

The Living Church

A Weekly Record of its News its Work and its Thought

Vol. XV. No. 34

Saturday, November 19, 1892

Whole No. 733

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Publisher's Announcement

many congratulations which it has received, on its new form and dress.

There is every indication that THE LIVING CHURCH by its forward movement is attracting wide-spread attention. Its circulation is increasing rapidly. Each week brings larger gains. There are many reasons for this, and among them the following:

- 1. In its new dress it is pleasing to the eye. It may fairly claim to be the equal, in typography and artistic finish, of any religious paper. A subscriber writes: "In these days of perfect typography, nothing more chaste and attractive can anywhere be found in the realm of secular or religious journalism.'
- 2. In quantity it has been increased by the addition of from four to eight In quality it shows a steady improvement. An editor writes "I think your correspondence from Baltimore is the most readable account of the General Convention that I have seen." A clergyman writes: "Let me also congratulate you on the improved appearance of the paper. I was delighted with this week's edition. It is just what we want; Churchly in creases with the perusal of each issue."

THE LIVING CHURCH takes this opportunity to thank its friends for the tone, and full of the records of the Church's life, progress, and work, without being dry or tedious, and not swelled to the proportions of a magazine. Wil try to get some subscribers, as I would be glad to have it taken in the parish,"

> 3. THE LIVING CHURCH is not conducted in a mercenary spirit. Its earn ings are devoted to its improvement. It is a fearless and independent representative of sound Prayer Book Churchmanship, and as such, rectors are glad to circulate it in their parishes; realizing that by helping it they help themselves. Its friends are making its recent improvement an opportunity to swell its circulation. A rector writes; "I always try to induce my people to subscribe for THE LIVING CHURCH, and hope that in time all the families in my parish will have it in their homes. No better Church paper." Another writes: "You will get 50, and perhaps 100, permanent subscribers within the next two months from our parish." Another clergyman writes: "I am trying to get more of my people interested in The LIVING CHURCH. I am quite satisfied if I can do this, my parish work will be much helped by its presence in the family. The new dress is a great improvement, and my own appreciation in-

What Our Friends Say About Us

"The new dress of THE LIVING CHURCH becomes it well, and makes it typographically the best paper of the Church, as it is the strongest in other respects.

FROM AN EDITOR:-

"We have been very much pleased to see the new dress in which you have lately made your appearance. In fact, everything about you indicates such life, vigor, and freshness, that you cannot but draw renewed praise upon your already so well deserved success.'

FROM A CLERGYMAN:-

'A few weeks ago I thought I should let my subscription run out next Spring, but I shall certainly change my mind if the paper continues to show the spirit I have noticed for 2 or 3 weeks past. It is a great improvement.'

"I have a very large field, and I desire to introduce THE LIVING CHURCH wherever I can. The Bishop also desires it.

FROM A CLERGYMAN:-

"We hope to secure from 12 to 20 subscribers; if we do not, it shall not be my fault or that of my wife. By helping you, we help ourselves."

FROM AN EDITOR:

Let me add a word of most hearty praise and sincere congratulation for the beautiful make-up, typographical and otherwise, of The Living Church. What a butterfly it is in its beauty! What a development from its humbler form! And yet I did not think of the paper as being in any sense a chrysalis, except in the literal sense of its being a golden sheath of sound doctrine and instructive information.

The Attention of Our Readers is Called to the Following Points

- 1. To those who subscribe now, The LIVING CHURCH will be sent till Jan. 1, 1894, for \$2.00, (New subscriptions only). The Advent and Christmas numbers of The Living Church, 1892, promise to be more attractive than ever before; and a considerable portion of space during December will be devoted to articles on the Woman's Auxiliary, Brotherhood of St. Andrew, and the Daughters of the King, by the Rt. Rev. Wm. E. McLaren, Father Huntington, the Rev. Messrs. W. B. Frisby, F. W. Taylor, Clinton Locke, John Williams, James S. Stone, and Ralph W. Kenyon; Messrs. James L. Houghteling. and Henry A. Sill; Mrs. Mary A. T. Twing, Mrs. O. V. S. Ward, Mrs. Mary J. Franklin, Miss E. L. Ryerson, Miss Alice B. Stahl, Miss Ellen M. Fogg; and many other prominent Churchmen.
- 2. Rectors who desire to circulate a live Church newspaper in their parishes should write to THE LIVING CHURCH for full particulars of premiums on Church furniture, books, and funds for Church work, which are offered for clubs of new subscriptions.
- 3. Any Subscriber in Arrears can both renew his subscription and help the paper by commending it to his friends, and inducing them to subscribe. For one new prepaid subscription he can secure six months credit on his own one will want one of these Souvenirs, and their price will be fabulous. subscription. For one new prepaid subscription, with \$1.00 extra, or two new

prepaid subscriptions, with 50 cts., he can renew his subscription for one year.

4. Any Subscriber who desires to obtain a Souvenir of the World's Columbian Exhibition can do so with little effort by securing one new subscription to THE LIVING CHURCH.

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The number of coins obtained is limited. Applications should be made at once and will be filed in the order received. The coins will be delivered late in November.

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A year from to-day the World's Fair will be a thing of the past. Everyor write at once to reserve one.

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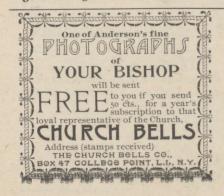


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The Diving Church

Saturday, November 19, 1892

News and Notes

THERE is wisdom for the clergy in the United States, as well as for those in the mother Church of England, in the words of the Bishop of Lincoln, in connection with the late issue of his trial: "The use of ceremonial should be subordinate to the law of charity and edification, and the doctrinal significance attached to it should be honestly in accordance with the Church of England."

It seems to be a difficult thing to secure bishops for the foreign missionary field. It is announced that the Rev. Thomas A. Tidball, D.D., rector of St. Paul's church, Camden, N. J., has declined the bishopric of Yeddo, to which he was recently elected. It will be remembered that the Rev. S. R. J. Hoyt, who was elected to the bishopric of China, also declined, and the election of the Rev. F. R. Graves by the House of Bishops was not confirmed by the Lower House.

Christian unity has been materially advanced in Ceylon by the issue of the Bishop of Lincoln's trial. For the first time for many years the representatives of the Church Missionary Society in Ceylon joined with their fellow Churchmen in the Eucharistic service at the opening of the recent session of the Colombo Synod. So noteworthy is this step that the Bishop of Colombo has written the happy tidings to the Archbishop of Canterbury and the Bishop of Lincoln. As is well-known, Bishop Coplestone's diocese has long been disunited through a want of appreciation of the value of the maxim, *Nil sine Episcopo*.

The Hobart Herald, in a recent issue, has a sensible and timely article on "The Responsibility of Upper Class Men." If written by a student, he must have had more moral courage than most so-called college men possess, who seem afraid to behave as Christian gentlemen. Every year the papers report the most unseemly and unlawful behavior of college men (so-called), either towards citizens or towards the members of an incoming class. Many of our colleges are more advertised by brutality than brains. They seem to be inhabitated by hoodlums. We hope that Hobart will stand firm for the abolition of scholastic barbarity.

There are signs of a determined effort among the Presbyterians to throw out altogether the article in the Confession relating to "Preterition" (the passing by and leaving to destruction those who are not predestinated to eternal life and effectually called). An open letter has been sent to the ministers of all the Presbyteries, signed by many of the leading men of the denomination, urging united action upon this point. Of course, such revision "touches doctrine," and that we did not do, nor need to do, in the revision of the Prayer Book. If the doctrine of preterition is wrong in 1892, it was wrong when John Calvin formulated it.

WE need not call attention to Dr. Holland's address before the Christian Social Union in Baltimore, published in this issue of The Living Church. No reader who knows anything of the man, or the movement, can fail to be interested. Many of the best men of the Church of England are committed to the cause represented by this Christian Social Union. Would not the name "Churchman's Social Union," be preferable? It is a Church movement; only Churchmen can be members of the Union; any Churchman may become a member by sending his name and address to Prof. R.T. Ely, LL. D., Madison, Wisconsin.

THE Standard Edition of the Prayer Book will soon be distributed to members of the last General Convention, and to others as directed, but the edition is limited to about eleven hundred. This, of course, will not nearly "go around", so that one may be had in every church; but official notice will be sent out as to the changes in the services, and the order can be easily ascertained and followed. We are not likely to have on sale any fine editions of Prayer Book or Hymnal until about Easter: Meantime, it is hoped that our enterprising

publishers will be able to afford us, without much delay, a cheap and satisfactory edition of both books. In many congregations the need is great, no new books having been purchased for several years.

The practical character of the subjects discussed at Diocesan Conferences in England may be suggestive to our own diocesan gatherings. Such topics as "The housing of working classes," "The Church and Sunday closing," "Socialism—how far may the Church control, oppose, or support it?" "The Church and Recreation," and "Foreign Missions," occupied the diocesan conference of Newcastle recently. At that of Lincoln, "The nursing of the sick poor in their homes," "The work of laymen in connection with the Church," and "The importance of at least a weekly celebration of the Holy Communion," were discussed. "Attendance at church," and "Sponsors at Baptism; is the present condition of things satisfactory? If not, how can it be remedied?" were among the subjects taken up at Carlisle

Our Committee, appointed by the World's Congress Auxiliary of the Columbian Exposition, has decided to go forward and hold a Church Congress in Chicago during September next. Arrangements will also be made for meetings of various Church organizations and for a grand choral festival during the same week, and for a Sunday of great preachers in every church of our Communion in the city. The action of the committee is given in full in our Chicago news. We regret that we are not able to place before our readers the admirable presentation of the subject which was made to the committee by the Rev. T. N. Morrison, rector of Epiphany church, Chicago, to whose thoughtful zeal the enthusiasm and unanimity of the movement are largely due.

Several months ago, it will be remembered, our World's Congress Auxiliary Committee presented to the bishops and other representative Churchmen, a plan which required the co-operation of a national Church committee, and aimed to represent the Anglican Communion throughout the world. From our point of view, this was not only a grand scheme but also a practicable plan. If our ecclesiastical leaders had possessed the courage, insight, and foresight to grasp and use the opportunity, the Anglican Church might have been brought before the American people as something more and better than a "denomination" of half a million members—a Protestant Episcopal sect.

The conclusion of the whole matter, we believe, has been wise and common-sensible, and we must thank the Bishop of Chicago for the calm judgment and cautious proceeding which have saved the committee from precipitate action. The problem has been solved by "the logic of events." The Committee of the Congress Auxiliary will prepare and carry out, to the best of their ability, a Church Congress in Chicago, during the Columbian Exposition, which shall, as far as possible, represent the history, the faith, the work, the worship, the polity, the prospects, the claims, of the Anglican Church. Our own branch of the Church will be, of course, most prominent in the plan, but it is hoped that the Mother Church may be represented by eloquent speakers.

While the Columbian Church Congress, evidently, and of necessity, must be carried out by the work and money of Chicago Churchmen (who have already contributed for the Exposition), it is understood and agreed by the committee and is insisted on by the Bishop, that the Congress shall not involve controversy or afford an opportunity for partisan discussions. The spirit and scope of the addresses invited cannot better be stated than in the following extract from the letter addressed to our bishops after the first meeting of the committee:

In the selection of topics for consideration, as well as in their discussion, it should be recognized as the height of wisdom to make a strong presentation of the Church, her history, her progress, and her prospects, along the line of our agreements. It is believed that, under the surface of our differentia, the Anglican Communion enjoys a more broad and precious heritage of undisputed truth than most Christian bodies in the world do. The aim to be adhered to with a somewhat inexorable fidelity should, therefore, it seems to us, be to provide a platform on which our representative men of various schools of thought would find and adhere to common ground.

Brief Mention

Worthy of wide application is the suggestion of the Bishop of Lincoln that the recitation of the Daily Office and the weekly celebration of the Eucharist will prove the best antidote to the indifference of the laity. Just before the sermon the other evening in a Cambridge, Mass., church, the electric lights went out. But they were not imitated in that respect by the congregation. On the contrary, everybody stayed and listened to the pastor, while he threw light on the subject he had chosen for his sermon. We are inclined to think that this pastor possessed unusual control over his peo--The Christian Register thinks it is startling that the Congregationalist churches of Worcester gave more for missions last year than all the Unitarian churches in the country. A contemporary, commenting on this, says: "But that which has failed to startle anybody for half a century is not likely to produce any great What compelling motive have Unitarians to present which will bring their churches to give to -Harper's Weekly contains the following interesting note: "One noteworthy feature of the recent General Convention of Episcopalians at Baltimore was that most of the bishops present possessed the size and stature that usually characterize members of the episcopate. This fact recalled to one of the delegates the story of the embarrassing position in which an English lecturer once found himself. He was discoursing before a Yorkshire audience on American characteristics, and dilated on the small physique of Americans. It happened that Bishop Phillips Brooks, Mr. Robinson, of Boston, and Rev. Dr. McVickar, of Philadelphia, were present, and each of these gentlemen rose and exhibited himself as an American whose stature did not excite remark among his countrymen. As the shortest of them, Mr. Robinson, was six feet tall, and Dr. McVickar nearly half a foot taller, this visible proof of the inaccuracy of his remarks disconcerted the speaker, and he left the platform in confusion. An afterthought as to the program at the World's Fair dedication, suggested by one of the morning papers, was that it would have been well, in place of the long prayer by one of the chaplains of the occasion, to have announced that he would recite the Lord's Prayer, and that all the people join in it. Some visible signal might have been given for them to begin. The one hundred thousand voices under that one roof blending in such a service might have been as impressive as anything done, said, or seen on that great occasion. Possibly the suggestion may be deemed appropriate at the World's Fair inaug--Here is an advertisement in an English paper announcing the sale of a Church of England living. After describing the picturesque scenery, the spacious vicarage, the salmon pool, and the almost total absence of Dissenters, it states as the last and chief recommendation the fact that there are so few inhabitants in the parish. A contemporary points out the contrast between this alluring offer and the words of the Bible: "And He came forth and saw a great multitude and He had compassion on them."-THE LIVING CHURCH has received one letter only deprecating the recent change in its appearance. The writer says: the deepest sorrow and regret that I notice the change in the appearance and form of THE LIVING CHURCH. The whole change is an awful mistake." ——In memory of Gen. Robert E. Lee two stained glass windows, made in Munich, have been put into St. Paul's church in Richmond. Between them on the wall a brass tablet is to be placed in the form of a shield, having on it a crusader's cross, the Confederate flag, the Lee coat-of-arms, and an inscription. ——The following interesting and curious lines are from The Church

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New York City

The Rev. Maxwell M. Ben Oliel, of Oxford, is about to deliver a course of six lectures under the auspices of the Society for the Home Study of the Holy Scriptures.

The chapel of the Transfiguration is taking steps to create an enlargement of the funds available for musical expense in the hope of being able to provide more elaborate and attractive musical services.

The Commission appointed many months ago by Bishop Potter, to make preliminary investigation of charges of heresy preferred against the Rev. Dr. R. Heber Newton, has prepared its report.

St. Luke's Hospital, of which the Rev. Dr. Baker is pastor and superintendent, is to have a new assistant pastor. Rev. George F. Clover has been appointed to this position. He will at once enter upon work.

At Calvary chapel, there was a full choral service on the evening of the first Sunday in November. Last Sunday afternoon the Sunday school held a choral service. This order will be maintained on the first and second Sundays in each month during the winter.

At the church of the Archangel, the Rev. Ralph Ward Kenyon, rector, a chapter of the Brotherhood of St. Andrew has been recently organized. New solid silver altar vessels are recent additions to the former set, and a new pulpit is soon to be put in the church.

Among the parish improvements made during the summer at the church of the Holy Apostles, and now completed, are a new choir room for the girls, which has been constructed be-tween the Sunday school building and the church, and the main session room of the school has been re-decorated.

At the church of St. Mary the Virgin, the Rev. Father Brown, rector, there was special celebration of the Holy Eucharist on All Souls' Day. It was the anniversary of the Burial Guild of the parish. Many of the parishioners carried flowers to the cemeteries, and laid them on the graves of This year a requiem celebration of the Eucharist is said daily, beginning with All Souls and continuing till Advent Sunday. Days of the month are selected agreeing with the date of death of the person remembered. Last year over 300 names were sent to the clergy.

The church of the Reconciliation, the Rev. Newton Perkins, minister in charge, has an active branch of the Knights of Temperance. The new society of Maids of Honor, organized last May, held its fall meeting in the parish house, Thursday evening, Nov. 10th. Beginning with Nov. 1st a new arrangement has been made for the music of the church, Mr.J.Blount Green being appointed choir-master, with a separate organist. Lake Mohegan received 321 of the children of the parish during the past vacation; many remained for a stay of a week. Mrs. S. A. Skinner was in charge and was assisted by Miss Daisy Acker. The Rev. Mr. Perkins has rounded a decade of service. During that time he has baptized 667 persons, presented 342 candidates for Confirmation, performed 351 burials, and 240 marriages.

In Calvary church, the Rev. Henry Y. Satterlee, D.D.. rector, a choir festival will be held on St. Andrew's Eve, on which occasion Spohr's "Last Judgment" will be rendered. The parish branch of St. Andrew's Brotherhood has entered actively on its fall campaign of work. A good point will be the systematic recognition of the need of Divine help in the periodic taking together of the Sacrament of the Holy Communion. The Brotherhood will commune in a body on the Sunday following each regular meeting. The rector has begun for the winter his familiar talks to theological students onnected with the parish. A dozen such students meet him in his study, and they will discuss during the coming sea sociological subjects of current interest. The Chancel Guild has lately given new oak furniture to the vestry room and a new memorial dossel and Lenten altar cloth to the church A former altar cloth, still in good condition, has been sent as a gift to a struggling church in Georgia.

A meeting of the committee appointed by the Alumni Association of Columbia College to assist in facilitating the removal of the college to the Bloomingdale site, was held at the house of President Seth Low, LL. D., Friday, Nov. 11th. Mr. Geo. S. Rives, chairman of the committee on Finance, of the Board of Trustees, spoke, and President Low made an address. Of the \$2,000,000 due for the site, \$200,000 has already been paid, and toward the payment of the rest the college has the Fayerweather legacy of \$200,000; property on 49th st., estimated to be worth over \$1,000,000; Wheelock agth st., estimated to be worth over \$1,000,000; wheelock property, at about \$250,000; paid by the city for widening College Place, \$25,000; and about \$415,000 in substriptions. From the circulars sent out by the committee of 50, a total of over \$50,000 has been secured. As already stated in these columns, some of the buildings now standing on the Bloomingdale grounds can be used, and it will cost about \$100,000 to put these in order. The library and law department are to be immediately furnished with buildings, which will cost \$350,000. Of the available buildings there are two, one to be used as a house for the president, and the other to be rebuilt as a chapel. Of the sum still owing for the site, \$400, 000 will be paid in June, 1893, \$400,000 in June, 1894, and \$1,000,000 will remain in a bonded mortgage at 4 per cent, for four years. A commission of architects consisting of Messrs. Richard

The Living Church

M. Hunt, Chas. C. Haight, and McKim, Mead, and White are making a study of a consistent scheme of improvement in the erection of the new buildings. The lessened number of students at Columbia already referred to in these columns, promises to give place to numbers as large or larger than in any previous year. The total number of students now enrolled at the university is 1,540, of whom 569 are new accessions, many of them going there to graduate from other colleges and universities

Mary's church, Mott Haven, in the upper part of the St. city, is doing a vigorous work under its rector, the Rev. Jos. Reynolds, Jr. Since 1889, the communicants have increased from 166 to 300. During that time, 120 persons have been presented for Confirmation. The greater proportion of those confirmed are actively engaged in parish work. A new solo tenor for the vested choir has been engaged by the vestry. The chanting of the Psalter at evening services has been be gun. Instead of having musical festivals at stated periods, and devoting effort to one special evening, it is proposed to make every Sunday evening service as much as possible a festival of praise. The altar committee has lately presented to St. James' chapel, Tremont, a baptismal font, stalls, and altar vessels. A society of young ladies are gathering periodicals for Church institutions in the city. With a view to making Sunday evening services more attractive, the rector has arranged, through the kindness of a parishioner, to have a handsome box placed in the vestibule of the church, as a receptacle for questions about religious matters. Persons desiring information about the Church and the Bible, and other religious topics, are requested to make use of means of gaining information. The rector answers at the service the questions put in the box. Persons desiring special prayers for special needs, or thanksgiving, are also asked to remember the comfort resulting from the prayers of the congregation, and to make use of the box in requests to this end. It is specified that requests for prayers, or for information. need not be signed.

The church of the Holy Nativity, the Rev. Edward Kenney, rector, is nearing completion, and will at once be occupied by the congregation, which has been temporarily worshipping in an uncomfortable basement in a house in the neighborhood. The church will cost about \$44,000, and is being erected by the combined parishes of Nativity and the Holy In-nocents. The morning chapel in the new edifice will be named after the latter parish. The building is fully paid for and will be consecrated shortly after completion. It is expected that the first service will be held next Sunday, Nov. 20th. The parish will thus enter upon its new life just as Advent opens the new ecclesiastical year. One of the earliest acts of the rector will be to present a class to Bishop Potter for Confirmation. The ritual at the Holy Nativity will be elaborate and beautiful. There will be daily celebration of the Eucharist, with full Eucharistic vestments of silk, and with altar lights and other proper accessories. The music will be conducted by a large vested choir of male voices, and this choir will be assisted by lady singers who will be out of sight of the congregation and clad in usual costume, without ecclesiastical dress of any cost.

The new church rests upon very solid foundations and has

a width of 46 feet and a depth of 119 feet. It is cruciform, with transept width of 50 feet. It rises 50 feet to the base of the clere-story, which will remain unbuilt for the present. When finally completed the exterior will have a height of 70 The material used in construction is blue stone with trimmings of Indian limestone. A large ornamental cross of stone surmounts the front. A main doorway, double and recessed, is flanked by a smaller doorway leading to the morning chapel. The nave has floor and roof finishing in heavy pine treated naturally. There will be no carpet. The side walls are in terra cotta, and lines of blue stone columns give a stately setting to the nave. Windows, with artistic tints of glass, pierce the walls and admit a plentiful supply of light. Ventilation has been carefully provided on an improved pattern. The chancel, which has a width of 24 feet of light. and a depth of 36 feet, is the most notable feature of the church. The altar is of large proportions, with three gradines. It is surmounted by a fine brass cross and six lofty church. brass candlesticks. A set of sanctuary lamps hang before it, and at its rear rises the reredos of black and white Italian marble, which was removed from the old church. In the side chapel are a separate altar and furnishings. front of the church is the baptistry, formed by railing off the font. A tablet has been placed in the wall as a memorial of the Rev. Caleb Clapp, who was the first rector of the parish and whose faithful ministry of many years is still lovingly remembered. This also is a removal from the old church. An additional tablet has been put up detailing the notable dates in the history of the parish. Two memorial windows have been put in place, and others are expected.

As soon as may be after the church is finished the vestry will begin the erection of a parish building, the money for which, \$9,000, is already in hand. It will be a structure about 40 feet square and two stories in height, and will be the centre of the organized guilds and societies of the parish, with gymnasium, a study for the rector, and rooms for other parochial uses. The architect of this pile of buildings is Mr. Charles C. Haight. The corner-stone of the church was laid by the Bishop of Montana, acting for Bishop Potter, last May, as described in these columns at the time

On Sundao morning, Nov. 6th, an appeal for diocesan missions was made at St. James' church. The rector, the Rev. F. W. Tomkins, Jr., announced to the congregation that the vestry had pledged \$3,000 at the convention in May, and he hoped this amount would be made up at that service. He then introduced the Rev. Jos. Rushton, city missionary; the Rev. T. N. Morrison, and Mr. W. R. Stirling, who spoke of the needs of the diocese and city. Pledges were then distributed, and the offertory taken up. The total amount given was nearly \$3,300.

Similar meetings were held on Sunday, Nov. 13th, at Grace church and St. Andrew's. At the former, the addresses were made by the rector, the Rev. Dr. Locke, and Mr. E. P. Bayley. The offering amounted to \$2,200. At St. Andrew's, the Rev. T. N. Morrison and Mr. W. R. Stirling spoke of the needs of the field, and the congregation gave a pledge of

The annual meeting of the North-eastern Deanery was held in Grace church chapel, on Wednesday, Nov. 9th. At the Holy Communion the Rev. C. C. Tate officiated as Celebrant, with the Rev. G. S. Whitney as deacon. An interesting paper on the "Sacramental aspect of Nature," was read by the Rev. A. L. Williams. After the business meeting, the clergy were entertained at luncheon by the ladies of the parish, in the guild rooms. In thanking the ladies for their hospitality, the Bishop made some happy allusions to the splendid work of Dr. and Mrs. Locke in Grace parish, and the unity and harmony with which the vast work of this church is carried on. About 40 of the clergy were present, and the next meeting is appointed for the church of the Re-

and the next meeting is appointed for the church of the Redeemer, in February, 1893.

A very successful and enthusiastic Mission at All Saint's church, Ravenswood, has just terminated. It was a six days Mission conducted by the Ven. Percy C. Webber, Archdeacon of Milwaukee. The Mission opened the night of All Saints' Day with Evensong. In spite of the storm and rain, a large congregation was present. The Rev. J. O. Ferris said Evensong, the Rev. F. W. Keator read the lessons, and Archdeacon Webber preached. The choir of St. Paul's, Rogers Park, assisted that of All Saints'. There were daily, the following services. beside the Requiem Celebrations on All following services, beside the Requiem Celebrations on All Souls' Day and Friday: Holy Communion 6:30 A. M.; second Celebration 9 A. M., with address; Evensong and address, 4 P. M; Mission service and sermon, 8 P. M. The last day of the Mission was Sunday, at the early Celebration the celurch was well filled, Fr. Webber preached; at the High Celebration has officient and preached; at the High celebration has officient and preached; at the service addressed the tion he officiated and preached; at 12:15 he addressed the Sunday school; Litany at 3:30 P. M., he again preached a most telling and spiritual sermon on the Prayer Book and Church ceremonies; at Evensong the final sermon was delivered, after which many sought his spiritual counsel. Among the visible benefits beside the conversions and reconciling of penitents, is this glad result: All Saints' parish will Morning Prayer at 10:30 A.M., and on every Lord's Day, the Lord's own service at II A. M.

A meeting of the World's Congress Auxiliary Committee

was held in the Church Club rooms on last Monday afternoon, at 3 o'clock. Bishop McLaren presided, and the following members were present: The Rev. Messrs. E. R. Bishop, T. N. Morrison, John Rouse, W. W. Wilson, Luther Pardee, C. W. Leffingwell, A. W. Little, Joseph Rushton; and Messrs. Dr. Brower, Arthur Ryerson, J. T. Bowen, F. B. Tuttle, T. S. Rattle, F. Pardee. The object of the meeting as to consider the advisability of proceeding with the work of the Congress Committee as outlined at the last meeting. The Rev. T. N. Morrison explained that the scheme now proposed is to hold in September, 1893, a festival of the Choir Association, meetings of the St. Andrew's Brotherhood, Girls' Friendly Society, and other organizations of the Church, together with a congress in which prominent speakshould set forth the claims, teaching, and history of the Anglican Communion; the whole to be followed by special services and sermons in the city churches, and a grand service in the Auditorium on the Sunday succeeding meetings. On motion it was resolved that a Church Congress shall be held in Chicago, September, 1893, as per invitation of the World's Congress Auxiliary. The importance of securing the halls necessary for the meetings was considered, and a committee of two clergymen and three laymen was appointed, with the Bishop, to consult with Mr. Bonney on the subject. The adoption of a well-digested scheme of procedure at the Congress was left for the next meeting, such scheme to be prepared in the meanwhile by a committee consisting of the Rev. T. N. Morrison, C. W. Leffingwell, and A. W. Little. The Bishop called the attention of the committee to the fact that there would be an immense amount of work to be done, and he therefore thought it advisable to add to the present committee a number of clergymen and laymen who would be willing to share the work. It was resolved that the Bishop be requested to suggest additional names to Mr. C. C. Bonney, the President of the World's Congress Auxiliary, for appointment on this committee. The meeting adjourned to meet Monday, Nov. 21, at 3 o'clock P. M. There was entire unanimity in the decision of every point, and the Churchmen of Chicago may be depended on to carry out the work so auspiciously begun.

For other Church news, see pages 592-594.

The Living Church

How to Use the Selections of Psalms

BY THE REV. WILLIAM MCGARVEY.

It is very desirable that the regular recitation of the Psalter should be broken in upon as little as possible, so that as a general rule the whole one hundred and fifty Psalms may be gone through once each month according to the expres intention of the Prayer Book. Yet there are times when the use of special Psalms helps not a little to accentuate the holy day which is being kept. The General Convention of 1889 has given to us proper Psalms for a number of days heretonot so distinguished. The use of these propers is now obligatory, and we have nothing to do but to use them accordingly, yet we cannot but think that some of the days might well have done without special Psalms, and in some cases it is not easy to see the appropriateness of the Psalms to the holy days to which they are assigned. But besides the days which now have their proper Psalms, there are other days, some in the calendar of the Prayer Book and others not, which it may be desirable to emphasize by the use of appropriate Psalms, as for example the feast day of the patron of a church or of a guild. Now it is here that the "Table of Selections of Psalms" comes into use, and I therefore desire to suggest how it may be used to the best advantage

Of the first selection, (Ps. i, xv, xci), Psalms i and xv are prescribed by the Roman Sarum and York Breviaries for the common of martyrs and also of confessors. Psalm xci is not so used in the old breviaries, but of its appropriateness for the feast of a martyr or confessor there can, I think, be little question. What could be more in place at a time when we are thinking of some saint who either in act or will laid down his life for the testimony of Jesus, than to hear the promise of the King of Martyrs to every faithful soldier of the Cross: "He shall call upon me and I will hear him, yea, I am with him in trouble; I will deliver him and bring him to And although we usually associate this Psalm with the Office of Compline, its use was not restricted to that office as may be seen in the Roman Breviary where it is one of the Matin Psalms in the feast of the dedication of a church

The second selection is simply the Psalms of the old Compline Office

Of the third selection (xix, xxiv, ciii), Psalm xix was one of the Psalms of the common of apostles and evangelists in the Sarum and York Breviaries as it is to-day in the Roman. The 24th Psalm is set down in the same breviaries for the the common of confessors and martyrs, and therefore it may not be inappropriately used now in the feasts of apostles and evangelists, all of whom witnessed a good confession before this world and counted not their own lives dear that they

Of the fourth selection (Ps. xxiii, xxxiv, lxv), the 23rd Psalm was by ancient usage assigned to the feast of Corpus Christi, and indeed no one can fail to read it without noting its reference to the Holy Eucharist, as the table which God has prepared before us, and the cup which shall ever be full. The 34th Psalm with its invitation: "O taste and see, how gracious the Lord is," is also one of the great Eucharistic Psalms, and as such was directed by the Clementine liturgy to be sung during the Communion of the people. The reference to the Blessed Sacrament in the 65th Psalm are no less clear than in the other two, and by the Paris Breviary it also was one of the Psalms for the feast of Corpus Christi. Here then we have a group of Psalms, than which none more appropriate for feasts in honor of the Blessed Sacrament can be found.

In the fifth selection (Ps. xxvi, xl, xli), all the psalms contain allusions to the Eucharist mingled together with allusions to the Passion. We cannot read the 26th Psalm with its "I will wash my hands in innocency, O Lord, and so will I go to Thine altar," without thinking of our Redeemer in Gethsemane preparing to go forth to the altar of the Cross. And it is this thought which no doubt suggested the use of this Psalm after the offertory in the western rites; in the Fast it also forms part of the office of the Prothesis. In the 43rd Psalm we hear our Blessed Lord in his agony asking: "Why hast Thou put me from Thee? and why go I so heavily, while the enemy oppresseth me?" and then the resolution of his submissive human will, 'I will go unto the altar of God, even unto the God of my joy and gladness.' This Psalm forms part of the priest's preparation before the altar in almost all the Latin Uses, and is also one of the Psalms of Corpus Christi. Then in the second verse of Psalm cxl; "Let my prayer be set forth in thy sight as the incense; and let the lifting up of my hands be an evening sacrifice," we are again reminded of the scenes of Maundy Thursday when our High Priest prayed so earnestly to his Father, and instituted that Sacrifice which is to continue to the end of time. Could any selection of Psalms be more appropriate than this one for the Evensong of Maundy Thursday?

The eleventh selection (Psalms lxxx, lxxxi) may be very fittingly used at Morning Prayer on Maundy Thursday. The Soth Psalm occurs on Thursday in Matins in the Breviary. It is the cry of the Church for deliverance: "O Lord God of hosts, how long will Thou be angry with Thy people that prayeth? Thou feedest them with the bread of tears, and givest them plenteousness of tears to drink." And then note how beautifully the 81st Psalm answers the Church's cry: "Hear, O my people, and I will assure thee, O Israel, if thou

wilt hearken unto me." And then follows the promise that, if they be not disobedient Israel in the wilderness, God "will feed them also with the finest wheat flour, and with honey out of the stony rock will He satisfy them;" a promise which was fulfilled to us on the night of Maundy Thursday.

The seventeenth selection (Psalms cxxiii, cxxiv, cxxv) curiously enough is one of the group of Psalms of the Little Office of the Virgin. In the Roman Breviary, these Psalms are said at Sext of the Virgin, and in the Sarum Breviary, they are said at Vespers of the Virgin. But as the two feasts of the Blessed Virgin in our Prayer Book are provided with proper Psalms, this selection will perhaps be but seldom used.

The nineteenth selection (Psalm cxlvii) is another Eucharistic Psalm always found in the office of Corpus Christi.

The twentieth selection (Psalms cxlviii, cxlix, cl) is made up of the three last Psalms in the Psalter. These Psalms are the triumphant shout of the saints who, having passed through great tribulation, are now before the throne of and praise Him day and night. In joining these three Psalms together in one distinct group by themselves, the revisers have followed ancient precedent, and have restored to the Prayer Book an old liturgical feature. Both in the East and West, these three Psalms are always sung together, and in the West under one antiphon, and with but one Gloria. The reason for this is not certainly known. Durandus draws attention to this liturgical peculiarity, and as is his wont, provides us with a mystical explanation, which we give for what it is worth: "It is asked why these three Psalms are said under one antiphon, and with but one *Gloria*. The answer is: that the aforesaid sixth, seventh, and eighth orders of the elect shall be gathered together from the three tribes of the world (i. e., Asia, Africa, and Europe) at the same time, and be together glorified. In these three Psalms, there is more-over expressed the triumph over the world, the triumph over the flesh, and the triumph over the devil. And since no one can have the triumph over one without having also the triumph over the others, therefore, these three Psalms are very rightly united together in one song." (Rationale, lib. V,

The other selections, when examined by the light of liturgical usage, do not, as selections, present any very distinct character, and therefore, I pass them over. The selections character, and therefore, I pass them over. which I have noted will, I think, be found sufficient for the occasions which have no proper Psalms, but which it may be thought desirable to distinguish from ordinary days. pend a table of the selections I have remarked on, arranged according to ancient liturgical usage:

MATINS

Maundy Thursday. Sel. xi: Ps. 80, 81.

Corpus Christi. Sel. iv: Ps. 23, 34, 65.

Feasts of Aps. and Evangs. Sel. iii: Ps. 19, 24, 103.

Feasts of Martyrs and Confs. Sel. i: Ps. 1, 15, 91.

EVENSONG

Maundy Thursday. Sel. v: Ps. 26, 43, 141.

Corpus Christi. Sel. xix: Ps. 147.

Feasts of Aps. and Evangs. Sel. xx: Ps. 148, 149, 150.

Feasts of Martyrs and Confs. Sel. xx: Ps. 148, 149, 150.

Letters to the Editor

A REPLY

To the Editor of the Living Church

Referring to the second inquiry of "S" in your issue of the 5th inst, it may be stated that "St. Joseph's church, Rome," now in the diocese of Central New York, was received into the Communion of our Church by the Rt. Rev. Dr. DeLancy in whose diocese the town of Rome was then included. Very little publicity was given to the transfer, the prominent see ular press then as now being controlled by, or in sympathy with, adherents of the Church of Rome.

Philadelphia.

A QUESTION AND ITS ANSWER

Editor of the Living Church

In Mr. Ritchie's comments on the Thirty-nine Articles, in yours of 22nd inst., he says our Lord suffered "to reconcile His Father to us." Is this view sustained by the Church? I have always thought it scriptural to believe, as a layman, that "God was in Christ reconciling the world to Himse not Himself to the world.

In reply to C. G. H., I would say that Article II. itself is sufficient answer to the question: "Is this view sustained by the Church?" As to the scriptural ground of this belief it is abundantly stated in Bishop Harold Browne on the Articles, and in Magee on the Atonement, both recommended by the bishops to students. ROBERT RITCHIE

Philadelphia.

SE MUOVE

To the Editor of the Living Church

The world moves, and even the conservative House of Bishops moves with it. In their Pastoral Letter of this year an appeal is made to parents "to look if there be not among their daughters some who are called of God to consecrate their lives to Christ in ministering to the help of the ignor-And we are told, with devout thanks to God, that "God is raising up among us an order of holy women, conesses of the primitive and apostolic pattern, whose whole

lives are devoted to our Master's work of mercy and instruction. We devoutly trust that that order may increase and that the number of our deaconesses, trained and consecrated for their sacred ministry, may be greatly enlarged."

The conceptions of our Fathers in God are enlarged.

In 1859, when the General Convention met in Richmond, Bishop Whittingham sought to obtain from his brother bish-ops counsel and guidance touching deaconesses—a small body of devout women in Baltimore being at that time associated under this name, and working under his headship.
The House of Bishops would hardly give him a hearing. They refused to express any opinion on the subject; although some informally disapproved of any setting apart with ceremony, and one is said to have "thought that it ought not to be an order, nor to have a name implying it.' The Bishop of Maryland was left to meet in his own way the difficulties that might present themselves, lest, should evil grow out of his action, it might be said that he had appealed to the House and had received no contrary opinion. When, some years after, the Sisters of the Good Shepherd were "set apart with ceremony," their Father in God who sanctioned the institution could not give them severally his blessing as Isaac blessed his children, lest it might be said that he had founded an order. We have all learned some-

INDIFFERENTISM

To the Editor of the Living Church

The vacation season is now over, and the regular Sunday services are resumed in many places of worship that have either been closed during the past three months, or so thinly attended as to have practically been out of the work. The problem is again presented to clergymen, how to arouse the interest of their people in the various branches of Church work, and by many it is approached with heavy hearts. It is only human nature that persons, whose interest in religious matters is slight, should shrink from active work, and "a little more folding of the hands to rest" is much more agree-able than to take hold with energy, of Sunday School work, the labor of guilds, and all that makes up the active life of a working parish.

But beyond the natural disinclination to work, there is much more that tends to repress energy. Three months of almost absolute freedom from Church relations and duties does not lead to any great desire for active effort in religious ways, and then besides we have now a constant glorification of ourselves in sermons and addresses by clergymen, that it is only to be expected such well-satisfied people should be willing to let well enough alone. A bishop tells us "we should learn to appreciate the sublimity of our natures—that we should realize the nobleness of our lives and the worthiness of the offering we possess in ourselves," and as the well-dressed and comfortable hearer leans back in his seat and listens to these very pleasant assurances, it is no wonder he is unwilling to disturb such a desirable condition of things. Then many of our clergy have spent time and talent in putting forth all sorts and kinds of theories, all intended to stitute for the simple faith the Church gives us, new ideas and beliefs, which banish the trust we have had in a crucified divine Redeemer, and when these new doctrines are received why should people seek to promote the old obsolete

and abandoned teachings?
Such indifference is all around us; simple faith is exchanged for ingenious theories: trust in redemption through our Lord's atonement is given up for belief in the worth of our own humanity; doubts, if not absolute denial, are made against the mysteries of the faith, and men are drifting away into indifference for sacred things, if not into actual disbelief in their existence.

Such a condition of things is appalling, and while we know "the gates of hell shall not prevail," we feel we are in evil days, and it is only by a return to the earnest, simple "faith delivered to the saints," that the Church can grow as it did in the old days, when, as St. Paul says, he "preached Christ and Him crucified."

Hymn for the Day of Intercession for Sunday Schools

BY REV. WILLIAM AUGUSTUS WHITE

Lord, we meet for intercession Humbly in this holy place, Give to Zion, thy possession, All the favors of thy grace.

Thou art rich in loving kindness, Calling youthful hearts to thee; Take away their sin and blindness Hope and joy in Christ to see

Precious precepts early learning,
May the Church her children view;
Like a lamp all brightly burning,
Truth will guide life's journey through.

Visit us with thy salvation, Cleanse our souls with righteousness Daily toil in ev'ry station, May the Cross direct and bless.

Songs and supplications blending, Lord, to thee let angels bear; And the Spirit then descending, Bring an answer to our prayer

The Living Church

Chicago, November 19, 1892

Rev. C. W. Leffingwell. Editor

Rejoice in the Lord, O ye righteous; For it becometh well the just to be thankful.

TRULY, it is not only "becoming" but also "a joyful and pleasant thing,"to be thankful. We know, indeed, that it is "more blessed to give than to receive;" these are the words of the Lord Jesus. Giving proceeds from a higher motive than receiving, develops and strengthens nobler sentiments, indicates a more exalted character and position. But not all can possess this blessedness of giving, in large measure; yet all may experience the joy of receiving, the pleasure of a becoming thankfulness. Witness the illustration of this, in the demonstrative joy of children upon the bestowal of a greatly desired gift or privilege. There is nothing in this world more "pleasant," more beautiful, than the unaffected, sincere, enthusiastic joy of youth in the attainment of its hopes and longings. But conscientious parents and pastors must turn from such scenes of joyful receiving, to lead these aspiring souls to a blessedness that is above these joyful and pleasant things—the blessedness of giving.

THANKSGIVING DAY is not the time for comparing the relative influence of giving and receiving in the formation of character. Both are appointed for edification, to minister grace. To-day we are called especially to a thoughtful thankfulness for benefits received. If pastors are faithful, opportunity will be given to experience also the blessedness of giv-The offering of Thanksgiving Day should be a generous one. There is no sincere "rejoicing in the Lord", no real true thankfulness, that does not lead up to the higher blessedness of giving. Several dioceses have directed that the offering on this day be appropriated to the relief of aged clergy and the families of deceased clergymen. Nothing better could be suggested. Let a generous thank offering be made for the sustenance of our veterans in the field and for the families of those who have given up all things for Christ, and have spent their lives in the service of the Church.

OUR Thanksgiving Day is unique among the festivals of the year, in having a civil as well as ecclesiastical sanction. In it the Church preserves her old Harvest Home, and loyally responds to the call of the civil authorities to celebrate national as well as family blessings. As an established institution of the State, we doubtless owe the day to Puritan hatred of Christmas, which it was intended to supersede; but for all that, there is good in it, and it has taken root. Christmas has won its way again to the hearts of all sorts and conditions of men, and is no more affected by the popularity of Thanksgiving Day than it is by the phases of the moon. We have endeavored, in this issue, to present both phases of the celebration. The Harvest Home is at least suggested in the illustration of the first page. We should have had the national bird there also, (not the turkey) but for the consideration that eagles are not found in wheat fields. Such a fearful wild fowl among pumpkins and potatoes, would be like a lion among ladies; and to represent it thus, "would be enough to hang us all." So we left out the eagle. But we think we have done a real and true service to the national idea of the day, in publishing Dr. Holland's address before the Social Union in Baltimore. It is a Thanksgiving sermon that goes down to the interior union of Church and State, as the divinely appointed agencies, with the family, for perpetuating both the human and the divine incarnations; the one of the living soul in God's image, the other of the Son of God "made

ties on the confirmation of Mr. Graves' election as Missionary Bishop, which makes it much less discreditable than at first appeared. It seems that he received a very large majority of the votes of both orders; forty-two out of fifty-one clerical votes (by dioceses), and twenty-two out of twenty-nine lay votes. But since there were fifty-one dioceses voting (by their clergy) it required the concurrent vote of twenty-six dioceses (both clergy and laity) to pass any measure for which a vote "by dioceses and orders" should be called. If there had been only twenty-six dioceses casting a lay vote, a single "nay" would have defeated the election. As it was, only nine clerical and seven lay votes were against the election, and we have no doubt that some of these were cast under a misapprehension.

THE "Episcopalian Club" dinner, in Boston, on All Hallow E'en, in honor of the return of the deputies of the diocese of Massachusetts from General Convention, presented (we hope to be forgiven for saying) very much the aspect of a mutual admiration society. The flavor of self-gratulation was uncommonly strong even for Boston. A deputy is quoted as stating that the Massachusetts deegation was "head and shoulders above any other State deputation." New York, with its Dix, Huntington, Hoffman, and Brown, was out of sight. Pennsylvania, Virginia, and Tennessee, must hide their diminished heads. As for the West, that provoking region only furnished votes, and those votes being generally opposed to propositions favored by the representatives from Boston, are a sufficient evidence of the very moderate capacity of those from whom they proceeded. It is certainly paradoxical that persons bred in the atmosphere of the West, generally supposed to be the natural home of liberality and breadth of view, should exhibit such a lack of receptivity when they are brought into contact with the wise men of the East.

Much elation was also exhibited over the fact that in one matter, the influence of Massachusetts had made itself felt in the Convention. This was the restoration to the new hymnal of a composition beginning, "How firm a foundation, ye saints of the Lord." To those who have only had the inferior advantages of provincial and inland culture, the poetical merits of this hymn are not apparent, but its teaching is unimpeachable, and the last lines in their unhesitating assumption of the real existence of a region, generally accounted now-a-days unmentionable to refined ears, are worthy of all

That soul, though all hell shall endeavor to shake, I'll never—no, never—no, never forsake.

The Bishop himself might be thought to have struck a jarring note, when with his usual frankness, he reminded the returned deputies, that, on the whole, they had returned empty. "Every proposition," he remarked, "offered by the Massachusetts deputies was negatived almost without division." But we are assured by the Boston paper from which we take our account, that this was said by way of congratulation. We suppose then that this was only another proof that these gentlemen were "head and shoulders above" their fellows.

The Baptismal Creed and the Faith of a Christian

So much has been said of late by those ardent advocates of Christian Unity who in their eagerness to "lengthen the cords" forget altogether to "strengthen the stakes," about the simplicity of the Baptismal faith, that some words upon that subject may not be amiss. The matter is put in this way: the candidate for Baptism is pledged to nothing further in the way of belief than "the articles of the Christian faith as contained in the Apostles'

WE are pleased to note, in The Church Standard, the letter of the Apostles' Creed. In the Convenan explanation of the vote of the House of Depu- tion of 1889 this was put forth as a ground of objection to making the Nicene Creed obligatory in the public service of the Church. And an eminent person objected to the insertion of the Nicene Creed in the Communion office on this ground, that it "touched doctrine." It added something, as he conceived, to the Apostles' Creed, but the latter alone was necessary, it alone was required of a man in order to be made a Christian.

On the face of things all this seems plausible, and much use has been made of it, and doubtless more use will be made of it before the last is heard of the plan of unity by substraction of everything which anybody does not wish to believe. But difficulties meet us the moment we go beyond the surface of things. If the letter of the shortest creed is sufficient why are the sponsors directed to see that the child has a considerable training beyond this, "so soon as he shall be able to learn?" Why is the catechism required to be learned by those who come to Confirmation? Why is there mention of "other things," besides the Creed, "which a Christian ought to know and believe to his soul's health?"

We are accustomed to go back to the primitive Church as our example in this pure branch of Christ's Church. But what do we find there? Constantly and in all places the catechumens or candidates for Baptism were subjected to a long course of instruction. We know that this was the case as far back as the second century and that it probably came down from the days of the Apostles. It is true that we find cases of sudden Baptism in the Acts of the Apostles, but it would seem that in every such instance the recipients were either Jews or proselytes of the gate. They were already familiar with much of revealed religion and only needed to see things in a new light. But the Church had more and more to do with the heathen, and thus this system of lengthened instruction came in.

Professor Swainson, in his work on the Creeds, deals at large with this subject and shows from many examples, that a large volume of teaching was required to be accepted by the candidate for Baptism, including many particulars which no one could dream of deducing from the Creed if he had no other instruction, and which the clergy and catechists never thought of deducing from the Creed. They did not take the Creed and expand and develop its statements as we often find it convenient to do in modern times, but rather acted on the assumption that they were the authorized teachers and expounders of a large and important body of doctrine which had been handed down in the Church through oral and written teaching from the Apostles themselves.

Any one can satisfy himself upon this subject in general by an examination of Bingham's Antiquities and in a more particular way by perusing the catechetical lectures of St. Cyril of Jerusalem, who flourished shortly after the first Council of Nice. Here we find the candidates taught the doctrine of God and of creation and the great facts and outlines of Old Testament history and prophecy. After this, came the Incarnation and the other principal doctrines contained in the Creed, but without any mention of the Creed itself. Last of all just before Baptism the Creed is taught. Doctrines still more distinctive and not contained in the Creed except by remote inference, were imparted after Baptism. These were the doctrines relating to the Holy Eucharist and other sacraments of the Church.

Thus we see what it was considered necessary that a Christian should know and believe to his soul's health and salvation in that first and purest age of the Church. If any one had said, "I am willing to accept the Creed, but not all this teaching," that is, "I am willing to accept it with my own interpretation," we have no difficulty in imagining what the result would have been. In reality there Creed." This alone then is necessary; to accept was no choice. The candidates did not know so

much as the existence of the Creed until they had already given evidence of their acceptance of the whole body of teaching which the appointed ministers of the doctrine, discipline, and worship of the Church had delivered to them. When the conversion of the heathen world through large regions lessened the number of adult candidates, the obligation of learning "all that a Christian ought to know and believe" was remitted to the period after Baptism, but remained as essential to Communion.

But it will be said, after all, at the actual time of Baptism nothing else was expected but the acceptance of that form of words called the Creed. Everything, however, depends upon the significance of the fact. The delivery of the Creed came at the end of a very extended and comprehensive course of instruction. Its significance was thus perfectly apparent to the convert of those days. He could not fail to recognize in it a summary, an epitomo of the truth which he had been taught. It was a table of contents. Each article served to recall to his mind the teaching he had received under that particular head. He could not regard the Creed as a new thing, still less as a means by which he was released from obligation to the doctrine of the Church as it had been made known to him, or as the starting point of private speculation, "fluxing" it with such meaning as he might derive from some world philosophy or from his inner consciousness.

We believe that it is a complete mistake to regard the faith of the Church as starting from a short formula, afterwards expanded. Precisely the opposite appears to have been the true state of the case. The first converts listened "daily" to the "doctrine" of the Apostles. It would appear that it took many days to impart it. But it would be convenient by-and-bye to express the leading points in a short summary which would serve to bring to mind the whole body of the teaching, This was the origin of the Baptismal Creed. It was an epitome, a summary, not a full and complete expression of all a Christian must believe. It is common among us to speak as if all Christian teaching were evolved out of the Creed as a starting point. It is truer to say that the teaching is involved in the Creed. It was not the starting point but the conclusion.

What the Baptismal Creed was to the first Christians it is to us, not the full and adequate statement of what is to be believed, but a convenient summary of it. What it means can only be fully apprehended by reference to the teaching of the Church. The American Church has preserved the Catholic tradition at large in her Prayer Book. Here in the offices of worship, the catechism, the sacramental formulas, the Articles of Religion, and the Ordinal, we are to look for that teaching which of old came from the priests and catechists in the instruction of the people. Here we have the "doctrine of Christ" "as this Church hath received the same." With this tradition it is not permitted us to play fast and loose for any dream of unity. Unity purchased at the cost of one single particular of the sacred deposit which the Catholic Church has received from Christ and His Apostles, would be worse than a house built upon the sand. It would be a betrayal of truth and of God.

The Church of the World

ADDRESS BY THE REV. R. A. HÖLLAND, D.D. IN ST. PAUL'S CHURCH, BALTIMORE, IN BEHALF OF THE CHRISTIAN SOCIAL UNION

The Christian Social Union is a body of Churchman devoted to the study of social problems. Among the many guilds and brotherhoods of the Church it is peculiar in having no definite scheme of action. It believes that action is often untimely and wasteful through lack of knowledge, and that in the presence of new and strange conditions, time may be saved and power gained by a patient, cautious, thorough examination alike of social ills and of the remedies proposed to relieve them. Individually its members may entertain what theories they please and do what they list to put such theories into practice, but as a union they have no other aim than the knowledge which brings wisdom. And while this aim seems over-academic and vague, especially to us Amer-

icans whose quick thought jumps to instant act, and has scarcely any other way of proving its truth than by the act's success, yet when we consider how likely such thinking is to be crude and such conduct rash, how difficult is the repair of a foolish deed once done, and how much influence the doer and his good intentions lose by the folly; above all, when we consider that the Church herself is represented by her priests and is charged with their blunders, and may be thus robbed of the confidence of men, which is her opportunity to help them with a sure and divine relief—when we consider these things, the consecration of earnest minds to study may appear quite practical enough to commend itself even to our fidgety American habits with their tiresome glorification of "hustle."

But the studies of the Christian Social Union are not altogether vague. They have a certain distinction that marks them as noteworthy in the present attitude of the Church towards the great secular world which many claim to be an outside and entirely foreign realm. For, it is the world's socialled secularities that these students are bent upon knowing, its industry, trade, government, why after centuries of civilization there remains so much poverty, ignorance, vice, wretchedness, tyranny of class, oppression of circumstance, tumult, desperation preferring anarchy to the existent order, wide-spread madness that would wreck the world itself as a huge curse upon the souls thrown by cruel birth into its pain and wrong.

Nor is this study of secularities merely curious. have cried out against the Church for standing aloof while they weltered in a confusion which, in spite of its noise about the Church off, and bade her stay apart, with crossed arms and look upcast, to the sky, contemplating the pale-faced virtues of a far-away heaven, while they made their own robust sort of heaven on earth. The Church meant divine law, the law of laws, an institution above all other institutions, and they would be subject to no such spiritual despo The State caught up the clamor, "Away with her!" wishing to take the Church's place, and shouted, "Away But the State being only another Church just as supreme, just as despotic, men would not brook its control and demanded that it too should depart and let them alone. The less government th ter; no government best of all! Liberty-they wanted liberty, liberty of unrestrained competition for place, money, pleasure, power! In some parts of the earth they got it and got anything but their dream. It proved bondage worse than serfdom—the wolf's right to eat up sheep, and the sheep's right to be fairly and peacefully devoured. And now they are begging the State—multitudes of them—to become a great household and take them all into its keeping, and order their fortunes more evenly. And the Charch they blame with the ills that followed her banishment from secular life. Why did she go? Why did she not stand by the wilful ones, and bear with their upbraidings? Is she not inspired to know her duty? Does she have to be elected by plebiscite, the Church of the World? Can she be the Church of the World and give the world up to a hostile power? If the world had a real Church, a Church of the righteous God, a Church of the pitiful Christ, would the poor world writhe as it does under the devil's heel?

Those eyes upcast to the sky—let them look down and show what divine light is in them as they see the world's want? Those crossed arms—let them open, and reach out, and pour oil and balm, and take hold of the stripped and bruised and wounded body of mankind and bear it away to some Inn of Healing! Else the very sight of the Church in silk attire and ritual decorum and palaces of worship is a cold-hearted mockery of human woes!

The reproach comes not only from dens of sin, the homes of honest workmen utter it, sincere and anxious thinkers publish it with plausible argument; it is echoed in clubs, in thought, and sounds within the sanctuary itself, and flies round and round the altar of sacrifice; and there, worshippers have heard it mingling with their sacrificial prayers—this wail of the outside of the world—and have felt that though false, it had truth in its falsehood-too much truth to be put aside as wild blasphemy. There was deep want in the wail—want as for the very Altar's Christ, sought elsewhere under other names, and not found by souls more than ever hungry and footsore for their long vain search. And the worshippers have risen from their knees, saying: "We will go to that sick world and learn for ourselves its malady. touch it, watch by it, lay our ear over its heart and listen to its beatings, hear it talk in fevered sleep. Labor-is there reason in its outcry? Capital-what are its shortcomings and abuses, and how may wealth be turned into welfare? The classes—should there be any classes? and, if so, by what right principle of classification? Poverty and Crime-must these foul sores of society always fester and run? -what is the State? what constitutes its right to rule, and the obligation of the people to obey? Is it a mere police of private interests, a necessary evil whose evil nature taints everything that belongs to it, so that politics must likewise be necessarily evil, and politicians corrupt-the unclean scavengers of society? Or is the State something sacred, and to be reverenced as an ordinance of God, the sword-bearing right hand of God's justice in the world?

Such are the problems which the Christian Social Union has set itself to study and such is the spirit of its studies. More, its members of diverse thought have a common clue of research in believing the Incarnation to be somehow the solution of all social problems, the one dominant principle of economics and politics as well as of ethics and religion. For, in the Incarnation, as they understand it, God has become not only a man, but Man; and Man means all that man thinks, desires, does, the whole scope and form of his humanity.

A divine individual who lived two thousand years ago and died and went out of sight, leaving behind never so fair and potent a memory would have been an avatar, not an Incarna-The acorn is not simply a nut, but the nut in all the phases that unfold and manifest its nature; so man is not simply individual but the entire human world closes the inmost substance of his individuality. Man is the family, the state, the race. Man is labor, and trade, and property and capital and war and invention and science and literature and plastic art and religion. Take these social forms away, and social speech whereby they exist, and what is left for the individual. He has no laws, no exchanges, no rights except those his own little hand can pluck and hold against all comers, no language to learn other men's thought, no past of transmitted knowledge, no future of growth or progress. He stands utterly alone. He is an irremediable savage. He begins life as if life began with him, that is, prothe family. Absolute individual means absolute idiot, worse still, absolute non-entity. No such minimum or zero of manhood did God become in Christ; but man the family, man the state, man the race, whose instituted form is the Church.

Nay, since the individual is the product of these institutions Christ could not be the standard of individual perfection without being their standard likewise; to be less were to be a torso or deformity.

As, then, the Incarnation is social and includes all society, there must be a Christ of the home, a Christ of the workshop, a Christ of the market, a Christ of the forum, a Christ of the chisel, the brush, the pen. He is king of the whole world, or a vagabond. A fenced-out God is no God. Certainly the God-man cannot consent to be shut out of any part of his own manhood, even though enclosed in a Church lofty and grand as a citadel where his courtiers might hold ceremonial levees, or strut round the parapets with an air of foppish soldiery, while the vast outside world owns another sway.

Admit that "business is business" and "politics politics." in any sense that does not subordinate them to religion and make religion their very spine, and religion itself is nerve-As soon as a social question ceases to be speculative and grows urgent, arraying minds for the conflict that is to decide laws of conduct—at that instant when the question in becoming ethical becomes also political—religion has to step back and play indifferent, or at least, mute spectator. For, politics (I mean American politics) resents the intruof Christ or any power that bears His name. temperance gets popular strength enough to force a vote on high license, the Church must stop denouncing the abominations of the liquor traffic. Should opposition to divorce laws ever resort to the ballot, the Church, which up to that time might lead the attack, would have to quit the field just before the shock of onset. Let a State charter a lottery to prey like a cancer on its moral no less than on its industrial and forthwith lotteries are a political enterprise which the Church must not meddle with. If politics themselves grow feculent, and suffrage be debauched, and the ballot falsified, and the popular will thus throttled while the will of conspirators takes its voice and commands a nation in its name, still the Church must never hint which party is guilty, or the guiltier of this high treason against elective govern

Can the Church of the Incarnation accept any such definition of spheres as this which keeps all real speech, real influence and power to the State with politicians for its priests, and leaves to the Church a little mountain-top, up-in-the-air citadel where she may feel impregnable just so long as she stays within gates, and sings contentedly of "The Sweet Bye and Bye?"

Consider what must happen in that case to both Church and State. As to the State. However men may theorize about it, the State is within its territorial bounds, omni-The people may claim certain liberties as theirs by natural right, but the State determines how far they shall exercise them. Existing for the public good, it defines, and may falsely define, the good it exists for. Its laws mea the rightful and just, and thus raise or lower the standard of imprisons, banishes, kills. It claims to be and is the source of all property-grants, confiscates, prescribes conditions of tenure, and how property is to be obtained, transmitted, inherited, devised. It can tax without restraint and create or values by controlling the currency. war with other nations. It suppresses rebellion at any cost of money or men. Most important of all, it rules social relations, ordaining what constitutes marriage and what may cause divorce, whether marriage shall be bound by Heaven's law of life-long fidelity or left as loose as bestial lust,

whether, indeed home shall be a nursery of virtue or the hot-

True, a constitutional government is limited by its funda mental law, but that law is fixed, and can be unfixed by the will of the people, who are neither much worse nor much better than the government that represents them. At any rate, in being responsible to the people, the State is simply responsible to its own less ordered, less stable, and more capricious will, and not to any higher will or law. Is there any higher law? that is the question. Has the State as a State any God? Is the man it contemplates, its creature and subject, or truly sovereign because divine—the God-man? And if it own no such man, no such God, no such higher will, nothing above its own force and pleasure, what differences "formalized lynch law with a continent instead of a county for its theatre?"

Teach this doctrine of national irresponsibility in your schools, publish it in your newspapers, bring up generation after generation to believe it until it soaks through the common mind and becomes a tradition, a habit, bias of thought, and how much reverence will survive for the State which itself has no reverence and acknow-ledges no moral obligation? Will not the very instinct reverence decay with the loss of that sense of sancity which can worship only where it has the vision of God? God gone, no awe, no patriotic devotion, no religious loyalty, can remain. Godless force may be still feared but the fear will foster cunning, and cunning will cheat the force it fears The political trusts of such a State will be lightly held and easily betrayed. Its own enormous irresponsibility will breed an irresponsible citizenship. Evasions of jury service, perjured tax returns, bribes, jobs, embezzlements, squanderings of public treasure, will grow rife and laugh at the belated honesty that scruples to join their robber crew.

Imagine it—a power over millions of souls alive and yet to

live, fating how the living shall live and the unborn shall be born, educating their characters by influences which are the matrix and atmosphere of their existence, by toms, by public opinion, by regulation of schools, of marriage, of the inmost nature of the household—imagine such an omnipotent maker of the moral standards of the race, age after age, yet itself without morality, without recognition of divine law—its own might being its only right. But might is no more reason for obedience than for disobedience. might can blow up might with a bomb, why should it not, and by success prove itself still more right, because the mightier might? Can men glorify such a brute terrestial god, and not be imbruted in their ideal of manhood? If there be a national type whereby the American differs from the Englishman or Frenchman or German, what must be the type of manhood moulded by a nation that wants no religion in its politics-a huge wallowing behemoth of incorporated atheism?

To say that the State is neither religious nor irreligious. but neutral, like those minor corporations which it warrants for purely secular ends, is to wrench analogy from responsible to irresponsible power. For all minor corporations are The State charters responsible to the State. their objects and modes of action, and holds them to strict account. But who shall call the State itself to account un-God ignored, responsibility is ignored, and irresponsibility is atheism. Profession of indifference is confession of partisanship, and the sect it patronizes is the most agive, yes, the most fanatical of all modern sects, namely, infidelity, infidelity which demands, and is encouraged by its success more and more to demand, that from the nation's statutes and customs and observances-from its whole system of jurisprudence and all its inherited Christian uses shall be blotted out every rite, every holiday, every phrase that hints of Church or Christ or God, until it becomes neutral, in fact that is, utterly Churchless, Christless, Godless, and fairly and squarely infidel.

And if the Church agrees to this neutrality, she is as infidel as the sect that demands and the State that assumes it. She forswears her fealty, and surrenders the State and that whole ethical world it governs, to the Prince of the Powers of the Air. She is no longer the instituted conscience of the race. She has no social empire. She does not embody a Christ whose manhood comprises the whole scope and development of humanity. She casts off the hope of organic influence upon the great organic forms and powers ciety. She exists on sufferance. She becomes an abstraction, a shadow. Her sole reality is in the individuals who have a thought, a feeling about religion which they would foster by some ecclesiastical convenience. It is only through them individually she can act upon the world. By their separate individual faiths she may believe, in their separate individual virtues she may be good, in their staunch upright separate citizenship she may try to hold the State to right policy; but as a Church they form no host like the nation's army, no kingdom like the nation's realm; they are simply a pio rabble and without so much as a rabble's mass and directness of movement. In all the other phases of their manhood they act by organic principles and with organic energy, but in religion they are entirely individual and the Church is a school for the culture of this individualism to its most devout and impotent "scatteration."

Now, what must be the end of such a church?

prises will be individualistic. Men being in its eyes but individual, its schemes of salvation will be to get each of them as a soul apart out of danger; for the chief concern of every man must be, whatever betides others or the world, to save his own soul, as if he really had a distinct and private particular article somewhere on his person that he could call his soul. And the growth of such a church will be by addi-"Additions" it will proudly call its converts. Added to what? Why, to one another, of course. What else is there to add them to? Being itself a mere addition, addi-What else is tion must be its supreme law, and the divine method that which adds most and fastest. Add, add, add—all its energies will go to adding. Drum up souls, fife them along, get a crowd, boast of the crowd already got, that numbers may draw numbers—all to feel their big Oneanotherness. larity is the key note, popular preaching, popular singing, popular hand-shaking, and a general hurrah, to draw and draw and draw, as though mankind were a carbuncle and the church a poultice.

But the method must fail. The religion of popularity must at last grow unpopular. New sensations must be continually devised to take the place of old ones, for sensations soon stale, and afterwhile jaded sensibility will refuse further stimulants and turn away with disgust. gust is never tabulated. It does not appear in the statistics of additions. On Sundays it stays at home or goes to public gardens. It sneers politely in newspapers, or gives one as much space to religious intelligence as to reports of base ball, or horse races, or prize fights. It avoids religious topics in conversation. It treats religion in secular universities as an obsolescent or already antique mode of thought. It writes novels to show the pathos of dying faiths and the comedy of faiths that still promenade but only as fashions. Its extent may be reckoned by the population for whom the churches though crowded would still have no room, yet who keep no statistical account of their growing indifference.

And why should not popular indifference steadily outgrow any zeal for "addition" that has nothing to add souls to but a mere togetherness? Said an old Scotchman to a lusty young fellow who pleaded as a reason for not going to the rescue of some people caught in a flood, that he lacked faith and would be damned if drowned: "Better be damned doing the will of God than saved doing nothing?" And I must con-And I must confess to a sympathy with his dislike of this do-nothing salva tion, this salvation that saves to no purpose but to watch itself, and pray over itself, and sing hymns about itself, and nurse and coddle itself as the pet invalid of the universe. Healthy souls prefer the fresh air of the world and their preference is sane

The fact is, this sort of salvation has a plague-spot on its very face which ought to be heeded well before assurance becomes too sure. For, genuine salvation is resc ue not from any gripe or burn or tumble, but from sin; and the essence is overweening regard of self. The soul is saved in proportion as it looks away from this private self to the divine manhood which every man has in common with other men, their one indwelling Christ. Hence it is saved into the world, not out of the world. It sees more of the reason of the world, feels more of the world's beauty, enters more deeply into the world's good will, and so takes up the vitality the world into its own heart and throbs with a whole world's instituted life. Its salvation is its socialization.

Reverse this mode-make it a saving of self from the world, with thoughts and cares all set to guard the escaped but still world-threatened self which would lay hold of the infinite power of God to pull its privacy up to a comfortable seat on His throne, and you take the cross out of a man's character where it is the principle of enlargement and exaltation, and make it a mere external means and instrument for individual gain; in a word, you put the whole universe under the private self-and what is that but to deify the

The latent immorality of such a religion must palsy its in-Secularism, positivfluence over the every-day life of men. ism, ethical culture—any theory of conduct that would save man by delivering his thought from error, and his desire from lust, and his will from wrong, saving him by educating him in the laws of his own generic humanity, generic and therefore divine in its present truth and right and righteous joy—any such theory has more of the blood of Christ in its veins, than the most correctly creeded effort to sanctify selfishness with odors of Paradise

Swedenborg says that when a devil goes into heaven, while he may look like an angel of light, his breathing of the angelic odors causes him to exhale his own proper and most unheavenly scent, whereby the angels recognize him and are driven far away. So amid the nearer hopes, the larger sympathies of our time, the fair-browed, sweet-voiced mes that would save souls out of the world for everlasting ease and pleasure, has begun to smell!

the life of the Church, then, no less than for the world's health, the Christian Social Union pleads in asking that they be brought closer together. The world needs the Church, the Church needs the world. The Church can be Catholic only as she is the Church of the World. She cannot get out of the world if she would, and colonize her people along the canals of Mars for a canalboat sort of sleepy-headed, otherworldly religion. Her people must eat and drink the world's Having only an individual character, its aims and enter- food; speak the world's speech; do business with the world's

shops, currency, wares; live and beget children, and educate their children, under the world's civil laws. She cannot save them without saving their whole social environment. this environment is not one of things that remain outside and around them, and act on them in a mechanical way, so that they can be detached and insulated; but one of minds, subtle, pervasive, entering into motives, coloring beliefs, shaping ideals, creating like a fine and constant aura the very tissue of disposition.

Now, this social environment, this social body over and about individual lives, has its great organs which, like the liver and lungs, determine the health of the lives that swim in them as corpuscles swim in the blood. And just as the physician who would purify the blood, does not treat first one and then another drop, but medicates once through the organs of their flow, so the Church that would heal the vices and miseries of men, must deal with the institutions which move and mould men in the mass

For honest commerce can help mightily to make honest merchants, and good laws to make good citizens, and gentle manners to make generous sentiments, and chaste literature to make chastity of spirit. And the Church of the World must take hold of these forces and claim them all for Christ, insisting that no law or commerce or fashion or literature is true to its own canons which is not true to His style of manhood; and that, instead of such maxims as "business is busiand "politics is politics," and "art for art's sake," the one true maxim of a complete humanity is "All things are yours, and ye are Christ's, and Christ is God's."

For this royal attitude of the Church the world is calling now. It has had enough of individualism. Necessary as the revolt was at one time, when both State and Church overbore individual souls and mashed them to a common pulp, the revolt is now drying up the vital juices of society, and turning pulp to powder. Men will be free but they have learned that their freedom is in and by social institutions, apart from which soul is no more soul than an eye is an eye out of its socket. And if these institutions seem just now in flux, the flux will chrystalize again to forms alike more solid and more prismatic with every hue of right. Thus classes are breaking up and commingling; competition is giving place combination both in labor and capital; the State, instead of being a mere scullion of least possible government which renders all government contemptible, is looked to as a giant stature of manhood, with the functions of a whole humanity books, reviews, newspapers, town-talk, are full of the schemes and dreams of a new order, as if the winding up of the old were a foregone conclusion and men were on the watch for a guide to show them the better way.

Is there such a guide—any corporate intelligence wise enough to lead them, and at the same time august enough to command their following? And if that guidance be not the office of the Church—if any other ensign than hers is to be hailed at the front of human progress-how can she pretend longer to have the mind of Christ and represent His kingship of foremost service? And if through want of her leadership men go ignorantly and tread down sacred in closures in search of the future way, and stumble and fall, and break the limbs of their manhood and make it a crippled and ugly thing—whose will be the condemnation? Is the Church ready? Does she see clearly the course of human destiny? Are the Christ-features of man, the personal and the social man, distinctly outlined to her vision? Can she step forward with the confidence that once led civilization through the wrecks of the Roman world and wildernesses of barbarism—Church of the ages still, ages future as well as past? The route will not be the same. The roads of ecclesiastical absolutism will be trodden no more, nor will men run hither and thither after tracks of sectarian individualism, to be lost again in swamps of doubt and denial and utter lonelihood The Church they follow must have in her own organization the archetype of the society which they will own as indeed a social incarnation, the human form of God because the divine form of man. That form, however hidden, how-ever bemocked, however cross-bent, must even now dwell

the divine form of man. That form, however hidden, however bemocked, however cross-bent, must even now dwell somewhere on the earth; else the Incarnation is a fable, and God-manhood a dream.

Is it not thine, O Church of the English people, who hast created a nation and trained it to freedom of patient self-control, and sent it forth into all lands to give them the language of thy worship as the world's future tongue, and federated its colonies into a pledge of the world-wide Republic that is to be? Is not thy name on all the winds of entreaty that blow across the wastes of social want? Is it not thy familiar way that men are seeking—the way that blends society and individual in reciprocities of interest and love and life; the way that worships Christ as both a man and as Man; the way that shines with the sense of divine presence in all secularities as sacred because human, and because human also divine? And will they not follow thee the more eagerly for having warned them in other days of the perils of the courses that brought them to quagmires where they expected Edens? Hearken, O Church of the Galilean Carpenter to God's trumpet in the times, and bid the peoples in His Name go forward. They are coming—coming with a tramp that will beat down whatever hinders their march; coming from cloisters whose air has grown too musty for the breathings of larger desire; from palaces whose ennui wearies; from factories whose machinery has yet to run by soul as well as by steam; from fields and markets and forges and docks and quarries and mines, elbow to elbow, with the million-footed stride of a single purpose to find the better work, the better wage, the better wealth, the better world. And they are thine if thou wilt but lead them, henceforth to advance under banners of brotherly love and towards the God that is in a man.

Choir and Study

Calendar November

1. ALL SAINTS' DAY. White.
6. 21st Sunday after Trinity. Green.
13. 22nd Sunday after Trinity. Green.
21. Sunday next before Advent. Violet.
22. St. ANDREW, Apostle. Red.

Announcements for important music and art entertainments abound in all directions. Organ and open church recitals and festivals command serious attention. Mr. Horatio W. Parker, organist of Holy Trinity church, Madison ave,, New York, gave his initial recital on Saturday, Oct. 29, assisted by Mr. Gustav Dannreuthes, the violinist, presenting compositions by Bach, Rheinberger, Guilmant, and H. W. Parker. The next occurred Dr. Gerrit Smith recently began his eighth series, Madison ave. and 38th st, These have uniformly drawn great audiences, and have been bountifully enriched with vocal and instrumental soloists. Mr. Geo. P. Warren, organist of Grace church, is expected to resume his winter series of organ recitals weekly, during the season. To organ virtuosi these are counted among the rarest opportunities of the year. The Seidl Society. of Brooklyn, is made up of public-spirited women who organize and provide a series of highly interesting concerts, in the Academy of Music, with Anton Seidl's admirable orchestra, supplemented by leading vocalists and other soloists. These delightful concerts are systematically brought within reach of wage-earning men and women, at a slight nominal cost for admissionassuredly one of the most generous and graceful of the many philanthropic ventures of the season. The programmes are both entertaining and highly instructive.

The wife of the President of the United States is, by her position, the first lady in the land; and it is a matter of public congratulation, that, for the most part, from the days of Washington down to the present, this titular pre-eminence accorded the wife of the President has received the respectful, and even affectionate, recognition of the people. In the previous administration it will be remembered that Mrs. Cleveland shared largely in the honors gathering about the domestic and social life of the White House, the reputation of her beautiful, winsome personality even softening the asperities of political conflicts, while appealing warmly to the large love of country which rises far above lines of party. has been brought freshly and sorrowfully home to us in the recent decease of Mrs. Harrison, at whose obsequies all the people of this great nation were mourners. home is the unit of our Christian civilization. Around the home of the President are gathered the interests of millions of other homes. Thus it comes that in these days of journalistic and telegraphic omniscience, the domestic life at the White House, with its illustrious graces and virtues, under the wise providence of Mrs. Harrison, has gladdened and helped every household in the land.

It is impossible to estimate in its fulness such a benign and all-pervading influence. For there is shown in the sight of all the people the highest earthly distinction, without arrogance and vulgar ostentation; power of place and the exercise of royal hospitalities with simplicity and sobriety, without voluptuous and misleading indulgences, or degrading frivolities of the fashionable world; withal a fineness of behavior and that fervent charity that is always helpful and restorative. Such a home and domestic life become main-springs of social joy and health to all other homes throughout the land, and Mrs. Harrison henceforth becomes a household name for all that is pure, of good report, and lovely, in wife, mother, and woman. Under the powerful inspiration of such a name, "the cause of woman" cannot suffer or go astray.

From a late number of *The Family Churchman*, London, we gather these particulars concerning the Latin services held in St. Paul's cathedral, at the opening of the Convocation of Canterbury. That such a solemn service is held in the English Church, on certain marked occasions, both in cathedrals and college chapels at the universities, is not generally known to American Churchmen. This mother of European languages is not become altogether obsolete and "dead" in the Anglican Church; a language alike dear to the hearts of

scholars and ecclesiastics the world over. In these convocations there is an array of rich vestments and handsomely embroidered copes for the grand ceremonial; and the ancient Latin use or service of the old Anglican Church is revived. The bishops in their costly robes with the clergy in their gowns and hoods met his grace the Archbishop at the great west door at eleven o'clocs, 'preceded by the choir singing a processional hymn, "Veni Creator," and it required little effort of the imagination, in connection with the recent Lincoln judgment, to discern a special significance in this stanza:

Da gaudiorum præmia, Da gratiorum munera, Dissolve litis vincula, Adstringe pacis fædera.

The Latin litany was then chanted with responses accompanied by the organ, followed by a burst of melody from the choir as they sang the anthem, "Veni Sancte Spiritus." Then the Latin sermon was delivered by the Rev. Thomas William Jex-Blake, D.D., Dean of Wells. The text was II. Corinthians, iii:17, "Ubi Spiritus Domini est, ibi libertas," scholarly in thought and construction, elegant in Latinity, and nobly adapted to the occasion. After the sermon, Weber's "Gloria in Excelsis" in E was sung, upon the conclusion of which the Archbishop, pronounced the benediction in Latin

The fourth annual festival of the western division of the Litchfield Archdeaconry Choral Union was held at St. John's church, New Milford, Conn., on Oct. 27th. The music was rendered by a choir of nearly 70 voices, under the direction of the Rev. T. D. Martin, Jr., the musical director of the society; the organist of the church, Mr. F. L. Platt, presiding at the organ. The choirs represented were those of the parish church, All Saints', New Milford; St. Mark's, Bridgewater; Christ church, Roxbury; St. Andrew's, Kent; Trinity, Lime Rock: Christ church, Canaan: St. Paul's, Bantam Falls Trinity, Milton; St. Peter's, Plymouth, Conn., and Christ church, Sheffield, Mass. The singers from Plymouth, showed their enthusiasm by driving 30 miles over the hills to get there. The soloists were Miss Lotta E. Korn, of Meriden, soprano; Mrs. L. P. Langdon, of Plymouth, alto; Mrs. W. D. Humphrey, Roxbury alto; Mr. James Simpson, of Torrington, tenor; and the Rev. Mr. Martin, basso. The service was choral throughout, and was intoned by the Rev. J. Chauncey Linsley. The music list included hymns 189 (Dykes), 141 (Jewish melody), 426 (Dr. Arno), and 187 (Barnby); Te Deum and Jubilate (Rev. H. B. Whitney) Kyrie (Tours), and the following anthems: "They shall hunger no more", from "The Holy City" (Gaul), "The Lord loveth" (Novello), "Come unto me" (Coenen), "Praise the Lord" (Rev. E. V. Hall), and "Lay not up for yourselves" (Dykes). The Te Deum, in A, and the Jubilate are compositions of the rector at West Haven, and proved to be quite churchly and melodious. On the whole, the choir, all of whom are volunteer singers, did their work with considerable accuracy and expression. Among the soloists special mention should be made of Miss Korn, who has a voice of remarkable beauty and power, and sang with rare intelligence and feeling. Rendered in such a church—it is the largest and one of the most beautiful in Litchfield Co.—the musical selections were especially impressive. The next festival will be held at Trinity church, Lime Rock.

Modern Religious Art in France

BY MARY ASHHURST VIELE

Any one who has visited the modern French galleries during the last two or three years must have observed the increasing choice of subjects from the New Testament by painters of the more realistic type. Renderings of the Crucifixion and of the Nativity, conceptions of the Mater Dolorosa and of the Annunciation—some of them unrecognizable, to be sure, without an appeal to the catalogue—are surprisingly numerous amid the very varied themes treated in the two great Exhibitions of each year, the Salon of the Champs Elysees, and its offshoot which has absorbed most of the younger men, the Salon of the Champ de Mars.

Some of these artists are unworthy of comment; to this class belong Henner, who last year exhibited a Mater Dolorosa, painted with the same palette of reds and whites and in precisely the same spirit as his "Sleeping Venus" hanging near; and many others whose works show neither originality nor reverence. But apart from this inferior element there exists a certain school of painters who are evidently striving to attain to the pious and tender methods of the Middle Ages in dealing with sacred themes in Art, and to combine them with originality of conception and modern technique,

The pioneer of this school, Neuhaus, and all his followers (some of whom have excelled their leader) depict the sacred figures in modern dress, softened as to detail, and amid modern surroundings, as mediæval artists employ the costume of their own period in their religious pictures. This novel method of treatment, when reverently handled, is wonderfully impressive, bringing the familiar narrative before you with fresh force through sheer originality. But these new teachers appear to have a deeper aim.

Neuhaus' paintings represent a carpenter's shop, a field, a road at sunset, and in each the Divine Presence is seen in the garb of a laboring man amid peasants and beggars, who kneel to receive his blessing or follow him with eager devotion. The conceptions are beautiful and touching, and the execution is good, but there is a certain crudity and harshness in the effect produced, and the other members of the school have, with better judgment, used the chasuble in draping the figure of Our Lord. The real devoutness of Neuhaus' has, however, been fully appreciated, even in conventional England when the first shock of the novelty has worn away.

The three best religious pictures of this school in the present year are all in the Champ de Mars-Benard's "Descent from the Cross," Lhermitte's "Friend of the Humble," and Dinet's "Golgotha." In the former the canvas is rather small but the details are executed with marvellous minuteness. The cross rises beyond the picture to the right; to the left below the brow of the hill lie the steeple and chimneys of Paris, as seen from the heights of Passy, veiled in smoke and mist, and the group beneath the cross is in the foreground. St. Peter, an elderly man in a ragged black coat, bareheaded, with a resolute, agonized face, bears the main weight of his Master's body in his arms; others of the Apostles, shabby laboring men, wrap a sheet about the Figure, some of them hiding their heads, others showing faces distorted with misery; despair, and exhaus tion, dreadful watching and hopeless loss are marvellously depicted in the attitudes and expressions of the little group, one of whom, a workman in a blue blouse, has leapt aside in a passion of wrath and grief to stand at a short distance shaking his fist at the city. We catch a glimpse of the Virgin's worn face beneath a closely-drawn mantle, and in the immediate foreground the Magdalen, a modern woman of the boulevards, flings her arms above her head in an attitude that is half theatrical and yet natural.

Lhermitte's "Friend of the Humble" is far larger in size, and as it hangs amid the glowing lights and lilac shadows of the new school is sombre to a degree. The subject is the "Supper at Emmaus," the scene a peasant's cottage, the moment when our Lord is revealed to his disciples in the breaking of bread. With a stern realism, our Lord's face and figure—the light from the window shining like a halo behind them-are worn and haggard and almost old: the attitudes of the men are perhaps rather weak in their suggestion of mere sur-But there is a charm in the picture, a simplicity in the rendering of little details, the woman bringing in a dish with a little curious boy beside her, all the simple belongings of the cottage, even to the quaint rack of spoons hanging upon the wall, which moves the heart. The picture has the appealing touch of Veronese's great "Supper at Emmaus" in the Louvre, where neither the eye nor the taste is offended on leaving the exquisitely delineated figure of the Saviour, at perceiving two little Venetian boys in the dress of their time, playing with a dog beneath the table.

The "Golgotha," by Dinet, is a very striking conception, but the painter, who belongs to the extreme modern school, seems to have given himself too small a canvas for its execution. The three crosses are seen in the distance, a halo about the central Figure. A vivid blue sky is visible behind them, the sunlight still falls upon the hill and its group of weeping women, but in the foreground a great cloud of yellow dust rises from the unseen city, borne by a mighty wind. The spectators are seen thronging down the hill, buffeted and chilled by the wind and terrified by the purple darkness which is coming upon them. One or two only turn back

to look at the sunlit cross and the indifferent soldiers at its foot

Of the many other sacred pictures of this year there is not space to write, but bad or good as they may be, and whether or not intended to convey religious teaching, their number and importance proves at least the revival of artistic interest in the story of the Gospels, In the larger salon two Madonnas are exhibited—among several inferior ones-which are lovely bits of color and full of the tenderness of infancy, and there is one "Flight into Egypt" in which the style of the old Flemish school has been charmingly imitated with all its touching and familiar simplicity. A few admirers of Neuhaus have copied his candor without his piety of spirit, and have of course produced mere grotesques. The only religious picture by an American in either salon is an "Annunciation," by C. S. Pearce, which is cold in color and commonplace in idea, very inferior to most of his work.

What is the meaning of this revival of interest in sacred art, coming as it does in the midst of this most frivolous epoch, the day when any pyschical theory is received but the old one, in this fin de siecle when the century seems closing for France in an icy indifference as to the faith of the Fathers. The galleries are full of these modern sacred pictures, in which much of the old painstaking care and elaborate detail of ancient painters has been revived. Every touch in those old masterpieces was guided by faith and ardor.

Can the art be copied without the spirit? Are the Gospels considered by these young French painters, merely as the Koran or the sacred books of Buddha; the Nativity and the Resurrection as mere picturesque myths! Let the pictures answer for themselves

As we stand before the works of Neuhaus, of Benard, of Lhermitte, and of others less important, one's eyes grow wet, we are touched to the heart by something of that feeling, perhaps, which so deeply moved many of the spectators at Oberammergau. These painters and colleagues represent the Divine Master as poor and humble, as a peasant child, and a weary man; but always and above all as a Friend-the Friend of the poor and the sinner. The spirit of the Sermon on the Mount breathes from some of these canvasses, It is by the homely details, the little familiar touches, the sunlight falling in bars across the courtyard, the common waterjar beside the Babe's rude cradle, the saw and hammer in the shop at Nazareth, the torn blouse on Calvary, that the great reality of the Incarnation is most clearly taught.

Perhaps these men build better than they know when they bring the humanity of our Lord so vividly before eyes blinded by the glare of superstition, or dulled by the coldness of mysticism. A revival of deeper feeling seems to underlie this representation of Divinity which is so new to the France of our day.

Magazines and Reviews

The Atlantic Monthly for November may be accepted as a Whittier memorial number, especially by such as recognize and delight in the poetic genius of the sweet singer of New England, lately gone to his rest. There is a well-furnished iographical sketch of his literary career by George Edward Woodbury; some memorial verses from Oliver Wendell Holmes, with an elegiac by Elizabeth Stuart Phelps: "Whittier (Dying)", both the latter something wanting in the spontaniety and simplicity that belong to the nobler forms of Samuel W. Dike discusses with serious painstaking, "Sociology in the higher education of women"; while advocating some propositions bearing very closely upon the subject, the writer seems to err, with most recent theorists, un-der an hallucination that the higher education of women is a latter-day discovery of the 19th century, and that no such thing as a highly-educated womanhood had ever before exwould far better serve the purpose could these zealous, but poorly-informed, doctrinaires take pains to revive something of those ancient methods of culture civilization such women as Hypatia, the Portias of the Renaissance, of the Parisian salon, and that have appeared from time to time in English and Scottish life. Madame de Stael, Fredericka Bremer, Mary Somerville, Mrs. Browning, the Brontes, Mrs. Jameson, George Eliot, Catharine Beecher, Harriet Beecher Stowe, Maria Mitchell, and the many brilliant New England women who figure so prominently in The Atlantic Monthly, and hundreds who might properly be named, knew nothing of women's colleges and the vaunted "higher education of women," and as yet there are no promises of such commanding developments among their alumnæ.

The Century Magazine is an exceptionally valuable number, with the merest sprinkling of ephemeral matter. The The Living Church

frontispiece is a graceful portrait of Francis Parkman, the historian, who is the subject of a paper by James Russell Lowell, left unfinished at his death. Mr.T.Cole's exquisitely engraved portrait of George William Curtis, with a fine reproduction of Mr. Chase's well-known "Alice," are among the most interesting features of the illustrations. article, by Isabel F. Hapgood, introduces "A Russian national artist", Ilya Repin, with several reproductions from his paintings, which are marked by great strength and dramatic Bishop Potter, of New York, resumes the subject he treated in a recent number of The Forum, and in "Some Exposition uses of Sunday," suggests certain expedients for a wholesome practical use of Sunday during the Chicago Exposition. In addition to the impressive lessons of the silent and interminable ranks of all manner of machinery, the Bishop suggests the presence of many acknowledged leaders and teachers "in every department of science, of art, of letters, competent to turn Chicago into a glorious school in which all one saw there was but the prelude to what one heard and learned with the ear and the mind." And he enquires:

Does anybody who recalls the names and the gifts of these teachers doubt that, if opportunity were given them, they could speak to the multitudes who would gladly hear them, of the highest significance of the material and intellectual achievements of the last four hundred years—not in the dry tones of merely scientific or technical analysis, but with that larger and finer vision which sees in things material the sign and emblem of truths and forces which are part of a higher realm?

Afterwards occurs this fine passage (in which might have been incorporated the whole sisterhood of the Fine Arts):

If on Sunday atternoons or evenings the multitudes assembled in Chicago from hamlet, and village, and prairie, that rarely or never hear the great masters, Mozart and Beethoven, Handel, Haydn, Bach, Wagner, and their compeers, could be lifted up for a little on the mighty wings of grand and majestic harmonies, and made conscious of that subtle transfusion of the sensible into the constitution, which is the subtle transfusion of the sensible into the spiritual, which, in some aspects of it, seems to be the sole province of music—surely that, too, would be no unworthy use of a day consecrated to lofty visions and unuttered aspirations.

The Rev. Washington Gladden sends in an "open letter" on this Sunday observance question, in which he chiefly charges the municipal authorities of Chicago that their eminent and paramount duty, especially during the continuance of the Exposition, is the rigid suppression and control of the classes that pander to and thrive upon the vices, as intemperance, gambling, and debauchery

The Cosmopolitan has a full-length portrait of Mr. Gladstone for a frontispiece, and William H. Rideing, later on, contributes a charming account of "A recent visit to Mr. Gladstone at Hawarden," with which there is a series of illustrations. The papers are generally short, are all readable, and several of them especially interesting, as "Japan revisited," by Sir Edwin Arnold; "The City of Hamburg," with excellent illustrations, by Murat Halstead;"Art Schools of Paris," by Lucy Hooper, with Mr. Cable's frank and forcible paper on "Education for the common people of the South," which goes far to account for the reluctant and feeble immigration the great and physically-inviting South has experienced since the war of the Rebellion.

St. Nicholas 's full of nice things for young folks, and not a few of the older ones will be tempted to look over their shoulders. "Autumn" after the fine painting by Mauve, in the Metropolitan museua, is decidedly the choicest frontispiece of the month. "An out-door reception," contributed by Whittier, is marked by his fascinating melodies and profoundly religious spirit. We note as especially interesting, "A young March-Hawk," by John Burroughs, "The Siren," a touching episode of sea travels by Henry Bacon; "Winter at the Zoo," by Elizabeth F. Bonsall, and "From Reveille to Taps," by Gustav Kobbe.

The Magazine of Christian Literature is realizing more and more an ideal periodical for thoroughly cultivated read-The third in the series of "The Great Philanthropies of England," closely holds the attention, not only by its clear brilliant narrative, but its striking illustrations. "philanthropy" is the Regent Street Polytechnic, which is the creation mainly of Mr. Quintin Hogg, who found a munificent supporter in the Duke of Westminster, Mr. Hogg himsefhaving contributed with his own invaluable personal services, nearly \$800,000 (f his private fortune in the development of this splendid work. The narrative has the dramatic fascination of highly-colored romance, and should serve as an inspiration to some of our own enormously wealthy Christians who may possess an undeveloped genius for philanthropy in its highest form... Mr. Hogg began alone in the simplest way in 1864. Now the great buildings in Oxford Street, London, accommodate 3,500 members, who pay the nominal fee of 12 shillings sterling, per annum, for an inviting array of advantages; while thousands besides enjoy its privileges and opportun ties a lesser measure. The wide circulation of this narrative in tract form would exercise a power ul influence for the promotion of similar undertakings elsewhere The second paper by Dean Spence of Gloucester, on "Clois ter Life in the days of Coeur de Lion," takes up the story of the great Saxon abbey of Bury Saint Edmund, a story which serves such dramatic purpose in Carlyle's"Past and Present. The illustrations are by H. Railton, that fine master of architectural themes. The selections are made with the usual excellent discrimination

The Cassell monthlies, The Family Magazine and The Quiver, present their usual entertaining miscellany with excellent illustrations, both published at the low price of 15 cents a number, and likely to prove very acceptable in Christian homes.

THE first number of the Sewanee Review has just made its appearance. The Review is a quarterly journal, established under the auspices of the faculty of the University of the South. It will be devoted to such topics of general theology, philosophy, history, and literature as require fuller treatment than they usually receive in the popular magazines, and less technical treatment than they receive in specialist publications, conforming more nearly to the type of the English reviews than is usual with American periodicals. The contents of this maiden number are: The Novels of Thomas Hardy, Theodore of Canterbury, Modern Spanish Fiction, Early Piracy and Colonial Commerce, The Education of Memory, Our Mission in China, The Old South. The subscription price is \$3.00, to the clergy \$2.00. The Sewanee Review can be had with The Living Church for \$4.50.

The November New England Magazine is largely a Whittier number. The frontispiece is a fine rare picture of Whittier, taken about 1855, while he was in the full maturity of his intellectual powers, and in the full vigor of life. The initial article of the number is "In Whittier's Land," by William Sloane Kennedy, who goes over the scenes associated with Whittier's best work in a very interesting manner. Miss Frances C. Sparhawk deals with Whittier as the poet and the man, and Edwin D. Mead in his Editor's Table considers Whittier in his relation to New England thought, history, and life. Allen Eastman Cross contributes a fine poem, "The Passing of Whittier," and A. L. Carlton recalls Whittier in a poem "On Salisbury Beach." The most important and suggestive article at this time in the number is "Private Armies —Past and Present," by Thomas B. Preston, a very writer and a member of the New York *Herald* staff. Miss Louise Manning Hodgkins writes an account of Wellesley College which will attract those interested in women's work. It is altogether a varied and excellent number.

From a Bishop:-"Your paper is capital".-C. K. Nelson

Songs of Sunrise Land. By Clinton Scollard. Boston and New York: Houghton, Mifflin, & Co. Price \$1.00.

One of those books for the parlor table which are attractive in appearance and useful to pick up and read in odd spare moments. Many of these poems possess merita

Canoemates. A story of the Florida Reef and Everglades. roe. Illustrated. New York: Harper & Brothers. Price,

roe. Illustrated. New York: Harper & Brothers. Price, \$1.25.
The wide-awake boys who get hold of this book will not go to sleep over it. Manly sentiment and stirring adventure are found on every page. It is as good as a week of holidays to read it.

The Admiral's Caravan. By Charles E. Carryl. With illustrations by Reginald B. Birch. New York: The Century Co. Price, \$1.50.

This charming dreamland story is reprinted from St, Nicholas, with Birch's illustrations; all very pretty, dainty, and entertaining for little boys and girls. The cover is quite comical and unique

A Candle in the Sea; or, Winter at Seal's Head. By Rev. Edward

The "Candle in the Sea" is the lighthouse. The story illustrates that most humane and noble service, and has an interesting reference to Candlemas. A good book for Sunday

om Clifton; or, Western Boys in Grant and Sherman's Army, 61.'65. By Warren Lee Goss. New York and Boston: Thomas Y. Crowell & Co. Price, \$1.50.

Mr. Goss' "Jed" was one of the best war books for boys ever written. "Tom Clifton" is perhaps better. The hero is no less a genuine boy. When Tom comes to enlist with several of his friends he is thrown into the army of the West, and takes part in the operations on the Mississippi, which described with a clearness and detail that make them highly picturesque.

The River Park Rebellion, and a Tale of the Tow-Path. By Homer Greene. Illustrated by H. W. Pierie. New York and Boston: Thomas Y. Crowell & Co. Price \$1.00.

Mr. Greene's story of school life is both lively and intersting, and will appeal strongly to the American school boy of to-day. The plot of the tale is evidently the product of mental photographs from life, and the character portrayal is excellent. The detail work is perhaps not quite so good, and the boys are not as natural in speech as in action, but the modern youth does not lend himself readily to pen portraiture. It is above all a wholesome story, cleverly impressing its moral without any obtrusive "Hac fabula docet."

Bound in the same volume is a "Tale of the Tow-path," a sketch of the Pennsylvania canal region. It is very different, from the story of the school rebellion, but there is enough of incident and excitement to hold the interest of the boy readVirginia Dare. A Romance of the Sixteenth Century, By E. A. B. S. author of "Cecil's Story of the Dove," "Stories of Easter-Tide," etc. New author of "Cecil's Story of the Dove," "Stories of York: Thomas Whittaker. Pp. 207, price, \$1.00

We can very heartily commend this romance of Virginia It is skilfully woven from an incident in the minor details of American history, to which the author in her preface points the school-day recollections of her readers. nected with the sailing of Governor White from Roanoke for England in 1589, when he left behind him his daughter and her infant girl of a few days, who, on his return, delayed three years by the war with Spain, could never be found. The romance is a fine imaginative picturing of the ill-starred foutunes of the little colony, the after-life of the infant, Virginia Dare, amongst the Indians, and the work of a good English priest named Martin Atherton. The narration is in od literary style, unpretentious and thoroughly well done, and is dedicated by the author to her friend and rector, the Rev. Joseph Carey, D.D., of Saratoga Springs. The story made its first appearance as a serial in THE LIVING CHURCH.

The Cadets of Flemming Hall. By Anna Chapin Ray. Illustrated. New

York and Boston: T. Y. Crowell & Co, Price \$1.25. It seems strange that a woman should tell a story of schoolboy life, dealing with the minor details of drill and athletic sports with correctness, and portraying school boy nature s one who knows whereof she writes. In the descriptions of foot ball game and boat race, indeed, we miss the enthusiastic touch of one who has been a boy, but the book on the whole, deserves a good place in our fast growing library of American school-boy literature. Miss Ray must understand boy nature very thoroughly, and what is more to the point, must appreciate it.

The Art of Training Choir-Boys. By George C. Martin, 'organist and master of the choristers of St. Paul's cathedral, edited by Sir John Stainer. London and New York: Novello, Ewer & Co.

This is a practical treatise adapted to the requirements of all vested choir training, and, indeed, in a general sense, to the training of choirs of mixed voices. Its method is beautifully clear and concise in statement, while it unfolds in an orderly way the particulars of instruction and direction most needful for the teacher. This treatise may be accepted as presenting the best traditional usages and methods of the English cathedral schools of choir training, as Dr. Martin has confessedly the most accomplished vested choir in England. while Dr. Stainer, his master and immediate predecessor at St. Paul's, adds the valuable guaranty of his own editorial supervision. It comprises 92 pages, 29 of which are taken up with the singularly comprehensive, yet perfectly condensinstruction and counsels for the teacher, distributed in 16 chapters, with numbered paragraphs, carefully indexed, and the remainder with a valuable series of vocal studies and exercises with accompaniments. There is also a primer with the voice parts for the pupils. The work is inexpensive, per-fectly intelligible, and unquestionably the best of its class within reach of our choir-masters.

The Poet's Corner, or Haunts and Homes of the Poets. By Alice Corkland, illustrated by Allan Barraud, with introduction by Fred. E Corkland, illustrated by Allan Barraud, with introductive Weatherly. New York: E. P. Dutton & Co. Price \$1.50.

A lovely little book of appreciative sketches and pleasant memories of the most popular poets of E gland and Scotland, among whom is found a place for our own Longfellow. The book is made in Nuremburg and is beautifully illustrated in monotint with sketches of the homes the poets lived in, and the haunts they frequented. Charming sketches they are too. What sweet memories are recalled as we look at Penhurst Place, the Villa at Twickenham, Rydal Mount and Water, Abbotsford, Aldworth, Eversley rectory, Burns' cottage, and Shakespeare's birthplace, not to mention the many other illustrations. The beauty of the country churches is realized as we meet here with the churches at Eversley, Grassmere, Olney, Stratford, Stoke, Pogis, etc. A pathetic interest steals over us as we close the book with its tail-piece Farringford, and while the last thought of the authoress is of Tennyson "hidden in the light of thought," now we must think of him as hidden with the Light of the world in God. The exquisite little book will no doubt serve for many as a charming Christmas remembrance.

The Greek Devotions of Lancelot Andrews. Bishop of Winchester, from the manuscript given by him to Wm. Laud, afterward Arch of Canterbury, and recently discovered. Edited by Peter Goldsmith M. A. London: Society for Promoting Christian Knowledge; New E. & J. B. Young & Co. 1892. Pp. xxiii., 196. Price \$2.00.

All the previous editions and versions of Andrews' Devotion; beginning with Drake's version of 1648, were based on a transcript made by Wright, the Bishop's secretary, which while accurate enough so far as it went, suppressed some im portant passages. But a few years ago the very manuscript written by the Bishop for his own personal use was fortunately discovered; and it is this priceless relic that Canon Medd has so carefully edited, producing page by page, and almost line by line, the Greek original, and also giving in full the citations from the Hebrew Bible. It differs from all previous editions and versions in that it gives the prayer the departed, which in former editions up to 1883, had been suppressed. It is no light thing to have the immense weight of Bishop Andrews' practice added to the Anglican authority for this primitive and Catholic usage. There are Latin and Greek prefaces, as well as a scholarly English one, and to these are added "Dean Church's estimate of Bishop Andrews' Devotions." To well-instructed Churchmen who are

able to read the Greek Testament, this little volume which ts great credit upon both its editor and the society that publishes it, will doubtless be welcomed.

The Order for Daily Morning and Evening Prayer: the Litany Prayers and Thanksgivings; Offices of the Holy Communion, with the Collects and Selections of Psalms, according to the use of the Protestant Epis copal Church in the United States of America.

Die Ordnung für das tagliche Morgen und abend-Gebet: die Litanie ebete und Danksagungen; die Verwaltung des heill eten und ausgewahlte Psalmen. Nach dem Gebra New York Bible and Prayer Book Society. 1892. I

This edition of a part of the Book of Common Prayer in English and German, seems to be published without any authority save that of the society that prints it. The English is given on the left hand page and the German on the right, page for page through the book. The selections of Psalms are those formerly in the Prayer Book, but which are now superseded by the new XX selections. No clue is given to the authorship of the German version, which does not correspond with any version we are familiar with. Whether it be better or worse our knowledge of Liturgical German is not competent to decide. But at any rate the translator takes some liberty when he translates "that He may dwell in them and they in Him" by "dass Er in uns wohne und wir in Ihm." Perhaps he may have taken like liberties elsewhere. rate the warnings of the celebration of the Communion are put after the collects at the end of the office; a capital but entirely unauthorized idea. This edition incorporates the changes in the Prayer Book authorized in 1889; it is a pity ociety did not wait a few weeks longer, and so have their edition correct after the standard of 1892. Just why this book was put forth we do not see. Englishmen don't need the German, and the English version is useless to the Germans. Perhaps it is meant for mission chapels where both English and German congregations meet at different hours for worship. Copies of this edition will thus serve for both congregations, and so save expense of books. Beyond this, we do not see any reason for its publishing.

How God Inspired the Bible. Thoughts for the present disquiet. I J. Paterson Smyth. New York: James Pott & Co. 1892. Pp. 209, price \$1.

There is no doubt that much of the disquiet in reference to the Bible arises from prejudice and from untenable theories of inspiration, and from the fact that men have made up their minds about what God ought to do, rather than try and find out just what He has done. To remedy this disquiet, the author's purpose is to look for some explanation of inspiration from the facts in the case, and by proceeding in this inquiry upon a scientific method. He begins at once by examining the grounds of the present disquiet which he finds in such positions as the theory of verbal inspiraation, the ignoring of the human element, the belief that infallibility is guaranteed in every detail, the idea that moral teaching admits of no progress, and that the inspiration of a book is destroyed by editing and revising, etc and suggests that the right way to make a theory of inspiration is to proceed upon a scientific inductive method.

In speaking of the authority of the Bible he rests that authority upon its appeal to the judgment and conscience of many generations, but it seems as if he failed to give due weight to the authorizy of the Church. The internal witness of the book is well set forth, and we think the case would have been made stronger by adducing the witness of the Catholic Church. After a brief historical examination as to what was believed in different ages about the mode and tent of inspiration, he enters upon the inquiry as to "How God inspired the Bible." In a suggestive and forcible way the analogy is traced out between the two-fold nature of Christ, in Whom all Scripture centres, and the two-fold nature of the Bible itself. Believing strongly as Dr. Smyth does in the infallibility of Holy Writ, he marks out the limits of that infallibility, and notes the dangers of false assumptions regarding it. The chapter on the progressiveness of God's teaching affords some valuable suggestions for meeting many of moral difficulties that Ingersoll and his followers have made so much of.

Doubtless many Christians will be thankful for this ent treatise on inspiration, and will be helped to enthrone the Bible more strongly in its position in their hearts and lives. It is a timely publication and worthy to take the same high rank as the author's "How we got our Bible," and "The Documents." Intended for the ordinary reader, the whole subject is lucidly treated and handled with reverence and vigor. There is not a dull line in it.

THE LIVING CHURCH is glad to welcome among its exchanges The Royal Cross, and congratulates the Daughters of the King upon the successful debut of their official organ.

THOMAS WHITTAKER will publish this week "Robin Redbreast," a story for girls, by Mrs. Molesworth; and "A Candle in the Sea," a story of the Life-saving Service, by Edward A.

"Some Strange Corners of our Country," by Charles F. Lummis, author of "A Tramp Across the Continent," describes some of the out-of-the-way wonders of the West. It is very fully illustrated and contains chapters on "The Grand Canon of the Colorado," "The Great American Desert," Montezuma's Well," and other natural wonders. The book has for a frontispiece a reproduction of a Navajo blanket in

colors. Published by The Century Co., New York. Price

An excellent manual for daily private prayer and for preparation for the Holy Communion, is published by the Young Churchman Co., Milwaukee, edited by the Rev. T. N. Morrison, rector of Epiphany church, Chicago. Another manual, exclusively for the Holy Communion, is recently issued by the same publishers, containing not only devotions, but also much good instruction. These little books, nicely bound in cloth, and with gilt lettering, cost only 20 cents each. They are most suitable presents to candidates for Confirmation and to Sunday school classes.

THE Brotherhood of St. Andrew has already done the Church good service in parishes where its chapters are organized. It has now performed a service of lasting benefit to whole Church in publishing, in a special number of St. Andrew's Cross all the addresses made at its great convention held in Boston last month. This makes up a publication which should be used by all who are anxious to spread the Gospel as the Church has received it. It is nothing like what we expect when we see a volume of "convention proceed-It shows the result of great care to secure entire accuracy; it is clearly printed, tastefully bound, and embellished with wood engravings of Bishops Brooks and Courtney, James L. Houghteling, and W. C. Sturgis, executed by Butler, well known through his work in Scribner's. The general reader will doubtless turn first to Bishop Brooks' ser-mon on Self-Culture and Self-Sacrifice, which is in his best Bishop Huntington's great charge on "The Truth and the Way" is a noble defence of the Faith as definite and positive. Dr. Holland's paper on "The Red Cross" is both metaphysical and practical. Bishop Courtney on "Personal Religion" is searching and spiritual. Bishop Thompson on "The Discovery of the New World" is witty, radical, and profound Father Huntington's famous address on "The Kingdom" appears for the first time in print. Bishop Tuttle gives the Brotherhood marching orders in an address on "The Brotherhood Campaign." Bishop Nichols on "The Spread of Christ's Kingdom" is direct and stirring. Horace E. Scudder, editor of *The Atlantic Monthly*, has a noble and Churchly address on education for the priesthood. Mr. George Zabriskie, president of the New York Church Club, in his address on "The Church of the People, by the People, and for the People,' shows himself to be a trained lay theologian. Mr. William C. Sturgis, in his beautiful address on "Young Men," displays qualities which explain why he was president of the conven-Mr. James L. Houghteling has several brief speeches which show the secret of his wonderful influence among the young men of the Church. All of these principal addresses will command general interest and respect; but in none have we been more interested than in the brief addresses made by the comparatively obscure members of the convention, and in every other indication of the attitude of the rank and file; for, after all, with them rests the future of the Church. We have said enough to show that this volume of ninety pages is one in which every Churchman will be interested. It can be obtained for twenty-five cents at any Church book-store, and can be ordered of any newsdealer, through the American News Co. It is published at 13 Astor Place,

A FRIEND WRITES:-"The paper is the best, for its price, of any Church papers in my knowledge, and our rector esteems

Books Received

Under this head will be announced all books received up to the week of publication. Further notice will be given of such books as the editor may select to review. When no address is given, the publication is issued in New York.

THE BAKER & TAYLOR CO.
Stirring the Eagle's Nest, and other practical discourses. By Theodore L. Cuyler, D.D.

A. C. Armstrong & Son,
From the Pulpit to The Palm Branch. A memorial of C. H. Spur-

geon. \$1.25.

MACMILLAN & CO.

From Abraham to David. By Henry A. Harper. \$1.00.

Hunt & Eaton.

From the Pulpit to the Poor-House; and other Romances of the Methodist Itinerancy. By Jay Benson Hamilton, D.D.

HOUGHTON, MIFFLIN & CO.

In the Levant. By Charles Dudley Warner. 2 Vol. \$5.00 set.

A Wonder Book for Girls and Boys. By Nathaniel Hawthorne.
With 60 illustrations by Walter Crane. \$3.00.
Winterborough. By Eliza Orne White. \$1.25.
Dorthy Q. Together with a Ballad of the Boston Tea-Party, and Grandmother's Story of Bunker Hill Battle. By Oliver Wendal! Holmes. Illustrated by Howard Pyle. \$1.50.

D. APPLETON & Co.
In the Boyhood of Lincoln. By Hezekiah Butterworth. \$1.50.

JAMES POTT & CO.
Dorothy Darling. By Mrs. George Paull. Illustrated.

THE RELIGIOUS TRACT SOCIETY, London, England.
The Ancient Irish Church. By John Healy, LL.D. \$1.20.
Christian Classic Series VII. The two Epistles of Clement to the Corinthians. The Epistle of Polycarp to the Philippians.
The Teaching of the Twelve Apostles. Translated with introduction and notes. by Horace E. Hall, M. A. \$1.20.

A subscriber sending one new prepaid subscription can receive any book advertised in THE LIVING CHURCH, not exceeding \$1,00 in Price.

The Household

A Thanksgiving

BY MARIA BATTERHAM LINDESAY

Father, we thank Thee! For the bounding pulse of life; For the strength to stem the strife; For the strength to stem the strine
For the right against the wrong;
For the music and the song;
For the love that we can bring;
For the thought with eagle wing;
For the soul that soars above
Earthly hope and human love;
For the mind whose gifted eye
Can Omnipotence descry: For Redemption's mighty plea; Father, we thank Thee

Father, we thank Thee Father, we thank 'thee:
For the earth to mankind given,
Sky and air and highest heaven.
For the cloud and rain and sun;
Nature's blessings every one;
For the trees and leaves and flowers,
Making Eden of earth's bowers;
For the shade and for the shine For the shade and for the shine, Every boundless gift of Thine For the mighty throbbing sea, For all things that live and move, Constant sureties of Thy love; Father, we thank Thee!

PRIZE STORY

"Lead, Kindly Light"

By S. ELGAR BENET

(Copyright)

CHAPTER XII

People said there was a wonderful improvement in the dingy little factory town of Barr Mills.

When questioned as to the most noticeable points of this improvement, they replied that it was almost impossible to tell, but nevertheless, it was there.

Take the mission chapel, for instance; surely it had a different appearance from last year—the appearance of a flourishing mission chapel. The Barr Mills reading room had become an ornament to the town of which every one was proud. As for the rest, the row of mills, the crooked streets with their careless denizens, were much the same, and would probably retain their uninviting aspect as long as Barr Mills stood. Women who lounged indolently from the windows, or sat in the doorways, apparently found no time to comb their frowsy locks, and the children's faces were neither more nor less recognizable, so far as cleanliness was con-

There was a strong influence at work among the boys to which they unconsciously responded. They would not have turned little crippled Powlett adrift in the river as they had done a year ago.

Powlett was safe from their persecutions now had always been sickly as well as crippled, and the shock and fright of his plunge into the river had threatened to be greater than his weak constitution could stand. For three months after, he suffered much from pain and the effect of shattered nerves; then he began to grow stronger. They were very happy months to Powlett, despite the pain.

He had been a burden to relatives who had not the capability of caring for themselves, and who, finally taking a desperate step, abandoned him at Barr Mills, determined never to be troubled with him again.

He learned, weak as he was, to perform many little services, eager to show his gratitude and make some return for all that he received. He was bright and quick at his books too, and his disposition was very sweet, in no way soured by the taunts and hardship which had been his portion in the past.

Halleck found his gentleness and natural refinement a constant matter of surprise.

All the boys became very kind to him. They apologized in their own way for their cruelty. Of course they never said in so many words, "Powlett, we're sor-ry we ducked you," that would have been asking too much of Barr Mills boys in their present state of development; but they were heartily sorry and ashamed, and Powlett understood. He did not look for a wordy apology; he liked them all. It was pleasant to have so many friends, to be sure of kindness where not long ago he could only shrink from rough words and usage.

The boys were good to Jack, too. They treated him and settled his glasses firmly on his nose.

with so much consideration, that had he not been a dog of remarkably well-balanced mind, their attentions would have rendered him vain and worthless; as it was he found a friend in every boy in town. "Powlett's Jack" might have claimed fifty homes, had he not elected to remain faithful to the lodgings.

There was a choir of boys' voices at the chapel beginning to be very well trained, and to sing simple chants and the beautiful hymns in very good time and tune. This was much of a novelty, and people came from far and near to hear the singing; if they came from curiosity the first time, they came again and again drawn by a beautiful service.

A different class of people whom the Barr Mills folks regarded as intruders, went out of their way to worship in the little chapel. They listened to the sermon, went away, and said it was a shame a talented fellow like that should be thrown away on a factory town. And they said it so often that other people came to hear him, and going away, said the same thing in even more emphatic terms; so that without knowing it, the Rev. John Halleck came to have a fine reputation as a preacher, and was invited to preach here, there, and everywhere, at all seasons, convenient and inconvenient.

Calls, not a few, were extended, and he began to regard with a feeling of suspicion, the appearance of strange visitors at his room, lest they should represent the substantial old congregation at X, or the flourishing new congregation at Y, at present without a rector

Then there were congregations, it was said, that would like to call him, if he were not so very High Church, and congregations that would not hesitate a moment if he were only a little higher.

Meanwhile, his work at Barr Mills went quietly on. Without ambition for place or preferment, why should he give it up?

But the suggestion of a change, not to be resisted, came later.

At a convention held not very far away from his parish, the subject of missionary work, vigorously discus ed in public, became a topic of even greater interest in

The importance of a certain South American mission was urged and opposed. An old missionary priest, who had travelled wherever the Gospel is preached, spoke eloquently in its behalf. If the work were a failure, he contended, it was so for the reason that the proper men had not undertaken it. He gave a glowing description of its promises, its requirements, and its hardships

Halleck's missionary blood thrilled at his words. Here was a call he must obey.

After dismissal, he found the old priest, still eager with his subject, surrounded by a number of listeners.

'There is work for the right men, there," he said, "for the men who can take with them and observe obedience to statute law and a reverence for the authority of the Church. Of the men in charge, one returned with me. Let us congratulate ourselves on the fact," he added somewhat grimly; "it is safer to have him here than there. If he does no more good he will certainly do less harm. The one who remained would do good work under the right kind of leader. For enduring honest work of all kinds, the foundation must be laid securely, and beyond the possibility of mistake. How much more than necessary in the work of the Church? Missionaries, above all men, should be sound in doctrine, not carried away with the false idea that anything taught by anybody, from a careless interpretation of the Bible, is sufficient."

He drew his cloak over his shoulder and went out. Halleck followed.

Carried away by the intensity of his emotion, the elder man strode rapidly down the street. He looked around at the touch upon his arm and said shortly:

"Well?"

"I would like to speak further with you about the It appeals to me-more, it calls me. I do not know that I can hope to win your approbation, but so far as the requirements of teaching are concerned, I can pledge myself to fill them.

"Who are you? What do you know of missions?"

Halleck gave his name; they had not met before.
"Yes, yes. I have heard of you; the Barr Mills man who has no ambition to leave his ragamuffins-yet. Young, too.'

"Older than my father when he began his missionary work in the East," answered the young man quietly

The Rev. Mr. Wallis thrust his staff under his arm

"Halleck?" he said, "Halleck? Do you mean to tell me that John Halleck was your father?

Perhaps there is something in inheritance that will help me in this.'

The brusque manner changed, the stern old face trembled with recollections long dormant. He grasped Halleck's hands.

"God bless you for your father's sake," he said reverently, "for your own as well. Yes, yes, I see, ning his face, "you are your father's son. Grant it not in personal likeness alone! The son of a missionary, with the missionary spirit strong within you. And you ask me about this poor neglected mission, this desert that might rejoice and blossom as a rose?"

"Yes, for with the consent of my superiors I shall offer myself as an applicant for the vacant place.'

"Come with me."

They passed down the street, the tall spare old man with his cloak flying from his shoulders, turning his eager profile towards his companion, and the young man to whom the future had so suddenly shown the necessity for a change.

When he returned to Barr Mills the date of his departure for South America had already been settled, and many of the necessary preparations made.

But alas and alas! for Barr Mills.

His parishioners would not become reconciled. They urged that nowhere was a missionary needed more than in that very spot; and perhaps in this they were right. Other arguments failing, they absolutely refused to receive his successor.

But Halleck's teaching had not been in vain. If slowly, Barr Mill was civilized surely; and when the Rev. Hugh Jones was introduced to his future charge, there were no very violent demonstrations made.

Of course, Mr. Jones could not seriously object to being told, that no matter who came, they did not expect he'd be able to hold a candle to Mr. Halleck; and no matter how hard he'd try, it would be no use, for he'd never succeed, and he mustn't look for it.

He became accustomed to this after a while, and as he liked and admired Halleck quite as much as they did, got on very well with them,

He was acquainted with Powlett's history and considered "Powlett's Jack" a great acquisition to any rectory, however small. In this way he won the approval Jack's friends, the boys, and had no difficulty in retaining it.

But Jack was not to remain at Barr Mills; he and his master were to find a home among Sister Maria's boys, and Powlett was to study hard and learn to be of use in the world with his strong brain whose superior strength seemed to have been given him as compensation for a weak body.

Halleck paid a flying visit to Brentford; he wished to carry away with him yet another impression of the place, and there were friends dear for their own as well as for Helen's sake.

He stood by her grave, covered now with softest green, and lived again in memory all he owed her-all he was glad to owe her. From the glossy ivy he broke two leaves, for himself and Eleanor, the dear little sister who was so bravely and honestly living her young life. He regretted that he could not bid good-bye to Frank Perry, who was then in the far West, but all the time he could possibly spare he spent with Eleanor.

His resolution was a great surprise to her.

Suddenly, she felt as if she should be quite alone and forlorn when he had gone; but the selfishness of the feeling was lost in keen reproach. She remembered that she had never appreciated him, never been sufficiently grateful for the deep brotherly feeling he had given her so freely.

He took both her hands and looked down on her as she stood before him: visionary, maginative Eleanor, beginning slowly to recognize the practical reality of life. In her plain blue frock, her white apron, and the little frilled cap, she looked to him as if she were dressed to play a part. Remembering so much of the home-life, so much of the past, tears came into her eyes.
"Dear Eleanor, is it all so hard for you?" he said with

ready appreciation.

"Oh, yes, yes," she answered, "so hard with no one to tell me what to do. How can I know what is best? Even to try honestly brings me no assurance. Oh, John, do you ever want Aunt Helen?"

"I want her always," he said gravely, understanding the childish form of her question, "and I am sure we shall always want her; but let us think how rich we are in that we have had her, even for what seems so short a time. And now tell me about yourself.'

So she told him the little there was to tell; about the Harrows' goodness, the routine of her daily life, her patients, her few pleasures, and the friends she made; and all unwittingly, she told him of her heroic endeavors to suppress herself, in the effort to be useful to others, of the daily preparation for something farther on.

Why should he not make a home for both out there in that new field to which he was going? Since no brother could love her more devotedly, why need he leave her here alone?

But he put the thought aside; if for no other reason, the insurmountable obstacle would be in herself. She would not willingly give up a course she had begun; she was not weak in will or purpose.

"I do not deserve that you should be so good to me," she said one day after he had told her of his plans for the future, "I have never been good enough to you."

"You have been too good. No fellow ever had such a good little sister.'

"I don't think I ever appreciated you. I am always looking for people to do great things at once. I could not see what Aunt Helen tried so hard to make me see, that faithfulness and devotion to the small unlovely things of life are heroism. I told her one day that you would never do anything heroic."

"Of course," agreed Halleck cheerfully.

"And she said, not what the world would call heroic, perhaps, but if the necessity came she was sure you would not fail. And now, do you know? I would not be surprised if you were the hero after all, and the fault was mine because I could not or would not recognize you sooner.

Eleanor's confessions, honest, but unflattering, some-

"No, I am sure you were quite right. There has never been anything heroic about me. No doubt, my work all my life will be among the missions for which more brilliant men are unfitted.'

At last the day came for his departure. He was to sail from Baltimore on a vessel bound for Rio de Janeiro, making his way from thence to his ultimate des-

Mrs. Harrow went with Eleanor to see him off. They stood with the crowd upon the pier and watched the great white sails swing slowly out into the stream. It was wearing towards evening, and the golden light upon the water, upon the masts and sails, with the violet mist of the distance made the scene indescribably beautiful.

Farther and farther away sped the vessel, greater and greater grew the shining distance between them. last, those swaying sails, stained now rosy, now golden, changing to soft and sober gray, lost themselves in the gathering shadows and disappeared from sight.

At a neighboring pier a steamer just arrived, was making fast to the moorings. Her passengers rushed over the gang-plank, searching and greeting eagerly friends in the waiting crowd. They were at home again after long miles of travel by land and sea.

Their home-coming in its joyousness, intensified the 1 meliness that seemed to Eleanor to have fallen over all the rest of the world.

(To be continued.)

The Thanksgiving at Miss Spencer's

BY DOROTHY DEANE

Miss Spencer swept the fallen leaves lightly to one side and the other of the little path. The air was crisp and keen to her uncovered head, the wind blew up from the meadows and fluttered the skirts of her clean calico dress

A line of vivid gold threw the level line of the hills into bold relief; all the air was full of golden color; the orchard trees were etched delicately upon the pearl-

The door of the little house at the end of the path, stood open. There was a dance of firelight within, a black and white cat sat on the doorstep.

Presently she paused in her sweeping to watch the They laughed school children coming over the hill. and shouted as they trooped along, ankle-deep in the rattling leaves. She sighed a little when the last one had passed out of sight beyond the hedge, and finished sweeping her path quickly.

When she turned to the little house again the sunset was quite gray and the sky was clear and cold. The black and white cat had gone in by the fire, and the little house looked lonely. She sighed again as she went up the path—a narrow little path with no feet but her own to keep it worn. Now that the golden glow of the sunset was withdrawn, the world looked all a-shiver with cold.

But when she had gone in and shut the door, the brightness came again into her face. She was not given to sighing, and the comfort of the fire-lit room impressed itself upon her. When she had drawn the curtains and lighted her lamp, the little room seemed very bright and cheery.

"It's right snug, now, ain't it, Cæsar?" she said, addressing the cat who blinked lazily from his lair by

Miss Spencer talked a great deal with Cæsar. sure, he never said very much in reply, but he listened, she found great comfort in that. Besides, there really was nobody else but the fire, and the fire never even listened, it just kept on with its own dreamy chatter.

When she had drawn up the little table and poured her tea, she took up the thread of conversation where it had dropped.

"Yes, it's a right snug little place, and yet I don't deny that it is a little bit lonesome once in a while.

Miss Spencer said a great many things to Cæsar that she never would have said had he been able to answer. "If I had married John Kimley," she said softly, "and there was a cradle over in the corner, and I was waiting to hear a man's step come up onto the porch."

She stirred her tea absently. Cæsar yawned and went off into a nap. The wind had risen outside; it Halleck laughed good-humoredly. He was used to shrieked shrilly around the corners, and dashed the dead vine against the window.

"A little bit lonesome," she repeated, shivering a little, "and Thanksgiving coming on. And there is lots of the good Lord's own who will suffer where I have more than I can use. I wonder if He don't mean that I ought to divide with them?"

She laughed softly to herself as she went about tidying the little room.

The fancy lingered with her. When she opened her little Bible she turned the leaves idly till these words caught her eye:

"I was a hungered, and ye gave Me meat. I was thirsty, and ye gave Me drink. . . . Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto Me."

A sudden mist dimmed Miss Spencer's sight. "Unto me," she whispered tremulously, "unto me

She leaned back in her little calico-covered chair, and rocked gently to and fro, considering.

"There's the poor house and the orphan asylum, don't think much of poor house folks, father never did either. Some little girl, now, who looks thin and starved, how I'd enjoy watching her eat bread and milk and ginger bread, and pumpkin pie!"

Miss Spencer and the brown pony went to town next day, and stopped at the children's home. She was all in a flutter as she climbed the high steps, but the matron's kindly face reassured her.

In the midst of their cosy chat there came the soft trip of a child's feet down the hall, a little face peeped in at the door, a little voice said: "Please, Mrs. Miller, I've lost my dolly!'

Two velvet brown eyes looked straight into Miss Spencer's own. There stirred within her a vague sweet memory, like a waft of perfume. Somewhere, sometime, she had looked into eyes like those, wistful, appealing; somewhere, sometime.

A sudden blur came before her sight. She took the child's small hand in hers, and drew her to herself. "Let me take her," she said softly.

Will the child ever forget that day, I wonder, or the days that followed? They were a long dream of good times, and plenty, and love, things her little heart had been starved for.

On Thanksgiving morning the fun reached its climax. The plump little turkey sizzled briskly in the oven, while Cæsar sat about under foot, sniffing suspiciously at the savory air. Annie had found a doll in a dusky corner of the garret, lying asleep in an old trunk, waiting, like the princess in the fairy tale, for some touch or kiss to wake her.

Miss Spencer was deep in the mysteries of pudding and quite forgot the child in her corner. She fell to talking to herself in the old fashion.

"If I could feel sure," she said, "if I could know it were best for him, that he would bea good man and happy so, I'd be glad after all; but she wasn't the wife for John Kimley.

Annie looked up suddenly, letting the doll fall into

"Why, that was my papa's name," she said, coming over to Miss Spencer's side.

Miss Spencer did not answer a word. She only took the child in her arms, and kissed her with lips that trembled very much. To think that this was John's own little daughter!

Annie could remember little of her father, only saying vaguely that he "went away." Afterwards she and her mother lived in a great many different places, then her mother died and she was left alone.

But the old puzzle was soon forgotten in the setting of the Thanksgiving table. Annie noted curiously that there were three plates laid and three chairs set.

Miss Spencer smiled at her question, a little wistfully.

"I always do it on Thanksgiving day, dearie, it seems to make more."

Just then there came a knock at the door. Miss Spencer opened it. The noon sunshine was in her eyes, for a moment she could not tell who it was that stood there.

The man smiled, seeing her amazement.

"I came," he said gently, "for Annie; they told me she was here."

Just for a moment Miss Spencer wavered; her lips trembled; then she held out her hand in the old-time fashion.

"Come in, John," she said simply, "you are just in time for dinner.'

Annie peeped shyly from behind Miss Spencer's skirts, but her father caught her up and kissed her as if he would never let her go.

"My own little daughter," he said, "I have had a weary time searching for you."

"It was only this morning," he said, taking Miss Spencer's proffered chair, and lifting Annie, dolly and all, to his knee. "I traced her to the Home, and even there I was too late. A lady had taken her to spend Thanksgiving, they said, and I thought I had lost her again. You can imagine how relieved I felt when I learned the lady's name. It was a kind thought, Jennie, and just like you. You were always playing good angel to somebody.

Miss Spencer turned as rosy as a girl and hurried into the pantry after something she had forgotten. day a long time ago he had said that very thing to her, that day that she had cried over, and dreamed over, and prayed over so many times since. She remembered so well just how wistful his brown eyes looked when he said good-bye and went away. Then she remembered that she had been standing several minutes by the pantry table with the glass of jelly in her hand, and she went back to her dinner.

Annie had found her tongue, and was busy unraveling the mystery that had puzzled her so long and so

"Why didn't you come back that time you went away, papa?" she asked by and by.

"It was hard times then, little girl, and I met a man who offered me a good position if I would go with him at once. I sent a message and some money to your mother, by a man I thought I could trust, but I learned afterward that he failed me. Finally when I went to look for you, you were gone, nobody knew where."

Perhaps the only one to whom the Thanksgiving day was not entirely satisfactory, was Cæsar. He gazed upon the newcomer with unconcealed disapprobation, but at last, with the aid of a particularly tempting dish of turkey bones, he succeeded in swallowing his dislike, like a pill in a spoonful of jelly, and after mewing querulously once or twice, curled himself up and went

They lingered long over the dinner. Afterward they drifted back into talk of old times, and before they knew it, the early twilight was upon them. The room was full of soft gray shadow; through it the fitful fire sent now and again, a shaft of light.

Annie, half asleep in her father's arms, murmured drowsily, "I found my papa to-day; I wish I'd found

John Kimley did not speak. He looked at Miss Spencer with the old wistful appeal in his eyes. He held out his hand to her.

For a moment there fell a shadow upon her face. Then she went softly and placed her hand in his. And the child, asleep in her father's arms, smiled peacefully at the touch of his lips to hers.

The Children's Hour

Between the dark and the daylight, When the night is beginning to lower, Comes a pause in the day's occupations, That is known as the Children's Hour.

-Longfellow

The First Fruits

BY VIRGINIA C. CASTLEMAN

The Young Sowers of Belleville were a branch of the Ministering Children's League, and repeated at each meeting the motto: "No day without a deed to crown it."

Their president (the minister's wife) had explained to them that to do even one truly kind deed each day required sometimes a little self-denial; but that all can cultivate the habit of thoughtfulness—a habit which brightens much the every-day world we live in. Belleville was a village enclosed by dark greenwoods, opening towards the west into a country of rolling hills that many miles away rose into majestic purple mountains.

St. Timothy's church, to which The Young Sowers belonged, was a small frame building facing the main road leading into the village. There was nothing remarkable in the appearance of the church; indeed, to eyes accustomed to the more beautiful city churches, it would have appeared 'quite plain; but to these children, brought up within its walls, there seemed little need of a costlier building.

Yet there were many things wanting to make St. Timothy's a worthy temple to the living God.

The Young Sowers were working for an object, their first organized effort since joining the League. They were trying to raise money enough to buy new almsbasins; for the old ones (a present to St. Timothy's in its earlier days) were sadly worn. They wished to keep their efforts secret, especially from the boys, who would not as yet join the League, although they watched The Young Sowers with much interest. "We'll wait and see how the girls get on first," they said, "anyhow, we can't sew, and there's nothing else to do.

It was early in the year when The Young Sowers began their special work. They had few pennies of their own to give; but they gave what is far better, the willing service. Lent came, and they must answer their dear bishop's appeal for aid for missions; so it was not until after Easter that their little hoard began to increase perceptibly.

"Just five dollars," said the president one day in early June, as the girls sat around the dining room table at the rectory. On the table was a basket containing odds and ends of work, mostly pieces to be cut into balls had been prepared for a future rag carpet.

The older girls made bureau scarfs and pretty fancy

"I'm so tired sewing carpet rags," said Hattie Roy, giving her strip of pieces an impatient shake. "If only we could make pretty things like the others," sighed Cecil Smith, who sat next to Hattie on the low settee.

"It's so tiresome doing the same thing over and over! continued Hattie, sighing.

"But then every little helps, mother says." It was Jennie Roy who spoke, looking up brightly from her half-finished ball. She was sitting on the floor, a pile of rags beside her, and her face was flushed with the exertion of putting in "stitches that would hold," for Jennie was only nine years old, and was just learning to sew neatly.

"Ach! to sew I like!" exclaimed Lisette Schale, a little German girl recently moved into the neighborhood.

'Is it Hattie I hear saying she is tired of sewing carpet rags?" asked Mrs. Lawrence, coming over to the little group in the corner. "Hattie is one of our best workers," she added cheerily.

Hattie's pout changed to a smile as she picked up her ball and began sewing with her usual energy.

"Did you say we had five dollars, Mrs. Lawrence?"

"Yes, and we'll soon have another five if you will all keep on as well as you have begun. The hot weather is apt to make one lazy, but we must not forget "we will not offer unto the Lord our God that which costs us nothing.

The girls took turns making candy for sale, two at a

time. Of course, if they had had nothing else to do at home, the few hours each week devoted to church work would have been very little to expect of them; but the older ones had home duties which did not leave them many leisure moments, and often it took some resolution for them to give up these moments to any special work. The little girls, too, were not always ready to stop their play just at four o'clock every Monday afternoon. But on the whole, they worked bravely to overcome what Hattie called their "bad dispositions."

Chinquapins and chestnuts were plenty that fall; the autumn woods were gay with color as the children ran in and out among the bushes, for they had turned out in ful Iforce to get chinquapins one September afternoon. Even the president had been induced to join them; so she kept the "little tots" with her while the other children roamed about the woods at will.

The boys had come along to protect the party, but they did not know about the alms basins.

"They've a secret about something," said Ralph Thompson to Tommy Roy, as they were opening chinquapin burrs together. "Do you know what it is?"

"No, indeed, I don't know. Hat says boys are no good to work, but I say girls can't keep a secret, and I bet we'll find out soon," and Tommy shook his curly red head emphatically.

They didn't find out, though. Never did girls keep so quiet about a thing. Chestnutting was in season in the bright October days. Some kind English friends invited them to come to their country place for chestnuts. was three miles from Belleville, and the house, a low white frame with Gothic windows, was set in the heart of the woods; there were large chestnut trees whose branches almost touched the eaves of the house, and the yard was strewn with burrs. These were easily opened now that Jack Frost had touched them with his white wand.

The Young Sowers found these outings pleasanter than sewing carpet-rags. It was one lovely Indian summer afternoon that the girls were returning from their weekly meeting, which had been one of unusual

'Mrs. Lawrence thinks we'll have them for Thanksgiving Day!" said Rosa Simonds. She was the oldest member of the society, and always looked after the little ones. She was also the secretary.

"Are we going to help dress the church?" asked Lucy Roy, the young organist of St. Timothy's.

'Yes, and I do hope we'll have the new alms basins," replied Rosa, enthusiastically.

'It will be such a surprise for every one," put in Lilian Gray, another of the big girls, who brought up the rear with her little sister.

Thanksgiving Day was bright and cold; the chancel of St. Timothy's was prettily decorated with the "fruits of the field." In the choir sat The Young Sowers with expectant faces, for were they not to assist in the music carpet rags, of which by patient toil some half-dozen upon this day when the "first fruits" of their labors were to be presented to the church? After the service, during the presentation of the alms basins, they sang their favorite hymn:

> In the vineyard of our Father, Daily work we find to do, Scattered gleanings we may gather, Though we are but young and few: Little clusters Help to fill the garners, too

Then the minister spoke of their gift to St. Timothy's, and said how glad he was that they had begun early to offer their first fruits to the Lord, and he prayed the Heavenly Father that the seed they sowed might continue "wholesome grain and pure" to be. The alms basins were of oak, inlaid and highly polished.

"Whew!" said Ralph to John Bailey after service, "the girls kept their secret, didn't they? I hadn't an idea of it.'

"I say, Ralph," said John, suddenly, "let's have a society ourselves, we boys, I mean. It's a shame for the girls to do all the work."

'Well, I'm willing," answered Ralph. (What the boys did will be told another time.)

A NEWSPAPER EXPERT WRITES; -"THE LIVING CHURCH in its new form and dress looks like a beautiful maiden, just out of her teens: symmetrical and altogether lovely.'

A CLERGYMAN WRITES:-"I really do not know what I should do without The Living Church, and if I have not been the means of your getting subscribers, it is not for the want of talking to my people about your paper."

Church News

(Continued from page 582.)

Canada

Although Thanksgiving services for the harvest have been very generally held throughout the country, during October and the end of September, there were still some parishes in which the general Thanksgiving Day appointed by the Government, the roth of November, seemed most suitable to the purpose. The account of the collections made at many of these Harvest Home services is very encouraging, that at St. James' church, Ingersoll, diocese of Huron, was a very generous one, and was to be applied to the parsonage fund. beautiful brass Communion rail has lately been placed in St. George's church, New Hamburg, to commemorate the services rendered the parish by a former rector. Francis Baldwin, a nephew of the Bishop, has been appointed to the church of old St. Paul's, Woodstock, Huron, vacant by the removal of Dean Wade to the church of the Ascension, Hamilton. The Bishop presided at Huron Lay Worker's and Sunday school diocesan convention, which met in Stratford, and at which the attendance was very large. chairman of the council of the St. Andrew's Brotherhood, Mr. Farrar Davidson, of Toronto, gave an address at the regular session, showing the aims and object of the society. which was warmly supported by some of the clergy present.

A general ordination is appointed to be held in the cathedral, Kingston, on the 4th Sunday in Advent, by the Bishop of Ontario. The examinations will be held in the synod hall on the 13th of Dec. Two handsome silver alms dishes have lately been presented to St. John's church, Portsmouth, diocese of Ontario.

A number of clergy were present at the Sunday School Convention, held at Aurora, diocese of Toronto, recently, when some interesting discussions on Sunday school work took place. Evensong was sung by the united choirs of four neighboring parishes. The report of the committee of the neighboring parishes. The report of the committee of the Church Choir Association, which met at Toronto in the end of October, shows that there are now 24 choirs in the diocese in union with the association. These number 625 voices. The new church of St. James, Meritton, is now completed, and was opened on the 16th. The beautiful church of the Messiah, Toronto, is also finished, and was recently dedicated. A strong plea was made, both by the Bishop and Canon Dumoulin, at the opening services, for free pews.

Holy Trinity church, New Westminster, is to be the cathedral of the diocese. The diocesan synod meets in New Westminster on Nov. 16th and 17th. Nine candidates were confirmed in the West End mission church, New Westminster, This was the first Confirmation service held in this

An interesting ceremony took place at All Saints' church, Hereford, diocese of Quebec, lately, when, out of seven candidates baptized, two were adults. About \$1,200 has already been subscribed towards the proposed memorial of the late Bishop Williams, in the diocese.

Interest is felt in the visit to Canada of the Hon. Winifred Sugden, sister of Lord St. Leonards. This lady has been sent out by the Church of England Zenana Missionary Society to visit the Canadian dioceses, and endeavor to excite a warmer interest on behalf of this work. She has been engaged in mission work in India for some years. Shortly after landing in Halifax she addressed a missionary meeting in that city. Canon Partridge and others of the clergy present spoke strongly in approval of her work.

An interesting feature in a recent Confirmation at Georgetown, Prince Edward Island, by the Bishop of Nova Scotia, was the presence among the candidates of an adult Presby terian who had been baptized by the rector previous to the Confirmation. The service was very impressive. The Bishop also held Confirmations in St. Mark's, and St. Stephen's, New London, P. E. I., when 68 candidates were presented, some of whom had been members of other religious bodies. The anniversary services of the Church of England Institute, Halifax, were held on the 12th; the Rev. E. P. Crawford, of St. Luke's, late of the church of the Ascension, Hamilton, preached the sermon.

The Bishop of Fredericton held an ordination service at Trinity church, St. John, on the 19th Sunday after Trinity, when two graduates of Wycliffe College, Toronto, were admitted to the order of deacon. The annual services of the Church of England Institute, St. John, were held on the 28th at Trinity church. The ruri-decanal meeting of the Deanery of Woodstock took place on the 12th. The services were held in the church of St. John the Baptist. The next meeting will take place on the 25th January

Several useful papers were read, and the discussions growing out of some of them were instructive, at the meeting of the alumni of the Montreal Diocesan College on the 11th and r2th. The Bishop was present and took part in the proceedings which commenced with a celebration of the Holy Communion in the morning. The church at Knowlton, diocese of Montreal, is nearly finished and will be a beautiful building. A stained glass window in memory of William Nortman, of Montreal, has been placed in St. Mark's church, Longueil. The special offertory at the harvest festival services of St. Martin's church, Montreal, on the 23rd, amounted to nearly \$1,000. The Dean of Montreal preached at the anniversary services of St. Stephen's church, on the 6th. The Dean of Washington has been preaching several times lately at the Sunday services at the church of St. James the Apostle, Montreal. Services were appointed to be held on the day proclaimed as the general Thanksgiving, the 10th, in the cathedral, Montreal, St. George's, St. James', and others. A very fine musical programme was prepared for St. George's. Work for the approaching winter has been vigorously taken up by the various Church guilds and societies in the city parishes.

Philadelphia

The Rev. Dr. Stone, rector of Grace church, resumed his Bible readings on the afternoon of the 9th inst, and will continue them every Wednesday at 4:30 P. M. His subject for the season will be "Scenes from the Life and Times of Christ."

The old tower of St. James' church, Walnut st., has been torn down to make room for the new tower and spire which is to be erected as a memorial of the late Henry C. Gibson. The old foundations cannot be used as the building line has been set back several feet.

At a recent meeting of the Standing Committee of the diocese, the Rev. A. A. Marple, rector of Christ church, Upper Merion, was elected a member in place of the Rt. Rev. Dr. Kinsolving, resigned; and Mr. Edward S. Buckley was chosen to fill the vacancy created by the death of W. Heyward Drayton, Esq.

St. Timothy's church, Roxboro', the Rev. Robt. E. Dennison, rector, has been presented with a handsome altar which was blessed at the morning service on the 13th. The altar is seven feet in length, and is approached by three steps of red Carlisle sandstone; the shafts are of Eschailon marble, and the body of African pink stone.

The annual meeting of the Churchmen's Missionary Association for Seamen of the port of Philadelphia, was held at the Episcopal rooms on the 25th ult., the Rev. Dr. W. F. Paddock in the chair. The treasurer reported receipts, \$3,036, expenditures over \$2,900. Seven members of the board, two clerical and five lay, were re-elected for the ensuing three years.

St. Andrew's Choral Society, which numbers between 200 and 300 voices, commenced its sixth season on Monday evening, 7th inst. The society holds its rehearsals in the lecture room of St. Andrew's church, 8th st., and is supported by that parish. Free instruction in vocal music is given to the members for a brief period, the remainder of the time being devoted to rehearsal.

Notwithstanding the fact that all the charitable bequests contained in the will of the late Wm. C. Jeanes, are inoperative, owing to the absence of subscribing witnesses, his three brothers who are his executors and are all esteemed members of the Society of Friends, have decided to carry out the wishes of the testator. These bequests include \$25,000 for the Episcopal Hospital.

A committee consisting of members from St. James' and St. Paul's parishes, and St. Andrew's Brotherhood, have arranged for a series of addresses during the first week in Advent, at St. Paul's mission church, commencing on the 28th inst. They have secured the Rev. Henry A. Adams, rector of the church of the Redeemer, New York, as the preacher. The services will begin at 12:30 P. M., and consist of a hymn, a few versicles, and the address. The time occupied will be 20 minutes, and they are intended more particularly for the mercantile community.

The Rt. Rev. Dr. Kinsolving preached his farewell sermon, based upon Philipians i: 27, to the congregation of the church of the Epiphany, on Sunday morning, the 6th in t. The chancel was beautifully decorated with flowers, and in deference to the wishes of the congregation, the Bishop was Celebrant at the early and late office of the Holy Communion, being assisted therein by the Rev. Drs. Walsh, Gates, and the Rev. L. M. Robinson. In the afternoon, the Bishop addressed the Sunday school, and bade them farewell. Bishop Kinsolving took his departure for Texas on the 8th inst.

Saturday, the 5th inst., was St. Elizabeth's Day, the patronal feast of the church of that name, where three celebrations of the Holy Eucharist were made at 6, 7, and 9 a. m., the latter being full choral. On the following day, the 21st Sunday after Trinity, there were also three celebrations of the Blessed Sacrament, and at the evening service, the Bishop of Milwaukee preached. During the past year, there have been 35 Baptisms, 41 confirmed, and 29 burials in the parish. The schools have grown so large that the work has been sadly crippled for want of funds to enlarge the building.

At St. Mark's church, the rector, the Rev. Dr. A. G. Mortimer, is delivering a course of sermons on Sunday evenings, on the history of the Prayer Book, which, in view of the alterations finally agreed upon at the late General Convention, is regarded as especially appropriate. In the first discourse, delivered on Sunday, the 6th inst., he showed the origin of Christian liturgies in the words of institution used by our Lord at the Last Supper, and which were probably used by the Apostles in liturgies of varying forms, but of one common type, preceded by some adaptation of the prayers of

the synagogue. He also showed that five main forms of that common type are still extant, and that from one or more of these the liturgies of to-day are derived.

At a meeting of the managers of St. Clement's Hospital, held on the roth inst., at the College of Physicians, the Rev. John M. Davenport in the chair, addresses were made by Judge Ashman, Dr. Herbert Norris, Miss Anna M. Hallowell and others, explanatory of the purpose to purchase, as soon as possible, a farm near the city, on which farm buildings, work shops, schools, hospitals, and infirmaries, can be erected, as well as small cottages in which the patients, accordto their mental and physical condition, can be treated in the best manner. It is thought advisable to have an institution in the city for the preliminary reception and observation of patients, and for the treatment of cases which re-To meet this need, the managers of St. quire special study. Clement's Hospital have decided to use the building exclusively for the treatment of epileptics, and it will be opened early in December with a full staff of physicians, surgeons, and nurses. There will be one ward for males, and another for females; and lectures will be given to nurses on the care of epileptics. Letters were read from eminent physicians, showing the great need of such a colony and hospital, and it was resolved to issue an appeal to the charitable public for pecuniary assistance to carry out the purposes for which the meeting was held.

Diocesan News

Massachusetts

Phillips Brooks, D.D., Bishop

-The corner-stone of the new All Saints church was laid on Oct. 19th. The Holy Communion was celebrated in the old church at 10:30 A. M. The Rev. G. I. Bennitt, of Jersey City, a former rector, was Celebrant and preacher. The sermon was based on St. Jude, 20-21, and was a clear exposition of the Church's duty in teaching the Faith. A history of the struggles of the parish was given; how it developed from a Sunday school held years ago in that locality by the Rev. Mr. Mills, into its present flourishing condition; the removal of the old building to the location it now holds, which the preacher referred to as the removing of the tabernacle, and to its future position in the new quarter, where it should stand as the temple of the Lord for ages The offering at this service was devoted to the expenses of the new church. After the Celebration, the clergy, with Bishops Brooks and Paddock of Washington, preceded by the vestry and choir, marched to the site of the new edifice, where the usual form of laying the corner-stone was observed. Bishop Brooks made an address followed by Bishop Paddock, who spoke congratulatory words to the rector and people. The Rev. Mr. Bennitt read Psalm xlviii, followed by the Apostles' Creed, The Rev. C. T. Whitte-more lead the prayers. The rector gave a list of the deposits in the corner-stone, which are: The Living Church, Churchman, Convention Journal, All Saints' Chronicle, etc. The stone was then laid by the Bishop of the diocese. clergy and invited guests afterwards lunched in the guild room. The Rev. Charles T. Whittemore has been signally blessed in the efforts which he has made to erect this new structure, which will be built of stone and in the style of an old English church. He has rallied around him a congregation which has long before this outgrown its present accommodations, and he is destined to make this one of the strongest parishes in the suburbs of Boston. It was a very inspiring occasion, and long to be remembered in the history of the Church in Dorchester.

Boston.—The annual meeting of the Church Home took place Oct. 9th. The condition of the treasury shows a deficiency of \$200, which is a great improvement over last year's report. The same board of officers were re-elected, with the addition of the Rev. J. S. Lindsay, D. D. The Rev. A. E. George, chaplain of the Home, catechized the children, and the Rev. Dr. Parks addressed them on the need of discovering an island, a cape, and a continent, which he facetiously applied to the building up of good traits in human nature. Bishop Brooks spoke upon the work of the Home and its manifold results in the past. There are now roo children cared for in this institution.

That excellent work going on in the House of Mercy, was considered by a series of reports in Trinity chapel, Nov. 7th. Miss Magee read an interesting account of her work among fallen girls, and referred to the lack of accommodation. The treasurer, Miss Wheelwright, reported a balance of \$676. The Rev. Messrs. James Van Buren and Edward Abbott made addresses. The coffee room work was reported. An average attendance of over 300 young men each night has been kept up, and the rooms have proved an excellent rival to the saloons.

At the annual meeting of the Free Church Association, reports were read, which marked a year's progress of work. In Massachusetts, ro years ago, about one-half the places of worship were free; now, nearly two-thirds have free sittings. The treasurer showed a balance of \$518, and it was voted to give \$100 to the parent society in Philadelphia. Miss E. C. Atkinson less given \$5,000 to the society for the purpose of

securing free pews in old Christ church, this city. The old board of officers, with Dr. G. C. Shattuck as president, were re-elected.

NORTH ATTLEBOROUGH.—The Southern Convocation met in Grace church, Oct. 25th and 26th. At 7:30 P. M., on the first day, addresses were made at the evening service, on "Importance of Sunday school work," by the Rev. R. Kidner; "How shall Sunday school work be made effective," by the Rev. E.J.Rousmaniere. At the Celebration on the following day, the Rev. Dr. Vinton preached an excellent practical sermon from the text; 1 Cor. iv: 2. Various matters of a missionary character were transacted at the business meeting. The essay on "Uniformity, a discarded ideal," was given by the Rev. G. A. Strong.

Maryland

William L. Paret, D. D., LL, D., Bishop

Baltimore.—A series of special Sunday night services was begun at St. Paul's church, on Sunday, Oct. 30th. The services will be full choral, and will be conducted on the same plan as those of some winters ago. The preachers will be selected from among the prominent bishops and presbyters of our Church. The opening service was conducted by the Rev. J. S. B. Hodges, S. T. D., rector of St. Paul's.

A new chapter of the Brotherhood of St. Andrew, and a branch of the order of the Daughters of the King, will be formed at the church of St. Michael and All Angels, in the near future.

LAUREL.—Bishop Paret preached at the re-opening of St. Philip's church, on Sunday, Oct. 30th. The church has been enlarged; 19 feet have been added to its length, the tower has been restored, and about 100 new seats have been added, at a cost of \$2.600.

Franklin.—Special memorial services were held in Lorraine cemetery, adjoining St. Mary's church, on All Saints' Day, Tuesday, Nov. 1st. The Rev. William R. Webb, rector of St. Mary's church, officiated.

PIKESVILLE.—St. Mark's church, which 'has been repaired and improved, was re-opened for services on Sunday, Oct. 30th. The interior of the church was decorated, and presents an attractive appearance. The ceiling has been frescoed in terra cotta of a dark shade, with a border. The frieze, a foot and a half deep, is in Italian renaissance. The walls have been colored in deep terra cotta, with gold effects, and a border above the wainscotting has been done in corredictro. The pulpit recess decorations are in harmony with those of the walls and ceiling of the church. The organ, which was enlarged and improved in many respects, is tinted in three shades of terra cotta, one shade blending with the other, and decorated with fleur-de-lis.

Pittsburgh

Cortlandt Whitehead, S.T.D., Bishop

CITY.—The 21st Sunday after Trinity and the succeeding Monday were two very interesting days in Trinity parish, for the Woman's Auxiliary and the Junior Auxiliary on those days held their annual meetings in the church and chapel. Sunday afternoon the nave of the church was crowded with children at the meeting of the Junior Auxiliary. A brief report was read showing the work of the past year. Bishop Whitehead presided and made a brief introductory address, at the close of which he presented Bishop Garrett of Northern Texas, who made a ringing address in which he told the children of some things that they could do in that far-away State. This address was followed by one from Bishop Talbot, who never fails to interest Pittsburgh children; and he is still remembered by some of them as the Bishop who taught them how to make "a missionary pill" at one of the Missionary Council meetings in Carnegie Hall three years ago. The Rt. Rev. Fathers between them stirred up considerable enthusiasm among the young folks which found a partial vent in an offering of \$36 to be equally divided between the work of Bishop Garrett and that of Bishop Talbot.

In the evening of the same day, the body of Trinity church was filled with an interested congregation at a general missionary meeting under the auspices of the Pittsburgh Branch of the Woman's Auxiliary. The service was Evening Prayer said by the rector, the Rev. A. W. Arundel, and the musical service was well sung by the excellent vested choir of Trinity church. Bishop Whitehead made the introductory address and the two visiting Bishops, Garrett and Talbot, told the great throng of people in a very impressive way, some things that they ought to know about the Church's work on the frontier. Just before the offertory the rector made a five-minute talk on the question, "Why should we give to far-away missions?" and showed that such giving if kept up liberally and systematically will inevitably insure to the benefit of the parish work. The offering to be equally divided between the visiting bishops amounted to \$78.65.

vided between the visiting bishops amounted to \$78.65.

On Monday morning, Nov. 7th, at 10:30, the Pittsburgh Branch of the Woman's Auxiliary met in annual session in Trinity chapel. The annual report showed a very encouraging amount of work done. Through the Church Periodical Club, which is a part of the Auxiliary work, 6,475 books, papers, etc., were distributed. Following is the financial sum-

mary of the year's work: Missionary boxes, \$2,818.63; cash for Foreign and Domestic Missions, \$4,653.01; diocesan, \$2,846.75; Enrolment Fund, \$321.25; Junior Auxiliary, \$1,041.

15; grand total \$11,680.79.

Monday afternoon at 2:30 the auxiliary again met in Trinity chapel to hear Bishops Garrett and Talbot tell their story to them as an association. Bishop Garrett began his address with the following weighty epigram: "The missionary cause is the fundamental thought of Christianity."

As a matter of local interest in Trinity parish, the rector is delivering a very interesting course of Sunday evening lectures on the Decalogue. He will also begin at Advent a course of lectures on "The central idea of Christianity."

Georgia

Cleland Kinlock Nelson, D. D., Bishop NOVEMBER. St. Luke's cathedral A. M. and P. M. DeWitt, opening of St. John Baptist's church. Tifton, opening of a mission. Cordele, " Valdeate."

- Valdosta, A. M.; Bainbridge, P. M

- 9, 10, 11. Meeting of Archdeaconry of Albany.
 13—16. Official acts for Bishop of South Carolina.
 20. Opening of mission of the Holy Nativity, Atlanta.
 22, 23, 24. Archdeaconry of Atlanta, Gainesville.

From the Bishop's office will issue monthly beginning Dec. 1st, a diocesan magazine of 16 pages, entitled *The Church in Georgia*. It is intended to make it a subscription paper at 25 cents a year and to secure its circulation throughout the parishes and missions of the diocese. It will aim to assist, not obstruct, the circulation of the Church weeklies and will deal almost exclusively with diocesan news.

Within the past eight months the following clergymen have

been added to the working force of the diocese: the Rev.Rich. Bright from New York to St. Stephen's, Savannah; the Rev. C. M. Sturges from Fernandina to Milledgeville; the Rev. H. A. J. M. sturges from Fernandina to Miliedgeville; the Rev. H.A.J. Hartley from Tennessee, to St. Augustine's, Savannah; the Rev. W. W. Kimball, from Kentucky, to be assistant at St. John's, Savannah; the Rev. W. W. Walker, of North Carolina, to Americus; the Rev. W. A. Green, from Cleveland, to colored missions in Atlanta; the Rev. Martin Damer, to conored missions in Atlanta; the Rev. Marcin Damer, to Macon; the Rev. Frank H. Ticknor, of Oregon, to Valdosta and neighboring missions; making eight valuable additions to the much needed supply. The Rev. W. M. Walton has resigned the delightful parish of the Good Shepherd, Augusta, to become Archdeacon of Atlanta; the Rev. R. M. W. Black has given up the parish of Darien, to become city missionary in Atlanta; the Rev. J. J. Lanier, has been advanced from mission work in Augusta to the rectorship of St. Paul's, Savannah.

New York

Henry C. Potter, D.D., LL.D., Bishop

MT." VERNON.—The Rev. Stephen F. Holmes, who has served for 14 years as rector of Trinity church, has left the parish to accept a position as assistant to Bishop Neely in St. Luke's cathedral, Portland, Me. Under his energetic rectorship Trinity church has been enlarged and extensive interior improvements completed. The last result of his personal efforts was the beginning of the erection of a new perish house, which is now nearly finished.

PORTCHESTER.—The rector, wardens, and vestrymen of St. Peter's church are in receipt of a letter from the president of a banking institution in New York City, addressed to the rector, the Rev. Chas. Edw. Brugler, announcing that the sum of \$5,000 had been deposited with them for St. Peter's church on condition that a similar sum be raised by the rec-tor and vestrymen, the said sum to be deposited with them, and the total amount of \$10,000 to be then paid toward the indebtedness upon the church property. The generous donor has thus opened to the rector and vestry the opportunity of paying not merely the half of the present indebtedness, but the entire debt; the interest awakened by the gift will readily warrant their raising the entire sum.

Michigan

Thomas F. Davies, D.D., LL.D., Bishop

The quarterly meeting of the diocesan branch of the Woman's Auxiliary was held in St. John's parish building, Detroit, on Friday, Nov. 4th. The meeting was addressed by Bishop Graves, of The Platte, who also addressed a large gathering of the Junior Auxiliary on the following day in the same place. The Bishop has so commended his work to Detroit Churchmen, young and old, that they feel the warmest interest in its continued development.

The autumnal meeting of the Detroit Convocation was held in the church of the Messiah, Detroit, on Thursday, Nov. 3d. The president, the Rev. Joseph H. Johnson, was in the chair for most of the session. In his necessary absence, the Rev. Wm. Charles, of Trenton, took his place. Reports from a large number of points in the convocation visited by the clergy volunteering for this duty, were made, and for the most part, these reports were cheering and inspiriting. At one place so visited, the priest has prepared and baptized a number of adults who now await Confirmation at the Bishop's hands. At another point, a lot has just been president, is to have its next session on Sunday and Monday,

given for a chapel. At very many of these small places, services had been held with encouraging attendance, and opportunity was given to circulate Prayer Books and papers pertaining to the Church. The committee on a Layman's League reported the outline of a plan which they hope to perfect later. The committee was continued, as was committee on the general missionary. The Rev. B. T. Trego read a paper on "The worship of the Blessed Virgin," which gave rise to a long and earnest discussion. At the evening service, addresses on the subject: "The kingdom of God: is it an idea, or an organism?" were made by the Rev. Messrs. E. M. Jefferys, Louis A. Arthur, John McCarroll, D. D., B. T. Trego, L. S. Stevens, and Wm. Prall, Ph. D. The next session of the convocation will be held in St. Andrew's church Ann Arbor, in January, when the subject for discussion will be: "Our national character: is it deteriorating?"

Connecticut

John Williams, S.T.D., LL.D., Bishop

The 150th anniversary of the dedication of Christ church, West Haven, to the worship of Almighty God, was celebrated on Friday, Nov. 4th. Owing to illness the Bishop was unable to be present and the rite of Confirmation which was to begin the services of the day, was postponed to some future time. The services commenced with the reading of the Litany by the Rev. Mr. Woodcock, of Ansonia, followed by a sermon from the Rev. Samuel Seabury, D.D., a descendant of Birkey Seebury, the Samuel Seabury, D.D., a descendant of Bishop Seabury, the first bishop of the American Church; he used the text from which Bishop Seabury preached in this church 100 years ago. Holy Communion was then celebrated. At this service some of the former rectors of the parish and many of the clergy of New Haven County Convo-

cation were present. Luncheon was served at 1 P. M.
At 3 P. M., the regular business and literary meeting of the New Haven County Convocation was held. An historical essay was read by the Rev. E. S. Lines, followed by a parish memoir from the Rev. H. B. Whitney, rector of the parish ish. A large congregation, which filled the church to the doors, was present. They came not only from West Haven, but also from the city of New Haven, and among them were many of the descendants of the original founders of the church. Among those present specially noted was a small boy, the youngest member of the boy choir, named Egbert Thomas, a lineal descendant of one George Thomas, the first person baptized in the parish by its first rector, the Rev. Samuel Johnson. As his ancestor was the first of his family baptized then, so he is the latest. Altogether the anniversary passed off very pleasantly, and was concluded by a service in the evening, when addresses were made by the Rev. Messrs. James Stoddard, Wildman, and Dr. W. G.

Christ church, West Haven, was organized by ten or twelve Church families who settled there 150 years ago, under the leadership of the Rev. Samuel Johnson, a Congregational minister, who had become convinced of the invalidity of any but episcopal ordination. For some time Dr. Johnson was the only Church clergyman in Connecticut; stationed at Stratford by the S. P. G. Society, he conducted services in West Haven about once in three months until 1737. The present rector, the Rev. Hobart B. Whitney, took charge in 'he original shell of the church still stands, altho the roof has been raised and a tower built. The rear faces the main road, just as it faced a cow path or lane 150 years ago, and some of the clapboards are held in place by the wrought iron nails that first fastened them to the frame.

Ohio

Wm. Andrew Leonard, D. D., Bishon

TOLEDO.—St. Paul's church, East Toledo, under the rector-ship of the Rev. J. C. Sage, is fast putting on strength. The laity have recently secured pledges for \$1,000 per year for parochial support, an increase of 300 per cent. on previous years. A kindergarten has lately been begun, which is nearly full. The Young Crusaders have just organized. A house has been purchased opposite the church, by Mrs. Colburn, of Trinity, the patroness of St. Paul, for a men's club house. It will afford every convenience valued by homeless men, putting the advantages of club life within reach of those of limited means. The Sunday school has been graded with good effect. A debating society is also proposed, in which employer and employees can meet and compare views fraternally on the discontents of labor.

Trinity, the mother church, is fairly humming with work. Its thirteen societies are all well manned, and in the full tide of autumn activities, the rector, the Rev. Charles Scadding, leading and inspiring them all. The late assistant, the Rev. W. H. Bamford, after a faithful ministry here, having removed to Scranton, Pa., the Rev. Mr. Scadding is doing the work of two men, and with fine results.

St. Andrew's mission is fast improving in its Sunday school and congregation. Mr. D. B. Smith, of Trinity parish, keeps up lay services in Bryan. Mr. F. B. Swayne has resumed charge of St. Paul's Sunday school, and Mr. Walter Hodge assists as lay reader in Trinity. The Girls' Friendly Society here numbers 70, and has an average attendance of 60.

The N. W. Sunday School Institute, the Rev. J. W. Sykes,

Nov. 13th and 14th, the Rev. Dr. R. W. Clark, of Detroit, being the chief speaker. A mass meeting is planned for Trinity on the Sunday afternoon, and there are to be, on Monday, three business meetings in Calvary church.

Calvary church, the Rev. J. W. Sykes, rector, is growing with unprecedented vigor

The parish of St. John's is vacant, the Rev. D. A. Bonnar, the late rector, having resigned. The Clericus and the Sunday School Institute will miss Mr. Bonnar's fraternal co-operation, and St. John's a rector who did much faithful work for his flock. During the interim a Friday evening service will be provided by the Rev. J. W. Sykes.

Grace church is rejoicing in having \$1,000 toward a new church, and another \$1,000 pledged, and in the prospect of soon reporting enough on hand either to repair the old church or build anew. The choir here is steadily improving, and the vested boys are being assisted again by the girls, as is the case with good results in St. Paul's and Calvary

Florida

Edwin Gardner Weed, D. D., Bishop

The first annual anniversary of the Daughters of the King of St. Peter's church, Key West, the Rev. S. Kerr, rector, met on All Saints' Day, Nov. 1st, 1892. After divine service and luncheon served at the rectory, they convened in the vestry of the church at 2 P. M. The report of the sec retary showed that eight members assembled on the 8th of June, 1891, for the purpose of organizing this chapter of the order. Since then, there have been 15 names enrolled making a membership of 23. Seven names have been erased, some having resigned, others removed to other cities. Two entertainments have been given for the benefit of the parish. Election of officers by ballot for the ensuing year followed. The office of president being permanent, the results were as follows: Mrs. C. Bartlett, vice-president; Miss Carrie A. Kerr, secretary; Miss C. Skinner, treasurer, and Miss Catharine Duty, assistant secretary. The ladies of the Chancel Guild were appointed, with Mrs. A. Laing, as president. The meeting adjourned with a benediction from the chaplain to meet again on Friday, the 4th inst.

An interesting service took place in St. Peter's church on All Saints' Day, (strictly choral). The sermon was preached by the rector, the Rev. S. Kerr, from the text, II. Cor. v: 8, followed by High Celebration. The Daughters of the King first communed in a body. They were commended in their good work in visiting the sick and helping to pay the church's debt.

St James' Creche

[The following article was handed in to the entertainment given by the ladies of St. James' church in behalf of the creche so laudibly conducted by them on Huron st. It was handed in anonymously, but the authorship having become known, we are now at liberty to state that it is from the pen of Mr. S. H. Kerfoot, of Chicago.—Ed.]

To the Ladies of St. James' Creche, Huron St., Chicago:

My Friends.—It is a very easy thing for us men to say pleasant things to you of the gentler side of the human family, but it is just as easy for you, with your intuitive perceptive sense, to recognize the honesty or truthlessness of our words when we address them to you.

You must know that when we see you women engaged in a work which evinces to us that you are, as it were, "gilding the refined gold" of womanhood, and "painting the lily" of the nature with which a wise Providence has endowed your sex, we must feel an enhanced appreciation of the delicacy of the separate sphere in which that Providence designed you to move, and that such occupation leads us to say, even more cordially, "a ministering angel thou."

Man is likely to arrogate to himself the exclusive privilege

Man is likely to arrogate to himself the exclusive privilege of being Christ-like; and yet, when we remember that our Saviour expressly announced a part, if not a great part, of His mission, when He said: "I came to heal the brokenhearted," and we see you, our sisters, so actively engaged in a work to which we men do not, spontaneously, address our selves, namely, the personal care of those in bodily and men-tal sorrow, then we know that perhaps to woman, even more than to man, was vouchsafed the special tendency and privilege of Christ-likeness

Again, our Saviour expressly said: "Suffer little children to come unto Me and forbid them not," and gave to us the wonderful revelation regarding the sacredness of childhood, 'For of such is the kingdom of heaven.'

In pursuance of this tendency and privilege on your part, you open your hearts and set your heads to work, and make your gentle hands to minister in the direction of those who constitute in their feebleness and infancy His kingdom and His special charge.

When again you see the inestimable value of the one quality which that same Divine Teacher saw lacking in the young man who seemed to possess all else—when He told him, "Sell all that thou hast and give to the poor;" you "visit the fatherless and widows in their affliction," and prove true neighbors to those who are unfortunate, by pour-proging into their wounds of body and soul the cit and wine of ing into their wounds of body and soul the oil and wine of sympathy and support. You far surpass the merit of the

The Living Church

mere "cup of cold water," meritorious as was declared that to be, and in His name "you go about doing good

In all these things you teach us that our boasted superior strength is mere weakness compared with the forcefulness and effectiveness of your work for Him.

These are not confessions or concessions to you women-

They are expressions made by a man who deems himself strong and virile in mind, body, and characteristics.

It is this strength which enables him to say these things, as it is proper, right, and due to truth that he should say them. You, unboastingly, know them to be true.

Now, then, let me tell you how thinking men can be made to view one single branch of your manifold work. I speak of the Creche.

I do not care how tender and gentle the heart of man or woman may be, that person can never be made to appreciate the length, and breadth, and depth of the silent work which you are carrying on in quarters illy adapted to so far-reaching a good.

In the first place you have healed the broken heart of many a despairing and desponding penniless mother, by finding work for her, and by taking care of her little child, while she is doing the ennobling thing of supporting herself by her honest labor.

You have lifted her up in the scale of humanity by raising her in her own esteem, and making her, worthily and justly,

proud of her independence.

You have made her heart light by taking care of her little ones while she has been thus worthily occupied; and while you have been thus cheering her you have been letting into that young heart the light of heavenly charity.

The little ones have been bathed, dressed, fed, and made to rest on clean little health-giving beds, and their smiles while sleeping have betokened the truth of the exquisite idea of "angels' whispers."

You have gathered some times a score or more of, at first, timid little things, but afterwards laughing children, about a table, simple, but neat and genteel, and while you were feeding their bodies you were training their minds and manners so that away, away, away down the vista of the future you can see some of those creatures, ladies and gentlemen, first lessons in courtesy and politeness were learned at your tables when they ate mush and milk or spooned their pap.

This is no fancy. It is as much a truth as that the acorn makes the oak, that the peach pit makes the fruit tree, that cause produces effect.

You have made these mothers feel a laudable pride in their own and their children's outward appearance of dress and cleanliness, and you have marked this effect upon, and change in those who have met woman's sacred and much-tobe-revered mission of motherhood.

You work hard in all this and you think you are doing great things by it.

But oh, my fair and gentle friends, you are "building far more wisely than you know." You are too young in years to fully appreciate the good you are doing. Your gentle hearts are touched and moved and influenced by the sorrow you are now assuaging, and by the infantile joy you are now giving

to those buds of penury.

You must wait until you are as old as the writer of this in order that you may be able to know even remotely or to any extent the inestimable good you are doing or of which you are laying the toundations.

Your present work is the grain of mustard seed, You are lifting these little creatures above the degraded plane which would have become their standard of life, and you are making them to recognize and follow new rules, new order, and new aims for both this life and that hereafter

You will be in your graves, and the bees will be gathering honey from the flowers which will adorn those little hillocks, but those flowers and that honey will be only faintly typical of the good which will live after you, and of the benediction which will rest upon you, the then unknown on earth, but the registered in heaven, as those who did their Master's work as He had bidden them to do.

An Archepiscopal Fraud

House of Bishops, in General Convention,

Baltimore, 16th day of the session, Oct. 22, 1892. The following report, in regard to the so-called consecration of J. Rene Vilatte to the Episcopate, was presented from

the Bishops sitting in council:

It appears that the bishops from whom M. Vilatte claims to have received consecration belong to a body which is separated from Catholic Christendom because of its non-acceptance of the dogmatic decrees of the council of Chalcedon as to the person of our Blessed Lord:

That these Bishops had no jurisdiction or right to ordain a bishop for any part of the diocese under the charge of the Bishop of Fond du Lac;

That M. Vilatte was never elected by any duly accredited synod

It further appears that M. Vilatte in seeking the Episco patemade statements not warranted by the facts of the case, and seemed willing to join with any body, Old Catholic. Greek, Roman, or Syrian, which would confer it upon him. And more than two months before the time of his so-called

consecration, M. Vilatte had been deposed from the sacred

In view of these facts, we propose the following resolution:

Resolved, That in the opinion of this House, the whole proceedings in connection with the so-called consecration of J. Rene Vilatte were null and void, and that this Church does not recognize that any episcopal character

was thereby conferred.

Resolved, That a statement of the above-recited facts be sent to the Archbishop of Utrecht, to the Old Catholics of Germany and Switzerland, and to the metropolitans and primates of the Anglican Communion.

On motion, the resolutions contained in the report were Attest, severally adopted.

SAMUEL HART, Secretary.

Personal Mention

The Rev. D. A. Sanford has been appointed by Bishop Atwill as missionary at Clinton, Missouri. Address accordingly.

The Rev. W. H. Bamford has become assistant to the Rev. Rogers Israel, rector of St. Luke's church, Scranton, Pa.

The address of the Rev. Isaac Peck is Trinity rectory, Roslyn, N. Y.

The Rev. W. Ball Wright, M. A., late rector of Grace church, Menominee, Mich., has accepted a call to be rector of Chrischurch, Port Henry, diocese of Albany, N. Y. Please address ac

The Rev. Hunter Davidson, having been called to the rectorship of Trinity church, Postoria, O., has resigned the rectorship of St. James' church, Port Deposit, Md., and expects to enter upon his new duties the first Sunday in December.

The Rev. C. B. Bryan has accepted an election to the rectorship of St. James' church, Leesburg, Va.

The Bishop of Virginia has sufficiently recovered health to resume duty in his diocese.

The Rev. Wm. A. Masker will be the rector and general super intendent of the new combined charity foundation at Mt. Minturn,

The Rev. Hunter Davidson has resigned the rectorship of Trinity church, Foster, Ohio, and accepted an election to that of St. James' church, Port Deposit, Md.

The Rev. M. D. Wilson has resigned the rectorship of St. Luke's church, Vancouver, Wash.

The Rev. Beverly E. Warner, who was recently elected to the rectorship of Trinity church, New Orleans, has, at the urgent desire of his parishioners, withdrawn his resignation of the rectorship of St. Paul's church, Bridgeport, Conn., and will remain where he is.

The Rev. F. B. Crosier has resigned the charge of St. Mary's church, Keyport, N. J.

The Rev. N. S. Stephens has accepted an appointment as assist-nt minister of St. Paul's church, Buffalo, N. Y.

The Rev. John Dows Hills resigns the rectorship of St. Luke's church, Tacoma, Washington, Dec. 1st, on account of the serious ill health of his wife. His address after that date will be No. 4117 Pine st., Philadelphia

The Rev. Richard H. G. Osborne, M. D., has resigned the rectorship of Leeds parish, Fauquier Co., Va., and should be addressed at St. Paul's rectory, Kenton, Hardin Co., Ohio.

The Rev. Henry Kittson, assistant to the rector of the church of the Ascension, Philadelphia, has resigned therefrom to accept a call to a church in Montreal, Canada.

Owing to ill health, the Rev. James C. Craven has resigned the

The Rev. L. M. Robinson, instructor in liturgics at the Divinity School and deaconesses' house, has accepted the position of rector's assistant at St. Mary's memorial church, Wayne, Pa.

The Rev. Thomas A. Tidball, D. D., rector of St. Paul's church, Camden, N.-J., has declined the bishopric of Yeddo, in Japan, to which he was elected by the recent General Convention.

which he was elected by the recent General Convention.

The Rev. Wyllys Rede will spend the winter in literary work in Oxford, England.

The Rev. W. T. Schepeler, of Corry, Pa., having been appointed archdeacon by the Rt. Rev. C. C. Grafton, Bishop of Fond du Lac, has resigned the rectorship of Emmanual church, and will enter on his new duties, Dec. 1st. Address Wausau, Wis.

The Rev. Walter E. Bentley has become rector of Christ church Clayton, and St. Paul's, La Fargeville, Central New York; post-office address Clayton, N. Y.

The address of the Rev. Chas. N. F. Jeffery is changed from Charlotte, N. C., to Little Neck, Long Island. Mr. Jeffery will take charge

lotte, N.C., to Little Neck, Long Island. Mr. Jeffery will take charge of Zion church at the latter place so soon as his health permits.

The Rev. F. B. Ticknor has been placed in charge of the mission

work in Southwestern Georgia. Address Valdosta, Ga.

The Rev. James Philson has become rector of St. John's church,
Thibodeaux, La. Address accordingly.

The Rev. David North Kirkby has been appointed second assistant of St. Matthew's cathedral, Dallas, Texas. Address accord-

Official

THE NEW HYMNAL

The commission having in charge the publication of the new hymnal, desirous of facilitating the preparation of musical editions thereof, will gladly furnish to persons interested, the order in which the hymns will be arranged, making it possible to secure for the Church the more immediate use of the book. Ad-

REV. H. W. NELSON, JR. Geneva, N. Y.

RECTOR WRITES:-"Please send this week's LIVING Church, with account of Convention, etc., to the splendid character of the sample copy may induce him to subscribe. Not only the new dress, but the matter of the issue is very attractive.

Notices

Notices of Deaths free. Marriage Notices one dollar. Obituary Notices, Resolutions, Appeals, and similar matter, three cents a word, prepaid.

Married

HOLLIS—GRANNIS.—At the home of the bride's parents, No. 2027 Michigan Ave., by the Rev. John Rouse, on Nov. 9th, Mr. Henry L. Hollis to Miss Jane E. Grannis, both of Chicago.

HUBBARD—TYLER.—At St. Andrew's, New York, by the Rev. George Clark Cox, of Ridgewood, N. J., assisted by the Rev. Geo. R. Van De Water, D. D., on Thursday evening, Nov. 10th, Fannie Louise, daughter of Mr. and Mrs. Charles Curtiss Tyler, to LeRoy Watkins Hubbard, M. D.

CRAIN—WHITE.—At St. James' church, Milwaukee, by the rector, the Rev. E. G. Richardson, on Nov. 9th, George E. Crain of Chicago, to Miss Julia White, of Milwaukee.

Died

DICKINSON.—Died at Saranac Lake, Nov. 5th, Ernest L. Dickinson, a communicant of St. John's church, Essex, Conn., son of Mr. Thomas N. Dickinson, of that place, aged 22 years.

LAIMBEER.—Suddenly, Nov. 10th, at the residence of her son-in-

law, Mr. S. K. de Forest, Josephine M. Laimbeer, widow of W. E.

WILSON.—On Friday, Nov. 11th, 1892, at her late residence at Garrisons, Putnam Co., N. Y., Eleanor Duer Wilson, in the 79th year of her age, widow of Geo. T. Wilson, of Georgia, and daughter of the late William Alexander Duer, of New York.

Chituary

Resolutions adopted by the vestry of All Saints' church, Pasadena, California, upon the death of B. Marshall Wotkyns:

WHEREAS, the loving Father who doeth all things well, hath in His wise providence removed from our midst, B. Marshall Wotkyns, a fellow vestryman and treasurer of All Saints' church, Pasadena, California, at a meeting held Thursday, Nov. 3, 1892, the following action was taken:

Resolved, That we put upon record our unqualified appreciation of the high character of Mr. Wotkyns as a member of this Board, and as a noble, high-minded man in all the relations of life. Identified with this parish from the very beginning, and always energetic, generous, and self-denying in its welfare, his labors and counsel will be missed in the future as they have been invaluable in the past and we believe that where details

bors and counsel will be missed in the future as they have been invaluable in the past, and we believe that when death came to him it was with the crown of reward.

Resolved, That we thus express officially and individually, our sense of a great loss, and also our loving and prayerful sympathy with those upon whom the blow comes with greater present becausement.

reavement.

Resolved, That this minute be spread upon the records of the parish, and that copies be sent to his family and published in The Pacific Churchman, THE LIVING CHURCH, and All Saints' Record,

WYLLYS HALL, rector. ERNEST H. MAY, clerk.

Appeals

GENERAL CLERGY RELIEF
(Legal Title—Trustees of the Fund for the Relief of Widows Orphans of Deceased Clergymen, and of Aged, Infirm, and Disabled Clergymen.)

This fund extends relief to disabled clergymen and to th widows and orphans of deceased clergymen in all dioceses and missionary jurisdictions of the United States. This fund should not be forgotten in the making of wills.

Contributions may be sent to WILLIAM ALEXANDER SMITH, Treasurer, 70 Broadway, New York.

THE GENERAL BOARD OF MISSIONS

Legal Title [for use in making wills]: The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the U. S. A.

Domestic missions in thirteen missionary jurisdictions and thirty-four dioceses, including missions to Indians and colored

people.
Foreign missions in China, Japan, Africa, Greece, and Haiti.
Salaries of sixteen bishops; stipends of 1100 missionaries, besides support of schools, hospitals, and orphanages, require many gifts, large and small. Do not forget these workers and these charities. Heroic giving to support heroic work is a privilege and honor as is the calling to forsake home and go forth to hardship and peril. Remittances should be sent to MR. GEORGE BLISS, Treasurer, 22 Bible House, New York. Communications to the REV. WM. S.

Bible House, New York. Communi LANGFORD, D.D., General Secretary.

Church and Parish

WANTED.—Organist and choirmaster, vocalist, for St. Paul's church, Sacramento, Cal.; vested choir, salary to begin \$40 per month. Fine opening for good teacher. Address with references CHAIRMAN MUSIC COMMITTEE, Box 419, Sacramento, Cal.

CHAIRMAN MUSIC COMMITTEE, Box 419, Sacramento, Cal.

THE TRAINING OF BOYS' VOICES.—Mr. G. Edward Stubbs, organist of St. Agnes' chapel (W.92nd st.), Trinity parish, New York, has arranged a course of six clinical lectures on the Boy Voice, to meet the wants of professional musicians and musical students desiring to make a special study of boy voice culture. A valuable feature of this course is the demonstration of the accepted laws of voice training, made in the presence of the pupil, upon boys' voices supplied for the purpose. A prospectus, giving terms and full details of the course, will be mailed upon application.

Our subscribers will confer a favor by notifying us whenever their paper does not arrive promptly. their co-operation we shall endeavor to remedy any error which may exist in this respect.

The Missionary and the Globe-Trotter

A globe-trotter, provided with one of Cook & Sons' tickets for a trip round the world, found himself in due course in the sacred city This being one of the places Benares. where travellers are allowed to "break the journey," he determined, being of an inquir-ing mind, to see something of the interior Accordingly, he hired a bullock cart, and proceeded on a voyage of discovery. The only thing, however, he discovered in the course of his journey was a small missionary bungalow. which, as he was hot and thirsty, was no un welcome object. He was kindly received by the missionary, who, in his isolated station, was glad of a visit even from a globe-trotter. He was easily prevailed upon to stay and par-take of such hospitality as the missionary in such an out-of-the-way place was able to offer. Curry and rice, mangoes and plantains, were provided; but there was nothing stronger than water to drink. The traveller, like the American, had no appetite—only a huge "drinkytite," which could only be appeased by some thing stronger. Nothing stronger, however, was offered, or was apparently forthcoming. The traveller concluded that the missionary must be also a teetotaller. Waiting, however, in the good man's study, where the mission-ary had occasion to leave him for a time, the traveller, being of an inquiring mind, made, after the pattern of the celebrated author of "Un voyage autour de ma chambre, voyage round the room. Here he found little to interest him. Everything seemed as dry as the dinner he had been partaking of. Happening, however, to take up an open newspaper which was spread over something suspaper. picious in the corner, he discovered concealed beneath it a case of champagne! Disgusted at the treatment he had received, and craving, like another Tantalus, for the refreshment he saw beyond his reach, the traveller, without waiting for the return of his host ordered his bullock cart, and in no amiable mood towards missionaries, went back to town. Next morning there appeared in the local newspaper the following letter:

To the Editor of the Anti-Humbug Herald.

SIR.—I always thought missionaries were humbugs; now I can prove them to be so. Would it be believed that these sanctimonious hypocrites while professing to be teetotallers, are in the habit of indulging in champagne? This they carefully keep from those who do them the honor to visit them in their squalid abodes. These they regale with water, or, at the best, tea; but when their backs are turned, they make up for their temporary abstention by deep potations of champagne, purchased out of the money subscribed by the dupes who maintain them. I went yesterday out of my way to call on one of these gentry. He could see I was hot and thirsty, but I was offered nothing stronger than water or weak tea. Casually, however, I discovered, carefully concealed, under a newspaper, in a corner of the room, a case of champagne. Hypocrisy of this kind, to say nothing of the want of hospitality, deserves to be exposed. I am, your obedient servant,

A few days after, this literary Ouixote, desirous of finding more material for his forthcoming book to be entitled "My Voyage Round the World," determined to spend another day in the country, in company editor of the Anti-Humbug Herald, with whom he had struck up a temporary friendship. Their expedition, however, was rather interfered with by the approach of a sudden storm, so that they were glad to take shelter at the first house they could find, which turned out to be same missionary bungalow where the globe-trotter had been entertained a few days before. Ignorant of the country, and not over-observant, he failed to recognise it till the missionary met him on the threshold with the same frank welcome as before. No allusion was made to the letter in the Anti-Humbug Herald, which the writer hoped had not yet penetrated into the interior. "I have only pot luck," said the missionary, "to offer you again, but I hope you will share the tiffin I am just going to sit down to." After the curry and rice, the mangoes and the plantains, followed by some really good Indian tea, they adjourned to the study and lighted their che roots. The traveler was now determined, notwithstanding the breach of hospitality, to unmask the hypocrisy of his host, and to just-

ify himself in the eyes of the editor of the He therefore, as if by Anti-Aumbug Herald. chance, strolled to the corner of the room and took up the open newspaper still lying there. It turned out to be a copy of the Anti-Humbug Herald, under which the case of champagne still lay concealed. "Ah!" said the missionary, who was watching his movements, "you've found me out. Well, I suppose, though I never drink it myself, I must open you a bottle." The traveller and the editor laughed outright. They said they had no scruples, and would be happy to drink the whole bottle themselves. The missionary called for a corkscrew and a couple of glasses and poured them each out a full glass of-ink. They then learnt for the first time that native merchants in the bazaars are in the habit of buying empty champagne bottles, filling them with ink, and selling them to the missionaries. "I saw your letter," said the missionary to the globe-trotter, "in your friend's newspaper, which is regularly sent me, and I am glad to have this opportunity of giving it a practical answer."—The Scottish Standard Bearer.

Opinions of the Press

The Church Review (London

THE PRESENT STATUS OF RELIGION.—What we Churchmen need in these days is more courage: less diffidence and the putting away of that apologetic tone which speaking about our religion. All around us are testimonies innumerable to the hold which the Catholic Faith still wields over this land. Religion will always have its opponents, and as each age passes along the highway of time they will take fresh forms. But new enemies are not to be feared because of their newness. God always raises up fresh cham pions to meet the particular foes who are gathered together against revelation. To doubt this were treason to Him, were cowardly, were unmindful of His past dealings with the world. * * * The cry of the age is for public ity, and publicity brings the claims of Christianity before those who might otherwise pass them by unheeded. It was not so long ago that the daily papers took no trouble to report Church news, and now the Times has its clesiastical intelligence nearly every day. Even ten or fifteen years ago the leading journal scarcely condescended to notice the Church Congress; this year we have had a page and a every day devoted to a report of its pro ceedings, with leading articles devoted to some of its more noteworthy discussions. Here is nothing to cause despair, but everything to encourage hope. With the heathen poet, the Christian may cry, Mitte singuitus, and the Catholic Church takes up the strain with her grand Sursum corda.

Frank Leslie's Weekly

SECTARIAN CONTROL OF THE PUBLIC SCHOOLS. -At the recent Episcopal General Convention held in Baltimore this subject was among the foremost under consideration, and the voice of that Church found expression in the unanimous adoption of a resolution of the two Houses sitting as a Board of Missions as fol-

That the effort now being made to secure an amendment to the Constitution making it unlaw ful for any State to pledge its credit or to appropriate money raised by taxation for the purpose of providing or maintaining any institution, society, or undertaking which may be wholly or in

Proprietary

Hood's Saisaparilla Doses rellodino

The Chief Reason for the great success of Hood's Sarsaparilla is found in the fact that Merit Wins. Hood's Sarsaparilla is the best blood purifier and actually accomplishes all that is claimed for it. Prepared by C. I. Hood & Co., Apothecaries, Lowell, Mass. Sold by druggists,

part under ecclesiastical control, has the cordial sympathy and approval of this Board

When we remember the conservative character of the Protestant Episcopal Church, and its indisposition to participate in the discussion of topics which are in any sense political, this action of the Baltimore Convention must be regarded as most significant. Nearly all the participants in the debate expressed them-selves as unalterably opposed to any assaults upon the public treasury for the furtherance of sectarian ends; and there can be no doubt that if the question could be submitted to the people upon its naked merits, an overwhelming majority would approve the attitude assumed by this great body of influential Churchmen.

Reading Matter Notices

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In full keeping with its well-known progressive policy the North-Western Line (Chicago & North-Western Railway), has recently inaugurated through train service between Chicago and the Lake Superior region. This new train is known as the "Duluth and Superior Special," and it leaves Chicago daily at 5:50 P.M., arriving at Superior at 8:20 A.M., and Duluth at 8:52 A.M. the next day, making the journey in the remarkably quick time of fifteen hours. The train is made up of baggage cars, standard day coaches and palace buffet sleeping cars of the most modern and approved design, and all classes of passengers are carried through without change of cars. Supper is served in dining car after departure from Chicago, and breakfast is served from a well stocked buffet before arrival at Duluth. To insure yourself a quick and comfortable journey be sure to ask for tickets via the North-Western Line. Any ticket agent can furnish full information regarding this railway, or it will be promptly furnished upon application to W. A. Thrall, General Passenger and Ticket Agent, Chicago.

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Business Mention

THE BEST EVIDENCE OF MERIT in any line of manufactured goods is the demand for such goods. It shows that the excellence of the workmanship and quality of material is recognized by the intelligent and appreciative public. Such is the case with the superior Buckeye Bells of Cincinnati, O., for Messrs. Vanduzen and Tift report a constantly growing demand for their Chimes, Bells, and Peals. They are now at work casting 10 Chimes and Peals aggregating 60,000 lbs. (exclusive of hangings) destined respectively for the following places, viz: Duluth, Minn.; Camp Washington, Ohio; Menominee, Mich.; South Chicago, Ill.; Cincinnati, Ohio; Chicago, Ill.; Cleveland, O.; Milwaukee, Wis.; Randolph, O.; Manistee, Mich. Their bells are hung with the best, latest improved hangings, containing many superior advantages not to be found in any other make of bell hangings, which puts this firm in the front rank of skilled Bell Founders. The firm lately used a fine bell in the Columbus Anniversary Cele bration, and afterward an Italian gentleman bought it and had it inscribed, and it will be shipped to Genoa, Columbus' birthplace, thence go south 125 miles—near Rome—and be swung in the tower of a church there. peculiar coincidence.

THE colonial young lady bears the palm as an artful framer of compliments. When Mr. Rudyard Kipling was recently entertained in Melbourne by the Austral Salon, a charming creature approached him with the flattering observation: "Oh, Mr. Kipling, I feel so proud to have met you. When I had the in-fluenza your books were the only things that did me any good."

MR. VERNON HEATH, the accomplished photographer of groups and landscapes, has lately published a volume of Recollections. Amongst many stories is one which relates to Mrs. Hudson, the wife of the now almost-forgotten "Railway King." Desiring to visit the celebrated Bridgewater Gallery, at the residence of Lord Ellesmere, Mrs. Hudson was duly shown the treasures of art there collected. In passing through the corridor, where much beautiful sculpture is exhibited, the visitor was struck by a bust of Marcus Aurelius. Addressing the housekeeper, she inquired: "And who may this be?" "That is Marcus Aurelius, ma'am." "Oh, indeed!" said Mrs. Hudson; "Oh, indeed!" said Mrs. Hudson; "father of the present Marquis, I presume?"

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From the Scissors

HERE are two specimens of blunders in examinations, by school-boys, the genuineness of which is vouched for by an English bishop:

A Sketch of Julius Cæsar. born in the year B. C. I. He invaded Britain B. C. 55. He was the first which invented Latin; he wrote Cæsor, Livy, Ovid, and, in poet ry, Horace and Virgil.

2. Translation. Felices anima, quibus haccognoscere primis Inque domos superas scaudere, cura fuit "O lively cats, to whom it was a care to know these things, and to climb to the tops of the houses."

THE weekly Kokumin no tomo (Friend of the People), published in Tokio, gives some as tonishing proofs of the recent increase of Japan's material prosperity. In 1864 Japan's exports and imports were valued respectively at \$15,550,000 and \$10,690,000. In 1889 the corresponding figures were \$70,060,000 and \$60,100,000. Between 1872 and 1887 foreign trade rose from \$1.30 to \$344 per capita. In 1889 the country had 2,038 trading companies with a total capital of \$67,855,468, and in 1890 1,061 banks, with a total capital of \$92,446,063 All these companies and banks have cominto existence in the last twenty years. Of the companies, fifty-four are active in mining, twenty-two in spinning, 108 in weaving, and 650 in silk manufacture. The amount of agricultural products was increased from 125,000 ooo bushels in 1878 to 190,000,000 in 1888. In 1871 Japan had only forty-six ships of European construction, now she has 1,420. The number of pieces handled by the Japanese mail service swelled from 61,000,000 in 1869 to 150,000,000 in 1888. There are now 27,923 educational institutions, with 69,032 teachers and 3,050,538 students, against 12,597 institutions 27,000 teachers, and 1,300,000 students in 1873.

A few years ago a little girl applied to a pastor in one of our large cities for admission into his Sunday school, says *Harper's Young People*. She was told that the classes were so full there was no room for her, and that the church was so small no more classes could be organized. Much disappointed, the little girl began to save pennies—her family was poor— for the purpose of enlarging the church, in order that she and other children like her might be accommodated. She told no one of her ambitious purpose, however, so that when the pastor of this church was called to her bedside a few months later to comfort her in her severe illness, he saw nothing unusual, only a frail child of six-and-a-half years. The little sufferer died, and a week later there were found in her battered red pocket book, which had been her savings bank, fifty-seven pennies and a scrap of paper that told, in childish print, the story of her ambition and the purpose of her self-denial. The story of little red pocketbook and its contents and of the unfaltering faith of its little owner got abroad, it touched the heart of saint and sinner alike. Her inspiration became a prophecy, and men labored, and women sang, and children saved to aid in its fulfillment. These fifty-seven pennies became the nucleus of a fund that in six years grew to \$250,000, and to-day this heroine's picture, life-size, hangs conspicuously in the hallway of a college building at which 1,400 students attend, and connected with which there are a church capable of seating 8,000, a hospital for children, named the Good Samaritan, and a Sunday school room large enough to accommodate all the girls and boys who have yet asked to enter it. A fairy story? It reads like one, but, happily, it is not one. The little girl's name was Hattie May Wiatt, and the splendid institutions described are located in Philadel

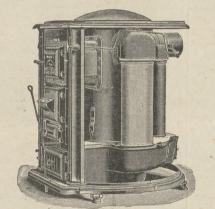


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F. TAYLOR, 13 Astor Place, New York.

Suggestions For Christmas Presents

A DAINTY PINCUSHION.—Buy a silver wired fruit plate, fit into it a thinly-wadded lining, quilted or knotted, of any color desired. Then place upon this four or three bag pincushions tied together in the centre.

A CONVENIENT friend is the button-rack. Take a piece of heavy pasteboard, cover with plush; gather on the face a little bag of silk, and above it suspend a spool of linen shoe thread on ribbons tacked to the side; to the top, stitch a little flap of flannel for the needles, and from the bottom drop a pair of small scissors, hung with ribbons; fill the bag with buttons, and you have a dainty, inexpensive, and most useful article for yourself, or to bestow on a friend.

Bags for holding soiled linear.

Bags for holding soiled lingerie are made of colored linen, and worked in flax threads or cotton. They may also be very simply arranged by sewing together two towels which have effective borders and deep fringe. The tops of the towels are turned over and a stitching forms a casing in which a ribbon is run to draw up the bag. A stitching must run across the lower part of the bag just above the ornamental border; thus the bag is formed. The word "Lingerie" may be worked across in Russian stitch.

A TRAVELLING case for a sea voyage is made of dark blue linen, bound with red or white braid. There are six pockets, in which brush, comb, slippers, etc., may be placed. One pocket lined with oil-silk is necessary for a sponge, and has a flap with a button. A border is left across the top, on which the words "Bon Voyage" are embroidered. A useful case for ordinary travel is made of blue linen, bordered with white braid. There are various pockets marked in white: viz, brush, comb, sundries.

Now that ladies' dresses are made so that a pocket is almost an impossibility, a hanging pocket, made of a shade of silk to correspond with the dress, is very pretty and stylish. Crochet over thirty-five brass rings with knitting silk the desired shade and color, and sew them together, making a square five wide and five long; then across the bottom of this square sew four, three, two, one, making the rings terminate in a point. Around the point ite in a fringe three inches long. Now make a square pocket of silk or cloth to match the silk, the size of the square of twenty-five rings and fasten on the back. In this way you have a double pocket, as a fancy handkerchief shows off prettily through the rings, and the back pocket may be used for loose change or smaller pocket belongings. At the two upper corners sew one-half yard of No. 4 or 5 ribbon. This should be attached to the skirt band under the basque, at the left side. These pockets make very acceptable gifts.

Artistic Match Receiver.—Materials—A

band under the basque, at the left side. These pockets make very acceptable gifts.

Artistic Match Receiver.—Materials—A piece of China silk eighteen inches long by eight inches wide, and one and a half yards No. I satin ribbon, a small, round Japanese basket, and a tumbler. Get the tumbler or wine glass to fit the basket, say about two and one half inches in height, leaving one-half inch to project at the top. Make your silk into a bag, sewing together at the end, and gathering it together at the bottom. Turn down the top for a frill, put it over the basket, drawing the gathering thread firmly around the glass. Cut four pieces of celluloid pointed at the ends, one for each side of the basket, letting the silk puff out between, paint on it whatever flower may be pretty with the color used in the silk. Punch holes at the points of each piece, and fasten with a rosette of the ribbon, then draw a ribbon through the holes at the top of the pieces, and tie. Use two ribbons by which to hang the receiver, and place a bow on each side to complete it. Water colors paint best on the rough side of celluloid.—Ladies' Home Journal.

Pretty sachets, which are simple and inexpensive are made of fine cembric handler.

—Ladies' Home Journal.

PRETTY sachets, which are simple and inexpensive, are made of fine cambric handkerchiefs. The handkerchief is embroidered in each corner with a flower. A piece of silk nearly the size of the handkerchief is used for lining, the corners being rounded off. The silk lining is filled with cotton in which violet or heliotrope powder is thickly sprinkled. The handkerchief is then carefully drawn over this lining with a thread just below the hem. A ribbon is tied about it, and the little ends of the handkerchief are neatly and jauntily pulled into shape. Lined with blue, pink, or violet, and with ribbon and embroidery to correspond, these sachets are useful to scatter through bureau drawers, and have the advantage of being easily refilled.

A useful darning book.—For the covers

A USEFUL DARNING BOOK.—For the covers take two pieces of cardboard six inches long by four inches in width, and cover on both sides with gray linen. Join them at the back by two small brown ribbon bows. Inside of one cover sew two straps of the brown ribbon, and slip under them four skeins of darning cotton—black, white, blue, and red. On the opposite side place two leaves of white flannel containing darning needles. Decorate the cover with some appropriate motto, done in sepia, as, for example, this:

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