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

VOL. XIV. No. 42.

CHICAGO, SATURDAY, JANUARY 16, 1892.

WHOLE No. 689.

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The Living Church.

SATURDAY, JAN. 16, 1892.

THE consecration of the Rev. Dr. C. K. Nelson, the Bishop-elect of Georgia, is announced to take place at South Bethlehem, Pa., on the Feast of the Conversion of St. Paul, Jan. 25th.

THE cable announces the death of the Rt. Rev. Henry Philpott, late Bishop of Worcester. He resigned the see about a year ago on account of the infirmities of age. He was in his 84th year.

BISHOP HARE'S appeal for a library for Trinity School, Tokyo, has met with a very fair response. Books have been flowing in streams to him from all parts of the Union; and already \$2,000 in money has been sent in.

THE work of the New York Cathedral began with the new year. The first service was held in the chapel of the old Leake and Watts Orphan Asylum, on the property now held by the corporation of the cathedral. The chapel will be used until building operations commence upon the site.

THE cedars of Lebanon, the survivors of the great forest of Solomon's days, are now in danger of extinction by Arabic vandals, who hack, cut, and carve them apparently without let or hindrance. A society for the preservation of these natural monuments would be a good thing. They are almost as venerable as the "everlasting hills" themselves.

THE bishopric of Sodor and Man, from which Lord Salisbury has translated the former occupant to Carlisle, is worth only £2,000 a year, Carlisle, £4,500. There is also this difference, that though the Bishop of Sodor and Man can sit in the House of Lords, he cannot vote there, while the Bishop of Carlisle, when he comes to take his seat, will also have the right of voting.

THE Bishop of Maritzburg has definitely resolved to quit South Africa. His resignation will take effect in March, and on returning to England he will act as Suffragan Bishop in a southern diocese. No election to the vacant bishopric can take place until June, when the Provincial Synod of South Africa will consider the advisableness of re-establishing the bishopric of Natal which has been extinct since the death of Bishop Colenso.

ROME'S tactics are well illustrated by the treatment of the Old Catholics in Bavaria, where the Romanists have got the upper hand. Their policy is to deprive Protestants of all "glory, beauty and decency" in public worship and ritual, contrary to nature and Scripture, and so wean people of taste and sense away from this puritanism to their own bastard catholicity, under cover of their aesthetic and Scriptural style of worship.

A SHORT time since the Bishop of Edinburgh communicated to *The Atheneum* an interesting "find," consist-

ing of portions of a destroyed edition of Laud's Scottish Prayer Book, A. D. 1637. A portion of it had been found "in the shoppes of Edinburgh to cover spyce and tobacco;" a further portion of it was subsequently discovered as waste for stiffening the covers of the Prayer Book finally issued in 1637. The Bishop gives a full account of the contents.

IN commemoration of his episcopal jubilee, the Queen has conferred upon the Bishop of Guiana (Primate of the West Indies) the ribbon of a prelate of the order of St. Michael and St. George. Dr. Austin (says *The Daily Telegraph*) is the *doyen* of the episcopal bench, having been consecrated to his present sphere of work early in 1842. Although so full of years, his activity is unabated, and many are the adventures by road and river which have marked his conscientious visitation of his vast and scattered province.

A MOVEMENT has been set on foot, chiefly at the suggestion of the Dean (Dr. Hole), for the complete restoration of Rochester Cathedral, on which a sum of nearly £20,000 has been expended during the last few years. It is now proposed to complete the western front, to raise the roofs of the choir and transepts, and to add a lofty spire to the present tower. This, it is anticipated, will require a further expenditure of £20,000. Subscriptions amounting to between £2,000 and £3,000 have been already announced.

THE American correspondent of the *London Church Review* says:

There is no more hopeful feature in the American Church to-day than the rapid growth of the Brotherhood of St. Andrew, and much as your correspondent rejoices in the rapid spread of advanced ritual, he regards this society as of even greater importance. Why? Because it seeks successfully to bring men to church, and abounds in love and good works. As every chapter is under the direction of the rector of the parish it works in, and its one great object is to build up the Church, not an order, and as High and Low Churchmen zealously unite under its banner, there would seem to be no reason for the suspicion of this great society felt by Catholics in some quarters. By its constitution and methods it must and does represent the sentiment of the Church at large. Latterly a large number of chapters have been organized in Catholic parishes.

The Advance, in a spirit unworthy of the usual high tone of that paper, has a fling at the cathedral of New York. "How many millions the entire structure will cost," it says, "will appear later. Meanwhile, the unevangelized and neglected masses in the great metropolis will have to work their way out heavenward as best they can." We have heard that kind of cant before, but it is not usually regarded as intelligent or Christian. We venture the assertion that there is no Christian body more alive to its duty to the "masses" nor more active in its labors among them, than the Church which is about to rear its cathedral for the more effective prosecution of its work among the unevangelized and neglected.

THE Dean of St. Patrick's Cathedral, Dublin, has published a letter, in which he speaks of the backwardness of the congregations of the cathedral in contributing to the offertory. The Dean bluntly says that if it were proposed to take St. Patrick's Cathedral from the Church of Ireland and make it over to the Roman Catholic Church, it would be easier to imagine than describe the storm of indignation which the proposal would arouse. He declares that there are a large number of persons who attend the services but never contribute one single farthing. "They come to enjoy the music, and they are quite satisfied that others should pay for the maintenance of the choir, and that they should have all the benefit with none of the cost." The experience of many American clergymen would lead them to think that there has been a large immigration of Irish Churchmen.

THE Bishop of Tasmania, in a recent letter, gives an account of the scheme for the completion of St. David's Cathedral, Hobart Town. At present only the nave and transept, which were begun eighteen years ago, are built, the cost having been £17,000. It is now proposed to erect the choir and aisles, and also a tower and cloister, as well as to complete some stone work, at an estimated total cost of £23,000. The Bishop says that 20,000 people are expected to settle in the colony during the next two years in consequence of the opening up of mining work. The year 1892 will be the jubilee of the diocese, Bishop Nixon having been consecrated in 1842. It is also interesting as being the 250th anniversary of the landing of Tasman's expedition on the island. It is proposed to lay the foundation-stone of the cathedral tower in commemoration of these two events, the proceedings taking place next month during the visit to Hobart of the Australasian Association for Promoting Science.

THE Ven. Archdeacon Straton, vicar of Wakefield, has been nominated by the Crown to the see of Sodor and Man, vacated by the translation of Dr. Bardsley to Carlisle. Archdeacon Straton was educated at Trinity College, Cambridge, where he took his B. A. degree in 1862, and M. A., in 1869. He was ordained in 1865, and was licensed to the curacy of Market Drayton, being appointed to the vicarage of Kirby Wharfe in the following year. He was chaplain to Lord Southampton in 1871, and in 1875 became vicar of All Saints', Wakefield. He was made rural dean of Wakefield in the same year, Hon. Canon of Ripon, 1883, and Archdeacon of Huddersfield, 1888. *The Church Times* thus comments on the appointment:

The elevation of Archdeacon Straton to the bishopric of Sodor and Man does not tend to increase one's respect for Lord Salisbury's perspicacity. The Premier may believe that he will propitiate the Orange voters of the North by the promotion of so extreme a partisan as the vicar of Wakefield, and a founder of the Protestant Churchmen's Alliance, but we are inclined to think that a larger number will be alienated in other quarters.

DR. RULISON, Assistant-Bishop of Central Pennsylvania, in his address to the last convention, said: "The Church has wisely allowed large liberty to her children in respect of their interpretation of the Bible. Upon no special theory of inspiration or interpretation has she put her imprimatur. . . . But upon the essential facts themselves she has put her stamp, and in the Apostles' and Nicene Creeds she has set forth those things that are to be believed; and that men may be able to give a reason for their faith, she comes into the court of an inquiring world, and gives the evidence of a witness, competent in every way to testify, and impossible to be overthrown. That witness is in the Creeds which close and settle for ever the essential faith of the Church. . . . All who are members of the Church have accepted that testimony and have sworn allegiance to the facts and truths contained in it. I do not hesitate to say, therefore, that the layman or the clergyman of the Church who denies an article of the Creed is false to his oath and a traitor to the Church. The man who reads into the Creed and then reads out of it only his own pet notions, disregarding its historic sense, is disingenuous, and the man who explains it by explaining it all away is dishonest. The man who denies the miraculous conception and resurrection of Jesus Christ, not only becomes himself an infidel, but also he strikes at the sacred heart of Him who died on the Cross for all, and tries to destroy the hope of the world."

CANADA.

Much interest was shown this year in the decoration of the city churches for the Christmas festival, in London, diocese of Huron, and the various choirs were occupied in preparing Christmas music for some time before the day. The Bishop preached at the church of St. John the Evangelist, London, lately on Sunday evening, at which service an interesting incident was the reception into the Church of England of a middle-aged man who renounced the Roman Catholic faith. The Bishop of Huron held an ordination in St. George's church, London West, on the 17th, when five candidates were ordained deacons. As the new church at Sarnia is nearly completed it is hoped that regular services will be held there shortly by the rector of St. George's, with lay assistance. The request of the rector for \$50 to be given in the offertory for charitable purposes was responded to by the gift of \$75. The 18th anniversary of the opening of Memorial church, London, was observed by special services on the 13th.

St. James' church, Orillia, diocese of Toronto, is to have a Mission during the week commencing Jan. 27th, conducted by the Rev. G. O. Troop, of St. Martin's church, Montreal. The Toronto Church Sunday School Association held its monthly meeting on the 10th in Holy Trinity church school house. The corporation of Trinity University met on the 9th in Toronto, the Bishop presided. St. Luke's chapter, Toronto, of the St. Andrew's Brotherhood, which has lain dormant since the departure from the city of their director, has been revived and will carry on the work amongst the students in Toronto University. An interesting series of lectures have recently been given in Toronto under the auspices

of the St. Margaret's branch of the Brotherhood. A letter from Japan from the Rev. T. Cooper Robinson, brings the good news that during the late terrible earthquake in Japan, "every member of the Wycliffe College mission escaped without the slightest bodily injury and with no loss of property worth mentioning."

A meeting of the various chapters of St. Andrew's Brotherhood in the city of Hamilton, diocese of Niagara, was held lately at Christ church, cathedral school house, Hamilton. The reports showed good work done by the various chapters. The cathedral chapter is carrying on the work at the different hotels. St James' chapter, Guelph, also reports satisfactory results at the hotels. The ceremony of the induction of the rector of Christ church cathedral, Hamilton, was performed by the Bishop in Dec., previous to the usual morning service. It excited much interest, as a similar ceremony had not been performed in that church for 50 years, since the late Dean Geddes was inducted.

The members of St. Frances' deanery, diocese of Quebec, held the usual meeting in the second week of December. The proceedings extended over two days. The number of clergy residing in this district is 30, most of whom were present. At the board meeting, work was planned for the future, and a Sunday school conference was arranged for at Ayer's Flats in June, 1892. The Bishop of Quebec was present. A few days later he consecrated the beautiful little church at Perryboro, begun last June. The Bishop afterwards confirmed 11 candidates, six of whom were married persons. The following day he administered the rite of Confirmation to 11 young girls from Averill, Vt., two of whom he first baptized at St. Paul's church, Stanhope.

Dedicatory services were held on the 10th at the new St. Matthew's parish church, La Have, diocese of Nova Scotia, when it was opened for divine service. The old church was torn down in May last, and has been replaced by a much larger and finer edifice, costing about \$4,300. Among other gifts, a brass altar cross was presented to the church.

The Clerical Association of Prince Edward's Island held its regular meeting in December, at Kensington. A public meeting was held at St. Mark's church in the evening. Holy Communion was administered, in agreement with the usual practice of the association, at 8 A.M. in St. Mark's church, the Rev. H. Harper being celebrant.

A special service was held on Christmas Day at 4 P.M. in Trinity church, St. John, diocese of Fredericton, to commemorate the 100th anniversary of the church. The various Church choirs of the city assisted. The usual Christmas services were held in the morning. Choral celebration was held in the Mission church, St. John, on Christmas morning at 8 A.M., and choral matins at 10:30 A.M. St. John's (stone) church was beautifully decorated for Christmas, and the music was of a very high order. At the recent annual meetings of the Sunday School Teachers Association of the deanery of St. John, reports showed the number of scholars enrolled to be 1,920, and the amount of money for missionary and other purposes about \$1,400.

Two new chapters of the St. Andrew's Brotherhood have been formed in the diocese of Ontario, one at St. John's church, Smith's Falls, and one at St. Mary's, Napanee. There are three chapters in Halifax which are doing good work, including a Bible class for young men on Sunday afternoons, visits to the hotels on Saturday evenings to leave cards for visitors, charge of the Wednesday evening services at the Church of England Institute, and other work.

The Bishop of Algoma makes an earnest plea for the commencement of a superannuation fund in his diocese, saying that it "occupies the unenviable position of being the only one of the nine dioceses composing the ecclesiastical province, that does not possess a superannuation fund."

A Quiet Day for the clergy of the neighborhood was held in December at the

church of St. Alban's the Martyr, Nanaimo, B. C. Christmas Day Celebrations were held at 8 and 9 A. M.; sermon at 11; Evensong at 4 P. M.

Christmas Day was celebrated in the city churches in Montreal, by appropriate services, and in many cases the music was unusually fine. The decorations in most cases were bright and attractive. Liberal contributions for the relief of the poor were given at the offertories of the various services. At the church of St. John the Evangelist, the fine new organ was used for the first time. The effect when it was coupled to the new chancel organ, (the great organ is at the other end of the church) was said to be grand. The connection of the instruments is made by electricity.

It was unanimously resolved at a meeting of the congregation of the church of St. James the Apostle, Montreal, to erect a memorial window to the memory of Mrs. Chas. Phillips, who did so much for St. James' church. A chapter of St. Andrew's Brotherhood has been formed in this parish which makes the third chapter in the city. The first meeting of the synod of the diocese under the new arrangement takes place in Montreal this month. The meetings were formerly held in June. Much interest is felt in the matter of Church consolidation as the question must come up before the Provincial Synod next September.

CHICAGO.

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

CITY.—At the early Celebration on Christmas Day, at St. Barnabas' church, cor. West 44th st. and Park ave., a beautiful brass altar cross was presented by the congregation, and placed on the altar by the Rev. Colin C. Tate, priest in charge. The cross is in memoriam of the late Rev. Theodore Nevin Morrison, D. D., who was for several years priest in charge, and who built the church. The altar also was adorned by a beautiful floral cross sent by a daughter of the late Dr. Morrison. The music was rendered by the vested choir. The Sunday school festival and tree were held on the Tuesday following.

The leaflet published in the cathedral gives an account of one department of the work carried on by the Sisters of St. Mary: "Then there is the Mother's meeting. To the Mission House each Thursday afternoon they wend their way, taking their infants in arms and little children, if with such they are blessed, leaving all other cares behind. Upon reaching their destination the children are entrusted to the care of the Sisters and their assistants, while the mothers give themselves over to light work and social intercourse. Material is furnished and cut out, donated or sold at a nominal price to those who wish it, and with the assistance of others present, a bundle of clothing is soon ready for some mother who has not the time to do her own sewing at home. Perhaps several mothers are thus supplied ere the afternoon passes, and the burdens of life made lighter. There is a bank, also, for the savings of those who can spare a little of their earnings to lay up for a rainy day. The time for work and visiting passed, an instruction is given by the Sister in charge, occasionally by the chaplain, and then follows the mothers' meeting service. Light refreshments are served, the children are claimed by their mothers, and all disperse, those who have been there to help, feeling better and happier for having lightened the burdens of others, those who have been assisted, to return to their abodes with good cheer and lighter hearts, their cares materially lessened. Many are the homes into which sunshine has been introduced through the medium of the mothers' meeting. A visit to the Mission House on Thursday afternoon will do any one good who is interested in practical Christian work."

GALENA.—Not only Grace church, but the diocese mourns the loss of the venerable Frederick Stahl, who departed hence after a long and useful life. He was one of the best known Churchmen in the diocese,

always loyal to the Church and constant in attendance at her councils.

NEW YORK.

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

CITY.—The trustees of the cathedral, having settled upon final designs for that structure, and having become fully possessed of the property which is to form the site, and which was formerly owned by the Leake and Watts Orphan Asylum, have taken steps to begin regular Church services. These services are not only preparatory to those of the future cathedral, but are to be held for the purpose of complying with the law of the State, and preserving the property (as being ecclesiastical) from taxation. Accordingly, the Bishop has established what he calls his pro-cathedral in the old chapel of the Orphan Asylum, pending the promise of a more suitable place of worship. On New Year's day he held the opening service, in the course of which he recounted the efforts of his episcopal predecessor and himself in promoting the cathedral project, and gave recognition to the generous gifts already made to carry out the idea. Prayers from the office of consecration of churches were read, Confirmation was administered to one candidate from Calvary church, and the Holy Eucharist was celebrated. The Bishop was assisted by the Rev. Prof. Eigenbrodt, the Rev. Thomas R. Harris, D. D., secretary of the diocese, the Rev. C. C. Tiffany, D. D., and the Rev. E. H. Cleveland. A number of well-known clergymen and laymen were present in the congregation. The music was finely rendered by the vested choir of St. Andrew's church, Harlem. On the Sunday after Christmas, a congregation of about 50 persons was present. The Rev. Edward H. Cleveland, assistant minister of St. Andrew's church, conducted service, and celebrated the Holy Eucharist. He will have charge of services during the present month, by an arrangement made by the Bishop. After that, a number of the clergy will take up the task in succession: the Rev. Prof. Cady, in February; the Rev. Morgan Dix, D. D., D. C. L., in March; the Rev. E. A. Hoffman, D. D., LL. D., D. C. L., in April; the Rev. Dr. Huntington, in May; the Rev. C. Winchester Donald, D. D., in June; the Bishop himself in July, and the Rev. Dr. Houghton, in August. It is now hoped that it may be possible in the spring to break ground for the cathedral, but that cannot yet be fully determined. A considerable time will necessarily be occupied with the work of preparing the foundations, before the corner-stone will be laid. The plans of Messrs. Heins and La Farge, in their final shape, have been submitted to a jury of engineers, to examine whether they are safe and expedient from an engineer's point of view. This engineering report cannot be ready for some time, but it is not thought probable it will necessitate any material alteration of the designs.

On Saturday, January 2d, Bishop Potter sailed from New York in the steamship "Fuld," for the Mediterranean. It is expected that he will disembark at Genoa and proceed to Rome, remaining in the latter city several weeks. He has been very hard worked for some time, and needs rest. As there will be no important matter during his absence requiring the presence of a bishop, he has not asked any of his episcopal brethren to visit the diocese for official duty. The Standing Committee will attend to all requirements, and the Bishop is expected to return in time for Lenten visitations.

The buildings of the new St. Agnes chapel of Trinity parish are nearing completion. The corner-stone was laid about a year ago, and work has since then been steadily pushed forward. As soon as the decorators get through with the interior of the church, all will be ready for consecration. This may be delayed until March or April. The idea of adding a new chapel to the many already sustained by Trinity church, originated in a feeling in Trinity corporation that additional Church work was needed to provide for the spiritual wants of the rapidly growing district west

of Central Park. The task of founding the chapel was undertaken with characteristic liberality, and the result will be one of the noblest religious establishments in this or any other city. The location is on 9th ave. and the buildings which include church, clergy house, and parish house, extend from 91st to 92nd st. Grounds are carefully laid out, and a greenhouse adjoins the chapel on the west, for the purpose of supplying the altar with flowers. The plans were prepared by Mr. William A. Potter, a brother of Bishop Potter, and are in the Romanesque style of architecture. The church is cruciform, with nave, aisles and transepts. A square tower stands on the northwest corner, and a large lantern rises from the roof at the intersection of the arms of the cross. A triple recessed doorway, surmounted by a fine grouping of windows, gives dignity to the front of the nave, facing the street. All the buildings are constructed of granite, with warm-hued sandstone trimmings, producing a most artistic color effect, combined with great durability. In the interior, the church is without pews, having an arrangement of movable seats. The arcade of arches with an unusual treatment of the roof, and an apsidal chancel of great breadth, are notable features. There is provision for a large vested choir, and the services will be of stately ritual, with special prominence to the element of music. A large gallery crosses the rear of the church, and the entire seating capacity will reach 1400. The chancel decorations will be elaborate and costly. Around the altar and above it will be a series of mosaics in stained glass, and walls and roof will be treated in rich frescoes. The altar stands high above the floor level, and is beautiful in design. Few church interiors in this country are more impressive than that of St. Agnes' will be when completed. A small chapel on the west will be used for daily services. The parish house immediately adjoining is complete in the latest improved arrangements for class rooms, guild rooms, choir rooms, residence quarters for the assistant clergy, and with accommodations for janitor. On the southeast stands a fine house that has been erected for the priest in charge. All the buildings are heated by steam, and lighted by electricity. When services are begun, and the chapel really inaugurated under a staff of clergy, sustained by Trinity, a new congregation will come into being with a unique equipment from the very start.

Early on New Year's morning thieves broke into St. Andrew's, Harlem, and stole the contents of four large collection boxes. In consequence of a parochial arrangement at this time, the boxes were unusually full. There is no means of knowing the amount of the loss.

On the Sunday after Christmas, being the first of the New Year, the Rev. Dr. Rainsford preached a special sermon for men, to a crowded congregation in St. George's church.

The Swedish mission of St. Bartholomew's church is greatly flourishing since its occupation of a permanent church edifice in Harlem. The communicant list and congregation are steadily growing.

Calvary chapel, the pastoral charge of which was recently resigned by the Rev. Mr. Brewster, has been placed in the care of the Rev. William S. Emery, under the rector of Calvary church. Mr. Emery has done successful work in New Hampshire, and has shown himself well adapted for the difficult field to which the chapel ministers. It was from this field that Bishop Walker was called to the missionary episcopate. The new priest is a graduate of the General Theological Seminary. He will be aided by the Rev. W. E. Henkell, who has been for some time past related to Calvary parish.

On New Year's Eve the chimes of Old Trinity church, and also those of St. Andrew's church, Harlem, rang in the New Year.

The Rev. R. Heber Newton, D. D., who has been critically ill, is beginning to recover. During his sickness, services at Al

Souls' church have been conducted by the Rev. John Fulton, D. D., LL. D.

On the first Sunday after Epiphany, a Sunday school festival was held in the afternoon at St. Andrew's church, Harlem. An address was delivered by the Very Rev. Dean Hart, of Denver cathedral.

Mrs. J. W. Drexel has recently inserted a beautiful window in the church of the Transfiguration, the Rev. Dr. Houghton, rector, in memory of her husband. The window, which is made in the finest manner, is from designs by Mr. Edward Colgate. It represents the theme of Psalm cxliii, and has for the central figure King David holding in his hand a harp of gold. A youth in the foreground listens to the royal singer, while an angel hovers near by. The inscription reads:

In memoriam, Joseph W. Drexel, born Jan. 24, 1831; died March 25, 1885. "Yea, upon the harp will I praise Thee, O God, my God."

The parish mission of the church of the Holy Trinity, Harlem, which has lately become independent, under the name of Emmanuel church, has negotiated a mortgage of \$5,500 to help pay for its property. Earliest efforts will be made by the congregation to gradually reduce this until it is entirely removed. Since its incorporation as a separate parish, Emmanuel has entered upon new life and vigor which promise hopeful things for its future.

On Jan. 4th was held the annual meeting of the New York Churchman's Association. Routine business was transacted and elections held for the ensuing year, with the following result: *President*, the Rev. P. A. H. Brown; *Secretary*, the Rev. Edward H. Cleveland; *Treasurer*, the Rev. Joseph Reynolds, Jr. To fill vacancies in the executive committee: the Rev. Thomas R. Harris, D. D., and the Rev. H. L. Myrick.

By the will of the late Mrs. Ellen Vanderpoel, bequests for \$500 each have been left to the Home for Incurables, the New York Protestant Episcopal City Mission Society, the New York Bible and Common Prayer Book Society, and the Home for Old Men and Aged Couples—making a total provision for charitable objects of \$2,000.

SING SING.—The new Trinity church, the formal opening of which was recorded in our columns last week, is in the very centre of the village. The architect is R. W. Gibson of New York. The style of architecture is gothic, the west gable toward the street having a long porch or narthex along the front. At the southwest corner is the square tower, forming a porch with the belfry above; and the top, like the top of the narthex wall, is finished with battlemented parapets. The aisles are low, with long, overhanging roofs with dormer windows in the clerestory. The windows in the aisles are of four lights each, and some of them are to be memorials in stained glass. There are transepts with large windows that are also to be memorials. The interior is arranged with a deep chancel and a large organ chamber. The plan of the church is in the form of a Latin cross, of which the transepts are the arms and the nave and chancel the centre. The nave is nearly 40 feet wide, and the total seating capacity is 574. The side aisles have no seats, but are reserved entirely for passage ways. This peculiarity of plan insures every person a full, uninterrupted sight and hearing of services, instead of the annoyance of sitting behind pillars. The entrances and exits of the church are placed one at the north end of the narthex wall, and the other through the tower at the south end. The vestry is in the southeast corner, near the chapel. The interior walls are of plaster, colored in old gold; the roof is of dark open timber work, and the pews of oak. The most interesting portion of the new church is undoubtedly the chancel, with its beautiful window, and highly decorated altar, and reredos of adoring angels. All these are gifts of Mrs. Benjamin Moore, in remembrance of her late husband and are the work of the well known Tiffany Glass Company, of New York. The window portrays the four evangelists on either side of the Saviour. These figures are thoroughly ecclesiastical and artistic in drawing and costume, at the same time

extremely devotional. Below the evangelists are their proper mystic emblems, and above their heads gothic canopies of most exquisite form and color. Below this beautiful window, and above the retable of the altar, there is a frieze of angels, painted on a golden background in colors that harmonize as closely as it is possible for opaque color to harmonize with the window above. The altar and retable are made of oak and Venetian mosaic. The beautiful wheel window at the other end of the church, erected in memory of the late Mariborough Churchill and his wife, is a marvel of color, and made by the same well known Tiffany Glass Company. The architect has shown great skill in designing a beautiful church, and at a very moderate cost. The walls of the tower on the south and west sides are pierced for a clock.

ELTINGVILLE.—The church of the Holy Comforter, the Rev. Dr. E. A. Wasson, rector, has been making vigorous and successful effort for two years past to wipe out the parish debt. This end being at last attained, it is now contemplated raising funds for the erection of a much needed Sunday school building.

MT. VERNON.—The Rev. F. M. S. Taylor and his parish gave a Christmas dinner to every newsboy and bootblack in the town. It was a great success, and gave much happiness to the recipients.

WESTERN NEW YORK.

ARTHUR CLEVELAND COXE, D.D., LL.D., Bishop.

ROCHESTER.—A very elaborate litany desk of polished brass has been placed in Christ church, the Rev. Dr. Doty, rector. The main feature of the design is a large cross with the sacred monogram in its center. The desk plate of polished oak is supported by a brass twisted column with ornamental brackets. The whole frame rests on a polished brass base supported by lions' claws. The inscription in Gothic letters is as follows:

To the Glory of God and in memory of I. F. Quincy. Ob. Sep. 18, 1891. Aet. 70.

This piece of work is one of the many magnificently finished works of art, the Gorham Mfg. Co. produce, and is decidedly an acquisition to the church.

CENTRAL NEW YORK.

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

UTICA.—The church of the Holy Cross was consecrated Jan. 5th. Bishop Huntington officiated, and the Rev. Joseph M. Clarke, D.D., preached the sermon, taking for his text, Ex. xxiv: 44. As is well known the church is the outgrowth of the mission started some 15 years ago, and known as the Good Shepherd mission. It is a decided addition to the architectural beauty of Utica. It is of stone and its interior is in keeping with the outside, its whole beauty lying in the exceedingly plain arrangement. It was designed by James Constable, Jr. The edifice is not yet complete. A tower, the base of which was built with the rest of the church, will be a great addition to its beauty. Choir stalls, an organ, etc., will be provided for. The cost of the building is about \$27,000. The woodwork and pews are of oak. Among the memorials is the chancel rail of oak with brass standards, in memory of the late Dr. Wolcott; a brass pulpit in memory of the late Charles Millar; a lectern, in memory of the late William B. Jackson, and the corona, presented by Mrs. Wolcott, fitted for both gas and electricity.

A pre-Lent Mission in which all the parishes in the city are uniting will be held in Grace church, commencing on Feb. 8th. The Rev. Edward A. Bradley, D.D., of Brooklyn, N. Y., will be the missionary, assisted by the Rev. D. Parker Morgan, of New York. United services in preparation for the Mission are now being held in rotation in the different churches. The subjects for addresses at these meetings are as follows: I. What is a Mission? 1st, its purpose, 2nd, its method; II. History of Parochial Missions: 1st, its Scriptural aspect, 2nd, its history in the Anglican Church; III. The General Mission in Utica: 1st, as a united effort, 2nd, its details; IV. The Work before the Mission: 1st, prayer, 2nd, active work; V. The work during the

Mission: 1st, attendance, 2nd, efforts to bring others; VI. The work of the Mission: 1st, personal consecration, 2nd, helping the clergy to bring people to the Church and Sacraments.

SYRACUSE.—The managers of the House of the Good Shepherd make the following report for December: Number of patients on books, Dec. 1st, 41; number admitted during the month, 28; births, 1; discharged, 11; died, 3; number remaining in the hospital, 36; total treated during the month, 69; number of pupils, 15.

At St. Paul's cathedral, Jan. 6th, all the Sunday schools united in a choral service. The children and teachers gathered in the chapel and marched into the cathedral, the choir singing the processional hymn, "Rise, crowned with light." The Rev. H. R. Fuller was the director of the music, and Miss Meads was the organist. The Rev. J. F. Taunt intoned the service, the special psalm being sung antiphonally by him and the choir and the children. The Rev. J. E. Johnson read the lessons. When the prayers were concluded, the hymn, "Brightest and best of the sons of the morning," was rendered, and the children recited the commandments, followed by the hymn, "Watchman, tell us of the night." Then Archdeacon Wm. W. Kirkby, D. D., delivered the address of the evening, taking for his text, the words, "A Light to lighten the Gentiles." He told of his experience among the Esquimaux, and their customs, illustrating them with quaint and telling stories. The services were concluded with a recessional hymn.

LONG ISLAND.

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

BROOKLYN.—Grace church on the Heights, the Rev. Chauncey B. Brewster, rector, has recently received a notable work of art in the shape of a chancel window, which is claimed to be the finest specimen of stained glass so far sent to this country by the well known makers, Messrs. Clayton & Bell, of London. The theme is the *Te Deum*. In the upper part of each of the four main lights is a representative full-length figure, denoting the four main divisions of the hymn: St. Peter represents the "glorious company of the Apostles"; King David, the "goodly fellowship of the prophets"; St. Stephen stands for the "noble army of martyrs", and St. Augustine of Hippo for the "Holy Church throughout all the world." Beneath these figures are groups of apostles, prophets, martyrs, etc., bearing scrolls on which appear the words: *Te Deum Laudamus*. The openings in the tracery over the four lights are filled with angels, cherubim, and seraphim, in harmony with the rest of the design. Thus the whole window is one outburst of praise to God. The effect of the composition is very striking and beautiful. As already noted, the chancel of this church has recently been improved by the addition of an alabaster altar, reredos, and credence table, brass altar railing, mosaic flooring, new clergy and choir stalls, and redecoration of chancel walls and ceiling.

A special service was held at Calvary church, the Rev. C. L. Twing, rector, on the evening of Thursday, Jan. 7th. The music was rendered by the vested choir of Trinity church, East New York, and addresses on the subject of "The Free Church System" were delivered by the Rev. R. F. Alsop, D.D., the Rev. J. C. Jones, Ph. D., and others.

A Christmas festival was held on Wednesday evening, Jan. 8th, at St. Phebe's Mission House, which is supported by the parishes of the city. The choir boys of St. James' church sang a number of carols, and an address was made by the Rev. G. H. Sterling. Eighty children of the poor received gifts from a well lighted tree. A number of friends of the charity were in attendance.

On Sunday, Jan. 2nd, a special New Year's service was held at St. Mark's church, the Rev. Spencer S. Roche, rector. The sermon was preached by the Rev. John W. Brown, D. D., of St. Thomas' church, New York. The vested choir of the church was strengthened for the occasion by members of the choir of the Garden City cathedral.

RIVERHEAD.—The Ven. Robert Weeks, Archdeacon of Suffolk, will spend part of January and February in Bermuda, sailing about the middle of this month. The various mission stations under his care are all in successful operation, although progress in this part of the diocese is necessarily very slow from the peculiar elements of the population.

VERMONT.

WM. HENRY A. BISSELL, D.D., Bishop.

MILTON.—Trinity church was consecrated by Bishop Bissell on Dec. 30th. The Rev. Dr. Flanders, of St. Alban's, preached an able and appropriate sermon, from Gen. xxviii: 17. The instrument of donation and certificate of non-indebtedness were read by the Rev. E. B. Smith, of Vergennes; the sentence of consecration by the missionary, the Rev. G. Graves. The church cost about \$4,000, all paid, the corner-stone having been laid in May last. Its style is Gothic, has tower, porch, choir room, a large Sunday school room, and ample cellar with furnace. Its seating capacity is about 250, all the seats being forever free. The interior decoration is very bright and pleasing. The name of the church—Trinity—is suggested by several architectural designs, and especially by the triangles in the two oriel windows. The architect of the church was Mr. Fred T. Camp, of New York City, formerly of Vermont, being a son of the Rev. Dr. Camp, and grandson of the late Bishop Hopkins. He was designer of Bishop Hopkins' Hall, Burlington, also of St. Barnabas' church, East Middlebury. Milton is one of the six stations of the missionary in charge. After the consecration service, which included the Holy Communion and offerings to help complete the church furnishing, the clergy and invited guests repaired to the hotel near by to partake of the banquet provided for them by the mission. Much help has been given to this mission in its church building by its many friends, both in and out of the parish, who have remembered it both in money and in church furnishing.

ALBANY.

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

On Christmas Eve the mosaics in the north and south walls of the choir and sanctuary of All Saints' cathedral, and the great east window, were unveiled. The four mosaics are the gift of the children of Amasa J. Parker, in memory of their parents. The window is the gift of the many friends of Bishop Doane, both in and out of the diocese. It was made by the well-known firm of Clayton and Bell, of London, and represents our Lord's glorified life on earth and in heaven. It has five lancets separated by stone mullions, and in the middle lancet He sits enthroned in glory "in the midst of the seven golden candlesticks." In the upper lights of the side lancets are the four archangels, Michael, Gabriel, Raphael, and Uriel. The middle panel of the central lancet contains the figure of the "Lamb as it was slain," bearing the book "sealed with seven seals," while before bow down the four living things as in the vision of St. John. On either side of this panel, in the side lancets, are the four scenes of the Resurrection, the meeting with the Apostles in the upper room, the Ascension, and the sending down of the Holy Ghost. In the lower panel of the central lancet are the four and twenty elders, "casting down their golden crowns," and on either side of this are the four typical scenes from the life of the Prophet Elijah. The details of the figures of this great east window are beautiful, and the coloring is exquisitely soft and harmonious. It is a fitting memorial to Bishop Doane, to whose untiring energy and wonderful perseverance the cathedral itself will be a lasting monument. The wall mosaics were made by Messrs. Burke & Co., of Chicago, and are intended to be suggestive and symbolic of the sacrament of the Holy Communion. On the north side, in the choir, is the scene of Moses and the manna gathered in the wilderness; and next to it, on the north side of the sanctuary, is the scene of the feeding of the five

thousand in the wilderness by our Lord. On the south side, in the choir, Moses is smiting the rock in the wilderness, and the Israelites drawing the water, while next to it, in the sanctuary, is the figure of our Lord sitting at the well of Sychar teaching the Samaritan woman the great truth: "Whosoever drinketh of the water that I shall give him shall never thirst." Good judges say that they are equal to any work of the kind in this country.

PHILMONT.—Christmas Day was indeed a festal day in this parish. By the zeal of the faithful, and the munificence of kind friends outside the parish, the chancel, formerly so bare, has been rendered somewhat worthy for the celebration of the Divine Mysteries. A temporary chancel screen formed the only Christmas greening, but showed how much the church would be improved by a permanent structure. The altar, which has been raised by two steps, was vested in a superb embroidered frontal and superfrontal of damasked silk, and will form when completed, one of the handsomest and costliest of altar vestments even in this diocese. The jewelled altar cross was the gift of the Bishop, being the one formerly in use in the cathedral; the altar vases were presented by the class recently confirmed; the silk dossal by a family mourning a recent loss; the magnificent altar vessels by the communicants, each communicant being represented. The jewelled chalice is a superb specimen of the goldsmith's art, and is one of the finest pieces of workmanship from the Gorham Mfg. Co. Round its stem are grouped statuettes of the twelve Apostles, with their traditional emblems. A beautiful set of embroidered altar linen, the work of many months, was used for the first time at the first Celebration. More than three-fifths of the communicants made their communions at the early Celebrations, only a few receiving at the midday Celebration, at which service the surpliced choir, which had been in training for several months, entered the church for the first time, singing the *Adeste Fideles*. The former altar cross was transferred into a processional cross, and bore this legend:

To the altar on which they placed me Easter, 1885, I first led the children in procession 1891.

Plans for the rectory and guild hall have been accepted, and it is hoped that this group of buildings will be completed this summer. Under the administration of the present rector, the Rev. Arthur Lowndes, the parish is active, earnest, and united.

CONNECTICUT.

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

A special meeting of the Standing Committee of the diocese was held in New Haven, on Saturday, Dec. 26th, immediately after the burial of Dr. Beardsley, its late president. The Rev. W. Tatlock, D. D., of St. John's church, Stamford, was elected president. A minute was prepared for record, expressing the deep feeling of the members at the loss they had sustained in the death of their late president and associate. Consent was also given to the consecration of the Rev. Cleland Kinloch Nelson, D. D., as Bishop of the diocese of Georgia.

PINE MEADOW.—The people in this parish, the Rev. R. B. Whipple, rector, have had an experience of hard times caused by lack of water to run the mills. Notwithstanding, some necessary work in connection with the church has been pushed along. Funds have been raised to build horse sheds in the rear of the edifice. A new chimney has been built on the north side of the church, and the furnaces put in thorough repair. The parish has lost several members lately by removal, but the congregations still remain about the same size.

THOMASTON.—There is increased activity in Trinity parish. Old debts have been paid, new furnaces put in the house, and the house itself re-painted, since the advent of the rector, the Rev. A. T. Parsons. The church itself has been re-painted, and new hangings purchased for the chancel, while

every society connected with it is actively at work.

LICHFIELD.—On Wednesday, Nov. 11th, the Ladies' Guild of St. Michael's church, the Rev. L. P. Bissell, rector, gave a chrysanthemum show and oyster supper in the town hall, and notwithstanding the absence of the summer visitors, cleared a handsome sum. Prof. Robert Weiss, for many years the faithful and accomplished organist of this church, died in the early autumn, and his place is now filled by Mr. Cornelius R. Duffie, Jr., editor and proprietor of *The Lichfield Enquirer*, and also well known for his musical abilities.

KENT.—Christmas night, a very pleasant Christmas service was held in St. Andrew's church, the Rev. W. F. Bielby, rector. The service consisted of selections from the Evening Prayer, and appropriate Christmas carols sung by the children of the Sunday school, assisted by the choir. An appropriate address was made by the rector, after which over 70 presents were distributed to the children of the parish from one of the most beautiful of Christmas trees. Among the numerous presents was a neat sum of money for the rector's wife from friends in the parish.

SALISBURY.—On Thanksgiving Day, the rector, the Rev. J. H. George, was presented with a fine horse, wagon, and harness, by some of his parishioners, a gift thoroughly appreciated by him, and doubtless also by the poor beast who long ago earned her right to retire as an *emeritus*!

MICHIGAN.

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

The old rectory of Christ church, Detroit, on Woodbridge st., was formally opened on Jan. 8th, by Bishop Davies, as a home for the aged and the worthy poor of that parish. The rector of Christ church will be warden of the home. There will be a daily Celebration in its chapel.

The parish of St. Andrew, Detroit, has recently secured the vacant lot adjoining the present rectory on Putnam ave., making an important addition to its property. It is proposed at some future time to occupy this lot with the rectory moved from its present site, leaving free a spacious and beautiful corner lot, on which no doubt a commodious church will yet be built.

The Rev. W. H. C. Lyburn has become assistant to the Rev. G. Mott Williams in his work in the Upper Peninsula.

The rector of St. Thomas' church, Detroit, the Rev. G. Forsey, was recently the recipient of a substantial gift of money from appreciative parishioners.

CALIFORNIA.

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

OAKLAND.—A choir of 10 men and 20 boys made their first appearance in full vestments on Christmas Eve at St. Paul's church, headed by a crucifer. The choir, under the skilled training of Prof. Albrecht (formerly of Illinois), has attained great proficiency, and rendered the service, which was choral throughout, admirably, much to the satisfaction of a large congregation. This innovation upon the customary order of things at St. Paul's, marks in the parish a new era, and the commencement, it is hoped, of better things for the future. The vested choir has been slow to take root in the diocese of California, but a desire for it is now growing rapidly, proving conclusively that this diocese is falling into line with the spirit of progress everywhere manifest in the American Church.

OHIO.

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

EAST LIVERPOOL.—The consecration services of St. Stephen's church occurred Jan. 2nd. The ceremonies were conducted by the Rt. Rev. William A. Leonard, D. D., Bishop of the diocese, assisted by the Rev. John Taylor and the Rev. Harold Morse, rector of the parish. At 10:30 A. M. Bishop Leonard and the clergy were met at the door by the wardens and vestrymen, and proceeded up the centre aisle of the church, repeating Psalm xxiv. The instrument for

donation and petition for consecration was read by the senior warden, Mr. John S. Sant, standing on the chancel step. The Bishop then formally consecrated the church with the name of St. Stephen, setting it apart henceforth from all secular and worldly uses, the sentence of consecration being read by the Rev. Mr. Morse. The order of Morning Prayer and ante-Communion service, which were choral, then followed. Before the sermon, the Bishop addressed the congregation, congratulating them upon their work of labor and love in freeing the church from all debt, and, wishing them Godspeed in future, urged them to continue in their work, so that ere long they might have a parish house and rectory upon the vacant lot next to the church. The Rev. J. M. Taylor preached an excellent and stirring sermon from St. Matt. xiii: 44. The consecration of St. Stephen's church was the crowning act of the work done during the past year by the Rev. Mr. Morse, who now gives up the work in order to finish his course of study in the Theological Seminary at Gambier.

At the close of the service the Bishop and clergy were entertained at the Thompson House by the vestry, several members of the congregation being also present.

COLORADO.

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

DENVER.—Christmas Day was celebrated at Trinity memorial church with more than usual solemnity. At the early Celebration a larger number received than ever before in the history of the parish. At the high Celebration the church was filled with a devout congregation. The altar was resplendent with many lights and flowers. The music of the Feast was all from Gounod's *Messe Solennelle*, with the exception of the *Gloria in Excelsis*, which was from Concone's *Mass in G*. This service was splendidly rendered by a choir of 18 boys and ten men, assisted by three women soloists. Mr. J. O. Sloat has worked indefatigably for the past two years to bring the choir to this state of proficiency. All departments of Church work in the parish are carried on by well organized societies: a chapter of the Brotherhood of St. Andrew; St. Agnes' Guild, for young ladies; St. Joseph's Guild, for boys; the Guild of the Good Shepherd, for girls; and a branch of the Woman's Auxiliary Society, all working loyally under the rector, the Rev. Charles H. Marshall, for the strengthening of the Church in the eastern section of the city. The Sunday school festival on the feast of the Holy Innocents was a great success. After a short vesper service, singing of carols, and catechising by the rector, the children were marched in procession to the State Armory, where a Christmas play was given, gifts from a Jacob's ladder distributed, and Christmas games engaged in for the evening. Mr. A. J. Holworthy, assisted by 20 devout men and women, does the work in the Sunday school.

NEW JERSEY.

JOHN SCARBOROUGH, D.D., Bishop.

MILLVILLE.—When the Rev. H. M. Johnson took charge of this parish, in July last, the Church life was at a very low ebb. The people had become scattered; some had joined themselves to the various denominations, while others had given up going to church altogether. Within the past year, the parish has had three rectors, the present rector—who hopes to stay—being the third. It has been considered "the hardest parish in the whole of New Jersey." Since Mr. Johnson took charge, a new life has sprung up, as the following facts will bear witness: Within the past two months, the church has been entirely renovated inside—painted, papered, carpeted, a new chimney put up, a competent organist engaged; and many other lesser improvements have been made. In addition to all this, the young people of the parish have undertaken to raise the necessary funds to build a small guild room, in the early spring. The older ladies have taken upon themselves, in addition to other matters, to pay the current expenses of the church. Among the plans

of the future is to sell the present property, buy another location, and build a new church. On the 2nd Sunday after Christmas, the Bishop visited the parish, and confirmed a class of 11 young people. The Bishop expressed himself as being highly pleased with the improvements going on in the parish.

NEBRASKA.

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

FEBRUARY.

14. Omaha, St. Matthias.
21. Crete, morning; Wilber, afternoon.
24. Omaha, St. Matthias, morning (7th anniversary of the Bishop's consecration).
28. Omaha, All Saints', morning.

MARCH.

4. Omaha, Cathedral, Quiet Day for women.
6. Columbus, morning; Schuyler, evening.
10. Omaha, Cathedral, Bishop Clarkson's memorial celebration.
13. Wymore, morning; Falls City, evening.
14. Auburn, evening.
18. Omaha, St. John's, evening.
20. Norfolk, morning; Neligh, evening.
22. Hartington, morning, consecration of church; evening, Confirmation.
25. Ashland, evening.
27. Beatrice, morning; DeWitt, evening.

APRIL.

3. Lincoln, Holy Trinity, morning; St. Andrew's, evening.
6. Central City, evening.
8. Omaha, church of the Good Shepherd, evening.
10. Omaha, Cathedral, morning; St. Barnabas', afternoon; St. Phillip's, evening.
11. Omaha, St. Andrew's, evening.
12. Omaha, St. Paul's, evening.
13. Omaha, St. Augustine's, evening.
14. Omaha, St. Matthias', evening (Brownell Hall, Confirmation).
15. Plattsmouth, evening.
17. Omaha, Cathedral, morning.

OMAHA.—Canon Whitmarsh has been made a Fellow of the Church Choir Guild, and appointed corresponding member for the diocese of Nebraska. The diploma and hood were recently forwarded from England to the canon.

Christmas was fittingly celebrated at the Clark Memorial Hospital; each child was personally remembered, and the "children of a larger growth" were not forgotten. In the afternoon and evening All Saints' choir rendered Christmas carols to the delight of all.

A generous offer has been made St. Philip's mission, the colored congregation of this city, by an Eastern Churchwoman. She offers to build a \$6,000 memorial chapel provided that the congregation raise the indebtedness, amounting to \$4,400, on their church lot, by Easter. The congregation is small, but under the energetic leadership of their missionary, herculean efforts are being made to raise the required sum. Aid from without is imperative if the indebtedness is to be discharged.

The clerical force of the diocese has been increased by the acquisition of the Rev. P. McKim, who takes charge of the work at Norfolk and Neligh; the Rev. T. C. Rucker who takes charge at Wilber and Dewitt; the Rev. Dr. J. C. Quinn, late rector of St. Mark's, Anaconda, Mont., who on Jan. 1st entered upon the rectorate of St. James', Fremont, and the Rev. Edw. S. Cross, late of New Mexico.

The Rev. M. F. Carey, of Nebraska City, has accepted a call to Holy Trinity, St. Joseph, Mo.

Bishop Worthington leaves for the East about Jan. 15th to assist Bishop Potter.

ASHLAND.—On St. Stephen's Day the Bishop visited St. Stephen's parish and dedicated the new organ. During the brief rectorate of three years of the Rev. A. Grant Musson, who has just recently recovered from a severe illness, the long-standing debt on St. Stephen's parish has been paid off, the interior of the church has been repaired and beautified, a new organ has been purchased at a cost of \$500, canonical offerings promptly met, and the insurance on the church property paid three years in advance, or until 1894.

GENOA.—The Bishop recently visited the Indian school here and confirmed 33 of the pupils. They had been prepared for the sacramental rite by the Rev. W. H. Sparling, the general missionary, who on the previous Sunday baptized the majority of the candi-

dates. This is an example of the noble work being accomplished by the zealous missionary, the wisdom of whose appointment is becoming daily more apparent.

INDIANA.

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

The Sunday after Christmas, Bishop Knickerbacker spent in St. Stephen's parish, Terre Haute. At 10 A. M. the new parish house was dedicated, in presence of the large Sunday school, vestry, and parishioners, the Bishop making an address. It has cost \$8,000, and contains a large assembly and Sunday school room, reading room, infant class room, guild hall, and ladies' parlor, kitchen, and closets. It is immediately in the rear of the church, and attached to it by a cloister entrance. It will increase the capacity of this important parish for effective work. Already there are several effective guilds among the ladies. It is the intention of the rector to organize a chapter of St. Andrew's Brotherhood, and a Junior Guild for the boys. At 10:45, after a sermon by the Bishop appropriate to the Christmas season, the rector, the Rev. James D. Stanley, presented a class of 27 for Confirmation, most of them young persons. In the evening the Bishop preached.

St. Paul's church, Richmond, has let the contract for the Fiske memorial parish house to be erected on the lot adjoining the church, and to cost about \$10,000. The Rev. J. Everest Cathell is the rector, and superintendent of St. Stephen's Hospital, an institution doing a good work in the care of the sick.

At a recent visitation of the Bishop to St. James', South Bend, he found great improvement had been made in the parish during the past year, under the ministrations of the Rev. Augustine Prentiss. A burdensome debt of \$1,200 has been paid off, the Sunday school increased to the full capacity of the church building, and the congregation thoroughly united and co-operating with the rector in every good work. Thirteen were presented to the Bishop at this visit for Confirmation.

St. Paul's church, Mishawaka, also under the care of Mr. Prentiss, has been greatly improved, furnished with new stoves, and the interior decorated. Mr. Prentiss will have the aid of a candidate for Holy Orders the present year.

The Rev. A. K. Glover of Crawfordsville, has accepted the rectorship of Christ church, Madison, recently vacated by the removal of the Rev. N. W. Heermans to Michigan City. Mr. Glover entered upon his new charge Jan. 1st.

The Rev. G. E. Swan, of St. Mary's Hall, Indianapolis, will have charge of St. John's, Crawfordsville, and St. Mary's, Delphi, officiating at the former place Sunday mornings, and at Delphi in the evening.

The Rev. Edward Saunders of Nashotah House, has been appointed missionary in charge of Bloomington and Greencastle, and entered upon his duties early in January.

Christ church, Huntington, has recently been completed, and was used for the first time the first Sunday in the new year. The Bishop has appointed Jan. 29th, as the time for its benediction.

The Woman's Auxiliary branches of Christ church, St. Paul's, and Grace cathedral, Indianapolis; Trinity, Logansport; and St. Stephen's, Terre Haute, sent generous Christmas boxes to the Indian missions under the care of the Rev. Mr. Gilfillan, at White Earth, and to Miss Carter's Lace School. A class in Christ church Sunday school, and Holy Innocents' Auxiliary, sent boxes to the Micadale School under Miss Skellie in North Carolina. The Junior Auxiliary of Grace cathedral, sent Christmas gifts to the Indian children at White Earth.

RHODE ISLAND.

THOS. MARCH CLARK, D.D., LL.D., Bishop.

The clericus at its meeting Tuesday Dec. 8th, passed a resolution of thanksgiving to Almighty God and congratulation to the Bishop and the diocese for the continued health and strength of the Bishop who on the 6th inst passed the 37th anniversary of his consecration to the episcopate. The

Bishop expressed his desire for the prayers of the people and said he realized something of his age when he met in the House of Bishops some who were not born when he first became a member of the House.

BRISTOL.—Advent Sunday a service was held by the Bishop for the benediction of the new bell of Trinity church. The bell is placed in a newly built tower adjoining the church. It weighs 3,067 pounds. The parish are hoping to complete a chime within the next few months. The present bell is the tenor bell in the key of Eb.

WARREN.—On the evening of the Feast of the Circumcision, a service was held in St. Mark's church for the purpose of dedicating to its sacred use, the new organ which has recently been erected. After Evensong with the benediction of the organ, and an address, a recital was given by Mr. J. W. Goodrich of Boston, who brought out the tone and capacity of the organ to the great satisfaction of the congregation. The organ is a memorial gift and bears the inscription:

Presented by Miss Mary P. Carr, to the glory of God, and in loving memory of Miss Bessy C. Norris and Miss Lydia M. Carr, Dec. 25th, 1891.

The organ was built by George S. Hutchings of Boston. It has two manuals of 61 notes each, and a pedal of 27 notes. The great organ has six stops, 366 pipes. The swell organ has seven stops 415 pipes. The pedal organ has two stops 54 pipes. It contains three couplers, twenty registers, six pedal movements, and a total of 835 pipes. The design of the case is in harmony with the colonial architecture of the church edifice. The material is polished cherry, with the largest pipes of the diapason, richly decorated, displayed in front. St. Mark's, though venerable in years, displays the vigor of youth in its good works. The present rector, the Rev. A. E. Carpenter, is the trusted leader in parochial activities, and has been remarkably successful in his administration.

MASSACHUSETTS.

PHILLIPS BROOKS, D. D., Bishop.

LOWELL.—A year ago the whole city was moved with sorrow and sympathy at the death in quick succession of two daughters of the rector of St. John's church. Two windows have been placed in the church as memorials of these lamented sisters. The side windows of the church are in pairs, the two being placed quite closely together. Though two individuals were to be commemorated, yet the two were in the close relation of sisters, whose deaths came very nearly together, and the whole was intended to form one memorial instead of two distinct ones. The subjects selected were St. Cecilia, and St. Lucia (or Lucy). Each carries a palm in the hand, the emblem of martyrdom and victory. In the other hand St. Cecilia bears the "organ," of which she was the traditional inventor. St. Lucia bears a lamp, the emblem of "heavenly light or wisdom." In the lower section of each window there is a flowing scroll, running through across both, which binds the two together as a whole. The palm—in keeping with the same emblem of victory over death in the hand of each figure, and emphasizing the words of the text inscribed—is introduced as a support, the branches appearing from under the edge of the scroll. On the scroll is the legend (from 1st Corinthians, xv: 57), "Thanks be to God which giveth us the victory through our Lord Jesus Christ." The designer has treated the glass in a thoroughly artistic way, and in this, as well as in other interesting windows in the church executed by him, shows artistic taste, inspiration, and versatility, entitling him to high rank in his department of art.

For the completion of the memorial, thoroughly making the two windows one, a tablet of brass is placed upon the wall between the two, which is also from the establishment of Mr. W. J. McPherson, of Boston. It is simple and appropriate, the text reading:

In memoriam, these windows are erected by Edwin Kendrick Baldwin, in memory of his wife, Marion Faxon, at rest, Dec. 30, 1890; and by loving parishioners of St. John's church, in memory of Lizette Fisher Manchester, at rest, Jan. 4, 1891.

daughters of the Rev. Leander C. and Marlon A. Manchester. Grant them, O Lord, eternal rest.

The whole memorial is a fitting tribute to the sweet lives of those dear departed ones, whose memory, loving parishioners and family have thus united to perpetuate in the church.

NEWARK.

THOS. ALFRED STARKEY, D.D., Bishop.

WINTER AND SPRING VISITATION, A. D. 1892. FEBRUARY.

- 21. Morning, Christ church, Short Hills; afternoon, church of the Holy Communion, South Orange.
- 24. Evening, St. Stephen's church, Millburn.
- 28. Morning, St. Barnabas' church, Roseville; evening, anniversary service of Christ Hospital, Jersey City, at St. Paul's church, Hoboken.

MARCH.

- 6. Morning, St. John's church, Newark; evening, Christ church, Harrison.
- 13. Morning, Christ church, Ridgewood; afternoon, Epiphany mission, Alledale.
- 20. Morning, Trinity church, Bergen Point; evening, St. John's church, Bayonne.
- 25. Evening, St. Stephen's church, Newark.
- 27. Hoboken: Morning, St. Paul's church; evening, church of the Holy Innocents.
- 30. Evening, Grace church, Madison.

APRIL.

- 3. Newark: Morning, Trinity church; evening, House of Prayer.
- 6. Evening, St. John's church, Dover.
- 10. Orange: Morning, St. Mark's church; evening, Grace church.
- 13. Evening, St. John's Free church, Jersey City Heights.
- 15. East Orange: Afternoon, Christ church; evening, St. Paul's church.
- 17. Morristown: Morning, church opening, St. Peter's; afternoon, church of the Redeemer.
- 18. Evening, St. Peter's church, Morristown.
- 24. Jersey City: Morning, Grace church; evening, St. Matthew's church.
- 27. Evening, church of the Holy Communion, Paterson.
- 28. Evening, Trinity church, Totowa, Paterson.

MAY.

- 1. Jersey City: Morning, St. Mark's church; evening, St. Mary's church.
- 4. Evening, Grace church, Greenville.
- 8. Morning, St. Paul's church, Englewood; evening, Christ church, Hackensack.
- 11. Evening, Christ church, Belleville.
- 15. Morning, St. Luke's church, Montclair; afternoon, St. James' church, Upper Montclair.
- 17-18. Diocesan Convention.
- 22. Morning, Trinity church, Hoboken.
- 26. Evening, church of the Ascension, Jersey City.
- 29. Morning, Grace church, Franklin; evening, Christ church, Bloomfield.

PENNSYLVANIA.

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

PHILADELPHIA.—On the evening of the 2nd Sunday after Christmas, at the church of the Nativity, the Rev. Dr. Jefferis, rector, there was a special service for men only, under the auspices of the Brotherhood of St. Andrew, when the sermon was preached by the Rev. A. B. Kinsolving, rector of Christ church, Brooklyn, N. Y.

On the same evening, the 76th anniversary of the Sunday school of St. Paul's mission church was celebrated. After the processional hymn, "Welcome, welcome, day of gladness," there was a shortened form of Evening Prayer, followed by the singing of a hymn by the congregation. The Rev. Joseph N. Blanchard made an appropriate address. The priest in charge of the mission, the Rev. Horace F. Fuller, also spoke of the good work of the Sunday school.

The 40th annual meeting of the contributors to the Episcopal Hospital was held on Tuesday, 5th inst., at the Episcopal rooms. Mr. Samuel Coffin in the chair. From the report the following statistics were gleaned: number of patients admitted during the year, 1,860; total number treated, 2,002; discharged during the year, 1,830, of whom 1,191 were cured, 419 improved, 44 unimproved, and 176 died. There were 21,591 patients prescribed for at the dispensary, of whom 12,054 were medical cases, 6,691 surgical cases, and 2,846 in the eye and ear department. The treasurer reported that the receipts, including the balance from last year, were \$121,395.51.

The board of trustees of the George W. South memorial church of the Advocate has decided to begin the superstructure of the large church at 18th and Diamond sts., the foundations for which were built last year. During the present year the walls will be constructed as high as the aisle roof. In 1893 it is expected that the clerestory and

chancel will be completed, and the interior finished during the year 1894. The total cost of the building will be about \$300,000, of which at least \$100,000 will be expended this year. The materials used are to be Port Deposit stone for the exterior walls, sills, and coping, and Beaver county stone for the interior lining. A large congregation is at present worshipping in the chapel erected in 1889, where they are ministered unto by the Rev. W. W. Silvester, rector, and his assistant, the Rev. E. A. Gernant, while the handsome parish building is also fully occupied by the Sunday schools and the various parish societies.

The Henry J. Morton Guild House on Sansom st., west of 22nd st., is nearing completion. It is an imposing edifice, with a pressed brick front laid in red mortar; between the 1st and 2nd stories, and also between the 2nd and 3rd stories, are broad sandstone sills, on which are cut in large capital letters, the following from the post-Communion prayer: "We humbly beseech Thee so to assist us with Thy grace, that we may continue in that holy fellowship, and do all such good works as Thou hast prepared for us to walk in," while immediately over the large entrance to the building, and under which every one must pass, are the words, "Through Jesus Christ our Lord." The name of the house is also carved in front of the entrance.

The trustees of the University of Pennsylvania, at their meeting on the 5th inst., resolved to establish university chaplaincies to which ministers of various denominations will be elected to conduct the brief daily services in the chapel, and be in attendance before and after the services at stated times and places, to confer with those students who may desire to consult them. Two chaplains were forthwith elected, one of whom is the Rev. Edward T. Bartlett, D. D., dean of the Divinity School.

It is pleasant to note that the Advent offerings of the Sunday schools of the diocese for the Italian church "L'Emmanuel," are as liberal as could be expected, the sum of \$545 having been received up to the 5th inst. This amount will go some way towards the deficit of \$4,000 in the subscriptions. The Bishop visited the church to administer Confirmation on the evening of the 1st Sunday after Epiphany.

The Rev. Joseph R. Moore, rector of the church of the Resurrection, met with a painful accident on the 7th inst, in the cellar of his residence, adjoining the church, whereby the left tibia was fractured in two places between the ankle and knee. These were soon reduced by the surgeon, who was promptly on hand, but the sufferer will necessarily be confined to his room for some time.

A Mission was commenced on the 9th inst., at St. Barnabas' church, the Rev. O. S. Michael, rector, by the Rev. Lindsay Parker, rector of St. Peter's church, Brooklyn, N. Y., as missionary, and it is to close on Sunday, the 17th inst. On the two Sundays, there is a special service for men only at 4 P. M. Every day except Saturday, 16th inst, (when there are no services) there will be Holy Communion at 8 A. M., plain talk for old and young, followed by intercessory prayer, at 4:30 P. M., and a Mission service at 8 P. M.

By the recent death of the widow, legal process was necessary to make operative the following bequest of the late Dr. Joseph Klapp: The income of \$2,500 is to be paid "towards the support of a minister of the P. E. Church in the diocese of Pennsylvania, or to assist in the erection of one or more parsonage houses for churches in the same diocese, the same to be a perpetual memorial to my deceased son, Harvey Klapp, and my deceased brother, Henry Klapp."

WHITEMARSH.—The handsome new rectory of St. Thomas' church is fast nearing completion, and will soon be occupied by the rector, the Rev. Samuel Snelling. It is built of stone to match that used in the church edifice, and will cost about \$7,000. Bishop Whitaker recently confirmed a class of 29 when officially visiting the parish.

The Living Church.

Chicago, Saturday, January 16, 1892.

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

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THE LIVING CHURCH is now prepared to appoint and remunerate an agent in every parish of the United States and Canada. Exclusive right assured, not only for new subscribers but also for attending to renewals. Write for particulars.

THE course recommended and apparently acted upon by some of our distinguished bishops towards the propagators of false teaching in the Church must have reminded more than one of our readers of the constable scene in "Much Ado about Nothing." It seems that the offenders are to be told that their proceedings are clearly wrong and indefensible, and that they ought to see that they have no right to teach a doctrine contrary to that which they have sworn to defend. If this is not enough, they are to be recommended to exercises of humility and a course of fasting and prayer. If these measures fail to produce the desired effect, it is unfortunate for the Church, of course, but to attempt anything further is out of the question. To undertake to dismiss a man from an office simply because he refuses to fulfil the duties of it, would be intolerant and out of accord with "the spirit of the age." Shakespeare's magistrate understood this masterly policy perfectly:

DOG'BERRY.—You shall comprehend all vagrom men: you are to bid any man stand in the prince's name.

WATCH.—How if he will not stand?

DOG'B.—Why then take no note of him, but let him go . . . and thank God you are rid of a knave.

Again:

DOG'B.—Bid those that are drunk to get them to bed.

WATCH.—How if they will not?

DOG'B.—Why then, let them alone till they are sober; if they make you not then

the better answer, you may say, they are not the men you took them for.

The sapient magistrate winds up with this wise general principle: "Indeed the watch ought to offend no man; and it is an offence to stay a man against his will."

As most of our readers are aware, there has been appointed by the World's Columbian Exposition authorities, a Congress Auxiliary, which has for its object the holding of a great religious congress at the World's Fair, in which the leading religions of the world shall be represented; and also to arrange for the holding of special congresses by various religious denominations. These special congresses will be conducted by committees selected from the different bodies and appointed by the Congress Auxiliary. Each body, of course, has a committee of its own members. Several of the leading denominations have signified their approval of the scheme, and have begun to make arrangements for their congresses. The Roman Catholics have, we understand, the subjects to be discussed, if not the speakers, selected. Our committee has held two meetings, but has got no further than to express an opinion, and to ask for the opinion of Churchmen elsewhere.

IN making haste slowly we believe our Church Congress committee does well, and if it is not to have the hearty sympathy and financial aid of the Church at large, it would do better to do nothing more. It would be foolish and presumptuous to go on to organize great public meetings in the name of the whole Anglican Communion, and representing this great historic Church, if Churchmen on the right hand and on the left stand aloof and look askance at it as a Chicago enterprise, as a sort of boom for "Chicago Churchmanship." It is true that the working committee is necessarily composed of Churchmen who are in Chicago, or within easy reach, but it is a committee that is fairly representative, and one in which the Church at large can have the fullest confidence. It is a committee appointed by the World's Fair authorities for the purpose of bringing before the world in 1893 the best available results of devotion, and learning, and consecrated labor in the Anglican Communion. Such a work should be regarded with intense interest and enthusiasm by all classes of Churchmen on both sides of the Atlantic.

ANOTHER thing that we think should be said in the inception of this great enterprise, and one that most Churchmen will be glad to

have said, is that such a congress, if held, will represent and display to the world our agreements and not our differences. As the General Committee on religious congresses expressed it, the aim will be to present to the world "the religious harmonies and unities;" and Bishop McLaren emphasized this idea as applied to the Anglican Church Congress, when he laid the subject before the special committee of our Communion, of which he is chairman. While the congress must be made representative, in the fullest sense, and not partisan in any degree, it must reflect the truth that underlies differences, and manifest the life and work and worship of the millions that use our Book of Common Prayer and hold together the Apostolic Faith and Order of the Church. It is well to have it understood at the start, that the Anglican Communion will not come before the world, as the American branch of it has done before the people of this country, to have its disagreements displayed by eloquent but eccentric men. It must be the aim of this great gathering of Churchmen to draw closer the bonds of union; to make stronger the foundations of unity; to recall the victories of the past and thereby awaken enthusiasm for the future; to face the practical issues of the day with faith, and courage, and wisdom; to lift up the ideal of the family and the Church, and of personal character as members of Christ. From the inspiration of such a congress the Church should go forth like an army with banners.

"THEY PRESENTED GIFTS."

The first record of the Gospel is the record of God's great gift to men; on the next page is the record of man's gift to God, when, led by the star, the magi presented to the young Child their offerings of gold, frankincense, and myrrh. The Gospel is the good news of divine giving; the answer to the Gospel is man's giving—giving of himself to God in body, mind, and soul.

Some Christians seem to think they have done with giving when they have given the soul; as though it were possible to give the soul and keep back that which is the soul's instrument and expression. They find great comfort in the Solifidian doctrine of salvation, and congratulate themselves in the enjoyment of a free Gospel that has never cost them a cent. They regard religion as purely a spiritual concern, preparatory for another life, in which the small part of them which they call the soul will be saved. As for the body and the ordinary faculties of mind which are concerned with

every day life, these belong to this world. At least, they have great reluctance to employ them in any service of religion.

This blessed commemoration of Christ's giving, this Epiphany of the all-embracing bounty of God, should be helpful to Christian people in finding and following more closely the spirit of the Gospel. By this world-wide celebration of the divine giving, every year, the principle of sacrifice and loving service, of liberality and charity, is commended to the world with greater emphasis and more persuasive power than it could have been by proclamation of rulers and eloquence of preachers. And the response to this blessed teaching of the Nativity, in the bestowal of Christmas gifts and the increase of charity all over the world, is an encouraging evidence that the principle of sacrifice is not alien to humanity, is not an unknown and unwelcome guest in the hearts of men.

Christmas gift-making among friends, and to the poor, is good, so far as it goes, and it should be encouraged, within bounds of strength and means; but such giving should lead on to a splendid Epiphany of love to God and man. The man who has been generous to family and friends at Christmas time has done well, but what proportion of those who profess and call themselves Christians go on to do in the same proportion for God's family, of which they are members? We would not disparage or regard with indifference the Christian giving by which churches have been built and the Gospel has been in a measure sustained in almost every hamlet of the civilized world, by which hospitals and schools have been founded and missions have been established in all lands; these are all indisputable evidences that the Gospel of Christ has a power over the hearts of men that no other religion ever approximated. Measured by the test of giving, in the aggregate, we need not be ashamed of our faith nor shrink from comparison.

All this is true; yet when we come down to individual giving, and set over against a fair estimate of obligation our knowledge of personal ability, in a wide range of observation, the contrast is disheartening. The experience of pastors and teachers is nearly everywhere the same. "Bricks without straw," have to be furnished; work without adequate co-operation has to be done; opportunities, for lack of means, have to be passed by; while in most cases the money and service are at hand for doing what needs most to be done, if they were only in the hands of faithful stewards. The Lord's house is sometimes left

bare or not built at all, while even the stables of the wealthy Churchman are decorated; the Lord's Table is meanly furnished, while gold and silver gleam around the festive board; the finances of the parish have to be rescued from ruin by devoted women, who work and scheme and struggle on, while a few rich people who are just as responsible for the work in proportion to their means, go summering or wintering at an expense of thousands, and satisfy their conscience by a small Sunday offering in a mission church built by poor people who are thankful for these crumbs of comfort which wealthy tourists give. A millionaire who gave fifty dollars a year to his parish, (we are stating a real case), a communicant, withdrew his subscription during a six months absence, and when a portion of his family removed from the parish, he reduced his subscription to twenty-five dollars, because he could not occupy a whole pew!

These remarks are not to be construed as implying reproach to all wealthy Churchmen, nor as intimating that those in moderate circumstances always or generally do what they can for Christ and the Church. The latter are too apt to assume that the rich ought to do everything, because the rich can "just as well do it as not." They fancy that the little they can do will not be of any use; failing to realize that the very rich are very few, while the great body of the Church is made up of those who have small incomes, and that the many small gifts might aggregate more than the few large gifts. They also fail to realize that the giving of money and service is as great a privilege and as clearly a duty for them, in their degree, as for their wealthy neighbors in theirs. If rich and poor would all come up to the measure of their ability, what an Epiphany we should have!

BRIEF MENTION.

"Of the causes which have led to the origination of living matter," says Huxley, "it may be said that we know absolutely nothing." Yet the upstart "scientist" sneers at the theologian who repudiates the assumption that life is accounted for by the doctrine of evolution. —The St. Luke's Record, Tacoma, is a new parish paper, attractive and interesting, as being the exponent of a live parish, and unique in being published by a Board of Managers from the Girls' Guild. They will make it "go"! The Rev. John Dows Hill, the rector, is editor. —A good Presbyterian vouches for the truth of this: "My papa is out," said the pastor's little daughter, as she opened the door to a visitor. "But," she continued airily, "if you came to enquire about the plan of salvation, walk right in! I can tell you all about it." —One of our respected correspondents (a

woman) asks why there should not be a *man's* department in the World's Fair, since we are to have a woman's department. Why should her work go into a side-show any more than his?

—Our First Prize Story was begun in last week's issue. Extra copies were printed so that new subscribers may begin with that number. —The *Standard Churchman* is the title of a new Church paper published in Louisville, and edited by the Rev. Geo. G. Smith. We wish the newcomer a happy New Year and many returns of the day! —Now that the holidays are over, we hope that the postal service will forward papers with reasonable dispatch. Our edition for the Atlantic seaboard is mailed on Wednesday, and should be delivered before Sunday in the remotest hamlet. —New subscriptions may, for the present, begin with the issue containing the first chapter of the Prize Story, Jan. 2nd. Several hundred extra copies are held over each week, to fill orders. —We heartily thank the Rev. H. B. Whitney, of West Haven, Conn., the Rev. Arthur Lowndes, of Philmont, N. Y., the Rev. Luther Pardee, of Austin, Ill., and the Rev. C. P. Anderson, of Oak Park, for kind commendation of THE LIVING CHURCH in their parish papers.

—An eccentric manifestation of human depravity is reported in the case of a suicide club, of which the seventeenth member lately took his life. Only two members remain. The creed of this shockingly profane society is the denial of God, and every member is pledged to die by his own hand. —To those writers whose stories have been declined, the editor desires to say that in many cases they were recommended for acceptance, but as there were so many, only those best suited to our columns could be retained. It will require several years to publish all that we have offered to purchase. —The season for activity in the subscription department of weekly papers is upon us, and we bespeak the kind assistance of our readers in extending our circulation. See advertisement of special offer. Responses to our call for local agents are coming in. —On a transparency at a street corner in New York City, the announcement is made that services are conducted by the Rev. —, "the tornado evangelist." Some one has suggested, as a proper text, "A great and strong wind rent the mountain, and brake the rock, but the Lord was not in the wind." —The covenanters would not allow us young people any Christmas, says *The Interior*, because it was popish. Still with five cents worth of gunpowder, a gimlet, and some corn-cobs, we used to have a pretty good time, making and firing cob-cannons. Some of our contemporaries are at it yet. —No field in the wide world is more important to the Church than this wonderful city of Chicago, (says the diocesan paper), now growing at the rate of 100,000 a year, and destined, in the opinion of calm observers, to be the greatest of American cities. No one can now say, what some Eastern critics have said, that this diocese does not do its full share for the Church's work outside of its bounds; but we believe that it may soon be said also that it is doing its duty towards the field here, which is as truly a foreign mission field as it is domestic. —It is very amusing to read an article in *The*

Catholic Review (Dec. 19th), which takes in sober earnest, and indignantly rebukes, *The Christian at Work* for a column of irony on "How to prevent a Merry Christmas."

SERMON NOTES.

THE CREDENTIALS OF CHRISTIANITY.

BY THE REV. GEO. HODGES, OF CALVARY CHURCH, PITTSBURG.

The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached to them. St. Matt. xi: 5.

Jesus, when He said that, stood face to face with two of the worst miseries of humanity—misery of mind and misery of body. On one hand was a company of people who represented unbelief. They were awaiting an answer to a question: "Art Thou He that should come, or do we look for another?" You see how that question touches the very heart of Christianity. The essential assertion of Christianity is the assertion that Jesus of Nazareth is indeed He that should come, and that we need look for no other. These men questioned that assertion.

On the other hand was a company of people who represented pain and poverty. Some men blind, some lame, some lepers, some deaf, some mourners, and all of them, probably, poor.

Jesus Christ stood face to face with two of the greatest problems in the world—the problem of doubt, and the problem of poverty—and answered them in the words that I have quoted.

The doubt, in this case, came from St. John the Baptist. Part of it may have been due to depression. John was shut up in prison; perhaps was sick. Much unbelief is mainly physical, needing not the parson but the doctor.

Part of John's unbelief may have been due to disappointment. Jesus was so different from John, that John may have come to question about Him. He naturally had a very strong idea as to what sort of person Messiah would be. In the deserts, he had thought about Him day and night. And our ideals are, for the most part, our own selves perfected and magnified. John's ideal Messiah would be a perfected and magnified John. He was disappointed. So are some people disappointed in God. Because God does not rule this universe as they think they themselves would, in His place, (for example, in the matters of sin and pain) they fall to questioning God, and asking if really there is any God. But the fault of that old question was altogether in John.

Whether from depression or from disappointment, John had fallen into doubt. He sent to Jesus to ask that crucial question. He desired to know the credentials of Christianity.

Jesus answered that question, not by assertion, not by argument, but by the sight of His helpful ministry. The credentials of Christianity are its deeds of divine helpfulness. If we desire to minister to the misery of doubt, we must begin by ministering to the miseries of pain and poverty. Jesus Christ, standing between the two great problems of our age, solved one by solving the other. He addressed himself to the bettering and uplifting of the poor. And the blessed works that He did made all the answer that He gave, or needed to give, to the difficulties of the doubters.

Whoever is in doubt about the

Christian faith will find more help in charity than in theology. Let him not rely so much upon the reading of many Christian books, as upon the doing of many Christian works. Let him simply try, day after day, to live like a Christian, and he will presently find himself believing like a Christian.

Whoever desires to bring some member of his own household into closer relations with religion, will not find it a good plan to talk a great deal. If you want your husband, or your wife, or your brother to be a Christian, be a ten times better Christian your own self.

When the devil wants to send a missionary to preach the doctrines of the pit, he gets a Christian. Many a Christian woman has kept a soul out of the Church of Christ by her pride, by her arrogant manner, by her injustice, by her unkind speech. Many a Christian man has made a good bargain for his bank account, and a bad bargain for the Lord Jesus Christ, and for his own soul, at the same time.

Men are every day asking: "Art Thou He that should come, or do we look for another?" Is the Christian religion the religion of help, and truth, and righteousness, and love, or must we look for another? And Christ bids them stand by, as He did in the old time, and watch—not now Himself—no, but us, His representatives, the Christians. And their faith depends on what they see.

The credentials of Christianity are not creeds, but deeds.

A WINTER VACATION.

II.

DEAR LIVING CHURCH:—From my experience in the "Germanic" in this month of December, 1891, I should certainly argue that winter is the best time to cross the Atlantic. We have had smooth seas, bright skies, clear weather, a cheerful, happy company, and no crowding. All these are advantages which I have found absent on summer trips. Of course, we have had some severe rolls of the vessel and some sea-sickness, and a little discomfort to some passengers, but "I have not lost a meal," sea-sickness has not come near me. I have a psychical formula for its cure, which is this: Cultivate the Unconscious Automatic Equilibrium. Where put in practice, it never fails of effect. It is based upon the truth that we only know that which we are unconscious of knowing, and so when equilibrium becomes unconsciously automatic, we have our sea legs, and are sea-sick proof. The mental effort to commit the formula to memory is the first step in the cure. It diverts attention from internal disturbances, and then the braced-up being can begin unimpeded the Cultivation of the Unconscious Automatic Equilibrium. It may be as well to add to this a practical hint to keep the knee joints perfectly limber, and consider motion in all objects but one's self, the normal condition of environment at sea. I have given this valuable formula to fellow-passengers, especially ladies, with never-failing effect.

Our company in the saloon, in its chance gathering of units into the brief whole of an Atlantic voyage, had its never-failing interest. There were old travellers who had encircled the globe again and again; there

were farmers from Manitoba and Oregon homeward bound once more for Christmas; there was the silent old lady, with a sorrow at her heart, which rumor told us was the dead body of her daughter, also on board, on its silent journey from Colorado to an English churchyard; there were Americans, bound for the South of France for needed rest, and so on and on. After some days out, an old gentleman spoke to me, he was from a town in Illinois, near Chicago, and knew the C—s and the D—s and Mr. S—, and Church life in Illinois for forty-five years past. Then the first man I met was from Chicago, and so, ere long, we were all like a big family.

But oh, how lovely the sea was! One evening it was all slate color and purple, with yellow lights on the waves, caught from the pale sunset. One night, it was steel-blue, plumed with silver feathered waves, dancing in the bright moonlight. In the sky were soft masses of bright white clouds, with great star-lit spaces of clear, open sky. It was a glory to walk the deck on such a night.

One need never weary at sea, if there is an eye for color, and a heart for beauty. If nothing else, there is the encircling perfect curve of the horizon, but, through this mystic circle, the dolphins play, and the whales send up their spray, and graceful gulls float about us. It is all color, motion, never ceasing variety.

Sailors consider it a lucky omen to have one parson on board; more than this, it is said, brings bad luck, so it was my fortune to be all alone in this capacity and to take the services on Sunday.

We had our reverent worship in the saloon, with the old familiar English Prayer Book, and Hymns Ancient and Modern. A young lady from Manitoba, played the hymns, and all joined heartily in their singing. There is something always touching in the sound of human voices on the sea, as they are lifted in the songs of home or of heaven. Our hymns had the pathos which ever pertains to such conditions. I shall not soon forget our congregation of that day; close by was a leading actress from a London theatre with some of her people devoutly joining; in front was my old friend from near Chicago, though I did not know who he was then; not far off was a young mother from far northwestern Canada, with her little boy, a dream of beauty and as good as gold. She told me that she had travelled 50 miles to have him baptized "in church," as she said with proper emphasis.

Although a sermon is not usually expected or encouraged at sea, yet I ventured a few words, taking as my theme the verse of the psalm, "They that go down to the sea in ships," etc. My theme was the sea a revealer of God, and the ship a teacher of human duty to God and to our neighbor. The sea revealed God in its infinity—as being the Source of life—as being changeless under apparent change. The ship taught liberty of will within prescribed limits; obedience to constituted authority, and the united interest of all humanity. Brevity had to be studied. After the service the purser said it was all right, and so all were pleased. In another Sunday we shall all be scattered, never perhaps to meet again; soon land will be

reached, and our voyage will come to an end.

J. H. KNOWLES.

At Sea, Dec 15th, 1891.

PERSONAL MENTIONS.

The Rev. F. E. Sanford has resigned Grace church, Sheboygan, Wis., and his address for the present is Waterbury, Conn.

The Rev. Charles H. Schultz has resigned the rectorship of St. Peter's parish, Bay Shore, N. Y. to take effect on March 1, 1892.

The Rev. Edward Ritchie is in temporary charge of St. Stephen's church, Florence, N. J. His address is 1009 Clinton st., Philadelphia.

The Rev. Wyllis Rede, rector of Ascension church, Westminster, Md., has accepted a call to St. Mark's church Evanston, Ill., as assistant priest. He will leave for his new field of labor at the end of the present month.

The Rev. A. S. H. Winsor has resigned as rector of Trinity church, Upper Marlboro', Md., to take effect on Jan. 15th.

The Rev. William Kirkus has resigned the rectorship of the church of St. Michael and All Angels', Baltimore, Md.

TO CORRESPONDENTS.

J. B. C.—We do not think it advisable to continue the discussion.

A CHURCHMAN—A deacon who is in charge of a parish, may, under license of the Bishop, perform the marriage ceremony and baptize adults. It is *ex necessitate rei*.

WITH THANKS.—"They shall call His name Emmanuel;" "On Assuming the Habit of a Religious Order."

C. J. G.—We cannot recall the date of issue containing "Raphael's Hours." Perhaps you can find a complete file.

C. L. C.—We have not heard that Dr. Watkins' "Sermons on Homely Subjects" have been published.

ORDINATIONS.

Dr. T. S. Childs, of Washington, D. C., formerly a clergyman in the Presbyterian Church, was ordained priest at St. Bartholomew's church, Baltimore, on Sunday Jan. 3rd. The ordination sermon was preached by the Rev. J. H. Elliott, D. D., of Ascension church, Washington. Dr. Childs was ordained deacon on St. Matthew's Lay, Sept. 21, 1890, by Bishop Par. t. Recently he was appointed associate rector of the Rev. Thos. G. Addison, of Trinity parish, Washington. Dr. Childs is the author of many religious works, the chief one being "The Heritage of Peace."

OFFICIAL.

THE EVANGELICAL EDUCATION SOCIETY (1892)

enters upon the new year with the largest roll of students it has had for several years.

We believe these students to be devoted, earnest, and promising men. They are in all the chief seminaries of the Church. The Church sadly needs their services. Shall they be educated for the work to which God has called them? Of course we need an increase of funds.

In addition to this work, we have been constrained to defend and proclaim the Gospel through the press, and need funds for the department of publication.

Let him that heareth say "Come," through the living voice and the printed page.

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OBITUARY.

HALL.—Entered into the rest of Paradise, after a long illness, borne with heroic patience at Grace church rectory, Cherry Valley, N. Y., on Dec. 30th, 1891, Anna Prouditt Pattison, youngest daughter of the Rev. J. E. and Anna P. Hall, in the 14th year of her age. R. I. P.

BISHOP GALLEHER MEMORIAL CHAPEL.

Shortly before the death of the late beloved Bishop of Louisiana he expressed a wish to the rector of St. Anna's church, New Orleans, that a chapel might

be erected near St. Anna's church for Sunday school work and worship. In a letter the rector has he urges its erection, and speaks of its necessity, saying if the effort were made he would endorse it as follows:

"I heartily endorse this effort and commend it in every way. There should be a chapel in the region selected, and I hope there will be.

Yours in Christ,

J. N. GALLEHER, Bp. of La."

For lack of money his wish was never gratified, but now that God has called him into Paradise, though the money is still lacking, the effort he so greatly urged is being made, and to make the chapel a general offering to his memory, all Church people are asked to contribute. It is intended to build the chapel in the location selected by Bishop Galleher himself. It is to be built,—

To the Glory of God,

and in loving memory of

Rt. Rev. John Nicholas Galleher, S.T.D.,

Consecrated Bishop of La., Feb'y. 5, 1880.

Entered into Paradise, Dec. 7, 1891.

Everyone who reads this appeal is asked to contribute as much as they can, without waiting for a personal visit or letter. It is not desired to raise the money for this memorial chapel through entertainments, but through the liberal offerings of all Church people, and especially of those that knew Bishop Galleher, and revere his saintly, affectionate, and chivalrous life. The character of the chapel will depend upon the liberality of contributors, and while any small sum will be thankfully received, all are asked to contribute as much as they possibly can, so a fitting memorial chapel can be erected. St. Anna's parish is very largely composed of poor people, and is situated in a Roman Catholic neighborhood. Bishop Galleher saw the great necessity of the proposed chapel, and our present beloved Bishop in endorsing this effort writes:

"Christ church rectory, N. O., Jan. 4, 1892.

MY DEAR MR. HUNTER:—I understand that you and your people desire to erect a building as a memorial to Bishop Galleher, and to be used for both Sunday school work and for worship. I need not assure you of how heartily and profoundly I should sympathize with any movement to honor his memory. I should greatly rejoice to see such a plan carried to successful completion, and I should desire to contribute to it myself, by both word and deed. Nor do I doubt that the growing necessities of your work imperatively demand such a structure, and I trust that your hope concerning it may be speedily realized.

Faithfully yours,

DAVIS SESSUMS, Bp. of La."

To Rev. E. W. Hunter.

All contributions will be acknowledged, and all contributors will be informed from time to time as to the growth of the effort. Send contributions and write for all information to,

REV. E. W. HUNTER,
186 Esplanade, New Orleans, La.
Rector St. Anna's church,

APPEALS.

A struggling mission in the Tennessee mountains is sadly in need of an altar cross and vases, more particularly the cross. Will not some congregation having had new ones presented at Christmas, kindly send their old ones to H. EASTER, Lay Reader, Tracy City, Tenn.

FIRE AT SEWANEE.

In the fire which destroyed General Kirby-Smith's residence on Dec. 31st, all the choir vestments belonging to the University chapel were consumed. St. Augustine's Chapel Guild hopes to replace all the cassocks and cottas before the opening of the Lent term, March 19th, and friends who are interested will please send contributions to R. M. DUBOSE, treasurer, or to CARRIE KIRBY-SMITH, president of "Chapel Guild," Sewanee, Tenn.

A WIDOW lady in this city, has lately buried her eldest daughter, who was her future hope. She is struggling hard to support her children and pay off her debts of \$400. Misfortune after misfortune has a most prostrated her, preventing her going to work herself. Will the charitable help one of those who prefer to wait for Providence, rather than beg? Further particulars on application. Donations per check or otherwise, will be gladly acknowledged by U. V. MUNDELLA, 834 Broadway, New York City. References, People's Bank, Canal st., New York City.

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 foreign missions are requested during the Epiphany season.

THE GUILD OF ALL SOULS.

FOUNDED MARCH A. D. 1873.

OBJECTS—1st. Intercessory Prayer.—For the Dying; 2d. For the Repose of the Souls of Deceased Members, and all the Faithful Departed. 3rd. To provide furniture for burials, according to the use of the Catholic Church, so as to set forth the two great doctrines of the "Communion of Saints," and the "Resurrection of the Body." 3rd. The publication and distribution of literature, pertaining to the objects of the Guild. The Guild consists of members of the Anglican Church, and of Churches in open Communion with her. For further information, address the Secretary and Treasurer.

MR. EDWARD O. HUBBARD,

P. O. Box 185, Chicago, Ill.

MISCELLANEOUS.

WANTED.—A tutor (clergyman preferred), for a family of four (one daughter), to prepare the boys for college, and also to assume charge of a small rural congregation. Ability to teach French required. Terms liberal. References. Address W. H. M., office LIVING CHURCH.

The diocese of Fond du Lac greatly needs priests for four vacant missions, the stipends of which will only support unmarried men or men with small families.

WANTED.—Lady principal for Church school for term to begin Sept., '92. Salary good and location desirable. Address C. J. ALBERT, Elmhurst, Ill.

THE St. Agnes Guild of Calvary church, furnish vestments, embroideries, etc. Choir vestments a specialty. Address the Rev. W. H. MOORE, 975 Monroe st., Chicago.

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.

EASTER MEMORIALS.

To those of our clients who intend placing memorial or presentation gifts in their churches at next Easter Tide, we would call their attention to the advantage of making an early examination of our complete line of Church metal work expressly prepared for the season. Our new designs of eagle, pelican, angel, and desk lecterns, brass pulpits, etc., were never so numerous and complete as they now are. Having many orders already in hand for Easter gifts, we advise an early choice from our large stock in order to avoid delays.

GORHAM MFG. Co., Silversmiths,

Broadway and 19th St., New York.

Ecclesiastical Art Metal Workers.

CHOIR AND STUDY.

CALENDAR—JANUARY, 1892.

- 17. 2nd Sunday after Epiphany. Green.
- 24. 3rd Sunday after Epiphany. Green. White at Evensong.
- 25. CONVERSION OF ST. PAUL. White.
- 31. 4th Sunday after Epiphany. Green.

THE CHRISTIAN YEAR.

THE SECOND SUNDAY AFTER THE EPIPHANY.

BY THE REV. J. ANKETELL.

Gifts according to the grace given unto us differing. Rom. xii. 6.

O God of all eternity,
Blest Lord of heaven, and earth, and sea.
In mercy hear Thy people pray,
And grant us peace and joy each day.

Our earthly ministry below,
Is watered by our tears of woe;
But Thy sharp grief makes bright our way
Through death's dark night to heaven's pure day.

With gifts made different by Thy grace
Let each in his appointed place,
So minister Thy holy word,
That all may know and love thee, Lord.

Let love through every service run,
That golden cord which binds us one;
Abhorring evil, seeking good,
And feeding on Thy heavenly food.

Not slothful in our works and ways,
But serving Thee with prayer and praise,
Let each rejoice with hearts made glad,
And weep in sorrow with the sad;

That when this earthly life is o'er,
And all have reached the silent shore,
Thy blest Epiphany may light
Our path of love to mansions bright.

January 17, 1892.

The Rev. Geo. T. Rider, having returned from Europe, all communications for this department, should be addressed to him at No. 117 Prospect Place, Brooklyn, N. Y.

THE TEMPLE CHURCH, LONDON.

Dr. E. J. Hopkins, organist; choir, twelve boys and six men.

2ND SUNDAY AFTER TRINITY, A. M. *Te Deum*, Arnold in Bb; *Jubilate*, Arnold in Bb; Apostles' Creed, unison monotone, harmonized by E. J. Hopkins; Preces and responses, Feriol; anthem, "Judge me, O God," Psalms xliii, Mendelssohn; *Kyrie*, Arnold in A; Nicene Creed, harmony, E. J. Hopkins. Evening: versicles; Feriol; *Magnificat* and *Nunc Dimittis*, Elvey in A; Apostles' Creed, harmonized monotone; anthem, "Praise the Lord," Dr. Croft. 1ST SUNDAY IN ADVENT, morning, *Te Deum*, Garrett in D; *Jubilate*, Garrett in D; anthem, "Comfort ye my people" (Messiah), Handel. Evening: *Magnificat* and *Nunc Dimittis*, Garrett in D; anthem, "The Wilderness," Wesley.

ST. ANDREW'S, WELLS ST., LONDON.

This is the only parish church in England where a full, daily cathedral service is sung, with celebration of the Holy Communion.

24TH SUNDAY AFTER TRINITY, second Matins and third Celebration. *Te Deum*, Sir Arthur Sullivan in D; *Benedictus*, Docker in G; anthem, "Then shall the righteous shine," Psalm lv: 22, Mendelssohn; *Kyrie*, *Credo*, *Sanctus*, and *Gloria in Excelsis*, Hummel in D. First Evensong: *Magnificat* and *Nunc Dimittis*, West in Eb; anthem, "Behold a great multitude," Spohr. Second Evensong: *Magnificat* and *Nunc Dimittis*, Berthold Tours; anthem, "These are they which came out of great tribulation," Dykes. Here is a summary of anthems sung during the week Nov. 2-7: MONDAY, service, E. Wolinsley in C; anthem, "Then shall the righteous," Mendelssohn. TUESDAY, service, Steggall in A; anthem, "Blessed Jesu," Faure. WEDNESDAY, chants, Russell; anthems, "For ever blessed," Mendelssohn, "The ransomed of the Lord," Roberts in G. THURSDAY, morning, service, Sullivan in D; anthem, "Thou art the King," Handel. Evening: service, Tours in D; anthem, "Blessed forever," Spohr. FRIDAY, morning, chants; anthem, "I heard a voice," Young. SATURDAY, morning, service, Hopkins in Ab; anthem, "Blessed Jesu," Cherubini; evening, service, West in Eb; anthem, "Where Thou reignest," Schubert.

DEAR LIVING CHURCH:—It is by no means an easy matter to leave St. Paul's Cathedral and its splendid ser-

vices. I had great delight in attending the People's services held on Sunday evenings. The dean has taken the liveliest interest in promoting their success. The vast interior is beautifully lighted. Although the cathedral stands in virtually the business centre of the "city," or old London, where there are the minimum of residents, thousands literally crowd these services, certainly three-fourths of them men. Dr. Martin has a grand choir of volunteers, all vested, some seventy men, under careful rehearsal, and the musical services proved to me the most impressive and worshipful I attended while abroad. Printed slips containing the hymns, which are always familiar and "telling," are carefully distributed throughout the congregation by attentive vergers and ushers. Dr. Martin enters enthusiastically into the spirit of the worship, and his magnificent organ, to my mind, does its best and most inspiring work at these times. Then only, in all England, have I heard a Gregorian chant. Delivered by that choir of massive, flexible voices, in unison, with admirable distinctness and deliberation, with Dr. Martin's richly-colored obligato organ harmonies, the effect is indescribably grand and majestic. It belittles, at once, all other chanting, there or elsewhere, making the elaborated double chants so laboriously sung in parts, seem trivial and commonplace. Of all London services, for fervor and vitality, nothing approaches this People's, Plain-song, congregational service. You should hear the multitude take up the hymns; that immense volume of men's voices, all in unison. The English are a hearty people, and what they do, they do well, and with all their might. And so the mighty hymn of praise is uplifted with a sweep and volume that fairly makes one pause. With the Psalmist in *Mirabilia*, "I opened my mouth and drew in my breath," under this majestic, lordly outburst of choral devotion. I am sure these weekly People's services must help and cheer thousands of weary souls from week to week.

Let me mention what seems to me a very valuable usage by the precursors at St. Paul's. The service, of course, opens on G. Now this note continued through the Confession, as it is elsewhere, virtually shuts the mouths of nearly all the people, who cannot recite on G. The precentor at St. Paul's closes the exhortation by dropping down to E, in the last phrase, and takes up the Confession on that note, resuming the normal G, at the Absolution. The result, as I hoped, drew out, literally, a general confession from the congregation. It seems to me that this precedent is so distinguished and well-grounded in the utilities, and even necessities, of public worship, that it might be adopted with the greatest benefit to our sorely tried congregations, by our own priests.

I have heard no other congregational hymn-singing elsewhere, save at the afternoon services at the Abbey. The hymn is there also printed on slips, and carefully distributed as the congregation assembles. But the chanting does not swerve from the monotonous perfection of the established use, and no Gregorian or Plain-song is ever heard in that glorious Minster, where for ages nothing else was ever

sung by its founders and community. The congregation here is confined to the two transepts and choir, the nave being separated by a close rood screen, which has been degraded to a mere organ gallery. So, but a small number—compared with the cathedral gatherings—can share the services. The hymn was sung, therefore, rather feebly, and that inspiring element of a general worship and devotion, wanting. Canon (Archdeacon) Farrar was in residence, although vicar of St. Margaret's, which lies literally under the shadow of the great Minster that towers above it, and his afternoon sermons always crowd the Minster to its utmost capacity, hundreds being unable to effect even an entrance, owing to the preposterous reduction of the interior areas, since no man living could make himself heard in the shut-off nave below the screen, preaching from the pulpit which "stands on the sanctuary steps. I shall have occasion to refer to the great preacher again, in contrasting the spirit and work of Cathedral and Abbey, commanding as they do the ancient east of old London, and the palatial west of new and modern London.

Among my varied wanderings, I found nothing more strangely interesting than the ancient Temple church and its Sunday service. One of the Temple "Bencher's" very considerably invited me to accompany him on a certain Sunday morning and share the upraised (choir-like) seats of the lawyers; for you must know that this venerable and sacred relic of the most heroic and romantic episode in mediæval Church history has degenerated into a chapel for those huge and interminable hives of lawyers who inhabit the outer and inner Temple. One may wander hours among them without discovering all the windings, alleys, and courts. The Temple was originally founded and built by the Knights Templar, who hazarded their lives and spilled their blood—and the noblest, most chivalric blood of England—for the recovery of the Holy Sepulchre in Jerusalem, from the profane grasp of the Mahomedans. Three such churches exist in England; the second, much smaller, I visited in Cambridge.

What a solemn souvenir of that splendid, yet disastrous, devotion, is this great Temple church. The vestibule introduces you into a structure which in effect reproduces that which now protects the supposed site of our Blessed Lord's sepulchre in Jerusalem, a circular colonade of stone columns surrounding the hallowed place at the centre. About this the old Templars prayed and wept, baffled and well-nigh exterminated in the wild conflict. Here their bronze effigies, armor-clad, lie prone on the stone pavement above the symbolic place where their Lord once slept. This is but the prelude to the church itself, which opens out eastward, broad, long, and impressive; on either side are long lines of stalls leaving a broad area on the floor between. A line of low partition separates this interior into two equal parts, the benches of each Inn, taking respectively, the two halves. The congregation filled the building, nearly all men, and although it may sound strangely to our ears, granting our popular impression as to the religiousness or unreligiousness of the profession, these men were almost all lawyers; among them were many great

celebrities and jurists, whose names are well known far beyond England. There was reverence and devotion everywhere. The attempt to join in the singing was universal; even the chanted Psalter with its double chants sung in parts. Dr. Vaughn, the Master of the Temple church, preached a sermon exceedingly rich in biblical and collateral learning, perfect in form and finish, just such as the men he was addressing could value and enjoy. Dr. E. J. Hopkins is the organist, the most unimpassioned player I ever listened to. The choir was inexcusably skimpy (for the Templars are wealthy corporations), having only three men on a side, with four boys. But such boys! when the single anthem and concerted canticles gave them opportunity. Those few lads filled the great church over full with the most exquisitely modulated voices, doing their difficult work with the ease, elegance, and eloquence of accomplished, thoroughly schooled artists. These English choir boys are a constant source of surprise and wonderment. The more difficult and elaborate their work, the more exquisitely and readily is it performed. But it gathers up all the energies and industries of their young lives. They live in musical community, and move and have their being under the constant drill and training of organists and choir masters, from whom most of ours can learn many and precious things.

I had carefully sought this hidden oasis of historical memories and association, day after day, while studying that thoroughfare of thoroughfares, the Strand. I had found the bronze dragon who marks and guards the site of the old Temple Bar, demolished a few years ago. I had walked through Chancery Lane, found and studied the new law courts built by George Frederick Street, I had found the great Somerset House, but the Temple constantly eluded my quest. Imagine my surprise on that Sunday morning, when my friend stopped before a little mean portal, a mere "hole in the wall," under a flaunting barber's shop with its vulgar blazonry of signs and lanterns, and made his way down towards a scarcely visible projection of the Temple vestibule, one hundred yards ahead! Such an ignoble entrance and approach seemed impossible. I had gazed down that identical opening twice before, without suspecting the within and the beyond. With such surprises London is full.

I had nearly overlooked, in passing, an interesting incident connected with the rebuilding of the great organ in Westminster Abbey, a few years ago. Dr. Bridge, the organist, in pointing out the enlargements and important improvements, remarked that a highly cultivated New England gentleman, who proved to be Mr. Hopkins-Searles, happened to be in London at the time, and learning that the chapter of the Minster was straitened for funds—as it is not among the "rich" corporations—generously presented it with some of the most needed "stops." In recognition of this fine act of courtesy, the chapter having a spare "stop" which had been duplicated in the improvement, gave it to Mr. Searles, who was thus enabled to incorporate this most interesting souvenir of the great Abbey in his splendid organ in his home at Methuen, Mass.

G. T. R.

MAGAZINES AND REVIEWS.

The Atlantic Monthly, for January, opens with a new story by F. Marlon Crawford, who is still pursuing his studies for picturesque material in Italy, and especially, Rome. Mr. Crawford is something more than an expert artificer of ingenious romances, as his work always rests upon a strongly defined background of archæologic or annalistic research. We cannot undertake to follow Mr. Crawford month by month, but our readers who have a relish for scholarly fiction will read "Don Orsino" with lively interest. It seems strange enough to find Ralph Waldo Emerson's name at the foot of an article, Boston, (Spring, 1861) but there is the old, rhythmic grace of his sentences; his dry, well-ripened wisdom, his keenness of observation, and his vigorous sincerity. The old charm is become perennial, and every line deserves careful reading. Henry James contributes a well-considered essay on the genius of James Russell Lowell, a sort of "month's mind," covering a long, richly-furnished career in many departments of literary and public activity. Mr. James knows his subject, and writes with excellent appreciation, although his growing mannerisms of style detract somewhat from its persuasiveness. "The Creed of the Old South," by Basil L. Gildersleeve, is one among many similar utterances from both sides of "Mason and Dixon's Line," that go far towards relieving the painful reminiscences and pent-up grievances that still smoulder in the hearts of the old-time contestants. It is characterized by a noble candor, and the chivalric spirit of a highly bred soldier and gentleman. In discussing "The Greatest Need of College Girls," Anna Payson Call unquestionably touches one or more of the vital centres involved in a question of growing practical importance. Hurry, a series of duties that keep heart and hand under perpetual tension, with no margin for rest, leisure, or even breathing room, together with an almost total lack of refreshing, restful exercise or recreation, and a neglect of the fundamental laws of healthful respiration, are summarized as the chief causes of physical deterioration and failure, on the part of women collegians. She might well have added the "wear and tear" of crowded dining halls and recitation rooms of hundreds, all nervous, intense, eager, and study-worn, jostling each other, and insensibly fomenting the general fever and unrest. The English ideal, as carried out at Newnham and Girton colleges, is, as we happen to know from observation, a very different and sounder life, and one that should find currency in our advanced institutions. There is an admirable review of Eight Lectures given at the Lowell Institute, by Barrett Wendel, assistant professor at Harvard, and book and review should be bound up together. The entire number will command an attentive reading.

The North-American Review displays the same ingenious array of topics and writers that have characterized the present proprietorship. The result while brilliant and entertaining, too often suggests a fragmentary and superficial treatment of the topics in hand. The editor is fond of "The Symposium" treatment, and in this number presents a rambling consideration of "The Best Book of the Year," in the consideration of which several celebrities bear a hand. Sir Edwin Arnold, strange'y enough, can do no better than bring forward "La Bête Humaine," or "The Brute in Man," a masterpiece of Zola, touching the utter depths of human bestiality, even as the author conceives it. Doubtless there is an art of the horrible and repulsive, or we should not have had Dante's Inferno. But the insane art of Zola, sinking immeasurably below even the pessimism of Ibsen, should rule out his diabolic creations from the world of *Belles Lettres*. Sir Edwin, as an artist, may wonder at the perverted and insane skill of Zola, yet he does credit to his higher judgment, when he flings the detestable book overboard in the British Channel, that it may affront and scandalize no other soul. Gall Hamilton follows in a

somewhat extravagant eulogy on "The Modern Iphigenia," an English story by an English author, whose name has not been known to American literature. Miss Reppier, oddly enough, takes up the recent magazine articles of Oscar Wilde, finding in his violent paradoxes and Quixotic assaults upon long accredited beliefs and cultures, food for extravagant eulogy. Mrs. Amelia E. Barr finds her choice in "The Life and Letters of the Rev. Adam Sedgwick;" Prof. Briggs finds refreshment and joy in the Bampton Lectures of Canon Cheyne, on "The Origin and Religious Contents of the Psalter in the light of Old Testament Criticism, and the History of Religion," deriving much gratification over the Canon's assault upon the received traditions concerning the ancient canons of biblical chronology. Julien Gordon, (a *nom de plume*), singles out part fourth of his "Principles of Ethics" in Mr. Herbert Spencer's "Justice;" while Dr. William A. Hammond pitches upon the new "Century Dictionary," with a few unimportant illustrations of its value as a thesaurus of obsolete or archaic words. The conclusions reached in this symposium, seem both disappointing and unsatisfactory. The principal articles are "French Novels and French Life," by Andrew Lang; "Wages in Mexico," by M. Romero; "The Pardoning Power," an important paper by Gov. Hill of New York, and "The First Cost of Ships," by Charles H. Cramp. The miscellaneous "Notes and Comments," are as usual varied and suggestive.

□ *The Century Magazine*. One of the most interesting and instructive articles that we have recently noted in *The Century* is Richard Wheatley's paper on "The Jews in New York." This strange and picturesque people now number nearly or quite a quarter of a million in the metropolis, have erected several of the costliest and most beautiful houses of worship on Manhattan Island, and attained a social and financial distinction that challenges respect and consideration. Mr. Wheatley has evidently made careful studies, especially of the religious rites and usages of the Hebrews, and there are several very good illustrations. We are again indebted to W. J. Stillman for a capital study on "Andrea Del Sarto," (series of the Italian old masters, 1487-1534), with two of Timothy Coles' exquisite reproductions. There is a final chapter to the tragic story of General Custer. There is a very brief but exceedingly interesting paper, "Gounod in Italy", reminiscences of a pensionaire of the Academy of France, by the veteran composer, Chas. Francois Gounod, something that goes with the recollections of Goethe and Mendelssohn, but far too brief and fragmentary, and in this connection, Mr. H. E. Krehbiel's "Open Letter" on "Gounod and his Ideals," may be read with profit. The number as usual is profusely and beautifully illustrated, and filled with entertaining reading.

The Church Eclectic for January, 1892, has the following table of contents: "The Kingdom of Obedience," by the Rev. F. A. Shoup, D. D.; "Bishop Ellicott on the Old Testament;" "Is the Church in Danger?" *Church Review*; "Redistribution of Wealth," Bishop Potter; "As this Church hath received the Same," Bishop Starkey; "Good Breeding," *Daily Telegraph*; "The Witness of Judaism," Pere Didon; "Nyassaland," *Blackwood*; "Henry Morley on Chaucer," *John Bull*; "Father Hall's Recall,"—Father Page's Letter; "Scott-Holland on Dr. Liddon;" "The Washington Congress," by a Correspondent; "The Declaration—Terms of Union," Rev. J. Anketell; "Change" by W.; "Rhyl Congress Papers;" "Country Irish Life," *Daily Telegraph*; Miscellany, Correspondence, General Notes, Summaries. Utica, N. Y.: W. T. Gibson, D. D., LL. D., editor and proprietor.

The January number of *The Forum* contains an arraignment of the Louisiana Lottery, one article by Judge McGloin, Louisiana Court of Appeals, and one by the editor of *The New Delta*, the anti-lottery organ. In this crisis, contributions are of especial value and should have wide circula-

tion. This number also contains an eloquent sermon on "Christmas and After," by Bishop Potter; a new departure for *The Forum*, we believe, to publish sermons, and one to be commended if such sermons as Bishop Potter's can always be had.

WHAT IS REALITY? An Inquiry as to the Reasonableness of Natural Religion, and the Naturalness of Revealed Religion. By Francis Howe Johnson. New York: Houghton, Mifflin & Co. 1891.

The writer states his object to be "to show that the premises of religion are as real as any part of man's knowledge; and that the methods by which its vital truths are deduced from these premises are no less legitimate than those employed by science." His argument is complex and not always clear. The point of view appears to be that of "dogmatic rationalism." He defines reality as "the agreement of our thought with that which is external to our thought." Again, a "thing is real when it is capable of fulfilling the promises it makes to us." The author says that there are four fundamental propositions of common realism. "First, I exist. Second, there exists in time and space a world external to myself. Third, I can produce changes in myself and in that external world. Fourth, changes take place in me and in that world of which I am not the author." He proceeds to test these propositions by subjective and objective analysis; and discusses profoundly and suggestively such problems as life, the thing-in-itself, self as a microcosm, mechanism, unity in multiplicity, immanency and transcendency, evolution, creative intelligence, the philosophy of the unconscious, optimism, and revelation. The book is an exceedingly thoughtful contribution to apologetic literature, but we are doubtful as to its convincing character. There is an excellent analysis of its contents and an index. The reputation of the publishers is well sustained by the make-up of the volume.

AFRICA AND AMERICA. Addresses and Discourses by Alex. Crummell. Springfield, Mass.: Wiley & Co. 1891. Pp. 466.

These papers were written for various occasions by the Rev. Dr. Crummell, well-known as the rector of St. Luke's church, Washington, D. C., and now are collected together from the conviction that the views and opinions contained in them may be of value to the Negro race in this land. Dr. Crummell is an earnest champion of his race, and masses his arguments with force and vigor, and in his addresses to his colored brethren at home and abroad he gives them good, sound common sense. In the solution of the troublesome Negro problem, the thoughts and views advocated by Dr. Crummell ought to and will have weight. So well are his thoughts expressed and so careful is his thinking, that few, unless they turned to the portrait opposite the title page, would imagine the author to be a colored man. With respect to Africa he holds that if ever she is to be regenerated, all the influences and agencies must come from outside, and so we must do our part to win that dark continent for Christ. It seems to us, as we turn over the pages of this volume, that it will certainly do its part as an instrument for influence and progress among his people, as the author fondly hopes.

DR. LIDDON'S TOUR IN EGYPT AND PALESTINE IN 1886. By his sister, Mrs. King. London and New York: Longmans, Green & Co; Chicago: A. C. McClurg & Co.

Lovers of Dr. Liddon will be thankful for this little volume, though there may be some disappointment at the small part occupied by its ostensible hero. There is certainly nothing "Boswellian" about it. At the same time, the very simplicity and freshness of descriptions of travel, not intended for publication, and hence devoid of the least suspicion of fine writing, is a charm in itself. We are sure that those who have never taken the voyage up the Nile will derive from Mrs. King's account an impression which many more pretentious books of travel fail to convey. But the chief interest of the book centres about Jerusalem and the Valley of the Jordan. We have curious glimpses into Moslem private life, Bedouin camps, and Christian

monasteries. The visit to the Mohammedan pilgrims on the Dead Sea is very striking, and the accounts of the services in the church of the Holy Sepulchre on Good Friday and Easter, among the best we have ever seen.

STORIES FROM THE BIBLE. Second Series. By the Rev. Alfred J. Church. London and New York: Macmillan & Co.; Chicago: A. C. McClurg & Co. Price, \$1.25.

Mr Church's works are well known. He has an aptitude for writing for the young in a most instructive, as well as entertaining, manner. These series of Bible stories are in his best style. His free use of the words of Scripture familiarizes his readers with the sacred text, while they are learning of the characters of Bible history. The book is handsomely bound, and well illustrated.

UNDESIGNED COINCIDENCES IN THE WRITINGS OF BOTH THE OLD AND NEW TESTAMENTS. By the Rev. J. J. Blunt. New York: Crothers & Korth.

We have recently noticed another edition of this well-known work. The one before us is neatly printed, and of convenient form for use. We need hardly say that it is a work which ought to be in the hands of every student of Evidences.

WINIFREDE'S JOURNAL OF HER LIFE AT EXETER AND NORWICH IN THE DAYS OF BISHOP HALL. By Emma Marshall. New York: Macmillan & Co.; Chicago: A. C. McClurg & Co. Price, \$1.25.

The scenes of this entertaining story are laid in the troublous times of Charles I. and the Great Rebellion. The author gives a lively picture of life in those days. The book is one of those side lights which help to illuminate an epoch which all English-speaking people, and especially Churchmen, should study carefully.

FARMING. By Richard Kendall Munkittrick. Illustrated by Arthur Burdett Frost. New York: Harper & Bros.; Chicago: A. C. McClurg & Co. Price, \$1.50.

The rich experiences of a city clerk, who yearned for country life, are well worthy of preservation in a form separate from the popular monthly magazine. It is a dainty volume, too, and the illustrations are capital. We follow, with sustained interest and constant amusement, the would-be farmer, until he exchanges the plow for the pen and, at his desk again, waxes enthusiastic over the rural life he has abandoned.

THE SPANISH GALLEON. Being an account of a search for sunken treasure in the Caribbean Sea. By Charles Sumner Seeley. Chicago: A. C. McClurg & Co. Price, \$1.25.

Here is a capital story for young people, after the line of the immortal Robinson Crusoe. The ingenuity with which the shipwrecked hero masters the difficulties of the situation, and achieves success at last, forms the theme of one of the best-written books of the kind which we have seen.

THE Ven. Archdeacon Wright, of England, and the Rev. S. Kettlewell who is the leading authority in Europe on all matters relating to Thomas à Kempis and the "Brothers of Common Life," have, for the past two years, been at work translating and editing a very remarkable treatise, quite unknown to the world at large, by Thomas à Kempis. Its story is ably given in the Preface. The Archbishop of Canterbury has read each part of the work, which is entitled "Meditations on the Life of Christ," as it has come from the printer, and the work is dedicated to him. Messrs. E. P. Dutton & Co., by arrangement with the editors, will issue the American copy-right edition early in next month.

"SHEAVES" is a helpful little book for daily devotional use with a selection of Scripture, a verse of a hymn, and a brief collect for each day in the year. [Boston: Dammell & Upham. Price \$1]

MR. THOMAS WHITTAKER has published in a neat pamphlet (price \$1.00) the papers and speeches at the Broad Church Congress recently held at Washington.

THOMAS WHITTAKER will publish immediately "A Cyclopaedia of Nature Teachings," with an introduction by Hugh Macmillan, LL. D.

BRENTANO BROS., 202 and 203 Wabash Ave., Chicago, have always on hand THE LIVING CHURCH, and the latest home and foreign papers and magazines.

THE HOUSEHOLD.

EUCCHARISTIC HYMN.

BY HARRY HOWE BOGERT.

Dedicated in loving affection to the memory of my sainted mother, Eliza Turner Bogert, who entered into rest July 21st, 1891, at Bristol, Rhode Island.

Be thou, O Christ, within us,
To strengthen us to fight,
And be without us, gracious Lord,
To guard us with Thy might.

Be Thou, O Christ, above us,
To shelter us from harm,
And be beneath us, blessed Lord,
Uphold us with Thine arm.

Be Thou, O Christ, before us,
To guide us on our way,
And be behind us, Son of God,
To right us when we stray.

Be Thou around, about us,
Defend from every foe;
And may this Holy Eucharist
Drive from us every woe.

THE PRIZE STORY.

A WORKING-WOMAN.

BY MARION COUTHOUY SMITH.

(All rights reserved.)

CHAPTER III.

Doris awoke the next morning in a healthier frame of mind, and went to her pupils thrilling with a keen sense of physical enjoyment from the brightness of the weather and the consciousness of her youthful strength. Why should her mind labor over burdens it was never meant to lift? She would do her duty and be glad. "It is a comely fashion to be glad." Time enough to suffer anew when God brought her forward into the stress of the battle. To many sheltered and secluded young women, her life at its best would have seemed a hard battle; to her it was a joy while she had strength to conquer.

She saw the children going to school, and felt a thrill of pleasure at the thought of little Arthur Burney's sensitive, winsome face, with its bright, intelligent eyes and mouth so expressive of fine thought and quick feeling. Then she wondered why he was so different from his sister, and what the elder brother was like. And with a little sigh of reluctance she reflected that she must call on the sister as soon as she had time.

Arthur was, like herself, an orphan, and this formed one bond of union between them. He lived with a grown-up brother and sister. The three had inherited a little money, and the elder brother had a clerkship in an insurance office. Doris had met the sister, Ada, a girl a little older than herself. They had exchanged calls on the strength of her friendship with the child, but of the brother she knew nothing, save that Ada was constantly quoting his opinions, and talking of his cleverness and good looks. Doris thought the brothers must have absorbed all the cleverness of the family, for she regarded Ada as a most ordinary and uninteresting girl. She had perceived that Arthur was not perfectly happy, and attributed this to his motherless condition, and the uncongeniality of his sister.

Arthur's earliest and most beautiful recollection was of his mother, who had died when he was not more than four years old. There was a fleeting glimpse in his mind of a tall, handsome father, who had gone away one day, after kissing him good-by with tears in his eyes, and had never returned. He remembered the shock of some terrible news, which had given his mother, who was ill at the time, a turn for the worse, and he heard peo-

ple say that it had killed her. Afterward he understood that his father had died at sea. Then came the dreadful loneliness, felt by the child-heart in dumb and helpless agony. Oh, that loving, beautiful mother! No one realized how he had longed for her when he had not the power to tell of it. There was but little depth of tenderness in Ada's nature, but she had taken care of him, and he had brought himself up somehow, with the aid of a good deal of native mother-wit. And when he came to a point in his development when a stronger and finer influence was needed, Doris Lee became interested in him. Not only was his orphanhood a bond between them, but the fact that his father had died away from home. He remembered how he had told her of it one day in the choir-room, and she had looked at him with her bright, sympathetic brown eyes, and had held out her hand to him. "Why, Arthur!" she said, "so did mine. We must be friends." She was glad of the chance to say this, for she had looked deep into his pathetic eyes, and had loved him from the first. He had the capacity for friendship which belongs to intellectual natures, and the strange bond became a very strong one. A short time ago, Miss Burney had called upon Doris, saying very nicely that she wanted to know Miss Lee, because she had been so kind to Arthur. She began to comment upon her young brother's characteristics with singular inaccuracy, attributing to him certain qualities which he did not possess, and ignoring those which he possessed in a marked degree.

The visit was returned and renewed, and now Doris was thinking that it was time to go the house again, when there occurred one of those coincidences between thought and circumstance which are so common in life. When she went home the next day, she found a note from Miss Burney waiting for her, containing an invitation to take tea with her on the following Sunday night. Doris found out, from the pleasure which she experienced on receiving it, that she had felt a great deal of curiosity concerning Ralph Burney, and she was glad of the opportunity of meeting him. She answered with a cordial acceptance.

When the evening came she set out with the pleasant consciousness of looking her best, and feeling ready to impress others agreeably. She was not very vain, but she knew she could look pretty when she had on her black lace dress, and when her cheeks were so bright with color. Her *petite* figure she regarded with scorn, and yet it was not without a grace and dignity of its own. Doris thought she was growing very old; she was twenty-three, and her independent life had given her the impress of character. Yet she was not a girl without youthful attractions, and those who loved her thought her charming.

Ada Burney rushed upon her with her usual flutter of ribbons and jewelry.

"I'm so glad to see you!" she exclaimed, "so glad you could come. But why didn't you come earlier? Ralph wants a good chance to get acquainted with you. He is in the back parlor, and you must come right in. It is cosier than out here."

Doris followed her into the warm, pleasantly-lighted room, and as she

did so, a tall young man came forward and shook hands with her. "My brother, Miss Lee," said Ada informally, and Doris looked up at him, fairly startled by his remarkable beauty. She thought him the handsomest person she had ever seen, and she was keenly susceptible to beauty, in man or woman. He was very tall and well-formed, with a fine blonde head and brilliant eyes. Every detail of the face was striking; the complexion was bright as a woman's, the lips full, of the Greek type, and not at all concealed by the slight mustache. So this was Arthur's brother!

"I am very glad to know you, Miss Lee," he said cordially; "I have heard so much of you, Miss Lee, that I can scarcely form an unbiassed opinion."

"It was all very pleasant, I hope," said Doris, with the consciousness of making an inane reply.

"Oh, I need not say that. You know I have a brother who is deeply in love with you."

Arthur had come up to Doris, but this speech of his brother's was very distasteful to his boyish shyness, so he took her offered hand without giving her the usual kiss. Meanwhile, Ada had begged her, in an aside, to remove her hat and cloak, and was busy disposing of them. Presently Doris found herself seated in a delightful easy-chair, with Arthur perched upon the wide arm, and Ralph seated opposite, exchanging merry bantering remarks with her. It was as home-like as if she had known them all for years. Arthur was a clever boy, able to hold his own in the conversation, and he formed a link between them, making the acquaintance progress rapidly. Ada slipped out to attend to the preparations for tea, and when, soon afterward, she came in and summoned them to the pretty, well-appointed table, the latent domestic instinct began to awake in Doris, and she found herself envying Ada, and wishing, with all her heart, that she had a home like this. "But," she thought, "they must have more money than I supposed. How charming everything is! Yet I am sure my little Arthur is not always happy—I wonder why!"

She had not much time for wondering. Ralph talked easily, and made a joke of everything; and all that he said sounded well, because of his good looks, and his graceful way of saying it.

"Take some of this game, Miss Lee," he said, offering her some broiled chicken, "shot by my own hand, I assure you, on a prairie brought from the far West for my especial benefit."

"Ah! How much of the earth do you own, Mr. Burney?"

"How much would you allow me if you had the disposal of it?"

"If you 'asked pretty,' and persisted, I might allow you as much you wanted," Doris said, and was deeply vexed with herself, a moment later, for having paid this impulsive tribute to his powers of persuasion. His eyes lighted up, as he answered:

"Thank you, Miss Lee, just as much as if you had the earth to give me! I shall remember your goodness if I ever want anything from you, and you must not forget your promise."

"Promise! I see you have an adroit way of seizing an advantage, Mr. Burney. You know I have not promised even to be good." She felt herself blushing furiously, which did not increase her presence of mind.

"Oh, I would trust your goodness without any promise. I could not be afraid of you, unless it were from a sense of my own unworthiness."

"Have you really a keen sense of your own unworthiness?" she asked, mischievously.

"Well, not *too* keen," he answered, dryly; "not enough to keep me awake at nights."

"No, indeed, I don't think he has," struck in Ada, and Arthur added, somewhat pertly:

"But that's no sign that he ought not to have."

"Boy, you are impertinent, subside!" said Ralph. "Meanwhile, Miss Lee is starving. No one offers her one of those hot rolls. Miss Lee, I can't reach them, but trust to my benevolent intentions, and help yourself."

She did so, laughing, before Ada had a chance to extend the plate to her. She thought this was the most friendly and charming way of being entertained that she had ever experienced. Her heart warmed even towards Ada, whose face she had always thought so cold and expressionless. It really was a merit to have such agreeable brothers. Doris was not in the way of admiring girls for the sake of their brothers, but these were exceptional. And they were all so young and gay together, yet, within the shelter of this pleasant home, their "unchaperoned" condition had no Bohemian savor!

They left the table, and went back to the cosy parlor again. Arthur hurried off to his evening work in the choir, but nothing was said by any one else about going to church. The evening passed off as agreeably as the supper had done; and when Arthur ran home, breathless, at half-past nine o'clock, Doris said:

"You have just come in time to escort me home."

"He will hardly have the chance, this time," said Ralph. "Miss Lee, you will not go so soon. Please give us another half-hour, at least, and I am quite at your disposal."

At ten o'clock, when she insisted upon going, Arthur undertook to accompany them, but was promptly checked by his brother.

"Miss Lee has enough of you, young man," he said. "Get off to bed!"

Arthur was inclined to pout, but Ralph gave him a threatening look, and Ada said, in the manner that she apparently reserved for the suppression of her little brother:

"Arthur, don't be any more disagreeable and troublesome than you can help! Boys can't be anything else, but I think you go ahead of any of them. Now go right up-stairs—do you hear?"

This was the only blot upon Doris' pleasure that evening. The little boy said nothing more, but came up to her for his good-night kiss, and she saw the quiet sadness in his eyes. She looked straight into them with a loving smile, and kissed him with even more tenderness than usual.

"Good-night, dear; sleep well!" she said, and he went off cheered.

During the walk with Ralph, his conversation took a more personal and confidential turn than in the presence of the others.

"You think very highly of Arthur, I believe, Miss Lee," he began, in a serious, elder-brotherly tone.

"Very highly," said Doris, warmly.

"Do you think he has any special talent?" asked Ralph.

"Possibly; but if so, it has not yet developed. He has a sweet voice, but no real passion for music. But he is exceedingly clever, and of a most sensitive and sympathetic nature."

"Ah! You think he will be able to accomplish something worth doing?"

"He ought to do so; but he will require a great deal of encouragement. There is nothing so bad for any one as discouragement," she went on, emphatically, her pet theory in the matter being strongly re-inforced by her personal feeling.

"No; that is true!" Ralph sighed, as if his own experience coincided with her statement.

"Your influence will be worth a great deal to him," he added.

"It will if my friendship encourages him," she said. "He responds very readily to affection and appreciation."

"Ah, yes,—appreciation! Do you reserve your warm interest and your good influence for children, Miss Lee, or do you give them a wider sphere?"

"I don't think much about influence at all," she answered, laughing. "I haven't time."

"You haven't time! Would you let that stand in the way of your good office, if they were sorely needed?"

"I hope not, surely," she replied.

"Suppose," he went on, "that an influence such as yours should prove as valuable to a man as to a boy. Suppose that Arthur's elder brother should disclose to you a need of—friendship—with a marked hesitation and emphasis on the word—"as imperative as his could be, more imperative, indeed, than any child's need could be"—

"No need is more imperative to me than a child's," she interrupted.

"No? Then say as imperative—never mind,—the point is, would you give that—that friendship, or withhold it?"

"Why should I withhold it?" she said, simply.

"Promise, then," he said, bending his handsome head towards her, "to give it, if in time you see the need!"

"I promise," she said, speaking lightly, but with an unaccountable tremor in her voice. "But come, Mr. Burney, you are taking it much too seriously, for the beginning of an acquaintance. Friendships develop themselves when they're wanted."

"Well, we shall see if I can make you want mine," he said, in a lighter tone. Then, with a certain tact of his own that usually made him master of the situation, he dropped the subject just at this stimulating point, leaving her slightly piqued, and wondering what more he would have said, if she had not been so cruelly matter-of-fact! Her feeling was precisely what he meant it should be.

She turned up the gas that night, and looked at herself in the mirror, long and earnestly. Then she laughed, and went to bed, and slept less soon than usual.

(To be continued.)

LETTERS TO THE EDITOR.

DENOMINATIONAL PAPERS FOR MISSION WORK.

To the Editor of The Living Church:

I would like to ask whether I am wrong in objecting to circulate denominational publications, such as The Sunday School World and The Christian at Work, with

other papers of the same sort, sent to me by Church people intending to supply me with reading matter to distribute in my work as a missionary of the Church? These publications are good enough in themselves, but there is a great deal more in them about the work of the denominations than of the Church, which is either ignored or alluded to in a way not agreeable to the good Churchman's heart. In a recent number of The Christian at Work, sent to me in a package of papers for distribution in my missionary work here, these words occur in an article written in regard to the declination of the bishopric of Japan: "Whether this action of Dr. Swartzel is to be interpreted in the light that the present association of non-Episcopal churches covers almost the entire ground, and that there is no room for an Episcopal diocese at the present time, we do not know, but it would be very creditable to the Bishop elect's judgment and good sense were this the case. Certain it is that the Presbyterians and Congregationalists have been grandly successful, and the work of Christianity will probably progress quite as well without as with any addition to the existing denominations." These sentiments are certainly in accordance with the idea that the "Church has nothing to give to the denominations but what they already possess." But is a Church missionary to circulate such reading? The Church has enough to contend with in seeking to plant herself in missionary fields where the denominations are already planted and flourishing, and her coming is regarded as wholly an intrusion and unnecessary, without such reading being put into the hands of the people. Why should our Church clubs distribute sectarian publications? Have we not enough of our own Church papers and good reading to circulate?

Do we find the denominations sustaining or distributing Church publications? Instead of this, their "Union" publications always carefully ignore Church teachings. Perhaps everyone who has this kind of "good reading" sent for distribution, does not first look them over, as I do, to see what is in them, before distributing, and so are simply helping to pull down the walls of the house they are professedly trying to build up. But I would, from my own experience, advise all missionaries who are recipients of reading matter of this kind, to look it over first. H. E. A.

JAEL AND SISERA.

To the Editor of The Living Church:

In listening to the first lesson for the Sunday after Trinity, I recalled the pain which it has always given me to read the story of Jael and Sisera, which cannot but perplex us, conflicting as it does not only with our natural sense of right, but also with the ideas always given us of Eastern hospitality. Perhaps some of your readers may feel the relief which I have experienced in reading the comments of Bishop Wordsworth on the passage. He views it as a mistranslation, and speaks of the transaction as one of the supernatural interventions vouchsafed to the Israelites in times of extreme peril. He says: It is not certain that Sisera fell asleep. The right translation of the words appears to be this: 'The nail went down into the ground, for he sank down and fainted, and died.' The same word is used here as in Ps. lxxvi:6. "At thy rebuke, O God, both the chariot and horse are fallen," literally cast into a death-sleep. The words of the historian ought to be construed together with Deborah's fuller account of the same act in the fifth chapter. "At her feet he bowed, he fell, he lay down, at her feet he bowed, he fell, where he bowed, there he fell down dead." The true sense of the words in this text is, that the nail went down, and sank into the ground as by a divine impulse and impact for Sisera had fallen down astounded; as it is well rendered in the Septuagint version, he was seized with a sudden panic, which bereft him of all his powers; he sank, as it were, dizzy and reeling, in a swoon of death at her feet, paralyzed and prostrate by the visitation of God, who armed and enabled a woman to subdue and destroy the enemy of the Lord and His people.

He quotes in support of this view, Dr. Waterland, and many other writers, especially the words of "the learned and judicious Calovius." When Jael invited Sisera into her tent, she had no other design than that of affording him that shelter and hospitality which she proffered him. But afterwards God visited her with a sudden impulse which she obeyed.

May we not consider with Bishop Wordsworth, that such an act, committed in obedience to a divine impulse, is like that of Abraham, an act of faith, obedience, and courage, and that we may thus view it as many commentators do, as typical of the victories of our Lord over His enemies?

A CONSTANT READER.

Dublin, N. H.

EVENING ORDINATIONS.

To the Editor of The Living Church:

Have the people of this Church any protection against the introduction of anything so unbecoming and contrary to all Catholic usage as evening ordinations with an accompanying celebration of the Holy Communion? It is plain that our ordinal provides that ordinations shall immediately follow Morning Prayer, as it directs "after Morning Prayer is ended." This provision seems to us most suitable in more ways than one. It is well that much time should be spent in prayer and intercession before Almighty God before proceeding to the conferring upon any human being such powers as are conferred upon those who are going to minister at God's altar. A short service surely cannot be desired on such an occasion as this. Incidentally, however, it fixes the time when the Church directs that ordination shall take place. Certainly under this rule, no bishop can be desired to hold an ordination later than when Morning Prayer is ended. We ask if such an unseemly thing were attempted, if there is no redress save that of the clergy absenting themselves therefrom? X.

THE SUNDAY SCHOOL AND THE CHURCH.

To the Editor of The Living Church:

Mr. M. S. Burns must have read my letter very hastily; allow me to say:

- 1. I never suggested "the abolition of the Sunday school."
2. I urged the public catechising by the priest, and protested against the Sunday school being allowed to become a substitute for it.
3. My earnest contention was that the Sunday school should not be permitted to keep children away from divine service, especially from the worship of our Divine Lord in the Blessed Sacrament; which, in the vast majority of parishes, it unquestionably does. G. W. DUMBELL.

St. Paul's Rectory, Chattanooga.

My Nerves Are All Right

And I have gained 10 pounds in 6 months, as the result of taking Hood's Sarsaparilla, says Mr. B. H. Rose of the firm of Rose & Eddy, Rochester, N. Y. "I had almost

Chronic Dyspepsia

My digestion being very bad, and I was broken down from overwork so that I could not sleep nights. But my stomach is now in perfect condition, and for all the above benefit my gratitude is due Hood's Sarsaparilla."

"Water-Brash

And dyspepsia troubled me for 10 years, and after trying various things I concluded to take Hood's Sarsaparilla. The effect is marvelous as I seem to be almost entirely cured." J. M. JOHNSON, 427 10th Street, Toledo, Ohio. If you suffer from

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Or dyspeptic troubles try Hood's Sarsaparilla. It gently tones and stimulates the stomach, assists digestion and creates an appetite.

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SUNDAY SCHOOLS.

To the Editor of The Living Church:

As an ardent supporter of Sunday schools, I do refuse to acknowledge that they are necessary evils. But, as all good things may be abused, Sunday schools have been, and are still, terribly abused. I admit that "one direct effect of Sunday schools, as for the most part conducted, is to keep children away from divine service." But the fault is not with the school, but solely with the parish priest. I do not think that children are any different the country over, and if fully one-third of the morning congregation to which I minister is composed of children, from five years old and upwards, there is no reason why such should not be the case in every church in the land. How do we manage it? The school instruction begins at 9:30 A. M. The opening service is a sentence of Holy Scripture, a hymn, the Creed, and the Lord's Prayer. The closing service is a hymn and the "grace of our Lord." We have nothing approaching to a "children's church" in the Sunday school. Then the children all have Record cards, which are punched for school attendance, and also, after Church service, for church attendance. Once a quarter an honor roll is published, and on it are the names of those who have so attended. Then, on the Christmas programme, they again appear, when they receive medals. Do any hold up their hands in horror at the idea of paying children for attending church? Do any say that children ought to attend church from a sense of duty? This is hardly the place for a philosophical discussion of "duty"; but, if I read my New Testament aright, I find there the underlying motive of Christian duty to be the promised reward. At any rate, this has been the system in this parish now for ten years, and I would not dream of abandoning it. "The proof of the pudding is in the eating thereof," and when a system develops children into true Churchmen and true Churchwomen, as this system has done, and is doing, it must be true in its fundamental principles. And to bring children to the Church service, under this system, the Sunday school, instead of being a hindrance, is not only an agency, but an absolute necessity. A parish such as this—and there are many of them—which is fighting its way in the midst of heresy and infidelity, will have many children whose parents are not Church people, and in some cases not even Christians. They never attend divine service; and, were it not for the Sunday school, their children would not attend. So, I dare to maintain that the Sunday school is not a necessary evil—can evil be necessary?—but a necessary good. As to the attendance of the children at the Holy Sacrifice, that is also wholly in the power of the parish priest. If any of your correspondents would like to know more of the methods of this parish, which is famed in this city as the children's church, I will be glad to answer. This is the first time that I have ever spoken concerning any personal work of my own, and I do so only for the sake of that much-abused institution of the Church, the Sunday school.

J. D. HERRON,

Trinity, New Castle, Pa.

MARYLAND.

WILLIAM FARET, D.D., LL.D., Bishop.

BALTIMORE.—The Rev. Augustus P. Stryker, rector of St. Barnabas' church since its organization, died on Dec. 25th, (Christmas Day), at his residence, from pneumonia. Mr. Stryker's paternal ancestors were from Holland, and settled on Long Island in the 17th century with other Dutch families. His father was Judge Stryker of Buffalo, N. Y. Mr. Stryker was born Feb. 9, 1830 in Geneva, N. Y.; when he reached his majority he taught school at Cumberland, Md., where he also studied for the ministry. He was ordained priest by the late Bishop Whittingham, and became assistant rector to the Rev. A. Cleveland Cox, then rector of Grace church in this city, in 1858. Soon afterwards he became rector of St. Barnabas' church, which was at that time a mission of Grace church. From the time the mission became a church until his death, Mr. Stryker continued as rector. He married Miss Phoebe Key Campbell, daughter of James Mason Campbell, and a grand-daughter of Chief Justice Taney. She died in 1881, leaving two children. They are: the Rev. M. Campbell Stryker, rector at Forrest Hill, Harford county; and Heber Halsey Stryker. The Rev. Augustus Stryker was the oldest clergyman of the Church, in point of service, in this city, and was secretary of the Standing Committee of the diocese for many years. Two brothers are also clergymen; the Rev. J. B. Stryker, of Hammondsport, N. Y.; and the Rev. P. W. Stryker, of Delanco, N. J. The funeral took place on Monday, Dec. 28th, from St. Barnabas' church, and the interment was in London Park Cemetery. The Rev. J. H. Elliott, D. D., of Washington, read the Lesson. The Bishop, who is recovering from a severe attack of the grip, appointed the Rev. J. S. B. Hodges, S. T. D., to conduct the service. The Bishop, however, said the closing prayers. A large number of clergymen attended the funeral.

"Epiphany" or "Twelfth Day," or "Old Christmas Day," was celebrated on Wednesday, Jan. 6th, in a number of churches by special services. At Grace church, interesting services were held with an address by the rector, the Rev. Arthur Chilton Powell. The musical programme at the Morning Prayer and celebration of the Holy Communion included *Te Deum*, in F, Dykes;

Before the cause of consumption was known (that was only a few years ago) we did not know how Scott's Emulsion of cod-liver oil did so much good in consumption and in the conditions that lead to consumption.

The explanation is interesting. We send it free in a book on CAREFUL LIVING.

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Your druggist keeps Scott's Emulsion of cod-liver oil—all druggists everywhere do. 5c.

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OF ALL DRUGGISTS.

YOUR CHILD must be kept healthy, or she cannot be beautiful. Sensible mothers buy the "Good Sense" Corset Waist for themselves and their growing daughters.

Benedictus in F, Dykes; introit, hymn 84; *Kyrie*, Sullivan; hymn 86; offertory, "From the rising of the sun unto the going down of the same my Name shall be great among the Gentiles." An Epiphany Eve service was held at Mt. Calvary church on Jan. 5th, by the choir guild. The Rev. C. Ernest Smith, of Prince George's county, preached. The offerings will go toward the purchase of a new organ for the church.

The Rev. C. C. Griffith, rector of the church of the Ascension, is recovering from a severe attack of the grip.

On Wednesday, Dec. 20th, the congregation of Henshaw Memorial church, presented the Rev. Julius E. Grammer, D. D., with a gold headed ebony cane, through their rector, the Rev. Chas. Gauss.

The Rev. Julius E. Grammer, rector of St. Peter's church, preached his farewell sermon on Sunday, Jan. 3rd. He has been rector of the church for the past 20 years, and resigns because the work has become too great a strain upon his strength. Dr. Grammer studied theology at the seminary near Alexandria, Va., and in 1865 was assistant rector of Trinity church, Washington, of which the Rev. Geo. D. Cummins was at that time rector. While rector of St. Peter's church, Baltimore, Dr. Grammer declined calls to Chicago, Cincinnati, Germantown, Pa., and other cities.

A memorial window has been placed in the church of Our Saviour to the memory of the late Rev. J. H. Stringfellow, former rector of the church, by old friends. It is best described as a St. John's window. The lower panel has a three-quarter figure of the evangelist, copied from Thorwaldsen's bas-relief sculpture of St. John. The upper panel has the appropriate symbol, an eagle. On the window is the following inscription:

In loving memory of J. H. Stringfellow, priest and rector of this church, April, 1860-April, 1882. "Faithful unto death." St. John Evangelist's Day, A. D. 1891.

It was unveiled on St. John's Day. At the morning service the rector, the Rev. J. B. Harding, referred feelingly to the work and character of Mr. Stringfellow.

ANACOSTIA.—A free reading-room will be opened in the near future on Jackson st., near Monroe, in the building recently vacated by the Junior Rechabites. It will be under the auspices of the Brotherhood of St. Andrew, and will not be used for any religious services whatever, but as a place of free resort for young men.

The congregation of Emmanuel church is holding services on the second floor of Masonic Temple, corner of Jackson and Pierce sts., while the new church is being built. It is expected to be completed by Easter.

WASHINGTON, D. C.—On Dec. 27th, the Brotherhood of St. Andrew of St. Mark's church, held opening services at 312 K st., N. E., where a new mission has been established. The meeting was addressed by the Rev. A. F. Steele, rector of St. Mark's church. Services will be held at the new mission on Sunday and Wednesday evenings of each week.

The Sunday school of St. Andrew's church celebrated its Christmas anniversary in the church, on Dec. 28th. Instead of the customary tree, an emblematic St. Jacob's ladder, handsomely decorated, and surmounted by a star, was the central point of attraction for the little ones. Owing to the illness of the rector, the Rev. J. B. Perry, the superintendent of the school, Mr. Thos. J. Lasier, awarded the prizes and distributed the other gifts. The Rev. Alfred Harding, rector of St. Paul's church, delivered an interesting address, taking as his theme, "Why we keep Christmas Day."

MT. WASHINGTON.—The Rev. Wilbur F. Watkins, Jr., lately assistant rector of Emmanuel church, Baltimore, was installed as rector of St. John's church, on Sunday, Dec. 27th, in the presence of a large congregation. The Rev. J. H. Eccleston, D. D., acted as institutor in place of the Bishop. The sermon was delivered by the Rev. Wilbur F. Watkins, D. D., of Philadelphia, father of the rector.

REISTERSTOWN.—The Rev. A. J. Rich, rector of All Saints' church, and principal of Hannah More Academy, near this town,

has gone South for the benefit of his health, which has been poor for some time.

FORESTVILLE.—Services are now held regularly in Epiphany church, by the Rev. Dr. Hallam, formerly of Mississippi.

PITTSBURGH.

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

Diocesan Statistics: Clergy—Bishop, 1; priests, 60; deacons, 2; other clergy officiating in the diocese, 5; candidates for priest's orders, 8; candidates for deacon's orders, 1; postulants, 8; lay readers commissioned, 43; parishes, 75; mission stations, 1,001; Baptisms, 1,249; marriages, 281; burials, 591; Sunday school teachers, 780; Sunday school scholars, 7,956; parish churches, 63; mission churches, 27; parsonages, 27; total contributions, \$194,180.11; value of Church property, \$1,501,673.

RIDGWAY. Grace church has met with a sad loss in the death of Mr. Wm. Chandler Healy, J. P., who was an influential and devoted member of the vestry, always anxious to promote the interests of the Church. Possessed of sound judgment his advice was sought by all classes. He was laid to rest at Pine Grove Cemetery, the service being read by the Rev. Dr. F. J. Johnston Smith, who will long feel and regret the loss of a friend.

IOWA.

WM. STEVENS FERRY, D. D., D. C. L., Bishop.

CRESTON.—Church work has been revived here, under the solicitous care of the Diocesan and the energizing spirit of the archdeacon, and gives promise of solid growth, if the necessary church building can be erected on the land of the parish. The priest in charge is the Rev. Frederick Kendall Howard.

WESTERN MICHIGAN.

Geo. E. GILLESPIE, D. D., Bishop.

Summary of statistics for year ending May 31, 1891: Clergy, bishop 1, priests 26, total 27; ordinations: priests 2; candidates for Holy Orders 2; postulants 2; lay-readers licensed 7; churches consecrated 2; missions organized 3, number of parishes 26, organized missions 20, unorganized missions 7; Baptisms: infants 336, adults 175, total 511; Confirmations 348; marriages 141; burials 248; Sunday school teachers and officers 371, Sunday school scholars 3,029; communicants reported 4,232; value of Church property \$425,264, total indebtedness \$14,590; total for all purposes including balances \$64,246.02.

TAKE CARE OF THE FEET.

Ladies whose feet have become misshapen from excessively narrow boots, can do much to remedy the difficulty by care and pains. Select easy, roomy shoes, and stockings of soft fabric. Bathe the feet thoroughly in water comfortably warm, never allowing it to grow cold enough to feel chilly, and wipe them thoroughly dry with a soft towel, coarse crash is almost poison to sensitive skins, and often causes irritation and a small eruption like rash. Then rub into them thoroughly about the joints or injured parts, either cold cream, or, what is better, glycerine, perfectly pure, and mixed with double the quantity of water. Especially should it be diligently applied to the joints of the great toes if they are enlarged or painful. Wipe off with a damp cloth and dry carefully, after which powder the feet thoroughly with rice flour powder. Brush off all that comes away easily and put on the stocking, being careful that no semblance of a seam comes over the sensitive joints. Adjust the shoe carefully—never "jump into" any article of wearing apparel—smooth the boot over the foot and ankle if it is a high top, and be certain that it is comfortable.

These cautions may seem trifles, but the feet are ill, and all conditions of recovery must be observed. Take care that they do not become very cold or in the least damp. The ankles should also be protected by gaiters or leggins, if there is any necessity for going out in wet weather. The difficulty is an inflammation of the joint membranes, and has had many serious results. At night the feet may be wiped off with a damp cloth, and the glycerine and powder repeated. Ladies who adopt this plan, will never find soft corns between the toes.

For hard corns there is nothing better than a little judiciously applied caustic, which should just touch the hardened part of the corn, never the surrounding flesh. Repeat every other day, first soaking the feet in warm water, and gently scraping the surface of the corn until it will finally come out altogether. Great care must be

taken to keep the caustic from the whole flesh, and the foot should never be damp, as the application will spread rapidly. Such a course of treatment, persisted in, has in several cases restored to quite passable shape and comfort feet that were considered hopelessly deformed.—*Demorest's Monthly*.

Heels are, as they always have been, indications of the intelligence of the wearer. Women who know that health means beauty, do not go about perched on French heels, that not only jeopardize necks and ankles, but cause nervous disease and other serious ailments. Heels easy, comfortable, and safe, and moderately low, are in favor with sensible femininity, even for the fashionable slipper, and since in slippers the support given to the ankle by the boot is withdrawn, it is most important that the heel should be of proper construction. Many object to low shoes on the ground that they are the prolific cause of colds and kindred evils, and that they do not give the ankle the support necessary; but if worn in the proper place they need not prove unhealthy, and an ankle which requires assistance needs to be strengthened beyond the necessity of artificial aid. Constant wearing of boots only leaves certain muscles, which need to be developed, powerless and inert.—*Good Housekeeping*

A young lady went one day to an oculist with a trouble with her eyes that threatened frightful results. She was already in a state where reading was out of the question, and other entertainment was fast becoming a torment. The oculist looked at her with professional wisdom, asked various questions, and then amazed her by asking her to put out her foot. The foot in its kid boot with a wicked little high heel was thrust forth. The doctor eyed it a moment with a stolid face. "Go home," he said, "and take off those heels; keep them off for a month, and then come to me again, and we'll see how the eyes are." In a month the eyes were well, and the young lady learned by her experience and a little wise talk, how near she had come to having no eyes at all. It serves to show that there is a possibility that with an instrument of torture constantly at work in the centre of the foot where so many delicate nerves and tendons lie that are intimately connected with all the other delicate nerves of the body, there must presently come some disarrangement or disease that may work fatal mischief with the health.—*Boston Letter*.

WHEN TO TRY ON NEW SHOES.—There is a time for everything in this world, and so it is that the best time to get fitted to shoes is in the latter part of the day. The feet are then at their maximum of size. Activity naturally enlarges them. Much standing tends, also, to enlarge the feet. New shoes should always be tried on over moderately thick stockings. Then you have a margin of room by putting on thinner stockings if the shoes feel ill at ease.—*The Ladies' Home Journal*.



Which—Man or Shirt? Has the man grown, or has the flannel shrunk? Usually, the shirt's to blame. No, not that, either—but the way it's washed.

Flannels ought to be washed with Pearline. If you're buying new ones, start right. Have them washed only with Pearline (direction on every package) and they won't shrink. As for the old ones, Pearline can't make them any larger, but begin with it at once; it will keep them from growing smaller. It will keep them from the wear of the washboard, too.

Danger As one wash is sufficient to ruin flannels, great care should be exercised as to the use of the many imitations which are being offered by unscrupulous grocers or peddlers. Pearline is never peddled. 314 James Pyle, N. Y.

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OPINIONS OF THE PRESS.

Church Notes (Boston).

MR. SPALDING'S DEFECTION.—He feels that he can no longer exercise his ministry in a Church which is so lax in its discipline, and allows such open denials of the Faith to pass unrebuked. We thoroughly appreciate the difficulties he has thus encountered, and we agree with him as to the gravity of the present situation. A spirit of false liberalism seems to possess our Church; all authority is swept away by certain men of the rationalistic school, and they require every doctrinal statement to be submitted to the test of their reason, and if it happens not to receive approval, it need no longer be held unless in some satisfactorily modified form. We have been as pained, as has Dr. Spalding, at the strange utterances which have sometimes reached our ears, and have joined with him in repudiating them as being false—untrue to the Church's standards. He has been a faithful champion for the Catholic cause, and has done effective work. It is a heavy blow which takes him away from us. But discouraged by the unfaithfulness he has seen so manifest among us,

he has been led to make the inquiry whether after all the Protestant Episcopal Church is a part of the Catholic Church, or simply one of the Protestant sects, and he has concluded that the latter is true. And here we cannot follow him, although we know his thorough conscientiousness and belief that he is doing that which it seems to him he must do. But we cannot but hold to our present trust, and, despite the gainsayings of the unbeliever, feel sure that we have a divine commission and a sacred deposit of truth which the rationalism of the individual does not mar. Grave as are the trials of the present hour, we do not think that this Protestant Episcopal Church has in its corporate capacity formally and intentionally sanctioned any denial of the Faith. Were she to do this, that were indeed to cause her candlestick to be removed out of its place. But we hope that she will go on to more positive work, and formally rebuke errors in her household, and purge herself of existing ills.

Irish Ecclesiastical Gazette.

THE DUBLIN SCANDAL.—The Archbishop of Dublin has through the press informed the Church of the result arrived at by the bishops on the subject of the ordination of Spanish and Portuguese priests and deacons. A majority of their lordships has refused to hamper the discretion or liberty of his Grace, and the Archbishop has candidly stated that he will take advantage of this result in the near future, using for the purpose the English (and Irish) ordinal. We can only now leave the matter to work itself out, hoping that the consequences we anticipate may not ensue. No one will deny that it is a new and unprecedented departure in the history of the Anglican Church; it commits us to the future developments of these reformation communities in Spain and Portugal, whatever they may be; we stand proxy for them, and must be held answerable for their doctrinal and disciplinary attitude. In giving them our orders we sanction the Prayer Book which their priests and deacons will use—a book which, as has been fully proved, is not in fundamental conformity with our own. Should any of those priests and deacons whom his Grace will ordain, and of whose soundness in the faith, and fitness for the sacred office of the ministry, the Church of Ireland has no means of judging, afterwards prove unworthy of their office and fall into heresy, secede from these reformed churches, or lapse back in Romanism, the scandal will be ours in a measure. These, no doubt, were considerations duly taken into account by the bishops, and they evidently did not consider any or all of them weighty enough to induce them to exercise more caution or interpose their veto. His Grace of Dublin, *tenax prepositi*, has carried his point; we admire his courage, hopefulness, and persistency, but not the less do we regard the future with misgivings.

The London Rock.

"FATHER BLACK."—The ecclesiastical dovecot has been fluttered by the action of the "Cowley Fathers" in recalling "Father" Black from his eighteen years' work in the United States. We have had the opportunity of knowing the whole story, but cannot confess to much curiosity about the internal economy of that St. John's Mission on the Ifley road. If men will vow "obedience," it is not for them to cry cut if the command of their superior is irksome. They should count the cost beforehand, or else renounce their allegiance. Those American bishops who have written to the Bishop of Oxford about Father Black's removal are not otherwise persons. We understand that one motive for the recall was that the Cowley people felt conscientiously bound to protest against Phillips Brooks having invited a Unitarian minister to communicate in his church. We certainly cannot approve of such an act. One who publicly rejects the Sonship of Jesus cannot consistently, or without offence to others, partake of the Lord's Supper with those who believe in the ever-blessed Trinity. Father Black was supposed in a measure to have condoned this act.



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