

The Living Church

A Weekly Record of its News its Work and its Thought

Vol. XV. No. 35

Saturday, November 26, 1892

Whole No. 734

Calendar

November

1.	ALL SAINTS' DAY.	White.
6.	21st Sunday after Trinity.	Green.
13.	22nd Sunday after Trinity.	Green.
20.	Sunday next before Advent.	Green.
27.	1st Sunday in Advent.	Violet.
30.	ST. ANDREW, Apostle.	Red.

Miss S. F. Smithley 1898

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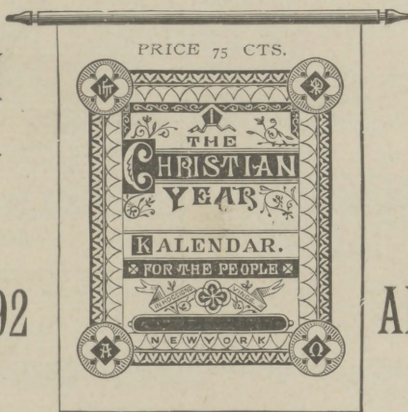
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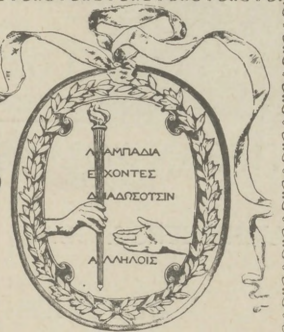
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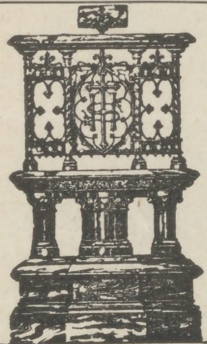
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The Living Church

Saturday, November 26, 1892

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News and Notes

By a special arrangement, THE LIVING CHURCH has secured for its subscribers a portion of the first 5,000 of the World's Fair Souvenir Coins, soon to be issued by the government, and will therefore be able to furnish these coins at an early date.

Any subscriber of THE LIVING CHURCH who sends the name of a new subscriber, with \$2.00, can receive one of these coins as a gift. They are not offered to new subscribers as a premium, and can be secured only by old subscribers, in the above manner. They are not offered for renewals, but are intended as a reward for service.

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.

THE LIVING CHURCH has paid \$1.00 a piece for these souvenirs, but the whole issue is being rapidly bought up, and they will probably be above par in a short time.

Do not risk buying a souvenir next year at a fabulous price, but write or wire us at once to reserve one.

THIS ISSUE OF THE LIVING CHURCH goes forth on the eve of Advent. The sun has again encircled the zodiac of the Christian Year, and the Church is about to enter upon another cycle of struggle and progress.

Now through her round of holy thought
The Church our annual steps has brought.

Advent is the New Year of our spiritual calendar. The old year has closed with its harvest of souls, commemorated on the day of All Saints, and the warning has been given that another day of the Lord's coming is at hand. Before we pass the boundary that divides these years of grace, let us "gather up the fragments;" let us gird up the loins of our minds and stir up our wills, if we would continue to be the faithful people whom the Lord, when He cometh, shall find watching.

Awake! again the Gospel-trump is blown,
From year to year it swells with louder tone.

FROM year to year, as the consummation of all things is nearer, so it is to be hoped the Advent call is better heeded. In the Church it awakens greater searchings of heart; deeper sense of needs which only the Gospel of the first Advent can satisfy; intenser longings for that which only the second Advent can fulfil. In the world at large, we believe, the Gospel-trump is now heard with a persuasion and power seldom exceeded since the days when the blood of the martyrs was the seed of the Church. The Lord hath made even His enemies to praise Him, by turning the triumphs of material science into trophies of His wisdom and omnipo-

tence. All antiquarian research, critical enquiry, and progress in philosophy, have tended to strengthen the claim of the Incarnation upon the faith and fealty of the world. The Advent trump has never proclaimed with sublimer emphasis and authority, the Fatherhood of God and the brotherhood of man, than now, in heralding another year of our Lord, as the Church observes the same in her seasons of festival and fast.

"It is interesting," says *The Independent*, "to note the varied terms by which British relations to Central Africa are described. Those who claim to look dispassionately on the Uganda question speak of the 'sphere of influence'; the Germans call it the 'sphere of interest,' while *The Times* prefers to claim it as 'our sphere of moral responsibility'."

WHAT may be called a revolution has occurred in the Coptic Church. The Patriarch has been summarily returned to the monastery from which he was called some years ago, and has been replaced by a vicar. The significance of the event lies in the fact that it has been brought about by the laymen of the Coptic Church, in the interests of a broad education and an educated and salaried ministry. The question that faces all interested in that land, is whether this new education shall be distinctively Christian, or under those French influences that have worked such havoc elsewhere in the Levant.

THE self-denial week, which the Brotherhood of St. Andrew is planning to hold from Nov. 30 to Dec. 7, deserves more than passing comment. During this week it is proposed that each member of the Brotherhood shall deny himself some luxury, or needless expense, and give the money thus saved to help carry an active campaign into small and obscure towns, "for the spread of Christ's Kingdom among young men." The observation of this week is to be entirely voluntary, and it is expressly desired that no man shall set aside a fixed sum, but that his contribution shall be the outcome of daily and specific acts of self-denial. If this method is conscientiously followed out, the lesson that it is more blessed to give than to receive will be pressed home, and when ten thousand members of the Brotherhood of St. Andrew have learned that lesson—the spread of Christ's Kingdom among young men will be set a long way forward.

ON the last day of October the Emperor of Germany went in state to the dedication of the Castle church of Wittenberg—the church to which Luther, on the eve of All Saints', 1517, affixed his famous ninety-five theses. The restoration of the building is a work that has commanded the interest of three emperors, the late Emperor Frederick having superintended, as the reigning sovereign informed his subjects, even the minutest details of the design. The proceedings of the day of dedication were picturesque and striking.

THE Archbishop of Dublin recently furnished his diocesan synod with some statistics, which serve to illustrate the condition of the Irish Church since the year 1869. Eighty-five churches have been built or re-built, and 375 restored, by voluntary contributions, at a total cost of over half a million pounds. Cathedral restoration in the last fifty years has attracted money offerings amounting to more than half a million. More than a million pounds have been raised by voluntary gifts during a period, in which the extra burden has been thrown upon Irish Churchmen of raising a quarter of a million annually for the support of their clergy. The Archbishop spoke hopefully of the future of the Irish Church, resting his confidence on the record of her career and on her Catholic character.

AN instance of practical benevolence is the gift of the Abbe Santol, vicair of Cerbere, France, of a block of buildings valued at \$12,000, as a free orphanage for the children of railway employes killed in railway accidents. It will afford accommodation for one thousand children. Such an institution would be especially valuable in this country where so many fathers annually lose their lives in railway service,

Brief Mention

The last "Addresses of Surviving Alumni of Union College" gives the name of one member of the class of 1821, Philo. T. Ruggles, New York City. If he graduated at the age of 21 he would now be 92 years old. One member of the class of 1826 survives; four members of '29, and twenty-one members of the class of 1830. At the farewell banquet given to Canon Knowles, on the eve of his departure for New York, the Rev. Henry G. Perry presented, in verse, "A Frater's Adieu." A happy hit, on the transference of heavy ordnance (canon) from West to East, was made, in the following lines:

Uprise our World's Fair mark!
The West supplies the East;
"Great gun" to Gotham goes,
Of late Chicago's priest.

—Dr. Edward Everett Hale, who recently celebrated his seventieth birthday, has just celebrated another interesting anniversary, his fiftieth year as a preacher. On this occasion he preached in the old meeting house in Berlin, Mass, where fifty years ago he delivered his first sermon.—The translation of the New Testament into Ganda or Luganda, the language of the Uganda territory, has just been finished, and the complete book will soon be issued. The Gospel of St. Matthew was printed in 1888, in 1890 a second edition was prepared; in 1891 an edition of 2,000 copies of St. John was published; the Acts, some of the Epistles, and the Revelation were subsequently added, and now the remaining portions have left the hands of the translator.—Researches pursued at the alabaster quarries of Ha-nub, in Egypt, have revealed immense quantities of graffiti or wall inscriptions in ink, running back to the days of King Teta, 3300 B.C. Thus the critics are wrong again, and the Bible is right.—Dr. John Hall, of the Presbyterian church, in a recent sermon called attention to the fact that a very small proportion of the convicts came from the fourteen million members of evangelical churches.—According to European papers, there is still a possibility that Columbus will be numbered among the saints. In a recent interview the Pope said that he had received letters from priests and bishops all over the world asking that the great discoverer might be canonized. His Holiness is said to have added that he was still undecided, but that the question would be submitted to the *Congregazione dei Riti* for discussion.—An exchange has the following: "Surprise has been expressed that the Episcopal General Convention did not call one of the new dioceses in the State of Washington Seattle or Tacoma. The reason was that both these cities could not be so honored, and to have singled out one of them would, in the opinion of many, have prevented the other from doing much for the work of the Church."—Mr. Gladstone recently said: "The older I grow the more confirmed I am in my faith and religion. I have been in public life fifty-eight years, and forty-seven in the cabinet of the British government, and during those forty-seven years I have been associated with sixty of the master minds of the country, and all but five of the sixty were Christians." When Christ church, Adrian, Mich., was built in 1850, a pine tree shilling was placed in the corner-stone by one of the parishioners, R. M. Bealenian, now dead, with a note requesting that whenever the structure should be taken down, the coin should be sold by auction, as his contribution to the new church. This has recently been done.—Rev. Dr. Arthur T. Pierson has been appointed to occupy the pulpit of the Metropolitan Tabernacle, London, for the next six months, to be followed by Rev. Thomas Spurgeon during the ensuing six months. The decision as to a permanent successor to the late Rev. C.H. Spurgeon has been postponed.—One exchange has the following: "'Bucked the Center. Methodist Rush-line Work Superior to the Baptist. It was a Baptist Waterloo.' This is the secular newspaper's graphic way of calling attention to the rivalry between the football teams of two Brooklyn churches."

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Church of England Notes

The Bishop of St. David's has been making his triennial visitation. His charge showed that during the last three years, the number of confirmees has been 8,901, and of communicants over 39,000, showing an increase of 50 per cent. in twelve years.

It is stated that steps are already being taken with the view of promoting a great gathering of the clergy of the diocese of Canterbury in Canterbury Cathedral in 1897, for the celebration of the 1,300th anniversary of the arrival of St. Augustine in that city.

The Dean of St. Paul's Cathedral has resolved that interments within the building shall be as far as possible discontinued, as he is convinced that every perforation of the bed of concrete upon which the cathedral stands, involves an appreciable injury to its foundations.

Recently the 571st anniversary of the dedication of the parish church of Duloe, Cornwall, was observed. There was a celebration of the Holy Communion at 8 A.M. At 3 P.M. the children's flower service and harvest thanksgiving was held. A public tea was followed by choral Evensong.

The Suffragan Bishop of Southwark has established at Blackheath a home, which is to be self-supporting, for women willing to do some parochial work in poor parishes, but who are not able to devote themselves entirely to Church work like the members of sisterhoods and kindred organizations.

The Bishop of Carlisle, at his diocesan conference, discussed the question of clerical incomes. There are, it seems, in Dr. Bardsley's diocese nineteen benefices whose value is under £100; twenty-nine under £120, and fifty-seven in all under £150 per annum. The Bishop's plea is "not for charitable doles, but for more adequate payment for workmen worthy of their hire."

The Rev. Wilfrid Bird Hornby, who since 1885, has been vicar of St. Columba's, Southwick, Sunderland, has accepted the recently constituted bishopric of Nyassaland, Central Africa. The work of the future bishop will lie around the shores of Lake Nyassa, which is about 300 miles long. There is a mission steamer on the lake, and the post is one requiring great self-denial, and demanding a considerable degree of physical endurance.

Further efforts towards the "Christianizing of the masses" have materialized in the two recent events connected with South London "Settlements," viz., the laying of the foundation stone of the new building for the Charterhouse Mission, by Princess Christian, and the taking possession of its new mission building by the settlement supported by the students, past and present, of Gonville and Caius College, Cambridge. The Bishop of Rochester, in opening the latter building, said that during the past few years the population of a single parish in the district had increased by 118,000.

The window in Chester Cathedral erected as a memorial of the late Rt. Hon. H. Cecil Raikes, Postmaster-General, is now completed. It is an exceedingly handsome piece of workmanship. The window bears the figures of St. Chad (Bishop of Lichfield and Coventry, in which diocese Chester at one time stood), St. Martin, St. Anselm, and St. Asaph, with scenes connected with the lives of the foregoing figures in the lower portion. In one of the lower compartments is a shield of Mr. Raikes, and an inscription setting forth the various offices which he held, among which was the Chancellorship of the diocese of St. Asaph.

The levelling of the entire floor of the nave of Manchester Cathedral is at last completed. All the former sittings in the centre and north side of the nave, and all the pews in the Trafford chapel and in Brown's chapel, on the south side, have been cleared away. In the centre the space has been covered with neatly designed and substantial chairs; and, we understand, a similar course will be taken on both the north and south sides. The new south porch, erected at the cost of a well-known citizen of Manchester, is also practically completed; while the beautifully designed Baptistery chapel, at the south-west end of the nave—which is being erected by another well-known Manchester family—is on the eve of completion.

The ceremony of unveiling the cenotaph erected to perpetuate the memory of Bishop Lightfoot, took place Oct. 20th, in Durham Cathedral in the presence of a vast congregation. Among those present were the Lord Chancellor, the Speaker, Lord Durham, Lord Londonderry, Lord Morris, the Hon. and Rev. John Grey, the Bishops of Durham, Newcastle, and Dover, the Countess of Scarborough, the Dean of Durham, and the whole of the cathedral dignitaries. The service opened with the singing of the hymn, "The King of Love my Shepherd is," which was followed by prayer and the responses. Psalm lxxxiv., "O how amiable are Thy dwellings," was sung, and the anthem "Blest are the departed" was rendered in a most impressive manner. Further prayers having been offered, the ceremony of unveiling took place. The memorial is placed on the north side of the choir of the cathedral, immediately opposite the throne, and under the screen dividing the choir from the north aisle. This screen, erected during the restoration of the Cathedral in 1875, has had its central portion removed and an arch of cusped wood-work formed in it, to carry the upper portion with its cresting and pinnacles, which thus forms a dignified

canopy over the monument, which consists of an altar tomb or cenotaph in the style of the fifteenth century, composed of alabaster, with richly moulded base, string and cornice of a dark grey marble. Above the cornice is laid the effigy, in white marble, of the late Bishop, who is represented in the episcopal robes, the hands folded over the breast, the feet resting against three books.

New York City

On Sunday, Nov. 20th, the Rev. Dr. E. Winchester Donald preached his farewell sermon at the church of the Ascension.

Bishop Potter has just issued an appeal to the diocese for funds to help forward the work of the stricken diocese of Newfoundland.

A new church building will soon take the place of the historic St. John's chapel. It will be erected by the corporation of Trinity parish.

The new houses for the professors at the General Theological Seminary have just been completed, and the professors for whom they are intended will soon move into residence.

The Rev. John P. Peters, Ph. D., of St. Michael's church, read before the Clergymen's Conservative Club, Philadelphia, last week, a most valuable report of his explorations at the Temple of Bel, at Niffer, in Babylonia.

St. Bartholomew's church, the Rev. Dr. Greer, rector, is soon to erect a house at Washington, Conn., to be used for fresh-air work for working women. A single parishioner has furnished the necessary funds for building, and it is intended to have the house ready for occupancy before the next hot weather arrives.

In Trinity cemetery, a fine Runic cross is being erected as a memorial of the naturalist Audubon. It rises to a height of 25 feet, and is beautifully decorated with carvings of animals and birds. The material is lime-stone of the vicinity, and the cost will be about \$10,000. The work is nearly ready for unveiling.

The Rev. E. McKee Brown, rector of the church of St. Mary the Virgin, calls the special attention of his parishioners to the fact that daily from the time of the early celebration of the Eucharist till six o'clock at night, the church is open, and he urges its use as a place for private prayer and spiritual meditation.

At the church of the Holy Trinity, the rector, the Rev. E. Walpole Warren, will conduct on the Friday evenings preceding the first Sunday in the month, throughout the winter, a meeting intended to assist communicants in their preparation for the Holy Communion. Especial attention is given to the newly confirmed and the younger communicants.

Two branches of the Boys' Guild of St. Michael's church, the Rev. Dr. Peters, rector, resumed their meetings on the first Monday and Tuesday in November, under the charge of the Misses Eastman and their associate helpers. The boys have games and amusements, and make toys, furniture, screens, scrap books, etc., for the hospitals and missions of the city.

The Ven. Alexander Mackay-Smith, D. D., has placed in the hands of Bishop Potter his resignation as archdeacon of New York, and the latter has accepted it. The archdeacon has decided to accept the rectorship of St. John's church, Washington, D. C. He will enter upon his new duties in January. A new archdeacon of New York will probably be appointed at a meeting of the clergy which will be held in December.

At the church of the Holy Apostles, the Rev. Brady E. Backus, D. D., rector, the Sunday school has been in part re-organized, with an intermediate department on a new plan, which promises the best results in making children faithful Church members. It is proposed making the St. Martha's Society a branch of the Girls' Friendly Society. The Brotherhood of St. Andrew is doing good work in this parish.

The Rev. Dr. Edward Wallace-Neil is doing a remarkable work at the church of St. Edward the Martyr. He has held, during the past year, 401 Sunday services, 307 services on holy days, and 198 on other days, making in all 906. The Holy Eucharist has been celebrated 457 times in public, and 76 times in private, and there are now 426 communicants in the parish. He has delivered 108 sermons, 171 lectures and instructions, and 61 meditations. He has made 2,222 calls. With all this, he worked on busily all last summer, refusing to take any rest. It is needless to add that with such vigorous work, the parish is prospering notably.

At St. James' church, the Rev. C. B. Smith, D. D., rector, a musical festival was held on the evening of Sunday, Nov. 13th, which was made noteworthy by the rendition for the first time in this city of Dr. Alfred R. Gaul's new cantata, "Israel in the Wilderness." The composition is pleasing and effective, its themes are simple and melodious, and developed in a manner to command attention and compel critical approbation. The production is perhaps unduly long, and occupied 50 minutes in rendition. The solo parts were well rendered, and the highly efficient vested choir of this church, which has already won wide reputation, acquitted itself admirably. There were five instrumental portions of the can-

tata, and these included an introduction descriptive of "Moonlight on the Nile," and an intermezzo entitled "Day-break," which was particularly well interpreted. The opening chorus, a Hebrew chorale, was a paraphrase of the stately, "The God of Abraham praise," known to all. There were many familiar melodies and themes, and this was especially noticeable in the song, "Forth from the land of Egypt," and in the gem of the work, the tenor air, "O fertile land of Egypt."

Since last May St. Thomas' church has been vigorously fighting in the courts to prevent a license being given to a liquor shop to be opened close to St. Thomas' chapel. Wide interest has been awakened in the contest, among good citizens. The Rev. Mr. Pott, a son of the Church publisher of that name, is clergyman in charge of the chapel, and has led in the contest. The plea against the saloon was based on a State law which makes it illegal to license a saloon located within 200 feet of a place of public worship. In a trial before the Court of Common Pleas, a *mandamus* compelling the board of excise to grant a license on the ground that the premises were more than 200 feet away, was refused, and the chapel was, for the time being, protected. But on appeal to the Supreme Court a decision has just been handed down which defeats the claim of the church. The court in its opinion interprets the law to mean that the measurements be taken between the principal entrance of the church and the place for which a license has been applied for. The court holds that it is the place on such premises where the liquor is actually to be sold, and not the principal entrance for such building, which is contemplated in the law. By this process of construing the law, the saloon is made to be barely outside the limit of 200 feet, and so the powers of the liquor men win against the Churchmen.

St. Michael's church, the Rev. T. M. Peters, D. D., rector, has just issued its year book. Besides the rector, there are four assistant clergy. The church is free and is noted for its manifold activities. The church possesses St. Michael's cemetery, Astoria, L. I., where there were 1618 burials during the past year. This cemetery was begun 40 years ago with 7 acres, and has been enlarged from time to time until it now embraces 70 acres within its circuit. The present number of families connected with St. Michael's is 696; number of individuals, exclusive of inmates of institutions under the care of the rector, 2,203; Baptisms during the past year 132, confirmed 91, married 182, buried 108. The parish now has 940 communicants. Of Sunday school scholars there are in the church 924, and in the Sheltering Arms Nursery 256, making a total of 1,180. There have been 332 Sunday services held, 44 services on holydays, and 548 on other days, making a total of 924. The offerings of the parish have been \$8,594.21. In addition to this, \$706.03 has been contributed to various missionary objects, \$691.33 to charitable institutions, and \$176.48 for general objects, making a total of \$10,165.05. Besides the above offerings there was given to the rector by persons outside the parish the sum of \$25,908.96, of which \$22,587 was for the new church, organ, and bells, and \$3,321.76 for charitable objects.

The year book of St. George's parish just issued, indicates the marvellous growth of recent years under the energetic rectorship of the Rev. W. S. Rainsford, D. D. Much of the work is centred at the memorial parish house adjoining the church, which is one of the largest and most complete structures of the kind in this country. By hard effort during the past year \$35,000 has been raised for the endowment fund. Sometime ago the senior warden, Mr. J. Pierpont Morgan, offered to give a very large sum for endowment, provided the other members of the parish raised a given amount within a specified period of time. His generous offer holds good for three years more, and strong efforts are to be put forth by the parish to meet the conditions required. Dr. Rainsford wants the endowment fund to reach \$400,000, with an additional endowment for the deaconesses' house of the parish. In dealing with cases of want and destitution, this parish adopts the policy of offering second-hand clothing and other necessities of life for sale at a nominal price, instead of giving them away. The plan is reported to work well. It is intended to consolidate the Mens' Club library of this parish, with that of the Girls' Friendly Society, and those of the Sunday schools, and put the whole in charge of a competent paid librarian. Steps will be taken to make this enlarged library an attraction to all parishioners, and especially to the young. From Easter 1891 to Easter last year, 475 new names were added to the parish.

Philadelphia

The will of Caroline G. Moore contains a bequest of her entire wardrobe to the Episcopal Hospital.

Capt. Benjamin Hancy, mariner, recently deceased, directs his executors to pay \$300 to St. Alban's church, and a like sum to St. Timothy's Hospital, both of Roxborough.

The vestry of Holy Innocents' church, Tacony, have decided to erect a parish building on a site at Washington and Tyson sts., at a cost of \$7,000. This is due to the fact that the present church building is too far removed from the central part of the town.

The congregation of the Hospital mission gave a reception on the evening of the 16th inst., to their rector, the Rev. David H. Lovejoy, M. D., in honor of the 25th anniversary of

his ordination. Mr. N. McKee, president of the Young Men's Association connected with the hospital mission, briefly explained the object of the gathering. Mr. R. H. Harris delivered a congratulatory address, and presented to Dr. Lovejoy a purse of gold, containing a contribution from each member of the congregation.

The corner-stone of St. Paul's chapel and parish house at 47th st. and Kingsessing ave., was laid on the afternoon of the 12th inst. by Bishop Whitaker with impressive ceremonies. The chapel is a mission of the Divinity School. A procession of the faculty and students of the school headed by the choir of that institution and a number of West Philadelphia clergymen with the Bishop, marched to the site where the usual service was read by the Rev. L. W. Batten; the Rev. J. R. Moore read the lesson. The Bishop laid the corner-stone, after which he addressed those assembled, and congratulated the school in the establishment of the mission. The chapel and parish house will be built of Avondale stone with Indiana stone trimmings in Gothic style, at a cost of \$30,000. It will be 82 feet in length, 66 feet wide, and 52 feet high, with an entrance on the corner of 47th and Kingsessing ave. In addition to the chapel it will contain reading rooms, and in the basement will be a gymnasium. The lot on which the chapel stands is 166 feet square, leaving room for a church and rectory to be erected in the future.

In the decease of Mr. William Overington, on the 14th inst., the oldest communicant member of the Church in the city, and probably the oldest vestryman and churchwarden in the country has passed away. He was a native of the county of Sussex, Eng., and with his parents came to Philadelphia in 1805, being then in his 14th year. Three years thereafter, he became a communicant in Trinity church, Oxford, a vestryman at the Easter election, 1819, and accounting warden ten years later, holding this position until the end of his long and useful life, which had he survived until Dec. 15th, would have reached the century mark. In 1822, he was a delegate to the convention, which then embraced the entire State, and contained only 14 parishes. On the occasion of his having completed his 70th year as vestryman and his 60th as accounting warden, the parishioners presented him, Easter, 1889, with a handsomely embossed silver plate. The Rev. R. B. Sheppard, a former rector, assisted by the Rev. H. A. F. Hoyt, the present rector of Trinity, conducted religious services at the house, prior to the burial office which was said at the church, and interment was made in the adjoining cemetery.

The church of the Transfiguration, the Rev. Sidney Corbett, D. D., rector, was consecrated on the 16th inst., with impressive services by Bishop Whitaker. The beautiful little edifice was very handsomely decorated with flowers. The procession consisted of the choristers, 40 of the reverend clergy, and the Bishop, all vested. At the entrance the Bishop was met by the wardens and vestrymen, and all proceeded to the chancel, repeating Psalm xxiv. The request to consecrate was read by Mr. H. H. Hallowell, accounting warden, and the sentence of consecration by the rector, the Rev. Dr. Corbett. After the Bishop had concluded the office of consecration, Morning Prayer was said by four of the visiting clergy, and in the office of Holy Communion, the rector was epistoler and the Bishop was gospeller. The sermon was preached by the Rev. Dr. T. K. Conrad, first rector of the Transfiguration, from the text, Psalm lxxxiv: 3. After the sermon, the Holy Communion was celebrated. The vested choir of men and boys, Mr. J. M. Wilson, choir-master, rendered among others, a *Te Deum* by Stevens, Stainer's Communion service in F, and at the offertory, the anthem, "O Lord, how manifold." The church of the Transfiguration originated in a Sunday school started some 20 years since, over a bakery on Chestnut st., near 33rd st. A frame building on 32nd st. was purchased from the Presbyterians, their mission proving a failure, and occupied by the school. The structure was subsequently moved to 34th and Walnut sts., where it remained until 1877, when it was replaced by the present substantial edifice, the corner-stone of which was laid by the Rev. Dr. Conrad.

The 33rd annual meeting of the American Church Missionary Society was held on the 15th inst. in the parish building of Holy Trinity church. In the absence of the president, Bishop Whitaker took the chair. The annual report is replete with information respecting the details of both the foreign and domestic work of the organization. There are 16 missionaries in Brazil, the cost has been over \$10,000. Missions in Cuba are conducted by natives of that island. In Havana an auxiliary society has been instituted in the school work, and over 200 pupils attend in 3 schools, and 150 more are to be found in the two schools of Matanzas. There are 34 missionaries in the different states of the Union, viz: 8 in Virginia; 5 in West Virginia; 3 in Kansas; 2 each in Nebraska, Nevada, South Carolina, and Washington; and one each in Arkansas, East Carolina, Florida, Indiana, Maryland, Mississippi, New York, North Dakota, South Dakota, and Wyoming. Total receipts including balance of \$10,007.40 from last year, \$38,747.53; balance August 31st, \$22,402.43. Total securities amount to \$135,500. Officers for the ensuing year were elected. Bishop Whitaker also presided at the evening session, which was held in the church of the Holy Trinity. He made the first address on missionary work in Cuba, giving a brief account of what had been ef-

fectured there. The Rt. Rev. Dr. Leonard delivered an able address on Domestic Missions giving the state of work as it existed in the far West, among the mountains and plains. The Rev. Dr. R. H. McKim, of Washington, D. C., made the closing address on "The position of the P. E. Church towards Church unity."

The church of the Evangelists, the Rev. Dr. Henry R. Percival, rector, has recently been enriched by fine paintings in that portion of the sacred edifice known as the chapel of Our Lady. The church building resembles in many respects, the old Tuscan cathedral in Pisa; and the scheme of decoration has been chosen by Dr. Percival, who is partial to the artistic qualities possessed by the Italian cathedrals. For several months past a young Philadelphia artist, Robert Henri, has been engaged in decorating the little chapel, and his work is practically completed. The church building fronts the south, consequently the altars are at the north end. Along the west wall of the chapel, and interrupted by three windows, is an adaptation of the famous fresco in the Palazzo Riccardi, Florence, of the "Adoration of the Magi," painted in 1459, by Benozzo Gozzoli. Only the principal figures in the original—those said to be portraits of the De Medici family, are retained. Taking the treatment made necessary by the circumstances, and taking into consideration the difficulties of lighting, the work is eminently successful. Over the altar, at the north end of the chapel, is an adapted copy of the fresco of "The Annunciation," by Fra Angelico, the master of Benozzo, which is in the convent of San Marco, Florence, and it too has undergone the same treatment. To the right of the altar, on the wall, is a "Vision of St. John," which is in keeping with the others. The southern wall, however, contains an original painting by the artist, representing "The Flight into Egypt." The composition had, of course, to be in harmony with the copies around it, and consequently does not show the artist at his best. It is mellow, full of sentiment, and has a certain quality essential in decorative works—that of unobtrusiveness. The eastern wall of the church is still bare, but it is understood that in the near future the work of covering it with religious decorations will be begun.

Calvary church, Germantown, though not completed, was opened for public services on Sunday, 13th inst., when a very large congregation was in attendance. The rector, the Rev. J. De W. Perry, D. D., preached from the text, Rev. xxi: 22. The new edifice is of the English parish-church style of architecture, the walls being finished on the exterior and interior in rock-face rubble work; all the trimmings of the exterior are of Indiana limestone. The structure is cruciform with nave, choir, transepts, and aisles. The porch and vestibules are finished with stone inside, and wainscotted with oak to the window sills. The ceilings are finished with open timber work, panelled in the tower, showing the rafters in the porch and vestibule. The floors of these are laid in Pompeian tiles, and the entrance doors are of oak. The nave is ecclesiastically correct, and terminates at the eastern end joining a choir and sanctuary 35 feet deep. The clerestory is supported by Ohio sandstone columns and arches. The ceiling is of oak, all natural finish. The choir and chancel end in an apse, wainscotted with oak, floored in tile, and separated from the body of the church by a richly carved stone screen. The floor of both choir and chancel is of marble mosaic tiling. The aisles are in four bays each. The transepts are the width of the nave, and in the gable of each is a window. There is an entrance from the vestibule into the east side of the north transept, and at the right of this entrance is the baptismal font, resting on a stone platform one step higher than the floor of the church, and enclosed by a brass rail. The sittings are of oak, divided into two blocks in the body of the church, and one block in each transept. Stalls are provided for the choristers. The vestry or robing room is on the south side of the chancel, extending from the side through a vestibule which connects also with the church and with choir rooms in the basement. The entire chancel furniture, as well as the pulpit and lectern, and the six large windows, are memorial gifts. The tower will have a belfry in the upper section, finished with a battlement wall. The roof of the edifice is of Bangor slate. This new church when completed will have cost \$40,000, and occupies the site of the old church at the corner of Manheim st. and Pulaski ave., which was consecrated by Bishop Bowman in 1859. The Rev. Dr. T. K. Conrad was the first rector, who was succeeded by the Rev. Geo. A. Strong. The present rector, the Rev. Dr. Perry, took charge of the parish in 1866.

The annual meeting of the Pennsylvania branch of the Woman's Auxiliary to the Board of Missions was held on the 17th inst. at the church of the Holy Trinity, 277 representatives of 79 churches and missions being present. Bishop Whitaker presided, and after a short devotional service by the rector, the Rev. Dr. McVickar, delivered the introductory address. He compared the work of the Auxiliary with that effected 21 years ago, when the first aid and relief was extended to missionaries; then 80 boxes were sent out, and now 700. Total offerings for missions in 1871 were \$262,000, and \$611,000 in 1892, one-third of which was directly the work of the Woman's Auxiliary. Of the \$21,000 received at the Baltimore Convention for the Endowment Fund, \$2,365 came from the Pennsylvania branch. An address was then made by the Rt. Rev. Dr. Hare, his subject being "The Indians." Arch-

deacon Moran, of Maryland, was the next speaker, on the topic of "The Freedmen," which he said was a misnomer; they are no longer the freedmen, but native-born citizens, and instead of the race dying out, they have increased to eight million souls. He concluded by saying there were but 64 colored clergymen and a similar number of white ministers at work among these eight millions of the colored population. The Rt. Rev. Dr. Garrett spoke on "Domestic Missions," and said the Church of to-day is nothing if not a missionary Church. Three great things are necessary: sons must be set apart for the ministry, daughters consecrated to God's service, and means contributed to send forth and sustain these sons and daughters. At the afternoon session the Rev. F. L. H. Pott, of St. John's College, Shanghai, spoke of the Chinese Mission. China is breaking up her conservatism, and unless the Church of Christ takes up the work, the result will be disastrous. At St. John's College there are 97 students, and he added that a new building was imperatively demanded, as the old one is falling down. The Rev. Dr. W. S. Langford, secretary of the Board of Missions, said it was the audacity of faith, because the Church had made five more domestic missionary jurisdictions. Bishop Walker gave the next address, on the Indians and their needs, and thanked a city parish for the money which enabled him to purchase the new Sioux mission building at Devil's Lake, N. D., which is named St. James', after that parish. Bishop Talbot followed in a short address, in which he said that a hospital has been built at Wallace, Idaho, through the liberality of the Woman's Auxiliary. Miss Julia C. Emery said there would be always found missionaries who are doing ideal work from an ideal motive. Last year the children's Lenten offerings were \$70,000, and next year they ought to be \$100,000. The service closed with the benediction by Bishop Whitaker.

Chicago

During the months of September and October the Bishop has visited and confirmed in the following parishes and missions: Manhattan, 3; Naperville, 1; Elgin, 16; Harvard, 24; Dundee, 4; cathedral 11, (of whom there were 2 Presbyterians, 1 Congregationalist, 1 Methodist, 1 Reformed Episcopalian, 1 Jew); Pontiac, 6; Fairbury, 11; Farm Ridge, 2; Streator, 2.

The St. James' Creche noticed in THE LIVING CHURCH of last week received a large addition to its funds, and aroused greater interest in its blessed work by the Tea and Bazaar held in St. James' parish house on Monday, Nov. 14th. Prominent among the ladies interested in the work are Mesdames Perry H. Smith, president, John N. Jewett, vice-president, Walker Fearn, George Sturges, J. L. Houghteling, Dudley Williamson, J. S. Runnells, G. L. Dunlap, A. C. McClurg, W. K. Ackerman, C. H. McCormick, W. D. Kerfoot, W. K. Nixon, W. E. McLaren, E. Rumsey, A. A. Carpenter, E. F. Lawrence, N. B. Butler, T. S. Phillips, H. W. Bishop, Ed. Ryerson, F. M. Whitehouse, H. N. May, F. W. Tomkins. The work of the Creche has been very successfully inaugurated, and will doubtless be carried on with the zeal which inspired its inception. At the bazaar tea was served in the afternoon and evening by the following ladies: Mesdames Knickerbocker, Bishop, A. Onderdonk, Dunner, O. D. Grover, Sawyer, Meeker, and Ernest Smith. Refreshments, lemonade, flowers, ice cream, coffee, and hosts of fancy articles were disposed of to the visitors. Every one present seemed to take the liveliest interest in the work, and willingly spent their money to further it.

Diocesan News

Albany

Wm. Crosswell Doane, D. D., LL. D., Bishop

The 24th annual convention began at All Saints' cathedral, Nov. 14th. At 3:30 P. M., a meeting of the Bible and Prayer Book Society was held in the crypt. At 8 o'clock, in the cathedral, a short choral service was held and an eloquent address was delivered by the Rev. Dr. Walpole, of the General Theological Seminary. The sermon was in advocacy of the Bible and Book of Common Prayer.

The next day, before the celebration of the Holy Communion, the Bishop gave his address. It was an interesting and comprehensive discourse. The Bishop referred eulogistically to those who have departed life since the last convention, and had been active either as clergy or members of the Church, and expressed his intention at future conventions, after reading the diptychs of the departed, to say prayers for "light, rest, refreshment, and commemoration."

"The act of the General Convention in revising the Prayer Book is commendable. In 1805 the Standard Book now in use was adopted by the Church. Now, however, owing to a more proper conception of the words and thoughts of the early writers, we should cease playing upon words, and work upon them to a more proper conforming to the needs and rules of our time. The three works of the General Convention have been fruitful. The Hymnal has been studied with care, and the subject of its revision, introduced into the House of Deputies, has met with careful consideration. It is well that the new Prayer Book has been published without a copyright or a royalty. Steps have been taken to appoint a board of trustees to secure a more equal distribution of the books. The idea of the formation of an emergency fund for the relief

of families in need is strongly urged. A part of the work accomplished is that the Nicene Creed shall be said in the office of Holy Communion on all great festivals." Deep gratitude was expressed at the lifting of the cathedral debt last spring, and the Bishop hoped to be spared long enough to see a more complete structure, the erection of a chapter house, and one for the Sisters. He also advocated that the name of the Woman's Diocesan League should be changed to the Woman's Cathedral League. He closed his remarks with general thanksgiving and praise. The clergy and those assembled then partook of Holy Communion.

Following the service at the church, luncheon was served at St. Agnes' school. At 2 P. M. the convention assembled in the gymnasium for a business meeting; present: 96 clergymen, 91 lay delegates representing 58 parishes. The Rev. William C. Prout, of Schenectady, was elected secretary, and the Rev. Canon Fulcher, assistant secretary. General Selden E. Marvin was elected treasurer.

Resolutions were adopted calling for reports on insurance on churches of the diocese; for the securing of copies of the laws passed by the legislature relating to the election of wardens and vestrymen of churches; appointing a committee to examine into the affairs of Grace church of Norway, Herkimer Co.; providing for inserting in the record the remarks of Dr. Huntington concerning Bishop Doane's valuable aid in the revision of the Prayer Book, etc. On motion of Archdeacon Carey thanks were voted to the anonymous donor who relieved the cathedral of its debt.

The treasurer of the episcopal funds reported the receipts from parishes to be \$2,700; receipts from invested funds, \$3,399.19; total, \$6,099.19. It was announced that the Bible and Prayer Book Society had authorized the purchase of 5,000 revised Prayer Books for gratuitous distribution in the families of the diocese.

In the evening a missionary service was held at the cathedral. The treasurer's report of diocesan missions was interesting. It showed the following: Balance received from the past treasurer, \$268.06; income from securities, \$2,323.57; contributions of parishes and Sunday schools, \$13,981.55; total, \$16,344.33.

The report of the secretary, the Rev. William R. Woodbridge, showed that the missions of the diocese were more than half as many as in twelve missionary jurisdictions in the United States. An appeal was made for more generous giving. Memorial notes were read on the death of four missionaries.

Nov. 16th, after Matins at 10, the Bishop read the record of his work, embracing 1,470 Confirmations and ordination of 9 priests and one deacon. There are now 128 clergy and 21 candidates in the diocese.

The Standing Committee of last year was re-elected by unanimous vote.

Chicago

Wm. E. McLaren, D.D., D. C. L., Bishop

FAIRBURY.—The Bishop visited this mission on Saturday, Nov. 12th, for Confirmation; 11 received the Apostolic rite, making with 12 confirmed last December 23 in one year. The new church built by this mission is a model for small parishes. It is built of stone to the window sills and finished with frame work. Its cost has been \$3,000 and is the outcome of the two years' work of the deacon in charge, the Rev. E. W. Averill. The congregation is rapidly increasing and will in the near future be able to clear off all the indebtedness.

MORRISON.—Mrs. Burr who has lately died was ever an earnest worker in St. Ann's parish and her loss will be severely felt in this struggling field. In her will she left \$300 to be invested for the benefit of the church.

PONTIAC.—A legacy of \$3500 has just been left to Grace parish by one of the active members of the church. This will be a valuable help to this parish which has struggled so long in a town that does not grow.

Long Island.

Abram N. Littlejohn, D. D., LL. D., Bishop

The 5th semi-annual meeting of the archdeaconry of Suffolk was held in Christ church, West Islip, the Rev. Samuel Moran, rector. At a service on the previous evening, addresses were made by the Rev. Messrs. J. Q. Archdeacon, I. Van Winkle, and H. R. Freeman. The session proper was begun with a celebration of the Holy Eucharist, the Ven. Robert Weeks, archdeacon of Suffolk, being the Celebrant, assisted by the Rev. Mr. Moran. At the business meeting which followed, the archdeacon presided. It was very fully attended, and was conducted with much evidence of harmony and interest. After adjournment, the members were hospitably entertained at the rectory.

BROOKLYN.—St. Martin's Day was made the occasion of a special celebration at St. Martin's church, it being the first occurrence of the name day of the parish since the change of name from "Emmanuel." On Thursday previous, there was a requiem celebration of the Eucharist at an early hour of the morning, on behalf of the deceased members of the parish, the Celebrant being the rector, the Rev. Henry Ormond Riddel. On St. Martin's Day, Nov. 11th, there were four Eucharistic Celebrations. At the High Celebration, the preacher was the Rev. W. B. Frisby, rector of the church of the Advent, Boston; solemn vespers, with sermon, followed in the

evening, the preacher being the Rev. Henry A. Adams. Services were maintained during the octave with daily celebration of the Eucharist, and daily vespers. On Sunday, Nov. 13th, there were three Eucharistic Celebrations. At vespers, the preacher was the Rev. F. D. Skene. On Monday evening, a parish tea was held, at which addresses were made by the Rev. Geo. F. Breed, and other speakers. On Wednesday night, Nov. 16th, was said the Litany of the Church, and the *Te Deum* was sung. The Rev. W. W. Bellinger was preacher. The members of the various parochial guilds were present at this service. The octave was completed Friday, Nov. 18th, when the Litany of the Blessed Sacrament was sung with *Te Deum*: preacher, the Rev. Geo. W. Dumbell, D. D.

St. James' church, of which the Rev. C. W. Homer has been for 25 years the beloved rector, has just secured the services of a new assistant minister. The Rev. Wm. Parker Evans, of Pleasant Valley, N. Y., has been so appointed, and entered upon his duties the first Sunday in November, preaching at morning service. Mr. Evans was formerly a well-known minister of the Lutherans, and took Holy Orders in the Church last October. He has received a cordial welcome from the congregation.

At St. George's church, the Rev. H. R. Harris, rector, a service in the interests of the Brooklyn Bureau of Charities was held on the evening of Sunday, Nov. 6th. Addresses were made by the Hon. Darwin R. James and Mr. Alfred T. Wentz.

At the church of the Messiah, on the evening of the first Sunday in November, the rector, the Rev. Chas. R. Baker, who has recently returned from Europe, began a course of sermons on "Elijah and His Times." The special theme for the evening was "The Puritan rising in the North."

At the church of the Redeemer the new rector, the Rev. Geo. Calvert Carter, has fairly settled down to work.

At St. George's church a musical service was held on the evening of the 23rd Sunday after Trinity. There were rendered "The Lord hath done great things," Henry Smart; "Sing, O heavens," Sir Arthur Sullivan; tenor solo, "Come, ye children," and the "Prodigal Son," Sir Arthur Sullivan.

At St. Luke's church, the Rev. Henry C. Swentzel, rector, Gaul's new cantata, "Israel in the Wilderness," was rendered on the evening of the 22nd Sunday after Trinity by the combined choirs of St. Luke's and the cathedral of the Incarnation, Garden City, under the direction of Dr. W. H. Woodcock, organist and choir-master.

At St. Mary's church, the Rev. W. W. Bellinger, rector, a commemorative service was held on the morning of the 24th Sunday after Trinity, Nov. 20th, it being the second anniversary of the death of the Rev. D. V. M. Johnson, D. D., long the faithful rector of the parish. The Rev. Dr. Haskins, of St. Mark's church, the life-long friend of Dr. Johnson, preached a memorial sermon.

JAMAICA.—The new rector of Grace church, the Rev. Wm. McDonald Bottome, has entered upon his duties as successor to the Rev. Mr. Rice.

LITTLE NECK.—Zion church is about to have a new resident clergyman, the Rev. Chas. N. F. Jeffery, who was formerly settled at Charlotte, N. C.

GLEN COVE.—An altar has been placed in St. Paul's church to the memory of the late Ven. John C. Middleton, D.D., archdeacon of Queens, and for many years rector of the parish. It is of carved and paneled oak of beautiful design. Several gifts have lately been presented to this church.

FLUSHING.—St. George's church is rejoiced at the restoration to health of the Rev. J. Carpenter Smith, D.D., who has been rector of the parish for 45 years. He has completely recovered from the very grave illness referred to some months ago in these columns, and is once more in active work. His assistant, the Rev. Mr. Waller, has performed most faithful service, while in charge of the parish during the rector's absence.

Indiana

David E. Knickerbacker, D. D., Bishop

The Bishop of Indiana returned home from the General Convention to meet with a most cordial welcome. The Indianapolis Clericus had arranged for a celebration of the Holy Communion on All Saints' Day, a united meeting of all the congregations of the city. The Bishop celebrated, assisted by Father Engle in his 84th year, as epistoler, and Dean Hunter as gospeler. He made a brief address, expressing his appreciation of the kindness that had planned for this dear festival, this kindly welcome home; how glad he was to be at home again, in restored health, to take up the work he had entered upon just nine years ago that day. On Thursday a reception was tendered the Bishop and Mrs. Knickerbacker by the Churchmen of Indianapolis at the Bropyllum. It was in charge of the ladies of the different parishes, and was very generally attended. During the evening an address of welcome on behalf of the laity was made by Judge Nibloch; by Dr. Jenckes on behalf of the clericus; by Mrs. Josephine Nichols, on behalf of the women of the diocese, and by the Rev. G. A. Carstensen, for the clergy generally. To all these cordial greetings the Bishop responded in a few words, expressing his gratification for all the love and co-operation given him by his diocese, and pledging himself to renewed devotion in its behalf. Refreshments were served to the large concourse of people present.

The Central Convocation, the Rev. E. G. Hunter, Dean, met in Holy Innocents' church, Indianapolis, on Wednesday and Thursday, Nov. 2nd and 3rd. There was a large attendance of the clergy and laity, and seldom has the convocation had a more interesting meeting. Sermons were preached by the Rev. G. A. Carstensen, and by the Rev. Dr. Jenckes, and a very interesting paper was read by the Rev. I. O. Granis, which drew out considerable discussion. Reports were made by all the missionaries present, and steps were taken to raise a century fund of \$1,000 for the support of a general missionary. The Woman's Auxiliary met on the afternoon of Thursday, and was largely attended, delegates being present from all the parish auxiliaries of the city, and from Muncie. Most encouraging reports were made of the work in the different parishes, and much enthusiasm created for the Century Fund and for the Church Home, two important works that the women have taken up with a determination to accomplish. Eight subscriptions of \$10 each were secured for the Century Fund. Mrs. Nichols presided at the meeting and addresses were made by the Bishop and by the Rev. Mr. Carstensen. During the afternoon a very interesting address was made by Mr. Kiersted upon the General Convention, and the Rev. Mr. Ranger reviewed the work of the Hymnal Commission, and spoke briefly of other matters of interest in connection with the work of the General Convention. Lunch was served at the rectory on Thursday, by the ladies of the parish.

The Bishop since his return has visited St. Mary's Hall, Indianapolis, of which we recently gave an account.

Nov. 4th, the Bishop visited Howe Hall, Lima, the Rev. Dr. Spalding, principal. This school in its 9th year, has almost reached its maximum of accommodations. There are now 46 boarders, the limit being 50. The Bishop met the boys at Evening Prayer, and as his custom on these visits, addressed them, speaking of the advantages of the school, and how to make the most of them. Dr. Spalding is assisted by a competent corps of teachers. The school received a donation of five acres of land recently, for an athletic park, and Mrs. Francis M. Howe, the patroness of the school, has added to the domain another valuable property adjoining.

Barker Hall under the Rev. Mr. Heermans, the rector, is well attended, and developing more and more each year, as an excellent parish school.

On Sunday, Nov. 6th, Bishop Knickerbacker held the benediction service of a new chapel and parish house for Trinity mission, Kendallville. This is a new mission organized this past year in charge of the Rev. William Mitchell, who entered upon his work in September last. The result of this two months' work is the securing by donations a beautiful corner lot, most eligibly situated, valued at \$2,000, on which has been erected a neat chapel at a cost of \$1,200; a Sunday school of 40 children and 6 teachers, and about a dozen communicants. The population of Kendallville is about 3,000, a number of influential families have cast in their lot with the mission. The Bishop was surprised at what had been accomplished in so short a time, and especially to find a well-trained vested choir of 14 boys leading the singing. The benediction was held at the morning service when the Bishop preached, confirmed 2, and celebrated the Holy Communion. He spoke to the Sunday school in the afternoon, and preached in the evening, congratulating the missionary and his people on the good beginning made.

Throughout the diocese there is much interest manifested in Church work. Churches are approaching completion at Mt. Vernon, Kokomo, and New Carlisle, three important places. Jeffersonville is also building a new church and parish house.

Quincy

Alexander Burgess, S. T. D., LL. D., Bishop

CITY.—The cathedral parish has suffered severely during the last few years, by the deaths of many of its prominent members. One of the most deeply deplored losses was that of Mrs. Henry Hatch, who departed this life on Trinity Sunday of this year. She was very active in all departments of Church work, and especially in the ministries of charity. Her devoted husband has placed a lectern in the cathedral as a memorial of her. It was set apart for its sacred use by a benediction service on the Sunday following All Saints' Day. After the Gospel, Dean Moore made a short address setting forth the purpose of the memorial, and the value of such reminders in the material temple. Then followed the office for benediction, which was closed by the anthem of Stainer, "What are these," sung by the choristers who were grouped around the lectern. The lectern is inscribed with the names of Mrs. Hatch and of her son who died in 1882. It is of polished brass, 6 feet, 6 inches, in height. The pedestal rests upon lions *couchant*, the shaft is surmounted by a globe upon which stands a spirited figure of an eagle with outstretched wings. It is from the house of Cox Sons, Buckley & Co., and is an admirable piece of work. A similar design has been placed recently in Grace church, New York City.

MOLINE.—Soon after the arrival of the Rev. Laurence Sinclair, the congregation of Christ church decided to meet in the public building of the Auditorium. The rector preaches from the stage and the organist and quartette occupy the place assigned for the orchestra. The congregation is on the advance, and efforts are being made for the purchase of a church site in the city.

East Carolina

Alfred A. Watson, D. D., Bishop.

BISHOP'S APPOINTMENTS

NOVEMBER

- 18. St. Mary's, Kinston.
- 20. St. Barnabas, Murfreesboro.
- 21. St. John's, Winton.
- 23. St. Martin's, Hamilton.
- 25. Advent, Williamston.
- 26. St. Stephen's, Bethel.
- 27. Grace church, Plymouth.
- 29. St. John Evangelist, Edenton.
- 30. St. Paul's, Edenton.

DECEMBER

- 1. A. M., Coleraine; P. M., Rockahock.
- 4. Holy Trinity, Hertford.
- 5. St. John's mission, Elizabeth City.
- 6. Christ church, Elizabeth City.
- 7. St. John's, Weeksville.
- 8. St. John's, South Mills.
- 11. A. M., St. Peter's, Gates County; P. M. St. Mary's, Gatesville.
- 14. Grace church, Woodville, Bertie County.
- 15. St. Mark's, Roxobel, Bertie County.
- 16. St. Thomas', Windsor, Bertie County.
- 18. Holy Innocents, Avoca, Bertie County.
- 21. A. M., St. Luke's, Washington County; P. M., Advent, Roper, Washington County.
- 23. St. Andrew's, Columbia, Tyrrell County.
- 25. St. David's, Scuppernong.
- 27. A. M., St. John's, Makenyville; P. M., Sladesville.
- 28. Swan Quarter.
- 29. Fairfield.

JANUARY

- 1. St. George's, Hyde County.
- 4. St. James', Beaufort County.
- 5. St. Augustine's, Pantego.
- 6. Yeatesville.
- 8. A. M., Zion church, Beaufort Co.; P. M., St. Thomas, Bath.
- 11. St. John's, Durham's Creek.
- 12. Chapel of the Cross, Aurora.
- 14. Haw Branch.
- 15. A. M., Trinity, Chocowinity; P. M., St. Peter's, Washington.
- 16. St. Paul's, Greenville.
- 18. Emmanuel, Farmville.
- 19. St. John's, Pitt County.
- 20. Dawson's school house.
- 22. St. Barnabas', Snow Hill, consecration.
- 24. Holy Innocent's, Lenoir county.
- 26. St. Stephen's, Goldsboro.

Delaware

Leighton Coleman, S. T. D., LL. D., Bishop.

The regular monthly meeting of the Clerical Brotherhood was held at Bishopstead, on Tuesday afternoon, Nov. 8th. An able paper was read by the Rev. A. I. du Pont Coleman, on "Parochial Missions," after which the subject was fully discussed. A suggestion looking to the idea of a general Mission to be held simultaneously in all parishes in and near the city of Wilmington was favorably received, and on motion it was decided to consider the advisability of such a plan a year hence, at the next monthly meeting of the Brotherhood.

New York

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

ROUNDOUT.—A vested choir has just been introduced at the church of the Holy Spirit, the Rev. Chas. J. Adams, rector.

MT. VERNON.—The Rev. Stephen F. Holmes, whose retirement from the rectorship of Trinity church has been already noted in these columns, has received many testimonials of the regard of his late parishioners, among them a check for \$1,000 from Miss Martha Wilson, foundress of the Martha Wilson Home for Old Ladies. He was also presented, by a number of the congregation, with a purse bearing his initials in silver, and containing over \$200 in gold coins.

Georgia

Cleland Kinlock Nelson, D. D., Bishop

At a call from the Bishop, the Albany Archdeaconry assembled in St. Paul's church, Albany, on Wednesday, Nov. 9th, at 7 P. M. This archdeaconry is composed of 11 clergymen and about three times as many laymen. Promptly at 7 the Bishop with his clergy entered the chancel, and after the singing of the processional hymn the office was commenced by the Rev. I. I. P. Perry, the Rev. F. B. Ticknor reading the lessons. The Bishop preached a powerful sermon on missions, the thought of his discourse being that the measure of a Churchman's faith is to be found in his interest in missions.

On Thursday, Nov. 10th, at 7:30 A. M., Holy Communion was celebrated. After Morning Prayer addresses were made on the "Duty of the clergy in regard to missions," by the Rev. F. B. Ticknor; "Responses of the laity in regard to missions," Mr. W. D. Shaffer; "Woman's work in missions," the Bishop; "Importance of parochial schools in mission work," the Rev. D. Watson Winn. At 3:30 P. M., there was a conference and the children's share in missions was spoken of by the Rev. I. I. P. Perry, methods of work received open discussion, the "Prayer element in missions," was the subject of an address by the Rev. W. E. Eppes, questions were answered by the Rev. C. I. LaRoche. In the evening the subjects were "The Church's duty to strangers," the Rev. Allard Barnwell; "The Sunday school a help to Church education," Mr. I. T. Hester; "Business principles in the parish," Rev. C. I. LaRoche, and on Friday, Nov. 11th, "Pastoral visiting," the Rev. W. E. Eppes; "Personal life of the priest," Rev. F. B. Ticknor; "The care of the children," Rev. W. H. Phillips. At the children's service in the afternoon, "Children's place in the Church," was treated by the Rev. Allard Barnwell; "What

can you do for the Church," by the Rev. I. I. P. Perry, and "What should be your motive for work," the Rev. D. Watson Winn.

The visitors spent a delightful time in the city, and were royally entertained by the citizens.

The Church people at this place contemplate building a handsome brick church, and towards this end plans have already been accepted, and enough money collected to insure its being accomplished.

Bishop Nelson having appointed the Rev. F. B. Ticknor missionary in charge of Valdosta and Bainbridge and all other towns in the southwest quarter of the diocese not having rectors, met the missionary at Tifton on Nov. 4th in order to introduce him to a portion of his field. Tifton is a town containing about 800 people in which no service of the Church has ever been held. Seven communicants were found representing seven families, all of whom were very much gratified at the prospect of having the services of the Church. Securing the use of the Methodist church, services were held with addresses by the Bishop and missionary, and a celebration of the Holy Eucharist. One lady reported that she wished her six children baptized at the next visit of the missionary.

Cordele, 40 miles north was visited, where is a thriving town of 2,000 inhabitants, with three railroads, cotton factories, and other industries. This place also had never had the services of the Church. One of the prominent men of the town presented the church with a large and well located town lot to build on. There were eight communicants and seven Church families here, some of them active and earnest young men who mean to go right ahead with the building of the church.

On the morning of the 5th, accepting the proffered Baptist church, services were held which were well attended. The missionary baptized three children and the Holy Eucharist was celebrated.

Going south to Valdosta, a town of 4,000 inhabitants which has a very neat church building but only nine communicants, services were held there that night. There is every reason to look for growth, as the result of steady work. Sunday morning services with Celebration were also held, a large congregation being in attendance.

At noon the Bishop and missionary took the train for Bainbridge, 80 miles to the west. This is an old town of about 1800 inhabitants, with a neat church and 27 communicants. In the afternoon the missionary held a service, baptizing an infant, and at night the Bishop preached to a congregation which more than filled the church. The Bishop left that night for Atlanta, and the missionary celebrated the Holy Eucharist the next morning and had a pastoral conference with the people. Some of the other points to be reached by the missionary are Abbeville, Quitman, Camilla, DeWitt, Cuthbert, Dawson, Smithville, and any place where he can find Church people. It is a large field and should have at least three men in it, but it is the best that can be done at present. The only points in the territory which have rectors are Albany and Thomasville.

Massachusetts

Phillips Brooks, D.D., Bishop

NEWBURYPORT.—During Advent, the Brotherhood of St. Andrew have provided for a series of services and addresses in St. Paul's church: Nov. 30, "Work and Worship," by the Rev. P. W. Sprague; Dec. 8, "Satisfaction and Service," by the Rev. H. N. Cunningham; Dec. 14, "The Facts of Life," by the Rev. W. W. Battershall, D. D.; Dec. 21, "The Manliness of Believing," by the Rev. Dr. Fiske.

Ohio

Wm. Andrew Leonard, D. D., Bishop

The Central Convocation held its winter session in St. Timothy's church, Massilon, Nov. 14th and 15th. The Bishop was present, and on Monday evening preached and confirmed a class of two, a colored woman and a little boy. The church building in which the meeting was held, is a very old structure, and carries one back in thought to the early struggles of the Church in Ohio. The old building is soon to pass away, and a handsome structure will supersede it.

On Tuesday morning, at 9 o'clock, the Holy Communion was administered, and at 10 o'clock, the convocation duly convened for business, with an unusually large attendance of the clergy. The first business being the election of officers for the ensuing year, the present dean and secretary were re-elected. The first paper read was by the Rev. Charles D. Williams, "Are the first chapters of Genesis literal history." It advocated the utter yielding of the letter that we might retain the spirit. The paper drew forth much discussion, which by no means fully approved of all the paper advocated. A paper followed on "Convocational Mission work," by the Rev. D. F. Davies. This was well received, as was also the handsome lunch provided by the ladies, of which all partook. After the re-assembling, a pleasant discussion of the above paper was had, in which the Bishop took part, and was extremely happy in all he said. Then followed a paper on "Missions in Ohio," by the Rev. Dr. Pindar. Full of strong thought and deep spirituality, it needed no discussion. Prof. Seibt, of Gambier, read a striking paper

on "Preaching for the Times," which was strong and scholarly. At the re-assembling at 7:30 P. M., after a shortened form of Evening Prayer, the Rev. Henry M. Green gave a clear-cut, succinct talk on missions from the Biblical standpoint. This was followed by a paper by the Rev. J. D. B. Kaye, on "Hymnology," after which a talk by Archdeacon Brown.

South Carolina

Wm. B. W. Howe, S.T.D., Bishop

The Bishop's health is reported better, and he has returned to his home in Charleston, where he is living as quietly as possible, according to his physician's orders.

A summer home for the diocesan clergy and their families is contemplated to cost when furnished about \$1,000; and will be at Saluda, N. C., where the cost of living is from \$3 to \$4 per week, or less.

The diocese has received a gift of \$3,000 from Dr. and Mrs. F. L. Frost, of Charleston, in memory of their son, who died last year in early manhood; the interest to be used in educating a young man for the ministry.

There will be a series of lectures in Charleston this winter, on the Bible, Prayer Book, and Church History, by the assistant rector of Grace church, the rector of St. Luke's, and the city missionary, in order to prepare the Churchmen comprising the Church Guild, for teaching in the Sunday school.

The Rev. Mr. McCready, a Sewanee graduate, will, during his diaconate, labor at Edgefield and Darlington, which were recently a part of the large missionary field of the Rev. Mr. Cornish.

The two guilds of St. Paul's church, Summerville, have contributed \$125 for the new church; and the chancel committee and the children have furnished altar hangings, and a brass telescope gate for the chancel rail. St. Barnabas', the mission of this parish, which was begun about six years ago among the poor ignorant white people on the outskirts of the town, in the cabin of the great grandmother of most of the children, is out of debt, has about 40 children in its Sunday school, and a congregation of about 100 hearty worshippers; 13 have been confirmed, and 70 baptized. The site and frame of the present chapel were given by the people, and the Church catechism being made a text book in its parochial school, its pupils have emerged from heathendom, and the good work is growing.

Eighteen colored parochial schools are either established or will soon be opened, the archdeacon of the colored work in the diocese designing to establish as many as possible in the country, where the most good is accomplished at the smallest outlay, the self-help of the colored people being required, and the country population being thus restrained from removing to the city, where the sufferings from poverty are greater.

It is intended to make the Industrial Reform School for colored boys self-supporting as soon as possible through its farm and other industries. It is near Columbia, in St. Ann's mission, and during the first year will need \$1,500. A similar sum was given it by a Northerner, as a memorial, which will provide the necessary building.

One of the communicants of St. Mark's, Charleston, is studying at King Hall, Washington, for the ministry, and is the fourth young man of that parish who has given himself to the Church's service.

There are 18 colored congregations in the diocese, yet, during the past ten years the three city churches, with the exception of St. Mark's, have scarcely grown, while their outlay is incessant.

There are about 80 children in the Sunday and sewing schools of the colored mission in East Columbia.

Easton

Rev. Wm. Forbes Adams, D. C. L., Bishop

QUANTICO.—The Rev. Robert F. Clute, D.D., rector of Stepney and Spring Hill parishes, died at his home on Monday night, Nov. 14th, after an illness of several days. He had a complication of ailments, but died from an attack of apoplexy. Dr. Clute was about 60 years of age, and leaves a family of six children, three daughters and three sons. He was born in Massachusetts. Early in life he, in company with Dr. John Fulton, went to Louisiana under Bishop Polk, and spent several years in the country parishes. From there he moved to South Carolina, where the greater part of his life was passed; thence he moved to Calvert county, Md., where he took charge of St. Paul's parish for three years, after which he moved to Quantico, and assumed charge of Stepney and Spring Hill parishes. For the past two years he has done much active work in these parishes, and at the time of his death was at work building a new church at Barren Creek.

Washington

John Adams Paddock, D.D., Bishop

The congregations of the church of the Holy Communion, Tacoma, have increased to such an extent since the Rev. E. G. Knight, formerly of Philadelphia, assumed charge, that a temporary structure is about to be erected, in which to hold services. Before the close of the year, a permanent church building will be begun. The Sunday school has increased 100 per cent.

Southern Ohio**Boyd Vincent, D.D., Bishop**

Sunday, the 21st after Trinity, was a red letter-day for the Church people of Price Hill, Cincinnati; on that day the devoted efforts of those who constitute the mission were consummated. The church thus opened with a service of benediction by Bishop Vincent, is in the Romanesque style of architecture, of stone, and seats about 250. The interior, especially the chancel, is Churchly, and later, by certain modifications, will be more so. The services of the day were well attended, and at the early Celebration a goodly number of the faithful were present. The sermon in the morning at 11 o'clock was delivered by the Bishop; that in the afternoon by the Rev. Dr. Rhodes, of Mt. Auburn; and in the evening, the Rev. Frank W. Baker, of St. Paul's, preached. At this service, the Rev. G. E. Benedict, a former pastor of the mission, and the Rev. Frank J. Mallett, with the minister-in-charge, the Rev. A. B. Howard, were the officiants. Confirmation was administered to 15 persons.

Central Pennsylvania**M. A. DeWolfe Howe, D.D., LL.D., Bishop**
Nelson S. Rulison, D.D., Asst. Bishop

In our issue of Nov. 12th, by an error in "making up" the account of the consecration of Christ church, Towanda, was placed under the head of Central New York.

Maryland**William Paret, D. D., LL. D., Bishop**

GEORGETOWN.—The 75th anniversary of Christ church was celebrated with imposing ceremonies, on Thursday, Nov. 10. Before the hour of 11 arrived, 34 clergy had gathered within the walls of the chapel, whence they passed in processional order into the church, Bishop Paret following. Prayer was read by Archdeacon Williams, of Christ church, Navy Yard, and the Rev. Mr. Buck, of St. John's, Georgetown. These rectors represented two of the three churches that were in existence in 1817, when Christ church was organized. The Rev. Mr. Bispham, of St. John's, Washington, represented the third church in existence. The Communion Office was celebrated by Bishop Paret, assisted by the Rev. Dr. A. R. Stuart, the rector, the Rev. Mr. Buck, of Rock Creek parish, the oldest in the district, and the Rev. George Leakin, of Baltimore. The Rev. Dr. Stuart read a memorial address, in which the facts of the organization of the parish on Nov. 10, 1817, at the house of Thomas Corcoran, now 3119 M st., were given. Bishop Paret preached an effective sermon, after which there was a celebration of the Holy Communion. The music was well rendered by the parish choir. At 2 P. M. all the visiting clergy, with the Bishop at the head, proceeded to Linthicum Hall, and were handsomely entertained at a sumptuous luncheon furnished by the ladies of the parish.

It is proudly stated by the parishioners of this 75-year-old church that their first delegate to the diocesan convention in Baltimore was Francis Scott Key, the immortal author of "The Star Spangled Banner."

GLENDALE.—Bishop Paret dedicated the pretty chapel at this place on Nov. 3rd, in the presence of a large congregation. The name of the chapel was declared to be St. George's. Among the clergy who assisted the Bishop were the Rev. Messrs. Julius E. Grammer, D. D., William Butler, and Thomas G. Addison. The dedication sermon was preached by the Rev. W. G. Davenport.

FREDERICK.—Nov. 1st being the feast of All Saints, the guild of the church celebrated its sixth anniversary. Service was held at 7:30 P. M., the Rev. Osborne Ingle, rector, being assisted by the Rev. W. L. Braddock. Mr. Charles M. Gilpin, secretary, read the annual report. The guild comprises all the societies of the church. The China mission organized last November raised over \$500 towards the support of their missionary, the Rev. J. Addison Ingle. This amount has been increased by a gift of \$225 from Baltimore churches, with a pledge of more next year. The final summary shows that the societies of All Saints' Guild contributed during the year over \$1,300. The Rev. Osborne Ingle in presenting his report showed that \$12,000 has passed through his hands for charitable purposes. The old church has been re-modeled at a cost of \$7,500, 3,000 of which was donated by the Sunday school, and \$2,000 by individuals. A handsome organ has been built in memory of two teachers. Mr. Ingle during the year baptized 27 persons, married 11, and buried 38. The Bishop confirmed 11 persons. Repairs are now being made to the rectory, and needed improvements will shortly be made to the church.

Newark**Thos. Alfred Starkey, D.D., Bishop**

RUTHERFORD.—On All Saints' Day, the Bishop confirmed a class of 14 at Grace church, the Rev. F. J. Clayton, rector. Among the class was the Hon. J. P. Cooper, mayor of the town. The service was full choral. The other services for the day were the Low Celebration at 7 A. M., and Morning Prayer at 10 A. M., and the ordination service mentioned elsewhere.

The Rev. Geo. H. Yarnall was instituted as rector of St. John's church, Passaic, on Thursday, Nov. 3d.

Connecticut**John Williams, D. D., LL.D., Bishop**

The Connecticut branch of the Woman's Auxiliary held its annual meeting in Trinity church, New Haven, Thursday, Nov. 10th. At the celebration of the Holy Communion at 9 o'clock, Bishop Brewer, of Montana, acted as Celebrant, and the Rev. Edwin Harwood, D.D., rector of the parish, as assistant.

The business meeting began at 10 o'clock, with the president, Mrs. Colt, in the chair. Various reports were read by the women having charge of the work of the different arch-deaconries. Interesting addresses were made by Miss Emery, Miss Mailes of Japan, and Mrs. Lawver of California. A summary of the work of the whole society in the U.S. during the past year was read by Miss Huntington of Hartford, after which the meeting closed with prayers and benediction by Bishop Brewer. Luncheon was served at one o'clock.

In the afternoon, a missionary meeting was held, at which the Bishop of the diocese presided. Bishop Brewer spoke very earnestly about the great work the Church was doing, and the constant need of increased means to carry it on successfully. Bishop Williams made a short address reviewing the history of missionary jurisdictions from their inception to the act of the General Convention which has erected five new missionary jurisdictions. He was followed by Bishop Hare of South Dakota, who gave a good account of the work done in his jurisdiction, both among the whites and Indians.

At 7:30 P. M. another service was held, the Bishop of the diocese presiding. Bishop Talbot gave a very encouraging account of his work in Wyoming and Idaho. He said the difficulties were many and not easily surmounted, but notwithstanding, the Church had more clergymen at work there and more churches than any other body of Christians. Bishop Hare spoke in behalf of the work in Japan. Bishop Nichols, formerly a presbyter of this diocese, and one who is bound to it by many ties of love and friendship, his early life having been spent there, spoke of the Woman's Auxiliary which begun 12 years ago when he was rector of Christ church, Hartford, and also of the branch in his own diocese of California. The closing address was by Bishop Walker of North Dakota. The Bishop of the diocese closed the meeting with reading the prayers and benediction. The meetings, despite the storm which was a severe one, were well attended, and gave every prospect of doing a great deal for the cause.

Virginia**Francis McN. Whittle, D.D., LL. D., Bishop**
Alfred M. Randolph, D.D., Assistant Bishop

The fall meeting of the James River Convocation began Tuesday evening, Nov. 15, at St. John's Memorial church, Farmville. The convocation sermon was preached by the Rev. J. J. Clopton, of Manchester. The following was the programme: Wednesday, 11 A. M., Holy Communion and sermon, preacher, the Rev. Martin Johnson; 3 P. M., business and reports of parishes; 8 P. M., missionary service, address by the Rev. J. Grammer, D. D.; Thursday, 9:30 A. M., devotional meeting for clergy only, conducted by the Rev. P. Powers, D.D., subject, "Personal Religion;" 11 A. M., Morning Prayer, and sermon by the Rev. J. B. Newton; 4:30 P. M., essay by the Rev. Preston Nash, on "The Social Relations of a Pastor to his People;" 8 P. M., sermon on Temperance, by Dr. J. K. Mason, and closing exercises of the convocation.

The Province of Illinois**The Rt. Rev. W. E. McLaren, D.D., D.C.L., Primus**

On Wednesday, Nov. 16, the annual session of the Synod convened in the cathedral of St. Peter and St. Paul, Chicago. Bishop Burgess presided, the Primus being prevented by illness from attending. The Bishop of Cairo, the Rt. Rev. Charles R. Hale, D.D., D.C.L., assistant of Springfield, celebrated the Holy Communion, and for the first time took his seat as a bishop of the Province, which now has four bishops in its representative body. The Bishop of Fond du Lac was warmly welcomed as a guest, and invited to participate in the discussions.

The attendance, especially of the clergy, was good, and great interest was manifested in the discussions and in the detail business. In a brief address, Bishop Grafton expressed his conviction that the Synod of Illinois was doing good service to the Church, even though as a legislative body it had not been granted adequate powers by the General Convention. It was doing well to work out the Provincial idea to the fullest extent authorized. It would aid in bringing about the larger scheme of the grouping of all the dioceses of the country into several great provinces. He showed how this movement would aid in improving our judiciary, and advance the cause of missions and education. It would also tend to decentralize and distribute ecclesiastical power. Bishops Burgess and Seymour, the Rev. Dr. Taylor, and others, participated in the discussion. It was resolved that the report of the committee on the Provincial System, presented to the last Synod, be published. A resolution of sympathy with the Primus was adopted, and a letter was read from him, inviting the Synod, on behalf of the diocese, to dine at the Grand Pacific Hotel.

The Synod held its afternoon session in the Church club rooms. The report of St. Mary's School, Knoxville, shows

the highest degree of prosperity, several applicants being entered for vacancies that may occur. Congratulations were voted. The treasurer's report of the several funds showed increase in that for aged and infirm clergy, there having been no call for aid from that fund during the year. For the orphanage in Springfield, \$819.50 had been received for the payment of the debt, and \$1,097 for current expenses. For this small sum about twenty children had been provided with home and care. Many contributions of clothing, food, and other articles had been received. The outlay for clothing had only been \$1.50. Some discussion was awakened by the failure of the Chicago diocese to contribute its proportion in paying off the debt, both Quincy and Springfield having responded in full. It was shown, however, that the failure should be attributed to the diocesan committee, rather than to the diocese, and it was voted to request the Chicago Convention to continue the committee, or to appoint a new one for this work. The Rev. F. W. Taylor, D.D., and Mr. H. H. Candee were re-elected as trustees of St. Mary's school. Mr. Candee was re-elected secretary of the Synod, and his enforced absence at this session (the first he has missed since the organization of the province) was regretted by all. The Rev. J. M. C. Fulton, D.D., was re-elected treasurer.

By invitation of the Synod, the Rev. E. R. Bishop, Archdeacon of Chicago, made a statement concerning the organization and plans of the Chicago Prayer Book Society. The sum of five thousand dollars will be required as capital and will soon be raised. The society is chartered. It will aim to sell enough Prayer Books to enable it to distribute many thousands without charge. It will work on the line of the suggestion that the Prayer Book is the best missionary agent and the best Church unity agent in existence. Its first edition will be a very fine one at a very moderate price; from eighty cents to a dollar, large 12mo, a beautiful specimen of book making. This cannot be on sale before February next. Cheaper editions will follow, but it is thought that this is the edition *par excellence*.

The Synod adjourned to meet in St. Paul's church, Peoria, on the second Thursday in November, 1893.

Brotherhood of St. Andrew

The Chicago Local Assembly held its annual meeting on the evening of Nov. 17, at the rooms of the Church Club of Chicago, Mr. W. R. Sterling in the chair. The attendance was remarkable, nineteen chapters out of twenty-six being represented in spite of rain and wind. There were present also many of the clergy of the diocese, among them the Rev. Messrs. Edsall, H.G. Moore, Tomkins, George Moore, Lynch, DeWitt, Tate, and Anderson.

The chief object of the meeting was to organize for an active winter campaign. The executive power of the assembly had hitherto been vested in a committee of five. It was decided at this meeting, however, that the work of the assembly could be more efficiently carried out by a larger body. The constitution was therefore amended, vesting the executive power in a Local Council, consisting of one picked man from each chapter in the assembly, the president of the Brotherhood, and the Chicago members of the Council of the Brotherhood.

The plan for action adopted is eminently practical. The members of the Local Council are to meet once a month, after business hours, and take supper together; then to proceed in a body to the meeting of some weak chapter, and by the stimulus of their presence and interest, and by the discussion of methods and plans for work, to stir up renewed zeal and enthusiasm.

The great earnestness with which the meeting was conducted, and the character of the men present, impressed one with the fact that the Brotherhood is composed of practical men, men of business and affairs, who are working for their fellows and for Christ, not for any silly sentimentality, but from deep-rooted conviction.

The Girls' Friendly Society

The Central Council of the Girls' Friendly Society of America met in annual session in Wilmington, Nov. 8 and 9. About 100 delegates were present, representing 13 diocesan branches.

The business meeting was held on Tuesday evening, at the home of Mrs. T. G. Littell, the diocesan branch president, when the following officers were elected: President, Miss Edson, of Lowell, Mass.; vice-president, Miss J. H. Clark, of New Jersey; secretary and treasurer, Miss L. Townsend, of Camden, N. J.; chaplain, the Rev. A. E. Johnson, of New Bedford, Mass.

Many delegates were present at the Celebration at the chapel of the Good Shepherd, Bishopstead, on Wednesday morning. All the delegates assembled at St. Andrew's church, on Wednesday, at 10:30 A. M., when the annual sermon was preached by the Rev. Charles E. Murray, rector of St. Andrew's, from Galatians vi:2, "Bear ye one another's burdens," the motto of the G. F. S. Prior to the sermon, the Bishop addressed a few words to those present, giving a kindly welcome to the Diocese. The Holy Communion was celebrated by the Bishop, with Rev. Dr. Littell, epistoller, and chaplain Johnson, gospeller.

At the close of the service, an excellent lunch was served

in the lecture room. by the ladies of the different G. F. S. branches in Wilmington, after which the Bishop announced that the visitors would be shown about the city in one of the City Railroad Electric Cars, under the management of Superintendent Smith.

A conference of associates, members, and friends, was held in the afternoon in the lecture room of the church, when the reports of the secretary and treasurer were read, showing the growth of the G. F. S. The statistics show that there are now 15 diocesan branches, and nearly 15,000 members, including associates, members, probationers, and candidates. A memorial organ, the gift of the G. F. S., has been placed in St. Martin's church, New Bedford, Mass., in memory of Mrs. A. E. Johnson, one of the earliest workers and promoters of the society.

Excellent papers were presented and read by members of the society, on the following topics: "Work among the members," by Miss Brown, of Boston, Mass., "Work of the G. F. S. in the South," by Miss Henry, of Charleston, S. C., "Mental Culture of G. F. S.," by Miss Schapps, of Long Island, N. Y. Mrs. Remington, of Baltimore, Md., who was appointed general missionary, agent of the society, spoke at some length of her ten year's experience in connection with the G. F. S. A new silver badge was adopted by the Society.

Resolutions of thanks for hospitality were given to the Bishop and the people of Wilmington, which were responded to by the Bishop, who impressed upon the G. F. S., the necessity of adopting the cause of Church temperance.

A reception was given in the evening at Bishopstead, by the Bishop and Mrs. Coleman, and, notwithstanding the severe storm, a large number were present and enjoyed the hospitalities.

The Board of Managers of Missions

At its meeting, Thursday, Nov. 10th, there were present five bishops, nine presbyters, and seven laymen. The Rt. Rev. Dr. Doane was called to the chair.

The various committees of the late board were reappointed until the election in December provided for by the by-laws which were re-adopted.

Communications were presented from the secretary of the House of Bishops, one of which requested the authorities of the society to provide for the archives of the American Church in the keeping of the registrar a suitable room or rooms with a fireproof safe in the Church Missions House. Another officially informed the board of the changes in the missionary jurisdictions and erection of new jurisdictions.

A communication referred by the General Convention to the Board of Managers in the matter of sailors and others navigating inland waters was referred to a special committee.

The board was officially informed of the canonical change in the constitution of the Missionary Council providing that, in addition to the bishops, the Board of Managers, and such other clergymen as may be selected by the General Convention, one presbyter and one layman shall be chosen by the convention, council, or convocation, of each diocese or missionary jurisdiction; and further, striking out the proviso confining the board to the membership of the Missionary Council in elections to fill vacancies in its own number. By resolution the secretary was requested to send notices to the secretaries of the various diocesan conventions, etc., of the change in canon with regard to the Missionary Council.

With regard to the re-organization of the Commission on Work among Colored People, it was determined that the Commission be reconstituted to consist of seven bishops, seven presbyters, and seven laymen, and shall have the authority conferred upon the original Commission by the resolution of this board passed Jan. 12th, 1887; provided, however, that all question of detail of times and places of meeting and location of office shall be left to be determined by the Commission; and provided, also, that eight members shall constitute a quorum, and provided further that, in addition to the elected members of the Commission, all other Bishops of this Church shall be *ex-officio* members without the right to vote. The following gentlemen were elected members of the Commission: The Rt. Rev. Drs. Dudley, Randolph, Paret, Weed, W. A. Leonard, Jackson, and Kinsolving; the Rev. Drs. Eccleston, Newton, McKim, Capers, Cheshire, Jr., McVicker, and the Rev. C. H. Strong, and Messrs. J. C. B. Davis, J. Bryan, John A. King, H. W. McCall, H. E. Pellew, Wm. Reinecke, and Dr. B. Lyman.

With regard to the Woman's Auxiliary, in accordance with the request of the Board of Missions, four committees of women were appointed, as suggested at the adjourned meeting of the officers of the Woman's Auxiliary at Baltimore, it being understood that the functions of these committees shall be advisory. The committees are as follows: On systematic giving, publications, missionary workers, the Junior Auxiliary.

With regard to the work in Mexico, it was

Resolved, That in accordance with the direction of the Board of Missions, no money shall be appropriated by this Board for the work in Mexico, except what may be especially designated for that purpose.

Resolved, That a special committee be appointed by the Board, to be known as the Committee on Mexico.

Resolved, That the Board will appoint, upon nomination of the Presiding Bishop, a "clergyman of this Church" to whom shall be assigned the duty of counselling and guiding the work of those presbyters and readers in Mexico who have asked for the fostering care of this Church to be extended to them as a mission."

A deed was received from the Right Rev. Dr. Spalding of certain lands and parcels of land as a distinct trust for the endowment of the episcopate to be ultimately formed from the western portion of the State of Colorado, now a missionary jurisdiction; the property to be conveyed to a corporation to be incorporated under the laws of said State, of which the Bishop and the members of the Standing Committee of the diocese to be formed hereafter as proposed, shall be corporate members when the said diocese in Western Colorado shall have been admitted into union with the General Convention.

A committee of conference was appointed to meet with like committees of other missionary societies interested in mission work for the Chinese in this land and in China, concerning the workings of the so-called "Geary bill."

The Rev. William B. Gordon, for reasons of the health of himself and wife, resigned the position as the clergyman of this Church in Mexico, to take effect on the first day of December, which resignation was accepted.

Bishop Gilbert and the Rev. Drs. Huntington and Anstice were appointed a special committee to prepare and publish to the Church the usual Advent and Epiphany appeal.

The Rev. Drs. Satterlee and Vibbert and Messrs. Cutting, Whitlock, and Chauncey, with the secretaries and treasurer, were appointed a committee to report to the Board such arrangements for the continuance of the publication of *The Spirit of Missions* and of *The Young Christian Soldier* as they may deem for the best interests of the society.

The Clergymen's Retiring Fund

BY THE REV. THEO. I. HOLCOMBE, FINANCIAL SECRETARY

The Clergymen's Retiring Fund Society held its annual meeting Nov. 10th, in St. Matthew's church, Jersey City. The nine members of the Board of Directors have heretofore been clergymen, but this is now changed, so that this year and henceforth there will be seven clergymen and five laymen comprising the Board. It is believed that this change will strengthen the Board in the confidence of monied men. At the same time the laity will be specially represented in the management of a fund which will by and by become the great pension fund of the Church in the United States.

The President, Bishop Scarborough, delivered an interesting address, affirming this to have been by far, the most prosperous year financially in the history of the society.

There are now 640 members and the cash capital is nearly \$74,000. In November 1887 it was \$33,000. The assets of the society, including pledges and notes, amount to nearly, or quite, \$90,000. The coming year it is believed the cash capital will pass the \$100,000 mark. The individual contributions, one of \$2,000, another of \$2,500, and three of \$500 each, together with a legacy of \$6,000, indicate plainly that liberal laymen ("may their tribe increase") are becoming interested in this effort to create a clerical pension fund for the whole Church. They are beginning to see that the ministry can be no stronger than its weakest part, that the only way to remedy the unfortunate condition of the old clergy is to build up this annuity fund.

The Church might as well face the inevitable at once, as the clergy will never become enthusiastically interested in any charity fund, local or general, which is intended for their relief in old age. The clergy want an annuity, or nothing.

Why then not go to work to build up this fund in which the Church does believe, according to the expression of at least two of our General Conventions. The "mint, anise, and cummin" of temporary relief should not be allowed to get in the way of justice and mercy, which can only be secured through a general pension fund. Why not put our shoulders to the wheel and work with might and main until we accomplish our purpose.

The Clergymen's Retiring Fund Society was never so well equipped, never so worthy of support, as now. What is needed is entire confidence and earnest co-operation. We want all our members to take it up. To do this effectively let our members and all others who will, give the society an annual collection, a Sunday collection, at that time when the rich and the liberal-hearted are present. The Board of directors urge a general collection especially for the present year, that our fund may pass the \$100,000 mark in the Columbian year. Will not all our members especially heed and heed this request of the Board at this time?

Letters to the Editor

ST. JOSEPH'S CHURCH, ROME, N. Y.

To the Editor of *The Living Church*

I trust your correspondent "F." will pardon a correction in his statement with reference to "St. Joseph's church, Rome." The diocese of Central New York had been formed some years when the congregation—composed entirely of Germans—was received, after many months of careful preparation, into communion with our Church, by Bishop Huntington.

Additional interest was given to the service by the presence of the Old Catholic Bishop Herzog who preached and also celebrated at the Holy Communion.

P.
Baltimore.

"HOMEWARDBOUND"

To the Editor of *The Living Church*

Recent numbers of *Church Work* announce the following conversions to the Anglican and American Church:

T. W. Jones, late pastor of Bethesda Methodist church, Beaufort, has joined the Church of England.

Rev. Odell M. Fibe, B. A., Congregationalist minister, Tottenham, England, entered the English Church with the intention of taking orders.

Rev. W. F. Chambers, who recently joined the Church of Rome, has returned to the English Church and has been reinstated under a commission from the Archbishop of Canterbury.

Rev. Dr. W. M. White, of the Presbyterian church in Liverpool, has applied for Holy Orders in the English Church.

The official organ of the Calvinist Methodists of Wales announces that another minister of that body in Monmouthshire is about to be received into the Church of England.

At a Confirmation at Blaenawn, Wales, the following entered the Church from the sects: 43 Baptists, 20 Wesleyans, 1 Congregationalist, 10 Primitive Methodists, 4 Calvinistic Methodists, 1 Bible Christian, and 15 undenominational.

At a Roman Catholic Conference, recently held at Wigan, England, one of the priests in attendance made the statement that "never since Elizabeth ascended the throne had the prospects of the Roman Catholic Church been darker in England. In most parts of the country the Church was not only losing members *relatively* but *absolutely*. Liverpool was the only diocese which showed an increase, but not in proportion to the population."

This refutes the "Rush Romeward" statement so frequently published by Roman Catholic papers. Rush "Homeward" would be more appropriate.

Several students in the Boston University, a denominational institution, have applied for orders in the American Church.

Ten students of last year's graduating class at Harvard have become candidates for orders in this Church.

These wholesale conversions to the Church whether for good or evil, teach the most ignorant Churchman that the Church has something to give all who enter her fold, something they did not possess before; *viz.*: an Apostolic ministry, valid sacraments, Catholic faith and order.

St. Paul, Minn.

W. L. CULLEN.

SUMMER SERVICES

To the Editor of *The Living Church*

This subject raised in your valuable issue of last week is one of wide, deep, and general interest and importance. Every earnest priest must lament the occurrence of wide arid districts, lacking even one monthly, where the weekly Eucharist is suspended. Sometimes where a priest is single-handed this may be unavoidable, but in cities where there are several churches it certainly should be provided against. An experience of a Sunday in one of our large northern cities during a brief summer outing, brought home to me from the congregation's point of view the intolerable arrangements sometimes made. It was a glorious day in July, but blazing hot, I walked from my hotel to the large church in the hottest time of day, for the sacred 11 A. M. service. A good-sized congregation assembled, mopping itself after the exertion of arrival. Surely, I thought, we shall have just Matins, with shortened lessons and a ten-minute sermon. Alas, no! The excellent priest, with large surpliced choir, very deliberately led his perspiring flock through entire Matins, Litany, and Ante-Communion office, slowly and impressively rendered, with a superfluity of hymns, and a rather long sermon! Such a service as one remembers in fashionable London churches some years ago, and this with the thermometer up among the nineties!

Now is not this whole system most unwise? Is it not the case that in India, where the heat can hardly be more exhausting than it is in our cities in June, July, and August, the hour of service is generally 7 A. M. in the hot months, and never later than nine? Would not a 7:30 A. M. celebration of Holy Communion, with a 9 A. M. Matins and short sermon, (the whole service to last one hour), be a more sensible plan than this stiff adherence to noon-day?

It would be very interesting to have suggestions from those who have tried plans of this kind. A practical difficulty we should experience in some parishes would be what to do with Sunday schools where the hour is 9 A. M., or 9:30. This, I own, is the greatest obstacle that I see to trying the experiment in my own parish next summer. An ideal Sunday in such weather as is often experienced in July and August would be 7 A. M. Holy Eucharist, 8 A. M. Matins and sermon, while a shortened Evensong or Compline, such as they have on Sunday evenings at St. Roch's in Paris, might be said or sung at 8 P. M. This would leave all the hottest hours entirely free for priest and people, and consecrate the best hours, when we can think and speak with comfort, to divine worship.

E. C. PAGET.

Muscatine, Iowa.

The Living Church

Chicago, November 26, 1892

Rev. C. W. Leffingwell, Editor

THE new canons of ordination are not radically different from the old, but are in many respects more clear. It will be easier for the postulant or candidate to find out the various formal steps which he must take in order to obtain Holy Orders. In so far as this is the case the new canons are worthy of commendation. But nothing could be more fallacious than to suppose that these, or any provisions however stringent, which can be expressed in canons, constitute a real safeguard against the admission of unworthy persons to the priesthood. In these days the man must be indeed badly off who cannot get any required number of certificates signed by the most unexceptionable names and these again attested by others equally unexceptionable. The utmost that can be said is that one who cannot obtain the necessary testimonials must have so bad a record as to be unfit for any place of responsibility however humble, not to speak of the ministry. No amount of official red tape can secure much more than the poor assurance that the candidate has never been guilty of notorious and glaring sins.

But as a positive assurance that he has such a character and such qualifications as to render him a useful minister of the things of God, nothing can take the place of that direct personal knowledge which it is a bishop's duty to possess of each of his candidates, and of the tests of a proper training in theology which it is the duty of the examining chaplains to apply. If these fail to exercise that vigilance and care which their responsibilities demand, no formal or official exactions can in the least degree make up for it. Wherever the bishop is a man of good judgment and possesses a realizing sense of the gravity of the duty imposed upon him in this matter, the average character of those ordained to the priesthood will be high; but where the bishop through lack of judgment, or carelessness, or good nature, or from whatever cause, does not exercise that care which his office demands in this all-important sphere, no multiplicity or rigidity of canonical legislation will have the least effect in keeping unfit men out of the ranks of the sacred ministry. This is a matter of such common experience that it seems strange that men should suppose that mere rules and laws can possibly touch the real difficulty.

It does not appear that the clergy as a class are more learned, more able, or of higher character now than was the case thirty years ago before our present canons came into existence. Now as then the elevation of the priesthood lies with the bishops. It is to the bishops exercising wisely and uprightly the discretion vested in them by virtue of their office, that the Church must look for the improvement in character, learning, and devotion of the clergy under their charge. It is vain to seek it in any other direction.

Ecclesiastical Summary

ADVENT, 1892

The opening of a railroad from Jaffa to Jerusalem and the introduction of the electric light into the Holy City, are enough to remind us of the invasive progress of our times, which has marked not only secular but also ecclesiastical events during the past year. "Progress" is the watchword of the age, and yet the student of affairs is perplexed at the various and contradictory interpretations of the term. While Oxford professors are showing that progress may yet be found in the ways of the Higher Criticism, the excavator in Egypt and Palestine is seeking, not in vain, to re-establish in the minds of doubters, by proofs dug from the ashes of a long-

buried past, the ancient position of the Holy Scriptures as the divinely-given charter of all pure progress.

With the controversy over the Higher Criticism in full blast the year opened, and in England a solemn declaration on the truth of Holy Scripture, its authenticity and sufficiency, was put forth and signed by a large number of suffragan bishops, deans, archdeacons, and canons. The same controversy disturbed the peace of the E. C. U. at the thirty-third annual meeting, and awoke the indignant protest of sturdy Archdeacon Denison, but the end is not yet.

The same meeting of the E. C. U. took action upon a matter of more immediate interest, when it passed strong resolutions in favor of weekly celebrations of the Holy Eucharist in all parochial churches, daily Celebrations in all collegiate churches, and Fasting Communion.

The past year has witnessed a larger number of notable events in the Church of England than many previous years. The decision of the Privy Council on the appeal of the Bishop of Lincoln's case, which was rendered after a prudential delay, sustained the judgment of the Archbishop of Canterbury in all points, whereby the Church Association and the extreme Evangelicals were not a little discomfited. The Church Congress, held at Folkestone, was one of the most successful in the series, the most memorable debate being on "Vivisection." The return of Mr. Gladstone to power makes disestablishment loom up out of the political fog in dangerous proximity to the Church, with Wales as the point of collision. The long standing disability of the Church in dealing with immoral clergy, whereby many scandals have arisen, has been remedied by the passing of the Clergy Discipline Act, through Parliament, and the enactment of corresponding canons by convocation.

Another Church controversy has been stirred up by the deliverances of the Lord Bishop of Worcester and the Archdeacon of London at the Grindewald Conference on Christian Unity, held in the summer, *i. e.*: during "the silly season," and a cognate discussion, occasioned by the Archbishop of Dublin's Spanish ordinations, has been continued, with some amendments and a little acrimony.

A more satisfactory episcopal event was the jubilee of Bishop Austin of Guiana, the senior bishop of the entire Anglican Church, which was celebrated on the 24th of Aug., St. Bartholomew's Day. Bishop Austin has lived long enough to see many changes in the episcopate, not only in its *personnel*, but even in the outward habiliments distinctive of the order, for in at least six English dioceses, not to mention several of the colonies and in this country, bishops appear in rochet, cope, and mitre, while the use of the pastoral staff is too common to excite remark. We are grateful to record that something better than advance in ritual occurred during Lent, when the Archbishop of Canterbury gave the addresses at the Three Hours' service in St. Paul's cathedral, London, and His Grace of York did the same at York Minster.

Among the eminent Churchmen of England who have been taken from us during the year, must be mentioned the Lord Bishop of Winchester, Dr. Harold Browne, whose services as a theologian are appreciated by the present generation; Bishop Crowther of the Niger, whose romantic history has stimulated our interest in foreign missions; the Lord Bishop of St. Alban's, the most sought after, socially, of English prelates; the Rev. Pelham Dale, once famous as the persecuted and imprisoned vicar of St. Vedast's, for his defiance of Lord Penzance's secular court and the Church Association; and among many faithful laity, Mr. George Josiah Palmer, sometime editor and proprietor of *The Church Times*, whose services, in that capacity, to the cause of Catholic Truth and apostolic order it is a grateful duty to commemorate.

Nearer home there has passed away the venerable Metropolitan of Canada, Most Rev. Dr. Medley, Bishop of Fredericton. The "Italian mission" in England has lost its famous head, Cardinal Manning, more famous, even, as an Englishman and a philanthropist than as an ecclesiastic, and one of the remarkable personages of our times. His successor is the Most Rev. Dr. Vaughan. Another famous man who has died is the great Baptist preacher, Mr. Spurgeon.

The mortuary list of our own Church contains the names of only two bishops, we are thankful to say, Bishop Galleher, of Louisiana, and Bishop Bedell, who resigned the diocese of Ohio in 1889. Among our clergy deceased since last Advent, are the Rev. Dr. E. E. Beardsley of Connecticut, the biographer of Bishops Seabury and Jarvis, and president of the House of Deputies in 1880 and 1883; the Rev. Dr. Garrison, of New Jersey; the Rev. Jas. S. Hanckel, D. D., of Virginia, who sat in several General Conventions; the Rev. William H. Moore, D. D., of Long Island; the Rev. J. N. Stansbury, D. D., of Newark; and Mr. Samuel L. Mather of Cleveland, Ohio, and Mr. Sampson C. Bever of Cedar Rapids, Iowa, among the faithful laity. It would appear that the Church has been mercifully spared the loss of as many eminent clergy and laity as have departed in some former years.

The year has been one of marked progress in the American Church. The revision of the Book of Common Prayer has been completed this year, and will go down to future generations in the Standard Prayer Book of 1892.

Of controversy there has been little, though the earlier part of the year was disturbed by the correspondence over the recall to England of the Rev. Father Hall, S. S. J. E. In material progress we have been blessed, the great New York cathedral begins to take a more tangible form, a movement for a cathedral at Washington is based upon a noble and munificent gift, and the debt upon the Albany cathedral has been extinguished. From all quarters come reports of new church buildings, and the financial part of the triennial report made at the last General Convention is as encouraging in its way as the spiritual part of the report.

In speaking of generous gifts, one must not forget the benefaction of lots on 4th ave., New York, and \$50,000 for the new Missions House, the cornerstone of which was laid on the 1st of October.

No great calamities have happened to us, but our sympathies have been freely extended to the Church in Newfoundland, whose cathedral, clergy house, schools, synod hall, orphanage, and bishop's house, at St. John's, were all swept away in a fearful conflagration last summer.

The missionary energy of the Church is seen in the creation of five new jurisdictions, and the election of seven missionary bishops. In the West—which means, as a centre, Chicago—the Church has not been lacking, for chiefly through the activity of the Chicago Church Club, over \$21,000 have been raised for diocesan missions, and the Chicago Prayer Book Society has been incorporated and is hard at work getting out an edition of the Standard Prayer Book. The South has gained two stalwart and able Bishops in Dr. Nelson of Georgia, and Dr. Kinsolving, Assistant Bishop of Texas.

In the East the Church and the world both were enlightened and charmed by the eloquent Bishop of Derry, who lectured in the spring at Columbia and Harvard. The good work of the General Theological Seminary goes on with about 150 students in attendance, a new professorship—that of moral philosophy, founded, and houses for three professors completed. Another New York church, the Redeemer, has instituted the daily Eucharist.

September witnessed a grand celebration of "Labor Day" in old Trinity, New York, with copes and vestments, processions and large congregation, and an eloquent sermon by the Bishop of Mississippi.

October was devoted to the meeting of the General Convention in Baltimore, and it was by all odds the most Churchly and Catholic-minded convention the Church has ever held. The detailed report of its proceedings given in the columns of THE LIVING CHURCH, (which assumed a new garb and "make-up" for the occasion), precludes their being dwelt upon in this summary. However, we may consider that when we get to using the new Hymnal authorized at Baltimore, we shall have a constant reminder of the Convention of 1892.

Michaelmas and the early days of October also witnessed the seventh annual Convention of the Brotherhood of St. Andrew, which was held in classic Boston, where a thousand or more representatives of the ten thousand Brotherhood men of the Church gathered to tell of the work in all sections of the country, and to take counsel for the future. One's thoughts involuntarily go back to the days of Cotton Mather and the hardy Puritans of Massachusetts Bay, with their intolerance of Churchmen. What hath God wrought! Think of it! One thousand young men, faithful, enthusiastic Churchmen, met to further the Church's spiritual growth, receiving the Blessed Sacrament together at a Celebration in a Boston church.

We cannot more fitly close our record of the ecclesiastical events of the year than with the presentation of this scene, reflection upon which may stir up the hearts of the faithful to accomplish nobler "fruit of good works" in the years to come.

The Benefit of Clergy

BY JAMES G. WHITELEY

"Touch not my anointed and do my people no harm." The Roman Church, acting upon its own interpretation of this precept, claimed for itself the sole right to judge and punish its priests and clergy, denying the authority of the secular power to try them for any offence; and from this claim arose the Benefit of Clergy, which is now but an interesting and ancient title, but was once an important factor in English law. Before the Normans entered England all legal business was transacted in the county courts, presided over by the bishop of the diocese, a tribunal at the same time ecclesiastical and secular; but after the conquest there was a separation of the ecclesiastic from the civil court, and a dispute arose as to the right of the temporal tribunal to pass judgment upon priests. Thomas a Becket was one of the most determined advocates of the immunity of ecclesiastic persons from secular jurisdiction; but notwithstanding the strenuous efforts of the Church to establish this principle, it was never thoroughly received in England, but was modified by statute and common law, and used as a means of mitigating the severity of the old English laws.

The Benefit of Clergy was simply the privilege claimed by priests, of being tried before the ecclesiastical court only. The Canon Law demanded the benefit for men in Holy Orders. The English law went further and extended it to lay clerks also, that is to say, to all laymen who on account of their ability to read were qualified to take orders; but in cases of high treason and petit larceny the Benefit was not allowed to any one, whether in orders or not.

When a person had been convicted of a capital felony, as murder, by the temporal court, he could plead the Benefit of Clergy. If he were shown to be a clerk in orders, the privilege was allowed him at once. If, however, he were a layman, a proof was demanded of his ability to take orders, and therefore he was required to read a verse of Latin; usually the beginning of the 51st Psalm, *Miserere mei Deus*, which was known as the neck verse from the fact that the reading of it saved the culprit's neck. Scott refers to it in the "Lay of the Last Minstrel," when the Lady of Branksome Hall says to William of Deloraine:

Be it scroll or be it book,
Into it, knight, thou must not look.

and Sir William replies:

And safer by none may thy errand be done,
Than, noble dame, by me;
Letter nor line know I never a one,
Were't my neck-verse at Hairibe.

However, there were a great number of men who could

read that scrap of Latin, and upon acquitting himself of this task the prisoner was admitted to the Benefit of Clergy, provided, of course, he was not a heretic, Jew, or Turk. While nominally this was merely the privilege of carrying the case before the ecclesiastic court, yet in reality it amounted to a pardon, for the trial before the ordinary was little more than a form. The prisoner was delivered over to be tried by a jury of twelve clerks before the bishop or his representative. There were twelve compurgators who swore to the character and habits of the accused. Only witnesses for the prisoner were examined. Trial before such a tribunal could rarely result in anything but acquittal. If, by any chance, the prisoner were found guilty, a slight penance was perhaps imposed upon him, and he was then dismissed. Acquittal was so sure, that in cases of extreme atrocity the secular court was wont to deliver the culprit to the ecclesiastical power with instructions not to admit him to purgation; in this case he suffered imprisonment for life, unless pardoned.

The practical immunity from punishment thus acquired through purgation before the ordinary, began to have serious results in increasing crime, and an effort was made during the reign of Henry VII. to check the abuse, by a law providing that the Benefit of Clergy should not be allowed to a lay clerk more than once, and that upon receiving the privilege the first time, the person should be branded on the brawn of the left thumb, to show that he had had his clergy once, and was not entitled to it a second time. For murder the brand was an "M," for other crimes a "T."

By a law of Edward VI. peers were allowed the Benefit of their peerage whether they could read or not. They were not branded, and could have the Benefit only once. It was furthermore declared by this act that peers should not only have the privilege of all crimes clergyable to commoners, but also for "house-breaking, highway robbery, horse stealing, and robbing of churches," exemptions which it is to be hoped they did not often need.

The ecclesiastical trial was conducive of much perjury and false witness. The prisoner who had just been found guilty by the secular court, and who had perhaps pleaded guilty, was now required to take an oath of innocence. There was also much opportunity and temptation to suborn the witnesses and compurgators. It was seldom that the prisoner was not acquitted or at once dismissed with a slight penance.

Such was the abuse of purgation before the ordinary that a law was passed in the reign of Elizabeth abolishing this mock trial, and instead, it was decreed that a prisoner demanding the Benefit of Clergy should be imprisoned for a term not exceeding one year, and that he should be branded as usual, except in the case of peers and clerks in orders, who were neither branded nor imprisoned.

About the end of the seventeenth century the Benefit was extended to women, and branding on the left cheek was substituted for burning in the hand, but this last was repealed a few years later.

In the reign of the good Queen Anne, the reading test was done away and the Benefit of Clergy was allowed equally to all her majesty's subjects.

Soon after this, fines, whipping, and transportation were substituted for branding in certain felonies, and thus gradually the punishment was made to fit the crime.

Finally, in February, 1827, the Benefit of Clergy was abolished, and it was enacted that no person convicted of a felony should suffer death except for a crime unclergyable. By this means the death penalty was removed in the case of all the minor crimes, and the Benefit of Clergy, which had so long served this purpose, ceased to exist in England.

It had been formally abolished in New York about 40 years before.

The effect of the Benefit of Clergy was to save a man's life, land, and blood; but his goods and chattels were forfeited absolutely as in the case of any other felon. He also lost his liberty, his capacity to buy goods, the profit of his freehold land, his credit as a witness or juror. By his purgation (or the imprisonment and branding which were afterwards substituted for it) his liberty, capacities, and credit were again restored to him.

Changes in English law are effected slowly, and innovations are often brought about by admitting and modifying some ancient privilege or custom. The old laws and customs were very severe; to mitigate

them the Benefit of Clergy was allowed, for by this privilege a man's life was saved, when in many cases the death penalty would have been inflicted for a crime comparatively insignificant. When, through abuse of this Benefit, punishments became too light, a proper justice was brought about by substituting a more severe penalty instead of the branding in the hand. And when thus suitable punishments had been attached to the different crimes, the Benefit of Clergy by means of which this salutary result had been achieved, was of no further use and was laid aside as a faithful instrument that had upheld justice until it no longer needed the support.

God's Jewels

FROM A SERMON FOR THE SUNDAY NEXT BEFORE ADVENT, BY THE REV. WM. WHITE WILSON, RECTOR OF ST. MARK'S CHURCH, CHICAGO

And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels. Malachi iii: 17.

"My jewels;" God's own peculiar possession, His especial treasure. We count it a privilege to be highly esteemed by good people. It is a great advantage to have intimate fellowship with one who is distinguished for wisdom and virtue. Protection, assistance, sympathy, and comfort, are derived from such a friendship. We should endeavor to appreciate that God is our own especial Friend, the Friend that sticketh closer than a brother. We are precious to Him. He love us and desires to bless us, delighting in our successes, rejoicing in our faithfulness, sharing in our griefs, and bearing our sorrows.

Souls are valuable in God's sight. He knows their worth, their latent powers, their undeveloped qualities, their great capabilities for a noble future, and their adaptability to high and holy ends. We do not rightly consider the greatness of immortality. Time and the things of earth are so engrossing that we do not realize, as we should, that we are immortal, and that the important part of our existence is in the future. But the hosts of heaven are awake to this important truth and look with earnest solicitude on the struggle between good and evil that involves the destiny of every soul. The value of the soul is appreciated in heaven. From the great Father on His throne to the lowest subject in His service, there is a deep and abiding interest in the welfare of all His immortal creatures. The worth of God's treasures is known, and joy and gladness fill every heart on the return of a prodigal to the Father's house. "There is joy in the presence of the angels of God over one sinner that repenteth."

The high priest appeared before God clothed in priestly garments with the breastplate of precious stones upon his breast over his heart. He thus carried into God's presence the emblems of God's people, there being twelve jewels representing the twelve tribes of Israel. As the high priest offered atonement for the sins of the people and pleaded with the Almighty in their behalf, he had with him these bright sparkling reminders that those whom he represented were the chosen people of God, the descendants of Abraham, Isaac, and Jacob, the children of promise, and as such the peculiar treasure of Jehovah. So Jesus, our great High Priest, has entered within the veil, into the holy place of God, and now intercedes for us, as the children of God and His especial treasures. He represents us in the jeweled light of His holy purity. The one sacrifice that He offered is all-sufficient to remove our defilement of sin and to make us one with Him before the Father. He stands in our place, and by the dazzling brilliancy of His pure unblemished character, presents a perpetual reminder that those who abide in Him through faith are the redeemed and restored sons of God and heirs of eternal life. Our names are engraven upon His heart; our interests have a deep place in His love; our future welfare and eternal destiny are linked with His, and our safety for time and eternity is assured to us by the exalted position He occupies in the Kingdom of Heaven. He is the greatest gem of God, the most valuable possession of the Father; "the chiefest among ten thousand" and "altogether lovely." He is the "jasper and sardine stone;" the most brilliant diamond of heaven or earth, shining as "the Light of the world" to lighten all that are in darkness and lead them unto the heavenly city that "hath no need of the sun, neither of the moon, to shine in it; for the glory of God doth lighten it and the Lamb is the light thereof." When God makes us His jewels in the day that He shall es-

establish His power, we will be gathered with Jesus as God's precious children, His priceless gems, His valuable treasure. Where Jesus is, there we shall be also, reigning with Him in the earth, sharing with Him in the glories of heaven, joining with Him in serving the highest good, advancing true wisdom, developing the noblest virtue, and enjoying the greatest pleasure and the holiest blessings. "Thou shalt also be a crown of glory in the hand of the Lord and a royal diadem in the hand of thy God."

There are many Christian people who, in a spirit of false humility, belittle the importance of the position they occupy in Christ. If they are just saved, they think that will be enough. They do not expect to fill any exalted position in heaven, but if there is room for them somewhere that is all they want. They make no boasting of their faith and do not pride themselves upon their works. If they can pass through this life quietly, without much spiritual effort, and find a humble place in the world to come, they will be satisfied. Such a spirit as this lowers the standard of Christian attainment, dwarfs the powers that God has given us, and hinders the soul in its development. We are called to a high position in Christ. No one who has faith in him should rest contented with low attainments in the Christian life. There are great things in store for us. There will be no back seats in heaven, no corners to hide in, no small places for small souls, no mean work for mean people, but all alike shall be the children of God, entitled to the greatest privileges of the Father's house, and participating in its highest glories. We are to be holy as God is holy, and we shall see Jesus as He is, because we shall be like Him. The most valuable possessions of earth, the costly gems that are appreciated everywhere, are types to us of the glory which shall be revealed in us. As these sparkle as ornaments upon the rich of this world, and dazzle our eyes with their splendor, so shall we appear when Jesus comes in glory to claim his own. The rarest and most precious jewels are usually secured for the crown of a monarch, and are preserved with care as a part of the dignity of his high office. So we adorn the greatest of monarchs and are preserved through His power as the expression of His glory.

In our present life we are undergoing preparations for this favored position. Our trials and experiences are but the cutting and polishing we receive before we are set in God's crown. We shall be all the brighter after this preliminary work has passed. Our characters will shine with greater beauty and our souls will radiate holy light refracting and reflecting the beams of heavenly truth that shall pour into our hearts from the throne of grace. Jesus has lifted us up out of the mire of earth and removed from us the dark accumulations of sin, and even here we shed a holy light, leading the ignorant into the path of truth, and showing forth the glory of the Father by our good works and holy lives. As we deck ourselves with ornaments, let us not be unmindful of the fact that we are the ornaments of God, His witnesses to the world, and His instruments in its salvation. As precious stones present a brilliant appearance on all sides and excite pleasure from every point of view, so our lives should be well rounded in Christian virtues, presenting purity and truth on all sides, winning souls to Christ through the admiration of goodness that we excite within them.

The darkness of sin, adversity, or sorrow, should make the light of our faithfulness all the brighter by contrast as we look towards heaven and receive the light of God's encouragement cheering us on in our saddest hour. If we would receive the blessings, let us not shrink from the duties. As we think of the great love of God towards us, let us respond in a spirit of grateful devotion, recognizing our position, and cheerfully fulfilling its requirements. We are not our own; we are bought with a price, the highest price that could be given, God's only Son. Precious indeed must we be in the sight of the Almighty, and precious should we be in our own eyes as his people. If he takes the most valuable things in the world to represent his love and excite our admiration, we should use our highest expressions of faithfulness and truth as reminders of the duty we owe to him.

God's jewels! The Almighty Jehovah's especial treasure! What holy blessings, what high favor, what important work, and what great responsibilities, does this relation imply.

Never let us lower the standard of holy and earnest work for Christ. Like him, let us show forth a holy

light in our lives that shall illuminate the moral darkness of the world, and draw out the precious gems that are hidden in every sin-darkened soul, nothing doubting, but steadfast in faith, assured that God will certainly care for his jewels.

Contributing through love according to our ability to all his blessed work, we shall be instrumental in God's hands in reclaiming his lost treasures and bringing home his wayward children, until we all congregate, a galaxy of brilliant jewels, around the throne of the great "I am," in the holy city of pure gold, like unto clear glass, whose foundations are garnished with all manner of precious stones, and whose gates are so many several pearls.

Personal Mention

The address of the Rev. H. L. Gamble, assistant priest of the church of the Annunciation, is 140 West 14th st., New York City.

The address of Chaplain F. P. Sherman, U. S. N., is changed from Delaware City, Del., to Flagship Chicago, New York, N. Y.

The Rev. W. W. Rafter having returned from Europe, his address will be 22 W. 4th st., Dunkirk, N. Y.

The Rev. George C. Sutton, of Fairlee, Md., has accepted a call to Laurel, Del., and will enter upon his duties at Advent.

The Rev. W. F. Watkins, D. D., has resigned the rectorship of the church of the Saviour, West Philadelphia, Pa.

The Rev. Thaddeus A. Snively has resigned the church at Florence, Italy, and returned to America. His address is Troy, N. Y.

The Rev. Wm. Bohler Walker has resigned the rectorship of St. John's parish, Dubuque, Iowa. Address unchanged for the present.

The Rev. Chas. M. Kimball has been elected rector of St. John's church, Erie, Pa.

The Rev. Landon Mason, rector of Grace church, Richmond, Va., who has been very ill for several weeks with typhoid fever, has recovered.

The Rev. H. St. G. Osborne has resigned charge of Leed's parish, Fauquier Co., Va., and removed to the diocese of Ohio.

The Rev. T. P. Clark has resigned the rectorship of the church of St. George, Lee, Mass.

The Rev. Geo. M. Yarnall has been formally instituted into the rectorship of St. John's church, Passaic, N. J.

The Rev. Chas. W. Turner, of Huntington, L. I., has been elected secretary of the archdeaconry of Suffolk, in succession to the Rev. H. R. Freeman, who leaves the diocese for work elsewhere.

The Rev. Chas. L. Steele has accepted the rectorship of Christ church, Newton, N. J., and entered upon his duties.

The Rev. Geo. H. Moffett has resigned the rectorship of the church of the Holy Innocents, Hoboken, diocese of Newark.

The Ven. Archdeacon Stringfellow, D. D., of Alabama, has returned home in much improved health, and is in full charge of his duties.

The Rev. Clarence Buel has been appointed by the Bishop of Maryland to be Archdeacon of Cumberland.

The Rev. Alexander Mann, who has been for six years the assistant minister of the Rev. Dr. Schuyler, rector of Grace church, Orange, N. J., has accepted the position of associate rector.

The Rev. Braddin Hamilton, of the Department of Charities and Correction of New York city, has returned from Europe, whither he went to study the methods of moral reform in London, Glasgow, and Dublin.

The Rev. Alexander Mackay-Smith, D. D., archdeacon of New York, has accepted the call to the rectorship of St. John's parish, Washington, D. C., and will enter on his pastoral duties on the 1st of January next.

The Rev. Leonidas B. Baldwin, of Keene, N. H., has entered upon his duties as rector of Christ church, Easton, Md.

To Correspondents

A. B. M.—A subscriber recently mentioned McKeel & Co., St. Louis, Mo., as purchasing cancelled stamps.

H. G.—Messrs. E. & J. B. Young & Co., Cooper Union, New York City, are agents in this country for the publications of the S. P. G. Society, we believe.

W. P. N.—We would suggest that you write the Rev. Dr. Winslow, 525 Beacon st., Boston, Mass., who can put you in the way of full information regarding the free church system.

A. D. F., RIPON, WIS.—We have mislaid letter giving your full name. Will you kindly send it to us.

Official

The Bishop of Chicago appoints the third Sunday in Advent, December 11th, as Hospital Sunday, and asks that the offertories in the city churches on the morning of that day be given to St. Luke's hospital.

The new church of the Holy Trinity, 136th Street, near 7th avenue, New York, opens on Advent Sunday, Nov. 27th, with services as follows: Holy Communion, 7:30 A. M.; Morning Prayer, 10 A. M.; High Celebration and Sermon, 11 A. M.; Evensong, 4 P. M.; Compline and Sermon, 8 P. M.; Holy Communion, daily, 7:30 A. M. Each night throughout the week there will be Choral Evensong with sermon at 8 o'clock. Preachers to be announced.

ARCHDEACONRY OF NEW YORK.

Special services in Advent Season, 1892.

First Sunday in Advent, Nov. 27th, at St. Michael's church, 99th st. and Amsterdam ave., 8 P. M., public anniversary service of the City Mission Society in the northern part of the Archdeaconry. Monday, Nov. 28th, at St. Barnabas' chapel, 306 Mulberry st., 11:30 A. M., Holy Communion with address by the Bishop to the clergy of the City Mission, and workers in all institutions of charity and mercy. Tuesday, Nov. 29th, at the church of the Heavenly Rest, 5th ave. and 45th st., Quiet Day for the women of New York, conducted by Bishop Doane of Albany. Wednesday, Nov. 30th, at Calvary church, 4th ave. and 21st st., annual meeting of the Archdeaconry of New York. Thursday, Dec. 1st, at the church of the Holy Communion, 6th ave. and 20th st., Quiet Day for the city clergy, conducted by Bishop Huntington of Central New York. Friday, Dec. 2nd, at St. Bartholomew's mission house, 309 East 42nd st., near 3rd ave., at 8 P. M., public meeting in the interest of "Rescue Missions", subject, "Their necessity, work, and pros-

pects." Saturday, Dec. 3rd, at Grace chapel, No. 132 East 14th st., near Union Square, at 8 P. M., public meeting in the interest of the Church Temperance Society. Sunday, Dec. 4th, at Trinity chapel, West 25th st., near Broadway, 8 P. M., public anniversary service of the City Mission Society in the southern part of the Archdeaconry.

ALEXANDER MACKAY-SMITH,
Archdeacon.

Notices

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

Married

STEELE—LEGUARD.—At Christ church, Waukegan, Ill., by the rector, the Rev. Wm. E. Toll, on Nov. 16th, Miss Bessie Leguard to Nelson A. Steele, both of Waukegan.

BURGETT—CLARK.—At Epiphany church, Chicago, by the rector, the Rev. T. N. Morrison, on Nov. 16th, Miss Jane Clark to Mr. John M. Burgett.

Died

BLAKE.—At Riverton, Neb., fell asleep in the arms of the dear Saviour, Hannah, the only child of E. E. and Mamie Blake, at midnight, the 17th of August, 1892, aged 2 years, 2 months, and 17 days.

GOODISON.—Entered into rest of Paradise, Saturday afternoon, Oct. 22nd, '92, at St. Paul's rectory, Rev. Wm. H. Goodison, of Franklin, N. Y., age 53 years. "Numbered with Thy saints in glory everlasting."

JOHNSON.—Entered into rest in the Faith of the Holy Catholic Church, at Milwaukee, Wis., Thursday, Nov. 10, 1892, Electa M., widow of the late Walter S. Johnson.

LANE.—Entered into the rest of Paradise at his home in Merton, Minn., Wednesday, Nov. 9th, Leander Harrison Lane, in his 53rd year. The strife is o'er, the battle done, The victory of life is won.

CAMPBELL.—Entered into the rest of Paradise on Sunday, Nov. 13th, at Chicago, Mrs. Lucy R. Campbell, aged 43 years. The burial was at Meriden, Conn., on Thursday, Nov. 17th.

MCCABE.—Fell asleep in Jesus, on Nov. 8th, Mrs. Josephine McCabe in the 78th year of her age, widow of the Rev. James D. McCabe, D. D.

Obituary

HINSDALE.—Entered into the rest of Paradise, Mary A. Hinsdale, widow of the late H. B. Hinsdale, of Kenosha, Wis. After a long life of devotion and usefulness, she fell asleep on the evening of Nov. 9. Mrs. Hinsdale was the daughter of a clergyman, the mother of the Rev. H. B. Hinsdale, Jr., and the Rev. Dr. Hinsdale, late of Biloxi, Miss., both gone before. "The righteous shall be had in everlasting remembrance."

Appeals

NEAH BAY INDIANS

Gifts are solicited for the Christmas tree of Neah Bay Indians; children of all ages and both sexes. Send by mail, securely tied in paper, at least two weeks before Christmas, to L. M. Compton, Neah Bay Indian Reservation, Washington. ALFRED M. ABEL.

AN URGENT APPEAL

Two hundred dollars only is required to enable us to complete the much-needed new rectory at Ontonagon, Michigan. Winter has already set in, and the rector and his family are still obliged to live in the cold, damp basement of the church, where they have been most uncomfortably situated for the past six months.

Will some kind friends please assist us, in this, our great need? All contributions will be most gratefully acknowledged, personally, and through this paper (if so desired). Address the RECTOR, church of the Ascension, Ontonagon, Mich.

GENERAL CLERGY RELIEF

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

This fund extends relief to disabled clergymen and to the 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. LANGFORD, D. D., General Secretary.

Church and Parish

WANTED—By scholar and graduate in classical honors, of Queen's College, Cambridge, England, position as tutor, private secretary, or assistant in school. First class references. F. R. M., Church Club, 103 Adams Street, Chicago.

PRIEST—Good Churchman, young, musical, M. A. Durham, about to resign present charge, seeks work as rector or assistant minister. Address W. P. W., care 1st National Bank, Iron Mountain, Mich.

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.

Choir and Study

Tennyson

BY MARGARET DOORIS

Might I add a ray of brightness to the splendor of the sun,
Might I e'en recall its glory when its course with day is done?
Might I, sitting in the twilight, e'en a word of praise bestow,
That would add unto the grandeur of the golden after-glow?

Just as futile were the effort to add lustre to the name
Of old England's poet laureate—Tennyson's immortal fame.
Rather let me, in the shadow of the grand old Abbey's wall,
Join the countless throng of mourners scattering flowers on his
pall.

Let me add, in reverent homage, though it be a fading bloom,
To the crown that hearts are twining to adorn the poet's tomb.

Though the waves of dark oblivion o'er men's lives may surging
roll,

Through the years in undimmed glory still will live the poet's soul.
For the sentinel of the ages stands in majesty sublime,
Guarding all that's great and worthy from the ravages of time.

The Rev. Thomas Dixon, an eccentric preacher, has become something of a notoriety among the New York reporters who when other sensations fail, can always glean a sensational item from his Sunday philippics. For Mr. Dixon figures mainly as a municipal reformer, and launches his invective, white-hot, at all manner of trespasses against the statutes, especially those of the police and constabulary. Mr. Dixon a few mornings since, wandered down to Staten Island with his gun, and after a few hours in the open parks and fine stretches of woods, returned to the ferry, his attendant carrying a well-filled game bag. The game protector on the lookout for just such poachers, found his game, and after much heated expostulation on the part of the sporting evangelist, he was held before the local magistrate when the game bag was found to contain twenty-seven robins, three thrushes, three sparrows, and one yellow wren. The magistrate considerably remitted one-half the legal fine for the slaughter of song birds and out-of-season gunning, making it only \$5 a piece for the birds, with a \$10 fine for shooting without a license, a total of \$155 for his morning's outing, for which Mr. Dixon gave his cheque; an exasperated, but it is to be hoped, a somewhat wiser man. The journalists have been girding at him ever since in his new roll of law breaker, while the police and magistracy are avenged against his pulpit diatribes. Mr. Dixon had the bad taste to appear in print the next day, offensively attacking the magistrate who had dealt so leniently with him and defending his outrageous slaughter of the "song birds." It is intimated that the magistrate in question will hunt up the residue of the statutory fine, reaching a total of \$750, and punish if practicable this insolent "contempt of court." Only a day or two later, a game inspector on Staten Island arrested yet another poacher from New York who had bagged 35 robins, with other birds; the fine exacted was \$160. The magistrates confiscated the birds in both instances. We have always supposed that only miscreants of the baser sort would shoot the robin and the brown thrush, most musical of all American warblers.

Mr. Frank Damrosch has inaugurated a popular movement for the promotion of chorus singing, on a large scale, offering his own services, gratis, at the Cooper Union. Already two enormous classes of some 1500 each have been organized, and practical study begun. These are all learners with hopeful voices, but ignorant of musical reading and notation. The outlook is very encouraging. As these would-be chorists are of the wage-earning classes, the importance of the movement becomes at once apparent. There is no expense beyond a charge of ten cents for each lesson-evening, which is to be returned later, after the class has made a certain degree of progress. Mr. Jerome Hopkins, that trenchant "free lance" in the music world, ridicules "the movement" after his own picturesque manner, but "the movement" already moves so steadily and assuredly that the measure of success contemplated by Mr. Damrosch and his fellow-workers seems easily within reach.

We note with satisfaction the multiplication of Sunday music recitals, organ and choral, in various parts of the city, inviting the people without charge, to varied and delightful entertainment of a religious and worshipful character, Sunday afternoons and evenings, when so many thousands in a great city are thrown upon their own resources and even doubtful expedients. Besides the utter loneliness and desolation, all manner

of alluring and perilous temptations are abroad, and in waiting for them. The secular Sunday concerts are full often prefatory to degrading and shameful amusements. These open door recitals of religious music, then, in beautiful and spacious churches, are a counter move in the right direction. They are sustained by admirably trained choruses and accomplished soloists, and the selections presented are uniformly interesting and excellent.

In St. Mark's church, Second ave., the afternoon service, with two or three preliminary collects, is given over to such a "solemn music" of an elevated character, by the choir and organist. Besides, the organist, Mr. Mulligan, gives an organ recital on the first Sunday evening of each month during the winter. An elaborate musical service is given monthly, in several of the great churches, where important anthems and cantatas are admirably sung by large and excellent choirs. At the "South church," Madison ave. and Thirty-eighth st., Dr. Gerrit Smith, the accomplished organist, announces such a public service on the last Sunday afternoon of each month at 4 P. M. The soloists are Mrs. Gerrit Smith, Mrs. Clare Poole King, and Mrs. H. Powers, all eminent in the art world. A number of cantatas and oratorios are promised. On Nov. 27, a Thanksgiving service, Gilchrist's "Prayer and Praise;" Dec. 25, a Christmas service, Arthur Sullivan's "Light of the World;" Jan. 29, a Mendelssohn Oratorio; Feb. 26, "The Redemption," by Gounod; March 26, Stainer's "Mary Magdalene;" March 31, Good Friday, Dudley Buck's "Story of the Cross;" April 30, Rockstro's "Good Shepherd;" May 26, Barnby's "The Lord is King." These services are sustained by a double quartet of first-rate soloists. Mr. Gilbert will act as assistant organist, and the chorus will number twenty-four trained voices. We hope to add very soon equally important announcements from other churches and choirs.

The economic disposition of unemployed and incapacitated priests in the city of Rome, on the part of the Italian government, is about to take the shape of expulsion from the kingdom; and it is publicly stated that their destination is the United States, under the auspices of the Vatican, which has determined that they are to be placed under the control of Bishop Zandella to be utilized for missionary purposes. Their departure, it is said, will be a relief both to the government and to the papacy. Other countries are struggling with the same problem, as Spain, France, Germany, and England; and several bills are being prepared for submission to the British Parliament dealing with the question of unbeneficed clergymen whose penury is often brought to public notice. It is felt not only in London and Rome, but also in other European capitals, that some means should be devised for relieving unemployed ecclesiastics, and that they should be afforded the same opportunities of earning an honest livelihood as laymen. Hundreds of superannuated, disabled, or unfortunate clergymen, of unimpeachable character and standing, representing the principal denominations, are to be found in our great cities, and living in seclusion elsewhere, forced into all manner of secular and semi-secular expedients for a subsistence, such as book agencies, tuition, drudges in journalism and literary work, many of them hungrily waiting to pick up a chance-wise Sunday service, and few of them willingly out of due ecclesiastical work.

The Rev. Father James O. S. Huntington has contributed an important paper to the October number of *The International Journal of Ethics*, (Philadelphia) on "Philanthropy and Morality." His conclusions are the result of wide observation and a profound interest in the needy and dependent classes in whose behalf there is a continual appeal to public philanthropy. Father Huntington considers it worth while to ask whether there is not an error involved in setting the "practical" against the theoretical, in assuming that men will continue to act unselfishly when the grounds for self-subduing and unselfishness have been forgotten or denied, in believing that a morality that rests on no moral sanction and is guided by no light but its own can be a factor in social progress. He concludes that philanthropy would be no philanthropy if it did not make for human progress, and the progress of society is the fulfilment of the moral law; so that a morality that does not contribute to morality is false to its name.

He declares that the very existence of many of our charitable associations is absolutely baneful and de-

grading. It keeps before the minds of the poor the dream of a life of dependence on others' bounty. It fosters the preaching of that travesty of the Gospel, "Alms-giving to the rich, and resignation to the poor;" it invests poverty with a kind of sentimental and sickly romance, and it makes many people who might otherwise be fulfilling the great and sacred law of self-respecting labor, regard their work as a mere misfortune. Regarding "public institutions" which undertake the amelioration of the suffering poor—such as children, or old people, or invalids who cannot possibly take care of themselves, he says he has to deal with the question whether such are a blessing or a curse; and, is it well that "the family" should be relieved of the support of its dependent members? Can we complacently look forward to a time when only able-bodied individuals among the working classes shall be at large, all the children, sick, and aged, being grouped in institutions called by a kind of refined cruelty and contempt of the divine appointment of the household, "Homes"? He discusses the moral effect of such institutional life on children, of whom great numbers are thus cared for. The number of children given for New York State last year was 29,000. Annually three or four thousand of these are drafted out into the community, and in due time marry, and society must necessarily show something of the effects of their training. The question is, then, how far does this training make for morality?

While recognizing the value of the principles the writer is contending for, it is impossible to avoid the conviction, that there must always be—and in an increasing ratio under existing social conditions—a sorrowful and well-nigh hopeless residuum of helpless, wretched folk, young and old, who would miserably perish but for institutional and philanthropic intervention; and that the practical question prevails and overtops all others: how shall this relief be extended in a Christ-like way, for the highest good of society, and the greater glory of God? It is a question of methods. Should existing methods miscarry or disappoint it does not follow that an actual and perpetual emergency impends, and that the patience of Christian charity is strong and wise enough to provide for it.

Some Art Periodicals

The Music Review (October), monthly, Clayton F. Summy, Chicago, begins its second year greatly increased in size, with its more than fifty pages. It is edited in an eclectic spirit, and gleans judiciously from a wide variety of aesthetic and literary publications. It is now much more than a "music exchange," and much better, as it is besides an admirable exchange of fine ideas and stimulating intelligence, alike refreshing and helpful to thinking people. Its miscellany will be found unusually interesting.

The Musical Times (October), Novello, Ewer, & Co., London and New York, is an old-time favorite on both sides of the ocean. Its regular instalment of some new and delightful musical composition in each monthly number, of itself endears it to the musician and cultured amateur. Besides its conscientious and intelligent record of all principal musical events in Great Britain, it supplies an excellent *resume* of continental intelligence from the chief musical centres. Its critical and literary articles, originally contributed, are scholarly, trustworthy, and instructive. Church musicians should certainly subscribe for it.

Werner's Voice Magazine, 28 West 23rd st., New York, is a favorite medium for the discussion of leading questions of educational import for teachers in music, voice culture, education, and Delsartism. Very valuable scientific articles from acknowledged authorities in all departments of the fine arts find place in these pages, presenting the general literature of these subjects with distinguished ability. In a brilliant paper on "Methods of teaching Shakespeare," by Edna Chaffee Noble, occurs incidentally a delicious psychograpure of the late Rev. Henry N. Hudson, America's foremost Shakespearean critic, a priest and scholar dearly loved in his day and yet tenderly cherished in the hearts of his contemporaries.

American Architect and Builder, Oct. 29th, Ticknor & Company, Boston, has in addition to its handful of plans and designs, several entertaining articles for the general reader, "Fountains" being the first of a series translated from the French of Leon Benonville, with chronologic illustrations of celebrated examples; "Some Southern Capitols," IV. South Carolina; an interesting "London" letter, and "Restorations in Venice," which have so aroused the critical solicitude of European art connoisseurs.

The Portfolio, (October), London and New York, Macmillan & Co., under the editorship of Philip Gilbert Hamerton, is a consistent realization of an "artistic periodical." Each number seems to have a special value, while all are equally

indispensable to the cultivated amateur. The opening paper "Rosa Triplex", exemplifies the charming frontispiece, which is a threefold idealization by Dante G. Rossetti, of that wonderful model, whose strange beauty looks out upon us from so many of his dream pictures. "The Inns of Court," by W. J. Loftie has now reached "Gray's Inn." Those who have accompanied the learned writer in his antiquarian and picturesque researches through the perplexities of the Temple Inns and Lincoln's Inn, are prepared for the treasures old and new, developing afresh under his facile pen. It is true that Herbert Railton's superb architectural sketches enrich and elucidate the text, but the narrative itself is replete with historic color and literary graces.

The Art Amateur, Montague Marks, 23 Union Square, New York, treats in a popular, comprehensible way, a wide range of art topics, especially such as may be utilized by students and amateurs, in the way of porcelain painting, all manner of textile and fabric decoration, embroideries, and indoor embellishments, dear to the hearts of women home-makers. The abundant illustrations follow in the main these practical directions; always excepting the two or three thoroughly artistic reproductions in color of interesting subjects well fitted for the portfolio, or to serve as pictorial ornaments for homes where the costlier works of art are necessarily precluded. Among the several readable articles, "My Note Book" with the editor's trenchant criticisms on certain recent misadventures in the art world, with a generous sprinkling of sound sense and excellent advice, first challenges attention. There are several exquisite illustrations of work in pen drawing, "Winter in the Adirondacks," by E. J. Meeker, and a double-page group of roses delineated in a masterly way by Victor Dauzon, a study of inestimable value to those interested in flower work.

Magazines and Reviews

Lucile. By Owen Meredith. New York: Thomas Y. Crowell & Co. Price, \$1.00.

This is one of the Handy Volume classics in which the printer's art has vied with the artist and poet to give us a beautiful edition of this famous poem. The illustrations are excellent, and the book suitable for a Christmas present.

Thaddeus of Warsaw. By Jane Porter. Chicago: A. C. McClurg & Co. Price \$1.25.

The publishers seem to have a keen discernment of the good old books which deserve a new setting. Here is the renowned Thaddeus on whom our grandparents lavished their admiration and sympathy, coming out, as good as new, as if he would say: "I'm good for three generations more!"

The Battle of New York. A story for all young people. By William O. Stoddard. New York: D. Appleton & Co. Price \$1.50.

Just the kind of book we want to crowd out the pernicious dime novel. Full of interest, telling in a charming way, the story of an historical event connected with the Rebellion. Boys, and girls too, will read and re-read the story and imbibe moral courage and patriotism from it. It is attractive in form and well illustrated.

Jackanapes, Daddy Darwin's Dove-cot, and Lob-lie-by-the-Fire. By Juliana Horatia Ewing. Illustrated by Randolph Caldecott. London: S. P. C. K.; New York: E. & J. B. Young & Co. Price \$2.00.

The name of the authoress is guarantee enough for the interest of this book, while that of Caldecott ensures excellent illustrations. For boys and girls it is just the book they are hoping to get for a Christmas present. All the stories are bright, healthy, and charming.

Little Folks Lyrics. By Frank Dempster Sherman. Boston and New York: Houghton, Mifflin & Co. Price \$1.00.

A delightful collection of poems for children, illustrating the varying moods of nature and useful for the development of a poetic child mind. Short and pithy, many of them would make excellent recitations for "little ones" school feasts.

The Sermon Bible. Acts, VII.—I Corinthians XVI. New York: A. C. Armstrong & Co. Pp. 394. Price \$1.50.

We gladly welcome every volume of the Sermon Bible. This is the ninth volume. When completed the series will contain condensed sermons on almost every verse of the Bible which is available for a text. Each volume has over five hundred sermons by noted preachers, and thousands of references to homiletic literature.

Maid Marian and Robin Hood. A Romance of old Sherwood Forest. By J. E. Muddock. Philadelphia: J. B. Lippincott Co. Price \$1.25.

The story of Robin Hood will never be too old to be interesting. This edition of it is exceptionally good. It is full of interesting historical allusions, and apart from the interest in the story itself the book is a good one to put into the hands of boys and girls for the pleasant way in which history is taught.

Dorothy Q. together with a Ballad of the Boston Tea Party and Grandmother's Story of Bunker Hill Battle. By Oliver Wendell Holmes. With illustrations by Howard Pyle. Boston and New York: Houghton, Mifflin & Co. Price, \$1.50.

Artist and printer have combined to give a rich setting to these gems of the poet's production. The binding is in chaste conformity with the interior of the book. O. W. Holmes is too well known to need any praise for these exquisite poems, which are among the very best of his writings.

The Children's Life of Abraham Lincoln. By M. Louise Putnam. Chicago: A. C. McClurg & Co. 1892. Price \$1.25.

Ablly written and full of thrilling interest, it will be read with close attention by the boys and girls. In the main, however, it would seem as if much of it was beyond the understanding of children, at least those under the age of twelve years.

William Wordsworth. The Story of his Life, with critical remarks on his writings. By James Middleton Sutherland. Second edition. London: Elliott Stock; New York: James Pott & Co.

The story of Wordsworth's life is that of a gentle poet who because he loved nature in her simplicity copied her example in his life. The writer of this memoir has caught the spirit of his subject and given us a picture in black and white of him whose life and writings will hold a loved place in the hearts of those who speak English, till the end of time.

Giovanni and the Other Children who have Made Stories. By Frances Hodgson Burnett. New York: Chas. Scribner's Sons.

Mrs. Burnett's name on the title-page is an assurance of the worth of a book, and everything from her pen is certain of a host of delightful readers. This new volume is as certain not to disappoint. It is one of those books which a mother may choose to read to her children, equally to her delight and theirs—a delight in what is sweet, and wholesome, and good.

A Select Library of Nicene and Post-Nicene Fathers of the Christian Church. Second series translated into English with Prolegomena and Explanatory Notes under the editorial supervision of Philip Schaff, D. D., L. L. D., and Henry Ware, D. D., in connection with a number of patristic scholars of Europe and America. Volume III., Theodoret, Jerome, Gennadius, Rufinus; historical writings, etc. New York: The Christian Literature Company.

The Anti-Nicene and Post-Nicene Fathers of this series already fill a large shelf in the library. This is really the fourth volume of the third series, and though perhaps not so important as some of the others contains papers of great variety and interest. The editors and publishers of this great edition of the Fathers should receive from Christian scholars the encouragement they deserve by a prompt and extensive sale of the work.

A Modern Red Riding Hood. By C. A. Jones. Illustrated by C. Paterson. New York: Frederick Warne & Co. Price, \$1.25.

A pretty story of two orphan children of an English army officer. The prejudices of their aunt against the little girl—who gives the title to the tale—are dissipated by the little maid's sweetness and generosity, aided by her brother's sturdy manliness. Although a book for children, it may be read with pleasure and profit by older people, who would doubtless find a lesson which children would miss. The typographical make-up is quite attractive, and will aid in making it a popular book for the holidays.

Jesus Christ: God: God and Man. Conferences delivered at Notre Dame in Paris by the Rev. Pere Lacordaire, of the Order of Friar Preachers. Translated from the French, with the author's permission, by a Tertiary of the same Order. Seventh Thousand. New York: Thomas Whitaker. 1892. Pp. 418. Price \$1.50.

The exalted character of Lacordaire's conferences, with their intense and sublime thought, logical presentation, and fervid eloquence, needs no commendation at this day to the religious world. The famous "Conferences" at Notre Dame has become a Roman classic of Christian literature. The translation from the French by an English Tertiary of the order to which Lacordaire belonged is every way worthy and admirable.

Columbia, a Story of the Discovery of America. By John R. Musick. Illustrated.

Estavan, a Story of the Spanish Conquests. By John R. Musick. Illustrated. New York: Funk & Wagnalls' Company. Cloth, pp. 400.

The first volume of this Columbian series covered the age of discovery upon this continent, and was in touch with revived interest in the great hero whose discovery of a new world has just been celebrated. The present volume covers the age of conquests, a period full of romantic adventure. The laudable purpose of both books is to make history a living thing, a purpose happily accomplished with the aid of an expedient "old, but choicely good," thus hinted at in the preface. The romance centres about his son, Christopher, and the daughter of Vasco Munez de Balboa. When "romance centres," history lives. Did we not learn that from our Waverly? While the author's style does not impress us as very felicitous, these historical stories will be found very interesting and instructive to the young.

The Central Teaching of Jesus Christ. A Study and Exposition of the five chapters of the Gospel according to St. John, XIII to XVII inclusive. By Thomas Dehaney Bernard, M. A., Canon and Chancellor of Wells. 1892. New York: McMillan & Co.

The title of this work indicates the theory upon which it is based; that the passage in St. John's Gospel of which it treats is distinct from the rest of the Gospel narrative and complete in itself, having, in relation to the whole divine teaching, "a central position and office." Three leading ideas are kept in view by the writer, *viz.*, (a), the unity of the passage; (b), the combination of human feeling and divine purpose in the words of Christ; (c), the central position of the passage in relation to the whole Gospel. The method of treatment is to follow the actual order of the narrative itself, while pointing out the natural divisions in the passage and their logical connection. The writer is careful to explain

the exact meaning of particular words, "as uttering divine thoughts." Three stages are indicated in the narrative, *viz.*, the preliminary incidents, the discourses of Christ, and the prayer to the Father. We have rarely read anything more devout or more suggestive than this volume, and we recommend it most heartily to all who desire to gain a deeper insight into the teaching of Christ.

The Children of the Poor. By Jacob A. Riis. New York: Charles Scribner's Sons. 1892. Cloth 8vo, pp. 300. Price, \$2.50.

Mr. Riis whose earlier work, "How the Other Half Lives," has given him wide reputation as an original investigator and philanthropic thinker, lays the public under new obligation by this really remarkable book. He writes from a fullness of knowledge resulting from many years of intimate contact with New York tenement life. There is a fascination about the book that will carry the reader who opens the first page, through to the last one irresistibly. With picturesqueness of literary style, the sad and often tragic story of the children of the poor is told—a story that concerns closely modern economics, politics, and religion, and that touches one of the "vitalist" questions of our time. The author has done well to trace not merely the sufferings of the poor, but also the recent progress of efforts made to relieve it. The chapter on child-labor is of the utmost practical value. And all who feel or ought to feel interest in Christian work, will find suggestive the chapters on fresh air funds, kindergartens, nurseries, industrial schools, boys' clubs, and similar reforming agencies. The volume is sumptuously gotten up, and is illustrated from photographs taken by the author from real life.

THE Christian Year, or Church Kalendar for 1893, eclipses in beauty and completeness all previous efforts of the publishers. Besides the table of daily lessons, the Kalendar contains much information about historical facts, rituals, vestments, seasons, colors, etc., making it invaluable to clergymen and an effective means of education to laymen. The Lectionary is absolutely correct, and the Sarum Missal is alone worth the price of the Kalendar, 75 cents. Address the Church Kalendar Company, 150 Nassau st., New York.

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.

FREDERICK A. STOKES CO.

Poems by Elizabeth Barrett Browning. Illustrated by Frederick C. Gordon. Price, \$1.50.
Maggie Bradford's Fair. The fourth of a series of sequels to "The Bessie Books." By Johanna H. Matthews. Illustrated by W. St. John Harper. Price, \$1.25.

LONGMANS, GREEN & CO., London.

Practical Reflections upon every Verse of the Book of Genesis. Price, \$1.75.

J. B. LIPPINCOTT CO., Philadelphia.

Axel Ebersen, The Graduate of Upsala. By A. Laurie. Price, \$1.50.

S. C. GRIGGS & CO., Chicago.

The Youth of Frederick the Great. By Ernest Lavisse. Translated from the French by Mary Bushnell Coleman. Price, \$2.00.

THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

Theological Outlines, Vol. I. The Doctrine of God. By the Rev. Francis J. Hall, M. A.

A. D. RANDOLPH & CO.

Men's Thoughts for Men. Chosen and arranged by Rose Porter. Daily Steps Upward. Selected readings for every day in the year.

AMERICAN BOOK CO.

How to Teach Writing. By Lyman D. Smith. 50 cts.
The Second Essay on the Earl of Chatham (William Pitt). By Lord Macaulay. 20 cts.

JAMES POTT & CO.

The School Boy's Little Book. By the Rev. Edmund Fowle. 40 cts.

FLEMING H. REVELL CO.

A Gift of Love. By Rose Porter. Price, \$1.25.

MACMILLAN & CO.

Stories from the Greek Comedians, Aristophanes, Philemon, Diphilus, Menander, Apollodorus. By the Rev. Alfred J. Church. Price, \$1.00.

A. C. MCCLURG & CO., Chicago.

To England and Back. A Winter Vacation. By Canon Knowles. Eleusis and Lesser Poems. By William Rufus Perkins. Price, \$1.00.
France in the Nineteenth Century, 1830-1890. By Elizabeth Wormeley Latimer. Price, \$2.50.

Pamphlets Received

Report of the Jubilee Ceremonies of Nashotah House, with Historical Papers. Published by the Alumni. Paper, 25 cts. net. Milwaukee: Young Churchman Co.

The Queen of Egyptology (Amelia B. Edwards, Ph. D., L. H. D., LL. D.) By Wm. C. Winslow, Ph. D., D. D., etc. With portrait.

Roadmaking as a Branch of Instruction in Colleges. Boston: A. A. Pope.

Prayers for the Dead. A Sermon by the Rev. J. Stewart-Smith. Milwaukee: Young Churchman Co.

General Clergy Relief Fund. Seventh Triennial Report.

Dost Thou Believe? A Confirmation Memento. By the Rev. Chas. Scadding. Milwaukee: Young Churchman Co.

A subscriber sending one new prepaid subscription can receive any book advertised in THE LIVING CHURCH, not exceeding \$1.00 in Price.

The Household

By the Stream

BY ELIZABETH CLASTON

A lonely spot—a rushing mountain stream;
On this gray stone I sit and muse apart,
While the sweet water music fills my heart
And lulls my senses to a waking dream.

No sound save that of water. Silent hills
In all their summer beauty close around,
With glowing maple zoned and cedar crowned,
Feeding the stream with tributary rills.

I watch the wayward waters onward roll,
Troubled as life and never long at rest,
Even as my heart—still craving to be blest
With something that it has not—some bright goal

Hitherto unattained. Here gloomy rocks
Darken the stream and hide the summer skies,
There, right athwart the bed, a boulder lies,
And in a narrow space the water locks.

'Tis quiet for a moment, then it leaps
Forth into sunshine; many a lovely hue
Around it flashes, takes in heaven's blue,
Or by the bank in silver wavelets sweeps.

God's sun is shining, e'en though shadows fall
Alike o'er hearts and waters. Joy and woe
And chance and change come as the waters flow—
He knoweth what is best and guideth all.

PRIZE STORY

"Lead, Kindly Light"

BY S. ELGAR BENET

(Copyright)

CHAPTER XII

Life seemed harder than ever to Eleanor when she returned from Baltimore, and the daily routine of the hospital less endurable.

The interest she had begun, almost unknown to herself, to feel in her work, left her. Miss Scott seemed to have grown more coldly distant, less susceptible to sympathy than ever. Her companions in training, bright, healthy young women, jarred upon her, and she avoided them when possible. The lectures displeased, and the operations she was called upon to witness, shocked her.

How tired she grew of Mr. McGarrity and his note book, even though he showed her with pride several new slips from *The Times* and *The Opinion* which had been sent him by thoughtful friends during her absence.

The students were more exasperating than ever.

Even the goodness of the Harrows seemed to her, at times, a certain method of fostering weakness and dependence.

Ruth's marriage, which had been set for Easter, had been again postponed. Of course in such a large connection, one must expect ills and accidents. Edward's sister, worn down by long and constant attendance upon her husband, fell ill of nervous prostration. Nothing but complete change of scene and surroundings would help her, said the doctor; this she must have if she were ever to become more than the frail wreck of her former self.

Edward and Ruth considered very practically the question of their marriage. It was by no means necessary that they should be married at Easter, and it was very necessary that the poor sick house-mother should have the change prescribed, for upon her depended the future welfare of husband and young children. Why not defer the wedding until summer or early autumn?

So the money that had been saved for the furnishing of the little house across the street was expended in a long sojourn by the sea and in a month's stay in the mountains. Well spent, concluded Edward and Ruth, when they regarded with delight the restored health and strength, and received the grateful sister's thanks.

The house across the street remained untenanted through the long summer, to their great satisfaction and complete disregard of the owner's interests. They had looked upon it so long as their future home that housekeeping elsewhere would have lost its charm. They watched the card in the window with anxious eyes, and regarded the detachments of house-hunters that occasionally came that way, with glances of disapproval or approval, based upon the favor or lack of favor with which they looked upon the place.

"I know," said Ruth to Eleanor on one of her rare visits to the hospital, "it is awfully selfish, and childish

as well, for people as old as we are; but the truth is, I can't help it. It did not seem very hard for either of us to postpone the wedding, because there was Clara to be helped, and it was worth more than a hundred times what we were able to do for her to see her strong and well again; but I am quite sure, Eleanor, and you may laugh if you like, no doubt you will, that if any of those house-hunters should take our house, I should cry—cry like Jamie when the big boys pull his hair or take his marbles."

"Of course," said Eleanor to herself, as Ruth left her at the door, "somebody will take the house. The very fact that a Harrow wants anything is sufficient reason for his not getting it."

Miss Scott passing through the hall, called her into a side room, where she quickly selected bandages from her neatly-arranged supply. "There has been a very serious accident," she said, without looking up from her work; "a boy has been run over by the street cars or a heavy wagon. It is necessary to amputate both legs at once; the surgeons are already in the operating room. I want you."

From her service of eighteen months in the hospital Eleanor had grown somewhat accustomed to painful sights. She was able to witness or to assist at an operation without feeling that horrible faintness overcome her from which some of her companions never seemed successful in freeing themselves. Her nerves were steady and her hands strong. She followed Miss Scott and took her place silently.

Upon the table, in a strong light, lay a very small boy, perfectly still, for he was under the influence of an anæsthetic. His lower limbs were dreadfully crushed. In a few minutes the bright sharp blades, often instruments of mercy in skillful hands, had done their work.

The principal surgeon, who had been calm and self-possessed so long as his hand held the knife, sat down and trembled like a nervous woman. It was always so with him. But for the obligation imposed upon him by his knowledge and skill, he could not have fulfilled its requirements. He was a man past middle age, and long experience had never made his task easier for him. Every fibre in his great frame thrilled with sympathetic tenderness.

"Poor little fellow," he said, with something like a tear in his shrewd bright eyes, as he took the rough scarred hand in his own and felt with sensitive fingers for the pulse, "that is all we can do for him. Make him as comfortable as you can. Perhaps he will not live more than twenty-four hours."

A sudden and personal warmth stole into Eleanor's heart for the little hurt body lying before her. She had almost asked Miss Scott for permission to attend him when a second thought prevailed. Miss Scott, excellent woman and nurse that she was, had stern, old-school ideas concerning discipline. She thought that the work most cordially detested by the young nurse was the work which would be of the most benefit to her, and gave her orders according to her theory. She gave the boy into Eleanor's charge, and after seeing that the doctors' orders were carried out, left him.

Eleanor looked down upon the tanned and freckled face upon the pillow. He was not at all a pretty boy; but in the habitual search for mental characteristics, with which she invariably regarded each new-comer, she found much that appealed to her. She felt quite sure that there was no trace of slyness or deceit in his nature; for the rest, he was one of the small army of boys swarming the streets of all large cities, neglected, rude, and rough, in many instances uncared for, and left with small influence for good.

When their tasks permitted, the nurses were employed in making small garments for the Maternite hospital connected with the institution; thankful for the employment, Eleanor unfolded her coarse muslin slip and began to sew, as she sat near the bedside.

By and by it grew dark in the room; she lighted her lamp and took up her work again, only to throw it aside that she might look at her patient. He opened his eyes and looked from side to side of the high, white room. They were large eyes, blue, and had been very bright and quick before the accident; now they had the softness that comes from opiates or intense suffering. He looked presently at Eleanor, as she stood very near him, and smiled.

"Who are you?" he asked, and his voice was strong and clear.

"I am Eleanor."

"Eleanor? I didn't know anybody named Eleanor."
"Won't you have this water?"

She raised his head and he drank obediently; but he was puzzling himself as to her identity.

"Was you one o' the ladies at the mission?"

"No."

"I go there sometimes. Maybe you ride up and down on the cars, the Blue line?"

"No. I live here and do not go out very often."

"Seems like I seen you some place," said the boy. His eyes searched the ceiling and walls restlessly for a while, and then he asked:

"What place is this?"

"This is the hospital; you are not well, and the doctor brought you here to be taken care of. Lie still and do not talk."

He kept very quiet, but into his face she saw returning slowly, a consciousness of what had brought him there; she could read it in the swiftly-changing expression. He turned toward her:

"I want to talk," he said, "I want to tell you how it come about. Then I'll go to sleep if you want me to."

She sat down and took one of the scarred little hands in her own; "Very well."

"You see, 't was this way; I'm the hill boy, the fellers calls me Little Grip, but that ain't my name; it's Matt—Matt Slavin, an' Bill's my horse. He knows more, that horse does, 'n most people, an' he thinks a lot o' me. Why that horse knows my whistle among twenty; I believe he'd know it among a thousand. In the mornin', 'en I go down to the stables, seems like he knows I'm comin'; I call an' he answers, but he won't answer nobody else—no sir. If I tell you sometin' you won't blab?"

"No," said Eleanor, believing that his mind wandered.

"Well, Bill, he can't see as good as he used to; I'm afraid he can't see at all out o' one eye, an' if the Company was to hear it, they'd sell him off, an' me an' Bill's been on the hill together since they bought him. You know the long hill there at Seventh street. But if he can't see so good he's powerful strong. My! you ought to see the car—full as full can be, people a hangin' on to the platform—go up the hill when we hitch on; no slouchin' then."

"Won't you go to sleep now and tell the rest by-and-by?"

"No, I'll tell it now. Well, we'd got most to the top, more'n half way, an' here comes a run-away, hard as hard can go down the hill; two big gray horses in a beer wagon, an' the man 'at was a drivin' 'em was full. You know what that is?"

"I do not think I do."

He smiled indulgently and explained:

"That means drunk; an' he didn't know whether he had lines in his hands or not, an' some o' the people in the car saw 'em comin' an' began to screech. My! but the ladies in that car hollered awful, an' some o' the men tried to jump off, but it was about the middle o' the day an' everybody was wedged in tight. An' the driver, quick as lightnin', turns his horses sideways, out o' the track, an' leaves Bill to take it all, 'cause they was plungin' down into us faster 'n I can tell you. Now, what would you a done if you'd a been me?" he demanded, his eyes growing brighter as he spoke.

It was of no use to beg or to command him to be quiet; a fictitious strength supported him.

"What would you a done if you'd a been me?" he repeated.

"I am sure I should have tried to get Bill out of the way."

His head fell back on the pillow, he gave a great sigh of satisfaction. "That's what I tried to do," he said, "I know Bill started. I jerked him hard, an' 'en I didn't know no more. I wisht I knowed how Bill got off. You see, them there heavy wheels might a struck his hind legs; I can't tell, but I wisht I knowed." He looked wistfully into Eleanor's face; her love for animals made her sympathetic for Bill as well as for Bill's poor injured friend.

"I will try and find some one who will ask about him to-morrow," she said.

"He'd better go to the stables. Poor Bill! he'll wonder why I don't come in the mornin', won't he? The stables is out Garland street where Bill is—but wait—look here a minute; maybe he'd better watch for the car—number six, Blue line—an' ask the driver about the hill horse; say Little Grip wants to know bad, 'at there's something wrong with his legs so 'at he cant

come hisself. Blake's the driver's name; he knows me an' Bill. You won't forget, I reckon?"

"I won't forget, and now you said you would take your medicine and go to sleep."

"I'll do it if I said I would. What time do you think you'll send; early?"

"About seven o'clock. Will that do?"

"Yes, an' then number six'll be just about goin' up the hill." He swallowed the medicine she brought him and closed his eyes. Presently he called: "Say, missus."

"What is it? Are you in pain?"

"No-o."

"What can I do for you, Matt?"

"Nothin'; it's awful good o' you to think o' sendin' after Bill."

He fell asleep and Eleanor watched by him in silence.

Miss Scott came in during the night, and one of the physicians on his way from the wards. "There is nothing we can do for him," he said, laying the limp hand back upon the covers, "if he should awaken, humor any fancy he may have."

Toward four o'clock he opened his eyes and looked at Eleanor. "Is it seven o'clock yet?"

"Not quite."

"How long before it will be?"

"About three hours. Is there any one whom you would like to see, Matt?"

"'Taint any body what 'ud like to see me." Then, a pause: "I don't belong to nobody."

Eleanor turned away her head to hide her tears. Here was a reproach for her murmuring against loneliness.

His voice was weaker when he spoke again, and the words came very slowly. "I'd like to see Bill, an' I know he'd like to see me. I reckon he couldn't be led a past the window?"

"He might," said Eleanor, soothingly, "won't you try and sleep again?"

"I ain't sleepy. Open the shutters so we can see when it gets light."

She raised the blind and they both saw the stars shining clearly from the misty sky.

"They used to sing at the mission," he said, "about a star. 'Star o' the mornin', brightest an' best.' Can you sing?"

"Yes, shall I sing for you?"

He nodded his head and she began to sing very softly, the first words that came to her lips. They were "Lead, kindly Light." She sang all the verses and the last lines struck the boyish fancy.

"Say it again, will you?" he asked, "just the last of it?"

"And with the morn those angel faces smile,
That I have loved long since and lost awhile."

she repeated.

"Is it most seven?"

"It will not be long now."

"It gets darker stead o' lighter, seems like. Put out the light an' 'en we can see the mornin' sooner when it comes."

She turned out the light and came again to the bedside. The fictitious strength was deserting him. To and fro over the coverlid went his wandering hands as though groping for something he could not find. She laid her own upon them; they were still for a moment, but he was no longer in the white bed at the hospital. He was resting in the shadow of a tree with the hill horse, giving him water, rubbing down his wet sides, sharing an apple with him; now he urged him up the long hill or rode him slowly down.

The window pane became more distant against the sky, the stars grew dim and disappeared, a wan light crept into the room, though shadows still lurked in the corners.

"Oh, Matt, poor, poor little Matt!" Eleanor cried, the tears falling over her cheeks.

His face had grown pinched and white; there was a moisture like dew upon his forehead. She slipped her arm beneath him and drew his head upon her shoulder.

"Is it most mornin'?" he asked in a whisper.

"Almost, Matt, almost morning-forevermore."

"Don't forget, Missis."

"No—no."

"I wouldn't like no harm—to—come—to—"

She did not hear the last word.

Miss Scott, coming in an hour later, on her morning round of the wards, found her with the dead boy still in her arms, and the red light of the risen sun shining upon them from the cloudless sky.

(To be continued.)

Mister and Mistress Jones

Mr. and Mrs. Jones (or are their names Johnson?) are admirable people; both members in good standing of this grand old Church. If they be not enthusiastic in the religious life but take things quietly—why, they do but imitate their neighbors. It is hard to stand (as did Saul) head and shoulders above our co-religionists. Yet they are right good Christians, and have a number of children whom they love with all their hearts and teach them (at least Mrs. Jones does) their Church Catechism, and in so doing make proclamation to them "they are the children of God." But Master Tommy and Master Bob and Master Frank Jones do not always obey their parents, they have been known at times to say not only "I don't want to," but "I won't." Mr. Jones having transferred all discipline to Mrs. Jones, she shakes her head and does—nothing. Now will these two admirable Christians be pleased to read some words spoken by Mr. Brush a few days ago at "the prison congress" held in Cincinnati? We may explain how Mr. Brush is the warden of that large prison in New York known as Sing Sing—mainly because the boys there and men do very little singing. Mr. Brush in this congress declares "that a large share of the men and boys in State prisons and penitentiaries are there because they had no proper discipline in the family and were allowed by over-indulgence to play truant instead of attending school, and therefore received no school discipline. The child, even in tender years, who is indulged in its natural waywardness and who is allowed to say to its father or its mother, 'I will' or 'I won't,' is in a fair way to become an inmate of our penal institutions."

Of course the boys of Mr. Jones are not going to the penitentiary; but some parents' boys are in Sing Sing, no less than 1,383 of them, and their average age is less than twenty-eight, showing most of the crimes are committed by boys and young men. It is a mistaken idea that most criminals are old offenders. Of the whole 1,383 men in Sing Sing, 1,056 are there for the first crime. The number of the employed when the crime was committed and the unemployed are about equal. All of which is respectfully submitted to these excellent parents.—*Southern Churchman.*

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

A Thanksgiving Pair of Shoes

BY CORA WHITTLESEY GREGORY

It had been rather a trial to Lottie Howard that she had had to wear her last year's hat to church. "All the other girls had new hats," as she told her mother more than once.

Mrs. Howard was just recovering from a severe illness, and was still something of an invalid. There had been heavy bills for doctor and nurse, and money never any too plenty in the Howard household, was scarcer than ever just now.

However, Lottie was the youngest child and only daughter, and her parents were indulgent. They talked the matter over, and agreed that for her birthday, which chanced to come on Thanksgiving this year, she should have a very pretty new hat, with a long feather.

This was, of course, to be a surprise to Lottie, and she started for Sunday school one cold day in November, feeling disconsolately that she had got to wear that "horrid hat" all winter.

She was not quite nine, and still belonged to one of the divisions of the infant department. There was an unusually large class to-day, and both of the assistants being absent, the teacher had some difficulty in keeping order while she called the roll.

Before she got through the list she was interrupted by a sound of whispering on the back seat, and as she looked up, "Please, teacher," said one of the girls, "Katie North is crying," then, as she walked down the aisle, "Lottie Howard told the girls she had her mother's shoes on," volunteered the same scholar.

Every eye in the class was now turned upon Lottie, who looked very red in the face, and very scared, as Miss Morris, having comforted Kate, said, looking at her very seriously: "Lottie, did you say to the girls that Kate had her mother's shoes on?"

"No, ma'am," responded Lottie, promptly.

"Did you say to Katie that she had her mother's shoes on?"

"No, ma'am," came the reply.

Miss Morris hesitated, Lottie wasn't a girl who would lie, she thought, and the child was looking her in the face as if she were telling the truth. Now it happened, fortunately, that Miss Morris was one of those women who had been a little girl herself once, and she stood still for a moment, trying to remember things that had happened more than twenty years ago. Then she turned to Lottie once more, "Lottie, did you say to yourself so the other girls could hear you, that Katie had her mother's shoes on!"

"Yes, ma'am," came the answer without a moment's hesitation.

"I am very disappointed that you should have said anything so unkind and so extremely ill-bred," said she severely. "Now, you may beg Katie's pardon, and after class I should like to have a little talk with you."

It was only the day before, that Miss Morris, finding Katie's toes quite through her shabby little boots, had given her a pair of her own, partly worn, with careful instructions about stuffing out the toes, and this had been the result.

Lottie went home very humble and penitent, and cried herself to sleep that night at the memory of the dreadful moment when Miss Morris had called her conduct unkind and ill-bred, before the whole class.

She had known all the time that it was just one of those things her mother had taught her were inexcusable, but she had felt quite wicked and hateful that day, and when she admitted it to her mother she sobbed, "I think, mamma, it was all because I had to wear that old hat."

Next Sunday, and the Sunday after, Katie's place was vacant, and Lottie, now thoroughly repentant, begged her mother to let her buy Katie some shoes.

"I know that is why she doesn't come, and Miss Morris says they are so poor, and her papa is dead, do please, mamma."

"Very well," said her mother, "you shall get the shoes for her if you really want to."

"Why, of course I want to; can I go right off?" jumping up as she spoke.

"Your father and I were going to give you a beautiful new hat to wear Thanksgiving," said her mother, "but as you want to get the shoes for Katie, I will let you do that instead, if you are willing to go without any birthday present this year."

How Lottie's face fell, then the tears came to her eyes, but she swallowed them back bravely. "I'll take the shoes, mamma," said she, but her voice trembled so that it was hard to understand her. Then her mother put her arms around her, and held her close for a moment, and I am not sure but they both shed some tears.

They went down town that afternoon, and with her mother's help Lottie spent the whole five dollars for Katie and her mother. Mrs. Howard told her just what kind of hat she was to have had, and about the feather, and what she called the "feather money" Lottie took to buy the shoes with, and the rest went for flannel, except what she saved for beef for the Norths' Thanksgiving dinner.

The day before Thanksgiving Lottie started out with a basket on her arm, a very happy little girl indeed, and really so full of the pleasure she meant to give, that she forgot to think about wearing her old hat to church the next day. The basket was so heavy that it was changed from one arm to the other several times before she reached Mrs. North's. But how delightful it was to carry it all herself, and to knock at the door, and as she handed the packages out one by one (you may be sure the shoes came last), to feel that she was really giving them herself, out of her own birthday money. Mrs. Howard had added a jar of jam, and as Lottie saw the four little children clinging to their mother's skirts, she was glad to remember it. It was such a poor cold-looking room, thought Lottie, and as she looked down at the four pairs of little bare feet, she blushed guiltily.

"Thank you, Miss," said Mrs. North, as Lottie told her "there was a pair of shoes for Katie", "now she can go to Sunday school again. She has been fretting about stopping out, but since my man's gone, it's hard to keep the children decent."

Lottie fell asleep almost as soon as her head touched the pillow that night, and on awaking some hours later was surprised to see a light under the crack of the door. "Mamma," she called, "is that you?"

Her mother opened the door. "Did you want anything, Lottie?"

"No, mamma, only it must be very late, and I wondered why you were up; is anything the matter?" sitting up in bed anxiously.

"No, lie down again, my dear, I have been busy, that's all, and am just going to bed," and with a kiss she was gone. In a moment the streak of light disappeared, and the house was still.

The next morning was one of those still sunny days that come sometimes even late in November, and Lottie got up promptly, remembering it was her birthday, and with the vague expectation that something pleasant would happen. There were kisses and birthday wishes from her father and mother and two older brothers, and one of the boys gave her a pretty birthday book, with the names of all the family already written in it, and the other had had a picture taken of her pet cat and had carved a frame for it out of wood. So something pleasant did happen, and when she went with a sigh to take the old hat out of the hand-box to wear to church, she found why her mother had been sitting up so late the night before.

After Lottie was safely in bed and asleep, she had taken the old hat and trimmed it over, so that it looked almost as well as a new one—quite as well, mamma and papa and the boys thought, as they saw the flushed, happy face beneath it. And if Lottie thought regretfully of the beautiful feather that was lacking, she had only to remember Katie's new shoes, looking so black and shiny, to feel quite thankful and contented.

Katie had come to church, and had squeaked up the middle aisle and seated herself in one of the front pews, and you could tell from the very way she sat back on the cushion, that most of the time she was holding her feet out to look at them.

Opinions of the Press

Michigan Church Life.

PRIVATE CELEBRATIONS.—In case the people are unable to appear in church, the wise provision is made that they may receive the Holy Sacrament in their homes. Those who have enjoyed the privilege of frequent Communion when in health, will, in time of sickness, most greatly desire that they may receive it; and on the other hand, those who have been most indifferent will think but little about the matter until too late to think at all. The Communion of the sick is by no means as frequent as it ought to be. Many seem to have the superstition (is it anything else?) that if the Sacrament be administered death must ensue, and that it should be administered only when in extreme peril. They know so little of that love which would draw them nearer to their Lord by these means. Even when it is plain that life is ebbing, families will sometimes object to the administration of the Sacrament lest the patient might be alarmed. The evil result of this system is that many depart this life without receiving the Holy Communion. Is it the fault of the clergy or laity? Let the latter bear in mind that as it is the duty of the minister to exhort them to come to the church, the rubric makes it their duty to give timely notice to the minister that they wish to receive at their homes, telling him how many will communicate with them. It is not a

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groundless fear that many go out of the world without the Sacrament.

The Pacific Churchman

THAT FRIDAY EXCURSION.—It certainly would have been an unchurchly proceeding for a representative body of clergy and laity deliberately to leave their important business to go off pleasuring on a Church fast-day. And because there is such wide-spread disregard of Church law in this respect—and, indeed, considerable ignorance that any such law exists—there is more reason why our brethren in General Convention assembled should set us a good example. It may be that attention called to this point by the recent incident will be useful in correcting very careless habits amongst us. As the day of the week on which our Saviour died for us, Friday has been from of old regarded as a day of special devotion. It is always a Litany day. To select it for social festivities, therefore, is quite irregular. To provide a plainer meal than the ordinary, or self-denial at the table, is the devout and intelligent Churchman's habit. Amusement is fitly confined to other days of the week.

The Christian at Work

CHANGES IN THE HOLY LAND.—The traveller who wishes to see the Holy Land in its primitiveness, as it were, had better visit it as soon as possible. At present, railway schemes are making such rapid progress that the whole character of the country may be materially changed. Great interest, for example, has been shown in railway making since the Jaffa-Jerusalem Railway has been projected, and the building of the more important line from Haifa to Damascus has been begun. This line, which starts from the old fortress of Acre, passing to the north of Carmel, across the plain of Esdraelon, with a station at Nazareth, will cross the Jordan near Bethshan. Thence, following the slopes of the Jaulan plateau, it will proceed by an easy gradient, via. Seil Nawa and Kesweh, to Damascus. The connection by rail with Jaffa is having much effect on Jerusalem. Villas for Jews and Christians are springing up all along the Jaffa road, and a large hotel has been built and opened near the Armenian convent. The station is to be opened close to the German colony on the Bethlehem road. If, then, you would see the Holy Land as it was in the time when Christ preached with a Galilean boat for a pulpit, stand not upon the order of your going, but go at once.

Church Advocate (Baltimore)

A WONDERFUL NEGRESS.—On September 1, at 2106 Washington st., St. Louis, Mo., Eliza King, colored, breathed her last at one hundred and sixteen years. A powerful woman, standing five feet, nine inches, weighing one hundred and eighty pounds, the mother of twelve children, the youngest of whom was born when she reached the age of eighty-two! Upon this, *The St. Louis Republic* of September 6, compares her to Sarah, the wife of Abraham, who, at the age of ninety, begot Isaac: "These are the only two cases known where women gave birth at such an old age." Mrs. King's parents were brought from Africa and sold in South Carolina to one Hampton, a relative of Senator Wade Hampton, then resold and taken to Kentucky, where she was born. She had nine brothers and two sisters. Twenty years ago, having lost her husband, she moved to St. Louis, where she supported herself by washing, leading an active, industrious life almost up to her last hour.

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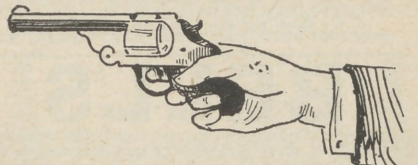
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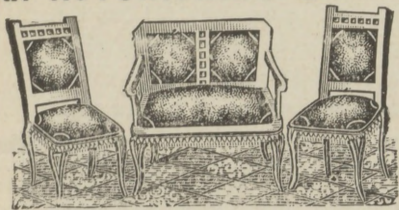
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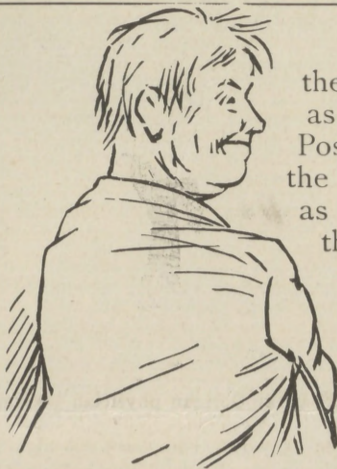


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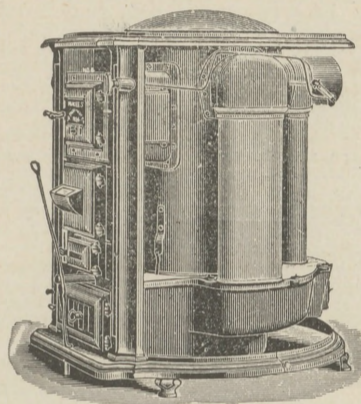
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Presents

A NEW house shawl is made of a forty-five-inch square of white curtain net. To get the kind of net which is used for Marie Antoinette curtains one must obtain grace from the superintendent of the upholstery department, for it is not kept in the ordinary stock of nets and laces, even in the largest shops. But if the shawl is to be made, that kind of lace must be procured. After the square is evenly cut, it is run in and out through its large meshes with white zephyr wool till the whole surface is covered. When the net is all covered, two rows of treble crochet are worked into the edge all around. These serve as a heading to a fringe of wool, which is to be tied through in the same way that an afghan is finished, or the fringe may be dispensed with, and an edge made of a dozen successive rows of crocheted shells.—Harper's Bazar

VERY pretty cabinet photograph frames are now made of white and gray linen decorated with the most dainty silk embroidery. At the fancy-work establishments patterns suitable for frames can usually be found. The needle-work is done upon a square of linen, and the place indicated for the picture opening is cut away, and the embroidered part mounted upon a pasteboard foundation, with a thin layer of wadding between. A pretty frame for a large picture or looking-glass is made by using for a foundation one of the plain, flat, unpainted frames that are to be found where artists' materials are sold. The wood is covered, as in the case of the smaller frames, with wadding laid on thicker in the middle, to give a rounding effect to the frame. The outer covering should be cream, pale blue, or pink India silk of fine quality, with small Dresden-china flowerets. The flowers should be in the usual colors, and done with silk in satin stitch. After the embroidery is done, the figures should be pressed with a warm iron before the silk is put on the frame.—Harper's Bazar.

A SUITABLE present for a musical friend is a portable music-carrier. A cylinder or pipe of tin a little longer than a sheet of music should be made at the tin shop, and neatly covered with bronze morocco bound at each end with brown galloon. Little disks to cover the ends should be cut of thick pasteboard, and covered with brown silk on one side and morocco on the other. These pieces are fastened to the ends with little button-holed bars of silk, opposite to which are narrow ribbon strings to tie the cover on. By thus making both ends to open, it is very easy to slip the rolled music in and out of the holder.

ANOTHER music-carrier that will hold more is of brown linen, made like a long satchel, with cord or leather handles, which can be put on at a saddler's, and a strap and buckle to close it. The linen will need to be 15 by 12 inches, and after it is fastened together, fan-shaped ends of the same are put in to give it stretching capacity. A stiff, firm lining must be used to give firmness, and needle-work, if desired, may be added to the outside. A simple and appropriate decoration is a few lines of music copied from any popular piece and worked with black silk in outline stitch. By the aid of a ruler the lines are easy to draw, and the notes, bars, and clef signs are almost equally easy. The music that is carried in this holder will have to be rolled, as it is not of sufficient amplitude to contain a flat sheet.—Harper's Bazar.

CIRCULAR boxes for holding elastic bands are convenient, and are made of cardboard covered with brocade, the stitches uniting the sides being concealed by a narrow silk cord or band of galloon. The box and lid must be lined with satin. Telegram cases are made of fine white linen. The words "Special Glad Tidings" are painted on the outside in green and gold, and a pole and wires in a dashing sketch decorates the cover also. The telegram slips are held inside with triangular corner pieces of linen. An inch-wide green ribbon of a pretty shade runs through the centre of the book and is tied in loops and ends at the top. The case is made over a foundation of stiff muslin, and folded together to the centre, then neatly sewed at the edges. The joining inside is hidden by the ribbon which passes over it.—Ladies' Home Journal.

PRETTY cases for pin books are made of silk, or brocade, or even of plain white or gray linen, with daintily embroidered little blossoms of blue, pink, or yellow. The cover is bound with narrow ribbon and the pin book is fitted in it, the paper flap being removed. Three holes are pierced through the lower edge, and ribbon is run in and out and then tied around the case in a bow.—Ladies' Home Journal.

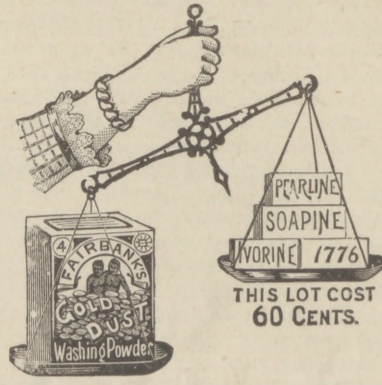
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