

# The Living Church

Miss S. F. Smiley 1929



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THIS is an unusually brilliant number, unexcelled in the variety and attractiveness of its contents. It contains the following articles:

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A sympathetic and highly interesting description of genial, jovial, and everyday phases of life among the people of Vienna and Buda-Pesth. By WILHELM SINGER. Translated by H. H. BOYSEN. Illustrated by F. MYRBACH.

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A Canadian Habitant Sketch. By WILLIAM MCLENNAN. Illustrated by CHARLES S. REINHART.

**THE SORROW OF ROHAB.**

A Poem. By ARLO BATES. Illustrated by J. R. WEGUELIN.

The Editorial Departments conducted, as usual: *Editor's Easy Chair*, by GEORGE WILLIAM CURTIS; *Editor's Study*, by WILLIAM DEAN HOWELLS; *Editor's Drawer*, by CHARLES DUDLEY WARNER.

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# The Living Church.

SATURDAY, DEC. 26, 1891.

## BETHLEHEM.

BY JOHNSON M'CLURE BELLOWES.

Upon a lowly virgin's breast,  
O Bethlehem town!  
An infant Saviour deigns to rest,  
Soothed by angelic lullaby  
Of chanting hosts from God on high,—  
The Holy Child of long renown,  
O Bethlehem town!

Awake, put on thy bright array,  
O Bethlehem town!  
For Christ, the Lord, is born this day,  
The same whom prophets long have sung,  
The Righteous Branch of Jesse sprung,  
The Morning Star of fair renown,  
O Bethlehem town!

Break forth in joyful hymns of praise,  
O Bethlehem town!  
And loud thy Christmas anthems raise,  
For lo! earth's night hath rolled away,  
While radiant shines the Perfect Day,  
Thy promised Day of bright renown,  
O Bethlehem town!

Proclaim thy endless charge of peace,  
O Bethlehem town!  
Bid strife and conflict henceforth cease;  
Corruption's rule at last must fail,  
The Incarnate Word of God prevail,  
Eternal be thy sweet renown,  
O Bethlehem town!

Chelsea Square, New York.

## A CHRISTMAS CAROL.

BY JOSEPHINE SMITH WOOD.

In marvellous light, 'mid a seraph train,  
St. Raphael his banner unfurled,  
And sang to the shepherds on Bethlehem's plain  
Good tidings of joy to the world.  
For that message sweet we listen again,  
And for the angels' song of peace to men.

From a far-off land His angels of grace  
Floated down through the midnight air,  
Past those beautiful worlds in realms of space  
To this earth and a stable bare;  
And a glory streamed from that land afar,—  
'Twas the radiant light of the Morning Star.

They sang, as they swept through the starlit sky,  
"Great joy and good tidings we bring,  
The Saviour is come, unto you is born,  
In David's fair city, a King!"  
And the heavenly courts with rapture rang,  
And of peace and good-will the angels sang.

Then a strange, bright star, blazed forth in the night,  
But its beams fell soft on the place  
Where a new-born Babe, in the heavenly light,  
Looked with love in a virgin's face,  
And a glory shone from that manger bed,  
'Twas the light of love 'round the Christ Child's head.

The sweet mother worshipped the King of Kings,  
In her Babe on that couch of straw;  
And the angels stood by with folded wings,  
While low, knelt the shepherds in awe;  
And a radiance, fairer than noonday, spread  
And filled with its glory the low, rude shed.

The news is still sweet as in olden time,  
It brings us a blessing each year,  
And the glad bells ring with a joyous chime  
For the Birth of the Christ-Child dear,  
And a light still beams from the Morning Star,  
To lighten our way to that land afar.

December, 1891.

## THE following is vouched for:

Two ladies having heard a clergyman, (good reader), read the lesson in "The Order for the burial of the dead," said: "what a horrid sermon that was, I never heard such a wretched funeral sermon." What a comment on Holy Scripture.

BISHOP POTTER in a recent address in behalf of New York city missions said that the Protestant Episcopal Church is preaching the Gospel in that city in almost all the tongues of Europe, and in those of China, Armenia, Turkey, and Persia.

A PERUSAL of the Huron Synod Journal for the year 1891 reveals the deplorable fact that in only four out of the 246 churches of the diocese is there a weekly Eucharist, that is to say, that in less than two per cent. of the churches in that diocese is the Lord's service on the Lord's Day celebrated.

It is stated that in Berkshire there are 70 parishes with a population of 20,000—but not a single Nonconformist place of worship. That seems like a rare survival of the happy days when there was no competition and no rivalry, no heresy, and no schism, in all the counties of England. The Christianity of England was then a solid phalanx.

THE death is announced of the Rt. Rev. Edward Harold Browne, late Bishop of Winchester, at the age of eighty. He was consecrated Bishop of Ely in 1864. At the death of Dr. Wilberforce in 1873, he was translated to Winchester and held that see until last year, when he resigned. He was a voluminous writer, his chief work being an Exposition of the Thirty-nine Articles.

It is now formally notified that application is to be made to Parliament during the ensuing session for leave to bring in a bill to constitute a new bishopric for Birmingham, the new diocese to be carved out of the existing dioceses of Worcester and Lichfield. It is proposed to constitute St. Philip's church, Birmingham, the pro-cathedral of the new diocese, and to transfer the present rectory house of that parish to the ecclesiastical commissioners for the residence of the Bishop.

THE *Church Times* says that the Rev. Father Benson, who has spent the past year visiting the mission stations in India, left Bombay for Colombo on November 19th. He is expected to spend a fortnight in Ceylon and then to proceed to Yokohama, probably spending New Year's Day with Bishop Bickersteth. After a fortnight's stay with the Korean Mission, he will go to Vancouver, thence to Manitoba, and finally expects to reach Boston for Septuagesima, where he will take up the work of Father Hall now in England.

REFERRING to the meeting of the Irish bishops recently held in connection with Archbishop Plunket's irregular ordination, *The Guardian* says: "The action of the bishops was purely negative. They rejected a motion, proposed by the Bishop of Derry and supported by the Primate, to suspend ordinations till some consultation should be held with the English bishops; they then rejected a motion de-

clining to interfere with the Archbishop's discretion. Lord Plunket is thus left to pursue his own course. The persons least to be envied in the whole business are those of the Irish bishops who were either too indifferent or too timid to express so much as an opinion on the Archbishop of Dublin's action."

THE Bishop of Llandaff held a Confirmation recently at Blaenawyn, where he laid hands on twenty-eight Church people, forty-three ex-Baptists, twenty ex-Wesleyans, one ex-Congregationalist, ten ex-Primitive Methodists, four ex-Calvinistic Methodists, one ex-Bible Christian, and fifteen who had belonged to no denomination.

A MEETING of the bishops of the northern province of England, with a large number of deans, archdeacons, and clergy, and other members of the Lower House of Convocation, was held recently at York, to consider the relation between the two Convocations of Canterbury and York, with the object of bringing about unity of action between them. The only bishops absent were the Bishop of Liverpool, who was ill, and the Bishop of Sodor and Man. The Bishop of Carlisle had come to Bishopthorpe with the object of attending this meeting, when he was stricken with his illness, which terminated fatally. The result of the deliberations will be made known in the form of a report to Convocation, which meets in February next.

THE good people of Bristol have presented to the Bishop of Gloucester and Bristol, a mitre, a cope, and a pastoral staff. His lordship, who is well known as being an "Evangelical" Bishop, seemed a little embarrassed by the gifts. In acknowledging the presentation, he said the richly embroidered cope brought into prominence the canon of the Church which prescribed its use in their cathedral churches. The mitre was an ancient symbol of the Church of Christ, and the staff symbolized duties which he trusted he would ever bear in mind. Those who knew him would understand that it would cost him an effort, perhaps a considerable effort, to come to the resolution he had arrived at with regard to these gifts. But he had determined to make the effort, in the first place to carry out their wishes, and, as he understood their wishes, they were to add dignity to the services of the mother Church; and, secondly, he had resolved to assume them to show his heartfelt gratitude to those who had subscribed for the presentation.

WE are pleased to announce, at last, the decision as to the Prize Stories. The delay has been much greater than we anticipated, but it has been borne without murmur by those most interested in the decision. There have been more than sixty stories (each a good-sized volume) to read and consider. These were about equally divided between two readers in whose taste and ability the editor had confidence. The

stories which were recommended by each reader were then re-read by another, and those receiving the two endorsements were read by the editor, and decided by him in the following order: "A Working Woman," by Marion Couthouy Smith; "Under the Live Oaks," by Mrs. J. D. H. Browne; and "Lead, Kindly Light," by S. Elgar Benet. Several other stories have been commended, and will be announced when permission is received from the writers. As considerable time must elapse before the accepted stories (not winning a prize) can be published, it is thought best to postpone the publication of the list for a short time.

PAINFULLY sudden was the death of the Bishop of Carlisle, which occurred at Bishopthorpe, the residence of the Archbishop of York. The Bishop was paying a visit to the Archbishop, and arrived at Bishopthorpe apparently in his usual health. He had suffered from a long standing affection of the heart, which was aggravated, as it appears, by his hurrying from the Midland Station to the North-eastern Station at Leeds to catch the train for York. He was able to sit down to dinner that evening, but on rising from the table complained of pain in the region of the heart. The Archbishop at once sent for Dr. W. H. Jalland, of York, who attended the late Archbishop in his last illness. The symptoms were for a time relieved, but in the course of the next day, it became obvious that the Bishop was gradually sinking, and when Dr. Eddison of Leeds, and Dr. Jalland, reached Bishopthorpe, the patient was beyond the reach of their assistance. His daughter, Mrs. Ware, wife of the Bishop of Barrow-in-Furness, and the Archbishop of York, being present at the last moments.

THE Rev. Dr. Langford, in his address before the missionary council, alluded in the following terms to some of the reasons of the growth of the Church in the West: An eminent Methodist divine, who had come back from a tour of observation of religious work in the far West, being asked his opinion of the methods of work, remarked that the Episcopalians possessed an advantage over every one else in that they send chosen men as bishops, who go to stay and grow up with the country. While other ministers are here to-day and away to-morrow, the bishops of the Episcopalian Church identify themselves with the life of the people, and their interests, and in this element of permanence there is a great power, while the character of the picked men who represent the Episcopal Church insures to them large influence. How true this is appears when we recall the names of some of those who have been pioneers. The romance of missions is associated with the names of Kemper, Scott, Lay, Talbot, Randall, Clarkson, Tuttle, Whittaker, Elliott, Dunlop, not to speak of their successors, and others who are still in the great domestic field.



## CANADA.

The first service to be held in the choir of St. Alban's Cathedral, Toronto, took place on the 8th. The "Crypt congregation," formed in 1886, has now ceased to exist. The last service was held in the Crypt, Nov. 1, 1891. The choir of St. Alban's has taken five years and a half to build, and the chancel is considered very beautiful, second to none on the continent. Six stalls have now been placed in the cathedral, and seven more are in course of construction, and have been subscribed for. A list of preachers for some time to come, has been arranged for, and the canons have begun such parts of their work as can be carried on under existing circumstances. At St. Luke's church, Toronto, the branch of St. Andrew's Brotherhood in the parish, has been reorganized, and a Bible class in connection with it begun. The president of the Brotherhood gave an address on the 30th (St. Andrew's Day), to the Theological and Missionary Association of Trinity University, Toronto, on the "Aims, Objects, and Practicability of the Brotherhood as a feature of Church Work." The Rev. Provost Body, in referring to the movement, expressed the hope that the students of Trinity would take the matter up in some practical shape, and identify themselves with the work.

There was a hearty response to the appeal of the churchwardens of St. George's church, Guelph, diocese of Niagara, on Advent Sunday. The whole amount required was \$350, and it was nearly all given in the offertory, while further contributions continue to come in. An ordination took place in the cathedral, Hamilton, on the Sunday before Christmas.

A fair number of clergy were present and a few laymen at the meeting of the rural decanal chapter of the deanery of Carleton, in the school rooms of St. John's church, Ottawa, diocese of Ontario, on the 17th. Holy Communion was celebrated in St. John's church in the morning. The congregation of St. Paul's church, Almonte, in the same diocese, responded to their rector's appeal for a Thanksgiving offering by giving in the offertories of the day \$540, a large sum for the comparatively small community.

It has been thought desirable for some time to form a congregation in the south end of the town of Sarnia, near the tunnel, in the diocese of Huron. The rector of St. George's church, Sarnia, asked for \$250 to be put on the plate to purchase a piece of land to carry out the plan. The response to the appeal was \$387. Steps have been taken to secure a building, and services will be held as soon as possible. The Bishop of Huron has been visiting Montreal. It was hoped that the change might assist in re-establishing his health, which was much weakened by his recent attack of la grippe. A life membership card, the first given in the diocese, was presented by the Woman's Auxiliary to Mrs. Baldwin at the semi-annual meeting of the Woman's Auxiliary Board of Management in London lately. The fund under the control of the Huron Woman's Auxiliary for the education of the children of missionaries, appears to be in a flourishing condition. The Bishop of Algoma has opened a fund for the education of the sons of his clergy and the Huron Woman's Auxiliary forwarded \$50 towards it in addition to the other work already provided for.

The organist of Grace church, Brantford, Mr. I. Morton Boyce, has been appointed by the "Council of the Church Choir Guild," of London, England, as representative of this flourishing institution for Canada. The Council is composed of a large number of eminent musicians, and the Guild is under the patronage of the bishops and clergy of the Church of England.

The Michaelmas Term Missionary Union of Bishops College, Lennoxville, diocese of Quebec, held on St. Andrew's Day, was commenced by a celebration of the Holy Communion at 7:15 A. M. in St. George's church, Lennoxville. There was a special Evensong at 5 P. M. A missionary meeting was held in the parish hall of the cathedral,

Quebec, on the evening of St. Andrew's Day, under the auspices of the cathedral branch of the Woman's Auxiliary. The Bishop presided, and the dean of Quebec, who seems quite recovered from his serious illness of last summer, was present, with a number of the clergy. Mr. Sutherland, the missionary wintering on the far off coast of Labrador, which forms part of the diocese of Quebec, mentions in a recent letter that the mission is indebted to the ladies of Quebec for assistance in enabling him to build a winter house at Oldport, the most central and likely to be the largest settlement in the mission.

An ordination service was held in St. George's church, Halifax, recently, by the Rev. Dr. Kingdon, coadjutor Bishop of Fredericton, in the absence of Dr. Courtney, Bishop of Nova Scotia. On the evening of the same day a class of 56 was presented for Confirmation, and after this service three persons who had been baptized and confirmed in the Church of Rome were presented to the Bishop for admission into the Church of England.

The consecration of Archdeacon Reeve as Bishop of Mackenzie River diocese, took place on Advent Sunday in Holy Trinity church, Winnipeg. The Metropolitan of Rupert's Land was assisted by the Bishop of Qu' Appelle, the Bishop of Calgary and Saskatchewan, the Bishop of North Dakota, who came as far as Pembina, in his "cathedral on wheels," and the assistant Bishop of Minnesota. The visiting bishops assisted in the re-opening of Christ church, Winnipeg, on Monday. It is said that Bishop Reeve will have under his charge the largest diocese in the world, estimated at 600,000 square miles in area.

Quite a sensation has been created in Winnipeg by an application to the Chief Justice on behalf of the Church of England to enforce a separate school system in Manitoba. The application is supported by affidavits from Bishop Machray and others. The Bishop shows in his affidavit that by the present public school act the amount of religious exercises allowed in the schools is so limited that it is doubtful if there is any religious teaching. He intimates that he is so dissatisfied with the present state of affairs that he would, if he had the means, re-establish the system of parochial schools, which was in force in the early part of his episcopate, for the benefit of children of families belonging to the English Church.

The synod of the diocese of Calgary meets in January. It is interesting to note the number of Indian chiefs and councilors who are delegates to the synod in Saskatchewan.

The Church in the diocese of Montreal, has received several bequests by the will of Mrs. Charles Phillips, lately deceased. She was connected with the church of St. James the Apostle, Montreal, from the formation of the parish; gave the ground upon which the church is built, and erected the tower, together with many other valuable gifts. She has bequeathed \$10,000 to the endowment fund of the parish, the same sum to the synod, and the same to the diocesan theological college, with \$5,000 to Trinity church, Montreal.

Bishop Reeve is making a special plea for funds for a missionary for the Esquimaux. They are a wild roving tribe living on the Arctic coast, near the mouth of the McKenzie River. Ignorant, degraded, superstitious, thievish, quarrelsome, murderous, without God, without Christ, without the means of grace, without anyone to tell them of the way of salvation, and lead them to Him who is the true and loving way; living in those awful solitudes where ice and snow abound for the greater part of the year, and where the sun never rises for weeks together; leading a precarious existence; enduring all the hardships which such a condition implies, and without any hope of a brighter future to cheer them under their privations—their lot is a hard one, and the plea for help for them should not fall unheeded on the ears of Canadian Christians. They are human beings, they are in need, they are our fellow-countrymen, living, it is true, on the confines of our immense coun-

try, almost unapproachable by sea, only get-at-able by land after leaving the railway nearly two thousand miles behind; yet they can be reached, they can be helped, and we ought to help them. For them Christ died; He meant them to be included when he said: "Ye shall be witnesses unto me, unto the utmost part of the earth," and the good results which have followed the efforts of the missionaries amongst those in other regions should encourage and stimulate us to send a "witness" to them as soon as possible. The cost of a missionary would be about \$1,000 a year.

## CHICAGO.

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

CITY.—The new parish house of Grace church has been completed and occupied. We take from *The Visitor* a description of the building: Grace house is in the shape of a carpenter's square, extending along back of the church 105 feet, and along the north side of the church 55 feet. On the north side it is three stories in height. The other part is two stories high and 25 feet wide. It is plainly built of brick with terra cotta mouldings, and is thus arranged: the north part has in the basement, reached by outside stone steps, two wash-rooms, one for boys and one for girls. The first floor contains the chapel. This is 55 feet long by 24 wide, is fitted up with pews so arranged that they can also be used for Sunday school classes, and with the old chancel furniture of the church. Over the altar are three pretty stained windows, the gift of Mr. George Kimball. The second floor consists of two large rooms, one containing a handsome mantel and grate. These rooms will be used by the St. Andrew's, and St. Philip's, and by various other guilds. The third story is one large hall for the use of the Girls' Friendly Society. This north part is entered from Wabash ave., and is connected with the east part on the first and the second floors by rolling partitions, so that each story can be thrown into one large room. This will be of great service in large entertainments, and provision is made for putting in a little stage. A staircase goes up to the second story of the north part from the passage alongside the organ, through which the choir procession passes. In this passage the Sunday school library is also arranged. The east part is entered from the tower of the church, as before. A broad flight of stairs goes up from the vestibule to the second story, and you enter on the first floor from the vestibule into the choir room, which is also to be used for the infant school. Beyond the choir room extending north is the Sunday school room. This can be separated from the chapel and from the choir room, or all can be thrown together. The second floor contains a convenient kitchen and pantry, and excellent toilet rooms, and two very large rooms for the different Women's Guilds, which rooms can be divided or thrown together. The floors are all of hard-wood. The whole building is lighted admirably, both by gas and electricity, and thoroughly warmed by three furnaces. The architect was W. F. B. Jenney, the planners were the rector and the building committee, Messrs. Tuttle, Bailey, Drew, Gregory, and Brega, the choir-master giving much valuable assistance for the choir room. The total cost of the building independent of any furniture was about \$15,000, and the next thing will be to get it all paid for. It will be of immense use in the development of the parish work.

The committee on the Church Congress of the World's Columbian Exhibition met at the Church Club on last Monday, Bishop McLaren presiding. There were present also the Rev. Messrs. Locke, Bishop, Leffingwell, Morrison, Pardee, Rouse, Rushton, Tompkins, and Messrs. Armour, Brower, and Ryerson. The chairman read the preliminary address of the general committee of the World's Congress Auxiliary, and explained that the movement comprised what might be termed a World's Parliament of Religions, to be followed by special congresses of various religious bodies. The former is to include representatives of all

religions, oriental and western, to be held early in May. With this the special committee had nothing to do. The special congresses are to follow, occupying say two weeks, to be held in various halls, and simultaneously, as the need may be. The expenses of assembly rooms will be paid by the Columbian Exposition. The congresses are to be followed by missionary meetings of various denominations. It is an immense scheme.

The main question called out a thorough discussion, and the following was at last unanimously adopted:

*Resolved*, That it is the opinion of this committee, acting under the authority of the World's Congress Auxiliary, that a special Congress of the Anglican Communion be held in Chicago in 1893, in connection with the World's Fair.

The following were appointed a committee to nominate an advisory committee and to report upon ways and means: The Bishop of Chicago, the Rev. Clinton Locke, D.D., the Rev. T. N. Morrison; Messrs. Armour and Ryerson. The committee adjourned to meet on Jan. 4, 1892.

## NEW YORK.

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

Summary of statistics of the diocese for the year ending September 1, 1891: Clergy—ordained, deacons 19, priests 19—38; canonically resident, bishop 1, priests 330, deacons 32—363; candidates for Holy Orders, (not yet ordained), deacon's orders only, 7, deacon's and priest's orders, 35—42; lay readers commissioned, 117; parishes and chapel, in union with the convention, 156, not in union with the convention, 54, 210; churches and parish houses, consecrated and dedicated, 5; corner-stones laid, 5; Baptisms, total, 6,738; confirmed, 4,201; communicants, present number, 54,057; marriages, 2,204; burials, 3,771; Sunday schools—teachers 3,592, scholars 38,969; grand total for all objects, \$2,901,627.61.

CITY.—On Tuesday, Dec. 15th, the trustees of the cathedral of St. John the Divine held a regular meeting. The plans, as finally drawn by Messrs. Heins and LaFarge, have been accepted by the trustees. As the work of erection will probably require at least ten years, some modifications may be made during that time, but it is expected that the cathedral when finished will be substantially as now planned. The designs will be on exhibition at the coming display of the Architectural League. The effect of the cathedral, when done, will be imposing in the extreme. It will stand on nearly the highest ground of Manhattan Island, and the floor level will be about 100 feet above the ordinary level of the city. But the building will front west, instead of north, allowing the entrance to be nearly on the ground of the site itself, and so avoiding long flights of steps, which have figured in previous plans. The chancel and altar will be at the east end, in accordance with ancient Catholic usage. Meanwhile the chapels will rise abruptly from the terraced wall of Morningside Park, and the central tower and spire, rising 425 feet from the ground, will be 525 feet above the neighboring water in the harbor, making a most commanding object. The ground plan is cruciform, with nave, choir, and transepts. The west front is flanked by two towers, and the central lantern or tower is supported by four lesser towers, one in each angle of the cross. Among the changes made in the original design is the widening of the great lantern, thus increasing the central seating capacity of the cathedral. Besides widening, it has received additional decoration, and its windows have been lengthened. The nave has been extended by half a bay; the seven apsidal chapels around the chancel have been enlarged to a seating capacity of 150 each; a number of changes in the interior and exterior decorations have been carried out; projecting vaulted porches have been added to the door-ways of the four flanking towers, and the two western towers have been enlarged and increased in height. The cathedral will measure in external length 520 feet, and in front width 190 feet. The front towers will be 57 feet wide and 240



feet high. The flanking towers will each measure 43 feet in width, and be 160 feet in height. The total exterior diameter of the central tower will be 116 feet, with an interior height of vaulting of 230 feet. The chancel will be 120 feet deep, with width of nave and chancel to centres of piers, 60 feet. The nave will be 180 feet long, with height of nave vaults 105 feet, and of chancel vaults 115 feet. The front gables will rise 155 feet from the ground. When finally complete, the cathedral will be one of the noblest buildings in the world. The first effort of the Board will be to secure reliable estimates of the cost of erection, and upon these estimates an appeal for funds will be made to the general public. Pending such a definite basis of appeal being attainable, no effort has been made for some time past to raise money. But legacies and voluntary gifts have been already paid in, enough to cover the entire outlay for the large tract of land which forms the cathedral site. Bequests have been placed in wills of several persons now living, which will eventually swell the resources of the trustees. At the meeting Tuesday, a financial plan was suggested that has features of novelty. It was, that an endowment be raised sufficient to yield an income of \$200,000 yearly, and that this income be used to construct the cathedral by a gradual expenditure running over a long period, until the great edifice was fully completed. After that, the income was to be devoted to maintenance of the worship and work of the religious foundation. This means a capital sum as endowment, of about \$4,000,000. The proposition was only presented, and it is understood that nothing was done regarding it.

On Tuesday morning, Dec. 15th, the new edifice of St. Michael's church was consecrated by Bishop Potter. A large congregation filled the church. The procession entered, headed by the vested choir of 45 voices. These were followed by the wardens and vestry of the parish, and a long column of clergy in surplices, the Bishop of the diocese bringing up the rear, accompanied by the Bishops of Springfield and Delaware. The instruments of donation were presented to the Bishop, seated near the altar, and the sentence of consecration read by the Rev. Thomas R. Harris, D. D., secretary of the diocesan convention. The offerings of the service were applied toward a fund for putting in memorial windows of former rectors, and the offertory anthem: "I have surely built Thee a house," was a composition of the organist, W. O. Wilkinson, and specially dedicated to the present rector, the Rev. T. M. Peters, D. D. The beautiful chime of bells was rung for the first time. These bells were from different givers. The rector himself gave the "St. Michael" bell. Several members of the congregation gave the bell "St. Gabriel," as a memorial; the Sunday school presented "Holy Innocents"; St. Agnes' Guild, "St. Agnes"; St. Mary's Guild, the bell "St. Mary"; and the St. Michael's chapter of St. Andrew's Brotherhood, the bell "St. Andrew". The new church is large, and of noble design, from plans drawn by Mr. R. W. Gibson, architect of the cathedral at Albany. This consecration service forms a crowning of the remarkable rectorship of the Rev. Dr. Peters, which has lasted for 44 years.

The Advent Mission, conducted in Calvary church by the Bishop of Kentucky and the Rev. Dr. Van de Water, of the Parochial Missions Society, has proved a success. The numerous services have been well attended, and a deep impression appears to have been made. The rector, the Rev. Dr. H. Y. Satterlee, has been earnestly aided by a force of clerical and lay helpers in co-operating with the missionaries.

At the church of the Epiphany, on the 2nd Sunday in Advent, the parochial oration of St. Andrew's Brotherhood celebrated by a special service the fourth anniversary of its foundation. There was a full attendance of members of the Brotherhood. The Rev. Father Huntington was preacher, and took for his text, St. Matt.

xxiv: 30: "And then shall appear the sign of the Son of Man in heaven."

A new organization, called "The Young One Hundred Friends of New York," has lately been established, and is composed largely of Churchmen. Its object is the improvement of the dwelling places of the poor. The society will attempt to have the State law enforced, which forbids the erection of rear tenement houses on lots already occupied by buildings on the front—overcrowding with human beings a small space of ground. It will also endeavor to promote the creation of small parks for the poor. At the meeting which perfected the organization, the society started with about 50 members. They have begun active work.

On the afternoon of the third Sunday in Advent, the Rev. Dr. Maynard preached the annual sermon to the 9th regiment of the National Guard, under command of Col. William Seward. There were special musical services for the occasion.

The Helping Hand Association connected with the new Emmanuel church, the Rev. William K. McGown, rector, is making a special effort to raise funds toward paying off the mortgage of \$5,000 on the property. The church was until recently a chapel of the church of Holy Trinity, Harlem.

The Rev. I. Newton Stanger, D. D., lately rector of the church of the Holy Trinity, Harlem, has removed to Washington, D. C. Bishop Potter has undertaken to preach himself at the church for the immediate present. He will be assisted by the Rev. C. DeWitt Bridgman, D. D., lately ordained deacon. Dr. Bridgman will reside at the rectory and perform all needed pastoral work. Pending the filling of the rectorship, the Rev. C. C. Tiffany, D. D., of Zion and St. Timothy's, will attend to priestly ministrations, and have general oversight. The resignation of the Rev. Dr. Stanger temporarily disarranged the work of the parish and was a real blow. But the church is in able hands, and a spirit of renewed activity is already apparent in the congregation.

A memorial painting is being executed in the chancel of All Souls' church, by Mr. Richard Newton, Jr., son of the rector, as a memorial to his grandparents. It represents the Crucifixion, with supporting panels, having groups of rejoicing angels. It is hoped to have it completed for Christmas Day.

On the evening of Dec. 10th, Bishop Potter administered Confirmation at the chapel of the Comforter.

The church of the Holy Trinity, Harlem, has recently negotiated a loan of \$65,000, in such a manner as to remove a number of outstanding notes and obligations, and reduce interest from 6 per cent. to 4½ per cent., making a considerable saving. It already has a mortgage debt of \$105,000.

The parish guild of the church of the Archangel, the Rev. Chas. R. Treat, rector, recently raised, by special effort, \$500 to add to the church fund. St. Agnes' Guild has presented a handsome silver pitcher to the rector.

The chapter of St. Andrew's Brotherhood, connected with the church of the Beloved Disciple, of which the Rev. S. Gregory Lines, D. D., is rector, held its third anniversary service on St. Andrew's Eve. The chapter numbers 52 members, and is very active in good works.

SING SING.—The Bishop made a visitation of Trinity church, Dec. 16th, and confirmed a class presented by the rector, the Rev. Geo. W. Ferguson.

WEST NEW BRIGHTON.—On the evening of the 3rd Sunday in Advent, Bishop Potter administered the apostolic rite of Confirmation at the church of the Ascension, the Rev. P. P. Harrower, rector.

#### PENNSYLVANIA.

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

PHILADELPHIA.—The annual report of the church of the Crucifixion for the year ending Nov. 1st, has just been published. The Rev. Henry L. Phillips, rector, gives the following statistics: Baptisms, 58; confirmed, 21; communicants, 260; marriages, 10; burials, 43; officers and teachers in Sunday school, 24, scholars, 327. A branch

Sunday school was opened on Sunday, Oct. 5th, at 906 Dudley st., with 3 teachers and 25 scholars. The usual services have been held at the Home for the Homeless. The amount of the effort of the church and Sunday schools was \$2,098 15. A large amount of money has been expended on necessary alterations and additions to the building.

Another home and school for children has been opened in Germantown, by the Sisters of All Saints'. The object is to afford a house and school training for children whose parents or guardians are unable to make any such provisions; also to accept orphan children, left without income, gratuitously.

The late Mrs. Charles Willing was the founder of a Day Nursery, which, since her decease, has been named the "Willing Day Nursery," and is under the control of the Church.

The 3d annual service, at Christ church, of the Pennsylvania society of "Sons of the Revolution," to observe the 114th anniversary of the commencement of the Encampment of the American Army at Valley Forge, in 1777, was held on Sunday afternoon, Dec. 13th, in the presence of a large congregation. The historic edifice was heavily draped with the national colors, and American shields adorned the columns near the pews formerly occupied by President Washington, and three of the signers of the Declaration of Independence: Franklin, Morris, and Hopkinson. Evening Prayer was said by the Rev. Messrs. G. Woolsey Hodge, E. L. Ogilby, and A. L. Elwyn. The sermon was preached by the rector, the Rev. C. Ellis Stevens, LL. D., D. C. L. His text was: "Thou shalt remember all the way that the Lord thy God led thee," Deut. viii: 2; and his subject was: "Our national heritage."

At St. Barnabas' church, the Rev. O. S. Michael, rector, a new pipe organ was used for the first time, Dec. 13th. It has 2 manuals, 21 stops, several of which are solo stops, and 4 pedal couplers. A special choral service was given in the evening, when the Rev. Dr. Paddock, rector of St. Andrew's church, preached the sermon.

Spchr's oratorio, "The Last Judgment," was given on Sunday night, 13th inst., at St. Simeon's church, under the direction of Prof. Monteith, organist and choirmaster. The church was crowded by an attentive congregation, and the oratorio had a most successful interpretation. The choir was assisted by Mr. W. W. Gilchrist, who sang all the bass solos. A competent orchestra also aided in the accompaniments, and was especially effective in the descriptive symphonies to the aria, "Thus saith the Lord." The very difficult concerted music was well sung by the choir boys, and this, the first performance with orchestra, was an indication of the possibilities of church oratorio. At the offertory, the "Emperor" quartette of Haydn was played by the strings. The congregational singing was exceptionally hearty.

At Morning Prayer on the 3rd Sunday in Advent, on the occasion of his first officiating at Christ church chapel, the Rev. Dr. C. Ellis Stevens, the new rector of Christ church, delivered a brief address before the sermon, paying a warm tribute to the long and faithful service of the Rev. W. P. Lewis, D. D., now, and for many years, the beloved assistant minister in charge of the chapel.

The Rev. Ernest David, from Paris, who was recently advanced to the priesthood by Bishop Potter of New York, is now assistant to the Rev. Dr. Miel, and will celebrate his first Holy Eucharist at St. Sauveur's church, on the feast of St. John the Evangelist.

The "grippe," which numbers its sufferers by many thousands in this city, has not spared the clergy. The Rev. G. H. Kinsolving, of the church of the Epiphany, is among those afflicted.

The church of the Holy Spirit has now over 300 scholars, teachers, and officers, in the Sunday school, and a congregation of 150; on the regular visiting list of the priest

in charge of the mission, upwards of 100 families are represented. This showing, after but 17 months' existence of the mission, is very gratifying. The first floor of the new parish building has been in use since All Saints' Day, and the pretty chapel on the second floor will be occupied as soon as the means are forthcoming with which to furnish it.

The Drexel Institute of Art, Science, and Industry, although not a Church institution, is nevertheless the munificent gift of a Churchman to the city, and at its dedication on the 18th inst., the prayer of invocation was made by the Rt. Rev. Dr. Potter of New York, and the benediction of peace was pronounced by the Bishop of Pennsylvania. The building is of vast proportions, 200 ft. in front on Chestnut st., with a like depth of 200 ft.; built of buff brick with terra cotta trimmings. Its cost with the land was over a half million of dollars; and its future is assured by an endowment of \$1,000,000, yielding \$50,000 per annum. An audience of over 2,000 prominent citizens from New York, Brooklyn, Baltimore, and Washington, including national, state, and city officials, with Philadelphia residents, were assembled in the spacious halls. The oration was by the Hon. Chauncey M. Depew, after which the building was dedicated to "the extension and improvement of industrial education, as a means of opening better and wider avenues of employment for young men and women." The choir of St. Stephen's church, after the close of the invocation, sang Gounod's triumphant anthem, "Praise ye the Father;" and at the close of the ceremonies, the "Hallelujah" from the "Mount of Olives," by Beethoven, was given on the great three-manual organ. Although the Institute will be thoroughly unsectarian in its work, yet those availing themselves of the benefits to be conferred will be surrounded with religious influences. Another prominent Churchman, Mr. George W. Childs, proprietor of the "Public Ledger," and the life-long friend of Mr. Drexel, has just announced his gift to the Institute; his entire collection of rare volumes, MSS., and autographs, valued at \$100,000, are now tastefully arranged in the library of the Institute. It was a matter of regret that Mr. Drexel was unable to be present at the dedication, owing to his recent bereavement by the death of his wife, who was a devoted Churchwoman, abundant in good works.

The statistics of the church of the Messiah, Port Richmond, since the completion of the first year of the rectorship of the Rev. C. L. Fulforth, show a great improvement over the record for many years. Several changes have been made in the appearance of the building, and the financial standing of the parish is very satisfactory. During the past year, over \$3,500 have been raised, and plans have been prepared for a parish building, to cost \$7,000. The number of services have also increased. Baptisms 36; confirmed, 20; marriages, 8; and burials, 15.

WAYNE.—St. Mary's memorial church has recently been enriched with several fine windows, four of which are in the chancel, having the figures of angels, two in adoration, and two in contemplation; they were unveiled on All Saints' Day. These windows form the beginning of a scheme founded on the sentences of the *Te Deum*, which may be continued through the remaining windows of the church. These four are marked by bronze tablets under each, as memorials respectively of Bishops White, Alonzo Potter, Bowman, and Stephens. The art and workmanship are excellent, the colors of the glass being chosen with due regard for the tints of the walls, and the whole interior adornment of the church, including these windows, being under the direction of Messrs. J. & R. Lamb, of New York. Another fine memorial has been since erected, the broad west windows being filled with glass representing the three women at the sepulchre with the angel announcing the Resurrection; other angelic forms filling also the upper spaces of the tracery. A bronze tablet, mounted on oak,



beneath, bears the name of Joseph Edward Kay, born 1825, died 1891. The services at St. Mary's have been attended by remarkably large congregations during the past summer, and the permanent and substantial growth of the parish under the Rev. Dr. Conrad's rectorship continues to keep pace with the rapid building of this model town. Special mention is made of the high quality of the music, rendered by the vested choir, with occasional assistance by others accomplished in the art. Mr. E. Markley, the organist, also rings the chimes every afternoon, so that the people of Wayne have a daily message from the Church in the reminder of some favorite hymn. Bishop Whitaker is expected to visit the parish officially on the 4th Sunday in Advent.

#### CALIFORNIA.

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

Bishop Nichols concluded his visitation of the Southern Convocation December 16th. He performed the institution office three times. On Thanksgiving Day in St. Paul's church, Pomona, he instituted the Rev. Franklin W. Adams, recently of Grand Island, in the jurisdiction of the Platte; on Thursday, Dec. 10th, the Rev. Ivan Morgan Merlin-Jones was instituted as rector of St. Augustine's, Santa Monica; and on the 3rd Sunday in Advent, Dec. 13th, the office was performed for the Rev. Benjamin W. R. Tayler, in St. John's, Los Angeles. The service at St. Augustine's, Santa Monica, was peculiarly interesting. It began with Morning Prayer, during which the infant child of the rector was baptized by the Bishop. The Confirmation service then took place, and seven—five women and two men—were confirmed and addressed by Bishop Nichols. He then preached a sermon dealing with the ministerial character and responsibility, showing that there is (1), a warfare to fight; (2), a course to run; and (3) a faith to keep. The sermon showed the preacher to be a man who "has understanding of the times." The institution office was then proceeded with in such earnest and impressive manner that all present gained a deeper sense of the reality of the bond between rector and parish, which too often is lightly regarded and lightly severed for frivolous or for selfish reasons.

The Rev. Wm. T. Manning began his Church work as a lay reader in St. Paul's parish, San Diego. Somewhat over four years ago he entered the University of the South, Bishop Quintard admitted him to the diaconate on Dec. 12, 1889. He continued his studies while serving as deacon in the neighborhood of Sewanee. He has now returned to California, and is at present in charge of St. Matthew's, National City. On Saturday, Dec. 12th, he was ordained priest in St. Paul's church, San Diego.

Bishop Nichols returned the same evening to Los Angeles, and on Sunday, 13th, held the institution service for the new rector, the Rev. Benjamin W. R. Tayler, in St. John's church. This young parish, which was formed for the Rev. H. Orrin Judd, about 18 months ago, and which had been vacant since May last, when Mr. Judd accepted a parish in Macon, Ga., has had a very heavy set back during the long vacancy, and has to face the prospect of a long up-hill struggle in establishing itself and securing the equipment necessary for successful parish work. It has a lot in a good location, a small brick chapel, seating at most 150, and a debt of about \$4,000.

In his address at the annual convention last May, Bishop Nichols touched at some length upon the division of the diocese, and the principles by which it should be guided. That portion of the Bishop's address was referred to a committee, consisting of Bishop Nichols (chairman), the Rev. Drs. Trew and Spalding, the Rev. Messrs. R. C. Foute and H. B. Restarick, Messrs. George W. Gibbs, T. P. Stoney, and Dan. Cleveland. Bishop Nichols called the committee to meet in Los Angeles, on Dec. 1st and 2nd. Unfortunately, the members of the committee residing in San Francisco were not able to be present. In the lack of a quorum,

nothing could be done, but the Bishop and those present discussed the whole situation very fully, and agreed upon the following minute as suggesting a basis for future action:

1. That the interest of the Church in the whole diocese of California call for an increase of the episcopate, and a division of the field, so soon as practicable.
2. That it is desirable that this step should be so shaped that the resulting dioceses shall be the associated dioceses of a Province.
3. That, if possible, such action should be taken as will carry this into effect at the General Convention of 1895.

#### PITTSBURGH.

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

On Saturday, Dec. 12th, the cornerstone of St. Lawrence's church, Osceola Mills, was laid with Masonic ceremonies. This congregation started two years ago, with six communicants, worshipping in a disused office room. The adult congregation now numbers 70, 28 of whom are communicants, all of whom, except the original six, were confirmed here, besides several others, who have moved away. Eleven were presented at the Bishop's last visitation, in November. There is also a Sunday school of 40 children. Services are held by the unselfish devotion of the deacon in charge, the Rev. O. S. R. Richards, who not only serves gratuitously, but has given abundantly of his means towards the new building. Priestly services are rendered by the Rev. W. B. Thorn, of St. Andrew's, Clearfield, two Sundays each month. The new building is to be finished inside entirely with Georgia pine, the exterior being cedar shingles, and is to cost \$1,800, unfurnished. It is hoped that the new church will be consecrated about Easter.

#### CENTRAL PENNSYLVANIA.

M. A. DE WOLFE HOWE, D.D., LL.D., Bishop.  
NELSON S. RULISON, D. D. Assistant Bishop.

The Rev. W. W. Mix assumed charge of St. John's memorial church, Ashland, Nov. 1st, since which time the parish has expended several hundred dollars in repairing the property. The church sustains two missions, and is well organized into working societies. The parish has a lecture course this winter, under the supervision of the different societies of the church. The first was by Prof. R. L. Cumnock, of the Northwestern University.

#### WEST VIRGINIA.

GEO. WM. PETERKIN, D.D., Bishop.

In the field of the Rev. Peter Wager, missionary of the Church, from Hinton to Montgomery—70 miles—are several towns, of from 600 to 1,800 inhabitants, composed of miners and their families. In two of them, Ansted and Montgomery, are churches, with a school building adjoining, used for a parochial school several years ago. The public schools only keep open four months a year. Ansted has only school room for little over half of the children. The Roman Church has a large school. In order to provide for the spiritual education of the little ones of the Church, with the hearty approval of the Bishop, Mr. Wager opened a school at each place, with ladies for teachers, who are devoted to their work. The miners have gladly entered their children, paying a small sum for tuition, but to keep the two schools open until June will require \$300 more than will come from the scholars that pay. Since July, 16 adults and children have been baptized, with six more waiting. At Powellton, Mr. Wager opened a Sunday and day school, Nov. 1st, and he hopes to present 20 for Confirmation during the Bishop's visitations, this winter and spring. There are 9,000 people in the several places Mr. Wager has in charge.

#### NORTHERN CALIFORNIA.

JOHN H. D. WINGFIELD, D.D., LL.D., Bishop.

RED BLUFF.—For the past three years the services of St. Peter's parish have been held in the Knights of Pythias' Hall. During the incumbency of the Rev. R. Ritchie, four lots were purchased, and over \$1,000 paid on the same. The Rev. T. H. Gilbert, D. D., F. S. Sc. (London), the present rector

came to the parish about a year ago, since which time between \$300 and \$400 have been paid on the lots, which are not wholly paid for; and there has been subscribed about \$2,500 towards the building of a church. A neat, artistic little church, will soon be built, to cost not less than \$3,000. One can well understand that in a town of a population of less than 3,000 souls, with nine denominations represented, that it is not an easy task to build up Church work.

#### KENTUCKY.

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

On the 3rd Sunday in Advent, at Christ church, Louisville, was held the solemn burial service of the Rt. Rev. J. N. Galleher, S. T. D., late Bishop of Louisiana. The service was conducted by the Rev. Messrs. Chas. E. Craik and E. T. Perkins, the Rev. Geo. C. Betts reading the Lesson. All the city clergy were in attendance, with the Rev. M. M. Benton of the University of the South. A large number of the members of the ex-Confederate Association attended in a body. The floral decorations and emblems were very profuse and elaborate, the most conspicuous being a large tablet, composed of white chrysanthemums and roses, fringed with smilax; at the top was a crown of yellow chrysanthemums, and underneath a bishop's mitre of violets, sent by Christ church, New Orleans. As the body left the church, the choir sang the beautiful hymn: "For all Thy saints who from their labors rest." At the grave, at Cave Hill Cemetery, the service was continued by the Rev. M. M. Benton. The Rev. C. E. Craik recited the final prayers, with the closing hymn: "Abide with Me? fast falls the even tide," by the choir.

#### WESTERN MICHIGAN.

GEO. A. GILLESPIE, D.D., Bishop.

The following recommendations were made by the last semi-annual Church Conference:

1. That on one Sunday in each month missionary intelligence should be given in the Sunday schools.
2. That the subject of establishing an endowment fund for the parish be commended to the attention of rectors and vestries.
3. That every minister in the place be presented with a copy of the Book of Common Prayer by the rector of the parish, with a view to making known the doctrine, polity, and practices of the Church.

Bishop Gillespie gives an encouraging report concerning the mission at Cassopolis, where at a recent visit, 13 communicants received. An earnest effort is now being made by the people to secure regular services, and place the mission upon a firm footing.

The parish at Elk Rapids is engaged in raising sufficient money to secure a rector. A home for the rector is a pressing need at this point.

The ladies of St. Stephen's mission, Schoolcraft, realized \$65 from their recent sale of articles, useful and ornamental.

At the Thanksgiving services held in Trinity church, Marshall, an offering was taken for missions to the colored people. At Grand Rapids the service of Thanksgiving was held in St. Mark's church, with the Rev. J. Brewster Hubbs, of Grace church, as preacher. An offering of \$700 in money, besides provisions, was made for St. Mark's Hospital.

A reception was given the Rev. A. P. Greenleaf on Monday evening, at the home of Hon. George Willard, Battle Creek. Mr. Greenleaf has, for nearly five years, been rector of St. Thomas' parish, and has now gone to Everett, Mass.

#### CENTRAL NEW YORK.

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

UTICA.—The meeting of the Girls' Friendly Society of Central New York closed a meeting in Trinity church, at which Bishop Huntington preached the annual sermon. The attendance was large. The processional hymn, "Onward, Christian Soldiers," was the signal for the entrance of the members of the society who were present, and 220 of them entered the church and were seated in the pews reserved for them. Evening Prayer was said by the Rev. Mr. Schulte, and the lessons were read by the Rev. Mr. Burd. The service was a particularly hearty one, and very impres-

sive. Bishop Huntington announced his text, as being in the last chapter of Proverbs, which speaks especially of the virtuous woman, and the 25th verse, "Strength and honor are her clothing, and she shall rejoice in the time to come." The Bishop spoke earnestly and feelingly of the necessity for personal purity. He closed by a brief reference to the satisfaction, the joy, the happiness that would be the portion of all who, when age came upon them and they dwelt on the achievements of the past, could look back on a life that had been one of virtue, of honorable womanhood, and therefore one of Christian observances and practices. The session thus closed was a very interesting one. It was presided over by Mrs. C. H. Thorn of this city, the president, Mrs. John Stebbins of Cazenovia, being unavoidably absent. At the business session in the afternoon the reports of the secretary and treasurer showed that the society is in a most prosperous condition and that it is doing a vast amount of good work. An interesting account of the general meeting held in New York was given by Mrs. Ford of this city, and a paper on "Candidates" was read by Miss Louise Hart; also one on "Senior members," by Mrs. George E. Wheelhouse. The papers were discussed. Election resulted in the choice of the old officers to serve another year as follows: *President*, Mrs. John Stebbins, Cazenovia; *vice-president*, Mrs. C. H. Thorn, Utica; *secretary and treasurer*, Mrs. Bernard Schulte, Utica.

The opening service in the new mission church of Grace church, St. Andrew's, was held on Sunday, Nov. 29th. The Bishop preached. His sermon, from the text, "The kingdom of God is come nigh unto you," was most able and comforting. The chapel is situated in the south-western part of the city, in the direction of New Hartford, and is in charge of the Rev. Mr. Cook, assistant of Grace church, and fills a great need in that part of the city.

Within the last two weeks chapters of the Brotherhood of St. Andrew have been organized in the parish of St. Luke's and Holy Cross, one in the west end, and the other in the east of the city, both have splendid fields in which to work. Every parish in the city has now a chapter of the Brotherhood.

The trustees of the memorial church of the Holy Cross are making arrangements for the opening and consecrating of their new church; the pews are now in place.

The Rev. W. E. Wright, of Grace church Elmira, has just taken up a collection of old gold and silver, for the making of a silver and gold chalice and paten, and sufficient has been collected to make a very fine Communion set. The chalice will be 11½ inches high, elaborately chased, with the crucifixion on the base, in gold. There will be 44 precious stones used, and the cup of the chalice will be in 18k. gold, and the balance of the chalice—i. e., stem and base—will be silver-gilt all over. The paten will be seven inches in diameter, perfectly plain, gilt all over to match the chalice. These two pieces will be among the finest produced in this country yet. They are Gothic in form, and will cost in the neighborhood of \$800 to \$1,000. The design and executing of this work have been entrusted to the ecclesiastical art metal-workers, the Gorham Mfg. Co.

#### ALBANY.

WM. CROSWELL DOANE, S.T.D., LL.D., Bishop.

CITY.—At Grace church, the Rev. Wm. Henry Bown, rector, addresses are being given under the auspices of the Young Men's Guild: Dec. 8, the Rev. Wm. Henry Bown, subject, "A Dream; 15th, the Rev. F. P. Clark, "The Church in the South; past history, present material, future work; Jan. 5, Prof. J. A. Linter, "The Insect World;" 12th, the Rev. E. Bayard Smith, "Marie Antoinette;" 19th, Prof. S. D. Gutches, "Business an Educator;" 26th, the Rev. Joseph Carey, S. T. D., "The early British Church; Feb. 9th, the Rev. Wm. Henry Bown, "General U. S. Grant, his life and public services; 23rd, the Rev. C. M. Nickerson, S. T. D., "The Church Congress and Socialism."



## MASSACHUSETTS.

PHILLIPS BROOKS, D. D., Bishop.  
EPISCOPAL VISITATIONS.  
MARCH.

2. Worcester: A. M., St. Mark's; evening, All Saints'.
3. Worcester: afternoon, St. John's; evening, St. Matthew's.
6. A. M., Concord, Trinity; P. M., South Lincoln, St. Anne's.
8. Afternoon, Methuen, St. Thomas'; evening, Lawrence, St. John's.
9. Evening, Longwood, Our Saviour.
10. Evening, Newton Lower Falls, St. Mary's.
13. Taunton: A. M., St. Thomas'; P. M., St. John's.
14. Evening, Charlestown, St. John's.
15. Evening, Cambridge, St. Peter's.
16. Evening, Somerville (East), St. Thomas'.
17. Evening, Somerville, Emmanuel.
20. Waltham: A. M., Christ church; P. M., Ascension.
22. Boston: church of the Advent.
23. Afternoon, Southborough, St. Mark's; evening, Marlborough, Holy Trinity.
24. Evening, Boston Highlands, St. John's.
25. Evening, Roxbury, St. James'.
27. Boston: A. M., St. Paul's; evening, Messiah.
29. Evening, West Newton and Auburndale, Messiah.
30. Evening, Boston, Trinity.

## APRIL.

3. Boston: A. M., Emmanuel; evening, Christ church.
5. Evening, Marblehead, St. Michael's.
7. Evening, Brookline, St. Paul's.
10. A. M., Newton, Grace; P. M., Newton (Centre), Trinity; evening, Newton (Highlands), St. Paul's.
12. Evening, Medford, Grace.
13. Evening, Boston, St. Andrew's.
14. Evening, Boston, Trinity.
15. Boston: A. M., Trinity; evening, Ascension, P. M., Dorchester, All Saints'.
17. Boston, Trinity.
20. Evening, Cambridge, St. Philip's.
21. Evening, Cambridge, St. Bartholomew's.
22. Evening, Brighton, St. Margaret's.
24. A. M., Beverly, St. Peter's; P. M., Ipswich, Ascension.
26. P. M., Salem, Grace; evening, St. Peter's.
27. Evening, Danvers, Calvary.
28. Evening, South Groveland, St. James'.
29. Evening, Peabody, St. Paul's.

BOSTON.—The House of Mercy, on Carver st., deserves the support and interest of every Churchman in the city. Since Nov. 1, 1890, 59 girls have been received into this house. Of these, eight have been placed in families; nine have been transferred to other institutions; 10 restored to their friends, after leaving the lying-in hospital; six were reclaimed by friends; 12 left of their own free will; three were dismissed; and the rest are at present in the house. At the recent meeting in Trinity chapel, the Bishop commended the work, and urged its support and its usefulness. Father Huntington, of New York, and the Rev. Percy Browne also made addresses.

The new parish rooms of St. Paul's church were dedicated on Wednesday evening, Dec. 16, by the Rev. Dr. Lindsay. They are over the two stories occupied by Shepard, Norwood & Co., who erected the building, and pay a rental of \$5,000 a year. When their lease of ten years expires, the building reverts to the parish. The rooms are commodious and well equipped, and will give the rector ample opportunity for enlarging his work and meeting its many demands. Addresses, on this occasion, were made by the Rev. Drs. Converse and Lindsay, and the Rev. A. E. George, who congratulated the parish upon these new accommodations, and referred to the great work already carried on by St. Paul's in the past. Some of the laymen proposed to open a reading room, which, by the way, is the only one in this neighborhood, and is much needed.

HYDE PARK.—The parishioners of Christ church have, with much regret, accepted the resignation of the Rev. Dr. Harris, who has labored over a year in this field, with growing acceptance, and a faithfulness that has characterized all his work in the ministry. Dr. Harris intends to remove to Vermont.

EAST BOSTON.—The Rev. W. T. Crocker has taken charge of St. Mary's church and House for Sailors.

CHELSEA.—St. Luke's church will soon possess a new altar and reredos made of oak. A memorial window has been given, which will be placed over the altar.

ARLINGTON.—The Rev. M. K. Schermerhorn, formerly in charge of St. Mark's church, Tarrytown, N. Y., has become rector of St. John's church.

## OHIO.

WILLIAM A. LEONARD, D. D., Bishop.

Church work among deaf-mutes abounds in encouraging incidents. The silent people show an interest in the Church services that ought to be an example for Church people. For instance, they will come long distances, over bad roads, for the blessed privilege of worshipping together, and receiving the sacraments of the Church, as at Canton and Mansfield, Nov. 10th and 11th. A couple came 15 miles, with their child—the mother and child to receive Holy Baptism—and returned home the same day, traveling in all 30 miles. Others came farther than that, one coming 50 miles to the service at Canton, where Baptism was also administered. Holy Communion was celebrated at Grace church, Mansfield, nine silent communicants from far and near receiving. After the last service for the day, the deaf-mutes spent a pleasant hour in the Sunday school room, before leaving for their distant homes.

## LONG ISLAND.

ABRAHAM N. LITTLEJOHN, D. D., T. D., Bishop.

BROOKLYN.—Wednesday evening, Dec. 16th, an organ recital was given at St. Matthew's church, the Rev. Dr. Morrison rector. Mr. E. J. Grant, the organist of the parish, conducted the music, assisted by members of the choir.

A regular meeting of the Hospital Saturday and Sunday Association, was held last week, Mr. William G. Low, a brother of President Low of Columbia College, presiding. St. Martha's Sanitarium, of the diocese, was admitted to share in the fund. Preparations were entered upon for the annual collection at the first of the year, and boxes were ordered placed at public places in the city, and sent to private families, to receive donations, in addition to offerings to be taken in places of worship.

The Woman's Missionary Society of the church of the Reformation, the Rev. Dr. John G. Baebus, rector, is one of the most active and efficient of this active parish. Of the Reformation chapter of St. Andrew's Brotherhood, Mr. Harry W. Macomber has been elected president for the current year. An interesting society known as "Little Workers," has lately been organized from among the little girls of the Sunday school. Its object is to interest the children in sewing and working for the poor, and about 20 are enrolled, under the leadership of two lady teachers of the Sunday school. The society has begun its labors with an effort to provide presents for the children of the poor, and little fingers are busy at this loving task.

An error occurred in a statement of the indebtedness of the church of the Good Shepherd in our last issue. The debt has, by the enlargement, decoration, and refurbishing of the church building, been increased \$7,500 instead of \$8,500, making the total indebtedness \$15,000. Since the reopening of the church nearly 30 additional families have taken sittings. The income from pew rentals and ordinary offerings will now provide for all ordinary outlays, leaving the pledged offerings to be applied exclusively to the reduction of the principal, nearly \$600 having been already given by the "Parish Workers" for that purpose.

LONG ISLAND CITY.—St. John's church has been undergoing repairs since last July. The congregation hopes to worship in it on Christmas Day. Memorials have been placed in the church, and the Sunday school accommodations have been enlarged by the addition of extra rooms.

BLYTEBURNE.—St. Jude's church, under the charge of the Rev. Robert Bayard Snowden, has lately been making special effort, with much success, to raise funds for its current needs. The church is a mission in a suburb of Brooklyn, and receives aid from the Southern archdeaconry.

## MARYLAND.

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

WASHINGTON, D. C.—A meeting of prominent laymen of the Church and other citizens was held Dec. 8th, at the residence of Mr. Chas. C. Glover, for the purpose of discussing the project of the establishment of a cathedral. There was a very strong sentiment expressed in favor of the project by those present, and after a full interchange of views, a motion was unanimously adopted that the Bishop at once appoint a committee of seven, composed of two clergy and five laymen, with power to select a suitable site subject to the approval of the Bishop, and to raise funds for the purchase of the site. The site selected by the committee is a beautiful tract of land lying between the Klinge and the Woodley roads to the west of the Zoological Park, and adjoining on the north, Woodley Park. It is on the line of Connecticut ave. extended, along which the Rock Creek Company is building an electric road. The property thus secured is the gift of two citizens, Mr. Francis G. Newlands and Mr. Pierre Waggaman. The largest share of the 14½ acres is given by Mr. Newlands. He gives 8½ acres of the Clark tract, which cost him nearly \$6,000 an acre. The tract of land given by Mr. Waggaman lies to the south of the Clark tract, and will bring the line of the new site bordering on that of Woodley Park. It is estimated to be of equal value with the Clark tract. This action of the committee will have to be approved by Bishop Paret, but there seems to be no question that he will endorse what has been done. It is proposed to ask from the citizens a contribution of a sum amounting to \$100,000, as an indication of their interest in the enterprise and appreciation of the choice of this city as the location. Then Bishop Paret will make a general appeal to the country for funds to enable the buildings to be erected and for endowment purposes. The inception of this enterprise dates, as will be remembered, from the gift made by Miss Mann, a resident of this city, who last spring made a deed of property valued, it is estimated, at \$80,000, to be the nucleus of the future endowment of the cathedral foundation.

## MISSOURI.

DANIEL S. TUTTLE, D. D., Bishop.

ST. LOUIS.—Grace church, the Rev. Dr. Ingraham, rector, inaugurated, in October last, a very fine boy choir, of about 30 members. They have been under the careful training of Prof. H. H. Darby, organist of Christ church cathedral, assisted by the choir organist, Miss Virginia Fisk. In the midst of his vested boys, the rector of Grace feels quite at home again, for when rector of St. John's church, he introduced the first boy choir of St. Louis.

## MICHIGAN.

THOMAS F. DAVIES, D. D., LL. D., Bishop.

The vested choir of St. Peter's church, Detroit, has been augmented by a number of young women who appeared in their places for the first time on Thanksgiving Day. The parish paper states that they are "robed in comely and Churchly gowns of black," and that their voices "add very much to the volume of sound and the sweetness of tone."

A thief entered the house of the Rev. C. H. Thompson, D. D., rector of St. Matthew's church, Detroit, on Monday, Dec. 14th, and stole several pieces of a Communion service and a small sum of money.

St. Barnabas' church, Detroit, which has been vacant and closed for several months, has been put under the care of the city missionary, and the church property has been made over to the "Church Association."

A devotional anniversary of the parochial branch of the Woman's Auxiliary was held in Christ church, Detroit, on Friday, Dec. 18th. There was a celebration of the Holy Communion, and three meditations were given by the rector. Many representatives of other branches also were present.

PORT HURON.—In a recent issue we gave an account of the formal opening of the new

edifice for Grace church. The foundation was laid during the fall of 1888 by Henry Mertz, John W. Burns superintending its construction. The corner-stone was laid on Sept. 23rd, 1889. The church is built of stone, and the interior of the edifice is very handsome and attractive, being finished in native woods, the ceilings of selected Norway pine, and the wainscoting of birch paneled with red oak. The length of the building is 108 feet, width of nave, 56 feet 8 inches, of transepts 65 feet; the vestibule is 8 feet wide across the front, and the chancel 24 x 25 feet 6 inches. On the south side is the vestry, and on the north, the organ room. The nave is 69 ft. 6 inches by 52 ft., 6 inches, and has a seating capacity of 612 persons, or 132 pews. A large tower 14 feet square and 64 feet high, graces the front of the edifice. The pews are of red oak. The windows were made by the Chicago Art Glass Company with the exception of the large front window from the Wells Glass Company of Chicago. They are all very handsome. The chancel furnishings are as follows, with the names of the donors: Pulpit of dark oak, Mrs. M. M. Hyde; prayer desk and stall, Mrs. Fred. L. Wells; credence shelf, Mrs. and Miss Thorn; brass lectern, Captains A. H., R. E., and George Gain; altar, Mr. and Mrs. James Goulden. The carpet, which is velvet, and selected to match the woodwork of the church, is furnished by the ladies. The church is heated by steam and lighted by a fifty jet gas reflector in the nave and a smaller one in the chancel. The total expenditure is a little over \$26,000; \$16,000 is already provided for, leaving an indebtedness of \$10,000, of which \$6,000 is borrowed on mortgages at 6 per cent. and \$4,000 temporarily advanced by the building committee.

## NEBRASKA.

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

LINCOLN.—Special Advent services are being held in Holy Trinity parish, with sermons and addresses to men. Two laymen are engaged to give addresses: Mr. A. P. Hopkins, president of a bank in Omaha, and Chancellor Canfield, of the State University, Lincoln. The attendance is very large and gratifying.

At the annual meeting of the parochial chapter of St. Andrew's Brotherhood, recently held, the treasurer reported receipts and disbursements for the past year to the amount of \$429.32 for the maintenance of St. Andrew's chapel, a mission under the patronage of the brotherhood. During the meeting \$60 was raised for repairs on the chapel, and a committee appointed to secure more. Plans for the year's work were adopted, and several enthusiastic speeches given by visitors greatly stimulated interest in the work of the chapter.

As Trinity Hall, the diocesan school for boys, nears completion, the strength and dignity of the massive stone walls as well as the towering height of the great cupola, crowning the highest hill near the city, attracts the attention of travellers on every incoming and outgoing train on nine different lines of railway. The promoters, members of Holy Trinity parish, are spending upon it about \$13,000 more than they at first intended, and when completed, will turn it over to the diocese free of incumbrance. The Bishop is already looking for some one to take charge of it as headmaster.

The rapid growth of the eastern part of the city has developed the necessity for another church in Lincoln, and with a view to this, the Bishop has purchased an eligible lot at the corner of 28th and S sts.

Within the past two months three ministers of other bodies have made overtures to the rector for admission to the ministry of our Church.

## KANSAS.

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

ABILENE.—Bishop Thomas visited St. John's church, the first Sunday in Advent, and confirmed five young persons. Since his visit last April, the church has been much improved by re-painting the exterior



and the interior rendered more churchly by the addition of a handsome solid oak altar, beautifully carved. It is like the one recently placed in Christ church, Vicksburg, Miss., and fully described in THE LIVING CHURCH of Nov. 28. A chapter of the Daughters of the King was organized last August, and promises to be an efficient aid to the rector. In the afternoon of the Sunday above mentioned, the Bishop visited the town of Herington, and confirmed four persons. He was accompanied by the rector of Abilene, the Rev. W. D. Christian, who holds service at that point once a month. It is a recently established mission, named St. James the Less.

#### COLORADO.

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

TRINIDAD.—On Monday night, Dec. 7th, Bishop Spalding visited Trinity mission and confirmed the largest class ever presented since the mission was organized. The class numbered ten, nine being adults. Only one had any previous Church training, the others being converts to the Church "from the world." This is the second class presented to the Bishop this year. The mission is in a good healthy condition numerically, and, we believe, spiritually, but it is very seriously crippled for lack of funds. The mission has a good property consisting of church and rectory, of a total value, including the lots, of about \$7,000. There is a debt of \$1,200, which causes great anxiety. If that were paid, many needed improvements could be made. The priest in charge gives occasional services at the various mining camps tributary to Trinidad, viz, Sopris, El Moro, Engleville, and Forbes. There is a good work being done for the Church at this point, and a few hundred dollars would greatly encourage the missionary and the people.

#### MINNESOTA.

HENRY B. WHIPPLE, D. D., LL. D., Bishop.  
MAHLON N. GILBERT, D. D., Ass't Bishop.

ST. PAUL.—On the 1st Sunday in Advent, at Christ church, the Rev. E. C. Bill spoke upon the thoughts inspired by the occasion, and also took formal leave of Christ church parish, where he has, for two years, been associated with Dr. Charles D. Andrews, as associate priest. During this time, Dr. Bill has maintained his relations with the Divinity School at Faribault, traveling between the two cities. Dr. Bill has for several years been making a brave fight with certain physical infirmities, and now finds it necessary to sever his connection with Christ church, where his valuable services have been gratuitously bestowed. He has gone back to Faribault, where he will in future reside.

On the evening of the same day, the vested choir of St. Paul's church celebrated the fourth anniversary of the organization. The beautiful chancel was handsomely decorated, and the altar was ablaze with vesper lights. The Rev. John Wright, in an historical sketch of the choir, said that since its foundation, in 1887, 100 boys had been given a musical education, which would have been obtained elsewhere only at considerable expense; then there were but two similar choirs in the diocese; now there were 15; 41 men and boys had been confirmed from the choir, and four of them had entered the ministry. Great credit was due Thomas Yapp, choirmaster, and Harvey Officer, Jr., organist, for the good work done by the choir. The anniversary service began with a Low Celebration of the Holy Eucharist, at 8 A. M.; High Celebration, full choral, 11 A. M., the rector, preacher and celebrant; Evensong, full choral, assisted by a large number of choristers from Gethsemane church, Minneapolis. Both services were well rendered.

Mr. F. H. Wheeler, organist of St. John's the Evangelist, and late organist of Calvary church, Chicago, has announced his resignation, to take effect shortly. St. John's has one of the best drilled choirs in this State, and has attained a high degree of excellence, the credit of which is solely due to Mr. Wheeler's drilling. He leaves short-

ly for a trip abroad, much to the regret of musical circles here.

On Sunday evening, Dec. 6th, at Christ church, there was held the annual union meeting of all the churches in the interest of city missions. The choirs of Christ church and St. Paul's, consisting of over 100 male voices, rendered a beautiful choral service. Bishop Gilbert made a most direct and earnest address on the subject of city missions, and the Rev. Messrs. Salinger and Haupt submitted reports on their respective missions. Following the service was the business meeting of the Church missionary society, which was held in the rector's study at Christ church. New officers were elected, as follows: *President ex-officio*, the Bishop; *vice-president*, Rev. John Wright, St. Paul's; *treasurer*, W. J. Sleppy; *secretary*, Rev. W. C. Pope, Good Shepherd. An executive committee, made up of one member from each church, was appointed.

#### NEW HAMPSHIRE.

WM. WOODRUFF NILES, D. D., Bishop.

NASHUA.—The church of the Good Shepherd has lately been the recipient of a princely gift, consisting of a Communion service of sterling silver and gold, set with jewels. The donor is a New York lady whose summer residence is within the limits of this parish. The workmanship is of the finest. One chalice bears a cross of diamonds upon the handle. In its foot a large topaz is set through the metal, thus allowing the free passage of light through the jewel. The other chalice contains seven diamonds. The paten and flagon are simple, but elegant in form. The alms-basin is large and massive, of hammered silver, with chaste design of passion flowers, delicately executed. Gold is inlaid upon the basin in the shape of a cross, with ends elaborated and interwoven with ecclesiastical devices. An oak case, gold mounted and velvet-lined, is provided for the vessels. The makers are the Gorham Mfg. Co., who have shown great skill in carrying out the design of the donor. The whole is valued at \$2,000. The Communion service was blessed and used for the first time, on the 18th Sunday after Trinity.

#### MILWAUKEE.

ISAAC L. NICHOLSON, D. D., Bishop.

The general committee to consider ways and means for the proper celebration of the Jubilee of Nashotah Seminary met on the 15th, at the deanery, Milwaukee. The following committees were appointed: *Financial Committee*: the Rt. Rev. Dr. Nicholson, the Rev. Messrs. S. T. Smythe and R. F. Sweet; *Committee of Arrangements*: the Rev. Drs. Adams and Gardner, and the Rev. Messrs. Smythe and Slidell; *Committee on Services*: the Rt. Rev. Drs. Grafton and Nicholson, and the Rev. Dr. Riley. The Rev. Mr. Peake, of the diocese of Minnesota, was nominated to review the work of Dr. Breck. The Rev. Dr. Sweet, of the diocese of Quincy, was nominated to review the work of Dr. Cole. The Rev. Dr. Riley will complete the history from Dr. Cole to the present time. The Rt. Rev. Dr. Thompson, of Mississippi, was nominated as the preacher. The Rev. Sidney T. Smythe was made master of ceremonies. The committees will begin work immediately, and the 50 years of Nashotah and that great "venture of faith" will be celebrated in such a manner as will mark an epoch in the Church's history in America.

#### MISSISSIPPI.

HUGH MILLER THOMPSON, S. T. D., LL. D., Bishop.

VICKSBURG.—Sunday, Nov. 29th, was the 26th anniversary of Dr. Sansom's assumption of the rectorate of Christ church, and according to his custom he preached an anniversary sermon. There was an unusually large attendance of those who were desirous of showing respect to their venerable and beloved pastor. Dr. Sansom took for his text the words: "For the people had a mind to work," Nehemiah iv: 6, and preached a sermon that for power, eloquence, and good effect, has never been excelled by him during his long and useful ministry. He also made a brief report or statement as to the

affairs of the church during the year, in which the following interesting statistics were given: Number of families belonging to the church, 150; Baptisms, 24; funerals, 53; contributions for all purposes, \$2,430; present number of communicants, 165; Sunday school teachers and officers, 19, pupils, 175. The church has "held her own" very well during the year, and its prospects for the future are encouraging. Many changes have occurred in these 26 years, and a new generation almost, now fills the pews and places of their predecessors in the old church. During all this time Dr. Sansom has been a busy worker and a faithful shepherd to his flock, as well as a "servant of the Lord" for the whole community in times of distress and trouble. Always at the post of duty and of danger, in times of epidemic always trusting in the protection of Providence, and always with a cheerful word and a kind deed for everybody with whom he came in contact, it is no wonder that he is revered and respected by the whole community.

#### EASTON.

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

The Northern Convocation of the diocese met at Chesapeake City, Dec. 1st. A missionary service was held the first night, Tuesday, and addresses were made by the Bishop, the dean, and the Rev. Mr. Cooke. On the following morning, there was divine service, with a sermon by the dean, after which the Holy Communion was celebrated. In the afternoon occurred the regular business meeting. After the usual routine work, the Gospel for the 20th Sunday after Trinity was taken up and discussed. In the evening, there was a short service, with addresses on Heb. vi: 12, topics: Repentance, Faith, and Baptism. The speakers were, the dean, the Rev. Mr. Davidson, and Dr. Irvine. On Thursday, the Rev. Mr. Cooke preached the morning sermon, and in the evening, addresses were made upon the topics: Laying on of Hands, Resurrection of the Dead, and Eternal Judgment. The speakers on this occasion were, the Bishop, the dean, and the Rev. Mr. Cooke. The attendance, though small at first, steadily increased until the last night, when the church was well filled with an apparently interested congregation. The convocation adjourned, to meet at Shrewsbury parish, May 4, 1892.

#### THE INCARNATION.

BY PETER CORNING EDWARDS, JR.

Ere the moon, in silent glory,  
Shed on all beneath, her light,  
While the stars in expectation  
Waited for the queen of night,  
Darkness, with an awful quiet,  
Held o'er all her mighty sway,  
Yet a power which could but vanish  
At the birth of early day.

Silence spread o'er earth her mantle,  
All was hushed, save when the wind  
Gently raised the cloak of quiet,  
With its solemn stillness lined,  
Then, as if from choirs of angels,  
Chanting in the early morn,  
Came the sound of sweetest music,  
On the breath of heaven borne.

Once the cloak was longer lifted,  
And then, ere the wind could cease,  
Came these words: "To God be glory,  
And to men, good-will and peace,"  
Silence threw aside her mantle,  
Darkness fled, as from afar,  
Clearer than the light of noonday  
Shone a new and brilliant star.

Why that song of exultation  
By the angel host above,  
Giving to the Father glory,  
And to men such words of love?  
Taking on Himself our nature,  
On that ever blessed morn,  
God, to bless and save His people,  
Of a virgin pure was born.

Blessed night with such an ending,  
Blessed stars, which saw the sight,  
Blessed Thou above all women,  
Mother of the "Light of Light."  
Blessed choirs which sang the message,  
Blessed wind it travelled on,  
Blessed earth, on which our Saviour  
Came to dwell that Christmas morn.

#### GOOD TIDINGS.

BY THE REV. FRANK J. MALLET.

Listen to those holy voices,  
Chanting praises to their King,  
At the message earth rejoices,  
And the heavenly arches ring.

"Unto God the glory render,"  
"Peace on earth, to men good-will,"  
May Thy love for all, so tender,  
Shower those blessings on us still.

In the manger, sweet and holy,  
Lay the Babe of heavenly birth,  
Starting from a stable lowly  
Though the Lord of heaven and earth.  
Then the wondering shepherds hastened,  
Joyful news so strange to tell,  
News that brought to men salvation,  
And the bliss from which they fell.

Holy Saviour, we would ever  
Praise Thee for Thy wondrous birth;  
May notsin our union sever,  
While we journey here on earth.

We our feeble tribute offer,  
For our heart's best love is Thine,  
Gifts of love we too would proffer,  
And our lips and lives resign.

#### A CHRISTMAS CAROL.

To the Editor of The Living Church:

I send a photogravure copy\* of the original manuscript, music and words, composed by the Rev. William Augustus Muhlenberg, D. D., the author of many beautiful hymns, among which is that one so renowned—"I would not live away, I ask not to stay."

This Abou Ben Adhem among Christians was the founder in 1828 of Flushing Institute, developing in 1838 into St. Paul's College, College Point, Long Island.

He was the originator, founder, and perfecter of St. Luke's Hospital, New York City.

The original manuscript, of which this paper is the photogravure copy, now in my possession and belonging to me, was sent by the author to my brother, the late Bishop of the diocese of Pittsburgh, then the Rev. John Barrett Kerfoot, and at that time the rector of St. James' Hall, afterwards the College of St. James, Washington county, Maryland, and with which institution I was then connected as principal of the grammar school, and which in turn was the direct offspring of St. Paul's College, Long Island.

The carol was written and sent to us by its author just before Christmas in 1842, and was sung by the students, then and every year thereafter, when, as was their custom, they were twining wreaths, stars, crosses, and other forms of evergreens for the adornment of the college chapel.

As the handwriting of the author, a man wonderful in his whole life of good deeds, is somewhat illegible, I have caused his language on the face of the paper to be printed and given below.

I do not know what has become of the original manuscript containing the exact language of the complete carol.

SAMUEL H. KERFOOT.

Chicago.

\*See opposite page.

#### CHRISTMAS CAROL.

(For the boys while twining Xmas wreaths).

COMPOSED AND AFFECTIONATELY DEDICATED  
TO ST. JAMES' HALL  
Two voices—Cheerfully—Allegro.

—BY W. A. M.

Carol, brothers, carol, carol joyfully,  
Carol the glad tidings, carol mirthfully,  
And pray a happy Xmas for all good Xian men.

Carol, brothers, carol, Xmas comes again.

Go ye to the forest where the laurel grows,  
Where the running vine is green beneath the snows.

Bring them without sparing, spruce, and box,  
and pine,  
To make the chapel beauteous, wreath on wreath we'll twine.

D. C. CHORUS.

Of the words, the chorus and part of the first verse is from "Cox's Advent Carol," published in *The Churchman* of December 10 [1842].

The staccato unisons "and pray a happy Xmas" are meant for chiming of bells.

The bar omitted in the right place should come after "bring them without, etc."



# Christmas Carole

— (from the songs while touring Xmas weather)  
 composed and affectionately dedicated to  
 Mr. James's Grace.

Two voices — cheerfully accented By W. C. M.

Carole Brothers Carole Carole joyful by Carole the good  
 ti sings Carole with full by & pray a happy Xmas for  
 peace good Xmas men Carole Brothers Carole Xmas comes a gain  
 go ye to the forest where the larch grows  
 Where the running wine is green be with the snows bring them without  
 Spruce & Pine & yew is - makes the Chapel beautiful with or without  
 Gwine Spruce

of the words - The Chorus & part of the first  
 verse is from "Cox's advent Carole" - published  
 in the Churchman, Dec 10<sup>th</sup>.

— the Slaccato unisons - "I pray a happy Xmas" -  
 - are meant for chiming of Bells -

The bar omitted in many places should come  
 after ("Bring them without")



# The Living Church.

Chicago, Saturday, December 26, 1891.

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

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*Antiphon.* Glory to God in the highest, and on earth peace, good will toward men. ALLELUIA!

*"And they came with haste, and found Mary and Joseph, and the babe lying in a manger."*

V. Mercy and truth are met together. ALLELUIA!

R. Righteousness and peace have kissed each other. ALLELUIA!

Of all the gifts of God to men the gift of a child life is the most mysterious and sacred. In the incarnation of each human soul faith sees a new miracle. A new creation, something more precious than planetary systems, has been added to the universe of being.

THE ministry of childhood has been everywhere and in all places blessed. Sacred and solemn is the birth-hour in every home, and blessed are the days that are cheered by the laughter and love of children. At no period are they more dear to us than in their tender infancy. At no period do they awaken in our hearts such deep emotions of admiration and tenderness. At no period do they in expression and action appear so beautiful and lovely.

If we have eyes to see, we may be reminded of the Christ-Child by every innocent babe. In the depths of those child-eyes a mystery dwells that even mothers cannot fathom,

reminding us of the mystery of Immanuel. In every baby-smile there is an indescribable charm, a gentle joy that comes only to souls dwelling in the light of God's love. In the countenance of every sleeping infant there is a look of serenity that reflects the peace of God which passeth understanding.

THE blessing of this child-life passes away from home and heart, as time's changes are wrought, but to all humanity there is one Birthday that the changes of time cannot affect, one Birth in which the world's interest can never fail. To this Incarnation even those who have no home or family ties are related. In the Babe of Bethlehem the whole world has an interest, and even childless homes may rejoice at Christmas-tide.

THE old Puritan prejudice against the Church Year dies hard, but it is surely dying, and the leaders of the lost cause might as well yield to the inevitable. The last stronghold of this antagonism seems to be the "International System of Sunday School Lessons." The people and the press of most of the denominations are in favor, more and more, of celebrating the great festivals of the Church, and this will lead up to the keeping of the fasts; but the "old timers" who have not learned anything or forgotten anything for half a century, seem determined to put off as far as possible what seems to them the evil day of "Romish observance." Notwithstanding one of the largest of the Protestant bodies, the Lutheran, observes the whole round of the Christian Year, these ignorant and obstinate Romophobists persist in calling it "Romish."

LAST spring, *The Christian at Work*, an undenominational paper, took a decided stand against the course pursued by the editors of the "International Lessons." The Easter leaflets had not a line or a text relating to the Resurrection, "while a Boston Lesson Quarterly could offer nothing better as a substitute for the glorious theme of the Resurrection on Easter Sunday, than a perverted application of Isaiah v: 11-23, grouped together as a temperance hotch-potch, than which Pharaoh's lean kine were not more desiccated and juiceless." The same paper, in another paragraph, protests "against the pestiferous practice in the Sunday school series of jumping all about from Galilee to Gibeon—from lessons in the Gospels to scrappy lessons [?] on Rehoboam, Ahab and Elijah, Gehazi, Elisha, and so on."

It seems, however, that these leafleteers are joined to their idols, and that no improvement is discernible in their scrappiness. *The Episcopal Recorder* (Reformed) now takes up a lament over this defect, and "confidently looks for improvement." This is the way *The Recorder* puts it:

At the present season, when the parents of our children are frequenting the shops, and are busily employed in selecting Christmas presents, and the children are filling their banks with pennies for the same purpose; and the thoughts of the vast majority of Christian people are contemplating the celebrating of the birth of the world's Redeemer, in our Sunday schools the International Lessons are directing our minds to the solemn scenes of the dying hours of the Saviour.

The Reformed Episcopalians, in taking with them the Church Year retained a portion of their Catholic heritage; a little leaven which will, let us hope, leaven the whole lump, until they return to keep the feast in the old home.

THE theory of evolution, which attributes the origin of species to natural selection, and accounts for all forms of existence by an assumed law of development, is perhaps the most daring and fascinating hypothesis that has ever been formulated. It has entered more or less into current systems of psychology, biology, sociology, theology, and many other departments of science. There is, presumably, a great truth in a theory which has taken such hold upon the minds of men, and has outlived the opposition and alarm which were excited by its first appearance. Yet it may be, after all, a half truth; and its advocates may be assuming that a mere process which is undoubtedly discernible within certain limits, is the all-comprehensive law of the universe.

As though it were assumed as to the law of gravitation, that since it applies to all material bodies with unerring precision, therefore every motion of material bodies must necessarily correspond to that law; whereas, we know that the law of gravitation is traversed by the law of spontaneity. The flight of a bird, the raising of a hand, is the nullification of the former by the latter. All the structures reared by man are monuments of his ability to resist the universal law of matter; proofs that he is under a higher law, though at the same time he feels the limitation of the lower. If this be true of him as a mere animal, how much more impressively true of him as man!

"WHAT a piece of work is man! How noble in reason, how infinite

in faculty! in form and moving how express and admirable! in action how like an angel, in apprehension how like a god!" The sublime truth of man's origin, endowment, and destiny, is grandly expressed by St. Paul, who declares that he was not made "after the law of a carnal commandment, but after the power of an endless life." Man cannot be the product of forces or the resultant of laws which he has the power to resist, and over which he has, in a measure, control. The law of "natural selection," of "survival of the fittest," as this law is applied to lower orders, does not apply to man. His life is a perpetual contradiction of this law. As the law of gravitation, which operates through the whole universe of material atoms and worlds, is limited by the higher laws of spontaneity and will, so by these same laws, we believe, this principle of evolution is limited. We have yet to learn of a single instance in which spontaneity has been evolved from matter and force, in all the ages during which men have studied nature.

"THERE is a spirit in man, and the inspiration of the Almighty giveth him understanding." We cannot believe that this understanding soul is a product of force working by "natural selection." If the phrase means anything it means the denial of any supernatural endowment. If it recognizes God at all, it either separates Him from His works at the initial point when the potency of all progress was imparted, or sinks his loving, living personality in an "immanence" which makes His Fatherhood equivalent to the correlation of forces. But the spirit of man is something more than force; it must be the product of something more than force. *Ex nihil, nihil fit.* Personality is endowed with power to use forces for its own ends, to oppose forces, to annul forces. Forces can be resisted; they are resisted; they are used as means by a higher order of creation, viz., by the spirit of man. This spirit, as we are taught both by reason and revelation, is a distinct and personal gift of the infinite Personality in whom all things consist—a "breath of life," not evolved from below but given from above. This soul of man made in the image of God, is in its origin no more under the law of evolution than under the law of gravitation.

It would be unfair, however, to leave the impression that all who are willing to be called "evolutionists," ascribe the origin of the spiritual nature of man to "natural se-



lection." Some of the most distinguished scientists draw the line of limitation there; as for example, Mr. A. R. Wallace, who as a naturalist stands almost as high as Mr. Darwin; but there is no mistaking the tendency, the drift of material science towards the extreme application of the theory to include not only life and thought, but also even conscience and religion. The effort is persistently made to overthrow the world's belief in any creative act of God, and to separate man from God by an impassable gulf of law. But the world will still believe in the fatherhood of God and rejoice in the confidence that He careth even for the sparrow. The secret of life has not yet been reduced to a scientific formula, nor has the spirit of man yet taken its place in the correlation of forces. He may recognize a great truth in the theory of evolution within the limitations of higher laws, but of his own higher origin and destiny man has the witness in the profound consciousness of his spiritual being.

#### BRIEF MENTION.

The so-called "Christmas Numbers" of various periodicals began this year three weeks before Christmas. We are glad to note that none of our Church papers were so out of harmony with the Christian Year. Our Christmas issue will be delivered in the homes of the most of our readers on Christmas Day and the day following. — *The Interior*, Chicago representative of Presbyterianism, has at last adopted the magazine form. It comes out in handsome new dress and with a prospectus that is immense. The Chicago religious press is waking up. *THE LIVING CHURCH* is not going to lag behind. — Our Philadelphia correspondent calls attention to a queer mistake in our issue of last week. We announced a course of sermons by the Rev. Dr. Watkins, as "Plain Talks on Heavenly Subjects," and went on to enumerate "Lying, Backbiting, Bad Temper," etc. We should have said "Homely Subjects." — *The Episcopal Recorder*, speaking of the death of Dom Pedro, and the misfortunes that have befallen Brazil, says: "If it was a peace-at-any-price party which permitted the change to pass without vigorous protest, that party is likely, as are peace-at-any-price parties in the Church or the State, to live to regret its weak and cowardly acquiescence in this injustice to the emperor." — "Ye canna build railroads in this country," said a disgusted Scotch civil engineer, travelling over the level prairies of Illinois; "Na! there is no place for the tunnels." — During the year about closing, Mr. Thomas Whittaker has issued one hundred new books for the young, twenty-seven in theology, and fourteen in general literature, besides a number of editions of old books. Who beyond the portals of a busy publisher's office can estimate what activity these figures mean?

#### WHAT IS MEANT BY EVOLUTION?

BY THE REV. DANIEL M. BATES.

I am sure the last thing in the world desired by *THE LIVING CHURCH* would be to confuse, under a common epithet, things which differ. We Anglo-Catholics are particularly irritated when Protestant Christians fall into this error, and, taking a title which we value and apply to ourselves, confine it to Roman Catholics. We know perfectly well that the word "Catholic" connotes what is not alone limited to the Roman Communion. Doubtless without intending it, *THE LIVING CHURCH* in its criticism of the Church Congress (issue of Dec. 5th), seems to be open to a like charge in its use of the word "evolution." As to what Dr. McConnell meant, I suppose we shall know when we get the printed official report. He apparently is fond of saying startling things, though it is difficult to believe that his conception of God can be other than that taught us by the Catholic Creeds. But that is not our present concern. He can take care of himself. What I desire here to guard against, is the influence drawn from *THE LIVING CHURCH*'s expression, which apparently implies that evolution *as such* is pantheistic, which would be as erroneous as Dr. Spalding's conclusion that Catholicism *as such* is Romanism. To put it very mildly, the consensus of scientific authority to-day favors the view that the method by which we have reached our present stage of existence has been the method of evolution. It is to be deplored that so many scientists have had one eye shut, and have consequently failed to discern the working of the personal God, evident in design, at every step of evolutionary progress. But does that justify us who believe the Catholic creeds through and through, in following a like vicious course, and closing that eye with which God intended us to discern the method of the working of natural phenomena, and His divine power behind them? I believe that the Catholic Faith has nothing to fear from the fullest and freest scientific investigation. I am not of those who feel that "their science and their religion must be kept in separate water-tight compartments." Granting evolution to be the method by which things have come to be what they now are, we are logically compelled to go one step further and recognize it as the method of creation. Far from detracting from the revealed doctrine of God, evolution so understood harmonizes with the Biblical conception. That God is immanent in nature, though not confounded with it, "everywhere, every moment energizing in nature," seems to be as clearly taught as any truth in the Old Testament (see Row's Bampton Lectures, pp. 68-70. Also Le Conte's "Evolution and Religion," pp. 279-285); but this is quite different from Oriental Pantheism in India and China, which banishes the idea of a God who was pre-existent to Cosmos and also its Creator, and equally different from Occidental Pantheism in Germany and elsewhere.

The true idea of God given us by revelation involves two characteristics, whose combination is inconceivable, and hence is undiscoverable by human reason, personality and infinity. The consequence is, that among

Pagan nations we do not find an idea of the true nature of God, but what is on the one hand pantheistic (*e. g.*, Egypt, India, China), or on the other hand, anthropomorphic (*e. g.*, Greece). A clear, elaborate statement of this may be found in the present Bishop of Salisbury's Bampton Lectures, "The One Religion," where a table is given showing the oscillation of unassisted human reason between Pantheism and Anthropomorphism.

I trust that these suggestions will sufficiently caution the unguarded reader that when the immanence of God in nature is spoken of, the expression does not necessarily indicate Pantheism, but is demanded by the true Scriptural conception of God. Let me refer for this point to Aubrey Moore's essay on the "Christian Doctrine of God," p. 79-85. Also to Dr. McCosh "The Religious Aspect of Evolution," and Bishop Temple's Bampton Lectures. May I also name a pamphlet showing the higher teleology supplied by evolution, "Christ in Modern Thought"? Lastly, the following met my eye lately from a Roman Catholic writer, the Abbé de Broglie, writing in answer to M. Taine's article in the *Revue des Deux Mondes*, "Whichever way the controversy," *i. e.*, about evolution, "is decided, the decision will not be in opposition to the Roman Catholic Church. Evolutionists can be good Roman Catholics, if they respect two essential dogmas: the primitive creation of the universe and a new intervention of the Creator to give man a soul endowed with reason and called to immortality."

[*THE LIVING CHURCH* has never charged or intimated, so far as it understands its own utterances, that evolution *as such* is pantheistic. The position we take is similar to that of the last writer quoted above, as will be seen by our editorial in this issue, written before Dr. Bates' communication was received.—Ed. L. C.]

#### SCRIPTURAL THOUGHTS FOR CHRISTMAS-TIDE.

BY J. M.

Christmas! What a world of meaning this name contains for us who keep the feast, in its true character of the commemoration of the Nativity of our Blessed Lord and Saviour. How fast the memory travels from prophecy to fact—verse to verse—until in the sublime language of the Book of Life, we have before us, nay, rather within us, the "sweet story of old," so old that its very age serves to enhance its beauty, and establish its truth "from generation to generation."

First, we recall the prophetic promise that "the seed of the woman shall bruise the serpent's head."

"Behold a virgin shall conceive and bear a son, and shall call his name, Immanuel," "which being interpreted is, God with us." "And His name shall be called, Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." "Of the increase of his government and peace, there shall be no end." "In that day there shall be a Root of Jesse, which shall stand for an ensign of the people, to it shall the Gentiles seek."

Nearer and brighter shines the light of the "Dayspring from on high." Hear the message of the angel Gabriel who is "sent from God unto a city . . . named Nazareth, to a virgin of the house of David;" "Hail, thou that

are highly favored, the Lord is with thee, blessed are thou among women. Fear not, Mary, for thou hast found favor with God . . . and thou shalt bring forth a son, and shalt call his name Jesus." "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore that holy thing which shall be born of thee, shall be called the Son of God."

Her answer is: "Behold the handmaid of the Lord, be it unto me according to thy word." And Mary said: "My soul doth magnify the Lord and my spirit hath rejoiced in God my Saviour . . . from henceforth all generations shall call me blessed. For He that is mighty hath done to me great things, and holy is His name!"

Next we trace the journey which is the result of the decree that "all the world should be taxed." "And Joseph also went up from Galilee, out of the city Nazareth, unto Judea, unto the city of David, which is called Bethlehem . . . to be taxed with Mary, his espoused wife." In the crowded city there is "no room for them in the inn." No room for the infant King and his maiden mother, where shall they seek it? "And she brought forth her first-born son, wrapped him in swaddling clothes, and laid him in a manger."

Is this the only shelter to be found for the tender Babe, surrounded with the cattle and oxen of the field. Only?

"Ne'er yet was regal state  
Of monarch proud and great,  
Who grasped a nation's fate,  
So glorious as the manger bed  
Of Bethlehem."

"And there were in the same country shepherds abiding in the field, keeping watch over their flocks by night. And lo, the angel of the Lord came upon them, and they were sore afraid." He calms their troubled spirit with "Fear not. For behold I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Saviour which is Christ the Lord!"

Now see the glorious changing scene, the illumined sky. "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 to men.'"

Oh! the music of that saying; the refrain which echoed down the hills of Bethlehem, is still ringing throughout the world, caught up by countless hosts, "Therefore with angels and archangels, and with all the company of heaven, we laud and magnify Thy glorious name." Verily, O Zion, "Thou shalt call thy walls salvation, and thy gates paradise!"

With hastening steps the shepherds go unto Bethlehem, and find the Babe in His lowly resting place, then with glad hearts they return, telling the "good tidings" and praising God for all the things they had seen and heard.

We will turn one leaf more of this precious thought history: "There shall come a Star out of Jacob, and a Sceptre shall arise out of Israel." "And thou, Bethlehem, in the land of Juda, . . . out of thee shall come a Governor that shall rule my people Israel." "Gentiles shall come to thy light and kings to the brightness of thy rising." "I will give thee for a light of the Gen-



tiles that thou mayst be my salvation unto the end of the earth."

"Now when Jesus was born . . . there came wise men from the East to Jerusalem, saying, where is he that is born King of the Jews? for we have seen His Star in the east and are come to worship Him." "And lo, the Star which they saw, went before them, till it came and stood over where the young child was. When they saw the Star they rejoiced with exceeding great joy. And when they were come into the house, they saw the young child with Mary His mother, and fell down and worshipped Him . . . and opened their treasures, and presented unto Him gifts: gold and frankincense and myrrh—divine significance—"King and God and Sacrifice."

Thus, "The Word was made flesh and dwelt among us (and we beheld His glory, the glory as of the only begotten of the Father), full of grace and truth."

Arise upon us, thou Sun of Righteousness, dispel from our hearts in this glad season, the gloom and darkness of doubt and unbelief. Lighten our souls with the radiance of a true and humble faith, that we may know and serve Thee as our King and Saviour, so that when Thou shalt "come again in Thy glorious majesty" to claim Thy Kingdom, we will indeed "rise to the life immortal," there to join the angelic chorus—"Glory to God in the highest," "honor and glory and power, be unto the Lamb for ever and ever."

#### CAROLS OF THE HOLY TIDE.

BY W. B. C.

Sound forth with trumpet and horn  
That our dear Lord is born;  
Blest the dim winter's morn,  
Glad some the day;  
Bring forth the harp and lute,  
Let not one chord be mute;

Earth answer sky!  
This is the day of days!  
Welcome with sweetest lays  
Nativity

\* \* \* \* \*  
See the tapers lighted,  
See the flocks benighted  
By the shepherds led;  
Hear the songs of angels,  
While unsealed evangelists,  
Tell that o'er the bed,  
Where my Lord reposes,  
Lilies sweet and roses  
Shall their perfume shed!

Holy Christmas Even!  
All the saints in heaven,  
Bend o'er earth to day,  
Hail the blessed manger;  
O'er the night of danger,  
See the morning ray!

\* \* \* \* \*  
Adeste Fideles! to His temple hasten;  
Hail to the Virgin-born, joyfully cry;  
Heir of all worlds, King of Kings in glory!  
Oh come before Him humbly!  
Oh come before Him humbly!  
With hearts and voices praise Him in earth  
and sky.

#### WAKE UP FOR MISSIONS.

The night is far spent, the day is at hand. It is high time to awake out of sleep, yet many of us are in the depths of profound slumber in regard to missions. Some are half awake, but who of us all are really wide awake for the missions of the Church? How many of us among the clergy are in solemn earnest on the subject of missions? How few speak and act as though it were the chief business of life to make the Gospel of Christ known throughout our land and unto the ends of the earth.

What are we doing as a Church to extend the benefits which we have received? We are doing very little in comparison with what we might do if we were all wide awake and putting forth good, honest, earnest efforts. Our giving bears but a small proportion to our ability to give for the object which should be dearest to our hearts. The people are inert because the leaders are careless and indifferent. They are backward because we are not forward. Indifference on our part can never beget anything but coldness and indifference on the part of the people whom we should stir and move

and inspire by our zeal and enthusiasm for the Kingdom of God. We shall never make the Church in this land the power that it ought to be, and that we wish it to be, and that it is capable of being, until we shake off our torpor and begin to act as though we believe what we profess and rise to a great work as servants of the Most High God.

Is it not a shame that we closed last year in debt \$24,000? Three or four persons came forward with gifts and reduced it to \$20,000, but with these exceptions the debt has been treated with utter unconcern. When we reached the end of the first quarter of this year, December 1st, and the stipends were due to the missionaries, the treasury lacked \$40,000 of enough to pay them.

What can this mean but that we are asleep? And we are warned that no more appropriations can be made, how great soever the need may be; it is more than intimated that we must reduce appropriations already made, call back the workers, slacken our grasp on what we hold.

Brethren, let us examine ourselves. Are we doing our duty by the Church's missions? Where is our faith, our love, our zeal for God's glory? In time of war, famine, or pestilence, it might be absolutely necessary to cut down the appropriations no matter how much it might hurt, but who will say in time of prosperity, plenty, and blessings abounding, this Church should recall missionaries, shut up missions, close schools and hospitals, or put its missionaries on shorter fare? Could we ask God's blessing on such a procedure as that? Can we find it in our human hearts to force such an issue? Shall such a necessity be permitted?

We have reached a crisis in our missionary affairs; we speak not now of a financial crisis, but a crisis which if met manfully will lift us above the possibility of a financial crisis. It is a crisis which calls for higher aims, nobler deeds, grander and more heroic service for God and our fellow-men, a crisis which should shake us out of our complacency and smite our selfishness. It is high time that we awake out of sleep. Let the Advent cry ring through the Church and into every heart: Prepare ye the way of the Lord!—*Spirit of Missions.*

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#### PERSONAL MENTION.

The address of the Rev. Charles H. DeGarmo is Lansdowne, Delaware Co., Penn.

The Rev. George A. Latimer has resigned the rectorship of St. John's church, Northern Liberties, Philadelphia, Pa.

The Rev. Joseph F. Jowitt has accepted an election to the pastoral charge of St. Johnland, Long Island, N. Y., and has resigned the charge of Trinity church, Red Bank, and Christ church, Middletown, N. J.

After Jan. 1st, the address of the Rev. W. J. O'Brien will be 1842 Union st., San Francisco, Cal.

The Rev. Joseph W. Murphy has resigned the charge of St. Matthew's church, Hillsboro, N. C., with St. Mary's and St. Jude's chapels in the country, with the view of seeking lighter work. The resignation takes effect on Easter Monday.

The Rev. Winfield S. Baer of Honeybrook, Pa., accepted the call to St. Martin's church, Radnor, Pa.

The Rev. W. H. C. Lylburn has resigned the rectorship of St. George's church, Detroit, to accept the rectorship of Christ church, Newark, N. J.

The Rev. Canon Stewart of Albany, will sail for Europe on Jan. 2nd. Letters may be sent for two months to 2 Via degli Elisei, Livorno, Toscana, Italia.

The residence of the Rev. Geo. A. Leakin is 1913 Park ave., Baltimore.

#### TO CORRESPONDENTS.

WITH THANKS.—"Advent"; "Words"; "Christmas Hymns"; "Think on these things."

R. E. F.—Write to the Mission priests of the Society of St. John the Evangelist, Fr. Longridge, 44 Temple st., Boston, Mass.

ENQUIRER.—There is no provision for lights at Matins. That is not the chief service for the morning.

#### ORDINATIONS.

On the third Sunday in Advent, the Bishop of Chicago advanced to the priesthood, in the church of the Atonement, Edgewater, the Rev. F. W. Keator, and the Rev. H. R. Neely.

At the ordination service held in the church of the Incarnation New York City, by Bishop Potter, on the morning of the third Sunday in Advent, of which notice has already appeared in these columns, there were ordained as deacons, besides the Rev. Chas De Witt Bridgeman, D. D., lately of the Baptist denomination, the Rev. W. A. A. Gardner, from the Presbyterians, and Mr. Clarence R. Conger. The Rev. Horatio O. Ladd, formerly a Congregationalist, the Rev. Samuel H. Bishop, and the Rev. Jules Henry David, were advanced to the priesthood. The candidates were presented by the Rev. Arthur Brooks, D. D., rector of the parish, the Rev. Henry Mottet, and the Rev. Charles C. Tiffany, D. D. Bishop Potter preached the sermon. The Rev. Newton Perkins of New York, and the Rev. J. Sanders Reed, of San Francisco, took part in the service, which was exceedingly impressive, and is claimed to have been the first Advent ordination ever held in this old diocese. The Rev. Mr. David will be assistant minister of the French congregation under the Rev. Dr. Miel in Philadelphia. The Rev. Mr. Ladd becomes rector of Trinity church, Fishkill, N. Y., with care of work at Hopewell. The Rev. Mr. Bishop will be assistant minister of the church of the Incarnation, with the Rev. Dr. Brooks.

#### OFFICIAL.

The Rev. Levi W. Norton has been compelled by failing health to resign the office of secretary of the Standing Committee of the diocese of New Jersey, and the Rev. Charles M. Perkins has been elected in his place. Communications to the Standing Committee should hereafter be sent to the Rev. C. M. Perkins, secretary, Salem, N. J.

ALFRED B. BAKER.  
President, *pro tem.*

#### OBITUARY.

COLE.—Fell asleep in Jesus, December 16th, at her home, Nashotah, Wis., Mary A. Cole, second daughter of the late Rev. Dr. Axel D. Cole, president of Nashotah House.

DE BEAUMONT.—Suddenly on Saturday night, 19th inst, Madame Emma De Beaumont, beloved wife of the Rev. Ernest De Beaumont.

MARSHALL.—Entered into life at Denver, Colo., Dec. 9th, 1891, Nelsine, third daughter of the Rev. Charles H. and Nellie B. Marshall, aged 7 years.

WEBER.—On Thursday, 10th inst, at the residence of his brother, 207 6th st., Newark, N. J., Edward Bettison Weber, in the 42nd year of his age. R.I.P.

BURR.—In Portsmouth, Ohio, Dec. 15th, 1891, the Rev. Erastus Burr, D.D., aged 86 years, for thirty-five years, 1838—1873, rector of All Saints' church, Portsmouth, Ohio.

RESOLUTIONS adopted by the Bishops, clergy, and laity, assembled in the Guild Room, Christ church cathedral, in memory of Bishop Galleher, Thursday, Dec. 10, 1891:

It having pleased the Great Head of the Church to remove from his wide sphere of usefulness on earth the beloved Bishop of Louisiana,

JOHN NICHOLAS GALLEHER, S. T. D.,

we, the Bishops, clergy, and laity, assisting at the burial service from Christ church cathedral, New Orleans, desire to place on record the deep feelings

of sorrow with which we are penetrated in presence of this, our heavy bereavement.

Resolved, That in the death of Bishop Galleher, in the zenith of his day, the diocese of Louisiana and the Church of God in America has sustained no common loss.

Resolved, That we extend to the afflicted family our tenderest sympathies, and the assurance of our most fervent prayers at the throne of Divine Grace that the consolations of the Holy Spirit may be abundantly poured out upon them.

Resolved, That we embrace this opportunity to assure the Bishop, now called to exercise in full the functions of his high episcopal office, of our unforgotten sympathy with him in his great trials, and of our earnest prayers that he may be guided by Divine Grace, and sustained in the discharge of his new responsibilities.

Signed:  
RICHARD H. WILMER, D.D., Bishop of Ala.  
CHARLES TODD QUINTARD, D.D., Bishop of Tenn.  
ALEX. C. GARRETT, D.D., Bishop of Northern Tex.  
HUGH MILLER THOMPSON, D.D., Bishop of Miss.  
JNO. PERCIVAL, D.D., Archdeacon.  
W. K. DOUGLASS, D.D., Archdeacon.  
A. GORDON BAKEWELL, Rector Trinity Chapel.  
JAMES MCCONNELL.  
WALTER H. ROGERS.  
H. C. MINOR.

S. M. WIGGANS, Secretary.

#### APPEALS.

WANTED.—Instructor in Indian clubs; also if I can spare money for equipment, teacher in military tactics, for some of the 100 men and boys gathered from street corners at the Stock Yards, Chicago. No pay. Instructor positively prohibited from talking about religion. His own Christian manliness will develop under the necessity of always acting as a Christian gentleman. REV. HENRY C. KINNEY, 809 W. 47th st., Chicago.

#### 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.

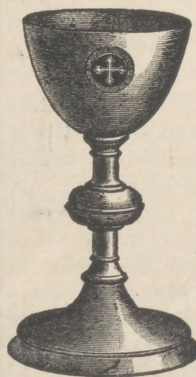
WANTED.—By a presbyter, a parish in the South or East; change on account of climate. References given. PRIEST, care of this office.

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.

## XMAS MEMORIALS.



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## CHOIR AND STUDY.

## CALENDAR—DECEMBER, 1891.

26. ST. STEPHEN, Martyr. Red.  
 27. ST. JOHN, Evangelist. Sunday after Christ-  
 mas. White.  
 28. THE INNOCENTS. Violet.

## CHRISTMAS DAY.

Thou art My Son, to-day have I begotten Thee.  
 Heb. 1: 5.

BY THE REV. J. ANKETELL.

Word of God without beginning,  
 God of God, and Light of Light,  
 Who, to save our souls from sinning,  
 Cam'st to earth in death's dark night;  
 By the Father's mercy given,  
 Of a spotless virgin born,  
 Grant us, sons and heirs of heaven,  
 Life and peace this happy morn.

On earth's darkest night descending,  
 In the darkness shone Thy grace;  
 But the night, not comprehending,  
 Gave Thy holy Light no place;  
 To Thine own Thou camest pleading,  
 Still Thine own receive Thee not;  
 But the souls who trust Thy leading,  
 Share with Thee Thy heavenly lot.

Thou, O Christ, art Heir appointed,  
 Thy right hand all ages made;  
 God, Thy God, hath Thee anointed  
 O'er all men, in Light arrayed;  
 Heavens and earth shall fail and perish,  
 Thou their changing vesture fold;  
 Saints Thy ceaseless love shall cherish,  
 Never shall Thy years wax old.

Christmas, 1891.

## THE SUNDAY AFTER CHRISTMAS DAY.

Emmanuel . . . God with us. St. Matt. 1: 22.

BY THE REV. J. ANKETELL.

Day of light, whose joys abide,  
 Sunday of our Christmastide;  
 Christ is born our souls to save,  
 Christ is risen from the grave!

Now once more our anthems ring,  
 Once again the angels sing  
 Praise on high and peace on earth,  
 Hail the Child of heavenly Birth!

Not the terrors of the law,  
 Hold our waiting hearts in awe;  
 But the Lord, our Righteousness,  
 Comes to earth our souls to bless.

Now no longer slaves but heirs,  
 Each the Father's bounty shares:  
 God His only Son hath given,  
 Making earth at one with heaven.

Swiftly fades the passing year;  
 In Thy glory, Lord, appear;  
 Ere our earthly race is run  
 Let true work for Thee be done.

Jesus, throned in might on high,  
 Abba, Father, hear our cry!  
 Mighty Monarch of the grave,  
 Thou Thy ransomed flock shalt save!

St. John Evangelist's Day, 1891.

ALL SAINTS' CHURCH, MARGARET ST., LONDON.  
 SATURDAY, OCT. 31. 5 P. M., Evensong, *Magnificat*, *Nunc Dimittis*, Stainer in E flat; anthems, "How Bright," Hoyte, "What are these," Stainer; processional, "Spouse of Christ," Hoyte.

SUNDAY, NOV. 1. 9 A. M., Celebration, Wood-ward in E flat. 10:30 A. M., Matins, *Te Deum*, *Benedictus*, Stainer in E flat; anthem, "Who are these," Redhead. 11:45 A. M., Celebration, processional, "Spouse of Christ," Hoyte; introit, "Let us all rejoice," Hoyte; Hummel's Grand Mass in E flat; offertory anthem, "How bright," Hoyte; Communion, *Ave verum*, Mozart; antiphon, "I am the living bread," Hoyte. 4 P. M., Evensong, *Magnificat*, Hoyte; Parisian tone with *Faux Bourdon*; *Nunc Dimittis*, Stainer. 5 P. M., Welsh Evensong, processional, "Holl Saint," Tallis; responses, tonal inflections, Roberts; *Magnificat*, *Nunc Dimittis*, Bunnett in A; anthem, "Molwch yr Arglwydd," Goss. 7 P. M., Evensong, *Magnificat*, *Nunc Dimittis*, Gadsby in G; anthems, "The souls of the righteous," Rea, "Who are these," Redhead; processional, "Blessed city," Hoyte. 9 P. M., Vespers of the Faithful Departed, proper Psalms, 116, 120, 121, 130, 138; *Magnificat*, first tone, first ending. MONDAY, 5 P. M., Evensong, *Magnificat*, Hoyte; Parisian tone with *Faux Bourdon*, *Nunc Dimittis*, Stainer; 4th series of Gregorian "Canticles of the Church." TUESDAY, 11 A. M., Commemoration of Benefactors, processional, "Our sainted sires;" anthems,

"O give thanks," Walmesley, "The righteous," Hoyte; Schubert's Mass in E flat; offertory anthem, "Then shall the righteous," Mendelssohn. 5 P. M., Evensong, *Magnificat*, *Nunc Dimittis*, same as Monday. WEDNESDAY, 5 P. M., Evensong, *Magnificat*, Hoyte; *Nunc Dimittis*, Stainer. THURSDAY, 5 P. M., Evensong, *Magnificat*, Hoyte; *Nunc Dimittis*, Stainer. 8:30 P. M., Evensong, *Magnificat*, *Nunc Dimittis*, Bunnett in F; processional, "Our sainted sires." FRIDAY, 5 P. M., Evensong, *Magnificat*, Hoyte; *Nunc Dimittis*, Stainer. 8:15 P. M., Evensong, *Magnificat*, Bunnett in F. SATURDAY, 5 P. M., Evensong, *Magnificat*, *Nunc Dimittis*, Parisian tones. SUNDAY, NOV. 8. 9 A. M., Celebration, Dykes in E flat. 10:30 A. M., Matins, "Thanksgiving *Te Deum*" in D, Goss; *Benedictus*, Garrett in D. 11:45 A. M., Celebration, processional, "Our sainted sires;" Introit, "Let us all rejoice," Hoyte; Hummel's Grand Mass in E flat; offertory anthem, "The righteous," Hoyte; Communion, "Ave verum;" Gounod; antiphon, "I am the living bread," Hoyte. 4 P. M., Evensong, *Magnificat*, *Nunc Dimittis*, Parisian tones. 5 P. M., Welsh Evensong, same as Nov. 1st, except the hymns. 7 P. M., Evensong, *Magnificat*, *Nunc Dimittis*, Barnby in E flat; anthem, "The souls of the righteous," Rea; processional, "Hark the sound," (H. 436); solemn *Te Deum*, Stanford in B flat.

LONDON, NOV. 30th, 1891.

DEAR LIVING CHURCH:—In a comparative study of choral work, like this running commentary, with its frequent interruptions and continued surprises, much must be left to the intelligence and discrimination. Many essential points of difference may be overlooked or slighted; but I have been at much pains, by personal enquiry and examination, to verify and correct my impressions. I attended a choir rehearsal, at St. John's College, Cambridge, under Dr. Garrett, and studied his methods. The choir is inferior in quality and culture to that at "King's," under Dr. Mann, as the "foundation" gives less margin for expenditure of time and money. The Dr. is one of the busiest men in the great university, has no deputy, and is compelled to work hurriedly and briefly. There were I think, 18 boys and eight men. The practice was carried on with a piano accompaniment, and I was particularly struck with the loudness and vigor of tone required, as chapel singing makes strong demands upon the vocal resources of a small choir. There were no preliminary vocal or solfeggi exercises. The lads mostly "beat" or "described" time while reading the anthems, singing with an earnest intelligence and duty, quite unlike the ordinary behavior in our choirs at home. There was absolute deference and propriety. The Dr. is a stickler for accuracy and precision, in reading, expression, accent, and shading. Nothing escaped him. His manners are incisive, quick, and energetic, with the utmost courtesy of demeanor towards his choristers. There was neither fretting, impatience, nor irritability. An excellent *entente cordiale* prevailed. Much work was accomplished in a short time. Some of the more familiar selections were only sketched, or lightly "touched up," in doubtful or difficult passages. The quality of tone did not reach the astonishing measure of excellence and refinement, generally observable. It may have been partly attributable to "the weather," which in England proves at this season of the year, mostly detestable, for heavy fog blanketed the landscape and darkened chapels and churches. But the work was done thoroughly, and in a generally workmanlike manner.

Some days ago I had the privilege of attending the daily rehearsal of the boys of St. Paul's Cathedral choir. It was held in the choir school house, a

spacious, attractive edifice constructed especially for the education and subsistence of the young choristers. It lies in a court adjacent to the cathedral, near the deanery, and has admirable provision for the choir of thirty-eight choristers, also a younger class of beginners, who receive separate training. Besides Dr. Martin, the organist, who gives at least regular daily instruction in singing and music, there is a staff of four or five accomplished masters, in residence, who attend to the educational and domestic training of the lads. On the first floor are ample school rooms (grand piano), dining, and other rooms. Above are two stories of neatly appointed dormitories, with rooms for the masters and attendants, while the roof, which is very spacious, is floored in concrete, and enclosed by wire wicker work, thus providing an admirable area for athletics and such "fun" as a lot of fine, growing lads require. There is room for football, and even cricket, played "within bounds." The lads themselves were a most interesting study. I have never before met with such a memorable group of boys, some closely verging upon young manhood, and others not more than ten years of age. There was a grace and refinement of bearing and person only to be looked for among well-bred and well-conditioned homes. And I learned that they were gathered not only from highly respectable families, but often from thrifty and prosperous circles, where the educational advantages of this generous and richly appointed choral training and education were looked upon as exceedingly desirable. The lads are educated, trained, and "boarded," at the cost of the cathedral chapter, their parents or guardians providing the clothing. Dr. Martin is a consummate master in vocal training, and I shall not soon forget that afternoon of quiet, orderly, and most efficient drill. He always begins with vocalises and solfeggi, especially adapted to his purpose. His method inverts that pursued by Mr. Le Jeune and Mr. Stubbs, who begin at the top of the scales singing downwards, raising the pitch by semitones, until the highest is reached. Dr. Martin begins at the bottom, with a soft, subdued tone, which is augmented until the top of the octave is reached with great vigor and even vehemence of intonation. His octaves crept up until the lads had given out voluminous and ringing A, B, and C above the staff, with such tones as would fill even the great cathedral itself. It was a larger, fuller tone than our choirmasters either contemplate or develop, with which a suspicion of falsetto quality is too often associated. Nothing could exceed the ample respirations, the large, easy phrasing, and the lovely, sufficient quality and volume of tone. The declamation was equally delightful, and organists here, I notice, pay much more attention to this indispensable matter, than ours at home. One very rarely, or never, hears an illiterate or common-place reading among these cathedral choirs. Indeed, in selecting choristers, the first consideration, after the matter of musical talent, is the kind and quality of vernacular English the lad is accustomed to, as provincial and dialectic peculiarities are found practically ineradicable.

Dr. Martin's exceedingly quiet and

refined administration was something remarkable, and argued strongly, not only for the splendid discipline and training of the school, but for the organist's genial and finely-bred manners in dealing with his pupils. Some very difficult work was rehearsed, for St. Paul's alone thus far breaks the line of old-fashioned conservatism, as will be seen hereafter, when I offer a sketch of its weekly services. I may mention, without trenching on the domains of hospitality and its reserve, that Dr. Martin shows his friends a casket filled with possibly the rarest and most precious souvenirs of artistic life in existence, being nothing less than a collection of autographic souvenirs of the great Beethoven, his own later manuscripts; among these is a copy of one of his latest sonatas for the piano, dashed and flecked with his impetuous and passionate strokes of pen, pencil, and even fingers, for when emendations and suggestions flooded his mighty intelligence, there followed a storm of smudges, blottings, and interlineations. These manuscripts have all the naïveté of diaries and soliloquies as they reflect the passing and ever varying humors of his redundant fancies and imagination. That sonata forty years ago was set down as one of the manderings of a half-mad genius. Now it commands the reverent admiration of the profoundest musicians. There was his "sketch book," kept by his bedside during his last illness, filled with half-blurred coruscations of his waning life, every touch and stroke precious and memorable, for Beethoven never blundered nor maundered, always having something to say and sing for the ages. There was, most pathetic of all, a little pocket diary with its half-uttered cries of desperation and misanthropy, as if the good angels had hidden their faces from the perishing genius—apprehensions, fears, griefs, almost too painful to read, and too sacred for the eyes of strangers. The record was brief, fragmentary, but unmistakable. There was a lock of gray hair, cut from his brow after death, and there was the old watch given him by the loving Moscheles—things which must have a deepening interest as the years roll on. Such souvenirs have an intense and irresistible interest to the lovers of the divine art, and I am glad indeed that such faithful hands have them in custody. Dr. Martin serves his purpose very graciously as keeper of these treasures, which I suppose must some day find place in the British museum or some other safe depository of precious relics of the illustrious dead.

I have not yet heard any people's, or congregational services, which approach the majesty and eloquence, e. g. of the last opening service of the General Convention in St. George's church, New York, nearly three years ago. The most effective thus far is the Sunday evening service in St. Paul's cathedral, where many thousands assemble every Sunday evening, nearly filling the vast interior. I heard on Sunday evening last such a service, one of the most effective and edifying of all yet heard. There is a volunteer, vested choir of 70 voices, under Mr. Martin's training, whose singing, especially in unisons, with the Dr.'s grand obligato accompaniments, is something to be kept in loving and joyful remembrance, as also the hearty singing of the great throng in full, reverent de-



liveries of the hymn tunes. Great care is taken that all the people are supplied with printed slips of the words, and as the men are greatly in preponderance, the sublime unisons are something unparalleled elsewhere.

G. T. R.

The first evening service of the Church Choral Society was held Dec. 17th, at St. Bartholomew's church, New York, the Rev. David H. Greer, D. D., rector. The great church was closely packed with a congregation of the highest social character, which listened with critical and appreciative attention throughout. Mr. Horatio W. Parker, organist of the church of the Holy Trinity, acted as organist, and Mr. Richard Henry Warren as conductor. The works selected were of great merit. Bach's "Fugue in G minor," was rendered by the orchestra and organ from an arrangement by J. J. Abet. Schubert's "Song of Miriam" for soprano solo, was sung by Miss Katherine Hilke, with chorus; Mr. Theodore J. Toedt lead finely in Bruch's "Jubilate, Amen." Saint Saens' "The Heavens Declare" was rendered with grand effect by nine soloists, with chorus of 100 voices, and orchestral and organ accompaniment. The orchestra numbered 55 pieces. This musical service, successful in the best artistic sense, well opened the fourth season of this society, and safely demonstrated the right of the society to its acknowledged foremost rank among choral organizations there. The tonal effects were especially rich, and the chorus was strong in tenor voices, a point wherein weakness is so commonly found. Unanimity of action and sentiment, with careful discipline of rendition, were present in marked degree, and Mr. Warren's powers as a conductor were at their best. The next services will be held on Feb. 24th and 25th, in St. George's church, and Dvorak's "Requiem Mass" will be presented for the first time in America.

**SERMONS PREACHED ON SPECIAL OCCASIONS.** By the late Joseph Barber Lightfoot, D.D., D.C.L., LL.D. London and New York: Macmillan & Co.; Chicago: A. C. McClurg & Co. 1891. Pp. 280. Price, \$1.75.

This volume, over and above its actual merit, is invested with an unusual interest by the fact that it presents us with the utterances of a voice now silent in the grave. These 18 sermons were preached on such occasions as Church Congresses, anniversaries of missionary societies, Girls' Friendly Society, Sunday school institute, ordinations, etc. But the thoughts and the teachings outrun the narrow bounds of the occasion that gave them expression, and live in these pages for the instruction and benefit of a large circle of readers. Scholarly in execution, learned in exposition, graceful in style and devout in temper, men of all shades of opinion will recognize in these sermons work of high excellence.

**SERMONS PREACHED IN LINCOLN'S INN CHAPEL.** By Frederick Danison Maurice. In six volumes. Vols. I and II. London and New York: Macmillan & Co.; Chicago: A. C. McClurg & Co. Price, \$1.25 each.

These are the first volumes of a new edition of the sermons of this famous master. The setting is worthy of the jewel, for the work of the publishers is excellent in binding, paper, and type. The name of Maurice has its witchery to charm, and his memory will not soon fade. Here in these sermons, we seem to see and hear the living preacher, who in his day held such a commanding place in the Church of England, and who in his literary remains yet speaketh. Maurice may justly be classed among the great preachers of the Church. His was not the flash of a meteor sliding across the sky, but the steady shining of

the star in the literary firmament. It is a sign that standards are still read and prized when new editions of such sermons are called for. These two volumes contain sermons preached in 1856 and 1857.

**PHARAOHS, FELLAHS, AND EXPLORERS.** By Amelia B. Edwards. Illustrated. New York: Harper & Bros.; Chicago: A. C. McClurg & Co. Pp. 325. Price \$4.00.

Those whose good fortune it was to hear Miss Edwards deliver these lectures during her recent visit to the United States, will be glad to have a copy of them in so attractive a dress. To be sure they are enriched "with large additions, notes, and references," but as the colloquial style is to some extent preserved, the original charm of their delivery is not lost. Miss Edwards' likeness, on the frontispiece, looks as if she were speaking on the subject of Egyptology, upon which she is such a leading authority. She herself is something of an explorer in the Nile valley, and is doing much to promote further investigation. She gives us herein an account of what is known of Egyptian memorials in its buried cities, tombs, paintings, sculptures, and literary productions. Illustrations appear on almost every page of the book and throw a great deal of light on the architecture, art, painting, language, history, customs, etc., of this ancient and interesting people. We doubt not there is a good deal yet to discover, for if we may credit the calculations of the lecturer, there are about 731,000,000 more mummies to be routed out and plundered! If Miss Edwards will only write up these discoveries and the Messrs. Harper Bros. will publish them in as attractive a dress as this volume under notice presents, we predict a large number of readers.

**UNDESIGNED COINCIDENCES in the Writings of both the Old and New Testaments.** An argument for their veracity. By the Rev. John J. Blunt, formerly professor of divinity at Cambridge. New York: Thomas Whittaker. Pp. 361. Price, \$1.50.

We are glad to see that this sterling work has gone to still another edition, being now issued in the United States from the press of Whittaker. The argument for veracity deduced from coincidence without design—the most popular, as well as most capable evidential test—applied by the author as a test to the "Books of Moses," to the historical Scriptures of the Old Testament, to the prophetic, and to the Gospels, and Book of the Acts, becomes an exhaustive complement to Paley's "Horæ Paulinæ," and a most valuable extension is made when the veracity of these books is argued not only from undesign'd coincidences to be found in them when compared in their several parts, but when compared also, as in the last instance, with the writings of Josephus. In the examination of internal evidences, Blunt's great book is an indispensable supplement to the work of Paley.

**SONGS FOR CHRISTMAS.** Arranged and illustrated by Rachel A. La Fontaine. Price, \$3.00; to the clergy, \$2.50. Address the editor, care of W. B. Jenkins, 851 Sixth ave., New York City.

This pretty Christmas souvenir consists of a few choice and familiar hymns by the clergy and others, dedicated to the glory of God and in memory of the late Rev. Wm. F. Morgan, rector of St. Thomas' church, New York. This is an *édition de luxe*, and therefore limited. It is printed on handmade paper manufactured especially for this edition. Each copy is numbered and signed by the editor. The illustrations are large page etchings, by Miss La Fontaine. It is perhaps praise enough to say that the setting is worthy of the honored names of the writers represented, among whom are Bishops Cox and Doane, and Drs. Huntington, Anketell, Mackay-Smith, and others.

**JESUS, THE CARPENTER OF NAZARETH.** By a Layman. New York: Charles Scribner's Sons; Chicago: A. C. McClurg & Co. Price, \$1.50.

This is a story of the Saviour written for children in a most charming manner, with an attention to details that shows careful study and a wide reading in Eastern literature and travels. The writer takes it for granted that Joseph and Mary married after the birth of Christ, and that His brethren mentioned in the Gospels were the children of His parents. This view is not the view of the Church. The ever-virginity of the Blessed Virgin, while not an article of faith,

has generally been accepted on the grounds of tradition and pious instinct.

**THE CHILDREN OF THE ABBEY.** A Tale by Regina Maria Roche. In two volumes. Chicago: A. C. McClurg & Co. Price, \$2.50.

It is now nearly a century since the first publication of "The Children of the Abbey." To the present generation it is scarcely even a name, though perhaps a copy, three-volumed, may occasionally be found in grandmother's garret. Wherever it is, it will probably show marks of much reading, for a special favorite, a half century ago, was this story of the loves of Mortimer and Amanda. It will interest the present generation to see how different from the novel of to-day, is the romance of the last century; and we can fancy many a grandmother adjusting her spectacles, in pleased surprise, to look at this old friend in a new dress.

**SERMONS IN MINIATURE FOR EXTEMPORE PREACHERS.** Sketches for every Sunday and Holy day in the Christian year. By the Rev. Alfred G. Mortimer, D. D. New York: E. & J. B. Young & Co. Price, \$1.50.

We are glad to see that Dr. Mortimer continues in the line of his excellent "Helps to Meditation." He is himself in many respects a model preacher, helpful, profoundly spiritual, and of unimpeachable orthodoxy. These sermons in miniature are real studies in the art of sermon making. They are not conveniences for lazy preachers, but require work for their use, and hence will be of service to any who desire to acquire the difficult art of extempore preaching.

**STUDIES IN THE WAGNERIAN DRAMA.** By Henry Edward Krehbiel. New York: Harper & Bros.; Chicago: A. C. McClurg & Co. Price, \$1.25.

A most delightful book over which to spend either an hour of leisure, or to use in a deeper study of Wagner's compositions. The review of the dramas of Wagner's conceptions make the book one of the most thorough, instructive, and charming publications in the rank of musical books. We commend it especially to those who wish to understand the spirit in which Wagner wrote and composed.

**HALF A DOZEN GIRLS.** By Anna Chapin Ray. New York: Thomas Y. Crowell. Price, \$1.25.

A very interesting story, by an author whose "Half a Dozen Boys" has already found favor with the young people—girls as well as boys, we suspect. By the way, there is a very "nice," manly boy in the little circle of friends whose lives and adventures form the theme of the new book.

**ENGLISH WRITERS.** An Attempt towards a History of English Literature. By Henry Morley. VII. From Caxton to Coverdale. New York: Cassell & Co. Cloth. Pp. 356.

With the seventh volume this admirable series scarcely takes us beyond the vestibule of our literary temple. The interest now rapidly broadens and deepens, as we come to the period when England felt the influence of the renaissance in Italian art and letters, and the great political, ecclesiastical, and intellectual movements began which culminated in the Reformation. This period involves such names as Wyclif, Colet, More, Tyndal, Cranmer, Coverdale, and the English translations of the Bible.

**A SHORT HISTORY OF ENGLAND FOR YOUNG PEOPLE.** By Miss E. S. Kirkland. Chicago: A. C. McClurg & Co. Price, \$1.25.

The style of this work and its neat and attractive appearance, make it a good book to give to young people. It presents the history of England in a manner that will make it interesting to boys and girls. A boy, with ordinary knowledge, can understand and read readily every page of it. It is a pity, however, that every history, even the simplest, contains some partisan bias. Miss Kirkland has given us a small history which is as free from such a history which is written by man, can be. We commend this to parents looking for books to give their children.

**SIBERIA AND THE EXILE SYSTEM.** By George Kennan. New York: The Century Co.; Chicago: A. C. McClurg & Co. 2 vols. Price, \$6.00.

These papers published first in the *Century Magazine* and now put forth in book form in a very handsome dress, attracted world-wide attention. For the first time the secrets of this prison house were given to the world. Civilized society was horrified that such a condition of things could and

did exist in this 19th century. The fact that cultivated gentlemen and refined women are enduring the unspeakable horrors of convict life, as Mr. Kennan describes them, fills one with pity and indignation. In other quarters, the most abandoned criminals are treated with some humanity. Mr. Kennan's statements are the more forcible and credible from the fact that when he commenced his investigations he was strongly prejudiced against the political exiles, and sincerely believed that the Russian government had been misrepresented in the accounts of convict life which had reached Europe and America. He has stated what he saw in Siberia, and that statement has thrilled the world. It remains to be seen if these disclosures will have any effect in ameliorating the condition of the unfortunate victims of the un pitying machinery of the Russian circumlocution office; we sincerely hope so, for humanity's sake.

**YVERNELLE.** A Legend of Feudal France. By Frank Norris. Illustrated. Philadelphia: J. B. Lippincott & Co.; Chicago: A. C. McClurg & Co. Cloth, gilt top. Price \$3.50.

In smoothly-turned tetrameters, which frequently rise to true poetic heights, Mr. Norris has here told a romantic legend of that time

When squire, page, and knight,  
Portcullis, keep, and barbican were real;  
When tournaments were things of daily sight,  
And chivalry arrayed in flashing steel.

When the brave errant knight,  
Was not a fancy of a minstrel's tale,  
But fought in very earnest for the right,  
Or wandered wide to find the Holy Grail.

The legend turns on the parting curse of her who had drawn away the knight's love from his fair lady left at home.

And cursed the lips that next shall press  
Thine own in love and tenderness.

The curse, like all such imprecations, returns upon the head of her who utters it; and after long trial, much suffering, and threatened failure, Sir Gavalaye is rewarded with the hand of the loving Yvernelle. Ten well known artists contribute a wealth of beautiful illustrations, while the Lippincott Company lavish upon the book the riches of the printer's art, thus making for the poem a beautiful and appropriate setting.

**DE CIVITATE DEI.** The Divine Order of Human Society. By Prof. Robert Ellis Thompson, S.T.D. Philadelphia: John D. Wattles. 1891. Pp. 274. Price, \$1.00.

These lectures on Christian sociology were delivered in the Princeton Theological Seminary, on the L. P. Stone foundation, and we are not surprised that they commanded the attention and awakened the enthusiasm of the students. The author treats of the family, the nation, the school, and the Church, and deals with these subjects well, although we might differ somewhat in the idea of the Church and in our estimate of Calvinism. The book is a strong plea for the rise and development of social life in its various aspects, on the theory of a Divine Author and a Divine Will moving in ho'y order upon the face of society, and bringing forth unity, order, and human well-being. He combats strongly the agnostic theory which would find the explanation of social forms in an evolution controlled only by material needs. In the light of the Scriptures and of human experience, the author discusses such questions as woman's social sphere, family discipline, socialism and communism, the single tax, the right of property, the conflict of capital and labor, the organization of charity, prison discipline, public education, open and secret voting, etc. We know of no book that grasps and covers these subjects so thoroughly as do these lectures of Prof. Thompson. Other theological students than those of the Princeton Seminary would find it to their advantage to study these lectures carefully and so to get themselves into the right attitude for appreciating our social problems. While we would not commit ourselves to the adoption of all his opinions, we most unhesitatingly commend this book to every man who is trying to make the kingdom of the world the kingdom of our Lord and of His Christ. It is a strong and helpful book.



SIR JOSHUA REYNOLDS'S DISCOURSES, Edited with Notes and an Historical and Biographical Introduction, by Edward Gilpin Johnson. With illustrations. Chicago: A. C. McClurg & Co. Cloth, gilt top. Pp. 873.

Messrs. McClurg & Company are doing good service to the cause of education and the cultivation of a taste for wholesome literature by these attractive and at the same time inexpensive editions of the worthiest works of our literary fathers. There is a danger that these may be buried out of sight by the great mass of attractive current literature. But our Chicago publishers are coming to the rescue, and as in the volume before us, are giving a new dress and photogravure illustrations to the old favorites. The book is well bound and put up in a pretty box.

IN BISCAYNE BAY. By Caroline Washburn Rockwood. Illustrated. With photographic sketches by Thomas Avery Hine. New York: Dodd, Mead & Co.; Chicago: A. C. McClurg & Co. Cloth, gilt top, price, \$2.50.

A delicious narrative of cruising and fishing in Florida waters, done up in an attractive style of typography and binding, and delightfully illustrated by photographic process. The charm of woman's presence and happy converse is added to the excitement of the life aboard and ashore.

THE STORY OF THE ILIAD.

THE STORY OF THE ODYSSEY. By the Rev. Alfred J. Church, M. A. With illustrations after Flaxman. New York: Macmillan & Co.; Chicago: A. C. McClurg & Co. Price \$1.00 each.

These are books of over 300 pages written in charming style by a noted classical scholar, and illustrated with drawings after a noted artist, and sold for a dollar. They are not close translations, but there is the fine flavor of the old Greek art in the work of both author and illustrator. For the thousands of bright boys and girls who will never read these stories in the original, this paraphrase will serve a good purpose of education as well as entertainment.

TROWN ON HER OWN RESOURCES; or What Girls Can Do. By Mrs. J. C. Croly, (Jennie June). New York: Thomas Y. Crowell & Co. Price \$1.00.

This book is full of good, sound common sense. Its advice is especially for the bread-winners among women; but there are also some wholesome words for those who should still be workers in the old-fashioned but choicely good field of home. We like especially the chapter on domestic work, in which housework is shown to be a fine art that should not be left to the ignorance and tyranny of Bridget. The author draws a picture which ought to be an enticing one, of what a "home-made girl" might find in domestic work, as a means of gaining what she herself could make an honorable livelihood.

AVERIL. By Rosa Nouchette Carey. Illustrated. Philadelphia: J. B. Lippincott Co.; Chicago: A. C. McClurg & Co. Price, \$1.25.

A very charming story. Miss Carey deserves the thanks of her readers for making them acquainted with such loveable characters as the little French lace-maker and Mr. Harland, her "Monsieur;" with merry, loyal-hearted Lottie and her "sweet St. Averil"—sweetest when in the "Dove Cote" she is surrounded with those whom she has brought into the sunshine of hope and love.

GIDEON AND THE JUDGES. A Study, Historical and Practical. By the Rev. John Marshall Lang, D. D.

EZRA AND NEHEMIAH: Their Lives and Times. By Geo. Rawlinson, M. A.; F. R. G. S. New York: Anson D. F. Randolph & Co. Price, \$1.00 each.

These are the latest issues of "Men of the Bible" series, in which the great characters of the Old Testament have been portrayed by the ablest writers and Biblical scholars of the day. The series now numbers sixteen volumes, well made and sold for a dollar each.

THE APOSTOLIC FATHERS. Revised Texts, with short Introductions and English Translations. By J. B. Lightfoot, D. D., Lord Bishop of Durham. Edited and completed by J. R. Harmer, M. A. London and New York: Macmillan & Co.; Chicago: A. C. McClurg & Co.

This is the so-called abridged edition of Bishop Lightfoot's Apostolic Fathers. It is, in fact, an abridged edition of his great work on Sts. Clement, Ignatius, and Polycarp; but it is also much more, containing, as it does, in addition to those Fathers, "The Teaching of the Apostles," "The Epistle of Barnabas," "The Shepherd of Hermas,"

"The Epistle to Diognetus," "The Fragments of Papias," and "The Reliques of the Elders," preserved in Irenaeus. This one beautifully printed volume thus gives us the most precious remains of the earliest period of the Christian Church. For notes and comments we must, of course, consult special editions. The scope of the present volume allows only brief introductions to each of the works contained in it, together with translations. The latter are unexcelled for accuracy and elegance. For the first time we have a complete edition from an English scholar of all the literary remains which can, with probability, be brought within a period not later than the second decade of the second century. The typography of the book is worthy of the contents, and of the eminent publishers from whom it emanates. We notice, however, one conspicuous misprint, in the introduction to St. Clement of Rome, where "Diocletian" should read "Domitian." The careful study of these patristic writings, next after the New Testament, would go far to offset the determined endeavor of philosophical theorists to involve the Faith and Order of the early Church in impenetrable obscurity. Let the student refuse to take his impressions at second hand, and go back to these pure sources. He will find here the same Christianity which the Church still teaches.

HARMONY OF ANCIENT HISTORY, and Chronology of the Egyptians and Jews. By Malcolm Macdonald. Philadelphia: J. B. Lippincott Company; Chicago: A. C. McClurg & Co. Price, \$2.00.

This is an attempt to reconcile the chronology of ancient writers, particularly those of Egypt and of Assyria, with that of the ancient monuments. The ordinary reader, when reading ancient history, is confused by the great discrepancy of the dates as given by different authors. The eras of the several kings vary from one hundred to a thousand years; the date given for the first king of Egypt varies as much as three thousand years. It is to bring together these dates and harmonize them that this book has been written. Mr. Macdonald has searched the writings of ancient and modern writers, the hieroglyphs on the statues and buildings, and the papyri, for data, and, as a result, he presents to the world his theory of years of different lengths. These years, being used by different writers of the same period, have been the cause of the seemingly irreconcilable chronology. The book abounds in tables to illustrate the theory. Mr. Macdonald has also presented his view of Jewish chronology, and of the genealogy of Christ. It is a pity, however, that the style of the book renders it difficult of perusal.

THE FRANCO-GERMAN WAR OF 1870-71. By Field-Marshal Count Helmuth Von Moltke. Translated by Clara Bell and Henry W. Fischer. With a Map. New York: Harper & Brothers; Chicago: A. C. McClurg & Co. Price, \$3.00.

It is not always that the same hand wields well both the sword and the pen, but there have been several conspicuous examples of such. The elements of simplicity, fairness, and truth, which were so much admired in Gen. Grant's Memoirs, are conspicuous in the work of the great German Field-Marshal, while there is in it none of the "thrasonical brag" of Julius Caesar. There is, necessarily, a great amount of detail, dry reading in a book which is semi-official and intended to be a full record of a great war; but this is relieved by many comments and conclusions of great interest and value. One is impressed, in reading, with the cool, calm, and impartial tone in which the author narrates the gigantic movements and battles by which a great nation was overwhelmed. A large, folding map enables the reader to trace with distinctness the positions of the contending armies.

CHATS WITH GIRLS on Self-Culture. By Eliza Chester.

PHYSICAL DEVELOPMENT and Exercise for Women. By Mary Taylor Bissell. New York: Dodd, Mead & Co. Chicago: A. C. McClurg & Co. Price, \$1.25.

These pretty volumes belong to the "Portia Series." We wish that all our countrywomen would read them. From the former they may get wholesome suggestions for intellectual and moral culture; from

the latter, most excellent ideas and directions for physical development. "Exercise for Women" is a thorough, practical paper, with explanations and illustrations, showing the effects of bad habits of dress and carriage, and indicating a course of life and action which will promote health and symmetry.

THE SERMON BIBLE. St. Luke I to St. John III. New York: A. C. Armstrong & Son; Chicago: A. C. McClurg & Company. Price, \$1.50.

This is the seventh volume of the series that has been growing in extent and value for several years. We have several times explained the plan and scope of the work, and need only add that frequent reference and use have confirmed the favorable opinions heretofore expressed. With this series in hand the preacher will have suggestive outlines of sermons by the best preachers of the age upon all the most important texts of the Bible, and information about homiletic literature that will be of great service in the hard work of the study.

WILLIAM LLOYD GARRISON, the Abolitionist. By Archibald K. Grimke, M. A. New York: Funk & Wagnalls. 12mo., pp. 405.

The writer is enthusiastic in his portrait of the widely known, widely abused agitator; yet, at the same time, he endeavors to draw the lines of judgment fairly and evenly, as we can testify who went through the dark and perilous days between 1830 and the date of President Lincoln's murder. Now that slavery is dead and buried, never to be resurrected, now that this great Republic covers the entire expanse, from ocean to ocean, we can read the story of the past without fear of exciting anew the passions of other days, and with reasonable expectation of doing justice to the South, as well as the North. Mr. Grimke's style is clear and expressive, and his book well deserves to find a place among materials for the full history of the nation yet to be written. A good portrait of Mr. Garrison and a fair index are additions of value to the book.

MR. M. H. M. CRIDER, York, Pa., has issued a prettily decorated and silk-tied pamphlet, entitled "Baby's Birthright, a Harvest of Names." It is a collection of

names suitable for boys and girls, and contains an excellent preface on the subject of selecting names. The use of the proverb: "A good name is better than great riches," on the cover page, is a misapplication of the text. The price, in a box, postpaid, is 50 cents.

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## THE HOUSEHOLD.

## "JESUS."

BY MRS. F. BURGE GRISWOLD.

"Which was so named of the angel." St. Luke ii: 11.

Earth and heaven your joy proclaim,  
Honor to the holy Name!  
"Jesus, Saviour," Name of Love,  
Name all other names above.

Gabriel, annunciator,  
Herald of our great Savior,  
Speak once more thy Advent story,  
Coming of the King of Glory.  
O thou blessed, favored angel,  
Bearer of this sweet Evangel,  
Yet again the message tell,  
"Jesus," our "Emanuel!"

Ring, ye bells from tower and steeple;  
Sing from choir, and nave, ye people,  
In the very air is blessing,  
As of a Divine caressing,

Virgin lilies, lend your whiteness,  
Holly berries, give your brightness,  
Beauteous evergreens, combine,  
To adorn our Saviour's shrine.

In the temples consecrated,  
Round the hearth-stones, made more sacred,  
Hearts of gratitude we raise,  
Hallowed songs of glad some praise.

Earth and heaven their joy proclaim;  
Honor to the Holy Name,  
"Jesus, Saviour," word of love;  
Name all other names above.

Christmas, 1891.

## SANTA CLAUS IN THE CABIN OF THE JOLLY.

BY THE REV. E. A. RAND.

"You coming back by Christmas, grandpa?"

"Don't know, boy—don't know! Folks that work for a livin' can't 'spect to think of Christmas and all them things!" said Skipper Billy Anderson of the herring-boat, the Jolly, bustling about the wharf, and attending to the very last duties prior to sailing.

Stanley looked puzzled and disappointed. He bit his lip, and his large dark eyes were shaded still darker with a cloud of regret. His fingers, clutching a slip of folded paper, kept working nervously.

"Wish—you—would—c-come to Christmas, grandpa!" he said, hesitatingly.

"Well, well, I don't know!" and Skipper Billy, as he spoke, proceeded to coil a rope, roll a water-cask, lift a kit, and grab an oar, all at the same time.

The boy appreciated the fact that his grandfather was very busy, and timidly saying: "P'raps you'll take this! Good-by!" he thrust the slip of paper into Skipper Billy's jacket pocket.

"Good-by," growled the bustling Skipper Billy, fluttering over water-cask and rope, kit and oar.

Stanley went up the wharf slowly and sorrowfully.

When the Jolly had cast off her last rope, lifted her canvas, and sped for the open sea, then Skipper Billy went down into the cabin of the herring-boat to take what he called "a breath." It was a small coop where skipper and crew bunked at night and ate by day. It had a stove, and over its grate of glowing coals bent Tim Lawler, who was frying fish in a big frying-pan.

"Well," thought the Skipper, squatting down on a much whittled bench, "I b'lieve everything is attended to, and I can take a breath. Hold! What's this in my pocket?"

He pulled out Stanley's crumpled paper, and, opening it, began to read in a suppressed tone:

"May—God—keep you,—grandpa,—and bring—you home—in time for Christmas. Oh! I left out one word afore grandpa. It is 'd-dear.' Oh, yes! It is 'dear grandpa.'"

"What say, Skipper?" asked Tim Lawler.

"Oh,—nothin', Tim, nothin'! That fish smells good."

"Wall, yes!" replied Tim, wrapped in a cloud of smoke that the funnel could not accommodate.

"You—you b'lieve in Santa Claus, Tim?"

"Wall, it,—it's a pleasant fancy. Of course, 'tain't real."

"Heathen, Tim, heathen! I don't know 'bout so much Christmasin."

Tim went on frying, the Skipper went on thinking.

That crushed slip of paper! Somehow it affected wonderfully Skipper Billy. He thought about his grandchild Stanley.

"Why, I giv the—the—child that name," he reflected. "Han'sum, and I picked it out like a posy! And Stanley's mother, my darter Jane,—she was a good gal. She loved Christmas,—why, she has been dead ten years,—yes, she loved Christmas. She did love to trim up the old church and make it look pearty. She—she sang too. Voice like a bobberlink! And she loved to give things away Christmas time. Dear gal!"

The tears gathered in his eyes.

"Sick, Skipper?" asked Tim, who saw his agitation.

"Let this smoke out!" growled the skipper.

"Got in yer eyes? Too bad!"

"Humph!" grunted the Skipper, and went on thinking. Tim went on frying.

"Santa Claus a heathen?" reflected the Skipper. "The heathen's me! Didn't give that boy decent attention. Dear me! I git real hard. 'God bless dear grandpa!' I ain't wuth blessin', so wrapped up in this 'ere fishin'! I don't keep half decent. I'm gittin' old too. Ought to be ashamed of myself! Don't care about Christmas! And my darter Jane too! Dear gal!"

The tears were flowing out of their hidden wells again.

Tim and his cloud of smoke had gone up through the open cabin door like an angel in his aureole heavenward, so that the Skipper of the Jolly could manifest his weakness without fear of observation. And as he continued his meditation, resolving to be home by Christmas, resolving to bring with him a good-sized bundle of gifts if he could pick them up in some seaport town, the Skipper of the Jolly continued to change more and more.

His eyes grew very kindly. His face flushed with generous excitement. A genial smile spread over his features, rimmed by his bushy gray hair and thick gray beard. He patted his fat knee fondly, as if he fancied he was caressing Stanley's round chubby head.

"Yes, I must give all I can," he murmured. "Hunt up some poor folks, too!"

He became the picture of a most genial, fatherly, princely benefactor. Why, looking at him, one might have asked:

"Has magic come into the cabin of the herring-boat, and changed its rugged-faced skipper into a Santa Claus?"

Yes, Santa Claus in the cabin of the Jolly.

And the magic was just a boy's sim-

ple, humble wish on a little piece of paper.

But, as Christmas approached, the Jolly was not in port.

"Don't see whar she is!" muttered every old salt, gazing towards the east with its cold mist above and colder foam below.

Ah, that hard-beset Jolly! Caught by an adverse wind, blown far from her track, she was now trying to get into port.

It was the night before Christmas. It was snowing hard. The deck of the Jolly was white with flakes. The Skipper was at the helm anxiously wondering where home might be. A lantern in the rigging tried to look cheerful, but it was a grim effort.

Suddenly, Skipper Billy turned to Tim Lawler, who, cook by day, was mariner by night. He wore a big sou'wester with stretching brim. It looked as if the cook were walking round, his frying-pan on his head.

"Tim!"

"What, Skipper Billy?"

"I see a-suthin'!"

"Whar?"

"A sort of light place over thar!"

The man under the frying-pan started forward excitedly.

"Why, Skipper, that is a-suthin'! Steer for it!"

"Tim, I will."

The light place grew bigger, brighter. The water was not so rough.

"Why, Tim, we are gittin' into some kind of port. And if that black thing to wind'ard don't look like 'Marm Cheesley's Rock' a-comin' 'tween us and the light!"

"She does, Billy!" shouted Tim, joyfully.

"Hoorah! We're gittin' into port!" And in a few minutes a boy came running down a wharf, exclaiming:

"Oh, grandpa! That you? So glad! You see my fire I built?"

"Yes! That fetched us in. Yes, thank God, Santa Claus has got home in season!"

What! Santa Claus? The Skipper say that? Yes, and he proved it; he gave so generously.

It was a famous Christmas.

Among those at church, sitting near a bower of fir-trees, looking like a Santa Claus just arrived, sat the round-faced, ruddy-cheeked, gray-haired Skipper. His heart was full of thanks to God. He cried too.

"I hear my darter Jane singin' agin," he said.

The next day he was seen playing "ring toss" with Stanley.

"Why, Skipper, you are only a big boy!" said Tim Lawler.

That pleased Skipper Billy wonderfully.—*Reformed Church Messenger.*

## THE DAWN OF A GREAT HOPE.

BY CAROLINE FRANCES LITTLE.

In darkness lay a waiting, sinful race  
Enshrouded in the gloom of sunless night;  
Yet watchers from afar foresaw the Light  
And stars of hope made bright the dismal space,

Shining in splendor o'er the chosen place.  
Hark! on the ears of mortals rings the cry  
"Glory forever be to God on high!"  
The clouds are fled, the brightness of His Face  
Hath dawned upon the world, and night is done.

While in the stable rude the Infant lay  
Clasped to the bosom of that sinless maid  
Whom angels hail as "mother of God's Son,"  
Oh, wondrous joy! The hope that dawned that day,

The power of endless ages ne'er can fade.  
*Nantucket, Mass.*

## THE EARLY BRITISH CHURCH.

BY M. E. J.

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CHAPTER XI.—ST. HILDA.

Of the life of this famous woman there are few details known, but she was such a prominent figure in the history of Northumbria, and did such a remarkable work in founding monasteries, and disciplining and training men for the sacred ministry, that we cannot pass her by unnoticed. She was of royal birth, being the daughter of Hereric, nephew to King Edwin. As a child Hilda was a heathen, but she was converted at the age of thirteen, by Paulinus, and was baptized with Edwin and his household on Easter Even, April 11, 627, in a little wooden chapel where now York Minster stands. What a wonderful scene! The wise king and valiant soldier with his train of nobles and servants, kneeling before the saintly Paulinus to be by him enrolled under the banner of Christ, and the little maiden hardly emerged from childhood, and yet we may well believe, wise and thoughtful beyond her years, bending lowly to receive the shining drops which should wash away the stains of her heathen birth and childhood. As the Bishop signed the cross on her pure brow, did his piercing eyes read in her firm and steadfast face and deep devotion, a promise of the fair and noble life which was to be hers in the following of that cross until the end? We know not; but of one thing we can be sure, that Hilda's, as well as Edwin's conversion, was vouchsafed to the persevering prayers of Ethelburga and Paulinus. Truly that good seed brought forth an hundredfold. Alas! how poor and cold are our prayers in this Christian age! Where can we point to such a harvest from the prayers of two pious souls?

We know nothing of Hilda's life from this time until the year 647, when she entered the religious life at the age of thirty-three. She was anxious to go to France where her sister was already living in a convent, but Bishop Aidan dissuaded her, probably feeling that her own country needed her, and he gave her the land of one family on the north side of the river Wear, where for a year she led a monastic life with very few companions. She then became the Superior of the convent of Hartlepool, where she remained for some years. Bede says of her life here: "Hilda, the servant of Christ, being set over that monastery, began immediately to reduce all things to a regular system according as she could ascertain it from learned men; for Bishop Aidan, and as many religious men as knew her, frequently visited, warmly loved, and diligently instructed her, because of her innate wisdom and inclination to the service of God." While Hilda was at Hartlepool, King Oswy made a vow that if God would grant him victory over his enemies, he would dedicate his infant daughter, Eafleda, to His service. After his victory he brought the little year-old princess to Hilda, who became a real mother to her, and brought her up so well that at Hilda's death she succeeded her as abbess.

In the year 658, Hilda founded the great monastery of Whitby, on the eastern coast of Northumbria. This was a double foundation for both men



and women, not an uncommon thing at that time, and it shows the respect paid to women by the Saxons that a community of men should be willing to be ruled by a woman. Hilda was just the woman for the place, and her house became famous throughout the land. Here the great council was held when the claims of the Celtic and Roman parties were discussed and finally settled, and we read of Hilda being present on this occasion, some say as moderator of the meeting. Her intellectual standard was very high, and she insisted that the monks under her should study the Scriptures so thoroughly, and prepare themselves in such a manner for the work of the ministry, that Whitby was the place to which all naturally turned when a chaplain or preacher was wanted, and no less than five men under her instruction were afterwards made bishops, "and all of them men of singular merit and sanctity." Men and women came to Whitby to consult the abbess on all kinds of affairs, and even kings and princes are said to have sought her advice. Bright says of her: "In Hilda, the royal grand-niece of the great Edwin, we see the old Teutonic type of a woman of wise 'rede' and mighty influence; a Valeda or an Aloruna softened and transfigured into the 'mother' whose advice was sought by princes, and who 'held out to many at a distance an example of the works of light.'" Again he says: "A noble woman, we may well say, strong and wise, true-hearted and firm of purpose, with warm affections and clear discernment, using her great capacities for rule and guidance in the true spirit of a mother in Israel."

After many years of happy and prosperous government, a time of trial was sent to this holy servant of God to make her example shine even more brightly. She was for more than six years a great sufferer, that, as Bede says, "her virtue might be perfected in infirmity." In spite, however, of daily pain and weakness, she kept up her duties to the last. Her disease gained on her and she felt her end was drawing near. Early one morning she summoned her nuns about her, and having received the Blessed Sacrament, "she admonished them to preserve evangelical peace among themselves and with all others, and as she was exhorting them she joyfully saw death approaching, or if I may speak in the words of our Lord, passed from death to life."

In these beautiful words, Bede describes her death, and then goes on to speak of a nun named Begu, who was in another of Hilda's convents, thirteen miles from Whitby. She was sleeping when she heard the sound "of a bell in the air which used to awake and call them to prayers when any of them was taken out of this world, and opening her eyes, as she thought, she saw the roof of the house opened, and a strong light pour in from above which entirely filled it, and looking earnestly upon that light she saw the soul of the aforesaid servant of God in that same light carried up into heaven and conducted by angels." Then she called the Superior and all the other nuns, and they went into the church, and, prayed and sang "psalms for the soul of their mother, which they did diligently during the remainder of the night, and at break of day the brethren came with the intelligence of

her death. . . . Thus it was by heaven happily ordained that when some saw her departure out of this world, the others should be acquainted with her admittance into the spiritual life which is eternal."

### CHRISTMAS BELLS.

BY MARGARET DOORIS.

On the misty grey of morning  
The glad notes fell,  
And they gave their joyous message  
With rapturous swell.

'Give God the highest glory,  
Ye men, of earth,  
This is the joyful Christmas Day,  
The Saviour's birth.

Hear the angel voices singing,  
He bringeth peace;  
And the Light of Heaven dawneth,  
Let sorrow cease.'

Through the city's misty shadows,  
Was borne along  
That glorious strain of heaven,  
The Christmas song.

And life's burdens seemed to lighten,  
That blessed morn,  
As the joyous bells were ringing,  
A Saviour born.

And hearts, crushed hard beneath life's load,  
Of toil and tears,  
Grew tender with the glad thoughts,  
Of brighter years.

Ring on, ye joyous Christmas bells,  
Till light shall shine  
On every darkened, clouded life,  
With love divine.

Ring on, till love and brotherhood,  
Shall watchwords be,  
And men shall learn life's woes to ease,  
Dear Lord, from Thee.

Ring on, sweet bells, ring joyously  
The story old,  
For in your silvery chimes we hear,  
The harps of gold.

London, Ohio.

### CHRISTMAS IN GERMANY.

There is no institution which is so deeply rooted in the hearts of the German people as the celebration of Christmas. We will then conduct our readers into a home in one of the towns of central Germany, in which it must be presumed that there are several children; for what would the celebration of Christmas be without the glee of happy childhood? Christmas is essentially the children's festival in England, but this is so to a much greater extent, if possible, in Germany.

St. Nicholas (Santa Claus) in many places acts as a fore-runner of Christmas tide. On Dec. 6, the day consecrated to his memory, loud ringing and knocking are heard at the outer door, followed by the sound of ponderous footsteps coming up stairs. Then among the terrified children comes in the saint, bearing a small basket of gifts and a birch rod, a gloomy, threatening countenance and a hunch back being the most striking features of his personal appearance. Some of the children are inclined to make faces at him, but do not like the look of his birch rod. He addresses each child individually, rebukes him for his chief failings, and if he is guilty of anything particularly naughty, gives him a taste of his rod. After he has heard the children sing and say their prayers, he relents somewhat, and scatters the contents of his basket freely about the room, sometimes giving a sharp blow to a boy who is over-eager in snapping up the gifts. The presents consist of apples, nuts, gingerbread, copy-books, and the like—nothing of any great value; for Nicholas, the children will tell you, is a poor man, and cannot afford to give handsome presents. We may add that St. Nicholas was Archbishop of Myra in the fourth century, and was conspicuous by his acts of piety and benevolence. He came to be regarded as the special patron of children, but we can scarcely doubt that in the German popular representations the benignant character of the saint is cruelly belied. Be this as it may, the appearance of Nicholas acts as a wholesome corrective

on sundry naughty children. For now Christmas is at the doors, and there is much anxiety lest the Christ-Child should bring a rod as a token of his displeasure, instead of the much coveted gifts. We must observe that by a beautiful union of the religious and secular state of the Christmas joy and happiness, the German children are taught not to regard their parents and friends as the givers of the Christmas presents, nor any mysterious, mythical personage, but the Infant Christ Himself—*das Christkindchen*, who is the author of all Christmas joy. In the meantime, the children are busy, each devising and writing down a *Wunschzettel*, or list of all the things that he would like to be the happy possessor of. This document the parents take charge of, and forward it to the Christ-Child, who selects from the articles enumerated those which he deems suitable. It is needless to say that these articles are of a very miscellaneous character indeed, ranging as they do, from a horse, or even a baby sister, down to a new cap or a box of soldiers. All festivities centre round Christmas Eve. The very name for Christmas—*Weihnachtende*, "sacred night"—points to this, for it is then that the Christ-child flies in at the window, bearing the sacred tree and all the gifts.

The senior members of the family assist the Christ-Child in arranging the presents and lighting the tapers of the tree. The children are assembled in an adjoining apartment, which is often darkened; and who can tell of the beating of hearts, of the keen expectation, and fervent longing among these little ones? Yet no one dares to steal prematurely into the festal room, for it is well known that the Christ-Child will blow out the eyes of any such inquisitive intruder. At length the preparations are completed, and the Christ-Child takes his departure through the open window. The bell now rings, and immediately the juveniles rush into the great room, eager and joyous. There, on a long table, in the centre of the room, stands the Christmas-tree, every branch of it lighted with a bright taper, and covered with little pieces of cotton wool, to represent snowflakes. Generally, the tree is also laden with apples, gilded nuts, sweetmeats, and ornaments of various kinds. A little bit of the tinsel with which the nuts have been gilded, lies in the doorway. The youngest child picks it up, and whispers: "That has fallen off from the wings of the Christ-Child." For a moment there is silence, all being wrapt in admiration of the brilliancy and beauty of the scene. Then, amid joyful acclamations and congratulations, the presents are distributed. It is found that the Christ-Child has assigned to each member of the party a special place at the table, where he will discover all his presents placed together, marked with his name, and accompanied by the invariable donation of a large piece of gingerbread, in the shape of a heart, covered with almonds. Nor are the servants forgotten: dressed in their best clothes, they come in with the rest of the company, and receive liberal allowances of linen and cloth, together with a dish full of apples and cakes. But what soon begins to attract more attention than anything else, is a large toy, such as a grocer's store or doll's kitchen, amply supplied with every delicacy, which is given to all the children jointly, and around which they soon congregate, and commence operations. Shortly after New Year's Day, when all the supplies have been sold off, and all the delicacies cooked and consumed, this toy, with all its glories, passes away again into fairy-land, to be welcomed back the following Christmas, with joy no less intense.

In the meantime the tapers have burnt down, and the very little children go into raptures when they see the twigs and needles of the dear tree beginning to take fire, and hear them snap. There is some excitement and emulation as to who shall be able to blow out the topmost lights; then the whole company troops out of the room again, and unites around the festal board. Devotional exercises, or the read-

ing of the Gospel story of the Lord's Nativity, bring the day to a close.

So strong is the attachment of the Germans to Christmas and its joys, that even when lying on the bed of sickness, they will not infrequently have a little Christmas-tree set up by their side, and will have all the gifts which loving friends have sent in, placed together on the bed, while their hearts are filled with true childlike joy. We have heard of a Lutheran pastor, who, being confined one Christmas to his sick chamber, summoned the poor children of his parish, made them little presents, such as his slender means enabled him to do, and then spoke to them, in simple, hearty words, about the dear Child Jesus.

As may be expected, customs vary considerably in different parts of the country. In some places, the children are in the habit of making little presents to their parents. Preparations are made for three or four months before Christmas; the boys save up their pocket money to buy these presents, or set to work with the fretsaw; the girls busy themselves with their needles. What the present is to be is kept a profound secret; and the children have many contrivances to conceal it, such as working when they are out on visits, or getting up before daybreak. Then on Christmas Eve one of the parlors is lighted up by the children, the parents are brought in, and each child presents his little gift, with kisses and embraces. These scenes are often very touching, the mother weeping aloud for joy and tenderness, and even the father stifling a sob which seems to be rising within him.

In a few places of Northern Germany, which are not favored by the visits of St. Nicholas, Christmas Eve witnesses the arrival of another distinguished personage from the land of mystery: *Knecht Rupert*, i. e., the servant Rupert. He makes his appearance with a white gown, a mask, and a large flax wig, announces that his Master, Jesus Christ, has sent him with presents, and is received with great pomp and ceremony by the senior members of the family. He then makes inquiries into the behavior of each child, and bestows upon them handsome presents; or, if the picture of their character has been very dark, he gives the parents a rod, recommending them to use it frequently. But, to do justice to the rising generation of the Fatherland, this very rarely takes place.

On the morning of Christmas Day, all flock to the churches, and very solemn and impressive it is to hear the grand old chorals of the Lutheran Church sung by thousands of voices, accompanied by the organ and the sound of trumpets. The feast of the Nativity was brightened during the Middle Ages by many beautiful outpourings of devotion in the form of hymns, and many of these have been successfully paraphrased by more recent German poets. Yet, there is probably no Christmas hymn which exhibits more beautifully both the depth and the simplicity of German piety, than that of Luther:

Gelobet seyst du, Jesus Christ,  
Dass du Mensch geboren bist  
Von einer Jungfrau: das ist wahr,  
Des freuet sich der Engel Schaar  
Und jauchzet: Hallelujah.  
—Dominion Churchman.

\*Christ, to Thee be praises due,  
Who wast born as man to-day  
Of a Virgin: Yes, 'tis true.  
Angel hosts in bright array,  
Hallelujah sing alway.

### LETTERS TO THE EDITOR.

BISHOP HUNTINGTON ON STRIKES.

To the Editor of The Living Church:

Will you permit me to call attention to an admirable little book on "Strikes," by Bishop Huntington, published by Dutton & Co. Like all the Bishop's writings it is clear and pungent. But it is particularly strong in its balance. No one can read it, (and it can be read in a half hour), without saying: "Why, that is true from beginning to end, and yet I never quite thought of it in that way before." We need in the Church a clearer knowledge of



all these social problems. If we cannot solve them, we can at least gain some idea of their scope and importance. So we thank God and take courage when one of our Bishops, and he one in whom all have absolute confidence, expresses himself fearlessly and earnestly on the subject of "strikes."

FLOYD W. TOMKINS, JR.

Chicago, Nov. 24, 1891.

#### THE SUNDAY SCHOOL.

To the Editor of The Living Church:

I am profoundly interested, not for the first time, in the topic upon which Mr. Burd and Mr. Dumbell have written in recent issues of your live journal.

I refuse *ex animo* to acknowledge that "Sunday schools are necessary evils." Much as I deprecate parental and pastoral neglect, I regard the Sunday school as a grand field for good, subjectively and objectively considered, for instruction in doctrine, morals, and manners, for developing missionary spirit and parochial work, and for teaching the elders what they ought to have learned as children and didn't.

I recognize the *gravamen*: whose burden is it, and who fails to bear it? Not the parent or sponsor alone, culpable as they may be. What is the parish priest doing to "bring forth out of his treasures things new and old?" Take a leaf from one priest's experience. I have three Sunday schools aggregating 650 pupils, great and small. Half this number attends Matins habitually and render the office chorally twice a month. The other half sings Evensong every Sunday. These are not all the services they attend.

The way is easy to those who will think a little about it. If the mountain will not come to Mahomet, suppose we get Mahomet to go to the mountain.

We are much tied to brief precedents and traditions—10:30 A. M., 7:30 P. M. We cannot perhaps secure the attendance of the children at these hours. Then let us try another plan. The Sunday school assembles at 9 A. M. fresh and full of heart. Take it at its best, let the children render our Morning Service, after that, let teachers begin work. One hour and a quarter suffices for all.

At another point people like an afternoon walk. They take it from 1:30 to 3:30 P. M. Now is your opportunity; take them into the church, have a hearty congregational service—a choir is not a necessity—print your Psalms properly pointed, sing familiar tunes, and render the Church's afternoon office, with short sermon or catechises. Give half an hour of quick, sharp work to instruction in classes. One hour and a half is consumed, and all go home. If you want to give them any other service, do it at the time when you can get the children.

Sixteen years at this convinces me that the evil is not in the institution, but in the way it is used. Financially any Sunday school can pay its "keep."

C. K. NELSON.

So. Bethlehem, Pa., Dec. 19th, 1891.

To the Editor of The Living Church:

None of your correspondents, in their communications to you in the past month, on the subject of Sunday school systems of teaching, have mentioned one quite common in England, and growing in this country. I refer to the children's choral Eucharistic service as the principal teaching. Our plan is to have the classes meet in the morning, after early Communion at 8—say 9:30—and give three-quarters of an hour to lessons upon the Catechism and Collect for the day (which is gotten up by teachers from the Church Teachers' Manual); then to proceed to the chapel or church, at 10:15, in order, by classes, with class banners, if possible, and with the assistance of some of the younger choir boys, vested, in the choir, sing the hymns, etc. Of course, the Eucharistic service is shortened as much as possible, and adapted to the occasion. Commencing with an Introit, and at proper times—i. e., the Offertory, priest's Communion, and Ablutions—appropriate hymns are sung by the

children, to very beautiful and singable tunes. After about one year's trial, it has proved a marked success, as shown by the reverence of the children, and their real desire to be present at such a service, especially arranged for themselves. Instead of the old listless and perfunctory method of attendance at the afternoon Sunday school, they will not miss their Eucharistic service, even when they cannot get to Sunday school lessons, and many stay to the 11 o'clock Celebration, although they have been an hour and a quarter engaged in their own lessons. It takes about 30 minutes to sing it, and gives the priest ample time to prepare for the 11 o'clock Celebration. Reverently sung and carefully explained, it is most effective in developing the instincts of worship.

Chicago.

S. S. TEACHER.

#### CHRISTMAS BELLS.

BY HARRIET A. SKINNER.

Christmas bells!

On the frosty air, how the music swells!  
Pealing and throbbing, it joyfully tells,  
Peace on earth, over hills and dells.

Christmas Day!

The village is decked in festal array,  
Men and maidens are all so gay,  
And the village children shout. But stay!

On yonder hill,

Behind the prison bars, all still,  
With bowed head on the window-sill,  
Pines the doer of a shameful ill.

Wicked thought!

To doubt the love with which Christ sought,  
To save all sinners, with which He brought  
The dying thief to penitent thought.

"To men good-will."

Up the winding path of that dread hill,  
Goes a dainty figure, fleet and still,  
And she sees the bowed head on the sill.

Christmas morn!

An exquisite flower, rosy as dawn,  
Through the iron bars was carefully drawn,  
And the loving hand was almost gone,

When, stay!

That prisoner sad has something to say,  
And the child outside, and the prisoner grey,  
On bended knee, with hands clasped, pray.

"Well-a-day!"

Said the keeper grey,  
"Tis the first time I ever knew him to pray,"  
But 'tis many a way over which Christ may  
Lead back the sinners who go astray.

## Scrofula

Is more especially than any other a hereditary disease, and for this simple reason: Arising from impure and insufficient blood, the disease locates itself in the lymphatics, which are composed of white tissues; there is a period of fetal life when the whole body consists of white tissues, and therefore the unborn child is especially susceptible to this dreadful disease. But there is a potent remedy for scrofula, whether hereditary or acquired. It is Hood's Sarsaparilla, which expels every trace of the disease and gives to the blood the quality and color of health. Get Hood's.

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"When my boy was two years old he was attacked and suffered a long time with scrofula sores. The physician at length told us to give him Hood's Sarsaparilla, which we did. Two bottles cured him. He is now 10 years old and has not had any sign of scrofula since. We recommend Hood's Sarsaparilla to all our friends." Mrs. E. C. CLIPPER, 8 Kidder St., Cleveland, O.

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But how shall the cold be kept out, or put out? By means of Drs. Starkey & Palen's COMPOUND OXYGEN. No drug. Just enriched and magnetized air. That's all. What keeps you alive, will in an enriched form, make you stronger. Is that reasonable? Yes, because it has done it for thousands, and for twenty-two years.

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Attention is directed to the advertisement of J. B. Colt & Co. in this week's LIVING CHURCH. The Parabolon manufactured by this firm is of a superior quality, as there is a great demand for this last instrument in connection with Sunday school work and in the lecture field. We would recommend those who may be contemplating the purchase of such an instrument to investigate the merits of these lanterns before purchasing elsewhere.

#### IN LUCK CERTAIN.

After trying to sell books, pictures, and wringers, and nearly every contrivance imaginable, I became discouraged and thought there was no chance for a poor man to earn a living. There was nothing to do on the farm, and I could not get a job in town, when I happened to see how a teacher made money selling platters, and thought I would try my luck. I bought a \$5 Lightning Platter from H. F. Delmo & Co., Columbus, Ohio, and from that day my luck seemed to change. I carried the platter from house to house and plated knives, forks, and spoons, right before the folks, and it is surprising how many want their things plated. I made \$3.70 the first day, and in one week \$28. I can plate with nickel, silver, or gold. The work is fine, my customers are pleased, and I am happy. I hope some other fellow, who is down on his hands, will see this and do as I have done and get up in the world.  
WILLIAM EVANS

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#### WOOD FLOORS.

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\$12 Buys a \$65.00 Improved Oxford Sings. Sewing Machine; perfect working reliable, finely finished, adapted to light and heavy work, with a complete set of the latest improved attachments free. Each machine guaranteed for 5 years. Buy direct from our factory, and save dealer and agents profit. Send for FREE CATALOGUE.  
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are used in its preparation. It has more than three times the strength of Cocoa mixed with Starch, Arrowroot or Sugar, and is therefore far more economical, costing less than one cent a cup. It is delicious, nourishing, strengthening, EASILY DIGESTED, and admirably adapted for invalids as well as for persons in health.

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### CHRISTMAS DECORATIONS.

The halls, sitting-room, dining-room, and library are the most appropriate places for the holly. Place large branches over mantels and sideboard and some of the pictures. Fill the fire-places with large dishes containing holly and laurel, unless you are to have a fire at once. Have long sprays of English ivy in small wide-mouthed bottles which can be hung behind picture frames. Twine the ivy around the supporting wires and the frames. Do not hang the greens near a fire or over a register. They curl and wilt very quickly when exposed to dry heat. Get at the florists about fifty cents' worth of the green stuff called "Wandering Jew." This will fill several bowls and vases. Arrange it gracefully in the various dishes, and fill with water. After wiping the outside of the receptacles perfectly dry, place on the corners of mantels, book-cases, etc. Change the water every other day. To do this, do not disturb the plants; simply hold the vase under the faucet and let the fresh water run until all the old is displaced. In a week's time the vines will have grown into a graceful, luxuriant mass, and with care, they can be kept in this condition for months. Smilax, asparagus fern, and other delicate vines can be used for pictures and statuary, but the expense puts them out of the reach of the majority of people. There is a hardy wild fern which all florists keep now and sell for about ten cents a dozen sprays. Buy a few dozen of these and place them on the cellar floor. Sprinkle well, and they will keep for weeks. A large bowl filled with these and a few flowers, will make an effective piece for the centre of the dinner table; or, the bowl can be placed on a low table in any of the rooms. As a rule, the branches of holly that bear many berries upon them, will not be so fresh and full of leaves as the others. Buy a few branches that are well filled with berries, then be generous with the greener branches. Pile all but a few as flat as possible, putting on top those having berries. Cover these with the plain branches and tie. When you get them home, sprinkle well and place on the cellar floor. They will keep fresh for a week or two. If you buy laurel, put the bunch in a pail of water and sprinkle; then place in the cellar. When flowers or other bright decorations are hard to obtain for church adornment, a most pleasing substitute is afforded by the cones of pines or Norway spruce. These, in their natural color, are very pretty, but their effect can be greatly heightened by bronzing or gilding them. The liquid gold paint, sold by all dealers in artists' goods, is cheap, and produces good results. Apply two coats, so that the cone will be well covered. A cluster of them, shining against a background of dark green, will stand out brilliantly by lamp-light. For a good deal of the decorative work about arches over the altar, and in the making of crosses and similar designs, they are much preferable to flowers or fruit, as they are more in harmony with the evergreens among which they are used. Provided your gilding is good, most pleasing results can be secured by giving cones such a covering. It is always well to remember that artistic effects do not depend upon elaborate designs. The simplest decorations, especially in a church altar, are oftentimes the most effective, and where taste is used rather than quantity, success is, as a rule, far more certain.—*Ladies' Home Journal*.

THE foliage of a Christmas tree may be brushed here and there with mucilage, then sprinkle common salt upon it, and a very pleasing result is attained. A very pretty drapery for the tree is made by cutting long strips, about four inches wide, of tissue paper, then cutting it closely, partly, but not entirely across the width, making fringes; if the strips then be dampened and held over a hot stove, the fringed edges will curl and make it quite ornamental. Mottoes may be made of white cotton wool, the letters being first cut out of cardboard, to which the wool is glued. By pulling up the wool a little after it is dry, a puffy or snowy appearance is obtained. They should then be fastened upon a dark background. Letters decorated with rice represent carved ivory, or, if they be dipped in red sealing wax dissolved in alcohol, coral. To make these, a thick coating of paste or glue is put on the cardboard letters, and while it is yet warm the grains of rice are dropped into it. Letters resembling frosted silver may be obtained by covering the cardboard foundation letters with crumpled tinfoil. An artistic taste can fashion a landscape scene at the bottom of the tree, with tiny picket fences, rustic bridges, an old mill, etc., using moss for meadow, red sand for roadway, white or silver sand for paths, twigs of cedar for trees, a piece of looking-glass fringed with for lakelet, etc.—*N. Y. Observer*.

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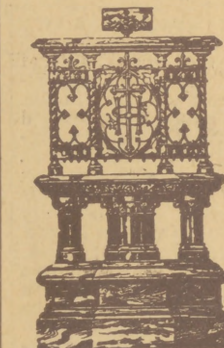
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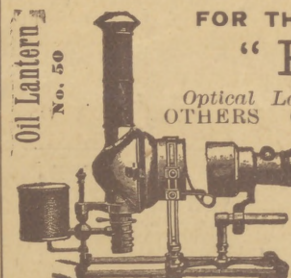
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