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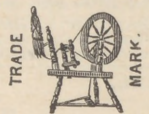
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The Living Church.

SATURDAY, DEC. 12, 1891.

ADVENT EUCHARISTIC HYMN.

BY M. A. THOMSON.

O Jesu, who in heaven above
Dost now for us appear,
Yet in Thy sacrament of love
Art truly present here—
Thee we adore; to Thee we pray;
Oh, shield us in the Judgment Day.

O Jesu, who didst come to earth
To suffer and to die,
That we might rise by second birth
To life with Thee on high—
Thee we adore; to Thee we pray;
Oh, shield us in the Judgment Day.

O Jesu, who wilt come again,
No manger-bed to find;
But throned in light, with angel train,
The Judge of all mankind—
Thee we adore; to Thee we pray;
Oh, shield us in the Judgment Day.

O Jesu, as each circling year
Some sign foretold reveals,
Thy chariot seems drawing near;
We almost hear the wheels—
Thee we adore; to Thee we pray;
Oh, shield us in the Judgment Day.

Philadelphia, Advent, 1891.

A CORRESPONDENT of the *Pall Mall Gazette* indulges in the following triumphal ode to the Cambridge "Non placets:"

TUNE: *And shall Trelawney die?*
What! no more rules for *et*!
Abolish verbs in *mi*!
Then hundreds five
And twenty-five
Will know the *dia ti*.

IN connection with the resignation of the Dean of Christ church, one's thoughts immediately revert to the scholarly lexicon in the production of which he collaborated with Dr. Scott. An amusing instance of friendly strife is narrated in this matter. With reference to the lexicon, the story is always told that the few errors discovered in that most erudite and voluminous work were by Dr. Scott attributed to Dr. Liddell, the compliment being invariably returned by the Dean of Christ church.

It is definitely fixed that the Benediction of the Mackonochie Memorial chapel is to take place on Sunday, December 13th. In the unavoidable absence of the Bishop of London, the Bishop of Argyll and the Isles (by express permission of the Bishop of the diocese) will officiate at the ceremony. His lordship has for many years been closely connected with St. Alban's through the late Father Mackonochie, and was himself one of the searching party who found the body of the late vicar in the snow. A second edition of the "Life of Mackonochie" has just been issued.

A CATHOLIC "Congress," sitting at Leopoldi, in Galicia, has made an unheard-of request. It is no less than that twenty saints, duly canonized and scheduled in the calendar of the Church, should be deposed. All twenty were admitted by Pius IX. or his successor, the present Pope; but as they include Torquemada and a friar who is accused of most unsaint-like practices, the request is intelligible enough. How it can be met is a more

difficult question. An infallible authority cannot rescind its own decrees without stultifying the declaration of infallibility. The Leopoldi Congress, or any others who make a similar demand, *ipso facto* incur the charge of heresy.

"While I was standing before the cathedral at Amiens," said Heine, "with a friend who, with mingled fear and pity was regarding that monument, built with the strength of Titans, and decorated with the patience of dwarfs, he turned to me at last and inquired; 'How does it happen that we do not erect such edifices in our day?' And my reply was: 'My dear Alphonse, the men of that day had convictions, while we moderns only have opinions, and something more than opinions are required to build a cathedral.'"

AN instance of the utility of the postoffice for begging purposes is given. A lady advertised in a newspaper, asking persons to send 3d. each in aid of the Bishop of Bedford's Whitechapel Refuge Fund, and to induce two friends to do the same. She subsequently removed from the address without giving notice of the change, and the replies accumulated at the Dead Letter Office to such an extent that, when her new residence was discovered, no fewer than 16,268 letters, containing £191, were awaiting delivery.

It is reported that a preacher in a Clayton (N. J.) church offered the following prayer a few mornings ago:

We pray, that the excursion train going south on the West Jersey railroad this morning may not run off the track and kill any church members that may be on board. Church members on Sunday excursions are not in condition to die; and, besides this, it is embarrassing to a minister to officiate at the funeral of a member of the Church who has been killed on a Sunday excursion. Keep the train on the track and preserve it from all calamity, that all Church members among the excursionists may have an opportunity for repentance and that their sins may be forgiven.

THE Rev. John Wale Hicks, Fellow of Sidney Sussex College, and vicar of St. Mary-the-Less, Cambridge, has been elected to the bishopric of Bloemfontein. The Bishop-elect has had a most distinguished career. He began life as a physician, and obtained honors innumerable while preparing for the medical profession. He is a B. Sc. and an M. D. of London, and an F. R. C. P. Having made up his mind to take Holy Orders, he went up to Cambridge, where he gained a scholarship at Sydney. He graduated as a senior optime in 1870, and afterwards came out as senior in the Natural Science Tripos, and gained a second class in the Theological Tripos. He is one of the vice-presidents of the Society of St. Osmond, and as sound and loyal an English Churchman as ever ministered at the altar.

WHEN the Dean of Armagh was summoned to Whitehall to preach in the Chapel Royal (just before that

historic edifice reverted to its original uses as a banqueting hall), he was rallied on the subject (says the London correspondent of *The Birmingham Gazette*) by the Lord Primate, Dr. Knox: "Mr. Dean," said the Primate, "you must be very careful when you get to Whitehall; remember it was there that King Charles I. lost his head." The Dean, who is a most eloquent preacher, came and preached, and went back to Armagh. On his next meeting with the Primate, he capped that venerable prelate's little joke: "My lord," he said, "I had well nigh suffered a worse fate than the King's. The verger in the Chapel Royal, giving me instructions as to when my appearance was to be made, said: 'First I takes the choir up to their places, and then after they are seated, I returns for you, sir, and conducts you to the haltar.'"

A STRIKING incident occurred during the visit of the Queen of Spain and her children to the Carthusian monks of Milaflores. The Queen had telegraphed to the Pope, asking that the "fathers" might be released from their vow of perpetual silence for a few hours. Thus for four hours they were allowed to talk. One of the oldest of the silent Carthusians, a man of ninety-two—Padre Juan—on seeing the little King, took him up in his arms, and told the Queen that he had known Carlos IV., and had never dreamt that he should live to take an Alfonso XIII. in his arms. The latter was at first somewhat frightened at the sight of the old monk, but soon got accustomed to him, and listened with big wondering eyes to the benediction of the latter as he bade the royal party good-bye. "Son of noble kings," the old Carthusian said, "may God lead you in the paths of virtue, to the glory and the good of our beloved Spain. I shall not see you again. Soon my bones will rest in the tomb, and I shall re'turn to the dust to which all things return. Think of the words of an old man. Be a good Spaniard, and your subjects will bless and worship you. I bless you as one who is daily expecting to be called away. Farewell, my son, and may heaven protect you." The Queen was greatly moved by the old man's words, kissed his hand, and asked him to pray for her and her children.

It is probable that Exeter Hall was never before the scene of such enthusiasm as was displayed there at the annual meeting of the C. M. S. Gleaners' Union, at which it had been announced that Bishop Tucker would be present, to say farewell before returning to the perils of his East African sphere of work. It was known that the contemplated withdrawal of the East African Company from Uganda had led the C. M. S. to present a memorial to the Government, pointing out the serious consequences likely to follow upon such action of the Company, and the hearts of many of those present were full of dark foreboding as to the direful results of the evacuation of the country, to the missionaries and missionary work. The audience, who needed little to increase

their excitement, listened with eager interest to Bishop Tucker's account of the perilous state of affairs in Uganda, and that almost indefinable state of feeling, generally described as "sensation," filled the hall when he told them solemnly that the withdrawal of the Company would be followed by the massacre of the converts and the murder of the missionaries. After the Bishop had spoken, Mr. Eugene Stock said that the withdrawal was a matter of money, and might be prevented by the raising of £40,000 at once. The Company would find £25,000, and he inquired whether the friends of the C. M. S. would give the remaining £15,000. In a few minutes, amid the greatest excitement and hurricane of applause, promises amounting to £8,000 were sent up to the platform, and a bag of rupees and a gold watch. Then the meeting calmed itself by vigorously singing the Doxology.

WE record with great sorrow the death of the Bishop of Louisiana, which occurred in New Orleans, on Monday, Dec. 7th. Bishop Galleher has been in failing health for some time, and his illness had made such progress during the past two years as to incapacitate him from active duty. Dr. Sessums, his son-in-law, was consecrated as Assistant-Bishop last summer. John Nicholas Galleher was born in Washington, Mason Co., Ky., Feb. 17, 1839. His preliminary education was received in the private schools of his birthplace, but in 1856, he entered the University of Virginia. After a two years' course there, he went to Louisiana and studied law. At the beginning of the war, Mr. Galleher entered the Confederate army, and was detailed to duty at headquarters as private secretary to General Buckner, and as acting aide-de-camp was with that officer at the battle of Fort Donaldson, where he was captured and imprisoned for several months in the North. After his exchange in the summer of 1862, he was appointed aide to General Buckner, and served with him through the campaign in Tennessee successively as Captain, Lieutenant-Colonel, and Assistant Adjutant-General. He was transferred with Gen. Buckner to the trans-Mississippi department, and served on his staff till the close of the war. In 1865, he resumed the study of law in New Orleans, after which he went to a law school at Lexington, Va., where he graduated and was admitted to the bar of Virginia, but went to practice in Louisville, Ky. Shortly after, he became a candidate for Holy Orders, first studying privately in Kentucky, and later in the General Theological Seminary, of New York City. He was ordained deacon in Louisville, in 1868, and was assistant pastor of Christ church. In the winter of 1868, he was elected rector of Trinity church, New Orleans. In 1871, he was called to the Memorial church of Baltimore, and two years later accepted the rectorship of Zion church, New York City, where he remained until his election, in 1879, to the bishopric of Louisiana, succeeding the late Bishop Wilmer. He was consecrated Feb. 5, 1880.

THE CHURCH CONGRESS.

WEDNESDAY, NOV. 18TH.

The topic for the morning session was "Socialism," and the first essayist was the Rev. Reese Alsop, D. D., of Brooklyn, N. Y. He reviewed the theories of Prudhomme, Henry George, and Edward Bellamy. He maintained that self-love is a right principle, and that it is only when pushed to an extreme that it becomes sinful selfishness. Private interests and self-love are attacked on all sides. Land and water, woods and minerals, are constant quantities, but labor is necessary for the genesis of wealth. Individual enterprise has resulted in the development of capital; and for the continuation of wealth investment is necessary. Socialism wages war on all investment. Its result would be that people would live from hand to mouth with no incentive to economy and thrift. To take away such incentive from a people and then expect a government to practice the virtues discarded by the people is to expect the stream to rise higher than its source. That the percentage of interest and profit coming to capital has been decreasing is admitted. So small are the profits now that, were it not for the immense capital invested, men would not think of accepting it. But what capital has lost labor has gained. It is not true that the rich are growing richer and the poor poorer, notwithstanding a few examples here and there which seem to disprove this. Workingmen do not work as many hours as formerly, they live in better houses, wear better clothes, are able to give their families many advantages not dreamed of twenty years ago. We do not shut our eyes to the misery found in the tenement districts, where many are steeped in both poverty and vice, often because unsuccessful in fighting their way through the world honestly. These are blots on our civilization, for which a remedy must be found. Our social system is on the whole improving the condition of all classes. Ninety of its golden eggs now go to the workers, and ten to the capitalists. What is the use of killing the goose that produces such results? Let us condemn and correct abuses but not condemn the system.

In the absence of the Rev. Pascal Harrower, of Staten Island, the Rev. Prof. Gould of the Philadelphia Divinity School, was called upon for an impromptu address. He started with the premise that the present system is not necessarily a violation of the law, "Thou shalt love thy neighbor as thyself." In buying and selling there are two parties, each trying to get as much as he can out of the transaction. Too often one party takes undue advantage of the other. The community as a whole are buyers, and by steady pressure are lowering prices. Workmen and women are employed at starvation wages. Socialism says, the community must take things in its own hands, direct all industries and divide the profits. There are certain advantages about this. There would be no army of the unemployed, no rich men's idle sons, no hungry artisan wandering in search of work. Yet this method is not altogether satisfactory. It cuts away from human motives some valuable elements, and abridges human liberty. I know not what the issue will be, but I believe that God in his providence will point out some way that will not compromise manliness. Meantime the Church has a duty, and the clergy should fulfil their prophetic office, laying down moral principles and stimulating the public conscience, pointing out abuses, and sympathizing with all, rich and poor, who are struggling to do right.

The Rev. H. M. Bartlett of Montebouin, Del., opened his paper with the declaration that, given Christianity, the result is democracy; and after democracy naturally comes socialism. He believed that the society of the future will be organized on socialistic lines. Two great steps have been taken in the world's progress, Magna Charta, and the French Revolution. In the one, the "second estate" obtained redress for its wrongs; in the other, the "third estate" obtained recognition. The way is now opening

for the fourth estate, namely, the world's toilers, to have their rights. Not long ago most of this class were in slavery of some sort or other. They are gaining the ears of kings and statesmen; they have secured legislation in their interests. William Vernon Harcourt, the great English parliamentarian, has said: "We are all socialists now." The demand for full and just recognition has been delayed till wealth has become abundant. I claim that we are far along on our way towards giving the answer. See how many of our most important activities are managed directly by the State: education, the post office, the conduct of elections, the care of the blind and insane. Witness the police and sanitary regulations, the civil service, and inter-state commerce laws. In the judgment of many, the railroad, telegraph, and other kinds of business should be put in the hands of the government. No abuse of public trusts is worse than those in private hands. The cost of living will always be high so long as corporations are allowed to control affairs. We do not want Fourierism, nor anarchism. Let the powers of the State govern well, protecting all interests impartially, and abandon the idea that the best government is that which governs least.

The Rev. P. W. Sprague, of Charlestown, Mass., spoke of socialism from an ethical and religious standpoint. He is a believer in socialism, not from the study of political economy, but because he is a servant of Jesus Christ, who taught us to love our neighbors as ourselves. A change is coming over the later school of economists. The principle of the old school was selfishness; everybody must look out for himself. Now socialism wants, not only the best man, but to build the best social fabric, which shall be for the glory of God. It substitutes for profit, the idea of service. It is not just a matter of bread and butter; although the way of getting one's bread and butter may become an ethical question. Doubt stirs the hearts of many business men to-day, whether they can remain Christians and carry on business in the usual way. The New Testament teaches we are members of one body, and that each member in its place is to serve the whole body. Until this law is carried into our social life, human nature will not be true to itself. That nature was not created to be selfish, but to be humane.

The Rev. Wm. Prall, of Detroit, spoke of the relative aims of socialism and of the Church. We see discontent everywhere—among the rich, because life is to them empty, and among the laboring classes, because of their belief that they fail to receive a reasonable share of the world's wealth. These last do not ask so much for money, as for contact with the higher civilization and culture that they see around them. Now, the aim of socialism is justice, not only in the administration of law, but in having an equal opportunity to improve their condition. It is the duty of the Church to teach men to be good, not good for nothing, but good for something, to help their fellow-men. The difference between Christianity and Socialism is found in the socialistic belief that by changing the condition of men, their characters will be changed. Christ teaches that by changing the character of a man, his condition will be changed. His plan of improving society is found in the Sermon on the Mount, and that in the synagogue. His aim is to build up character; and he calls on His disciples to help others: "Ye are the salt—the light of the world;" not by talking merely, but by living noble lives, in touch with those who are, by the present state of things, pushed away from the light and joy of life.

Prof. Ely, of the Johns Hopkins University, being sick, the Rev. Dr. Kirkus, of Baltimore, was asked to take his place. He claimed that competition does not mean selfishness. The seller and the buyer are equally useful to one another, and equally honorable. A perverted and foolish interpretation has been given to the Scriptures. They never taught that A must give if B asked, and B in turn must give to C, and so on, zigzagging back and forth. When people don't understand the Sermon on the Mount,

they cannot be expected to understand John Stuart Mills' political economy. I do not believe that anybody knows what I want as well as I do myself, or that any number of people know better than I what is good for me. Socialism means censorship, and meddling with the business and liberty of the individual.

Mr. Henry was to have been the next speaker, but owing to a death in the family of his partner, was unable to be present. The Rev. J. O. S. Huntington, of the Order of the Holy Cross, was invited to the platform. He said: I agree with Dr. Kirkus' conclusions, but for exactly opposite reasons. I am not a socialist, but I see deep discontent among the people. It was said of a certain army: "The bayonets are thinking." Now the looms and anvils are thinking. Not only so. Our young lawyers, and doctors, and other intelligent people, are discontented with the order of things. Are you all sure that your sons are going to make a living? There is something wrong, and there must come about a large re-adjustment in social conditions before we are out of danger. Why blame the capitalist? He is in the same box, lying awake nights, thinking how he can make both ends meet. Re-adjustment will take place on one of two lines—Socialism or Democracy. Socialism is tyranny in a new form. That will account for its approval by Harcourt and Prince Albert. I believe that Democracy, and not Socialism, is to be the order of society, and for its good. I observe that the English Socialists have nothing to say about land-owners. There are three classes in society, it may fairly be said: workingmen, beggars, and thieves. The capitalist is a workingman, but the man who grows rich on the possession of land is not a workingman, and must belong to one of the other classes. Man is a land animal. The land is a common gift from God to mankind, as much as the sun, the rain, the air. There is only one landlord, He who made the heavens and the earth. To call anyone else by that title is blasphemy. I do not mean that the land should be divided up in little parcels and distributed around, any more than the air or water; but that every man should have access to it, or, if it be rented out, the rent should be a public fund, to bear the expenses of government and of public improvements.

Wednesday evening, "Relations of the Clergy to Politics" was the topic. The Rev. Dr. Jas. Mulchahey, of New York City, read the first paper. He claimed for the clergyman all that pertains to manhood and citizenship. Whether he shall exercise these prerogatives is for each to determine. Are the offices of the clergy, as such, in any sense political? If politics means the management or support of political parties for political ends, I conceive that the clergyman has no business with it, except to let it alone. Christ's enemies sought to entangle Him in political partisanship, and He refused to be involved. The Christian ministry pertains to a heavenly kingdom. There is much effort to connect it with movements for the relief of social troubles. There is need of caution here. The clergy are men of only average judgment and power. How are they particularly fitted to enlighten and lead men in the political field? Would the sermon on Sunday be anything more than a repetition of the week-day controversy? Suppose the clergy could be unanimous, and could carry their congregations with them, it would only create in the larger community the strongest prejudice against a political priesthood. No party can, in these days, stand on any avowedly immoral ground. This is sufficient answer to the argument that the Church should contend for righteousness in politics. The distinct position of the Apostles and early ministers was that of heralds of the Messiah, and of the Kingdom of Heaven. As the clergy stand by this, so will they be powerful in promoting a Christian civilization.

The Rev. H. L. Myrick, of Sing Sing, N. Y., alluded to the important work done heretofore by clergymen in shaping political institutions. We honor the memory of

the Jesuits, who went into the wilderness to pave the way for modern civilization, and of the Congregational ministers, whose annual sermons before the Governor and Legislature of Massachusetts sounded like clarion voices over the land. The consciousness of Divine sovereignty in the nation is the people's safeguard against the intrigues of a debased hierarchy. The central thought of this paper was, that we can best reform others by reforming ourselves. Let us study human nature and social phenomena, in both the religious and the scientific spirit; then we may do some good by our action.

General Morris Schaff, of Pittsfield, Mass., said: Man has always been divided in his worship of the pageantry of either religion or the State. The race has come up now to an intelligent idea of service to both the Church and the State. The man that is devoted exclusively to the Church is of no use to anybody; one devoted exclusively to politics is a nuisance. In view of the dependence of morals on the teaching of the Church, I cannot think the clergy should keep entirely aloof from State affairs. They should keep out of party management. In diocesan conventions I have found them not ignorant of worldly methods. Those methods have not had happy results. Yet the clergy should take a high view of the functions of parties in the State, and encourage others to do likewise.

The Rev. John W. Kramer, of New York City, emphasized the Scriptural statement that "For this purpose the Son of God was manifested, that he might destroy the works of the devil." If the ministers of God will not be His assistants in this work, there will be none left to do it. There are some public evils that need to be remedied, as all will admit; the tenement house system, for example. There are reasonable excise laws on our statute books which should be enforced. The clergy are bound to help these matters on.

The Rev. Chas. R. Baker, of Brooklyn, N. Y., took the ground that while ministers should be moral guides, they should not take active part in political warfare. They may preach on the principles involved in the drift of political thought, but not advocate particular men or measures. The minister is an idealist and reformer, who should insist that the principles of the New Jerusalem shall be infused into our political life, while he stands outside of parties and party management.

THURSDAY MORNING, NOV. 19TH.

The writer on the topic "New and Old Parochial Methods," was the Rev. G. W. Shinn, D. D., of Newton, Mass. All methods of parish work, he said, may be grouped in four classes: 1. Those which aim at the religious education of the young and ignorant; 2. caring for the poor, the sick, and disabled; 3. for reaching strangers and wanderers; 4. those which promote Christian fellowship. A comparison was drawn between the old-time quiet parish life, and the activities of the wide-awake city parish of to-day, with its parish house, guilds, working men's clubs, mothers' meetings, etc. He commended the extensive introduction of vested choirs as one means of bringing under religious influences large numbers of men and boys, who would otherwise have strayed away. We must guard against the tendency, in adopting new methods, to overlook the spiritual objects for which a parish exists, and to depend on social and worldly means of keeping up interest. The parish is not a club for social purposes. The city parish is not always a model for one in the country. We must not blindly copy everything we see, but adapt our methods to places, people, and circumstances. Parishes may be over-organized. Teach people to do good to their neighbors in the way of individual effort. One great feature of modern Church life is the recognition of the usefulness of the lay element. There are great possibilities within the reach of this agency, although some of the clergy do not welcome it as they might.

The Rev. E. A. Bradley, D. D., of Brooklyn, N. Y., devoted his paper to the criticism of certain defects. The parish has not ex-

clusive right to all the money raised in it; it owes a duty to the diocese and to the missionary agencies of the Church at large. The way in apostolic times was to have common funds. Where are our funds for the support of disabled clergy and for Church extension? There are abuses in the methods of conducting Church services, supposed to make them attractive; some going into mediæval extravagances, and others imitating the sectarian prayer-meeting. There are abuses in the Sunday school, arising from the desire to entertain the children. Entertainment seems to be the object throughout, with all ages, instead of instruction.

The Rev. Langdon Stewardson, of Worcester, Mass., read a carefully prepared essay. The old method of parish work was individualistic, the new is sociological. The old depended more on preaching, the new more on the liturgy. The old aimed simply at the salvation of souls, the new includes largely temporal and social benefits. A fair review of the advantages and imperfections of both methods was given. The writer wished to assert the priority of the soul; it claims supreme consideration. His object was neither to build up or tear down organizations, but to show that spiritual growth is the great aim. Is the Church intended to meet and supply all the needs of human life? Its object is certainly not to furnish all kinds of secular work and amusement; yet it is well to provide comforts for the body, and to cheer the homes of the less fortunate. The wealthier the parish, the more are these last offices of benevolence incumbent on it. The writer laid great stress on preaching as an agency for promoting the spiritual growth of the people, without depreciating the benefits of the liturgy. The greater the soul of the preacher, the greater will be the sermon. Any ordained clergyman can read the service and administer the sacraments; not every one can lay hold of his hearers with spiritual power in a sermon.

Of the appointed *ex-tempore* speakers, only the Rev. H. L. Jones of Wilkesbarre, Pa., was present. He said theories and agencies change, but charity never faileth. He described the uses to which the parish house can be put, and the methods adopted in Wilkesbarre, where there are many outlying districts in the coal mining region, with chapels and assistant clergy, but only one strong central parish church. Let the whole parish be the guild, with committees appointed by the rector, as occasion arises for them. Employ the laity, both men and women, where they can supplement the work of the clergy and augment their efficacy. In regard to temporalities, honesty is the best policy. Incur no church debt. Have no fancy entertainments to raise money, although there is no harm in the sale of woman's needlework, when done as her contribution to aid Church work.

Other speakers were the Rev. E. S. Lines, of New Haven, Conn., and the Rev. W. W. Bellinger.

While the public showed its interest by a good attendance at every session, it crowded the hall on Thursday evening, until not even standing room could be found, attracted by both the speakers and the topic, the latter being "Catholic and Protestant Tendencies in the Life of the Church." The Rev. Carl E. Grammer, professor of Church History in the Theological Seminary of Virginia, read the first paper. He defined Catholic tendencies as those moving towards comprehensiveness or universality, Protestant tendencies as those which uphold the right of private judgment and strengthen the sense of individual responsibility. Catholic does not mean Romish; Protestant does not mean sectarian. These tendencies are not antagonistic; while distinguishable, one really includes the other. The first evidence of these tendencies to be noted is the movement towards Church union. No Church is more impressed with the evils of separation than our own, none stands in so favorable a position to help forward the movement. It appears so far to be progressing on denominational rather than national

lines. The sense of world-wideness is growing among all denominations. Wesley is as much a bond of union among Methodists, as Episcopacy is among Episcopalians, and this has brought about an "Ecumenical Conference." Lambeth invites our Episcopal Church to a Pan-Anglican Council. The Presbyterians of all schools are affiliating. When the union comes, no one body will absorb the others. It will be a recognition of sister bodies. Our historic episcopate will be preserved and maintained by us, though others may not rightfully be required to adopt it. Another tendency of the day is towards confessional revision. I pass that by to speak of the movement towards theological reconstruction. While the facts of the gospel are unchangeable we are learning to comprehend them better. Presbyterian divines are seeking to find a place for our doctrine of the intermediate state. The theory of inspiration is undergoing investigation and formulation with all of us. The Germans are not all rationalistic; we can learn much from such devout thinkers as Schleiermacher, Dörner, and Moehler. To this progress there are two opposing tendencies, the one legalism, including sacerdotalism; the other, rationalism. The one is slavery to the letter of Scripture or to the forms of religion; the other, the doctrine that growth in knowledge is fostered by doubt.

The Rev. Stewart Means, of New Haven, Conn., held that the terms Catholic and Protestant had lost their original significance, and cannot be defined by reference to particular customs or rites. Catholic ideas consist not in high views of the sacraments or the ministry; for Lutherans hold the first, while Rome has degraded the bishopric. Study the history of the Catholic party in the English Church, and let it speak for itself. It has passed through all stages to the last logical result.

The appointed speakers on this subject were the Rev. Father Huntington and Dr. Arthur Brooks; the volunteers, the Rev. Mr. Kirkus and Dr. Hall Harrison.

Friday morning, the topic for discussion was the true policy of Diocesan Missions, and in the afternoon the addresses were on the subject of Personal Religion.

CHICAGO.

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

The Church Club held its monthly meeting on Dec. 3rd, when the recently elected officers were installed. Dr. Brower, the new president, made an interesting inaugural address. Another attractive feature of the evening was a very instructive lecture upon Church architecture, by the well-known architect, Mr. J. N. Tilton. Though a furious storm was raging, there was a very good attendance of the members and guests, among whom were quite a number of ladies.

The Bishop kept the sixteenth anniversary of his consecration on Tuesday, Dec. 8th. There was a celebration of the Holy Eucharist at the cathedral at 11 o'clock. At one o'clock, Bishop and Mrs. McLaren entertained the clergy at luncheon at the episcopal residence. The clergy were present in full force, and warm congratulations upon the prosperity of the diocese and good wishes for the future, were made.

At the meeting of citizens last week in the interest of the Western Society for the Suppression of Vice, the following committee was appointed to interview the judges of the U. S. Court on behalf of the society: Bishop McLaren, E. W. Blatchford, J. F. Bissell, the Rev. S. J. McPherson, D. D., John H. Nolan, and the Rev. Arthur Edwards, D. D.

NEW YORK.

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

CITY.—On the evening of Advent Sunday, the working organizations of St. Andrew's church, Harlem, celebrated, in a special joint service, the anniversary of the dedication of the new church. The Rev. Edward H. Cleveland, assistant minister of the parish, delivered an appropriate address.

On Advent Sunday evening, the anniversary service of the Protestant Episcopal

City Mission Society was held at the church of the Heavenly Rest. Bishop Potter presided, and made an address advocating the work of the Society. Addresses were also made by the Rev. D. Parker Morgan, D. D., rector of the church, the Rev. Brockholst Morgan, superintendent of the City Mission, and the Hon. Vernon Davis, assistant district attorney of the city.

On the first Sunday in Advent was celebrated the 26th anniversary of St. Chrysostom's chapel of Trinity parish, the Rev. Thomas H. Sill, minister in charge. The morning service was especially marked by the blessing of the new font presented by the congregation in memory of the occasion. In the evening a union service was held for all the guilds and societies of the chapel, the preacher being the Rev. W. W. Bellinger.

The Rev. Geo. R. Van De Water, D. D., is preaching a special course of lectures at St. Andrew's church, Harlem, Friday evenings, on the "Rubrics of the Prayer Book."

On the morning of St. Andrew's Day, a special service was held at Grace Chantry for the Church Club. Bishop Potter delivered an address, and celebrated the Holy Communion for the members.

On Thanksgiving Day, the Bishop administered the rite of Confirmation at St. George's church.

On the evening of the second Sunday in Advent, the 19th anniversary of the Church Mission to Deaf-Mutes was celebrated in the church of the Intercession, Washington Heights.

On Advent Sunday, Bishop Potter visited Blackwell's Island, and confirmed 42 candidates in the chapel of the Good Shepherd. He afterwards visited the workhouse, the hospital, and the Woman's Incurable Asylum, preached in the wards, and confirmed further classes presented to him.

At the Galilee mission of Calvary parish, there were 30,000 visitors during the past year, who made use of its privileges.

A preparatory sermon for the Advent Mission, to be held at Calvary church, the Rev. Henry Y. Satterlee, D. D., rector, was preached by the Bishop of the diocese on Advent Sunday. On Sunday, Dec. 5th, the Mission began with a reception to the Missioners, the Rt. Rev. T. U. Dudley, D. D., D. C. L., Bishop of Kentucky, and the Rev. Dr. Van De Water. A quiet hour for the church workers followed. On the second Sunday in Advent there were three celebrations of the Holy Communion, two intercessory prayer meetings, a children's Mission service, a service for men only, and a Mission service at night. The Mission will be continued by daily services during the week.

Sunday, Nov. 22d, being also St. Cecilia's Day, was observed by a special musical service at the church of St. Mary the Virgin, under the auspices of St. Cecilia's Society. The vested choir was aided for the occasion by an orchestra of five pieces. The service, which was a festival vespers, consisted of: Overture, "Consecration of the temple," by Keler-Bela; processional hymn, "O Zion, blest city;" Prentice's setting of the Psalms cx and cxlii; vesper hymn, without organ; No. 455 of Hymns Ancient and Modern; Osoli's *Magnificat* in C; Wilson's anthem, "Alleluia;" offertory to St. Cecilia, from a setting by Geo. B. Prentice, rendered for the first time; recessional, "Pleasant are Thy courts above," and Kretschmer's *Triumphal March*. The Rev. Father Sargent preached from the text, Psalms xlv: 12.

The coming of Advent has witnessed the formal leaving of the rectorship of the church of the Holy Trinity, Harlem, by the Rev. I. Newton Stanger, D. D., under the terms of his resignation, as already announced in these columns. He was presented with a check for a large sum by members of the congregation, who waited upon him formally, to express their personal regard, and their regret at his departure.

By the will of the late Jonathan Goodwin, of New York, filed last month, bequests were left of \$5,000 each, to the New York Cancer Hospital, the Hartford Hospital, Hartford, Conn., and St. Luke's Hospital, Chicago.

GENERAL THEOLOGICAL SEMINARY.—A course of three lectures have been given to the students in St. Peter's Hall, by Mr. Barr Ferree, of the University of Pennsylvania, on "Christian Architecture." The subjects and dates were: "The Basilica," Nov. 6th; "The Cathedral," Nov. 20th; "The Monastic Orders," Dec. 4th. The lectures were all illustrated with stereopticon views, and were very interesting. The Missionary Society has listened to two excellent addresses lately, on Nov. 17th, from Bishop Brewer, of Montana; and on Dec. 1st, by the Rev. W. C. Clapp, of Baltimore, Md.

MAMARONECK.—The Bishop confirmed a class at St. Michael's Rescue Home for Young Girls, in charge of the Sisterhood of St. John Baptist, Friday, Nov. 20th. The candidates were presented by the Rev. Mr. Nichols.

CASTLETON.—On the evening of St. Andrew's Day, a service of benediction was conducted for the enlargement recently made in St. Mary's church. Bishop Potter said a form of blessing, and made an appropriate address.

WILMOT.—On the evening of Nov. 20th, the Bishop made a visitation of St. John's church, and administered the rite of Confirmation to a class of 13 persons, and addressed them.

ARMONCK.—The rite of Confirmation was administered Sunday afternoon, Nov. 22nd, at St. Stephen's church. This mission is being served very faithfully by a lay reader, Mr. Stanley Knill, under the supervision of the Rev. E. Wilson, of the neighboring parish of St. Mark's, Mt. Kisco.

SCARSDALE.—The Bishop made a visitation of St. James' church, on the morning of the second Sunday in Advent, and performed the rite of laying on of hands upon a class presented by the rector.

KANSAS.

ELISHA S. THOMAS, D. D., Bishop.

The 32nd annual convention was held in Trinity church, Atchison, on Nov. 18th—19th. A feature of this gathering of more than usual interest, was the annual meeting of the Kansas branch of the Woman's Auxiliary, on the Tuesday afternoon and evening preceding the convention. At 2 P. M., on Tuesday, the auxiliary held a business meeting, at which reports were read and the officers for the ensuing year were elected as follows: *President*, Mrs. T. H. Vail; *vice-presidents*, Mrs. T. D. Thatcher, of Topeka, Mrs. D. B. Blish, of Atchison, Mrs. Heller, of Wichita; *secretary* and *treasurer*, Mrs. Richard Park of Atchison. At this meeting Bishop and Mrs. Tuttle of Missouri were present and made addresses. In the evening the auxiliary again assembled to hear a sermon on "Woman's Work" from the Bishop of Missouri. The Bishop spoke in his most earnest and forcible manner.

The convention opened on the morning of the 18th with divine service. The Holy Communion was celebrated by the Bishop of Kansas assisted by the Bishop of Missouri. Dean Rhames preached the convention sermon.

Immediately after the service the convention was called to order by the president, a committee on qualifications appointed, and then a recess taken to partake of a repast spread by the ladies of Trinity parish in Odd Fellows' Hall. At 2:30 P. M., when the convention reconvened, the Rev. John Bennett was elected secretary, and Mr. Wm. Henderson, treasurer. The Bishop read the statistical portion of his annual address which showed a large amount of work in Eastern Kansas, beside the opening of many new missions in Central and Western Kansas. He recommended the appointment of an archdeacon, that 100 stations not yet reached, may be visited by the Church before they are entirely captured by the denominations. In the evening at the missionary meeting he read the remainder of his address, which spoke of the encouragements and discouragements of the past year. Among the encouragements enumerated was the increased patronage of his

schools. Bethany has 200 pupils, and St. John's 51, their united income being \$9,000 more this year than last. After the Bishop had completed his address the deans made their reports. The pledges made to diocesan missions amounted to \$1,095.

The second day, Morning Prayer was said at 9 o'clock by the Rev. H. H. Van Dusen and the Rev. N. S. Thomas. A special committee was appointed to define the powers and duties of the rural deans, with instructions to report at the next annual convention. The result of the elections was as follows: Deputies to the General Convention, *clerical*, the Rev. A. Beatty, D.D., the Rev. Messrs. R. Ellerby, F. K. Brooke, and W. W. Ayres; *alternates*, the Rev. Messrs. John Bennett, R. W. Rhames, J. W. Colwell, and W. D. Christian; *lay*, Messrs. L. E. Sayre, J. D. Edmond, D. P. Blish, and C. C. Goddard; *alternates*, Robert Giles, W. H. Berry, A. G. Otis, and H. H. Matthews.

Standing Committee: the Rev. Messrs. A. Beatty, D.D., John Bennett, J. W. Colwell, W. D. Christian; Prof. L. E. Sayre, Messrs. D. P. Blish, C. C. Goddard, Wm. Henderson. The Rev. F. K. Brooke was appointed dean of the North-east Convocation, the Rev. W. D. Christian of the North-west, the Rev. Richard Ellerby of the South-east, and the Rev. R. W. Rhames of the South-west Convocation.

When the convention re-assembled, the division of the diocese was discussed, and a resolution passed instructing the deputies to present the matter under certain conditions to the next General Convention. So much of the Bishop's address as related to an archdeacon was made the subject of an affirmative resolution and passed unanimously.

Convention adjourned to meet in St. Paul's, Leavenworth, Nov. 16th and 17th, 1892.

LONG ISLAND.

ABRAHAM N. LITTLEJOHN, D. D., BISHOP.

BROOKLYN.—On Sunday evening, Nov. 22nd, a special missionary meeting was held at Christ church in the eastern district of the city, with a view to increasing interest in the work of the archdeaconry. Earnest addresses were made by the Rev. Drs. E. A. Bradley, Charles H. Hall, and the Rev. Charles R. Baker. This is the first meeting of the kind held in this portion of the city, and every effort was put forth to render the appeal as strong as possible.

On Sunday evening, Nov. 22, an interesting festival of the children of the Sunday school of St. Mark's church, the Rev. Spencer S. Roche, rector, was held in the Sunday school room of the parish. Teachers and scholars assembled, bringing a bountiful supply of fruits and vegetables, and held a musical service followed by the presentation of offerings. The offerings were wisely arranged, so that each class had its own, the whole after presentation completing a uniform design, making a most effective picture. An address was delivered by the rector. Then followed a generous offering of money for the poor of the parish, and it was explained that the contributions of both food and money would go to make Thanksgiving Day brighter for the needy.

The deaf-mute work in Brooklyn, under the care of the Rev. A. T. Colt, of the Church Mission to Deaf-Mutes, is to be centred hereafter, at a new mission station, St. David's church, located at Wyckoff ave. between Ralph and Bleecker sts. The scattered deaf-mutes have long been worshipping in the parish building of St. Mark's parish, Adelphi st, through the kindness of the congregation of that church. On Sunday, Nov. 22nd, the last service was held there, and was conducted, hymns and all, entirely in the sign language, without the sound of a voice. The Rev. Mr. Colt is not himself a deaf-mute, and it is intended combining ordinary services, with the deaf-mute services in the new church, and in that manner accomplishing a double benefit in a point of the city needing a mission.

On Thursday, Nov. 12th, the 19th anniversary of the Long Island branch of the Woman's Auxiliary of the Board of Missions, was held in St. Ann's church, the

Rev. Reese F. Alsop, D. D., rector. The Bishop presided. At the morning session, the Holy Communion was celebrated, and an address was delivered by the Rev. W. W. Bellinger. Reports were read of the work accomplished during the past year. Over 200 boxes have been sent to the mission field, reaching a valuation of \$10,853.70, which with contributions of \$3,335.92 in money, make a total of \$14,189.62. After lunch addresses were made by Archdeacon Walker of North Carolina on the subject of colored missions; Bishop Brewer of Montana on domestic missions, and Dr. Alsop, on mission work of the diocese. The sessions were closed with an address by the Rev. Wm. S. Langford, D.D., who spoke of the whole field in all its branches, but especially of the foreign mission work of the Church. The attendance of ladies was large, and represented 62 parishes. Much interest was manifested.

On Sunday, Nov. 15, the Rev. Cornelius L. Twing celebrated the completion of seven years of his rectorship at Calvary church. He preached a commemorative sermon, reviewing the progress made during this period. In the evening the Knights Templar held a special service in the church. A movement is on foot to unite Calvary church to the fast growing ranks of the free churches. A proposition has been made to endow the parish.

On St. Andrew's Day, a special musical service was held at All Saints' church, the Rev. Melville Boyd, rector. The combined choirs of All Saints' and St. George's were present and took part on the occasion. The Rev. H. R. Harris delivered an address.

Advent Sunday was a time of special note at St. Peter's church. In the morning, the rector, the Rev. Lindsay Parker, preached the annual sermon to Christian workers, and there was a large gathering of those engaged in the various departments of parish activity. In the evening a service was held under the auspices of the parish chapter of the Brotherhood of St. Andrew, which is one of the most active in the diocese. A sermon, especially addressed to men, was preached by the Rev. Chauncey B. Brewster, rector of Grace church.

WOODSIDE.—St. Paul's church has recently received a gift of a memorial altar cross. The indebtedness on the church organ has been entirely removed, and a small sum is also in hand as a beginning toward funds needed for a new Sunday school building.

JAMAICA.—The Rev. Edwin B. Rice, who for over nine years past has been rector of Grace church, one of the colonial parishes of this diocese, has resigned an account of ill health.

PENNSYLVANIA.

OZI W. WHITAKER, D.D., BISHOP.

PHILADELPHIA.—The annual service of the Girls' Friendly Society was held on Sunday afternoon, 22nd ult., in the church of the Epiphany, the Rev. G. H. Kinsolving, rector. The sermon was preached by the Rev. Dr. Perry, his text being, I Cor. ix: 20. He explained the objects of the organization: to bind together, for mutual sympathy and helpfulness, the girls; to encourage purity of life, and to provide for the introduction of members going from one city to another. The work of the Society is preventive, and not rescue-work, and this is in the line of present Christian effort. It is not only preventive, but permanent and pervading.

The 40th anniversary of the Sunday schools of St. Philip's church was held on the same afternoon. After Evensong, addresses were made by the rector, also by the Rev. Dr. F. James, the Rev. G. H. Kinsolving, and Major Moses Veale.

The 18th anniversary of St. Timothy's Workmen's Club and Institute was celebrated on the evening of the 20th ult., in Institute Hall, Wissahickon, when the Rev. Robert H. Dennison, rector of the parish, presided. The secretary's annual report showed that the Club has a membership of 148, of whom 12 are life-members. The rooms have been opened for the use of the members, during the year, on 319 evenings and 50 afternoons, during which time the

total attendance has been 9,669. The reading-room is supplied with 37 periodicals, and 5,029 books were loaned from the library. In the same room are billiard and pool tables, almost in constant use, as is also the gymnasium, in the basement. The total attendance of lady members during the year was 498. The treasurer reported receipts \$975, and expenditures \$981.16.

At the church of the Nativity, during the Advent season, a special course of sermons is announced to be delivered. On the first Sunday, Nov. 29th, the preacher will be the Rev. G. Heathcote Hills; Dec. 6th, the Rev. Dr. O. A. Glazebrook; Dec. 13th, the Rev. Dr. C. Ellis Stevens; and Dec. 20th, the Bishop of Delaware.

Special Sunday and Friday evening sermons and addresses will be delivered at the mission of St. John the Divine, the Rev. T. William Davidson, priest in charge: Nov. 29th, the Rev. Dr. B. Watson; Dec. 4th, Mr. W. W. Wiltbank, of Christ church; Dec. 11th, Mr. R. Francis Wood, of Christ church chapel; Dec. 18th, the Rev. G. H. Kinsolving; Dec. 18th, Mr. N. Dubois Miller, of St. Michael's, Germantown; Dec. 27th (St. John's Day), the Rev. Simeon C. Hill.

The benediction of the new church edifice of St. Martin's, Oak Lane, took place on Saturday afternoon, Nov. 29th, the Rt. Rev. Dr. Coleman, of Delaware, acting for the Bishop of Pennsylvania, assisted by the Rev. Walter Jordan, rector of the parish, and the Rev. Roberts Coles, of Jenkintown. The church was decorated with palms and chrysanthemums. The service was most impressive, and the music was under the direction of Mr. John A. Fernley, organist and choir-master. The building is of blue stone, with Indiana sandstone trimmings, and cost \$20,000, including the lot. It is of Gothic style, patterned after an old English parish church. There are entrances at the southeast and southwest corners. The church fronts on Oak Lane. At the northwest corner of the building is a square tower, 50 feet high, having battlement ornamentation at the top. At the southern apex of the church is a large gilt cross. The seating capacity is about 200; the pews are of oak. The beams of the open-timbered roof are of imitation cherry. The pulpit and chancel desk are of corded oak, and were presented by the Junior Guild of the church. The altar was given by the Misses Stanton, in memory of their mother. The stained glass chancel window is the gift of the female members of the church, and represents the Ascension of our Blessed Lord. On the right side of the building is a stained glass window, given by Mr. T. Henry Asbury, as a memorial of his two brothers and sister, while on the opposite side is another window, the gift of Mrs. J. Renton White, in memory of her parents. Memorial vases were presented by Mr. and Mrs. C. M. Latourette, in memory of their children; an altar book-rest was given by Mrs. Harry H. Marot, and alms-basins by Mrs. Joseph Marot. A handsome font of American marble, at the entrance of the church, is the gift of the young ladies of Mrs. T. M. Bains' Bible class. Members of the congregation were greatly surprised to find in each pew a red cushion, the gift of Mrs. Theodore Delaney, a member of the Oak Lane Presbyterian church. The parish celebrated its third anniversary at Martinmas. It started from a Sunday school held in a private house, with about a dozen scholars. Afterwards, services were held in Melrose Hall. The present membership is about 80, while the Sunday school has 60 attendants.

Monday being St. Andrew's Day, the annual meeting of the Local Council of the Brotherhood of St. Andrew was held in the parish building of St. James' church, Mr. G. Harry Davis in the chair. Devotional services were conducted by the chaplain, the Rev. Edgar Cope, after which Mr. James C. Sellers read a paper on "The Rule of Service." The Rev. Messrs. S. C. Hill, Edgar Cope, Howard E. Thompson, and Mr. George C. Thomas delivered addresses. At the business meeting which followed, it was ascertained that 165 delegates were in attendance, 42 chapters from

the diocese of Pennsylvania, and 5 from the diocese of New Jersey. The annual report stated that the number of chapters connected with the Council is 68; a gain of 45 in the last two years. The following officers were elected for the ensuing year: *president*—G. Harry Davis; *vice-president*—John E. Baird; *secretary and treasurer*—C. L. S. Tingley; *chaplain*—the Rev. James S. Stone, D. D. Twelve members of the Executive Committee were also elected, 11 from Pennsylvania, and one from New Jersey. A resolution was adopted for a week's preaching service, during Advent, in St. Paul's Mission church. In the evening, the sermon was preached by the Rt. Rev. Dr. Rulison, of Central Pennsylvania.

A joint meeting of the Board of Overseers and Trustees of the Divinity School was held on Tuesday afternoon, Dec. 1st, at the episcopal rooms, to take action upon the nomination of the Rev. Dr. Tidball, of Camden, N. J., to the vacant professorship. Bishop Whitaker presided, and Bishop Rulison was also present. There was a non-concurrence in the nomination, and consequent failure to elect.

The corner stone of the new Calvary church, Germantown, was laid on Wednesday afternoon, 2nd inst., by Bishop Whitaker, who was assisted in the services by the Rev. Dr. Perry, rector of the parish, and the Rev. Drs. Falkner and Upjohn. The Bishop made an address, in which he gave a succinct history of the parish, and of its several rectors. The new church will be of the Gothic style of architecture, and cruciform. The total exterior length is 125 feet, with a width of 80 feet at the transepts. At the northwest corner of the building will be a tower, 70 feet high. The material used will be Germantown stone, with Ohio sandstone trimmings. Entrances to the edifice will be under the tower and at the southwest corner. The interior will be handsomely arranged. There will be a nave, supported by cut stone columns, and on either side, at the upper end, will be transepts. The length of the nave to the chancel door will be 75 feet. The choir, or chancel, will be 35 feet long, with stalls for the vested choir of 30 boys and men; the organ will also be in the chancel. The inside length of the transepts is 76 feet, and the width of the church is 50 feet. The seating capacity is 600. The wainscoting and rafters will be of oak; the rest of the interior will be finished in stone.

Since the Rev. Dr. C. Ellis Stevens entered upon the rectorship of Christ church, congregations and offerings have increased. New parochial societies have been organized, and the regular services added to. Two gifts, one of \$500 and the other of \$5,000, have lately been presented by generous members of the parish for increasing the permanent funds.

On Tuesday evening, Nov. 24, the congregation of St. Simeon's church tendered their rector, the Rev. Edgar Cope, and his wife (to whom he had been united in marriage on the 17th), a reception. The hall was handsomely decorated. During the evening, Mr. John E. Baird, on behalf of the congregation, in a very happy address, presented the rector and his wife with a beautiful grandfather's clock.

The churches were well filled on Thanksgiving Day, notwithstanding the inclemency of the weather. The collections made in behalf of the Episcopal Hospital are stated to have been to a generous amount, but it will be some days before the aggregate can be announced.

Bishop Whitaker, since his return from England, has been incessantly occupied in his episcopal duties. Within six hours after landing from the steamer, he presided at two business meetings of diocesan institutions, and during the eight weeks which have elapsed since Sept. 29, he has not had a single day of rest. He has visited officially 15 country churches, in 12 of which he has administered the rite of Confirmation to a total of 78 recipients, beside celebrating the Holy Communion in most of them, and preaching two or three times each Lord's Day.

WEST CHESTER.—The institution of the Rev. G. Heatcote Hills into the rectorship of the church of the Holy Trinity, took place on Monday, Nov. 23rd, that date being the 56th anniversary of the organization of the parish. The clergy, some 20 in number, entered the church in procession, and occupied the stalls which have recently been placed in the chancel for the use of the vested choir. Morning prayer was said, and the office of Institution followed, Bishop Whitaker officiating. The sermon, which was strikingly appropriate to the occasion, was delivered by the Rev. Dr. Cornelius B. Smith, rector of St. James' church, New York City, where the Rev. Mr. Hills had been assistant in former years. The ante-Communion service was read by the Rev. John Bolton, rector emeritus of the parish. In accordance with the rubric, the newly instituted rector was the celebrant of the Holy Eucharist, nearly 150 of the congregation receiving. After congratulating their new rector and "bidding him Godspeed," the congregation adjourned to the parish building, where refreshments were served by the Ladies' Guild. An interesting feature of the occasion was the offertory. Six years ago, at the commemoration of the semi-centennial of the parish, a suggestion was made that a hospital should be established in West Chester, under the direction of the Church. The late Rev. Dr. Richard Newton, a former rector, who was present, was much pleased with the idea, and at once contributed ten dollars, as the "first brick" for the proposed hospital. A small fund has since accumulated, and the institution offertory, \$47.04, was appropriated to this hospital fund. It is proposed that the hospital shall be made a memorial of the Rev. Dr. Newton.

CONCORD.—On the Sunday next before Advent, Bishop Whitaker visited St. John's church, where he addressed the Sunday school, and also the congregation, administered the rite of Confirmation to three persons, preached, and celebrated the Holy Communion. The rector, the Rev. R. L. Stevens, will shortly relinquish the pastoral charge of St. Luke's church, Chadd's Ford, and devote his entire time to his work at Concord and Concordville. St. Luke's will be placed under the care of the Rev. G. H. Hills, West Chester, and be made a mission of Holy Trinity church, the services being conducted by members of the Brotherhood of St. Andrew.

PITTSBURGH.

CORTLANDT WHITEHEAD, S.T.D., Bishop.

CITY.—On the Sunday before Advent the Rev. A. W. Arundel entered upon his duties as rector of Trinity. Despite the rain an unusually large congregation welcomed him, and the choir rendered some specially fine music in honor of his coming. It is confidently expected that he will prove to be the leader, so much desired, who will conduct the church to a point of power and usefulness exceeding anything yet known. He besought the people of the parish to "strive together with him" in furthering the work of the Master, and to receive him in the spirit of charity and kindness, ready to bear and forbear.

At a special service at Trinity church, on the first Sunday in Advent, Bishop Whitehead administered Confirmation to six deaf-mutes presented by the Rev. A. W. Mann. One is a teacher at the State School at Edgewoodville. Holy Communion followed, the Bishop celebrating, the Rev. Mr. Mann interpreting.

McKEESPORT.—The mixed choir, which the rector of St. Stephen's introduced for the first time on Sunday before Advent, was a great improvement and very satisfactory. As the whole choir, ladies, men, and boys, marched out of the robing room into the church, vested with their white surplices, and singing the opening hymn, "Onward, Christian Soldiers," they presented a most pleasing appearance and an inspiring effect. It is believed that it must of necessity make a strong and attractive choir, which St. Stephen's can proudly boast of.

ALABAMA.

RICHARD H. WILMER, D.D., LL.D., Bishop.

The first choir festival ever held in Alabama was that on Thursday night, Oct. 26th, in the church of St. Michael and All Angels, Anniston, the Rev. Wm. D. Martin, rector. It was arranged by the efficient organist of St. Michael's, Mr. W. A. Kirkpatrick, assisted by Mr. Eden Eadon, organist of Grace church, with a choir of 44 voices, 30 from the former and 14 from the latter parish. Several numbers of the programme were written for the occasion, others selected with a view to the capability of the boys, and it was all well sustained, pure in tone, and, best of all, perfect in time. The programme was as follows: Processional hymn, "We march, we march to victory," Barnby; confession and versicles intoned; tenth selection Anglican chants; *Magnificat*, Kirkpatrick; *Nunc Dimittis*, Eden Eadon; Nicene Creed, Kirkpatrick; 337th hymn, Dr. Henry Hiles; anthem, "O pray for the peace of Jerusalem," J. Knox; recessional hymn, "Who are these in bright array," Eden Eadon. The Nicene Creed was a fine setting to that most difficult of all anthems, the *In carnatus est*, a solo for the baritone, being a striking passage. The value of this festival cannot be overestimated, for the vested choirs of Anniston are the only ones (save that of St. John's, Montgomery), in this diocese, and the interest it has awakened among sectarians as well as Churchmen speaks for the value of its organization. The rendition of the music will be better appreciated when it is remembered that the choirs participating had been in existence only two years, that three-fourths of them never heard of a vested choir, much less sung in one, and last but not least, that the present precentor has only been in charge about four months. It is hoped that these festivals will be repeated, and that in the near future Anniston choir festivals will rank second to none in the South.

CALIFORNIA.

WM. INGRAHAM KIP, D.D., LL.D., Bishop.
WILLIAM F. NICHOLS, LL.D., Asst. Bishop.

The Rev. D. O. Kelley having resigned the rectorship of St. James' church, Fresno, after 12 years' service, in which time he witnessed its growth from a mission point to a well equipped parish with 150 communicants, has taken up his residence at Merced. This will be a central point for operation as convocal missionary.

SAN FRANCISCO.—Since the opening of the new St. John's church, the Rev. E. B. Spalding, D. D., rector, a generous giver has offered \$14,500 on condition of the remaining indebtedness on the church property being removed. As an earnest, he has presented his cheque for \$5,000, and the vestry of St. John's duplicated the gift at once and so \$10,000 was laid on the altar on the 24th Sunday after Trinity. Now \$7,500 more raised will remove all indebtedness, and place in the hands of the Church some \$100,000 worth of property. We hope St. John's church may soon rejoice in this happy realization of their desires.

DELAWARE.

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

The semi-annual meeting of the Church Club held on the 19th ult., was in every way very successful. About 80 members sat down at the dinner, and in addition there were a number of invited guests, including the Bishop and several of the diocesan clergy; the Rev. Dr. Bradley, of Brooklyn; the Rev. Dr. Stone, of Philadelphia; and the Rev. G. M. Christian, of Newark. The proceedings were very interesting. A paper on "The Relations of the Church to Capital and Labor," was read by Dr. Horace Burr, of Wilmington, and an eulogy of the late Dr. Buck was delivered by the Rev. F. D. Hoskins.

The Bishop of the diocese lately preached at Trinity church, Wilmington, on behalf of the Church Temperance Society.

The Rev. Dr. Littell has just completed 25 years of service as rector of St. John's church, Wilmington, and the event was duly commemorated on the evening of the 1st inst., when a large number of his parishioners and of invited guests assembled

in the parish house. Congratulatory addresses were delivered by the Bishop, the Rev. Messrs. Hotchkiss, Murray, Lightner, Henry, and others. The senior warden, Isaac S. Elliott, Esq., presented the rector, on behalf of the congregation, with a handsome gold watch; he was also the recipient of an illuminated address from the Sunday school.

MARYLAND.

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

Another chapter of the Daughters of the King has been added to the order. There are now 100 or more throughout the United States, with a membership of over 2,000. The chapter alluded to is that of St. Mark's church, Baltimore, the Rev. G. M. Clickner, rector. The members are all young communicants, and were received in presence of a large congregation on Sunday, Nov. 22nd. At the close of Evening Prayer the rector briefly outlined the rules and obligations of the order, and then the candidates advanced to the chancel rail. The form of admission is impressive, and the hearty responses of the candidates expressed their earnestness. The rector received each one by her right hand and invested her with the badge of the order, a silver cross. After a sermon to young people, the rector addressed the chapter, emphasizing the obligations of the order. As the Rev. Mr. Clickner has but very recently entered upon his work at St. Mark's, this early and hearty co-operation of his young members, speaks most encouragingly.

MECHANICSTOWN.—Next to the east of the Catocin range, near Pen-Mar, the dividing line of Pennsylvania and Maryland, a new building has been erected for God's glory and the worship of the Church. A brother of the late revered Bishop Whittingham, the Rev. Richard Whittingham, in his older days with all the energy and enthusiasm of youth, has planned the church, collected money, labored hard on it with his own hands, never daunted by discouragements which would have deterred others, until on the 29th of Nov. he has had the satisfaction of opening this sanctuary for worship. Mr. Joseph A. Weddle is builder and contractor, and such ladies as Mrs. McPherson of Catocin, and others, have aided much. Most of the chancel furniture is memorial, and made by the Globe Furnishing Co., Northville, Mich. Seim & Co., of Baltimore, furnished the glass. The church is a frame building, 40x30 feet, and chancel 12x14, and will seat 200 persons. It is open-roofed, the main timbers showing. The wood is of the best yellow pine, oiled and varnished. The peak of the roof is 30 feet high and side walls 12 feet. The church's length is parallel to the main street and as it is placed, secures orientation. There are two wheel windows; one 6 feet, and the other 4 in diameter in the east end, so placed as to avoid the glare of light to those facing the chancel. An organ chamber is on the south side of the chancel, and on the north, a room for the Sunday school, with outside door, and one into the chancel for the priest's use, when entering the Sunday school. Mr. Chas. Waters has worked faithfully in this department. The altar is of quartered oak, and is a memorial of Katie A. Anderson. The marble shaft of the font is a trefoil, holding a large seashell on a rock, and is of exquisite workmanship.

KENTUCKY.

OS THOS. U. DUDLEY D. D., D. C. L. Bishop.

LOUISVILLE.—A special service was held at Calvary church, for medical students, Bishop Dudley delivering the sermon. Upwards of 600 students attended, following in the services by the aid of leaflets, which were distributed among them. A similar service has also been held at St. Andrew's church, the sermon being delivered by Bishop C. C. Penick; fully 300 students attended.

The union service for St. Andrew's Day, in behalf of the Brotherhood, was held at Christ church, on the Sunday before Advent. The Rev. C. E. Craik delivered the address upon the topic of "Loyalty," first, to Christ our King, His Church, the clergy,

the parish, and to one another. Mr. D. W. Gray made a short address upon Brotherhood work; Mr. C. B. Castner upon work among boys; and Dr. Ewing Marshall upon Bible classes. The attendance was unusually large. On Monday morning, St. Andrew's Day, Holy Communion was celebrated at 7 A. M., at St. Paul's church, the Rev. Messrs. Percy Gordon and G. C. Waller officiating; about two-thirds of the members of the different chapters of the Brotherhood partook.

The union Thanksgiving service was held at St. Paul's church, all the clergy of the city participating in the service. The Rev. G. C. Betts, owing to his call to hold Thanksgiving service at St. Paul's church, Jeffersonville, Ind., was unable to attend.

CONNECTICUT.

JOHN WILLIAMS, S.T.D., LL.D., Bishop.

NEW CANAAN.—The centennial of the organization, as a parish, of St. Mark's church was celebrated on Sunday, Nov. 15th. A church building, never really finished, had been erected in the town in 1762, and used by the so-called "Professors of the Church of England" for occasional services, rendered chiefly by the rectors of the two parent parishes, St. John's, Stamford, and St. Paul's, Norwalk. On the 15th day of November, 1791, the parish was formed, taking the name of St. Mark's, New Canaan. The 100th anniversary of that event happily fell on the Lord's Day, and in itself one of the ideal days of

"That beautiful season,
Called by the pious Acadian peasants,
The summer of All Saints."

The church was beautifully decorated for the occasion, with laurel from the neighboring woods, and flowers from the houses and gardens of the parishioners; in addition to which, masses of splendid chrysanthemums were brought from New York by Church people, whose summer homes are in the parish, and nearly all of whom were present. The music, under the direction of Mr. W. E. Bond, of New York, was marked by its reverential, no less than jubilant, character. The rector of the parish, the Rev. R. Howland Neide, was assisted by his father, the Rev. Geo. L. Neide, of Cleveland, N. Y., in the services which commenced with a celebration of the Holy Eucharist, at 9 A. M. One very interesting feature of this service was the participation by several parishioners who had passed the four-score term of years; one of whom, nearly 90, had come from Nashville, Tenn., for the occasion. Another, who, because of extreme feebleness, had not been able to be at church for a long period, and could not come to the chancel, bowed the head crowned with 97 years, to receive the Communion, in the place which she occupied until noon. It was her last service here on earth. The day following, returning to her home in the country, she took cold from exposure to the rain, and on the next Lord's Day entered into eternal rest. The sermon at the regular morning service was preached by the Rev. C. M. Selleck, sometime rector of St. Paul's, Norwalk, one of the two parishes by whose members St. Mark's had been formed. The subject of the sermon was the permanence of spiritual needs and the permanence of the Divine provision for them. At 3 P. M. the exercises were commenced by a processional hymn and the reading of the Lord's Prayer, and collects by the rector, who then introduced O. E. Bright, Esq., who spoke in behalf of the laity of the parish. The subject of this address was: "The Village Church and its office." The Rev. Dr. Tatlock, rector of St. John's, Stamford, followed, as the representative of that parent parish. His theme was "The Continuity of the Church." His address was followed by the reading of a poem by the Rev. Geo. L. Neide. The conspicuous feature of these exercises was, however, the historical discourse by Chas. M. Abbott, B. D., whose ancestors were among the founders of the parish. Dr. Abbott's paper showed great care and extensive research. The services and exercises of this memorable day in the history of the old parish, were closed after the Blessing, by the singing of the Old Hundredth.

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ARCHBISHOP TAIT.

III.

In our previous comments upon the life of this eminent prelate, we have dwelt exclusively upon his theological position and its chief results in the administration of the great interests committed to his charge. From the point of view of sound Church principles and the effect of his policy upon the future of the English Church, it was impossible that our comments could be of a favorable character. Indeed it may be doubted whether even for the ends which he had most at heart, such as the strengthening of the bond between Church and State, and the wider extension of the influence of the Church among the people of England, his policy was not a mistaken one. It is often true that an uncompromising stand where great principles of permanent value are concerned is also the highest expediency.

But it is far from our purpose to imply that Archbishop Tait's course toward the representatives of the new Catholic party or, more specifically, toward the ritualistic movement, was ever intentionally unfair. His whole point of view was so radically different from theirs that it was simply impossible that he could deal with them sympathetically. The ceremonial revival seemed to him childish and foolish. This is amply shown by several amusing episodes and by his letters and more formal utterances on various occasions. He could not conceive of any reason for the use of artificial light in broad daylight, except when it "may reasonably be considered necessary or convenient for pur-

poses of light." That lights had been used during the earlier history of the Church for symbolical purposes at least as late as the Reformation seemed to him a reason against rather than in favor of their continuance. Alband chasuble were to him for a long time simply "unusual garments," "foolish vestments," "childish mimicry of antiquated garments." When he came to see that what was gradually coming into use was a *significant* ritual "as distinguished from what was, comparatively speaking, the mere æstheticism of restored churches, choral services, surpliced choirs, and other orderly and reverent arrangements," he still clung to the idea that it could be treated as if it were not "significant." In fact, as a movement growing out of a previous doctrinal revival, it could not be put down except by methods which would at the same time extinguish in the Church of England what a large and increasing body of men held to be the fundamental teaching of the Church.

What gives such a movement its strength is the fact that it does not result from a preconceived understanding by which men agree to attempt certain things, but out of common convictions independently arrived at, and tending, so long as they are held, to express themselves in action. But that which primarily supplies strength, the fact that the movement, as it were, comes about of itself, is also superficially a source of weakness, at least for a time. The ceremonial forms in which men began to express what they held as Catholic truth, resting upon no concert of action, were of diverse kinds and exhibited all degrees of knowledge or ignorance, wisdom or unwisdom. About such a movement there were sure to be many mistakes, much difference of opinion as to what was important and what was not. Besides all this there was the inevitable fringe of "gilt gingerbread" men, all the more pronounced and conspicuous because of their shallowness.

Of course as Bishop of London almost at the beginning of the ritual development there, Bishop Tait came in contact with all the various characters who were likely to be most prominent at the outset. The utter impracticability of some of them, strengthened, for a while, his first impression that he had to deal with a foolish, and so necessarily a temporary, agitation. As years went on, this view of things became impossible. Other and stronger men came to the front and had to be taken account of. For some time the idea that it was a Romanizing conspiracy, a deep laid scheme

for subverting the liberties of the Church of England seems to have taken possession of his mind. A state of things which would not die away of itself as a passing fad, and which would not hearken to persuasion, counsel, or command, since there was no common ground between those who gave advice and issued orders, and those who received them, left only one resource to those who thought it an evil, and that was to put it down with a strong hand. The "Public Worship Act" was the crowning stroke of this policy. But the final and far-reaching result of this act was to force Englishmen, proverbially slow to question existing institutions, to a reconsideration of the whole subject of Church courts, and the constitutional relations of Church and State.

This brings us to another and more happy phase of the Archbishop's relations to the most important religious movement of his time. It is to his lasting honor and praise that, from the beginning of the London Episcopate, with the most hearty and enthusiastic zeal, he inaugurated and entered without reserve into movements for preaching the Gospel to the poor. One turns with pleasure from that side of his administration with which we have hitherto been dealing, to these noble efforts undertaken in the very spirit of the Gospel, to bring home Christ to every soul. He himself in 1857 preached in the streets, to emigrants at the docks, to ragged schools, to the omnibus drivers, the railway porters, even the gypsies on the commons. He aided Dean Trench, (afterwards Archbishop of Dublin), in instituting popular services at Westminster, and it was through his determined endeavors in the face of endless "impossibilities," that the space under the dome of St. Paul's witnessed in 1858, the first of those services for the people, which, though quickly suppressed by the amazed and alarmed dean and chapter of the period, were destined to be revived and made permanent at a later date, under a dean and chapter trained under "Tractarian" influences.

As years passed on it was forced home upon his mind more and more that the men who entered most deeply into the same spirit, who realized most fully the imperative call to the Church to go and minister to the poor lost souls in the slums of the great city, were those very "ritualists" whose "tendencies" he deprecated and whose methods he despised. It is well known that in the later years of his life his attitude, at least toward individuals among them, was far more lenient than had been the case

at an earlier time, and there could not have been a more fitting and beautiful close to the life of a prince of the Church than that which the correspondence with Mr. Mackonochie reveals. He died, write his biographers, with his mind at rest, "in the happy knowledge that to the combatants of fifteen years he had been enabled to bequeath a legacy of peace." His heart, at least, had been converted, if not his head.

DISSOLVING VIEWS.

The period of the Reformation was not only destructive, but reconstructive. More was destroyed on the Continent and in Scotland, than in England. The process of reconstruction was more radical, where the process of destruction had been most sweeping. Calvin and Knox not only destroyed the Church, but they established a system of philosophy which as really and truly corrupted Christianity, as the Aristotelian philosophy had done under the unreformed schoolmen. In England, continental ideas got some hearing; but the Church was not destroyed, nor did Genevan metaphysics crowd out the ancient Catholic Faith, as contained in the Creeds.

But the seventeenth century, sternly grand as it was in many aspects of its work, could not so reconstruct Christianity, as to settle the case for all time. In England, the nineteenth century has seen fit to relegate Calvinistic dogmas to the limbo of defunct half-truths; and the Church of England breathes more freely her own native, Catholic air. In Geneva, there is little left but a dry and heathen rationalism. Of Germany, we need not speak. But Scotland begins to reject the old reconstruction, as a finality. A leading Presbyterian organ says: "The theological dialect of the seventeenth century, as it is embodied in the Westminster standards, does need, now and then, to be translated into the language of the nineteenth. We cannot conduct all our fighting in that old armor. Nobody among us preaches in the same way as the Presbyterians of the time of the Commonwealth, north or south of the Tweed, preached. We have to face problems that those good forefathers of ours knew nothing of. Much has had to be altered or modified."

The nineteenth century may well be termed the age of the new reconstruction. Everywhere old crystallizations are breaking up. The different types of ecclesiastical government that date from the Reformation do not assume any longer that they are the final polity; and

most of them, by their tendency to centralize, confess a break toward Episcopacy. The formulas, confessions, and catechisms which modern sect-founders put forth, as crudely, as earnestly, with equal zeal and narrowness, are all likely to be cast into the crucible of revision, or more likely into the sea of oblivion. People do not know what they believe, and do know that they are not to believe what they did in the days before the foundations were upheaved. Many of them believe nothing. The most popular pulpiteer is he who says: "Would that all this Christian dream were true! But—who can tell? There is so much beauty in it, but we cannot accept a superstition. Well, let us float on down the stream of time; who knows whither it will bear us?"

But there are three points upon which the recasting spirit of the time will not have any influence; and these are just those points which in God's mercy were preserved in the reformed Church of England: 1. The Ancient Creeds, as the sufficient confession of the Faith. 2. The Episcopal Regimen, as the bond of unity and the organ of historic continuity; and, 3. The Holy Sacraments, as the source and supply of life through Jesus Christ, by the Holy Ghost. The nineteenth century can no more rob us of these, than the seventeenth; and the Church, holding them with firm grip, as she does, performs for the Protestant world the office of conservator, saviour, and custodian. The old Catholic Church of the Anglo-Saxon race, which would not be ruled by the Roman bishops, nor surrender to the continual radicalism which assailed her on the accession of Elizabeth, has a like mission in this century. Amid the dissolving view of modern creeds and philosophers, her lamp shines with the steady radiance of Catholic Truth and Apostolic Order.

SERMON NOTES.

BY THE REV. W. J. MILLER, A. M., RECTOR OF ST. LUKE'S CHURCH, HOT SPRINGS, ARK.

Hebrews, xli: 1 and 2: Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto JESUS, the Author and Finisher of our Faith.

To me this is one of the most comforting, instructive, and helpful passages in all the New Testament. It touches me where I am weakest, and at times comes as the bracing air of ocean, refreshing me when despondent, and strengthening me in the great desert of sin through which I journey, for it brings to my remembrance that there are seven thousand in Israel who have not bowed the knee to Baalim.

The need of such a text at this time we can see and feel; for how irreligious is the spirit of the age in which we live. Old landmarks seem to be almost

obliterated. The institutions of our God—His weekly Sabbath, the ordinances of His Church: public worship, Holy Baptism, Holy Confirmation, and Holy Eucharist, to say nothing of private and family devotions, the family altar, and the tender and loving training of children in Christian believing and practice—all these divinely constituted ordinances have become almost things of the past for hundreds, and perhaps thousands, in all of our communities. And yet, perhaps, in no age of the world has there been as much written about religion as there is in this. Newspapers and magazines are teeming with articles about religion. Of all the books that are issued, perhaps three-fourths have the religion of Christ, whether for or against, as their subject. Perhaps just this is the difficulty under which we labor, for oftentimes we are constrained to say of even so-called favorable writers: "Deliver us from our friends," so stupid and witless are some of them. Then, again, if we read closely the articles which appear in our monthlies and quarterlies, we find that many of them are attempts to undermine the Christian fabric, or they are written in that broad, pseudo-philosophic strain that counts for wisdom in an age frivolous and superficial. But they have fetching phrases, startling paradoxes, and so are a catch-penny for the publisher, a source of fame to the writer, the public is caught, and the poison permeates the body politic. Amid all this faulty presentation, the malevolent influence of brilliant phrases, and the utterly materialistic tendency of our age, we might despair; we might argue: "All the world is following Baalim and Ashtaroth; why not we?" were we not brought to our senses by a voice from heaven, saying: "Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, let us run with patience the race that is set before us, looking unto JESUS, the Author and Finisher of our Faith."

There is something striking in the form that these words take. They are a revelation of dangers and pitfalls. They carry us back to the time when the first converts to Christianity were in danger of an unbelieving age, of philosophical agnosticism, and rationalizing criticism. Thus we learn that the specious forms of unbelief which surround us of to-day are not peculiar to our times. In this fact we who are of the Faith may find encouragement. We may understand that the forces which assail our Christian Faith to-day are as futile and ephemeral as those which were marshalled against it in St. Paul's day, and all along the Christian centuries.

But what I would have you notice is the method that the writer of this Epistle took to quiet the fears of his converts, and to encourage them in the discharge of their Christian duties. The words of the text form the first verses of the 12th chapter of the Epistle, but they are more properly the conclusion of the 11th chapter, which gives his splendid panegyric on the ancient men of faith. In eloquent words he recites the heroic deeds of men of faith. First telling them what faith is—that it is the substance of things hoped for, the evidence of things not seen—he goes on to narrate how the elders by it obtained a good

report, how that all things visible and invisible but resolve themselves into the great power of God. And then, with many a graphic touch and "winged word," he speaks of Abel and Enoch, and Noah and Abraham; of Isaac and Jacob; of Moses; of the passage of the Red Sea, and the fall of the walls of Jericho. And, as if the testimony was overwhelming, he exclaims: "What shall I more say? for the time would fail me to tell of Gideon and of Baruch, and of Samson and of Jephthah, of David, also, and Samuel, and of the Prophets, who through faith subdued kingdoms, and wrought righteousness;" of all that great cloud of witnesses, that innumerable army of valiant and faithful men, through whom and by whom God's purposes were wrought, and the knowledge of the Most High was preserved from generation to generation.

Now if this kind of argument was used in that age, an age so near to the suffering and rising again of our Lord, can we not conclude that the same kind of argument will be helpful in our time with its accumulation of evidence? Can we not throw ourselves back on our knowledge of the history of the past, and gain inspiration and confidence from the lives of those "holy and humble men of heart," who through faith literally subdued kingdoms, leading the war-like Roman, the savage Goth, the cruel Saxon, and the hardy Norsemen, to bow their haughty spirits, and to bend their unruly wills before the power of the Cross? Can we not throw ourselves on our own experience, and gain confidence from the lives of those "holy and humble men of heart" who, even in our own times, have wrought righteousness, and who demonstrate by their faith, and the consecration of their lives, the great power of God, and the truth of the saying "that God hath in these last times spoken to men by His Son"? (Various illustrations.)

And can I not ask with the writer of this Epistle: "What shall I more say?" for the time would fail me to tell of statesmen of world-wide repute, of brilliant lawyers and eminent physicians, of bankers and business men of every grade, of journalists and gallant soldiers, of mechanics and laborers, who, as "holy and humble men of heart," adorn the doctrine of God their Saviour in the sphere in which they move, demonstrating the power of faith, doing their duty to God unmindful of what others may think, not ashamed to be church-going, or to teach poor children the Bible, willing to co-operate in any plan or organization to win men to Christ, feeling responsibility for the growth of their parish, and doing all without ostentation, but humbly laboring, buoyed up with the consciousness that their conscience approves, and enduring as seeing Him who is invisible. Are they not all a great cloud of witnesses that this faith of our Christ has a strong hold on the men of to-day? And may we not say that we, who are so often discouraged, like those Christians of old time, "also are compassed about with so great a cloud of witnesses"? May we not, in the confidence of a certain faith, lay aside every weight and the sin which doth so easily beset us and run with patience the race set before us, not in our own might, but looking unto Jesus, the Author and Finisher of our Faith?

THE CHURCH AND HER FOREIGN MISSIONS.

BY THE REV. ISAAC DOOMAN, NARA, JAPAN.

A frank, broad, and deep criticism is always conducive to a healthy state of things. In this little world of ours, if the attempt is made to put an undertaking beyond the pale of criticism and expression of the public's opinion, at once, in the hearts of many, suspicion is aroused which eventually leads to its final demolition, either by direct attack or by utter indifferentism. Foreign missions also cannot be made an exception to this universal rule; therefore, when Canon Taylor undertook to criticise their methods and results, the present writer was extremely glad, and sincerely expected many important reforms suggested and much good results coming out. But unfortunately the Canon manifested consummate ignorance of the general aspects of the object which he was so furiously assaulting; and with ignorance he combined a blind spirit of antipathy to the whole fabric of the missions. There is no enterprise in the whole world, we should think, which is beset with so many difficulties, and some of them almost unsurmountable, like the work in foreign fields. Hence an honest criticism of such a work can be only expected from the pen of an honest sympathizer, and not a dishonest adversary. Those who hope to see Christianity annihilated from the face of the world, under no circumstances will speak encouragingly when they see it planted in the new lands. Pray remember that we are living in an age of intense religious skepticism; and nowhere this spirit is so aggressive against Christianity as in non-Christian countries. You take away these ungodly and godless foreigners swarming in Japan, you will see the whole empire brought into the fold of Christ within less than a decade. In fact to-day Japan is ready to throw herself into the arms of Christendom and adopt the religion of the Crucified Lord, but, alas, Christendom is doing everything in her power to shun Japan. Pray remember that this universal sentiment in favor of Christianity is built up solely by the ceaseless labor and prayers of missionaries, and in the teeth, so to speak, of opposition from every quarter.

The criticism of the Church foreign missions, which has appeared in one of its leading periodicals, however, we are glad to say, is neither the product of antipathy nor of ignorance. The writer is in full sympathy with the missionary labor abroad, and he would be very glad to see the offerings for this cause augmented a "hundred fold." Still his criticism of the results is very sweeping. He says: "It is merely idle to attempt to conceal the fact that the condition of Church missions abroad is unsatisfactory and discouraging." Whether this sentence expresses the universal sentiment of the Church in relation to her foreign missions is needless to enquire. It is very frank, and, as most frank confessions are, is very honest. We agree with the writer that the condition of Church missions abroad is "unsatisfactory," but by no means "discouraging." Every unsatisfactory condition is not necessarily discouraging, and we are glad to say there is no necessity for discouragement in this case. There is considerable similarity between the

numerical advancement of the Church at home and her missions abroad. No one, we think, would be satisfied with the progress which the Church is making in the States when contrasted with the progress of Methodism and some other Protestant sects. If the dissatisfaction at home does not lead to discouragement, I don't see any reason why it should in foreign fields.

In regard to the Church's foreign missions, we do not intend to dwell with great length upon those general difficulties by which every other mission is surrounded, but there are a few special ones peculiar to our missions which no fair critic should ignore or overlook.

In the first place, let me say that it is merely idle to attempt to conceal the fact that the Church from the beginning has not displayed a spirit of enthusiasm in relation to her foreign missions. Her interest in them if contrasted with that of some sectarian bodies, amounts almost to apathy. Her annual offerings to the cause are commensurate neither with her dignity nor with her wealth. Let the Church plainly understand that if she intends to sow her foreign fields with barley she ought and should not expect to have a rich wheat harvest. This is an impossibility. It is a natural law in the missionary world. Take, for example, Japan. Church missionaries occupied the country as soon as it was opened to foreigners, about 30 years ago, but they were never strengthened until every ground of vantage and all strategic points were occupied by the others. For a long time her highest aspiration was to have the number of her missionaries in Japan consummated in three! Suppose twenty years ago the Church had sent enough missionaries into the Japanese empire to occupy every important town and city in the land, and built churches and schools just as the Congregationalists did, to-day her missionaries, and through them herself, would not be found a fit subject for such a humiliating criticism. Even to-day the Church has not enabled her representatives abroad to establish a single institution of learning which could reflect honor upon her exalted position. When did the Protestant Episcopal Church entrust funds to her missionaries to build colleges like Roberts College on the Bosphorus, or like the Doshisha in the heart of Japanese Buddhism, and they misappropriated the money? We don't want to make the arrogant confession that we work faithfully, perseveringly, and energetically, just like those whose labors have been more bountifully blessed.

In the second place, let me say that in whatever condition the affairs may be found, the priests should not be held responsible for them. In the present government of the missions every plan is conceived, matured, and carried to its final realization by the Bishop, and, in his absence, by a very small minority of missionaries to whom he entrusts the power; the rest have not the slightest power to express their opinions, and it would be absolutely useless even if expressed. A man who has an opinion but no power behind to enforce it, it is better to keep strict silence. Therefore, it will be seen that the policy by which every mission of the Church is governed is the policy of a single man and not that of the whole body combined; and as long as every human flesh is subject to error and fallibility, such an arrangement will not produce a satisfactory state of things. Every missionary who starts to a foreign field dreams of a hundred plans, methods, and new ways of work, but when he reaches his destination, and finds out the place, or rather no place, assigned to the individual ideas in the pantheon of the mission, he gradually drops

his plans one by one until none is left, and adjusts himself to work as a tool in the hands of others. Send the most intellectually gifted priest into any foreign mission, very soon his gigantic intellect will be stunted to a dwarf. Every missionary has his own plans, but unfortunately they are not backed like Mrs. Locke's, by the ladies of Grace church, Chicago, and die away in the bud.

In the third place, a great deal of disadvantage is caused to our work, by the anomalous position which our Church occupies in the universal maze of Christian bodies. The oriental mind is quite educated to discriminate even between the most subtle divisions of religious sects, creeds, and parties. They can know pretty well the exact position of the Roman Catholic and Greek Churches, or this immense and confounding number of Protestant sects; but they are really puzzled and don't know how to classify us. When the internal sympathies of the units which constitute an organic body force into such opposite directions, as unfortunately is the case in our Church now, the action will affect unfavorably over all its endeavors. But when every Churchman is awakened to the harm which this loss of cohesiveness is doing to the whole fabric, and when every one has merged his notions into the heart of Christ, and the Church has risen symmetrically above all party strifes, like a grand and independent superstructure, and not a mediocre anomaly, we hope this disadvantage also will be remedied.

Then again our services share considerably the anomaly stated above. A high ritual, magnificently elaborated, like that of the Greek and Roman Churches, will be always attractive to the aesthetic tastes of mankind; and again when the emotional nature of man is aroused on behalf of religion, like the general system of Protestant awakenings, it cannot fail to bring appreciable consequence; or lastly, when the work is carried on conspicuously in educating in a true Christian method the man's intellect, to such races like Chinese and Japanese it will be always attractive. This is the secret of the abundant success of the Congregationalists in this empire. Ours, however, is not a very enviable hybrid of all these forms.

These, and some others, are the chief obstacles in my opinion, which naturally retard the progress of our missions abroad; and, I think, instantly it will be seen, that none of these disadvantages, or evils, or call them by whatever name that you please, can be removed here. We abroad are merely the re-echo of the Church at home. She is perfectly free to adopt any form of policy for her missionaries to pursue; but when the policy adopted is carried to its practical and logical ends by her representatives, she should bear the consequences with a spirit of magnanimity.

PERSONAL MENTIONS

The address of the Rev. B. W. R. Taylor is 2912 S. Flower st., Los Angeles, Cal.

The Rev. Fred K. W. Webber has resigned the rectorship of St. John's, Milwaukee, to accept the position of associate rector of Holy Trinity, Winnipeg.

The address of the Rev. John Sword is care Morgan & Co., 22 Old Broad st., London, Eng.

The Rev. P. E. Pattison, rector of All Saints' church, Baltimore, Md., has accepted a call to the assistant rectorship of Emmanuel church, in the same city.

The Rev. John Barrett has resigned the rectorship of All Hallows' church, Davidsonville, Md.

The Rev. Wm. Rollins Webb has taken temporary charge of the chapel of the Advent, Baltimore, Md.

The Rev. J. E. Jackson of Trappe, Md., has removed to the diocese of Kentucky. His address is Zion P. O., Henderson County, Ky.

The address of the Rev. John Rouse, rector of Trinity church, Chicago, is 2539 Indiana ave.

The Rev. John C. Fair of the missionary jurisdiction of Washington, has accepted a call to the rectorship of St. James' church, Downingtown, Pa.

The Rev. Robert Blight has entered on his duties as superintendent and resident chaplain at the Educational Home, 49th st. and Greenway ave., Philadelphia, Pa.

The Rev. Harvey S. Fisher has accepted the position of rector's assistant at St. Luke's church, Germantown. His address is the "Coulter House," Germantown, Philadelphia, Pa.

The Rev. W. N. Webb, rector of St. John's church, Pittsburgh, has accepted a unanimous call to the rectorship of St. John's church, Rochester, N. Y., and will enter upon his duties Jan. 1st, 1892.

The Rev. S. Prichard has accepted the rectorship of the parish at Benson, Minn., and should be addressed accordingly.

The address of the Rev. J. H. Townsend is changed to Atlantic City, N. J.

The Rev. G. W. Dumbell has resigned St. Paul's parish, Chattanooga, Tenn., and accepted St. Mary's, Castleton, New York, where he will enter upon his duties on Feb. 1st, next.

The Rev. J. H. Blacklock has resigned his position as assistant in St. Paul's parish, Chattanooga, Tenn., to accept the rectorship of St. Luke's, Cleveland, Tenn., to date Jan. 1st, next.

The Rev. E. A. Bazett-Jones having become rector of the parish of the church of the Redeemer, Elgin, Ill.: all correspondence may be addressed to him Center st., cor. of Dexter.

The address of the Rev. R. M. Hayden has been changed from New York City to Yonkers, N. Y.

The address of the Rev. J. D. McCollough, secretary of the diocese of South Carolina, is changed from Saluda, N. C., to Walhalla, S. C.

OBITUARY.

SHERMAN.—Entered into life eternal, on St. Andrew's Day, at St. James' rectory, Batavia, N. Y., Gertrude Burd, daughter of the Rev. A. M. and Kate L. Sherman, in the 8th year of her age.

STONE.—At St. Mary's School, Knoxville, Ill., November 23d, Mrs. Helen Frances Stone, of Hamilton, N. Y.

IN MEMORIAM.

HELEN FRANCES STONE.

"Ye shall henceforth return no more that way."

BY J. C. H.

One came to us when, bright and gay,

All Nature smiled beneath the sun;

And now that fields are brown and dun,
She comes no more henceforth this way.

The days were few; but hearts still hold

What touch of years cannot efface,

The memory of a gentle grace
Enshrined in woman's sweetest mould.

We knew her to be one of those

Whose lives are purified by pain,

To whom the world brings little gain,
And thorns, perchance, without the rose.

She rests in peace, ah, happy soul!

The weary one has gone to sleep;

And we who linger must not weep

That life for her has reached its goal.

And so we leave her, "Dust to dust,"

What is we know must be the best,

"Grant her, O Lord, eternal rest,

And light that shines upon the just,"

St. Mary's School, Advent, A. D. 1891.

THE REV. ROBERT S. CARLIN.

At a meeting of the Newark Clericus, held on Monday, Nov. 23rd, the sad news was received of the death of the Rev. Robert S. Carlin, rector of Christ church, Bloomfield, and a member of the clericus.

While we feel that in his death a great sorrow and loss have befallen the entire diocese, we who knew him more intimately as a fellow-member of the clericus wish to place upon record some few words expressive of our love and appreciation for our brother departed.

We recognize in our brother the possession of unusual gifts for the work of the sacred ministry, particularly we wish to pay our tribute to his marked ability as a preacher, an ability which we feel assured, would at no distant future have made his name known throughout the Church. Others may more fitly speak of his most faithful and successful pastoral labors, of the deep affection and esteem in which he was held, not only by the members of his parish, but by the entire community in which he lived. But we wish to testify here to our love for

the man, to his most genial and affectionate disposition, to his outspoken courage of conviction, to his unaffected humility of spirit. He has been called home in the fullness of his youthful strength. Let us thank God for the good example of His servant and pray that we too with all those, who are departed in the true faith of His holy Name, may have our perfect consummation and bliss both in body and soul, in His eternal and everlasting glory; through Jesus Christ our Lord.

Resolved, That a copy of this minute be placed upon the records of the clericus, and that copies be sent to the family of Mr. Carlin, to the Church papers, and to the Newark papers.

For the Clericus.

ALEXANDER MANN,
JAMES P. FAUCON,
ALEXANDER ALLEN,
LOUIS S. OSBORNE.

Committee.

APPEALS.

THE CHRISTMAS LETTER MISSION.

Those who desire to share in this work of cheer and comfort to those in hospitals, almshouses, prisons, and other institutions, who have few or none to remember them at the Christmas season, can learn particulars and send contributions of money to MRS. E. R. CHURCH, N. Y. Co. Secretary, 202 Livingston st., Brooklyn, N. Y.

THE GENERAL BOARD OF MISSIONS.

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

All men, women, and children who belong to the Episcopal Church are members of this society and share the privilege of supporting its missions at home and abroad. Domestic missions in thirteen missionary jurisdictions and thirty-four dioceses, and among Indians and colored people; foreign missions in China, Japan, Africa, Greece, and Haiti; salaries of sixteen bishops; stipends of 1,100 missionaries, besides support of schools, hospitals, and orphanages will cost \$500,000 this year, and depend wholly upon voluntary contributions. Gifts may be designated for any part of the work. Remittances should be made to Mr. George Bliss, treasurer, and communications addressed to the Rev. Wm. S. Langford, D. D., Mission Rooms, 22 Bible House, New York.

Offerings for Domestic Missions are requested during the season of Advent.

MISCELLANEOUS.

AN ORGANIST of experience desires a position. Address, stating salary, J. B., care THE LIVING CHURCH.

WANTED.—By a presbyter, a parish in the South or East; change on account of climate. References given. PREST, care of this office.

WANTED.—A teacher of marked ability, much experience, and highly accomplished, desires a position as principal of a Church school or to be informed of a place where a private school of high moral tone and excellent scholarship is needed. Address TEACHER, Box 138, Swampscott, Mass.

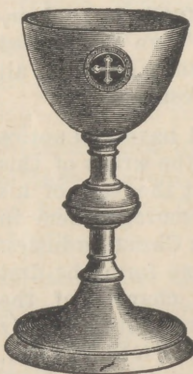
A HOME is offered to a devout, well-bred Churchwoman in return for short hours intellectual work. Address with reference, C. G. S., LIVING CHURCH office.

A YOUNG priest, unmarried, Catholic, desires a parish which requires active work and frequent services. Address X., care THE LIVING CHURCH.

A MARRIED priest desires parish after Jan. 1st, 1892. Address CLERICUS, care of LIVING CHURCH.

PENNOYER SANITARIUM. This institution with new, modern building, (elevator, gas, hot water heating), has elegant accommodations and superior facilities for the treatment of chronic diseases. Baths, electricity, massage, skilled attendants. As a winter health resort, no superior may be found in the North. For illustrated circular, address N. A. PENNOYER, M. D., Manager, Kenosha, Wis.

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CALENDAR—DECEMBER, 1891.

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

THE THIRD SUNDAY IN ADVENT.

BY THE REV. J. ANKETELL.

"Ministers of Christ and stewards of God's mysteries." I Cor. iv: 1.

What go we forth, O Lord, to see,
In earth's dark, desert way?
We seek, blest Lamb of God, for Thee,
True Light of endless Day!

In Thee the blind receive their sight,
Sin's leprosy is healed,
The dead are raised to life and light,
The poor have God revealed.

Of old by Jordan's flowing tide
Thy Advent call was heard;
Come now to meet Thy waiting Bride,
Thou true Incarnate Word!

And send the ministers of grace
Thy pathway to prepare,
That all may see Thy holy face,
And heaven's rich fulness share.

For Thou, the awful Judge, shall come
To drive away our night,
Strike every guilty conscience dumb,
And crown the pure with light.

In that dread Day of just award,
When heaven and earth shall flee,
Be Thou the strength and stay, dear Lord
Of souls that trust in Thee!

December 13, 1890.

KING'S COLLEGE CHAPEL, CAMBRIDGE, ENGLAND.

Evensong only, except on Sundays, Dr. Mann, organist, choir of 20 boys and ten men.

MONDAY, OCT. 19. Chants, Turle, South; service, Harwood in Ab; anthem, "O Lord my God," Nares. TUESDAY, chants, Crotch, Longhurst; service, Selby in A; anthem, *Benedictus*, Hummel. WEDNESDAY, chants, Stainer, Alcock; service, Ouseley in C, (*cantate*); anthem, "Judge me, O God," Mendelssohn. THURSDAY, chants, Turle, West; service, Tours in F; anthem, "Praise the Lord," Garrett. FRIDAY, chants, Garrett, Stainer; canticles, chanted, Travers, Boxfield; no anthem, (hymn). SATURDAY, chants, Attwood; service, Garrett in F; anthem, "The Lord hath done," Smart. SUNDAY, A. M., chants, Elvey, Turle, Stoner; service, Walmsley in D; no anthem. P. M., chants, Mornington, Havergal; service, Walmsley in D; anthem, "Praise the Lord," S. S. Wesley.

MONDAY, NOV. 2nd. Chants, Reinbault, Weldon, Soaper; service, Stanford in Bb; anthem, "Blessed be the Lord God," Sternale Bennett. TUESDAY, chants, Walmsley, S. S. Wesley; service, Corfe in E; anthem, "Qui Tollis," Hummel. WEDNESDAY, chants, Crotch, Barnby; service, Elvey in A; anthem, "O love the Lord," Mann. THURSDAY, chants, Crotch, Stainer, J. J. Elvey; service, Novello in E; anthem, "Come, Holy Ghost," Attwood. FRIDAY, no anthems. SATURDAY, chants, Hopkins, Stainer; service, Prout in F; anthem, "Remember now Thy Creator," Steggall. SUNDAY, A. M., (24th after Trinity), chants, C. Gibbons, Teesdale, Smart; anthem, E. J. Hopkins in F; hymns, P. M., chants, Attwood, Troutbeck; service, E. J. Hopkins in F; anthem, "Sing to the Lord," Smart.

LONDON, NOV. 18th.

DEAR LIVING CHURCH:—I have taken care to present two weeks' work by the "King's" choir as, with Magdalen choir, Oxford, which I have yet to hear, it shares the highest honors among college chapel choirs in the kingdom, while for exquisite tonality and delivery, they are said to stand at the head of all English choirs. Not contented with my first visit to Cambridge, while en route to London, I went

up for a supplemental study of that wonderful city, a week ago, spending three days under exceptionally favorable auspices. The personal guest of that sterling musician, scholar, and gentleman, Mr. Gerard F. Cobb, Bursar of Trinity, all possible facilities for the furtherance of my errand were generously placed within my reach. On Saturday I attended Evensong at King's, 5 P. M., occupying a desirable stall near the sanctuary, when the irresistible charm of the singing seemed greater than before. On Sunday at half-past three, I was again in choir, when the music once more surpassed itself, leaving me entranced at its supreme spiritual beauty. I have never conceived of such ethereal tonal purity, such exalted beauty. Again I fell back upon my woodland chorus of wood-larks, or brown thrushes, for an illustration of this hitherto unexampled quality of tone; only the vocal scale was greatly enlarged, but the spontaneous, unworldly beauty remained pretty much the same. All the lads are soloists, fully equalling and often far excelling little Forbush, so long the delight of the Garden City cathedral choir, (Brooklyn.) Not only was the tonality and vocality perfection, but there was a steady excellence of musical declamation and exquisite "English" that fully realized my highest ideals. The men were in turn, equally interesting, having got well beyond mere virtuosity under this incessant culture and experience. Dr. Mann who is both choirmaster and organist, certainly has accomplished more than any of his contemporaries, although I learn that King's is exceedingly wealthy, and lavishes money with an unsparing hand in the support and maintenance of its splendid choir. The most promising lads are readily procured, as the emoluments are generous, consisting of a thorough education, and all expenses of support, excepting clothing, with a most helpful "start" in life after the singing days are over. I have nowhere heard such interesting and satisfactory chanting as in these cathedral and college choirs, an experience fully sustained in London, so far as I have been able to observe.

Immediately after leaving Saturday's Evensong in King's, I hastened to Trinity for Evensong, at 6 o'clock—a chapel far inferior in grandeur of architectural design and acoustic properties to the inimitable King's, which really would better serve the 800 gowns-men of Trinity than its own little band of 139. No thoughtful man can enter the ante-chapel of Trinity without a reverent pause. On a dais along the wall stand statues of these, among its great men: Lord Macaulay, Dr. Whewell, Lord Bacon, Isaac Newton, and Dr. Isaac Barrow, a galaxy pre-eminent even in this great University of world-wide celebrities. One cannot forget the imposing array of these many hundreds of surpliced gowns-men, literally crowding the great chapel, as they take their places, or slowly move out at the close of service. Their behavior was that of dignified, serious young men, without a trace of that flippancy and bump-tiousness of demeanor too often witnessed in chapels at home. All participated respectfully, reverently, in the devotions. The organ, which is a large and richly furnished instrument, was not shown at its best, although

handled by the noted Dr. Stanford.

After service I was invited to dine in the great Trinity Hall, one of the grandest of its class in England. Seated at the Master's table, on the dais, and at his right, among the brilliant Fellows and Professors, who maintain the intellectual primacy of this splendid foundation, my opportunity for observation was complete. Before sitting, a long Latin Grace was recited from a placard, by the Master and Vice-Master, responsively. I should try in vain to reproduce the sober dignity, the quiet, elegant brilliancy, the ready, incisive wit, the refined geniality, the friendly courtesies, of that dinner. The Master was not a little interested in our own Church, and incidentally expressed much surprise at the existence of a "Methodist Episcopacy," listening with some astonishment when I related how Presbyter Coke conferred the Episcopate upon Presbyter Asbury, afterwards kneeling down and receiving from the "Bishop" Asbury himself had created, the Episcopate, in turn. The general statistics of growth, Church extension, of our efforts towards the Provincial system, on educational work, and our development of parochial activities, were listened to with the liveliest interest.

There is no such intellectual alertness and wakefulness as among these "picked men" of the leading College. Politics were quietly overhauled. The recent bloody elections in Cork elicited spirited comment; and in such a highly Conservative assemblage, it was easily understood that Mr. Gladstone received not a few hard hits. Meanwhile the delightful quietness remained unbroken, during the swift exchange of repartee, all along both the dais tables; not an upraised voice, or burst of audible laughter. This habitual composure and subdued manner seems universal among English gentlemen, and the most spirited discussions fail to provoke even a ripple of excitement, so far as the voice is concerned.

As dinner drew to a close, the head butler carefully unrolled in part, a linen cloth, the end before the Master, and with much ceremoniousness, placed thereon a great silver basin and ewer. The master leaned towards me, half whispering: "This ghost of an ancient usage in this hall will remind you of the tenacity of custom and tradition. Both these great vessels are empty, and will be at once removed with the cloth. But for hundreds of years, before the introduction of forks, when the ecclesiastics ate with their fingers, this cloth was opened here, at the head, and unrolled along the whole length of the table, while the basin and ewer, filled with rose-water, was passed down the centre, each one rinsing his fingers and wiping them on the napkin-towel." Meanwhile, the ponderous silver and the linen roll had been removed, the Latin "Thanks," in two words, distinctly said by the Master, and we broke up, a goodly number of us proceeding to the "combination room," which is a splendid apartment in an adjacent second story, where, around a well-spread table, with supplemental wines, tea, and coffee, conversation was resumed, and kept up until nine o'clock, when we separated. On Sunday evening I was once more a guest, this time at the dean's table; another memorable evening. I learned that

three or four dinners are given daily in the Hall, when all the gowns-men and degree men in residence, in turn, find place.

On Sunday morning, at ten, I was at morning service in the beautiful chapel of John's, one of Sir Gilbert Scott's most perfect creations in Gothic, where Dr. Garrett presided as organist. As an almost impenetrable fog darkened the air, voices and organ were not in the best form, and the service fell below what the distinction of Dr. Garrett had led me to expect. I shall present his week's choral list in a subsequent letter. At two o'clock I attended the University church, St. Mary, Dr. Garrett at the organ, and a powerful preacher, the Dean of Norwich, officiated, without any service. Again at King's for Evensong at 3:30, where an immense throng packed every available foot of space, with another one of those inimitable choral services which defy description, and are above eulogy; then at Trinity for a later Evensong, followed by my second dinner in Hall. The next morning I met Dr. Garrett at breakfast in his delightful home, gathering much most interesting information concerning the progress of liturgic music throughout England. The Dr. is a University Professor of Music, delivers series of lectures, is an active composer, and has given many lessons to advanced pupils. His handling of the organ is masterly.

Supplied with excellent letters of introduction to both Girton and Newnham colleges for women, I had time only for a visit to the latter, where, after a charming and suggestive walk across the Cam, through the lovely village of Newnham, I found myself quite delightfully "at home" with Miss Gladstone, the first vice-principal, gathering, during my two hours' interview, a fund of personal communication and printed matter illustrative of Newnham life and work.

Excellent organ music, varied by vocal solos, may now be heard on certain Sunday afternoons, at the Royal Albert Hall, and the question of the admissibility of concerts on the first day of the week seems to have been settled, as far as concerns the great Kensington building, without calling up very strong feelings. The organists chosen are men of eminence. Mr. W. S. Hoyte opened the series, and on Sunday last, Mr. H. L. Balfour presided at the big instrument, playing pieces by Widor, Bach, Kuhmstedt, and Liszt. Miss Jeanie Rankin was engaged to sing selections from "Eljah." G. T. R.

HOLIDAY BOOKS.

THE GREAT FRENCH WRITERS—MADAME DE STAEL. By Albert Sorel of the Institute. Translated by Fanny Hale Gardiner.

ON HEROES. Hero-Worship and the Heroic in History. By Thomas Carlyle.

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CHILDE HAROLD'S PILGRIMAGE. A Romance. Lord Byron. New American edition.

Chicago: A. C. McClurg and Company. Price, \$1.00 each.

THE STORY OF JANE AUSTEN'S LIFE. By Oscar Fay Adams. Chicago: A. C. McClurg and Co. Price, \$1.25.

It would be a pity to let the holidays come around without calling attention to these handsome and inexpensive editions of works which have stood the test of use for generations, or are descriptive of writers whom all the world delights to honor. There is something so "taking" about the books of the "Laurel Crowned" series, that

a lover of books desires at sight to possess them. It is to the credit of our age and country that books of this order in good binding can be sold, while the market is deluged with all sorts of books in cheap editions and paper covers.

THE RT. HON. WILLIAM EWART GLADSTONE. By Geo. W. E. Russell. New York: Harper & Brothers; Chicago: A. C. McClurg & Co. Pp. 282. Price, \$1.25.

This volume forms one of the series of "The Prime Ministers of Queen Victoria," edited by Stuart J. Reid, at whose request the task of writing this biography was undertaken. Mr. Gladstone simply contented himself with putting no obstacle in the way. The author aims at little more than giving a clear statement of facts arranged in chronological order; but Mr. Gladstone has been so closely concerned with the politics of England for the past sixty years, that in telling the story of the events of his career, one must tell a good deal of England's political history. It strikes us that some of the comments and criticisms of other public men upon Mr. Gladstone's character and policy are truer to the life than the estimate of him made by the author. In the analysis of his character, Mr. Russell makes religiousness the paramount factor. But the story, as he tells it, produces the impression upon the reader that the moving element is the love of power. This seems the all-sufficient and necessary explanation of a nature "perplexed by a dozen cross-currents of conflicting tendency," and supplies a sufficient reason for his change from one party to another, and for his descent from a statesman's to a demagogue's place. It appears to us as if this were the ruling passion of his political life as we gaze upon his portrait that looks sternly out from the frontispiece. Whether we agree with the author or not in his estimate of the "grand old man" of England, it must be granted that he has put forth a very readable and most interesting volume.

JAPONICA. By Sir Edwin Arnold. With illustrations by Robert Blum. New York: Charles Scribner's Sons; Chicago: A. C. McClurg & Co. Ornamental covers, \$3.00.

These bright sketches of a sunny land and genial people, are made more bright by the rich illustrations and generous make-up of the book. In a winning preface the author speaks in warm praise of "beautiful Japan" and its kind-hearted people, and gives fac-simile and translation of the Japanese verses presented by the landlord on the occasion of his departure. These sketches were originally contributed to *Scribner's Magazine*.

BATTLE FIELDS AND VICTORY. From the accession of Grant to the command of the Union Armies to the end of the war. By Willis J. Abbot. New York: Dodd, Mead & Co.

Three volumes, of which this is the conclusion, have been devoted to a sketch of the principal military operations of the great civil war. An earlier work, "Blue Jackets of '61," details the naval history of the same period. All contributions to the story of those stirring times command attention. The author is indebted for the popularity of his books, not only to the general interest in his subject, but also to his powers of description and bright and attractive style. In the survival of the fittest his books will still be read.

HOUSE AND HEARTH. By Harriet Prescott Spofford. New York: Dodd, Mead & Co.; Chicago: A. C. McClurg & Co. Price, \$1.00.

This is a little book that it would be well for our daughters to read; indeed, our sons might get some good from it, especially in the chapter that discourses about the mother-in-law. The author writes in a charming way about maidenhood, society, marriage, and family life.

TIM. A Story of School Life. New York: Macmillan & Co. 12 mo., pp. 318. 1891.

The story here given is from a new writer, and displays excellent qualifications for work in the line of fiction. Tim is a rare production, and no one can help reading it, illustrating, as it does, the wonderful love of one boy for another, "passing the love of women." We commend the story as one of the best of the season.

FAMOUS ENGLISH STATESMEN OF QUEEN VICTORIA'S REIGN. By Sarah Knowles Bolton. With Portraits. New York: Thomas Y. Crowell & Co. Price, \$1.50.

The writer is well and favorably known by several "famous" books, or books about famous people. This one cannot fail to interest thoughtful readers, young and old. The history of the mother country is closely related to the biographies of these great men, during more than half a century. The subjects of the sketches are: Sir Robert Peel, Lord Palmerston, Lord Shaftesbury, John Bright, William Edward Foster, Lord Beaconsfield, Henry Fawcett, William Ewart Gladstone. An excellent portrait is given of each, and the book is very attractive in appearance.

THE CROSS OF MC KENNON. A Story of Ulster. By Niall Herne. Illustrated by J. Nash.

TEN MINUTE TALES for every Sunday. By Frances Harriett Wood. Illustrated by J. Nash. Published under the direction of the Tract Committee of the S. P. C. K.

The imprint of the Society for the Promotion of Christian Knowledge is sufficient guarantee for the character of these books. The author of the former is known to many Sunday school libraries, through his book "A Minor Chord." The "Ten Minute Tales" are very interesting; all that might have a bad influence on young minds is carefully excluded, and the motive is throughout good.

MESSRS. ANSON D. F. RANDOLPH & Co., New York, have published "Friendly Talks with Boys," and "Friendly Letters to Girls," by Helen Hawley; papers originally contributed to the *New York Observer*. These little books are very nice for presents, and cost only 50 cents each.

By the same publishers we have "Katie, a Daughter of the King," by Mary A. Gilmore, originally published in *The Churchman*, 60 cents; and "With Scrip and Staff," a tale of the Children's Crusade, by Elia W. Peattie, with illustrations by Grace F. Randolph and Edith Mitchell. Price \$1.00. The story of this sad, strange episode in history is well told.

MESSRS. NOVELLO, EWER, & Co., publish for Christmas an anthem by Tours, entitled "There were shepherds," that will doubtless be popular.

The current number of *The Graphic* has a stirring article upon "Negro Education in the South," with a most interesting description of the Tuskegee Normal and Industrial Institute, in Alabama.

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He comes, Who on His natal day
Inglorious in a manger lay,
Where lowly kine were first to see
God clothed in meek humanity.

He comes, Who trod the path of life
Mid thorns and briars, storm and strife;
Whose words were truth, Whose thoughts
were pure,
Whose deeds were mercies ever sure.

He comes, Whom Israel's rulers bought,
Whom Pilate's soldiers set at naught,
He who was scourged and mocked by turns,
Who wore the platted crown of thorns.

He comes, Who agonizing cried,
The Innocent, the Crucified;
Who on Mount Calvary's awful height
Expired—and heaven was veiled in night.

He comes, but now a dazzling Form,
Begirt with lightnings and with storm,
Before Whose face, Whose glance before
The heavens depart, and are no more.

He comes, oh! let His saints rejoice,
And hail Him with triumphant voice;
He comes to bring His wanderers home,
And even so, Lord Jesu, come!

Port Dover, Ont.

THE EARLY BRITISH CHURCH.

BY K. F. J.

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IX.—ST. CHAD.

As we have seen, the re-conversion of Northumbria was owing, under God, to the Celtic missionaries. Lindisfarne was built by monks from Iona. Aidan, who was sent from that monastery as a missionary bishop to Northumbria, chose the lonely marshy spot which, according to the ebb and flow of the tide, was sometimes connected with the mainland, sometimes, like his beloved Iona, an island, for his episcopal seat, and there he founded the monastery. One of his wise plans for the Christianizing of this vast missionary field, was to form a school for boys, limited, as was common in those days, to the sacred number of twelve. Among the youths trained up under the eye of this holy man, was the lad afterwards known to the Church as St. Chad. He was one of four brothers, who were all priests; the other three being Cedd—also a saint and bishop, Cymbill, and Ceelin. We know little of the early history of Chad, but Bede tells us he spent part of his youth in Ireland, in order to study at the different monasteries, which were then famous for their learning. Here he led the monastic life for some years, and on the death of his brother Cedd, of the "yellow pest," he succeeded him as Abbot of Lastingham. This monastery was near Whitby, in Yorkshire.

King O'dilvald had offered Cedd land for a convent, and Cedd had chosen a spot "among lofty and distant mountains which looked more like lurking places for robbers, and retreats for wild beasts, than habitations for men." In order to consecrate the place to God, the saint spent Lent there in continual fasting and prayer; "this," Bede tells us, "was the custom of those from whom he had learned the rule of regular discipline; first to consecrate to our Lord by prayers and fastings, the places which they had newly received for building a monastery or a church." As he was called away to other duties while ten days yet remained of Lent, Cymbill took

up his holy task and finished the consecration of the spot. Then they built the monastery, and followed in its rule all they had learned at Lindisfarne, where they had been educated. It was to the charge of this house, thus set apart by his two brothers, that Chad was appointed according to Cedd's dying wish. The new abbot seems to have been a man of the utmost gentleness and humility, and no doubt the brethren prospered under his wise rule. Cedd had been so beloved by his followers, that thirty of them came from a monastery which he had founded in East Anglia, to spend the rest of their lives near the grave of their father in God, but the fearful pestilence carried off all but one of them.

About 666, Chad was called from Lastingham by the Northumbrian people to take Wilfrid's place in the diocese of York. The conference of Whitby had taken place, and although most of the Celtic party had agreed to follow the Roman customs, there was still a feeling of soreness on their side. When Wilfrid, who had gone to France for consecration, delayed his return from week to week, and they saw the evils of a diocese left without a bishop, the king, Oswy, chose Chad, whom Bede calls "a holy man of modest behaviour, sufficiently well read in the Scriptures and diligently practicing those things which he had learned therein, to be ordained Bishop of the Church of York." Chad proceeded to Canterbury, but finding that no prelate had been chosen in the place of the Archbishop Deusdedit, he turned his steps towards Winchester. The Bishop Wimund united with himself in the consecration of Chad, two British bishops, probably from Cornwall. Canon Bright says: "The combination of agents in the scene then witnessed by the Church people of Winchester, was specially interesting and appropriate. A prelate, consecrated in Gaul, joins with himself two prelates of a different rite, representing the old Church of Alban and Restitutius, of Dubricius and David, in the consecration of one who had sat as a boy at Aidan's feet, and had but very lately, it would seem, given up the British and Scotie observances, and who was to shine forth in a brief, but beautiful, episcopate, as one of the truest and purest saints of ancient England."

The picture which Bede gives us of Chad's life as bishop, is short, but wonderfully vivid. We see him travelling through the diocese on foot, preaching in towns, villages, and even in the open country, where, perhaps, but a few poor huts were clustered together. Probably he was like a bishop of an earlier age: "In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often." The lonely moors, the bleak hillsides, the sheltered valleys, the wild seashore, all have felt the touch of his feet, all have known the holy presence of this one Northern saint.

But his rule over Northumbria was short. We have told in another paper how he was removed from the see by Archbishop Theodore, or, rather, out of humility, he voluntarily resigned it when that prelate desired to re-instate Wilfred, to whom it rightly belonged. He retired to Lastingham, but Theodore soon called him from this quiet retreat to be Bishop of Mercia, his episcopal see being at Lich-

field. Here Chad founded the church of St. Mary, and near it built a small house where he could devote himself to prayer and reading in the intervals of active work in his diocese. He "most gloriously guarded the Church in that province two years and a half," Bede tells us. A monk named Trumberct, was brought up in his monastery, and in after years instructed Bede in the Scriptures. From him the chronicler learned many details of St. Chad's life.

He was wont when the wind blew loudly, to call upon God for mercy, and if the storm increased, to leave the work or reading he was about, and to prostrate himself in prayer. If its fury continued, he would go to the church and devote himself to earnest prayers, and repeat Psalms until it was over. When the brethren enquired the reason, he answered: "Have you not read: 'The Lord also thundered from the heavens, and the Highest gave forth His voice. Yea, He sent out his arrows and scattered them, and He multiplied lightnings and discomfited them?' For the Lord moves the air, makes the winds, darts lightning and thunders from heaven, to excite the inhabitants of the earth to fear Him; to put them in mind of the future judgment; to dispel their pride, and vanquish their boldness, by bringing into their thoughts that dreadful time when, the heavens and the earth being in a flame, He will come in the clouds with great power and majesty, to judge the quick and dead. Wherefore," said he, "it behooves us, to answer this heavenly admonition with due fear and love; that as often as He lifts His hand through the trembling sky, as it were to strike, but does not yet let it fall, we may immediately implore His mercy, and searching the recesses of our hearts, and cleansing away the rubbish of our vices, we may carefully behave ourselves so as never to be struck."

St. Chad's reputation for holiness was so great that he was revered, not only by his own people, but by all who heard of his humility and devotion. It was his custom, as we have said, to make his episcopal journeys on foot, but the Archbishop Theodore, fearing that he would wear himself out with such labors, commanded him to ride whenever he had a long journey to take, and when St. Chad objected, with his own hands Theodore lifted him on his horse, for as Bede says: "He thought him a holy man."

There was a man named Ouini who had given up high position in the world to embrace the monastic life. He came to the convent door one day clad in plain clothes, and carrying an axe and hatchet to signify that he wished to lead a life of labor, not of idleness, and not being fond of study, he worked diligently in the fields, while his brethren studied the Scriptures. One day he was thus working when he heard the sound of sweetest singing coming from the southeast, and approaching the convent. It gradually drew near the oratory where the Bishop was alone at his devotions and it filled the whole place. This lasted for half an hour, and then the sound gently rose and passed away into the heavens. As Ouini stood astonished, the Bishop opened the window of the oratory and clapped his hands as was his wont in calling the brethren. Ouini hastened to his master, who bade him call the seven brethren from

the church and come with them to his presence. When they were gathered about him he exhorted them to keep the rule and discipline of the community, and to live in love together. Then he told them that the day of his death was near, and added: "That loving guest who was wont to visit our brethren has vouchsafed to come to me also this day and to call me out of this world. Return, therefore, to the church and speak to the brethren, that they in their prayers recommend my departure to our Lord, and that they be careful to provide beforehand for their own, the hour whereof is uncertain, by watching, prayer, and good works." After they had received his blessing, they sadly left him, and then Ouini returned and asked his master what song of joy he had heard descending on the oratory. The Bishop answered: "If you heard the singing and know of the coming of the heavenly company, I command you in the Name of the Lord, that you do not tell the same to any one before my death; they truly were angelic spirits who came to call me to my heavenly reward which I have always loved and longed after, and they promised that they would return seven days hence and take me away with them."*

He was seized with a languishing disease, and on the seventh day, after receiving the Holy Sacrament, he departed this life.

Bede relates that a long time after his death, an abbot from England was visiting in Ireland the holy father Ecbert, who had been the friend and companion of St. Chad in the days when both were young and were studying together in the Irish monasteries. They spoke together of the departed saints, and when Chad was mentioned, Ecbert said: "I know a man in this island still in the flesh, who when that prelate passed out of this world, saw the soul of his brother Cedd with a company of angels descending from heaven, who having taken his soul along with them, returned thither again."

St. Chad died March 2nd, 672, and was buried first near St. Mary's, but was afterwards removed to the cathedral. His name is justly dear to the English Church, as is the remembrance of Iona, Lindisfarne, and Whitby, from which so many glorious saints like him have gone forth to win souls to Christ.

*Bede. Book iv. Chap. III.

LETTERS TO THE EDITOR.

WHY BLAME THE SUNDAY SCHOOL?
To the Editor of The Living Church:

In your interesting letter from your London correspondent of the issue, Nov. 28th, reference is made to a "bomb shell" cast by the Bishop of Dover into the midst of a very sober meeting of Sunday school teachers, when he stated from personal inquiry that out of seventy-seven former scholars whose histories he had traced, only two were attending church, and thirty-nine were "confirmed" drunkards. On this sad fact your correspondent comments as follows: "There must be something radically wrong with a system which produces results like these;" while earlier in the article he states that the implicit faith which many good people have in the Sunday school is misplaced.

As one who believes in the Sunday school, I beg respectfully to take exception to these deductions of your correspondent. How unjust it is to charge the Sunday school with "producing results like these,"

driving our children from the Church, and manufacturing drunkards.

What if the thirty-nine "confirmed drunkards" are "members of Christ, children of God, and inheritors of the kingdom of heaven?" Must there be something "radically wrong" in the Church's system because so many who have been regenerated in holy Baptism become "confirmed" in the service of the world, the flesh, and the devil?

Why not place the blame where it properly belongs? (a) On the parents who do not take any pains to train up their children in the nurture and admonition of the Lord; seldom prepare the children for the Sunday school instruction, or supplement the work of the Sunday school by further instruction at home; (b), on the scholars themselves, who are free beings, and therefore have the power, if they choose to exercise their freedom, to resist and quench God's Holy Spirit; to go back to their idols.

It is easy to criticise a system by pointing out its defects, but if your correspondent were in charge of a busy parish, and knew that the lambs of the flock were left in the great majority of cases without spiritual instruction, and that he was almost distracted by the multiplicity of his duties as "apostle, prophet, evangelist, pastor, and teacher," sometimes as the general parish "hack," he might find it the better part of wisdom to use his "utterly incompetent teachers," and spend his spare moments in preparing them to become good teachers, rather than in rejecting them. The "bruised reed and smoking flax" may have in them some possibilities of strength and warmth if patiently bound up and fanned.

The Sunday school has its defects, so has the Church, but neither is much helped by destructive criticism. So thinks a lover of the Sunday school.

JAMES J. BURD.

THE CHRISTMAS FESTIVAL IN THE SUNDAY SCHOOL.

To the Editor of The Living Church:

In answer to your correspondent on the above topic, I would say that a "Birth-day Party" given to our Sunday school, as near as possible on the birthday of our Lord, was considered very successful. We began a year beforehand, as suggested by *The Young Churchman*, to keep a record of birthdays of all the parishioners, each one old and young, bringing or sending to the Sunday school, pennies, one for each year of the giver's life. One little tot of three years proudly brought in his three pennies, and some of the mothers whose little ones had entered into the peace and joy of Paradise, brought the money and recorded their names with the others. The "Birthday Box" thus became a matter of general interest, and during the Christmas holidays, an invitation was extended to all interested in the parish work to meet at a private house, where we were to have a celebration of our combined birthdays, uniting ours with His great birthday, as it were. Supper was served, the crowning glory of which was a large birthday cake, decorated with lighted tapers, and beautiful birthday cards on which was inscribed each guest's name and date of birth, were laid at each plate. The pennies found in the "Birthday Box" were used to purchase a pair of solid brass altar vases, which were presented to the parish church.

I would also suggest a "Jacob's Ladder" if he hasn't already tried it. Of course the ladder must be made in proportion to the size of the building in which the entertainment is held, the only important feature being this, that there must be enough room between the rounds of the ladder to allow for the lighted tapers to burn in safety. We had nine rounds, to represent the great feasts and fasts of the Christian year, namely Advent, Christmas, Epiphany, Ash Wednesday, Good Friday, Easter, Ascension, Whitsun Day, and Trinity. Of course the number could be extended if you wished to take in the feast of the Circumcision or Transfiguration for instance, but as our school was small, we only had the nine. Each round was wrapped with a color suit-

able to the season represented. Violet for Advent and Ash Wednesday, white for Christmas, Easter, and Ascension, black for Good Friday, green for Epiphany and Trinity, and red for Whitsun Day. The lighted tapers were placed on each round, and the sides of the ladder were twined with evergreens, and hung with strings of popcorn and fancy bags of candies and fruits. The children were questioned on the Christian year, beginning with Advent, the lower round of the ladder and it was a very instructive object lesson, besides affording great pleasure to the little folks. They sang Christmas carols, and recited the Creed and Lord's Prayer at the opening of the exercises, and the beautiful hymn, "It came upon the midnight clear," was sung by the church choir who were in attendance. The candy, fruits, etc., were distributed to the children present, including all little visitors not members of the Sunday school.

X. X. X.

To the Editor of The Living Church:

In answer to a recent correspondent as to a new way of celebrating Christmas for a Sunday school I suggest, as a highly beneficial, new, and attractive way, that the school be invited to bring gifts of all kinds, for the poor, clothing, vegetables, toys, in fact, anything which they can afford to give. Arrange them in the hall, church, or chapel, and have songs and addresses. This can be made the ideal plan, I think, even where a school is not a rich one. A more selfish plan, but not often practiced, is to have an all-fresco supper or picnic in a roomy residence, with an attractive, secular programme: this would not interfere with a religious celebration at another time. An old-fashioned candy pulling is another good way.

W. H. BONIFACE.

To the Editor of The Living Church:

One of your contributors says, "Many of us are tired of the old-fashioned Christmas tree." No wonder. It is not a suggestion of Holy Scripture. It is not a symbol. Twenty years ago I used instead of it a "Jacob's Ladder." The reasons for this use are as follows:

See the promise made to Eve, that her seed (Seed) should bruise the serpent's head. Genesis iii: 15. Then the promise to Abraham, "In thy seed (Seed) shall all the nations of the earth be blessed." Genesis xxii: 18. Again, the promise, or prophecy, given to Jacob, when on his way to Haran he slept and dreamed, "And behold a ladder set up on the earth, and the top of it reached to heaven; and behold the angels of God ascending and descending on it." "In thy seed (Seed) shall all the families of the earth be blessed." Genesis xxviii: 12, 14.

The above repeated promise, or prophecy, is explained, or interpreted, by St. Paul, Galatians iii: 15: "He saith not, And to seeds, as of many, but as one, And to thy seed (Seed), which is Christ." From this assurance our excited thoughts, relative to Christmas, pass on to St. Luke's record: "Unto you is born this day in the city of David, a Saviour, which is Christ the Lord."

And suddenly there was with the angel a multitude of the heavenly host, praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men." St. Luke ii: 11, 12, 13, 14.

This instruction has been found to be highly interesting and instructive to many hearers who long ago passed their Sunday school days.

A. HULL.

Elmhurst, N. Y.

OSTENTATION.

To the Editor of The Living Church:

Permit me to express my surprise at an item in a recent issue. Some New York church has a \$500 alms-basin. Shades of the Apostles! What are we coming to? Suppose the basin had cost, say, \$50, would not the remaining \$450 have been better spent in adding to some one of the many funds in behalf of which the Church is perpetually begging? It would be ludicrous, if it were not painful, to read in the same paper piteous appeals for gifts to God's needy poor, and the spending of \$500 on parish pride. I know all about the box of

ointment worth 300 pence, which was defended on the ground of its being used in personal service; but with us the personal service consists in the alms—not in the bit of metal that receives it. If some rich man chose to gain a reputation for generosity by presenting the costly luxury, it would not be so objectionable; but as far as the notice showed, it was bought out of the general fund, and every poor soul whose laborious and painful self-denial has contributed to the offerings, has a share in this piece of splendid ostentation.

ONE OF YOUR READERS.

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To the Editor of The Living Church:

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J. ANKETELL.

November 19, 1891.

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THE DEAD CHOIR BOY, AND WHAT KILLED HIM.

Samuel Kimball, sixteen years old, a chorister boy in St. Mary's church, Brooklyn, died a week ago in St. John's Hospital. Almost his last words were: "Let any boy who smokes cigarettes look at me now and know how I have suffered, and he will never put another into his mouth." He was a bright boy, an exquisite singer, and had many friends. He lived with his grandmother and worked in a chandelier factory. Here is his story as related by his nurse, Sister Cornelia: "To me he confessed that this trouble had originated from cigarette smoking. Some days, he said, he smoked twenty cigarettes. At first he kept his grandmother in ignorance of his indulgence. As he continued to smoke, the appetite grew upon him with such force that he could not choke it off, and it began to affect his constitution."

"Why," I asked him, "did you not stop when you saw what it was bringing you to?" "Oh, I could not," he replied. "If I could not get them to smoke I almost went wild. I could think of nothing else. That my grandmother might not suspect me I would work extra hours instead of spending my regular wages for cigarettes. For months I kept up this excess, although I knew it was killing me. Then I seemed to fall to pieces all of a sudden."

His disease took the form of dropsy in the legs, and was very painful. Sister Cornelia continues the story:

"During all his sufferings he never forgot what brought him to this condition. He kept asking me to warn all boys against their use. A few days before he died he called me to his bedside and said that he thought he had not lived in vain if only those boys who are still alive would profit by his suffering and death."

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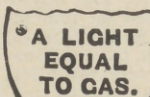
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Many a life has been lost because of the taste of cod-liver oil.

If Scott's Emulsion did nothing more than take that taste away, it would save the lives of some at least of those that put off too long the means of recovery.

It does more. It is half-digested already. It slips through the stomach as if by stealth. It goes to make strength when cod-liver oil would be a burden.

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SUGGESTIONS FOR CHRISTMAS PRESENTS.

HANGING PINCUSHION.—A long bag, one inch and a half wide, stuffed with sawdust, and covered on each side with a different shade of ribbon, tied at the top with narrow ribbon, and a loop left to hang it up by. The pins can be stuck in all over it, or only in a row up each side. And down the centre of each ribbon a design or verse may run. A similar cushion for parlor use is made of a bag eight inches long and three inches wide, inserting a Japanese doll's head at the top of the bag, oversewing the edges across the shoulders. Openings for the hands to extend horizontally, are left at the sides. A sash and girdle of half-inch ribbon, shape the doll, which is suspended from the gas fixture by a loop at the back of the same ribbon.—*Ladies' Home Journal*.

No present can be more pleasing to a book-lover, or to the owner of a choice library, than the loose slips for books. They may be made of leather, plush, velvet, or brocade, and beyond a simple monogram stamped or wrought, are not decorated. embroidery being reserved for actual bindings. The size for octavo requires in leather a piece half a yard long and a quarter of a yard wide. In plush or brocade, an inch more should be allowed for the hemmed edges, which must be very neatly sewed, so that no stitches are visible on the right side. In leather, hems are not necessary, the leather being turned in to a depth of two and a half inches at each end to hold the covers of the book slipped in, and the edges stitched together on the machine. The raw edges may be cut in points, pinked, or scalloped. Still another way is to leave a projecting edge around the cover, similar to the binding of travellers' books. The leather edge is cut to allow nearly half an inch to turn down, and pasted firmly with a stiff linen interlining. The edge is then pressed under a heavy weight until dry. A set of three slip covers in maroon leather, 8vo, 12mo, and 16mo, is a charming gift for a lover of books.—*Harper's Bazar*.

A PRETTY glove case will be specially useful to a traveller, because it occupies so little space. The materials needed are a piece of brown, white, or ecru linen, thirteen and a half inches long by ten and a half wide, and one yard and two inches of silk braid, which may either match the linen or contrast in color. Round the upper corners of the linen, and fold it over to the depth of three inches, to form the flap of the envelope-shaped case. Fold the remaining seven and a half inches for the pocket, and midway fold an inch of the linen at each side into a pleat turning upward inside of the pocket. This is to give additional room for the gloves. Paint or embroider on the flap the word "Gloves," and on the oblong back of the pocket, a spray of barberries. If white linen is chosen, a very pretty device is to embroider or paint tiny flowers of different varieties in their natural colors, powdering them thickly over the linen in the style of the "Dresden." After the decorations have been applied, bind the top of the pocket with the braid; then, commencing at one side, bind over the pleat across the flap and down the other side, ending at the opposite pleat. This covers the edges of the braid which binds the top of the pocket, making a neat finish.—*Harper's Bazar*.

EVERY man is delighted with some sachets which will hold his gloves, handkerchiefs, ties, and collars. Upon them there must be no dainty flowers, no faint tones, but the deep purples, bright crimsons, and glowing greens decorated in the designs that are, like the colors, called heraldic. There should be a long narrow one, holding evening ties, the almost square one, gloves, and a large broad one, for handkerchiefs. The colors used are deep crimson, purple, green, and gold. One half of the outer side is deep crimson, the other of green, while the lining is purple. The towers, the helmets, and the unknown beast with a crown above him, are painted in gold and purple; and the cord, which over a strip of green describes a floriated pattern, is of gold. Similar cord outlines the edges. Crimson, purple, and green sound very gaudy, but it must be remembered that these are deep, and not bright tones, and, curiously enough, the combination has not the least touch of femininity, but is absolutely and entirely masculine. It is the latest idea in a something to give a man, and the suggestions of the fortified castles, of the helmeted knights, and of the crowned beast, are decidedly novel. To one's warrior bold, a more warlike set of sachets could not be given, and they are almost sure to be appreciated.—*Ladies' Home Journal*.

A BABY CARRIAGE ROBE—A very pretty and greatly admired robe for baby's carriage, which is very inexpensive, is made of one yard of pink elderdown flannel, lining it with pink sateen of the finest quality. A large pink satin bow in the centre adds to the beauty. Ribbon-worked daisies will look pretty on it; and on a blue one, forget-me-nots would be quite attractive.



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