thinks, is a struggle for existence. Still, "let us hope," and there is good reason to hope. The natural law of struggle for existence and the survival of the fit-

test, under our Christian civilization has been greatly modified, both as to individual and as to national life, by the law of love and reason. To the thoughtful student of history nothing is more impressive than the progress which dominant races have made, in this respect, during the eighteen hundred years of Gospel influence. After reading the introductory chapters of Farrar's "Early Christianity" and the classical writings to which reference is there made, in which are revealed a brutality and cruelty of temper that is shocking, and comparing the temper of those times with the humane and charitable spirit of our own day as revealed in the standard literature of the last century, one must be a hopeless pessimist not to see that the peace and good-will of the Gospel are surely moving on to the subjugation of the world.

Not that there is ground to hope that every brutal propensity and selfish impulse is to be eliminated from every heart, but that the ruling forces of the world will become enlightened, elevated above the animalism that maintains supremacy by mortal combat. Another great war may be expected.

Blood and destruction shall be so in use,  
And dreadful objects so familiar,  
That mothers shall but smile when they behold  
Their infants quartered with the hands of war;  
All pity chock'd with custom of fell deeds;  
And Cæsar's spirit, ranging for revenge,  
With Ate by his side, come hot from hell,  
Shall in these confines, with a monarch's voice,  
Cry Havoc! and let slip the dogs of war.

This tremendous conflict will not be in the western hemisphere. There may be petty strifes and revolutions incident to the political adjustment of lesser powers on the American continent, but we shall never have, God helping us, another battle of giants. In Europe, however, there are ominous signs of irrepressible conflict. May God avert the calamity that seems inevitable. So intimate are the relations of the nationalities of Europe, that it seems impossible that any great power should escape the crash when it comes. We will not dwell upon the ensuing horror, alleviated only by the conviction that it is the last that shall shock the world. Total disarmament may not follow, but such a coalition of great powers will be formed as will ensure the peace of Europe in perpetuity. We do not fear the issue of "the Chinese problem." The Oriental nations will never provoke a war with the West, and the West needs but one more "bloody instruction" to be taught that steel is better for ploughshares than for rifled cannon.

It is curious to observe how frequently the exigencies of modern movements in religion drive men to

repudiate the very principles which hitherto have been their rallying cries. Thus it is commonly supposed that the very foundation of Protestantism is "the Bible and the Bible only," as interpreted by private judgment without the intervention of any authorized interpreter or interpretation. In an article in *The New York Observer*, so good a Protestant as Dr. Shedd flings this principle to the winds. "This kind of appeal," he says, "is only an appeal to Scripture as the individual understands it." "But every interpreter claims to have understood the Scripture correctly, and, consequently, claims that his creed is Scriptural, and if so, that it is the infallible truth of God. The Arminian appeals to the articles of Wesley as the rule of faith, . . . the Calvinist appeals to the Creeds of Heidelberg, Dort, and Westminster as the rule of faith, because he regards them as the accurate exegesis of the revealed Word of God. By the Bible these parties, as well as others who appeal to the Bible, mean their understanding of the Bible. There is no such thing as that abstract Scripture to which the revisionist of whom we are speaking appeals; that is, Scripture apart from any and all interpretation of it." "A person, who should write his name on the blank leaf of the Bible and say that his doctrinal belief was between its covers, would convey no definite information as to his creed. He might be a Socinian, or a Calvinist, or anywhere between these extremes."

WE do not know what stronger language could be used if it were intended to show that the Scriptures need an interpreter of divine right, an authority to which all must defer. It would seem to lead necessarily to the conclusion that there must be a visible Church which "hath authority in matters of faith." What is it, then, that Prof. Shedd actually proposes? It is this: "The Bible plus Calvinism." But surely this is only to remove the difficulty one step backward. Why should we accept Calvin as the ultimate authority, rather than Wesley or the Ana-Baptists? Who constituted him such authority? Was he inspired? Why is any thinking man of the present day, who with reverent mind and sincere prayer has arrived at certain conclusions as to the interpretation of Scripture, under an obligation to yield his own private judgment to that of John Calvin?

If it be said that a considerable number of persons have arrived at the same conclusions with Calvin by independent lines of thought



and study, the same may be said of the followers of Arminius or of Fox, the apostle of Quakerism. We are as far as ever from discerning which party has the divine guidance and which has not. We are simply unable to comprehend the reasoning which in the same breath repudiates the private judgment of the individual in the interpretation of Scripture, and remands us to the private judgment of a single teacher. We cannot help believing that the training in logic which the Presbyterian theology gives to its students must make the unsatisfactory character of such a conclusion apparent, and cause many, sooner or later, to enquire whether there is not in the world an authority which has the God-given right to decide what is necessary to salvation; and whether, when that authority has not spoken, any individual can have the right to impose additional terms of communion as binding on the conscience.

The Churchman is inclined to assume, instinctively, that no doctrine or interpretation of Scripture should be insisted upon by Christian men, to the extent of separation from their fellow-Christians, unless such doctrine or interpretation were regarded as an essential part of the Christian Faith, such that dissent from it places the dissenters properly outside the Christian pale. Surely, nothing short of this can justify a rent in the body of Christ. In view of this conviction, therefore, it makes the heart sad to read what Dr. Shedd has to say of the divisions of Christendom. After all his strong language upon the necessity of an interpretation of Scripture, and assertion of Calvinism as the true interpretation, he goes on to speak of the difference between Calvinists and Arminians as no more than "a speculative difference" on "abstruse parts of revelation;" and yet considers that "separate religious organizations" are both inevitable and "desirable." "Calvinism and Calvinistic denominations will probably continue to exist to the end of time; and so will Arminianism and Arminian denominations." Yet he styles both "Evangelical." But how can that be "Evangelical" which the Gospel does not teach (and we suppose the Calvinist denies that the Gospel teaches Arminianism)? We hardly think the earlier Calvinists would have admitted so much as Dr. Shedd admits.

THE true basis of doctrinal unity is indicated very clearly by Dr. Shedd, in another passage of his essay, if he could only be got to accept it as such. "The Christian religion," he says, "contains certain

truths that are so indisputably taught in the Christian Scriptures, that their acceptance is necessary in order to be a Christian in the sense in which the first disciples were so called at Antioch. They are the doctrines of the Trinity and Incarnation, of apostasy and redemption, as they are generally and largely enunciated in the Apostles' and Nicene Creeds. Respecting these, there has been little disagreement in ancient, mediæval, and modern Christendom." Here the writer states correctly the fundamental doctrines apart from which there is no Christianity, in any true sense of the word; but he is wrong in saying that they have been so received because they are "indisputably taught in the Scriptures." In fact, the disciples at Antioch were called Christians when as yet they had never read one word of the New Testament Scriptures, for not one word of them had yet been written. They accepted the truths necessary to salvation on the authority of the Church which taught those truths. Nor is it quite correct to speak of those truths as so indisputably written in the Scriptures that there has been substantial agreement respecting them in all ages. The learned author of a history of dogma has for the moment forgotten the Arian heresy which constantly appealed to special interpretations of the Bible, and which so prevailed that at times almost the whole world appeared to be Arian. He has thus ignored the vital fact that that great controversy, and those which followed it for two or three centuries, were not settled by appeals to exegesis. They never could have been settled in that way. They were settled by appeal to authority, and the more orthodox of modern Christian sects receive these great fundamental truths on the authority of the six great General Councils. The plain truth is that the principle of authority must come in somewhere. The question is: Shall it be the authority of an individual man whom nobody supposes to be inspired, or shall it be the authority of the organic Church? We Churchmen, holding fast by the latter, find no difficulty in leaving those who hold varying views upon matters of "speculation" to live on side by side within the Church, so long as they do not press any peculiar view to the subversion of the foundations of the Faith as the Church has declared them to us. Nor can we understand why men may not belong alike to the same Body of Christ, even though "the style of the religious experience" may be vastly different in different cases.

#### EDITOR'S TABLE.

The subject of investments recently found a place on the Table, and seems to have attracted attention. Even to those who have only small sums to invest, the subject is of interest. Perhaps it is of more concern to them than to those who have large means and would not feel the loss of a small amount. A writer in THE LIVING CHURCH not long since suggested that our wealthy and well-known laymen might do a good work by establishing a loan agency for the special purpose of aiding the clergy and other Church people of moderate means to place their hard-earned and hard-saved money where it would be secure, and at the same time be earning a moderate dividend. As there are no signs of a movement of this kind, we must make use of agencies already existing.

It is due to the better class of these agencies to say that they are of real service both to the lender and the borrower. They make a business of locking after the loans intrusted to them, and they understand the business much better than one engaged in other ways possibly can. If a man has a large accumulation and can give his time and attention to the management of it, he had better do so. Otherwise he will do well to make his investments through an agency, after making due inquiry. There are some firms who have loaned money on mortgages for many years, without the failure of a single payment of interest or the foreclosure of a single mortgage to recover the principal. There are others who have invested the money of their customers in city property or in lands, without a single failure of reasonable profit.

The Editor's Table has no word of encouragement for speculative investments, much less for stock-gambling. Thousands of people have been ruined by hasting to get rich, entrusting their money to "bucket-shops" and "boomers," and taking chances on the stock and grain markets. It is a species of gambling. Next to such ventures are the various "schemes" for making sunshine out of cucumbers, by which the weak and unwary are entrapped. A thousand enterprises are paraded with great promise, of which, perhaps, not one is worthy of confidence. Corner lots are offered for sale which are located in impenetrable swamps or in trackless forests. Paper railroads and projected improvements offer large inducements to investors, without a single dollar of assets or any assurance of success. The Panama Canal is an instance of the way in which the money of confiding investors may be "ditched." One of the largest banking houses of the world has recently come to the verge of ruin by investing in the "securities" of the Argentine Republic.

Investors should be conservative and place their money only with those who have a record for prudent management. Through them, one may purchase stocks that have a steady market price and are based upon business which has an assured future of growth; or city and suburban property that cannot fail to increase in value; or mortgages secured by land in a thrifty community and owned by

thrifty men; or wild land that must soon advance in price as our population increases. Success in investment, like success in all other enterprises, depends largely upon the men whom we trust.

A recent occurrence illustrates this: A friend of the writer was on the point of investing a large part of his small fortune in the stock of a Western bank. During a casual conversation the suggestion was made to him that, as the matter was one of vital importance, he should inform himself more particularly as to the character and record of the men at the head of the concern. A letter to a prominent citizen in the town where the bank was located brought a very guarded reply, which aroused suspicion, and a visit to the place revealed facts which put an end to all negotiations. "You have saved me," said he, "from making the greatest financial mistake of my life." He afterwards invested in a bank much farther off, after satisfying himself that the directors were men of the highest standing in the community, and he will probably never have cause to regret it.

#### SERMON NOTES.

BY THE REV. GEORGE R. VAN DE WATER, D.D.  
Text: "I saw a great white Throne."—Rev. xx:11.

No ordinary magistrate is to preside at this great throne, he will be a king, a heavenly king, a divine king. The tribunal will be the highest before which man can be brought. Before that tribunal there will be a thorough hearing, and it will be a tribunal of last resort and there will be no reversal of its decree. It is not only a judgment, but a *last* judgment, never to be succeeded by any other. Eternity may give endless repetition, but it can never pronounce its reversal. The last judgment is the final judgment. The throne is called great because it is presided over by a great King, and is instituted for a great purpose. Thousands of angels will attend its session: the rich and the poor and the high and the low will be there for judgment.

The judgment throne is also white; it will be of dazzling brightness, because a throne of the purest justice. The Judge is the Saviour of the world, Jesus Christ, of whom Christian creeds declare, from heaven He shall come to judge the quick and the dead. The Son is to be the Judge. Since He made the world by His Son, and governed it through His Son, it is fitting from a divine standpoint that He should judge the world by His Son. It is fitting also from this standpoint. God the Father could not judge as well as the Son. Our Lord will not judge in His divine character, but being incarnate He will judge man as man. The Judge must be divine in order to be qualified to judge. When He will appear on the throne He will appear as man. When men look upon Christ they will look upon their Elder Brother who was born in a manger: Who walk upon this earth and knows man through and through, and therefore is qualified to judge man; He knows his infirmities and abilities and is in full sympathy with him. The judgment throne is white, glistening, and pure, because it cannot abide anything in its presence but that which is holy and pure. All else will be cast aside

as worthless. It will therefore seem from the word-picture given in the Scriptures, that the presence of Christ on that throne will be so real that anything not strictly pure will not be able to abide in it. Like the direct rays of sunlight, the glance of His eye will consume whatever is wicked. The dissolution of the material world is but an accessory of judgment, and the dissolution of whatever is worldly in man, or earthly, is a fact of which the dissolution of the material world is but a figure. The object of judgment is to see who are fit to dwell forever in the immediate presence of God. If everybody were to be saved, there would be no occasion for judgment. The revelation of judgment is a revelation of partial salvation. Before the great white throne all distinction shall have ceased. Nothing but character can avail a man in that hour—not the character hoped for but the character possessed.

Let us look at the process of this judgment. First, its judgment is impartial, equitable, and merciful. More than this no man can ask. Secondly, when judgment is passed there will be none to dispute its equity. All condemned by it will find themselves speechless. There will be nothing said because there will be nothing to say. Judgment will be exact; no mistakes will be made because the books will be opened and the record of life revealed. Daniel tells us this three hundred and twenty years before Christ came to reveal it. St. John tells us this in Revelations.

These are the books that will be opened: the book of nature, which tells a man what is right and wrong, and gives him dictates of conscience. Another book will be opened—the book of conscience: conscience will be there as here, to review the events of a lifetime and accuse us freshly. Thank God, another book will be opened there—that is God's Book of Life, real life, not my life or your life, but Christ's life, eternal life. There will be mercy in the judgment because Christ is the Judge: grace in the judgment because our Elder Brother is to judge us. If we can only have our names in that Book of Life, while it will not make our black marks white, it will place red marks against those black marks. If I turn to nature's book I find no comfort. If I turn to the book of conscience I am accused, but if I turn to that other great book I realize that it is possible to attain everlasting life, and that I shall not come into utter condemnation. If our names are written in that Book of Life, the Son of Man will not be ashamed to confess us before His Father and His holy angels. Salvation is promised to all who believe on Him. He who lived for us is going to save us unless we determine not to be saved. Therefore, let thoughts of judgment make you sober, serious, anxious if you please, but have no fear save godly fear. Is your name written in the Book of Life? If so, dispel all fears of judgment. Once written in that Book, nothing but wilful sin continued can ever blot it out.

All who are interested in Church furnishing and decoration should note the list of Prizes offered by THE LIVING CHURCH for new subscriptions. It is open till March 1, 1891. Almost everything needed in the church can be obtained by canvassing for this journal.

## THE LIVING CHURCH.

### SUBSCRIPTION DEPARTMENT.

During December, January, and February, THE LIVING CHURCH offers special inducements to local canvassers. On examination of the following list it will be seen that by a little exertion a church or choir guild may secure needed articles of furniture or decoration, for chancel, library, choir room, and study. Any bright boy or girl, indeed, with the endorsement of the rector, can work for the church in this way and secure these articles as memorials or offerings. Only one person in each parish will be entitled to work under this offer. Money must in all cases accompany the orders, \$2.00 for each name, but the choice may be deferred until the work is all done.

It is hoped that rectors will kindly aid in this work by commending it from the chancel as one in which they take an interest, and in which the parish will profit.

The regular cash commission at all seasons is 50 cents for each new subscription. Those who prefer to work for this may do so.

The following offers, it should be understood, are for new subscriptions secured and paid within the time specified:

- No. 1. FOR 2 SUBSCRIPTIONS—  
1 Alms Basin, plush centre;  
or 1 Pr. of Flower Holders;  
or 1 Altar Desk, wood;  
or 1 Ivory Cross, 1½ in. high.
- No. 2. FOR 4 SUBSCRIPTIONS—  
1 Pair Altar Vases, 5 in. high;  
or 1 Hymn Board, No. 1;  
or 1 Pair Alms Basins, wood;  
or 1 Bread Cutter and Knife in Case;  
or 1 Pair Glass Cruets;  
or 1 Chalice Spoon, Silver.
- No. 3. FOR 6 SUBSCRIPTIONS—  
1 Pr. Altar Vases, 7½ in. high, No 1;  
or 1 Pr. Vesper Lights, 3 Branches;  
or 1 Hymn Board, No. 3;  
or 1 Credence Shelf;  
or 1 Alms Chest;  
or 1 Silver Baptismal Shell;  
or 1 Silk Banner;  
or Nos. 1 and 2 (above).
- No. 4. FOR 8 SUBSCRIPTIONS—  
1 Lectern, wood;  
or 1 Pr. Altar Vases, 7½ in. high, No 2;  
or 1 Silver and Pearl Baptismal Shell;  
or 1 Brass Altar Desk, No 1;  
or 1 Hymn Board, No. 5;  
or 1 Pulpit Lamp;  
or 2 Reversible Silk Stoles, 4 Colors;  
or Nos. 1 and 3 (above).
- No. 5. FOR 10 SUBSCRIPTIONS—  
1 Pr. Altar Vases, 9 in. high;  
or 1 Brass Altar Desk, No. 2;  
or 1 Altar Cross, 16 in. high;  
or 1 Prayer Desk;  
or 1 Silk Banner;  
or Nos. 1 and 4 (above).
- No. 6. FOR 15 SUBSCRIPTIONS—  
1 Font, wood;  
or 1 Processional Cross;  
or 1 Pr. Vesper Lights, 5 Branch;  
or 1 Brass Alms Basin;  
or 1 Apostle Spoon, silver and gold;  
or 2 Silk Chalice Veils and Burses,  
reversible, 4 colors;  
or Nos. 1, 2, and 4 (above).
- No. 7. FOR 20 SUBSCRIPTIONS—  
1 Bishop's Chair;  
or 1 Stall and Prayer Desk;  
or 1 Brass Altar Desk, No. 3;  
or 1 Pr. Vesper Lights, 7 Branch;

or 1 Processional Cross and Staff;  
or Nos. 1, 2, 3, and 4 (above).

- No. 8. FOR 30 SUBSCRIPTIONS—  
1 Altar, wood;  
or 1 Pro. Cross, jewelled;  
or 1 Altar Cross, 22 in. high;  
or 1 Font Jug, polished Brass;  
or 1 Silk Banner;  
or 1 Pr. Altar Vases;  
or Nos. 5 and 7 (above).
- No. 9. FOR 50 SUBSCRIPTIONS—  
1 Altar Cross, 30 in. high;  
or 1 Alms Basin, silver-plated;  
or 1 Altar Cross, 36 inches high;  
or Nos. 7 and 8 (above).
- No. 10. FOR 100 SUBSCRIPTIONS—  
1 Meneley Bell, 350 lbs.;  
or 1 Cabinet Organ;  
or 1 Brass Lectern, oak shelf;  
or Nos. 7, 8, and 9 (above).

Other combinations may be made, enabling parishes to secure what is most needed for the church.

### Address

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

### PERSONAL MENTION

The Rev. B. W. Timothy having terminated his connection with St. Philip's church, Little Rock, Ark., desires that, until further notice, all communications be forwarded to him at 5 Thornhill st., Port of Spain, Trinidad, West Indies.

The Rev. John C. Anderson has resigned the charge of Epiphany parish, Prince George Co., Maryland, and has accepted the charge of St. James' church, Baltimore. All mail to be addressed 417 E. Biddle st., Baltimore.

The address of the Rev. Fred W. Davis is 108 East 85th st., New York City.

The Rev. Ralph Kenyon has accepted the position of assistant at St. Ann's church, Brooklyn, N. Y. His address from Dec. 1st, will be 43 Halsey st.

The Rev. C. L. Fulforth having accepted the call to the rectorship of the church of the Messiah, Port Richmond, Phila., entered upon his duties Advent Sunday. Address 561 N. 6th st., Phila.

The Rev. A. S. H. Winsor has resigned the rectorship of St. Martin's church, Fairmont, Minn., and accepted a call to that of Trinity church, Upper Marlboro, Prince George's Co., Md., and wishes all mail matter, after festival of Epiphany, addressed accordingly.

The Rev. R. T. Roche, D.D., has resigned the rectorship of Christ church, Monticello, Fla., and accepted that of St. James' memorial church, Eaton-town, diocese of New Jersey. Address all mail matter accordingly.

### TO CORRESPONDENTS.

E. E. W.—Archbishops and archdeacons are not orders of the ministry; they are only officers of administration. An archbishop presides in an assembly of bishops. An archdeacon manages various affairs of the diocese, under the bishop.

M. M.—Your strictures on the publishers seem to us too severe, though we cannot approve the methods referred to.

F. W. O.—1. The Rev. J. Stewart-Smith, Elgin, Ill. 2 Crossman and Lee, 10 Van Buren st., Chicago.

H. K.—The Cowley Fathers have published a tract on Sisterhoods, which gives a good idea of the life. Write for it to Fr. Hall, 44 Temple st., Boston, Mass. There are two houses of the Sisters of St. Mary in Chicago. If you live here you might call at 12 South Peoria st. for information, or write to the Superior, at St. Gabriel's School, Peekskill, N. Y. If you will send your address, we will put you into communication with them.

F. D. L.—1. There are no such prizes offered at present. 2. We know of no such order.

W. H. N.—1. The Archbishop decided that the use of the sign of the cross in absolution and benediction was a distinct ceremony, additional to the ceremonies of the Church, according to the use of the Church of England. 2. A good design would be a Latin cross, with passion vine at foot. 3. The tone of the services in Advent is penitential, as looking for the judgment. 4. The reasons for the early Celebration are many and would occupy more space than we could give in this column. That which you assign is among the strongest, viz., that it gives opportunity for the devout to receive fasting. 5. Do not fear to trouble us. We are always glad to answer questions.

### ORDINATIONS.

Mr. J. A. Brown who has been a Presbyterian minister in Jamaica was ordained deacon by the Bishop of Pennsylvania, on Wednesday, Dec. 2nd, in the church of the Crucifixion, Phila., where he is to act as assistant minister to the rector, the Rev. Henry L. Phillips. The sermon was preached by the Rev. Fleming James, D. D., of the Divinity School.

Thursday, Dec. 4th, at Mason, Tenn., the Rev. Howard Dumbell, minister in charge of Trinity parish, Mason, was ordained to the priesthood. The Bishop of Tennessee (Dr. Quintard), assisted by the Rev. J. B. McGlohon, of Somerville, and the Rev. S. Burford, of Memphis, conducted the services.

### OBITUARY.

JOHNSON.—Entered into rest, Dec. 3rd, 1890, in the 37th year of her age, after a brief illness, at her home in New Bedford, Mass., Louisa Mackle, daughter of the late John and Louisa F. Hartshorn, and beloved wife of the Rev. Alfred Evan Johnson. "So He giveth His beloved sleep."

STONE.—Entered into rest on the early morning of Thanksgiving Day, Mary Ellen Ollenorf, beloved wife of Robt. Stone, vestryman of St. Luke's church, Harpursville, N. Y. "In quietness and confidence shall be thy strength."

### OFFICIAL.

ST. LUKE'S HOSPITAL REGISTRY FOR NURSES.  
The Board of Directors of the Training School have established a registry for their graduates, where medical, surgical, and obstetrical nurses can be obtained by applying either in person, by letter, by telephone or telegram, to the office of the superintendent of the school, St. Luke's Hospital, Indiana ave. and Fourteenth st. Telephone 8438.  
MISS K. L. SETT, Sup't.

### APPEALS.

THE CHURCH UNITY SOCIETY appeals for \$1,000 to publish and mail to ten thousand ministers of the denominations four papers on the Church and Unity, written for the purpose by the Rt. Rev. Bishops Thompson, Seymour, and Huntington, and the Rev. A. C. A. Hall. Amount received to date \$332.  
W. S. SAYRES,  
General Secretary.

Broken Bow, Neb., Nov. 26

### FOR WORK AMONG COLORED PEOPLE

In October last I issued a statement explanatory of the work committed to my hands by the Bishop, and now put it in the shape of an appeal, with his approval and endorsement. We need \$1,000 to build and furnish a school house in St. Andrew's parish, and \$600 more for a house to accommodate the teachers during the school session. A school building is also needed in Summerville. Any gifts for the advancement of this work may be sent to the Bishop or to me, designated "for St. Andrew's Parish," or for Summerville, and the same will be acknowledged in *The Churchman* and *THE LIVING CHURCH*.

J. H. M. POLLARD,  
69 Warren st.

Charleston, S. C.

### APPEAL FROM ONTONAGON, IN MICHIGAN.

On the 16th day of April last, we opened our new parish room in the basement of our church. It cost \$1,321.50. The day was a day of rejoicing.

On that morning in spring-tide, looking northward over Lake Superior from our church tower, as far as the eye could reach, was a vast expanse of ice. It was not one continuous unbroken sheet, but part of it was a floating field. For on that day a grateful south wind had made in the distance, a rift in the ice. And lo! a dark blue river, clear as the cloudless sky extended for miles parallel with the shore, bounded on either side by fields of ice, pure as the pearl, white as the snow, and as bright as crystal.

In that Easter season we held a bazaar. The perfume of orange blossoms from Florida was there. Salinas plains in California were represented on our tables. Furs from the missionary's wife in Idaho, and from others; with workmanship from blind children in Baltimore, enriched our store. The aged lady of over four score years and ten, with the little child, in like humility, had given in Christ's name. Washington and the hamlet in Connecticut, north, east, south, and west, contributed to the Church in this foreign domestic mission.

But now the harvest is past, the summer is ended. Bridges of ice span our rivers. The bright blue waters of our once beautiful lake, in sympathy with the frowning heavens, assume a leaden hue. And the falling snow and the cold blast, warn us to prepare for the severity of winter in this high latitude.

The Acorn Society of the church of the Ascension in this village, has taken in hand to complete the work of improvement on our church so well begun by St. Agnes' Guild.

We have inherited a debt of \$200, which we would pay. We wish to place in our basement a furnace with which to warm the whole church. The windows were damaged in raising the building, and demand repair.

We need the Shepherd's care and the Shepherd needs the flock in which to meet his assembled flock. Without it the bravest would decline our meagre stipend.

We solicit fancy articles and salable needle work for a bazar to be held during the coming Christmas holidays.  
Address MISS G. S. RICH,  
Directress of Acorn Society,  
Ontonagon, Mich.

### MISCELLANEOUS.

WANTED.—Organist and choirmaster who is also a competent stenographer and typewriter, and has had experience in office work. A Churchman preferred. Address W., care of LIVING CHURCH.

THE St. Agnes' Guild of Calvary church, Chicago, furnish vestments, embroideries, etc. For estimates address the Rev. W. H. MOORE, 975 Monroe st.

UNLEAVENED BREAD for the Holy Communion. Pure flour and water, warranted to keep in any climate. Put up in wooden boxes. 100 sheets 6x3 inches, \$1.50; 50 sheets 6x3 inches, 80 cents; 25 sheets, 6x3 inches, 45 cents. Sample sheets sent free. Address, PAUL J. WOLF, 2860 Missouri ave., St. Louis, Mo.

SANITARIUM.—The health-resort at Kenosha, Wis., on Lake Michigan (established 33 years), offers special inducements to patients for the fall and winter. New building, modern improvements (elevator, gas, etc.), hot-water heating. Elegant accommodations. Chronic diseases; nervous diseases; diseases of women. Address THE PENNOYER SANITARIUM, N. A. PENNOYER, M. D., manager.

### THE GENERAL BOARD OF MISSIONS.

(Legal Title: The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.)

Gifts and bequests for missions may be designated "Domestic," "Foreign," "Indian," "Colored." Remittances should be made payable to MR. GEORGE BLISS, Treasurer. Communications should be addressed to the Rev. WM. S. LANGFORD, D. D. General Secretary, 22 Bible House, New York.

Offerings for Domestic Missions are requested during the Advent season. Encouragements and demands for greatly enlarged resources urge to early and liberal offerings.

## CHOIR AND STUDY.

## DECEMBER, A. D. 1890.

14. 3rd Sunday in Advent.	Violet.
17. EMBER DAY.	
19. EMBER DAY.	
20. EMBER DAY.	
21. 4th Sunday in Advent.	Violet.
25. CHRISTMAS DAY.	White.
26. ST. STEPHEN, Martyr.	Red.
27. ST. JOHN, Evangelist.	White.
28. THE INNOCENTS.	Violet.

It is well that there should be pause for Advent meditation, in the choral world and its exciting work. It is plously called "Little Lent" in some places. The "four last things that concern any man," should command heart, and voice, and choir. This is a time for "slowing up," and letting the heated journals cool off; otherwise we shall be in ill mood for the glorious feast of the Incarnation. The sober gravity of Advent is the liturgic foreground, and the Holy Mother has so tempered the liturgic approaches, that the great Christ-Mass shall break upon this Advent twilight with all the glory of the newly risen Sun of Righteousness. This is immeasurably deeper and holier than æsthetic sentiment. It lies in the sacred order and among the precious mysteries of the Church's liturgic year.

The true priest early catches the secret and tunes his sermons and ritual betimes. The colors of altar and vestments are penitential; why, then, should the choir keep up the musical bravery and exultation, until Advent merges into Christmas, hardly observed! What a season for choral self-denial and abnegation! What an opportunity to get acquainted with the ancient melodies of our Holy Mother, and drink in the ineffable sweetness and tenderness of those cradle songs of eternal love, when she held her children very close to her breast! At least let us try the sober majesty of unison Communion services and anthems, if our ears and hearts are yet unwonted to the mystical pleadings of the ancient Plain-song!

We have, as a Church, yet to learn the glory of this key-note of liturgic worship. Our ears are yet full of the clamor of denominational traditions. We are as strangers in a strange land, the ocean between us and our home. So we have accepted the feverish energies of the material progress around us, impatient of the past. Our choir has not escaped, any more than our pulpit. It has become an *omnium gatherum* of incongruous and unrelated sounds. Eclecticism, at times, seems furiously dominant, and the intelligent worshipper loses himself in this *potpourri* of denominationalism; Anglicanism dry or living; the Mass-music of Vienna, or Italy; of Paris or the Cecilians; of Plain-song, or of slovenly neglect. Let us learn the true gamut beginning with Plain-song, advancing intelligently and in an orderly way like a certain "well-tempered clavicord" which has shaped the musical culture of the world. There is no time like Advent for going back to first principles in all things belonging to Ho'y Church.

We take this late opportunity of commending to our choir-masters, although "out of line" and place, the new Christmas anthem, from Novello, "While all things were in silence,"

Oliver King, in B. It is a beautiful illustration, like Mr. S. B. Whitney's wonderful *Credo*, of the growing disposition among serious composers to go back to "first principles" in sacred art. It opens in four-voice parts unaccompanied with the preliminary title-text, followed by a full-voiced announcement of the adoring magi and kings, which introduces the hymn, "The strain upraise," exquisitely treated; and this in turn proves merely the St. John, or forerunner, for the ancient and majestic *Adeste Fideles* motive, which dominates the other garnished with tumultuous hallelujahs and glorias, until the triumphal climacteric. This anthem will "keep," for the old life is in it, lovingly adorned with the finest modern thought and feeling.

It is no new thing that secular music as it finds expression in the New York Metropolitan Opera House, is in a bad way, indeed in a perilously bad way. The first night was a symposium, representing what passes for the *creme de la creme* of the richest and most highly privileged society on the continent. The great churches were represented by their foremost families, names dear to the heart of MacAllister and his following. A new opera was presented by Franchetti, a very wealthy Hebrew affiliated with the illustrious Rothschild family. It was Asrael. Mephistopheles himself, according to both Goethe and Berlioz, was a babe in impiety, in this diabolic creation. Alas! for that condition of public opinion which smiles upon Christian people while assisting at such obscene and profane simulations of "the last things that concern any man!" And, alas! for the memory of poor old Salmi Morse, who was driven to an insane asylum, and thence to his grave, because, not impiously, yet at great expense he had projected a modified *Ober Ammergau* Passion Play for San Francisco, and then in New York, in the very building he had made ready, but where Munkacsy's Crucifixion afterwards hung, the virtuous and (R) Catholic municipalities of the metropolis holding the project immoral and impious! And yet this "Asrael" amuses the foremost Christian people of the metropolis!

Art, sculpturesque, is once more in a fair way to be put to its noblest use. That social hero, Charles Loring Brace, who, in transplanting impoverished children from the slums of New York, into wide, clean, country places, has accomplished more practically, for the social regeneration of the helpless, than scores of churches, who was the almoner of the late Mrs. Astor, in her annual liberation of a hundred or more prisoners of poverty, and who died the past summer, is to be memorialized by a statue. Dr. W. R. Huntington of Grace church, truly voices the *consensus* of intelligent philanthropists, in the following citation from his Thanksgiving Day sermon:

New York owes Brace a statue. Why go abroad for subjects of memorial art when here at home we have those whom it ought to be our delight to honor? Why set apart the best places in our squares and parks for monuments to men whose names and fames are foreign? Do we dread provincialism and the charge of magnifying local worthies of whom the great world knows nothing? What is more provincial, I ask, than the timid temper that cannot tell greatness when it sees it, because forsooth, the hero has been home bred?

Yes, New York owes Brace a statue, and what a grand one he would make with his

sturdy figure, his massive, leonine head, and that countenance in which kindness, thoughtfulness, and force, were so marvelously blended! It ought to stand, not in one of the leafy nooks of the park, nor on the avenue, but somewhere in that portion of the city which his energy redeemed; and to it every newsboy in New York should be asked to give his mite.

## MAGAZINES AND REVIEWS.

To conclude with the English magazines for November: In *The International* the pivotal articles are "The Guilds of the Early Italian Painters," by Dr. J. Paul Richter, an authority on art topics; and "The Oxford Movement of the 15th Century," by Prof. F. T. Palgrave. In both, that nebulous term of literary convenience, the Renaissance, is brought to a sharp focus, in relation to the development of art, and then in relation to the development of literature and learning, generally in Europe, and particularly in England. We know of no tractate in which so clear, satisfactory record may be found, as rich in collateral incident, and so illustrative of a confessedly obscure period, as Prof. Palgrave's paper. *The Contemporary* presents as its *piece de resistance*, "Stanley and Emin Pasha," by Dr. Carl Peters. There is a touching memorial of Catharine Booth, the mother of the Salvation Army. No woman for centuries has reached so many hearts, and been so widely mourned, inaugurating as she did, the simplest and most radical movement for the rescue of the perishing outcasts wherever endurance and holy enthusiasm could open a way. Justin McCarthy discusses "Mr. Lecky's last volumes," which deal mainly with the vexed Irish question. "A Worldly Minded Woman," by Vernon Lee, a poet-artist in the way of novel writing, reaches chapters vi-ix., full of color, pictures, and poetic suggestion. "Illusions in Religions," by Dr. Abbott, is one more of the countless attempts to depolarize the proportions and function of faith, in nurture of Christianity. *The Fortnightly Review* is unusually bright and readable, with two or three papers that appeal to sound thinkers, as "The Burman and his Creed," by Sir Leppel Griffin; "Reason Alone," a reply to Father Bowden, by the indefatigable W. H. Mallock. Count Tolstoi's tale of early Christians, "Work while ye have the Light," is concluded. The poet Swinburne contributes another of his finely discriminating studies in early English, in "Robert Davenport." The picturesque articles are, "Rural Life in France in the 14th Century," and "Life in Russian Prisons," a theme of inexhaustible pathos and interest. We have dwelt upon these Reviews from time to time, as they provide *real reading* for earnest minds, a rare feast in the prevailing realistic and superficial periodicals that have the popular ear. The great Quarterlies are at hand, but they will "keep" for a less crowded number.

*Cassell's Family Magazine*, (December) is a charming holiday number, covering as usual with excellent judgment a great range of subjects, and presenting not a few features which are worth transplanting. It literally provides for the family, old and young, serious and merry, in each number. The illustrations are especially elegant and satisfactory. And so of *The Quiver*, for Sunday and general reading (Cassell's), a conjunction not easily had, where children and the young fret and worry under the constraint of Sunday limitations. It is not too "goody-goody" for healthy minds, and its realism is educative and purifying. This (December) number is an admirable example of what a popular magazine can accomplish for the young as well as for the mature, on practically religious lines, without dullness.

*Harper's Monthly*, Christmas, is unquestionably a brilliant specialization for the holiday season. The old familiar title-cover has been metamorphosed with all manner of gastronomic enticements, in short, is an epicurean master-piece from top to bottom. To be sure what may pass for the rollicking head of Santa Claus peers

over above the date, but that is all there is of "Christmas" to be found, save the word itself in solid gold lettering. After all, this is pretty much what the glorious Christ-Mass of Holy Church has come to; and this is not far from the conventional interpretation of it. Indeed, good-natured Unitarian "Easy Chair," himself hangs out for his text the key-note of the number: "Let Christmas stand for pleasure." Not so, kind friends. Do we not remember Dr. Van Dyke's delightful article, with its delicious illustrations one year ago, of the Christ-Child, and his imperilled and angel-guarded infancy? Apart from a single delightful Christmas tale by Paul Heyse, the Easy Chair's malapropism, and a bit of honest Christmas ethics from the Editor's Study, there is nothing of "Christmas" as Churchmen hold the precious word, save the aforesaid golden imprint! Aside from this, the number is beyond question one of the most admirable in matter and illustration ever issued from any house. The strong points are the Paul Heyse story, "The Winter of our Content," by Charles Dudley Warner, and "A Pre-Raphaelite Mansion," by Theodore Child. This last derives its chiefest charm from its first introduction to the general reader of those masters of mystic beauty in art, Dante, Gabriel Rossetti, and Burne Jones. The studies from Mr. F. R. Leyland's wonderful London mansion, where all these treasures are garnered, with the famous staircase and the whistler "Peacock Room," add to the rare interest of the paper. The Rossetti portrait, once seen at the Metropolitan Art Museum in the grand "Watts Collection," precedes the paper. It is well nigh unpardonable that Andrew Lang's third Shakesperian study, this time on "As you Like It," opening the number, should not have been mentioned in place. The Abbey frontispiece with Touchstone and the ladies errant, is in his best manner, and some of the minor bits are in close relation with the text; as a whole, however, they are somewhat disappointing. Mr. Abbey seems less fertile in invention, and more under the narrowing influence of his dramatic "properties." As an explicator, Mr. Lang seems too garrulous, too fanciful, or fantastic, wanting in seriousness, and strongly inclined to unclear interpretation, as, for example, his altogether gratuitous comment on the serious and meditative Jaques. It will not do to pass without mention Pierre Loti's gracefully illustrated paper, on "Japanese Women."

*Scribner's Magazine*, December, makes no hint of Christmas; only a flash of gilt on the cover with a new flourish of renaissance decoration, answers for any more explicit holiday announcement. The table of contents is a model of selection and arrangement. It opens with "Japonica," first paper, Japan, The Country, by Sir Edwin Arnold; thus following in the wake of *The Century*, and its noble Lafarge papers on this unknown land of wonders. *Harper's* and *Scribner's* are taking part in the exploration of what is likely to prove a rich, if not inexhaustible, mine; for illustration there must be, and all the rest of the civilized world within reach of camera or draughtsman, is pretty much exhausted. The article is admirable. An exquisite metrical version, [The Sargent Harvard prize for 1890], of Ode xxix, Book iii, Horace, by Helen Leah Reed, will repay careful examination. Howard Pyle in his exquisite "Pastoral without Words," twelve drawings, sharply presses Mr. Abbey in his own field, and, here, is simply inimitable. A lovely illustrated article on "Amy Robsart, Kenilworth, and Warwick," with another of sober artistic interest on "Neapolitan Art—Morelli," with some extremely clever stories, will surely hold the attention of the reader.

*The Church Review* for October has been published. It has a symposium on Church Re-union, the participants in which are Bishops Coxe, Doane, Perry, and Seymour, the Rev. Drs. Wilson, Garrison, Elmen-dorf, Gailor, Davenport, and Hopkins, and the Rev. Arthur Lowndes. A large number of book reviews add value to the issue.

WITH the January number, to be issued early in December, *Good Housekeeping* will more than double its number of pages, and be issued monthly hereafter, in a shapely magazine form, more convenient for safe and perfect carriage in the mails than is possible with the present form, and more acceptable, we are sure, for general handling than as now prepared. The price, with THE LIVING CHURCH, \$4.00.

*The Church Eclectic* for December, 1890, has "Orders of Priests and Brotherhoods," by W.; "Which John Wesley?" *Church Times*: "Systematic Religious Instruction," Congress papers; "The Bishop of Lincoln," *John Bull*; "The Truth" (concluded), by the Rev. H. R. Percival; Foreign Missions, Congress papers; "Canon Liddon on Roman Controversy," *Church Review: Daily Telegraph* on Canon Liddon; "Lay Readers," a paper by the Ven. F. W. Taylor, D.D.; "Assistant Bishops or Sub-division," by the editor; "St. George's mission on St. Peter's, London Docks," *Church Review*; Miscellany. Correspondence, etc.

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## THE HOUSEHOLD.

## GOOD MORNING!

BY GEO. H. H.

I like that good old-fashioned way  
Which marked a kindlier, better day,  
When friends who met were wont to say  
"God give good morn or eve to you."  
Less sweet our curter, briefer form  
Tho' breathed not forth from hearts less warm,  
But lacking still the sweet perfume  
Of old-time words of richer bloom,  
Like flowers that in old gardens grew.

In that dear time men seemed to rise  
More near to Him who arched the skies,  
Who saw their joy, who marked their sighs,  
And always mercy meet had given.  
Then gifts for others asked in prayer  
Ascending the celestial stair,  
Returned with larger, richer share,  
Brought to the asker grace, and even  
The greater dower to him from heaven.

God give good night! God give good day!  
Thus here for friends we ought to pray  
In earnest, loving, pilgrim way,  
As down life's stream serene we glide;  
But when we gain the other side!  
Good night or evening then no more;  
But only praise—no need of prayer,  
Where hearts redeemed shall know no care  
On morning's more than sun-lit shore.

Rochester, N. Y.

## JUDITH.

BY EVELYN RAYMOND.

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## CHAPTER IX.—THE STORIES SEBA TOLD.

There was brightness without and within, but it seemed as if the radiance in the home-like parlor centered upon "Queensie" and her accustomed fireside nook. Her snowy hair glistened like spun silver in the beams from the wide window, and a smile illumined the delicate face. Her reverie, whatever it might be, was happy, and it was a jar upon her content that the bell rang, announcing a visitor.

However it was only Seba who was ushered into her presence, and her greeting showed him the familiar guest, though he knew that he did not stand high in this little woman's graces. Yet it was wonder why, since she appeared so to envelop everyone in her sweet charity and quick appreciation.

"However," he thought bitterly, "it did not much matter now."

"Mrs. Dunning, will you trust your daughter to me for a little while?"

She was sorry he had asked it. She would not choose such as he for her darling, a man whose principle of life was moral only, but rather that assured guide a man like David would be to the woman he loved and who loved him.

Yet, though mother-love might be quick to suspect danger to its idol, behind this one's at least, lay confident trust. Moreover, that grave face opposite her seemed bent on other matters than sweet-hearting, and remembering what had occurred since last she saw him, she reproached herself for her momentary reluctance.

"Certainly, if she so wishes. Bridget, please call Miss Judith. She is covering books for the school library, and doubtless will be quite delighted to resign her task."

Tynan had seen her brief hesitation and interpreted it correctly; but close to the truth as he had come, he did not wholly understand the pure if still most human heart of Mrs. Dunning. Maybe she did not understand herself.

Dear as David was, he had been chiefly her leaning-tower, a strong support for her womanhood, even in

his boyhood striving to assume and keep from her all the hard duties of life, and in many ways succeeding. For him she had been always thankful; and though she prayed for him, it was that God should bless him; perhaps, not once in his whole life that He should watch over him and be careful for him, save in some temporal danger; spiritually, she felt him in no peril.

But this other child who had come with her father's smile into her father's empty place, and had brought that father's nature with her, had been unceasing care as she was ever new and ever growing joy. For her daughter, variable but never weak, had risen prayers innumerable.

Whom we bless we trust, we rest upon; whom we plead for, we idolize. Between this mother and this loved one was a sympathy indescribable.

"Way down in the very lower-most point of her heart, my Queensie is jealous," Judith would have said, and have been very nearly right. But she was quite unconscious of all this little under-current, and came into the cheery drawing-room with a face full of glad expectation. She, too, was constantly mindful of the strange visit that Olive had made, and its stranger revelations. It seemed to her direct nature quite "of course" that Seba should come to talk to them about it, and, had he failed to do so, she would have been greatly disappointed in him; but in him only. For, in truth, she shrank from the painful picture he would have to show her, let him soften it as he would; and she heartily wished that she had never heard of "Mrs. Inglesby," regretting the dream she had had of the family at Hawkshurst, as numbering only the son and the stately unknown mother.

Still she never thought of failing in her promise, let him tell her what he might.

"What a good friend to take me away from those sticky book-covers! I'm mucilage outwardly, and indignation inwardly; for I dipped into three of those unique volumes, and in two of them there was a child—exactly like our Allan—who died, of course, and left everybody wretched; the third hero was a heroine, and she died of the measles. It's horrid of people to tell such lies! If I ever catch David writing a Sunday school book, I'll burn his manuscript, sure."

"Don't you believe in fiction, then?"  
"I dote upon it; for folks who know its romance. But for the poor little shavers who believe it, it seems only a refined sort of falsehood."

"My child! what a radical you are! True wisdom does not lie in extremes."

"Nor in doleful tales. True wisdom lies in the truth, gentle mama, whether it be extremes or the middle. If people *must* write, why can't they teach us how to live bravely? Then a brave death would inevitably follow. What touches me, is thought of the unnecessary tears which are to be shed, and by children. One author whose wrong story I have just been covering, to preserve it, claims (or his publisher does for him) to have sold seventy-five thousand copies of his book, at least five child-readers to each copy, and even a dozen tears to a child, and what a river that would be! However, this dissertation on Sunday school literature is closed; and I am at your service, Mr. Tynan."

She finished buttoning her glove as she spoke, and, bending to kiss her mother, followed Seba to his sleigh.

Despite the unpleasant task which lay before him, the young man's heart throbbed strangely, with a happiness which was prone to remember only the good, and forget the evil, hour.

Frank comrades they had become, and he had seen much of Judith in her own and others' homes; and on some rare occasions, even, had joined her returning from her walk; but quite of her own free will this was the first time she had gone anywhere with him alone. Though this, perhaps, because he had never before presumed to ask it, knowing instinctively that under all her lightsome badinage, she had a strong regard for rightful proprieties, and never was carried by any impulse to action unbecoming a gentlewoman, save in that trifling rudeness of speech which her outspoken honesty failed to repress.

As he lifted her to her place in the beautiful vehicle, with its gay decoration of tassel and plume, and drew the snowy robe about her, his face lost all its preoccupation. He took his seat beside her, and gathered up the reins. "Mollie," too, appeared to feel it an unusual occasion, and sprang forward over the snowy road as if her burden were a feather.

The perfect winter day, the bracing air full of glistening particles, the flying steed, and the congenial friend; forgive them both if, for the first brief space, no deeper thought than just the joy of living came to either.

But, by-and-bye, when "Mollie" slackened, and they had both been silent for a little, Judith spoke:

"You came to tell us something, Seba. I fancied it was I you chose because it would be easier. Ever since that day in 'Eden', friends you know, though I refused before."

He faced her seriously. "It is a sad story. Poor Olive told you part, and I must finish; else you never should have heard."

"Is it so very bad? I thought she was—"

"I know. Insane. Can you imagine anything which would be worse?"

"No, that seems to me the heaviest sorrow one could bear."

"There is a crueller. How can I name it?"

"Seba," said Judith, trembling, "I am not wise. Perhaps Queensie or David—"

"Queensie and 'David' later, you now. Between your soul and mine there must be no hidden thing, even though the revelation ruin my future. You, Judith, only and first; because I love you; and but for this I should have pleaded till I won you for my wife. No flimsy barrier of superstition should stand between us two, even though it were reared by your mother's hands, which are sacred to me since they have cared for you. And if I could have gained your trust."

He looked into the speaking face under the seal-skin cap. It was very grave now, but neither angry nor afraid.

She lifted the dark eyes so clear in their unflinching truthfulness, and steadily returned his gaze. "To you as to me, I think, all mystery is hateful."

"Then turn away your face a little from me, lest my courage fail."

She fixed her glances on the dancing tassels which seemed to mock the story that she heard; and so, watching every changing emotion which his words produced, and guiding himself by it, Seba began:

"Eight years ago my sister Olive was a careless and happy, if rather sentimental, girl; in nature so unlike a Tynan, that my father often laughed and called her 'changeling,' but she was a Tynan and we trusted her. There came a young idler to Enderby, a famous sportsman, and of a race my father had long known. He brought my parents letters from old-time friends, which made a claim upon our hospitality, and he was cordially received.

"In the old days we were not recluses, and the house was full of young folks' fun and laughter. I was at college, and like most light-hearted boys had many 'chums'; with these the English stranger soon made jovial friends.

"He was to be a parson, he said, but had stopped study and come across to America to rest and grow strong; though I could never see the need, since he could out-walk, out-hunt, and out-eat any of us, and that was saying much. But we knew him to be a gentleman, and, well, there was no reason why we should not trust him as we did.

"One day Olive was missing, but we thought she was at a friend's, and sent to ask. Instead of the poor girl, a letter: 'Ralph Inglesby and she were man and wife, but were ready to return whenever those at Hawkshurst were willing to receive them.'

"And that will not be till the silly jade has learned a grain of sense," said my angry father; but he inquired, and found that they had been married by a well-known clergyman in the next city. Well, it was a great blow, but my parents felt it no disgrace until my father learned, during a trip abroad some three years later, that not for illness, but to escape the exactions of a previous unwise and legitimate marriage, had the scoundrel come to us."

"Poor Olive!"

"Rather, poor mother! who went to her with broken heart and yearning sympathy, only to be repulsed. My sister set her child upon my mother's knee, and bade her see 'how like he was to his dear father, whom she would never leave alive.' You can guess what arguments were used and to what purpose, since Olive was of age and firm in her infatuation. But it killed my proud old father. He never spoke of her again, and one night he died, sitting at his library table, with his paper in his hand. 'Heart disease,' they called it, and it was, but one unrecognized in physics."

After a silence, during which Seba appeared to have forgotten her presence, she glanced at his stern and unforgiving face.

"Well?" she asked softly, conscious of more to come.

"Later, Olive was alone, and we heard it. All Enderby knew that she had made a runaway marriage, but nothing more, and we could not let her starve; though it was at mother's will, not mine, that we brought her home."

"But the child, for whom she begs so piteously?"

"Is safe and well. It should con-

tent her; also, that my mother shelters such as she."

"Hush! She is her daughter, and your sister."

"Would she were not!"

"But I do not understand. Bad as it is, it does not seem unbearable. Give her her boy, Seba, and make her glad. It will help you, too, and poor Madam Tynan."

"Dear little Judith! in your pure ignorance, how can I tell you? Well, Olive is not insane; she is that foulest of all creatures, a woman drunkard."

"Then that must be your fault," cried the other, hotly, "since she is in your keeping."

"Necessity, not fault. The inebriety she craves, *must have*, comes from an insidious drug, which once used until a habit, it becomes impossible to give up, and live."

"How does she get it? Tell me that."

"Through Jerrold, and by my mother's sufferance. Under its influence she is tolerable; without, or when her paroxysms are upon her, our home is hell. Is it not kindness to the child to keep him ignorant of her? clean in mind, if soiled in name?"

"It may be."

"My plan is that mother should place her under restraint, in some of those beneficent resorts where, for money, such unfortunates are endured."

The great brown eyes welled over with their sympathy; the little mitted-hand stole from its covering and touched his sleeve.

The sight both hurt and thrilled the man, who took and reverently raised it to his lips.

"Pure, tender snow-flake!" he said, and let it go.

He had excused his story by his love; he would not stoop to make that story that love's plea.

(To be continued.)

**COMFORT FOR THE AFFLICTED.**

A LETTER TO A FRIEND.

MY DEAR E.—You say, in answer to my letter, that not one of your friends in their numerous letters of sympathy (when directing you to God as the one Source of comfort in your affliction) have mentioned that way of His own appointment for receiving such comfort. This may doubtless have been from fear of presumption. But is not such a false delicacy? For it seems to me so natural to speak out from the impulse of love which fills the heart. In the early ages of the Church, would the Christian friends of one bereaved, as you have been, of her dearest earthly hope, and in the prime of his manhood, through so awful and sudden an accident, would such friends (I say) write their letters of sympathy and consolation, without a word of that strength received through the most real and spiritual Presence of our Blessed Lord in His Sacrament? It was as natural in those old days to point to the divine Food for fainting souls, as to the earthly food for fainting bodies. Now it seems to be considered as a mark of disrespect to the departed, if their friends should go to the Celebration on the Sunday after their death. How grievous the mistake which may thus deprive some poor soul of its longing, and of its greatest means of strength

at the time of its greatest need! And only in the fulness of need, that is in the first overwhelming force and bitterness of trial, can it feel the sweetness of its help, and nearness to the divine Humanity vouchsafed in this Sacrament. Sorrow is in itself sacramental, but must be taken into the Sacrament of His own most awful sorrow and death before the fulness of chastening grace can descend upon the soul.

True (as you say), the afflicted at such times "are prevented by mere physical weakness from attending a Celebration." Would you then defer their reception of the Holy Communion, perhaps to an indefinite period? Why not at once receive in private at home? Again, you say that "often the heart cannot submit at first to the chastening Hand, or is so restless and unnerved, that the self-examination and thought required of those who come to the Holy Table are impossible." In that case I would yet say, make at least the resolute effort for preparation, and the needed grace may be given at the first steps in the pathway of obedience. It may be said of us as of the lepers, "And it came to pass as they went they were cleansed." But if our hearts continue unsubmitive, it is still our duty—even without actually receiving the Holy Communion—to attend regularly that divine service. For here is the highest worship of the Church, when we enter into the most real Presence of our Lord, and join in offering with priest and people, "with angels and archangels and all the company of heaven," the memorial sacrifice of His precious death. We offer it for His whole Church both living and dead; its courts above and beneath are joined together through Christ, and opening into each other become one temple of worship in Him, Who is Himself the true Holy of Holies. Here is then another great element of comfort for you in attending the Blessed Sacrament, you thus draw near to your dear departed one, and to the sweetness and light of Paradise. In the substance of this letter, my dear E—, I am simply following the Church Catechism, which teaches us not only of the "strengthening of our souls," but of their "refreshing." The Bread of life strengthens but the Wine of life refreshes or cheers.\* It is truly our Eucharist, our Feast of thanksgiving and gladdening.

But in order to receive this cheering, to be happy in our Christian life, in the joy of our Lord, our attendance on the Holy Eucharist must be frequent. If you only eat enough natural food to keep the bare life in your bodies, how can you enter into the energies of that life, how can you enjoy that life? And how can you enjoy the life eternal which begins here, on this side of Paradise, unless you feed constantly and regularly on Him, Who is the Life, the Living Bread which strengtheneth, and "the Wine which cheereth both God and man."

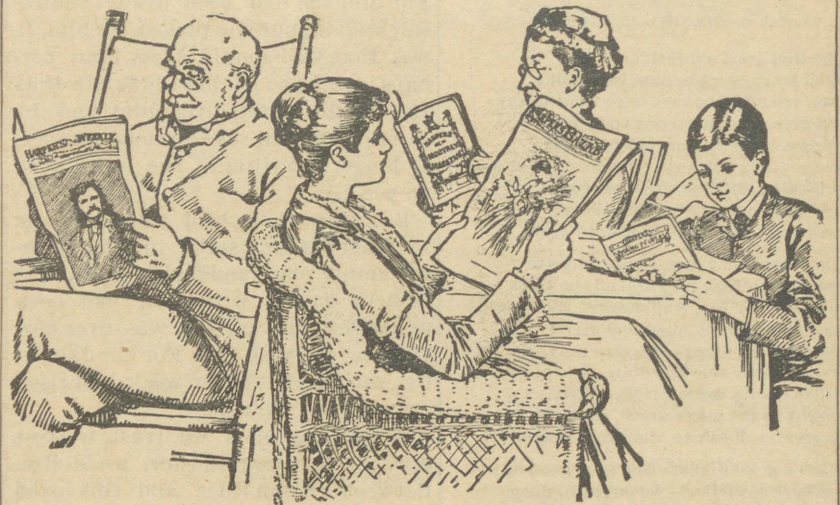
\*How great the wrong done by the Romanist in denying the cup of refreshing to the laity!

N.

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In a Danish pleasure-garden  
Where children daily play,  
There's a statue to whose corner  
Their footsteps love to stray.  
From that face above them bending,  
They can feel the smile descending,  
As they stay.

And that lifted hand's recalling  
The tales so often read.  
"Tis not true," each child thinks, grieving,  
"Hans Andersen is dead."  
"Hark!" one cries, "he tells the story  
Of the candles, and the glory  
That they shed.

One of wax and one but tallow,  
Both found themselves outshone,  
In a ball-room and a garret,  
By children's eyes alone."  
To another comes the hearing  
Of a music, most endearing  
In its tone.

In his quiet schoolhouse sitting  
Beside his harpsichord,  
An old teacher is repeating  
The songs of memory's hoard.  
Ah! what child can not remember  
How life's May to that December  
Was restored.

How that darkened room reflecting  
His childhood's comet rare,  
The lone master's soul passed by it,  
Gone home to light more fair—  
To the light where she resided,  
Who was long before confided  
To its care.

Little feet too far from Denmark  
To know that statue's place,  
Are you ready shod for finding  
Another smiling face?  
For a new, old tales reciting,  
One to-night bends down inviting  
To His grace.

Little hands, too young for striking  
The notes of memory's grief,  
Are you eager stretched and praying  
For joy of full belief?  
In the teacher's homeward guiding,  
Can you see your Star abiding—  
Of all, chief

Little hearts' who trust the legends  
That birds which sing at dawn  
Did all sing through last night's hours,  
Too glad to wait till morn,  
And those pines felt holy blessing  
Which were meant in Christmas dressing  
To adorn,

Christ will come for you some dawning.  
Sing on through life's long eve,  
With the child-faith that earth's riches  
For Hans Andersen did weave.  
From his house called "Peace," he's taken,  
Be it years of peace unshaken  
You may leave.

### A BOY WHO WAS WANTED.

"Well, I've found out one thing,"  
said Jack, as he came to his mother,  
hot, tired, and dusty.

"What is that?" she asked.

"That there are a great many boys  
in the world."

"Didn't you know that before?"

"Partly, but I didn't know there  
were so many more than are wanted."

"What makes you think so?"

"Because I've been 'round and  
'round till I am worn out trying to find  
a place to work. Wherever I go there  
are more boys than places. Doesn't  
that show that there are too many  
boys?"

"Not exactly," said his mother, with  
a smile. "It depends entirely on the  
kind of boy. A good boy is always  
wanted somewhere."

"Well, if I'm a good boy I wish I  
knew where I'm wanted."

"Patience, patience, my boy. In  
such a great world as this is, with so  
many places and so many boys, it is  
no wonder that some of them do not  
find their places at once. But be very  
sure, dear," as she laid a very caress-  
ing hand on his arm, "that every boy  
who wants a chance to do fair, honest  
work, will find it."

"That's the kind of work I want to  
do," said Jack. "I don't want any-  
body's money for nothing. Let me see  
—what have I got to offer? All the  
schooling and all the wits I've been  
able to get up in thirteen years, good  
stout hands and feet, and a civil  
tongue."

"And a mind and heart set on doing  
faithful duty," suggested his mother.

"I hope so," said Jack. "I remem-  
ber father used to say: Just as soon as  
you undertake to work for any one  
you must bear in mind that you have  
sold yourself to him for the given  
time. Your time, your strength, your  
energy are his, and your best efforts to  
seek his interest in every way are his  
due!"

The earnest tone in which the boy  
spoke seemed to give an assurance  
that he would pay good heed to the  
words of the father whose counsel  
could no more reach him.

For two or three days longer Jack  
had reason to hold to his opinion that  
there were more boys than the world  
wanted, at the end of which time he  
met with a business man, who, after  
questioning him closely, said:

"There are a great many applica-  
tions for the place, but the greater  
number of the boys come and stay for  
a short time and then leave, if they  
think they can do a little better.  
When a boy gets used to our routes and  
customers we want him to stay. If  
you will agree to remain for at least  
three years we will agree to pay you  
three dollars a week as an errand boy."

"That is just what I want to do, sir,"  
said Jack, eagerly. So he was instal-  
led, and proud enough he was at  
bringing his wages home every Satur-  
day night, and realizing that, small  
as they were, the regular help was of  
great value to his mother.

It is not to be wondered at that the  
faithful carrying out of his father's  
admonition after a while attracted  
the attention not only of his employ-  
ers, but of others with whom he was  
brought into contact in the pursuit  
of his duties.

One day he was asked into the office  
of Mr. Lang, a gentleman to whom he  
frequently carried parcels of value.

"Have you ever thought of changing  
your situation?" asked Mr. Lang.

"No, sir," said Jack.

"Perhaps you could do better," said  
the other. "I want to get a boy who  
is quick and intelligent, and who can  
be relied on, and from what I see of  
you I think you are that sort of a boy.  
I want you to drive a delivery wagon,  
and I will pay you five dollars a week."

Jack's eyes opened wide.

"It's wonderful good pay, sir, for a  
boy like me, I'm sure. But I promised  
to keep on with Mr. Hill for three  
years, and the second year is only just  
begun."

"Well, have you signed a regular  
agreement with Mr. Hill?"

"No, sir; I told him I'd stay."

"You have a mother to assist, you  
told me. Couldn't you tell Mr. Hill

that you feel obliged to do better  
when you have a chance?"

"I don't believe I could," said Jack,  
looking with his straight frank gaze  
into the gentleman's face. "You see,  
sir, if I broke my word to him, I  
shouldn't be the kind of a boy to be  
relied on that you wanted."

"I guess you are about right," said  
Mr. Lang with a laugh. "Come and  
see me when your time is out; I dare  
say I shall want you then."

Jack went home very much stirred  
by what had been said to him. After  
all, could it be wrong to go where he  
could do so much better? Almost  
double the wages! Was it not really  
his duty to obtain it, and to drive a  
wagon instead of trudging wearily  
along the streets? They never had felt  
so hot and dusty as they did just now  
when he might escape from the tire-  
some routine.

Might, but how? By the sacrifice  
of his pledged word. By selling his  
truth and his honor. So strongly did  
the reflection force itself upon him  
that when he told his mother of the  
offer he had received, he merely added:

"It would be a grand good thing if  
I could take it, wouldn't it, mother?"

"Yes, it would."

"Some boys would change without  
thinking of letting a promise stand in  
their way."

"Yes, but that is the kind of a boy  
who, sooner or later, is not wanted. It  
is because you have not been that sort  
of boy that you are wanted now."

Jack worked away, doing such good  
work, as he became more and more  
accustomed to his situation, that his  
mother sometimes wondered that Mr.  
Hill, who seemed always kindly inter-  
ested in him, never appeared to think  
of raising his pay. This, however, was  
not Mr. Hill's way of doing things,  
even though he showed an increasing  
disposition to trust Jack with impor-  
tant business.

So the boy trudged through his three  
years, at the end of them having been  
trusted far more than is usually the  
case with errand boys. He had never  
forgotten the offer made him by Mr.  
Lang, and one day meeting that gen-  
tleman on the street, ventured to re-  
mind him of it, telling him his pres-  
ent engagement was nearly out, adding:

"You spoke to me about driving the  
wagon, sir."

"Ah, so I did; but you are older now  
and worth more. Call round and see  
me."

One Saturday evening soon after,  
Jack lingered in Mr. Hill's office after  
the other errand boys had been paid  
and had gone away.

"My three years are up to-night,  
sir," he said.

"Yes, they are," said Mr. Hill, look-  
ing as if he had remembered it.

"Will you give me a recommenda-  
tion to some one else, sir?"

"Well, I will, if you are sure you  
want to leave me."

"I didn't know you wanted me to  
stay, but," he hesitated, and then went  
on, "my mother is a widow, and I feel  
as though I ought to do the best I  
can for her, and Mr. Lang told me to  
call on him."

"Has Mr. Lang ever made you an  
offer?"

Jack told him of what Mr. Lang had  
said to him nearly two years ago.

"Why didn't you go then?" asked  
Mr. Hill.

"Because I had promised to stay

with you; but you wouldn't blame me  
for trying to better myself now?"

"Not a bit of it. Are you tired of  
running errands?"

"I'd rather ride than walk," said  
Jack, with a smile.

"I think it was about time you were  
doing better than either. Perhaps you  
think you have been doing this faith-  
ful work for me through these years  
for next to nothing, but if so, you are  
mistaken. You have been doing bet-  
ter work than merely running errands.  
You have been serving an apprentice-  
ship to trust and honesty. I know  
you now to be a straightforward, reli-  
able boy, and it takes time to learn  
that. It is your capital and you  
ought to begin to realize on it. You  
may talk to Mr. Lang if you wish, but  
I will give you a place in the office  
with a salary of six hundred dollars  
for the first year, with the prospect of  
a raise after that."

Jack did not go to Mr. Lang, but  
straight to his mother, with a shout  
and a bound.

"You're right, you're right, moth-  
er!" he cried. "No more hard work  
for you, mother. I'm wanted, you  
see! Wanted enough to get good pay,  
and all the hardest part over."—*Con-  
gregationalist.*

### GAMBLING.

AN OPEN LETTER TO BOYS WHO GAMBLE

[BY AMOR PUERUM.]

Boys, tell me what harm there is in  
gambling. Why should not Mr. A  
and Mr. B gamble if they choose?  
They both tacitly agree that the win-  
ner is to have the stakes, and they  
both tell me that it is perfectly fair.  
If Mr. A wins, well, he has earned the  
money by his superior skill and by his  
good fortune. If you call that wrong,  
then all business men are gamblers.  
In the business world it is brains and  
chance which help a man on. It is  
all a kind of gambling.

You do not see wherein the sin of  
gambling lies, that is clear. Now  
boys, I will tell you why I don't gam-  
ble and why I despise a man who does.  
I think the gambler is a mean fellow,  
a thoroughly mean fellow. Why? Be-  
cause the gambler is a man who del-  
iberately wishes and tries to take  
away money from another man with-  
out giving him any sufficient return  
for it. He is more than a beggar. He  
does not ask for the money, if we  
please to give it; but he lets us agree  
to give it to him if he wins. It seems  
fair enough because the loser has  
agreed to run the risk. Ah! but just  
here is the contemptible meanness of  
gamblers; they will let a man run the  
risk, they do nothing to try and  
keep him from agreeing to a fraud.  
It is not a fair presentation of the  
case to call the money won by gamb-  
ling a gift. A gift must be a free-will  
offering. It is mean in me to accept a  
gift which I know is not cheerfully  
and willingly given. When a success-  
ful gambler hauls in his money, he  
knows perfectly well that the loser is  
wishing he were in his place.

It does not improve the matter at  
all that the men who sit down to  
gamble both agree to abide by the  
results of the game. The man who  
wins, and the man who loses are  
equally guilty of intending to take  
from a fellow-man money which they

have not earned, and which does not come to them as a gift from the heart of the unfortunate one. It is wrong. It is mean. It is far meaner than begging, and it really is nothing more nor less than stealing. That is why I won't demean myself by gambling, and that is why I don't like the man or boy who does so. It isn't big. It isn't manly. It is both mean and selfish, and what is mean and selfish is sinful beyond a doubt.

### THE REASON WHY.

BY THE REV. JOHN MAY, M. A.

I love the Church; for she was framed  
By Apostolic hands;  
Her corner-stone is Christ Himself,  
On which she firmly stands.

On Prophets and Apostles too:  
Foundation broad and deep;  
With warders on her battlements,  
A ceaseless watch to keep.

I love the Church; for hungry souls  
Here eat the bread of heaven;  
Here, to the thirsty traveller,  
Are purest waters given.

I love the Church; for she is old,  
Her hoary head is wise;  
I ask no infant sect to guide  
My steps to Paradise.

I love her for her Liturgy,  
Her prayers divinely sweet,  
So Scriptural, devotional,  
Time-honored, and complete;

I love the grand old Church, because  
She loves the sacred Word:  
And, for her homage to the Book,  
Is honored by her Lord.

I love the Church; for, everywhere  
The foot of man hath trod,  
She plants the Cross, and points the way  
To Paradise and God.

I love her for the gifted sons  
Who strike her hallowed lyre;  
And for her martyred saints, gone up  
In chariots of fire!

Why do I love the Church? Because,  
A wise and watchful guide,  
In weal and woe, in life, in death,  
She's ever by my side.

She brings the children to her Lord,  
And lays them on His breast;  
She smooths the pillow of the dead  
In their last place of rest.

Ah! who would not a Churchman be,  
Confest, in heart and life?  
Who would not flee the fevered realms  
Of Sect, and Schism, and Strife?

Then, happy in her fold, may I  
Have grace and wisdom given  
To live in her, to die in her,  
And so ascend to heaven!

### THE CHRISTIAN YEAR.

BY F. P.

How many really and fully appreciate the Christian Year? Much has been written and preached, concerning it, in various aspects and from different standpoints. And yet it seems to the writer that there is a phase of this subject not sufficiently considered.

We often hear the question from our brethren of the various denomination: "Your Church doesn't have any revivals, does it?" And we are wont to reply: "No! we don't believe in them." Is not this answer as lacking in wisdom as in politeness? Do we mean to say that we have no renewing or refreshing by the way? no "stirring up" of wills and affections? Let us see! Sluggish indeed must be the soul that fails to be roused to new life and energy by the

Advent call. "Now, it is high time to awake out of sleep, for now is our salvation nearer than when we believed," when for four weeks our Mother calls upon her children to prepare to meet their Lord when he shall come "in glorious majesty to judge both the quick and dead."

Oh, sublime comparison! His amazing love and condescension, and His glorious power and majesty. The thought is forced upon us at this time, that, prepared or not, we must meet Him Who has done so much for us. And surely none will disparage what all must feel in some measure: the love and gratitude to God and the good-will towards men, awakened in our hearts each year, as we think of the tender Babe rudely cradled at Bethlehem. To take our nature upon Him! How blessedly near this brings Him! Can it fail to quicken our devotion, so that we pray with fresh fervor that we may daily be renewed by the Holy Spirit for His dear sake?

Then the Star in the East lights us on our way as we follow the blessed steps of His most holy Life, dwelling upon the prominent traits of that life: His obedience, His tender and ready sympathy, His love and His power; learning lessons from that wonderful Life for the renewing of our own lives.

Now a shadow falls upon our joy, the shadow of the Cross. But may we not find it "the shadow of a great Rock in a weary land." At its darkest, only the darkness where God is; not a destroying blight, but a needed check and discipline, to teach us that we find our highest blessedness in drawing near to our suffering Saviour, that His sorrowful Life and awful Death, for our sakes, may stir up in us that "godly sorrow" that worketh repentance. Those who lovingly heed the call, "Come ye apart into a desert place and rest awhile," will certainly find this true, as many can witness. "Ye shall reap if ye faint not."

How fully this promise is realized, those who have passed through the shadow into the marvellous light and joy of Easter, alone can know. But even on this "day of days" there is no idle rejoicing. Its theme is not merely "Christ hath arisen, death is no more;" but also, "if ye then be risen with Christ, seek those things which are above."

Next follows another season of forty days, in which we also may be said to be taught "things pertaining to the Kingdom of God." For we are instructed in the Word which makes us "wise unto salvation." Then the beautiful Ascension Day lifts up and thrills the heart with its wondrous story and its pleading prayer that "so we may also in heart and mind thither ascend and with Him continually dwell." Next the blessed Whitsuntide reminds us that though "our Saviour Christ" is gone before, and we cannot have His bodily presence among us, yet He has sent us "another Comforter to abide with us forever." "Ye are the temples of the living God." Are we fit temples? If thoughts like this will not rouse the indifferent, what will?

Trinity Sunday has for its one great object to keep us rooted and grounded in that central truth of the Christian faith, the doctrine of the Trinity in Unity.

Through the Trinity season, lest we

weary of the preaching and teaching of Christian duty, to which it is devoted, our thoughtful Mother has scattered several days that hold up the lives and characters of the brave soldiers of the Cross. Prominent among these days is dear All Saints, always reminding us that

Angels and living saints and dead;  
But one Communion make,  
All join in Christ their living Head,  
And of His love partake.

This day must have uncommon power to lead the bereaved to their Saviour, showing as it does how in drawing near to Him they also draw near to their beloved dead.

Another day prominent among the saints' days, though unlike the rest in that it commemorates a doctrine, not a life, is St. Michael and All Angels. How touchingly it reminds us of our Heavenly Father's loving care. Who gives His angels charge concerning us! So in this blessed round of seasons, of feast and fast, which we call the Christian Year, we are "revived," "stirred up," "quickened anew," to repentance, first, as the Advent season brings to mind the solemn warning: "Prepare to meet thy God." Then to faith, love, humility, and charity. Repentance again, and a deeper contrition, as we hear of the terrible agony which our sins brought upon the Sinless, Who loved us and washed us from our sins in His own blood. Next to amendment of life and a fuller consecration thereof to God; to gratitude for many gifts to help us on our way; for the abiding presence of the Holy Spirit; for the hope of eternal life; for examples of holy living and the Father's loving care,—this gratitude which must beget zeal and devotion, a desire to do something for Him who has done so much for us. What more can we need?

Let us all strive more earnestly to get the most good possible from each holy season as it passes. Let the shepherds remember that "the Good Shepherd" has called them to feed His flocks, and so be not easily discouraged by their indifference. And let the people do their part and duty faithfully, by attending as regularly as possible all services, holy day and Sunday alike, to which their pastor calls them.

### THE CITY OF ONIAS; ISAIAH, DANIEL, JOSEPHUS.

BY THE REV. EDWARD COWLEY, D. D.

Discoveries in Egypt by the Exploration Fund have put to confusion one criticism after another till little remains of objection to the Bible. That Josephus was also to be vindicated by these "finds" was rather more than we expected so soon. Yet now comes another volume, beautifully printed and illustrated with twenty-six plates, issued by the Egypt Exploration Society, of which the American representative and honorary treasurer is the Rev. Wm. C. Winslow, 525 Beacon st., Boston. The volume does credit to all concerned in its preparation, and re-establishes the trustworthiness of Josephus. The literary work is done by M. Naville and Mr. F. L. Griffith. It is of priceless value in its application to both prophet and historian.

The society points to Isaiah xix: 18, 19, and to the city of Onias, whose ruins have been made to yield evidences of the fulfillment of Isaiah and

the accuracy of Josephus. The prophet had declared "there shall be an altar to Jehovah in the midst of the land of Egypt, and a pillar at the border thereof to Jehovah." The historian relates that in the year 170 B. C., such an altar and pillar temple were erected to Jehovah by a Jew, with the approval and aid of the king and queen, and in the place where an Egyptian deity had long been worshipped. There the worship of Jehovah was established, in a style only a little less ornate than that at Jerusalem. It was continued to A. D. 70 or 73, a period of 240 years.

M. Naville cites the correspondence of Onias with the king and queen, and points to the ruins of several cities in the north-east border of Egypt, where Jewish colonists had settled, which quite fulfilled Isaiah, that "five cities in the land of Egypt shall speak the language of Canaan, and swear to the Lord of Hosts." Thus the royal prophet finds confirmation in Josephus and in recent decipherments, while other discoveries and inscriptions strikingly fulfil Jeremiah. These are stated and elucidated by Mr. Petrie in Tanis, Part 2nd, with fifty-one plates and plans, being the society's volume for 1888.

How Daniel is authenticated by Josephus in his account of Alexander's visit to Jerusalem, I had occasion to point out in "Jacob and Japheth," pages 232-3, and 246-7, while on page 254, and in "The Writers of Genesis," pages 133-41, Isaiah is shown to be fulfilled. Thus prophets, historians, and the Egypt Exploration Fund agree in the main points. It is incontestible that Jews and Gentiles prove the voicings of Hebrew seers, now in Onias, Tahpanbes, and Zoan, now in Babylon and on the banks of the Jordan. Inscriptions on stones and tombs, unknown for two thousand years, now demonstrate historic records and prophetic voices.

Even as archaeologists, the Egypt Exploration Society have made the world their debtors for their many illustrations of ancient art, history, and life, but vaster yet is the importance of their discoveries which flash so much new light upon many dark places of the Old Testament; and now they re-seat "discredited" Josephus upon the historic throne. They deserve thanks and gratitude from the Christian world.

Very touching are some of the inscriptions from the Necropolis or City of the Dead, as rendered by M. Naville, thus: "Mikkos, the son of Nethaneus, loving to all, kind, dying before his time, farewell at the age of 35 years." And "Barchias, the son of Barchias, who caused no pain, kind, farewell at the age of fifty." Another reminds the passerby "how great was his faith and grace, his present grief; but now he is invisible, where is he?"

Resident Jews, Phoenicians, and other Gentiles who lived near our era thus sought to perpetuate their memory among men by inscriptions in the Greek tongue, all unconscious that it was the best language for preparing for the day of the Lord, being that of the Septuagint and of the approaching New Evangel.

Portions of this volume have been ten years in finding and translating. It may be obtained through Dr. Winslow at the above address. Subscribers to the fund receive each year's issue.

THY LIGHT IS COME.

BY MRS. C. VAN D. CHENOWETH.

Trembling upon an unknown plain, I stand. With arm o'er-arched, and eye-protecting hand Searching the flush which paints the horizon rim. My compass lost, and hope and feeling dim; Read me the sign: Clothes sun or shade, the land? Poor grief-worn soul, what matters east or west Glad light is come, enough that thou art blest. The tender promise of approaching dawn, The lingering glory of the day that's gone, Each is full fair. Nay, ask not which is best.

SOME HOLIDAY BOOKS.

Bound volumes of The Century and St. Nicholas magazines are among the most satisfactory and least expensive gift-books of the season. Of the former, the fortieth volume is before us, reminding us that we are growing old. It is twenty years since the enterprise was launched as "Scribner's," and they have been years of worthy record. This half-year of publication brings out nearly a thousand pages, profusely illustrated, all for \$3.00. Among the treasures elegantly bound in old gold covers are, The Autobiography of Joseph Jefferson; The Anglomaniacs; An Artist's Letters from Japan; Italian Old Masters; Articles of War Prisoners; Practical Papers on a great variety of subjects; Biographical Sketches, etc.

St. Nicholas, in its way, is equally a triumph in the field of periodical literature. The issues for the year make two handsome volumes, price, \$2.00 each. There are stories, articles of instruction and entertainment, papers on out-door sports, and an almost endless variety of inventions to delight the youthful reader.

Messrs. Lee & Shepard, Boston, issue a dainty calendar, gilt-edged cards tied with silk cord, silver chain, pretty illustrations, entitled "All Around the Year." A. C. McClurg & Co., Chicago. Price, 50 cents.

"The Girl's Calendar," compiled by St. Mary's Ward, St. John the Evangelist mission church, Boston, is published by the Girls' Friendly Society. Photogravure illustrations. New York: E. & J. B. Young & Co.; Chicago: A. C. McClurg & Co. Price, 15 cents. The circulation of this handsome calendar will aid the society and exert a wholesome influence. It would be a nice present for Sunday school teachers to make to their girls.

Harper & Brothers, New York, bring out another superb volume of the series of "Boy Travellers," by Thomas W. Knox, the veteran guide to boys over all parts of the world. This time he takes them through Great Britain and Ireland, describing the adventures of two youths amid the scenery, cities, antiquities, and industries of these countries. Surely no other lands can supply so many objects and themes of interest. This volume seems to surpass the other volumes of the series in wealth of illustration. It combines most happily the elements of entertainment and instruction. A. C. McClurg & Co., Chicago. Price, \$3.00.

The boys will be especially attracted to "Battle Fields and Camp Fires," by Willis J. Abbott, author of "Blue Jackets," etc., from the press of Dodd, Mead, & Co., New York. This is a narrative of the principal military operations of the Civil War, from the removal of McClellan to the accession of Grant. The illustrations, by W. C. Jackson, are spirited, and aid the reader to enter into the life and action so well portrayed by author and artist. The book has a decided educational value. It is the romance of history, while all the main lines of the sketch are strictly true. Chicago: S. A. Maxwell & Co.

Lovers of fine book-work (may their tribe increase!) will be delighted with the issue by Harper & Brothers, of "A Selection from the Sonnets of William Wordsworth, with numerous illustrations by Alfred Parsons." The artist and the publishers have given a worthy setting to these gems of the poet. The book is bound in green morocco, gilt-lettered and gilt-edged; exquisite in

paper, typography, pictures. Chicago: A. C. McClurg & Co. Price, \$5.00.

Macmillan & Co., New York, offer a choice holiday book, entitled "Glimpses of Old English Homes," by Elizabeth Balch, with fifty-one illustrations. The volume is prettily bound in blue and gold, and is well finished throughout. There are delightful glimpses of Penshurst, Arundel Castle, Hinchbrooke, Eridge Castle, Chiswick House, Berkeley Castle, Highclere Castle, and Osterley Park. With the description of these scenes is given the history to which they are related. This gives the book a high educational value.

Messrs. L. Prang & Co., 286 Roxbury st., Boston, offer their usual variety of artistic souvenirs for the holiday season. The designs of cards and the illustrations of booklets are unique and original, without presenting any one very striking work. Miss S. Elgar Benet's "Summer Thoughts for Yule-Tide" presents the highest literary excellence in a charming setting of daintily bound and exquisitely illustrated leaves. The following are the selections before us:

THE WINDS OF THE SEASONS. By Frank T. Robinson. Illustrated by Louis K. Harlow.

SUMMER THOUGHTS FOR YULE TIDE. By S. Elgar Benet. With illustrations by Louis K. Harlow.

THE SPIRIT OF THE PINE. By Ester S. Tiffany. Illustrated by William S. Tiffany.

MY LIGHTHOUSE, and Other Poems. By Celia Thaxter. Illustrated by the Author.

THE STORY OF A DORY. Told in Verse by Edward Everett Hale and Salted Down Picturesquely by F. Schuyler Mathews.

Boston: L. Prang & Company.

Messrs. Lee & Shepard, Boston, will have the thanks of cultivated readers for the rare booklet, entitled, "From an Old Love Letter." The text is made up of beautiful passages from the Epistles of St. John, about the love of God. The work is very handsomely done on parchment paper, in imitation of ancient illuminated manuscripts. The booklet is tied with silk, fastened by a wax seal, and is the work of Miss Irene E. Jerome who has already given to the world several most charming books. [Price, \$1.00].

BABYLAND. Edited by the editors of Wide Awake. With colored frontispiece. Boston: D. Lothrop Co. Price \$1.

This is the bound volume of the periodical of this name. It abounds in pretty pictures, in stories, rhymes, and decorations. It is a charming book for the nursery.

CHRISTMAS IN SONG, Sketch and Story. Nearly 300 Christmas Songs, Hymns, and Carols, with selections from Beecher, Wallace, Auerbach, Abbott, Warren, and Dickens. Illustrations by Raphael Murillo, Bouguereau, Hofmann, Defregger, Stor y, Shepherd, Darley, Meade, Nast, and others. Selected by J. P. McCaskey, compiler of "Harper's Franklin Square Song Collection," etc. New York: Harper & Bros.; Chicago: A. C. McClurg & Co. Pp. 320. Price \$2.50.

This is treasure trove indeed. Handsomely bound, with broad margins, good paper, and clear attractive type, it is a volume worthy of its subject. The season dear to all finds within its pages its fair enshrinement amidst the arts of poet and musician, artist and author. Beautiful things said, and sung, and pictured forth in connection with the greatest day of all the year, are here gathered together in a book that, like the occasion it commemorates, will find a welcome everywhere.

SWEET WILLIAM. By Marguerite (Bouvet). Illustrated by Helen and Margaret Armstrong: Chicago: A. C. McClurg & Co. Price \$1.50.

"Sweet William!" The very title attracts one, in passing the bulletin board at the publisher's door. If as some one has said, titles are decoys to catch purchasers, the author has hit upon a most attractive one; while the illustrators have made Sweet William himself "such a dear," that the beholder falls in love with the pretty Norman boy, even before reading the pathetic story of his captivity in gloomy St. Michael's tower, a captivity relieved by the faithful love of nurse and servitor, and by the coming of a rare and radiant vision in the person of Sweet William's "twin cousin," the Lady Constance. Everything about the book is dainty and attractive; from the cover with its sword of St. Michael, crossed by a wreath of marguerites in happy allusion to the author's name, to the bright glimpse of the little hero when Sweet William comes to his own. We congratulate the young author upon the success which

we understand is attending the appearance of this, the first, of her "brain children," and commend the story of Sweet William to those who are searching the bookseller's shelves for something wherewith to make boys and girls happy at Christmas-tide.

PAUL'S FRIEND. A Story for Children and the Childlike. By Stella Austin. With Sixteen Illustrations by Sebastian Gates. New York: E. P. Dutton & Co.; Chicago: A. C. McClurg & Co. Price, \$2.50.

A story that "children and the childlike" are sure to enjoy, in a higher, nobler sense than that of mere amusement. Paul and Paulina, "The Little White Couple," so called because of their dress, are twin brother and sister, who have learned many of "the things that God teaches" only to children and to those who have child-like hearts, and are, none the less, happy, frolicsome children whom it is a pleasure to know. What befell them in their small lives until "Paul doffed his white garments and went to study with his friend the canon," is to be found in the gracefully written, beautifully printed, and charmingly illustrated story, "Paul's Friend."

SUMMERLAND. Illustrated. From the Original Designs of Margaret MacDonald Pullman. Engraved on wood and printed under the direction of George T. Andrew. Boston: Lee & Shepard; New York: Charles T. Dillingham; Chicago: S. A. Maxwell & Company.

We are pleased to note that the author's greeting is dated at Chicago. The book is indeed worthy of the name which it bears; it is the very best that can be done with pencil and graver, and is most sumptuously set forth by the publishers. It will rank among the best of the high-class holiday gift books.

IN AND OUT OF BOOK AND JOURNAL. By A. Sidney Roberts. With illustrations by S. W. Van Schaick. Philadelphia: J. B. Lippincott Company; Chicago: A. C. McClurg & Co. Price, \$1.25.

It is a pleasure even to handle this dainty volume. We had thought to give our copy away as a Christmas gift, but already we have been tempted to mark so many a quip and crank, so many a clever and suggestive bit culled by the compiler from many sources; there is so much delight to be had from the preposterous yet dainty illustrations, that we must get another copy for our friend, and keep this one for "home consumption."

LAUREL-CROWNED TALES. The Vicar of Wakefield. By Oliver Goldsmith. Chicago: A. C. McClurg & Co. Cloth. Price, \$1.00.

"Laurel-crowned Tales" would be incomplete indeed, did not the genial face of our old friend, Dr. Primrose, appear. The Vicar of Wakefield, like the famous wedding gown of Mrs. Primrose, may indeed be chosen for qualities that wear well. And so we welcome our old friend in the new and comely dress that McClurg and Company provide for the laurel-crowned.

MOTHER'S HOME TALKS WITH HER LITTLE FOLKS. Illustrated. By the author of "Why We Believe the Bible." Milwaukee: The Young Churchman Company.

This little book, as the Preface says, is to help mothers at home in the religious training of their little ones. The "Talks" are familiar renderings of Bible stories, and are real transcriptions of home instructions. There is a pathetic interest in the pretty volume, dedicated to six little cousins, three of whom are in Paradise with the mother whose "Home Talks" are here recorded. The picture on the cover is a portrait of the three grand-children still spared to the kind-hearted author. The beautiful child whose portrait is given in the frontispiece, died of grief a few days after his mother died. His last words were: "It is best for you and best for me." Dr. Ingraham will have the thanks of many loving mothers for this sweet rendering of Bible lore.

THE WORLD LIGHTED. A Study of the Apocalypses. By Charles Edward Smith, author of "Baptism in Fire." New York: Funk and Wagnalls. 12mo. Pp. 218.

It has been asserted that "every man, who tries to set forth fully the meaning of the Revelation of St. John, is either a lunatic before he begins, or becomes such before he gets through." If this be true, the number of crazy people is not only quite large already, but seems likely to be increased, as time rolls on. There is a fascination about the last book in the Bible

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which it is hard to resist. A list of books devoted to the Apocalypse would astonish most readers by its large extent, and the vast learning and ability displayed in the effort to make plain what it really means. Mr. Smith, author of the present volume, is confident that the book can be rightly interpreted, if only the right man takes it in hand, and naturally he hopes that he is that man. Students of apocalyptic literature will find in the book several points of interest, and we commend it to their notice. It lacks an index, however, which is much to be regretted.

WEBSTER'S INTERNATIONAL DICTIONARY of the English Language. Being the authentic edition of Webster's Unabridged Dictionary; comprising the issues of 1864, 1879, and 1884. Thoroughly revised and enlarged under the supervision of Noah Porter, D. D., LL. D., of Yale University. With a voluminous appendix. Springfield, Mass.: G. & C. Merriam & Co. Price, \$10.

Noah Webster's Dictionary, for a half a century, has maintained its rank among the greatest works of the English language. The labor originally expended in the production of this great book was prodigious, especially when considered as chiefly the work of one man; but this has been supplemented from time to time in the several enlargements, and in this latest edition many minds and hands have been engaged for over ten years. A hundred paid editors have been engaged upon it, and over three hundred thousand dollars has been expended. This is about the sum which has been paid to the heirs of the founder. The work now embodies all the enrichments of the language, the best usage of the English-speaking world. More than two thousand authors have been referred to in the preparation. Upon technical subjects, specialists have been employed, and the scope of the work has been greatly increased without increasing the size of the book beyond convenience of reference. In excellence of definition, pronunciation, etymology, illustration by quotation and engraving, as well as in extent and completion, it far surpasses the former editions. It is a monument to American scholarship of which we are proud. The list of contributors and editors, as given in the publisher's announcement, is a guarantee that "The International" adequately represents all departments of knowledge, and is up to the times.

OVER THE TEACUPS. By Oliver Wendell Holmes. Boston and New York: Houghton, Mifflin & Co. Price, \$1.50.

"I thought I might make up a readable series of papers; a not wholly unwelcome string of recollections, anticipations, suggestions, that would be to the twilight what my earlier series had been to the morning." These are the words of the "Dictator," in "Over the Teacups." We recognize in the new title our old friend, the "Autocrat," and who that has lingered with him over the "Breakfast Table," but is delighted to find him "Over the Teacups," and none the worse for the burden and heat of the day so bravely borne. We are glad to find the Autocrat is not disposed to direct the shafts of his wit upon Church and Church polity, as was too often his wont in the heats of mid-day.

ALEXANDER HELIOT MACKONCHIE. A Memoir by E. A. T. Edited by Edward F. Russell, A. M., St. Alban's, Holborn. New York: E. & J. B. Young & Co.

Three years have passed since the snow wreaths in the Highlands covered the body of the faithful priest who yielded his life in the winter storm. It needs not eulogy nor memorial to keep alive the memory of Fr. Mackonochie. St. Alban's Holborn, is his monument. That parish active in good works tells the story of the work of him who, made the object of persecution, kept on in his labors and won souls for Christ, what time as the storm fell upon him. This book like the life of Fr. Lowder, shows how the "Ritualist" lived and toiled. St. Alban's church was built upon the site of a "Thieves' Kitchen" in the midst of a poor and rough population. Those who think the ritualist priest a "man milliner" will do well to read this record of twenty-five years work among a neglected people. The vicar began in a cellar; when he left St. Alban's

in 1882, there was a strong staff of clergy, sisters, district visitors, and large parochial schools; the church offerings reached over £1,000 a year; there were numberless organizations for teaching every section of the population; a recreation society; cricket and swimming clubs; night schools; guilds for men, women, girls, and boys; a Perseverance Association, for keeping together young communicants; the St. Martin's League, for those employed in post office work, (which has now over 700 members on its roll); a successful system of lectures to men on science and literature; above all, a large, earnest, and united congregation, making full use of all the means of grace. The story of the ritual prosecutions of which Mackonochie was the target, is given in full here, as also the pathetic account of the late Archbishop Tait's successful effort to put an end to the strife. It was Mackonochie's lot to be pitted against the Church Association and the Privy Council, and to endure the obloquy of being an obstinate champion of an unpopular cause. But they who read his life as told here, will be able to judge what manner of man he was. One anecdote, which we quote, will illustrate his lovely character: "A Sister tells how she one day observed two little girls waiting for a long time patiently in the part of the church where he was hearing confessions, and at last, perplexed at the business-like aspect of these very small penitents, she asked them what they wanted. 'They were waiting,' they answered, 'for Father Mackonochie;' and then in reply to further inquiries, they confidentially disclosed their further object: 'They wanted to see Father Mackonochie to show him their new dollies.'" The book is written by Mrs. E. A. Towle, and there is an admirable preface by the Rev. E. F. Russell, one of the oldest of the clerical staff of St. Alban's.

WORD STUDIES IN THE NEW TESTAMENT. By Marvin R. Vincent, D.D. Vol. III. The Epistles of St. Paul—Romans, Corinthians, Ephesians, Philippians, Colossians, Philemon. New York: Charles Scribner's Sons; Chicago: S. A. Maxwell & Co. 1890. Pp. 565. Price \$4.

This third volume of Word Studies maintains the reputation the author has gained for himself in the two preceding volumes. It embraces a long list of authors and editions cited, an introduction to each of the Epistles commented upon, the studies on the words of the Epistles, twenty double-column pages of an index of English words, and sixteen pages of an index of Greek words, printed in clear and handsome type. These studies have all the value of a lexicon, a grammar, and an exegetical commentary. They are intended for the English reader and tell him the history of various words of the New Testament, acquaint him with Greek idioms and synonyms, help him to understand the reasons for many changes of rendering from an older version, teach him something of the characteristic usage of words and phrases by different authors, and show him the simpler distinctions between the Greek tenses, etc. Often the meaning of a word is discussed at length, the classics, the Septuagint, and the New Testament being laid under contribution. e.g., "Righteousness" Rom. i: 17; "Heart," Rom. i: 21; "Justified," Rom. iii: 20; "Propitiation," Rom. iii: 25; "Divers Kinds of Tongues," I Cor. xii: 10, etc. Exegesis of passages are given where the word under consideration is the point upon which the meaning of the whole passage turns. There are no lengthy discussions, nor arraying of authorities one against another. The writer has done his own studying, and done it faithfully, and gives us just what in his judgment, the word means. No commentator can be absolutely free from doctrinal bias or from the influence of special ecclesiastical training, but in most cases Dr. Vincent rises superior to any personal predilections, and gives the fair meaning of the words under consideration. At the end of Rom. x. the author departs from his rule of confining himself to words alone, and sums up in twenty pages St. Paul's argument in Rom. ix. x. and xi., guarding these chapters against "their most dangerous perversion which draws from them the doctrine of

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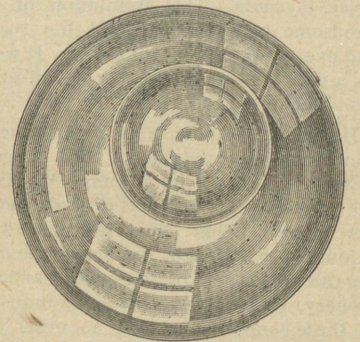
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God's arbitrary predestination of individuals to eternal life or eternal perdition." Everywhere through this volume are evidences of painstaking study, accurate scholarship, clear definition, and a devout and reverent spirit. It must have been a pleasure to the author to write this work, it certainly is a pleasure and an advantage to the reader to study it. We have turned to it again and again, and in nearly every case have been helped to the meaning of the word, in itself, and in its relation to the passage, and have found out just what we wanted to know. As the author does not look at such subjects as "bishop," "the Faith," "the Sacraments," "the Church," etc., from the standpoint of a Churchman due allowance will be made for his method of explaining such subjects, but on the whole he is wonderfully fair. We hope our favorable comment will induce many to get these three volumes and use them, while we wait with pleasure the issue of a volume yet to come.

**PRACTICAL REFLECTIONS** on every verse of the Psalter or Psalms of David. With a preface by the Rev. H. P. Liddon, D.D., D. C. L. New York: E. P. Dutton & Co.; Chicago: A. C. McClurg & Co.

Canon Liddon in his preface to this excellent book speaks of the writer, whose name is withheld, as his "old and honored friend." The object of the book is to encourage the devotional and practical use of the Psalter, leaving untouched the questions of criticism, external circumstances, literary relationships, and the like, which occupy so large a part of the attention of students of the present day as almost to drive away all thought of that which the Church in all ages has recognized as the real use of these inspired devotions. The author most modestly and beautifully explains his purpose in the following words: "There has gathered round every Psalm, nay, round every verse of a Psalm, a vast treasure of spiritual truth brought together by the tears and labors of believers for many generations; the Psalms have been light and life to thousands; they have been turned into the prayers and thanksgivings of innumerable souls from the Lord of glory Himself in the days of His humiliation down to the humblest and meanest of His servants; almost every word in them has brought guidance, relief, refreshment to some men. Now it is the present compiler's desire to present on each verse as it comes, some slight taste of this great banquet, some drops from this overflowing well of Christian experience gathered round verses of Psalms. He would encourage young Christians to dip deeper and draw for themselves. He would have them say: 'If these verses have been found so true, or comforting, or helpful, will it not be worth while for me to go deeper into God's Word and make more use of it than I have done? Shall I not gather up some reflections for myself, better ones than these?' Not simply young Christians however, but all who can appreciate the clear unaffected simplicity of pure devotional language, all who have been accustomed to use the Psalms as a part of their devotions, will find in this book a valuable aid to the spiritual life.

The Living Church Quarterly appears promptly in good time for Advent. This issue is the almanac and calendar edition. It has admirable portraits of Bishops Graves, Nichols, and Atwill. We cannot use the same adjective in describing the preface, for the editor seems to have been somewhat at sea in commenting on the judgment in the Lincoln case. However, that does not detract from the value of the publication.

The discussions of the various topics at the recent Church Congress held in Philadelphia, will be published, verbatim, early next month by Thomas Whittaker, New York. The edition being limited, early subscriptions are requested by the publisher.

The Christian Year Calendar, familiarly known as "Roper's," makes its appearance in good time for the new year. It presents the same features which have made it familiar and useful in past years.

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**PUBLICATIONS RECEIVED.**

- HARPER'S SIXTH READER.** By James Baldwin, Ph.D. New York: The American Book Company, 808 Broadway. Price, 90 cents.
- A BOYS' HISTORY OF THE UNITED STATES.** Edited by Annie Co'e Cady. Illustrated. New York: Worthington Company, 747 Broadway; Chicago: A. C. McClurg & Co. Paper covers. Price, 50 cents.
- MAROUSSIA.** A Maid of Ukraine. From the French of P. J. Stahl, by Cornelia W. Cyr. Price, \$1.00.
- THE SILVER CAVES.** A Mining Story. By Ernest Ingersoll. New York: Dodd, Mead & Co.; Chicago: A. C. McClurg & Co. Price, \$1.00.
- CUDJO'S CAVE.** Good Company Series. By J. T. Trowbridge. Boston: Lee & Shepard; Chicago: S. A. Maxwell & Co. Paper cover. Price, 50 cents.
- A RUSSIAN COUNTRY HOME.** The Rose Library. By Carl Detlef. Translated by Mrs. J. W. Davis. Photogravure illustrations by Walter H. Goater. New York: Worthington Co.; Chicago: A. C. McClurg & Co. Paper cover. Price, 50 cents.
- OUR DESTINY.** The Influence of Nationalism on Morals and Religion. An Essay in Ethics. By Laurence Gronlund, A.M., author of "The Co-operative Commonwealth," and "Ca Ira, or Danton in the French Revolution," etc.
- THE CO-OPERATIVE COMMONWEALTH.** An Exposition of Socialism. By Laurence Gronlund. A Revised and Enlarged Edition. Boston: Lee & Shepard; New York: Chas. T. Dillingham; Chicago: A. C. McClurg & Co. Paper. Price, 50 cents each.
- A POCKET BOOK OF PRIVATE DEVOTIONS** for every morning and evening in the week, with prayers for some particular occasions. By the Rev. Hugh Hutton, M. A. With an introduction by the Rev. Rufus Ellis. Boston: Lee & Shepard; New York: Chas. T. Dillingham; Chicago: S. A. Maxwell & Co. Price, 30 cents.
- THE HUMMING TOP; or, Debt and Credit in the Next World.** Translated by Blanche Willis Howard, author of "One Summer," "Guenn," etc. New York: Frederick A. Stokes Co.; Chicago: S. A. Maxwell & Co. 1890. Price, 50 cents.
- MORAL MUSCLE, AND HOW TO USE IT.** A Brotherly Chat with Young Men. By Frederick A. Atkins. With an Introduction by the Rev. Thain Davidson, D.D. Chicago and New York: Fleming H. Revell. Price, 50 cents.
- PROCEEDINGS** of the Third Annual Sunday School Institute of the Diocese of Minnesota.
- TENTH ANNUAL REPORT** of the Western New York Branch of the Woman's Auxiliary to the Board of Missions.
- REPORT** of the 34th Annual Meeting of the Society for the Increase of the Ministry.
- THE PARISH YEAR BOOK** of St. Michael's Church, New York.
- AMERICAN GYNECOLOGICAL SOCIETY.** The President's Address. The Limiting of Child-bearing among the Married.
- THE MISUSE OF THE LORD'S SUPPER AT CORINTH.** By G. Emlen Hare, D.D.
- ANNUAL REPORT** (27th) of St. Luke's Hospital, Chicago.
- MUST THE BIBLE GO?** A Review of the Decision of the Supreme Court of Wisconsin. By W. A. McAttee, D.D.
- A LEGEND OF ST. PATRICK.** By M. C. O'Byrne. □
- ENGLISH MEN OF ACTION—Sir Charles Napier.** By Col. Sir William F. Butler. New York: Macmillan & Co.; Chicago: S. A. Maxwell & Co. Price 60 ct.
- BIBLE STUDIES** for 1891, covering the International Sunday School Lessons for 1891. Israel's Apostasy and studies from the Gospel of St. John. By G. F. Pentecost, A. M., D. D., author of "In the Volume of the Book," "Out of Egypt," etc. New York and Chicago: A. S. Barnes & Co.

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The cup we drink, the bread we break.

Saviour, Thou art the Bread of Life;  
Renew our strength, supply our need;  
Be Thou our trust, our joy, our hope,  
Blest Food, on which Thy children feed.  
Take Thou our wills, and shape them, Lord,  
Into the pattern most like Thine;  
Take Thou our hearts, our souls, our lives,  
Make them less earthly, more divine.

We cannot live without Thee, Lord;  
Hungering and thirsting, faint we fall,  
"Give us this day our daily Bread,"  
Be Thou our Light our Life, our All.  
Cleveland, O.

### LETTERS TO THE EDITOR.

#### "AN EPIDEMIC OF BAD TASTE."

To the Editor of The Living Church:

The writer, "Non Particeps Criminis," takes exception to what he considers an irreverent representation upon an altar slab. But the objects are a symbolic representation of the "Sacred Wounds" of the Redeemer, and cannot be regarded as profane or improper any more than the numerous pictures of the Sacred Head with the thorn crown, which are so common. The symbolism is sometimes represented by the five crosses cut in the slab. That the objects criticized, are not novel in the use complained of, is I think, shown by the fact that in one of the side windows of St. Anne's chapel, built in Fredericton some time ago by the present Metropolitan of Canada, is the same representation in a medallion of the glass.

Why cannot the ladies be attired in a black dress, and caps and capes of white linen? This would meet the want of a special dress, and avoid what certainly gives one a sense either of repulsion or amusement.

As to supplying actual portraits for glass and statues, since a face must be imagined, there seems no impropriety in copying the dear faces of departed friends—who are certainly saints in one sense—in memorials. Many of the beautiful statues placed lately in English cathedrals and churches, have been such.

GEORGE J. D. PETERS.

#### DEARTH OF CANDIDATES.

To the Editor of The Living Church:

The amount of regret expressed throughout the Church, regarding the "dearth of candidates," seems to me to be more superficial than real. If it was real regret, there would soon be made a way by which young men of ability, fidelity, and Christian character, but without financial means, could be educated and ordained in the sacred ministry of the Church. Allow me to illustrate by my own case, which I am well aware is not an isolated one. For some years past the great desire of my life has been to enter the ministry; and I have always been a worker in the Church as Sunday school teacher, chorister, etc. The rector (who has since left the diocese) promised to aid me in my studies, and consulted the Bishop, who promised to advise us as to the course of study to pursue, but after a lapse of nearly two years has done nothing.

The valuable time is passing away. The Church praying for laborers, but seemingly not working to get an answer to their prayer. The laborers wanting to come, but none to say come, unless you have wealth to obtain a collegiate education. Ability, health, willingness, and earnestness counting for naught. If this should cause the bishops to look about them for waiting material, this will have accomplished a purpose, even if the desire of my life should be denied.

A LIFE-LONG CHURCHMAN.

#### A HIDDEN DANGER.

To the Editor of The Living Church:

"The succession and variety of joys and

sorrows, at which we are called to be present in our profession, tend to make our hearts rather a highway of sentiments than a fruitful soil of good affections, and leave us talking much of the last things, and yet thinking little of them. It is one of the infelicities, or at least one of the dangers of our employment, that we, who are constantly engaged in impressing sentiments on others, come at last to imagine that we feel their power, and believe those to be the practical principles of our conduct, which are the most familiar topics of our discourse. The rapid contrasts, also, of life and death, funerals and births, sick chambers and joyful occasions, which are continually calling our attention, and this, too, in public, if they do not harden our hearts, often leave them strangely unaffected, and we become as sounding brass and tinkling cymbals, which sound, as they are struck, the tones of joy or the knell of mourning."

The above is from a sermon by Buckminster, at the burial of a clergyman. Of the danger here mentioned, no clergyman can afford to think lightly. The danger is the more fearful because it is hidden. We may fall under its power ere we are aware. If there be a man on earth who "ought to give the more earnest heed" to the injunctions, "Watch ye and pray, lest ye enter into temptation," "Watch thou in all things," it is the clergyman. He may become "the blind man who holds a torch to others, though it yields no light to himself," the medium "through whom the rays of heavenly grace dart like those of the sun through a burning glass, concentrating them on other objects until they kindle and blaze, while the glass itself remains cold and uninfluenced."

E. H. D.

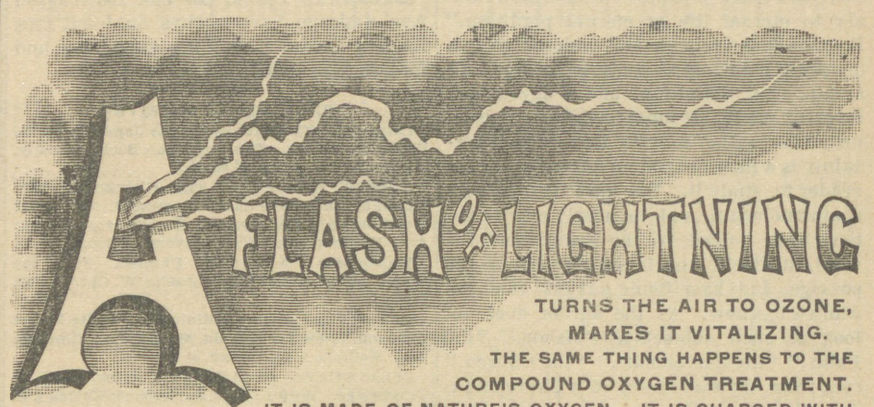
### OPINIONS OF THE PRESS.

The (London) Church Review.

RECENT APPOINTMENTS.—Now that the nomination given in our "Latest Intelligence" last week has been confirmed, we hope we have heard the last of the assertion that the present Premier appoints none but High Churchmen. Of the three new bishops, one is an Evangelical, and the other two have Evangelical leanings, with a tendency to Broad Churchism. Nevertheless, we cannot but be satisfied with Dr. Perowne's elevation to the Episcopate, except, perhaps, that he is a trifle too old. A man who has worked, in spite of much opposition, as he has done, in favor of an *eirenicon* which shall enable the Ritualistic lion to lie down with the Protestant lamb, deserves the blessing reserved for the peacemakers. It is true that High Churchmen have been forgotten in these appointments, but we have had a fair share of Episcopal honors in recent years, and we cannot expect to have every vacant mitre. The appointment of Mr. Newbolt to succeed Dr. Liddon is in every respect admirable, save that the new canon has to win his spurs as a cathedral preacher. As a Catholic and a scholar he has already made his mark.

The Standard and Church.

REGULATION NEEDED.—Would it not be well, upon occasions when an unusual number of persons are likely to receive Holy Communion, at the opening service of a convention or other public gathering, to revive the custom of notifying the clergy in charge over-night? In that case special Celebrations could be provided, and groups could be assigned to times and places in such a way as to avoid the indefinite delay of mere waiting for a multitude to receive, as well as to obviate the confusion arising from the consecration of a too great or of an insufficient quantity of the elements. It seems ungracious, to use no harsher term, ever to issue or hinder any one from participation at the Lord's Table; but it is clear that when a service has a representative character, as at an ordination, or at a convention, the attendance of a large company of unexpected communicants, who



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may wish to receive chiefly for private reasons, effects rather a delay than the furtherance of the cause in hand. In our liberation from rigid rules in this matter, it seems that we have run to the verge of disorder. We might revive for such occasions some of the regulations which have been found convenient by the Christian experience of the past, and in some other branches of the Church, without impairing our general liberty in the least.

*Church Bells.*

**GEN. BOOTH'S SCHEME.**—The support, the extraordinarily ready and substantial and widespread support, which General Booth's scheme is receiving, will, no doubt, surprise many of us. We think how many established and proved agencies of social amelioration are in our midst, hampered or languishing for want of funds, which will not flow in to any appeal or undeniable evidence of good work done. Then comes along Mr. Booth, writes a book, propounds a plan, says "Give the money to carry it out, and give it to me at once;" and lo! it is given, without hesitation, without delay, without stint. The Prince of Wales gives the thing his blessing, the Duke of Fife gives it a cheque for 100L., Canon Farrar throws his heart and soul into it, and Mr. Bancroft makes offer of a thousand pounds. We do not here discuss Mr. Booth's scheme. If it is a good scheme we have no sort of jealousy because it did not originate in the English Church, nor do we grudge one penny of the funds which keep pouring in to support it. But it is extremely interesting and instructive to note how the world is still led and governed by individuals; how a powerful personality asserts itself irresistibly upon us, and makes us dance to its tune. If Mr. Booth's scheme had come upon the world from some unknown person, or even from some corporate body, it would not have won its way so immediately. And this is so, not merely because Mr. Booth has shown his genius for organization in the Salvation Army; it is because he is a single, living individual. Few of us have wit enough to judge a thing on its merits. Somebody charms us, and we yield ourselves unresisting to the spell, only too glad amid life's confusions to have found a visible head, to whom we are ready to intrust everything.

*The Interior (Presbyterian).*

**AIMING HIGH.**—Now is the time for prospectuses, and we must write one—so here goes: *The Interior* has secured a great variety of interesting subjects for editorials for next year—to say nothing of the editorial paragraphs. These editorials will be profound as the sea, elevated as the stars, brilliant as bolides, far reaching as the Lick telescope, transparent in style as Italian air, spicular as a sand storm, poetic—poetry is no name for it! *The Interior* has a metaphoric pole with an ecstatic revolving light at the top, worked by gearing to a suppositious crank on *terra infirma*. This light will sweep all lands and all seas, and east beams of cimmerian darkness upon all obscure and recondite things that are afloat or ashore. *The Interior* has at immense metaphorical expense and with utopian enterprise woven for its own use a vast ideal seine. This seine is made of cords of silver, with sinkers of gold, and floaters of Gondolier balloons. When we work it, half of it will be submerged ten thousand fathoms in the sea, and the other half rise measureless miles in the air. The lower half will bring in the great whales of theological literature; and the upper half will catch the larks of imagination and fancy. There will be spouting below and singing above. The four and twenty blackbirds will have no dietetic attraction to the reader, and ordinary peaches and cream no taste. *The Interior* will paint Aurora's cheeks in new vermillions and pearls, and drown Stella Tolaris in floods of boreal light. *The Interior* will—we will wait to see if any other religious journal can get out a prospectus with a broader base and taller spire than this, before flinging out a banner of zodiacal light from the top of our own!

**CHRISTMAS PRESENTS.**

**WHAT TO CHOOSE AND HOW TO MAKE IT.**

**SCRIM CUSHION-COVERS,** for cushions in everyday use upon the toilet table, and dressing-case covers that can be taken off to permit of brushing off the dust that penetrates through them, and readjusted without loss of time, are the most practical, but they must be pretty as well. Along the sides and ends of the cover, threads are pulled out to permit of running in the narrow ribbons, the ends hanging down and folded under to form loops. A large bow of wide ribbon is fastened near one corner. There are a great many varieties of scrim, but that showing a uniform and rather loose weave is best adapted to this purpose. The narrow ribbons may be all of one shade, or in two or more contrasting colors. Pink and blue give a dainty Pompadour effect, which is heightened if the cushion case be of either color. A pin thrust through each corner will hold the cover in place. Sides of cushions may be trimmed with lace.

**POSTAGE-STAMP CASE.**—Make the case of stiff paper, covered with myrtle-green silk; cut the paper six inches long and two inches and a half wide. After it is covered, button-hole two small slits in the back for the ribbon to pass through; then cut a few leaves of common tin-foil; fasten the leaves together with long stitches of green silk, and cut slits in the outside tin-foil leaf corresponding to those in the cover, and fasten the leaves inside the cover by passing a narrow myrtle-green ribbon through both cover and leaf. This size case will allow of six stamps, or twelve, if turned face to face. Being placed between two leaves, the tin-foil prevents them from sticking together. Before covering the case, work in outline the words "Postage Stamps," in slender letters with light green silk. Fill the case with one and two-cent stamps. Much of the success of this and other articles, depends upon selecting pretty colors of silk, ribbon, or brocade, and doing the sewing neatly. Use satin and gros-grain ribbon for fancy work.

**A CONVENIENT TRIFLE** is a little box lined with rubber cloth or oiled silk, and covered on the outside with imitation leather, heavy paper, canvas, or any material that looks well, and is not too frail to withstand close packing in satchel or trunk, because the box is designed to hold brushes and blacking, or dressing for the shoes. A catch that will keep it securely closed when its contents are not in use, is essential, and if a box possessing such an attachment is not available, a small leather strap, with buckle, may be tacked firmly to the back to take its place. "Shoe Dressing" may be marked on the cover with brass tacks.

**A PRETTY blotter** or writing portfolio may be made of half a dozen sheets of thick white blotting paper; tack a little water color sketch on the outside, and tie with ribbon or gold cord. A quotation may be lettered in bronze on the outside, also, such as "Write no words thou wouldst after from thy memory blot." If preferred, a cover may be made of terra cotta or chocolate cartridge paper, on which you can paint in water color.

**A CHAIR CUSHION.**—This is really two cushions. Cut out two linings of cheese-cloth, making them half a yard one way, and a quarter the other. After sewing them up, fill them with the soft down from the milk-weed pod, tacking them along at intervals to keep the fluffy down from settling at the bottom; then put on a china silk cover, and tie the two cushions together at each end and in the middle with inch-and-a-half wide ribbon, and it is ready to hang over the back of the chair.

**A VERY beautiful gift** for a gentleman, and none more suitable can even be imagined, is a hand-painted china box to hold his collars. These are to be had in the plain white at the art stores, are round, and just the correct size to keep a proper curve on the important articles of wear. As a further recommendation, they are entirely new. As a matter of course, it is the fair donor herself who will paint, on the lids and sides, dainty designs, either in floral patterns or whatever best suits her fancy or talents. A delicate wreath around the edge of the lid, with a cherub's face in the centre, is most perfect. Small detached portions of the wreath may then be sprinkled over the box, like tiny bouquets. They are lovely with only these "sprinkled" flowers over lid and box, on the white surface, and a little gilt lining on all the edges, Dresden style. Any one who cannot paint can at least put on a light tint, say cream, or pale pink, or green, then scatter about little dabs of gold, and "stipple" all the edges with gold.

**A NECKTIE case** is pretty made of buckram. Cut the two pieces of card-board the desired length, and cover the outside with buckram. The inside should be padded and scented, then covered with some pretty, soft material. A pretty design can then be painted or embroidered on the outside. Fasten the two pieces together with ribbon tied up at each end, or bind them together with ribbon, like a book.

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—P. Dubé, Holyoke, Mass.

"About a year ago, I found myself in failing health. I suffered indescribably from stomach trouble, blood disorder, and various weaknesses, and almost despaired of relief. Thinking Ayer's Sarsaparilla might possibly benefit me, I began taking it, and am pleased to state that a few bottles wrought an entire change in my condition. My health has been restored by its use, and I feel stronger and more vigorous than I have for many years."  
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