

The Living Church

SPECIAL ISSUE--BROTHERHOOD OF ST. ANDREW

Vol. XV. No. 37

Chicago, Saturday, December 10, 1892

Whole No. 736



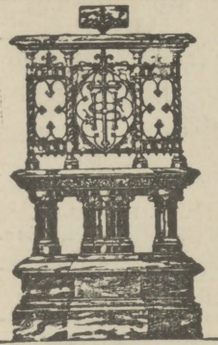
Miss S. P. Smiley 1898
438 W 20th St

Calendar

December

4.	2nd Sunday in Advent	Violet
11.	3rd Sunday in Advent	Violet
14.	EMBER DAY	Violet
16.	EMBER DAY	Violet
17.	EMBER DAY	Violet
18.	4th Sunday in Advent	Violet
21.	ST. THOMAS, Apostle	Red
25.	CHRISTMAS DAY	White
26.	ST. STEPHEN, Martyr	Red
27.	ST. JOHN, Evangelist	White
28.	THE INNOCENTS	Violet

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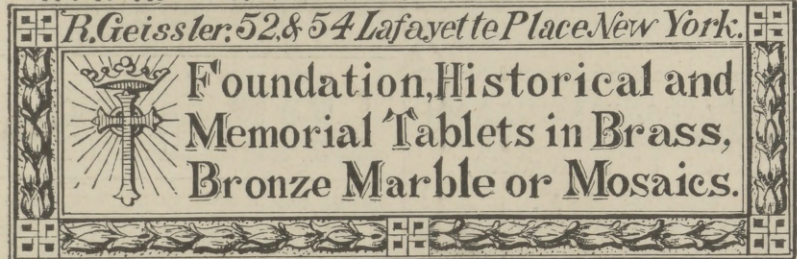
DECORATIONS

MEMORIALS

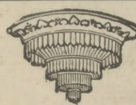
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Among the usual departments which are corrected up to date, are the

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Opinions of Press

The Chicago Herald.

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inevitably be ours if we go to the world next year with swine and hoof cattle in an "arts and sciences" exhibition and the education system of the country and the world left out.

Church Notes (Boston).

PLAIN-SONG.—This is the secret of the whole matter, we must be more religious than we are in order to appreciate the old Plain-song; the worldliness, the sensuousness of this age cries continually for that which appeals to the senses; and our church musicians, that is, those who compose music designed to be sung in the churches, cater to this bad taste; the object of their music is to catch the ears of the people, to be popular; the true object of music composed for the Church's services should be to render sacred words in the most fit, most reverent form; if an age is irreverent, as this age surely is, the musician should not yield to its demand, but seek to win it

back by reverent strains to devout worship of God.

The Interior (Presbyterian).

THE SIXTY-NINTH PSALM.—A very significant action was taken by the Episcopal General Convention in restoring to the Prayer Book the sixty-ninth Psalm as a Proper Psalm for Good Friday, for which the sixty-fourth was, according to the statement of THE LIVING CHURCH, substituted by the American Church about an hundred years ago. The sixty-ninth has, however, held its place in the Anglican Prayer Book. The debate turned upon the imprecatory verses in that Psalm, the 22nd-28th verses inclusive, which brought the question of divine retribution to issue in the Convention. The restoration was made by a large majority, and thus the Church was shown to be anchored to the historic truths of sin, repentance, atonement, and retribution.

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The Living Church

Saturday, December 10, 1892

The Brotherhood of St. Andrew

The Brotherhood--Its Possibilities

BY THE RT. REV. WM. E. MCLAREN, BISHOP OF CHICAGO

Prophecy without inspiration cannot be regarded as prediction. But premises well established may justify conclusions which are as true when they await fulfillment in the future as when they have already been realized. In the sense of deliberate conviction of what is to be, built upon what is, I feel myself safe in assuming the prophetic mood in regard to the Brotherhood of St. Andrew.

The inspired prophets were either foretellers of doom or of deliverance. Promise and penalty were the light and shadow of their messages. It is more pleasant, however, to listen to Isaiah when he sings, "Arise, shine, for thy light is come!" than when he cries, "Woe to Ariel, to Ariel, the city where David dwelt!" My prophecies shall be "comfortable words."

It is generally accepted as a fact that the Brotherhood is one of the most striking developments of the new life of the Church. Its creative *afflatus* was from heaven. It came as a divine idea to the minds of some who were watching the signs of the times. The idea crystallized in Chicago in the mind of one to whom it was given to see that deathly indifference to individual souls, who could not or did not rent a pew, was not that for which our Lord established His Church. The only credentials which can commend that divine organism to modern society are catholicity of love as embracing

Psalmist'sm, enthusiasm "I had rather be a doorkeeper in the house of my God than to dwell in the tents of wickedness." There is no call for any fiery impetuosity of denunciation towards their shortcomings. They have set us an example which in many respects we may well follow. Their shortcomings were due to the times in which they lived and to the then state of the Church, which was an effect easily traceable to historic causes. The state of the Church is changing. The old order lingers but the new emerges, and it will bring with it a layman abreast of his time and ready for conflict with the enemies of God.

He will rejoice in the heritage which the Church confers upon him, its flavor of antiquity, its "beauties of holiness," its spiritual values, its rock-like stability in a fluctuating age. But he will not be a passive recipient. What he takes he will give; and if he finds others indisposed to share his blessings he will have means and time to bring them to a better mind. He will not be a passive witness as he beholds churches dying of dry-rot and ready to close when the dear old people have gone who never sought to commend the Church aggressively even to their own children. The new style of layman will show his love for the Church by active evangelism rather than by passive enjoyment.

This coming man will not favor the perpetuity of class-religion. He will probably deprecate the pew-rent system as shutting our churches against the poor and sometimes against those that are only not rich. He may find that in many places

much can be said in favor of that expedient "for revenue only." But he will not occupy debatable ground when he arraigns the parochial policy which padlocks the pew and puts a sign-board at the door, "This is a Pullman car and 'private.'" He will seek to put away from us the stigma that has been our reproach, and bring in the larger spirit which will not be satisfied until with a burning evangelism, steady as to its flame, pure as to its fervors, he makes the wage-worker, the clerk, the seamstress, the sick in the hospitals, and the prisoner in dungeons, feel that the Church has stores of grace for them just as truly as for any.

He will be an intelligent Churchman, well versed in the creeds and able to give a reason for the hope that is in him. His equipment will include a discerning mind toward the plausible phrases by which error half conceals and half reveals its deadly assault on the truth. He will have such a courage of his convictions that he will not easily be conquered by the false sentimentalism which makes many deem the truth something to be apologized for, or to be held in a half-hearted way as a courtesy to errorists.

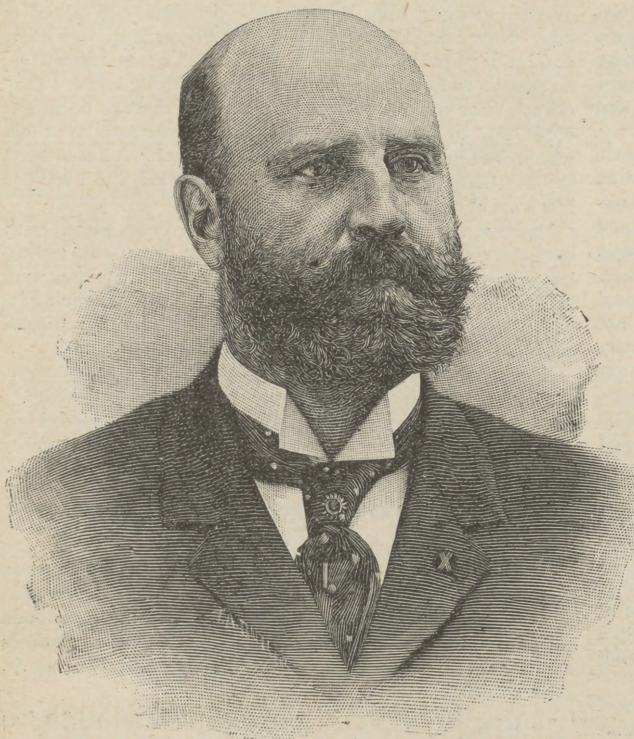
This new product of the Church's life will exemplify the more positive type of spiritual reality in his interior as well as exterior activity. He will have discovered that he never knew what tigers temptations are until he sought to tame them, and that increase of labor is certain to insure increase of temptation. Zeal for others requires him to watch him-self as never before. There is a great disquieting of conscience attend-

ant on what is called "work," until the deeper lesson is reached that "he does little for God who is not resting in God, and that zeal is a torch easily quenched if not lighted from a heart burning with reverent loyalty to Him. There is an inner sanctuary of personal relation to God whose golden pavements are trodden only by holy and humble men of heart who make Him their All in all and live a life of daily self-abandonment to His will. Having learned this deep truth, the Church, in its word, sacraments, and ministry, will shine with new splendors, and a pervading spirit of reverence will solemnize his activity.

Another point of my prophecy is that the Brotherhood will become a generous feeder for the Holy Orders of the Church. It will not be many years before bishops will bear testimony that their first impulses to give themselves to the ministry came when they began to keep the double rule. Fifty years hence, hundreds of priests will relate how easily their youthful zeal led them up to a place at the altar. But they will also attest the value of the Brotherhood as a training school for the ministry. Much as they had to acquire at the seminary, the Brotherhood furnished them opportunities which they could not get in the seminary. The Church needs a ministry whose lives are hid with Christ in God, godly and well-learned men; but she lacks priests who have practical

knowledge of the world, the many-sided world; who know how to take men, and how to bear with sinful men; she lacks priests who can be effective in outward work and all its details without losing intimate communion with God. More than this, I think, the Brotherhood will contribute much to that happier day when the Church shall supply her ministry more largely from her own sons, born, trained, reared, educated within her own pale. This source of supply has been proportionately small—a state of things not creditable to her. Accessions from other bodies will continue, and there are signs of increase. But the indigenous supply must and will increase, and the influence of the Brotherhood will tell strongly in that direction.

There are among young men many tokens of a heroic enthusiasm for the cause of Christ, visible in England and our own country, a willingness to immolate themselves on the altar of self-sacrifice, a hunger to forego many things held dear that they may the better minister to the perishing souls of men. It reminds me of the stirring times after the godless revolution of 1789 in France, when, after atheism had sickened the heart of the nation, the Christian reaction set in, and hundreds of believing young men sprang to the front, in lay, community, and priestly life, and did heroic service in the rehabilitation of the Faith. I think the Brotherhood will go on to develop tendencies in the direction of heroic devotion. Among those who wear the cross of St. Andrew there will be some who will be possessed with a perfect passion for

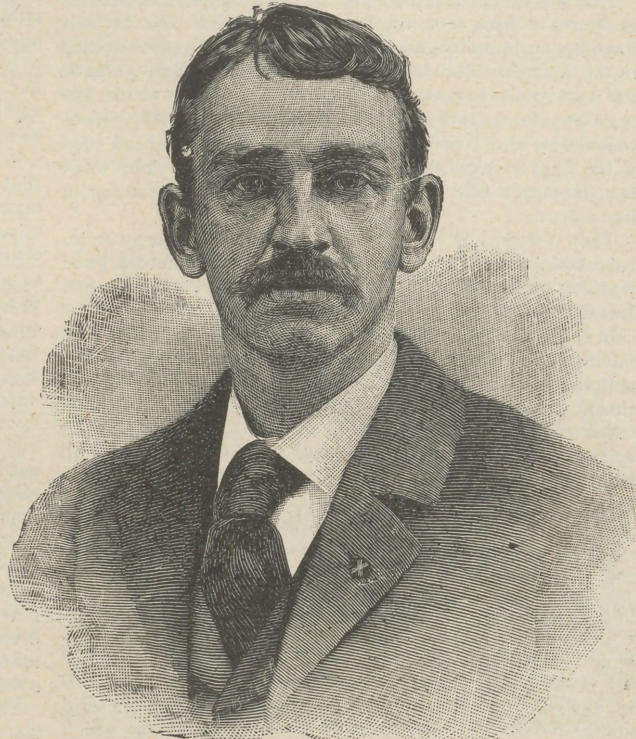


JAMES L. HOUGHTELING.

inclusively all classes and conditions of men, and catholicity of obedience as bringing the truths and sacraments of the Gospel to bear upon all to whom Christ sent the Church—therefore quite as much to the spiritually homeless and fatherless as to the children of the kingdom, the latter too often spoiled with excess of luxurious food and much deficiency of exercise. The hour was ripe. The field was white to the harvest. The reapers have heard the call of the Master. That splendid convention at Boston was a sort of harvest home, showing what can be done, what has been done, and, none the less, what shall be done. Its significance, chiefly, was that among the younger men of this Communion a spiritual revolution has been accomplished. But it is apparent to many minds, I venture to suggest, that the results of the revolution are as yet but partial. A germination of seed is a process, and the movement towards reproduction makes slow and stately progress.

In the fullness of time, there will be produced in the Church a new type of layman.

But, to qualify this prediction, let me hasten to say that it is not well to criticise the laymen of the past. There will always be laymen in the Church as poor as any she has had to endure. There will never be any that will excel many who have loved her with exceeding love and exemplified the



WILLIAM C. STURGIS.

souls. Their zeal will consume to ashes every worldly ambition. Their spiritual development will draw them away from the things that ordinarily charm men most. Such men must be provided for. To say that there shall be no place for them, no special environment for them, will be to deprive the Church of the very pick and flower of her youth. Such aspirations must not be repressed, and if repressed great will be the penalty. The Brotherhood will thus reproduce itself intensively, and illustrate its own possibilities, in the fraternal association of such men under a simple rule in a common life, for the glory of God in their own salvation and in the salvation of the multitudes whom they shall reach. I believe—nay, I know—that young men are dreaming this dream and seeing this vision. It will pass from vision to realization in due time, which is to say, in God's time. For, verily, nothing will be so necessary in the twentieth century (when the Faith is to become triumphant in America), as heroic work and suffering for Christ upon a chosen basis of self-sacrifice and of separated zeal and devotion.

Such are some of my thoughts of the Brotherhood's future. But their basis is rather the reasonableness of things than any vision of the prophet. But if reasonable as possibilities, it seems meet that the young brethren of St. Andrew shall give them consideration. May God show us all His will

Present Results and Future Promise

BY THE REV. Y. PEYTON MORGAN, RECTOR OF THE CHURCH OF ST. JOHN THE EVANGELIST, ST. PAUL, MINN.

Having been associated with the active work of the Brotherhood of St. Andrew from its inception I am prepared to affirm that it takes a front rank among the auxiliaries of Church work. Its history will bear the closest scrutiny and cannot fail to elicit approbation. The management merits the confidence of the whole Church for its Catholic administration and untiring zeal. The publications are among the most valuable tracts for the times, and the official organ, *St. Andrew's Cross*, has earned a creditable place in the annals of journalism. Wherever chapters have maintained the standard of fidelity to the pronounced Brotherhood vows, results have become apparent. In no instance should the compromise and indifference of those who have failed be attributed to an inherent weakness in the order.

Grand as the results have been it is impossible to measure the full influence of the Brotherhood in the Church until in the generations to come these Brotherhood men shall have become wardens and vestrymen and members of the General Convention. Not only may we expect a continuance of statistical results, but we shall find that it has leavened the whole lump.

The Brotherhood has come to stay

BY THE REV. F. W. TAYLOR, D. D., ARCHDEACON OF SPRINGFIELD

The injunction of the great apostle St. John reads: "Beloved, believe not every spirit, but try the spirits whether they are of God." The Church has for seven years past been most earnestly and prayerfully judging the spirit of the Brotherhood of St. Andrew, and I venture to think that the Church at large thankfully accepts it as a spirit which is of God. The Brotherhood has come to stay. We must reckon with it. The simplicity of its organization allows scope for the largest amount of actual work. The plainly shaped jug holds the most.

This work is spiritual; prayer for the Kingdom and personal efforts to bring men into it and so to Christ. The laymen have begun to realize their splendid burden of responsibility in the Church. The Bible class as the nucleus and germ of the work, makes and keeps it spiritual. This is, to me, the most hopeful feature of the movement. God the Holy Ghost teaches by the Word He has inspired. Ten thousand men in the Church faithfully studying God's Word week by week is a standard raised up against the enemy that is coming in like a flood.

Then, too, live Brotherhood Chapters do the clergy an incalculable amount of good. We clergy often need a good working tonic. Thorough Brotherhood work is such a tonic. Let us not fear to try it. It will do us good.

In short, the Brotherhood has qualities which inspire confidence in its future and thankfulness for its past. It has simplicity, earnestness, enthusiasm, (don't let us be afraid of that), a manly godliness without cant, a large fund of sanctified common sense, a resolute will to do spiritual work in a spiritual way, and withal, a deep and burning loyalty to Church principles in faith, worship, and work.

A Layman's Society

BY THE REV. CLINTON LOCKE, D. D., OF CHICAGO

I take pride in the recollection that I was the first one to follow the lead of St. James' parish, in this city, and that the second chapter of the Brotherhood of St. Andrew was founded in Grace church. The problem of deepening the religious life of the young men communicants of my parish has greatly exercised me, as also a way of making them more useful in the Church. We made the mistake in the beginning which has been so often made, of thinking that the Brotherhood was the place for all the young men communicants, and we found ourselves loaded with material which could not be used in the St. Andrew's work. It does not follow because a communicant does not feel at home in St. Andrew's, that he is therefore not an earnest man. Too much railing against the young men who do not see fit to join has been indulged in.

To be a good St. Andrew's man requires great earnestness, an interest in the souls of others, and a resolve to grow in grace and in the knowledge of our God and Saviour. These qualities may go along with great faults; greater, perhaps, than would be found in some of the other young men communicants, but if with the faults goes the constant effort to overcome them with God's help, that need not prevent the man from doing good service. I have found the Brotherhood a great comfort and a great help, and I know it to have been a great means of good to many young men.

I advise the Brotherhood strongly not to let clergymen have too much "say" in its general councils. It is a layman's society. Keep it so.

Why I Support the Brotherhood

BY THE REV. JOHN WILLIAMS, OF OMAHA

Because if I did not, in view of what I have seen it growing up to be during the seven years last past, I should feel that I was doing despite to the Spirit of the living God.

I was present at its first feeble convention as a looker on, for a little while. I had a chapter then and was interested, but I dreamed not at all what a force God was raising up amongst us.

I did not attend the second convention, but I was disturbed and distressed by the reports of one or two thoughtless speeches. The somewhat boastful spirit of the official report disturbed me still more, I think, and made me feel that we must look elsewhere for the forceful power that seemed absolutely needed to lift the Church away out of its intense self-satisfied feeling of eminent respectability.

I went to the New York convention to see, with the view of drawing out of the Brotherhood if it walked not uprightly. The New York convention did not give me full assurance of faith. I saw some strong sterling material for a foundation to build upon, some splendid fellows who seemed moved by the spirit of God to do something, they hardly knew what, but something. But I was annoyed by the unnecessary anticlericalism which showed itself here and there. I think now I was over-alert to notice those little things, because of what had been reported in the press, of the previous convention.

Still, on the whole, I was reassured, only I felt the Brotherhood needed watching and sympathetic directing. The Baptismal test for membership was adopted, in the face of some considerable opposition; and some of its leading spirits assured me that if it were reasonably possible they would go still farther, and make the communicant test as I desired. Still the Baptismal test, honestly applied, would make the organization Christian, wholly, and I was content. No test loosely administered could save it from worldliness.

In the Cleveland convention the tide of the Brotherhood's life swelled high. It responded quickly and energetically to the clear trumpet notes of Bishop McLaren's splendid charge, and when Hogg, in his heart-stirring protest against worldliness, and his call to the higher life, swept the convention off its feet in Spirit-moved answer, my heart was lost. The Brotherhood had won it, and I have loved it for aye, ever since.

Philadelphia, St. Louis, Boston, have, year after year, only added to my faith in it, that it is indeed called of God to do a noble manly, work for God and His Church. It exhibits less and less year by year, of self-consciousness, of the hateful spirit of self-complacent boasting of numerical victories, and more and more of unconscious power, as it sets its face upward and forward, with the manifest feeling that to be idle and self-centred in the Church, is to lose the soul.

It is a radical body as it meets in convention, in the sense that as it begins to feel the deep responsibility of Christian manhood flashing across its consciousness, it seems determined to go to the root of things, to find out the right and wrong of every human problem. If any one among us is so sensitive that he cannot listen to sometimes crude speeches, to sometimes keen criticism of the clergy, with an equal chance to talk back, we had better keep aloof, doubtless, but then we shall miss some of the most spirit-stirring influences that are abroad in the Church to-day; and we shall miss our opportunity by our most earnest impact, to help mould one of the most promising movements that has been sent by God upon us for many a generation. It is ready to be moulded and used for God, earnest, intense, spiritual; why should any clear-visioned Churchman stand aloof because it has not already attained, and is not already perfect? But then if it had or were, God would have no work for us to do for it, even though peradventure He might have something for it to do for us.

Its best life is largely in the hands of those who are strong, true Churchmen, and any of us who hold aloof because of dread or suspicion of it, will miss our opportunity to help a movement that bears upon it the evident seal of the guiding spirit of God.

This is why I support the Brotherhood, and why my heart has already gone out toward the young, energetic life, that is surging through its best membership, and downward.

A Holy Convocation

BY THE REV. H. B. RESTARICK, OF SAN DIEGO, CALIFORNIA.

Three thousand five hundred miles is a long distance to travel to a convention. It takes time and money to go from San Diego, Cal., to Boston, Mass. But it pays to attend a Convention of the Brotherhood of St. Andrew. And since I have attended one, it seems to me that the word convention is misleading. That term conveys the idea of debates and parliamentary entanglements. The word which suggested itself to my mind was a convocation, a "Holy Convocation," as when the men of Israel ceased from toil, that they might engage in the worship of God. Worship was the chief feature of the convention. From the quiet day on Wednesday, from the first thrill of the opening hymn at Emmanuel church, to the last prayer and blessing at Trinity, the spirit of worship reigned.

In the four days, no fewer than six special services were held in various churches. Besides these, there were daily celebrations of the Holy Communion, well attended; there were the hymns and prayers at the beginning and close of each session, the solemn call to prayer at every noon, and on Sunday, besides the special Brotherhood services, every man was at church somewhere once or twice. In no plainer way was it shown to me, that the spirit of worship was in the hearts of the men, than in the fact that on every side I heard

men express their high appreciation of the devotional address given in preparation for the Blessed Sacrament by the Bishop of Nova Scotia at the church of the Advent. It was shown supremely at old St. Paul's early next morning, when 700 men knelt and worshipped together, and together received the Bread of Life.

One thing which struck me forcibly was the sterling manhood and Christian wisdom of the leaders. If something seemed likely to arise to mar the prevailing peace, one of them was always ready with the word fitly spoken. A bishop sitting next to me said on one of these occasions: "The movement is safe in the hands of such men."

The educational influence of the convention cannot be over-estimated. Churchmen of all views came together to hear and to worship. With prejudice disarmed, they saw nothing to find fault with, even if the Church in which they were gathered, had a ritual more ornate than that of their own parishes. At the church of the Advent, after the service some young men asked me: "Is this a High Church?" I told them that some people would give it that name. "Well," was the response, "I enjoyed the service immensely, whatever name they call it." It broadened men in the true sense, to meet brother Churchmen, not to debate, nor to legislate, but with free minds to hear the Word and with open hearts to join in common worship, and to gain ideas for common work.

Another characteristic which was always apparent, was the real spirit of brotherhood. It was not a name merely, but a spiritual fact. Several times as I saw and heard, it was borne home to me, that the Brotherhood of St. Andrew might have no small part in the solving of the great social and industrial questions which face Christian men. When on the train going from Boston to New York, I met a young man who was the possessor of a considerable fortune, and was of high social standing. He had not intended going to the convention, he said, because he thought it would be a bore. But he was devoutly thankful that he had gone.

"What did it do for you," I inquired.

"Well," he said, "I'll tell you. As I came to the train on the street car this morning, I saw sitting opposite to me, a colored man wearing the Brotherhood button. I crossed over, sat down by him, shook hands with him, and talked to him. Now a week ago I shouldn't have done that. I go home determined always to speak to a man who wears the button, no matter what clothes he wears. One thing more, I shall always wear the button myself; I haven't done so because I didn't care to be greeted everywhere by every fellow I met who wore the cross, but that feeling is gone. That is what the Brotherhood Convention has done for me, and I tell you it is a great deal."

I believe that a thousand men went to their homes with something of the spirit of this young man, with souls pulsating with a sense of brotherhood, deeper and fuller than ever before. I believe a thousand men went home realizing as never before, not only the brotherhood of man, but the brotherhood in and for the One Man, Jesus Christ the Lord.

No man could be with the Brotherhood of St. Andrew those four days in Boston, without gaining a stirring of heart, a strength of purpose, and a wealth of practical knowledge for work, to be used in the spread of the Kingdom of God among men.

Some Brotherhood Men

BY JAMES L. HOUGHTLING

To the Brotherhood symposium in THE LIVING CHURCH the best contribution I can make will be to tell of a few men in the rank and file whom the Brotherhood has developed and who have developed the Brotherhood. These examples are taken from correspondence, from experience, or from *St. Andrew's Cross*.

"Among the workers at our mission Sunday school," writes a member of a chapter in New Jersey, "is a very bright young Englishman who lives three miles from town and works at a canal lock from twelve, midnight, to four the next afternoon. He attends all our meetings and can be relied on every time."

A busy travelling man, who always confers with Brotherhood men in such places as he may touch on the road, on his last trip talked with chapters in Cincinnati, Nashville, Indianapolis, St. Louis, St. Joseph, Kansas City, and Chicago.

Here is an instance of what a busy man can do when he means business in Church work. The man in question, who is a hard working mechanic, writes, in the course of a personal letter:

My time is so taken up that on Wednesday evening I have to choke in two meetings before I can get my supper. I go from the shop to St. Andrew's and instruct a Confirmation class from 7 to 8 P.M. At 8:20 I have to be at the other end of town to meet a new mission of colored people.

Last spring *St. Andrew's Cross* printed the following letter from a correspondent in Watertown, New York:

Although not a member of the Brotherhood, I have been interested in the activity of Trinity Chapter in this city, whose quiet work here is worthy of praise. I met one of its members who lives on a farm about one mile out, last Saturday night, who, I found out, was appointed to distribute invitation cards to strangers in two of the hotels. The terrific storm of wind and snow during the day had blocked up the trains, and many strangers were storm-stayed here over Sunday. The roads were filled with snow piled in high drifts, making them impassable. This Brotherhood man

left the horses well cared-for, and with saw, hammer, an old rope, and a few nails, made a pair of snow shoes that would make an Indian smile. He had no use for shovel or snowplough, but came in "on top." The strangers in the city at those two hotels received their invitations to attend service on Sunday, but the best of it all was that the young man did not seem to know that he had done anything worthy of note.

A tutor in Harvard, a man of distinguished family and large estate, tells in a private letter how he spent his summer's vacation:

I am writing now from my uncle's house in the wilds of Maryland, in the very heart of the Alleghanies. I was looking for a new field for botanizing this summer, and at the same time my uncle was looking for some one to take the services. About three years ago he built a little mission chapel for the people in the neighborhood, and there we have services every Sunday. It is glorious work. The people are lumbermen and farmers, very ignorant most of them, but fairly thirsting for a simple gospel and the Christ they need. We often (as to-day) have the chapel crowded, men and women sometimes walking from three to six miles to church, bringing their whole families, even down to the babies—and such rapt attention I never saw. They are truly like hungry souls finding satisfaction. Besides the service I have a large Bible class of men and boys.

A wholesale merchant in Chicago, who has worked his way up from the bottom, travels in many parts of the country, overlooking his business interests. Wherever he goes he seeks the clergy and counsels with them as to Church work for young men. He deals with men individually on "the great issue" wherever he meets them. He often travels long distances to address meetings, and he is in constant correspondence with those seeking his aid and counsel in the Northwest. He works twelve hours a day in his business, and yet has time for all this. He is a successful man; he is what is called "a Chicago man."

A boy of sixteen wandered into St. James', Chicago, in the spring of 1884. He had run away from home. He soon got work as a painter, settled in Chicago, and became a zealous worker in the chapter. His name can well be written "as one who loves his fellow-men." His principal work was to stand by the door—outside of it—and invite young men to come in. He brought in scores. His ambition was to become a fresco-painter, and it led him to Philadelphia, on foot mostly. In the various towns where he halted for a week or a month, working at his trade, he would get together magazines and picture papers—often going to the fine houses of the place and asking for them, explaining his purpose,—and then in his own room would establish a reading-room, to which he would ask his work-mates and other boys and men whom he met. He never was afraid to do things because they were unusual. He was not afraid of being laughed at. Finally he got to Philadelphia and set to work at his trade, studying at some institute in the evenings. The first Sunday he started for the nearest church. After service he waylaid the minister and asked him "why he didn't have the Brotherhood of St. Andrew in his parish." He had never heard of it and was not impressed by the explanation of this plain working boy. Sunday after Sunday the lad pursued the rector and the subject, until in self-defence the rector had to write for particulars. In October, 1885, the third branch of the Brotherhood, the first one outside of Chicago, was established in the church of the Incarnation, Philadelphia, and I suppose the Chicago boy was the first member. He is now a prosperous man, with men working for him, but the same devotion and pluck mark his life to this day.

The devotion and pluck of such men as these have enabled the Brotherhood to enlist in the work of the Church many strong and sturdy men, who are modestly trying to do their duty in the Kingdom of Christ.

What is the Brotherhood Trying to do?

"Not what man is, but what he would be," is the measure of his character. So Browning says, and so say all the prophets who have exhorted to righteousness and faith. If we know a man's ideal, and if we know how he is trying to reach it, we can estimate his value and almost calculate his career. As for the Brotherhood of St. Andrew, its ideal is no less than the fulfillment of the prayer, "Thy Kingdom come," and of the command, "Be ye perfect." The spirit and the means with which Brotherhood men are striving to reach this ideal, are set forth in the following articles from leaders of the Brotherhood in different parts of the field.

IN PHILADELPHIA

Of course, the unit of the Brotherhood here, as elsewhere, is the chapter, and its work is to an extent parochial. The members are found in the Sunday School, the Bible Class, and the choir. Some are lay readers, and the services in missions are read by them, and in their own churches as well, during the temporary absence of the rectors. Others are ushers, while comrades outside secure those to whom seats are shown, and Brotherhood pews, occupied by Brotherhood men, are ready to welcome the stranger. In all the multiplicity of parish work we find these men. But the work goes farther on and out. Though parochial to this extent, it is not congregational, as the word is too often understood, but reaches out into the world itself, to seek and help humanity, and lead it to its oftentimes unknown God.

We have in this city over fifty chapters, most of which are earnestly active. The hospitals, the alms-houses, the prisons, the House of Correction, and the homes of various kind, are visited, and on Sundays, cheer, help, and comfort are carried to the inmates. This work, endorsed by our Bishop, and immediately directed by the Rev. Herman C. Duhring, the Superintendent of the City Mission (and a warm Brotherhood man), has been fraught with good, has kept alive the enthusiasm of the visitors themselves, and, in many instances, carried the blessing of God to waiting and repentant hearts. Quite a number of the chapters organize, and carry on through the winter and spring months, regular weekly services, especially, but not exclusively, for men. These are always conducted by earnest workers, and the addresses frequently made by laymen. Mission services are to be established during Advent, and when Lent shall reach us, the Brotherhood will again be found assisting at the noon-day meetings in old St. Paul's. We are endeavoring, by every method we can devise, and through every avenue opened to us, to reach out to our brother man and bring him under the influence of the Gospel of peace and love. Almost every chapter has its visiting committee, which, under the guidance of the rector, or his assistant, goes forth into the streets and in the houses of our city, seeking those who have fallen into a slackness of living and those who have never known the Church, and endeavoring to bring them within her fold.

By the use of night services, we are reaching out to grasp and gather in, those who hang upon the fringes of the parish. By our conferences and the quarterly meetings of the local council, we are endeavoring to educate ourselves up to higher and better thinking, a more thorough realization of the responsibility of our profession, and the necessity of active, consistent living. We are beginning to realize that if we are to reach and develop the best that is in another, we must live the same principles that we would inculcate in him, and to reach the best things, must live the best lives.

We do not claim to be perfect, we are far from it, yet it seems to me, very many—I would it were all—are living better lives to-day, and realizing more fully the responsibility of those lives, than when the organization was first brought to us. Fostering this feeling, we are striving to get beyond and above the conventional Christianity of the cushioned pew, into that higher, purer, and more consistent religion which shows its faith by its works. We would take to the starving brother the bread with which the Master has fed us; and in His name hold the cup of cold water to thirsty lips, whenever and wherever they may be found, striving to give rather than get.

G. HARRY DAVIS.

IN ST. LOUIS

Its effort is a modest one and may be said to date from the Sixth Convention. It has not yet reached out to great undertakings. We looked at home, and found much to be done at home, and we began at home. We found churches almost empty of young men, one might almost say, of men. We found the practical work of religion abandoned to women. We found the parochial atmosphere chilly and dispiriting, and the conscientious rector using up the very marrow of his being for fuel to feed the fires on the parochial hearth.

Under these circumstances we gave ourselves to the keeping of our two-fold vow, to raising the spiritual temperature of our own parishes, and to saving what was left of our rectors. To this the Brotherhood has earnestly and prayerfully devoted itself; this has been the line and almost the limit of its efforts. In this effort it has been both blessed and a blessing.

If in any parish in which it has been at work, the rector has not felt the responsive glow, it is because the parish had already robbed him and left him half dead. If the atmosphere of any parish is still chilly, it is because a damper has been put on much honest enthusiasm. If pews are still void of men it is because men are not really wanted.

In parishes where the Brotherhood has been intelligently dealt with, the returning warmth of early spring has brought a gracious thaw and putting forth of buds. We have expanded under the rays of a reviving charity; the spirit of Brotherhood is passing from the chapters into the pews; even the stranger and the outcast have begun to "claim kindred here and have their claim allowed."

Thus far we have been laying foundations. In the Boston Convention we passed another station and took more "current" and more "power." This means overflowing parochial limits. What direction the overflow will take may be matter for another communication.

JAMES A. WATERWORTH.

IN CONNECTICUT

The Diocese of Connecticut presents a remarkable instance of the adaptability of the Brotherhood of St. Andrew, to work in country parishes. Long establishment and an originally firm footing has given to the Church in Connecticut a position strong numerically and a pervasive character which is exceptional. Go where you will, the Church will be found active and aggressive, not only where all life is active, but in districts comparatively remote and sparsely settled. To establish chapters of the Brotherhood under such conditions might seem difficult. The sense of isolation, that bane of

country chapters, existed in full force, yet to-day it would be difficult to find a diocese where the Order is stronger and more active than here. This fact is partly accounted for by the interest of the bishop and clergy. The initiation was taken by them; they first saw the work to be done, and they called upon their men and trained them to do it.

Again, the very isolation of so many of the chapters has contributed to a remarkably strong sense of brotherhood and unity. It has compelled them, if they wished to escape the inactivity of loneliness, to spare no pains in order to meet from time to time for mutual encouragement, and to feel themselves in touch with the whole Order.

Every two or three months the chapters in different sections of the State are accustomed to meet informally upon some appointed evening, and we have known of more than one chapter extemporizing some sort of capacious vehicle and driving ten or fifteen miles and back, in order to attend such a meeting, where they found renewed strength and encouragement for the individual work of every man.

Beside these informal conferences, there are larger meetings held, two at least, each year. The first Sunday after Trinity, Brotherhood Sunday, as it is called, marks one such occasion, a red-letter day for Brotherhood men, when men from all over the state meet in conference in the country parish of Watertown. Another still more important meeting is that of the diocesan assembly, held annually about St. Andrew's Day, in some one of the larger cities of the State.

There is, of course, the danger of estimating the strength of the Brotherhood by the frequency of union meetings, but thus far this danger has been wisely avoided, and the gatherings mentioned have been regarded and used legitimately, as means to an end, central points from which to send out renewed strength for individual and chapter activity. They have served as bonds of union and centers of power.

Another result of the isolated position of the majority of Connecticut chapters, is concentration upon individual work and a literal fulfillment of the rules of prayer and service. Herein lies the true secret of Brotherhood strength in the diocese. In country parishes the opportunities for lay work are few, consequently the temptations are less for Brotherhood men to lose sight of the main object, and drift off into side issues, commendable in themselves but not constituting strictly Brotherhood work. As a result of this enforced concentration we find chapters uniting in the establishment of missions; Brotherhood men being brought into personal and useful contact with all men for the spread of Christ's Kingdom; Bible study, under competent direction, on the increase; and our churches filling up with young men. These features of our work, make the diocese, from a Brotherhood point of view, one of the strongest in the country.

W. C. STURGIS.

IN BALTIMORE

The Brotherhood in Baltimore is earnestly striving to carry on an aggressive campaign strictly on the Brotherhood lines of prayer and service. Those chapters which adhere most closely to the two rules of the Brotherhood, are the strong and efficient ones, and report the largest results.

Of the work of the individual chapters I shall not speak, except to say that two parishes where the Brotherhood has had chapters for less than eight months, are under the necessity of providing larger churches to seat the increased congregations which, according to their rectors, are largely the result of Brotherhood work.

The Brotherhood, during the first year of its work in this city, has already done much to bring about closer and friendlier relations between the many parishes where chapters exist. It is making Churchmen known to each other and willing to work together in some neglected district. Through the local council, which is made up of all the chapters in the city and immediate vicinity, the Brotherhood men are brought together every two months to discuss and plan how best to aid in spreading the kingdom of Christ among men.

At the last meeting of the local council a missionary whose work is among the colored people, happened to be present with a brother clergyman, and gave an account of his work, and then said rather timidly that he needed teachers for his Sunday school. The president of the council called for volunteers, and immediately a full complement was secured.

At the next meeting on December 6th, a plan will be presented for raising funds to employ a missionary and equip a steamer as a chapel to go among the oyster fleets in Chesapeake Bay. Such a boat would carry the glad tidings to thousands of men who for six months in the year lead a life of great hardship on the water, with no opportunity of hearing the Gospel. The undertaking will be a large one; but I have great confidence that it will be done, because Brotherhood men will promptly see that it ought to be done.

A number of Brotherhood men have already signified their intention to join a class which the Bishop is desirous to form for personal instruction of laymen for special mission work in neglected parts of the city and adjoining country.

My limit has been reached; but let me add that with our Bishop and the larger proportion of our clergy in thorough sympathy with the work of the Brotherhood, we are all praying, and therefore hoping, that God will grant to us the fulfillment of the large expectations we have for the future.

H. C. TURNBULL, JR.

IN THE TWIN CITIES OF MINNEAPOLIS AND ST. PAUL

The Brotherhood was established first in Minneapolis and soon after in St. Paul. To-day several of the parishes owe much of their spiritual strength and merciful activities to the membership of the Brotherhood.

The chapter at the church of the Good Shepherd, St. Paul, has developed some strong men, earnest concerning matters of the Kingdom; it has now a candidate preparing for Holy Orders, carries on two missions and has a Bible class.

Ascension chapter, West St. Paul, looks after the boys, preserving them to the Church, and helps in the service of praise.

St. Mary's, Merriam Park, has missions at Macalaster and Hamline—suburbs of St. Paul, Presbyterian and Methodist educational centres—bringing the services to the children of the Church; it has also a Bible class with efficient lay readers. All the members of this chapter, I believe, are married men.

St. Mark's, Minneapolis, the second chapter organization, has opened club rooms in connection with the parish house at an expense of \$1,000. The work is in its trial period, gathering homeless boys of the street from ten to fifteen years of age, offering them the comforts and enjoyments of the reading room, gymnasium, training in rudimentary branches, and free baths. A superintendent who has had extensive experience in London, has charge of the work. By and by a savings bank will be opened. St. Mark's has also mission work of various kinds upon its hands, and a very successful Bible class led by the rector, meeting Sunday evenings after service for one hour—average attendance from 25 to 30.

The Brotherhood men of the Twin Cities have within the last few months been drawn closer to each other by holding conferences. Much benefit has resulted from these gatherings. Men working along the same line are coming to know each other, exchange ideas, polish and strengthen each other, and make each other better Brotherhood men, more fully equipped for the Master's work. They recognize no school or party within the Church, and "are broad upon high levels." They meet, discuss, and aim at the carrying of the Gospel to men with the greatest possible effect.

In the parishes of the Twin Cities, in Sunday Schools, parish activities, and merciful work, the Brotherhood men are the body guard of their rectors.

HECTOR BAXTER.

IN CHICAGO

To a Christian man whose thoughts are up to the times, there comes to-day the alternative of hard, earnest fighting for the Lord, or absolute skulking and shirking of duty.

Surely then, we to whom has been given the privilege to be part of the Church destined to unite all in her broad and loving arms, must feel that our duty presses home and requires of us more than to "belong to something," attend a certain number of services, or to spend "golden hours set with sixty diamond minutes," in criticising our rector or our fellow worshippers.

This pressing need and duty called into being our Brotherhood. Its only excuse for existence is the need for every man to do something.

How are we doing it here in Chicago? Let me answer in a general way. We have learned that the carrying of God's message requires first that one must know and understand the message for himself. Brotherhood men realize more and more that God's Holy Word contains just what they need for their chapters, and above all, in their individual lives. This is our best work. Our men are preparing with God's help to understand the Message.

Then we are developing the young men—men from twenty-five to thirty-five years old—taking advice from them, and not always dealing it out to them. It has been our experience that the more the Brotherhood asks of a man the more it gets, and that if a thing needs special attention the busiest men will do it best. A few years ago our ranks were made up of young men from seventeen to twenty-one, with a few older ones; now God is calling into our midst men in their prime, men of sound, ripe judgment. The preponderance is with the men between twenty-five and thirty-five.

The lives of our men show a spirit of true devotion, and many are giving all their time out of business to the work. One or two have given their lives to it without reserve. In the outward work, we almost forget to look for signs, yet we see them ever and again: A room for men in St. Luke's Hospital; a community life carried on in one of the worst parts of the city, so quietly that few know of its existence; the archdeacon assisted personally at one city institution, and preparations being made for similar work at others; these and many other signs come to mind, but all are lost in personal work, man to man and heart to heart. In the words of one of our finest men: "I never cease wondering at this great miracle of the constraining love of Christ getting hold of men's hearts and opening them to Him and to each other." These words sum up the work going on about us, so subtle that it cannot be measured, so divine because He does it, that no one may dare to measure it.

JOSEPH ROLLISON BARROLL.

A Progressive Movement

The Brotherhood of St. Andrew was founded in Chicago in 1883. Its entire course has borne the marks of its parentage. It has always and everywhere been aggressive and progressive.

Its founders chose a large object, nothing less than the winning of the young men of this country to the Kingdom of Christ. They were awake to the lack of young men in the Church, they had a clear vision of a better state of things, and they boldly resolved to try to bring it to pass.

They laid upon themselves, or rather recognized that God laid upon them, two very simple but very comprehensive duties in fulfillment of their object. They promised first to pray each day for the spread of the Kingdom and then to make an earnest effort each week to bring at least one young man within hearing of the Gospel. These rules have been called by a bishop of the Church, "the height of spiritual philosophy." They make the duty of praying and witnessing as binding as any business appointment. They help to form impulses into habits. And the man who tries to pray the daily prayer and who each week makes an opportunity to deal with one man in such a way as to bring him nearer the Kingdom, soon finds that his vocation requires entire consecration to the Kingdom of God and a resolute effort to seek His righteousness.

The methods of the Brotherhood are extremely simple. They are inspired by the example of him who, when he had found the Christ, went in all simplicity, but with all zeal, to his brother and told him the good news simply and directly. Brotherhood men are learning to do the first things—welcome the stranger in church, visiting lapsed members of the parish, helping in the Bible class, touching the men who work next to them during the week—before they go on to larger schemes and more ambitious undertakings. Elaborate organization is discouraged. Each chapter is directly responsible to its rector. Neighboring chapters in many places are united for mutual assistance. A convention is held each year, not so much for legislation as for conference, instruction, meditation, and worship. The convention appoints a council of twenty-five. To each member of the council is assigned a certain territory, in which he is expected to advise chapters, inform inquirers, and stimulate the work. The Brotherhood has thus already adopted a provincial system, and has grouped dioceses into districts for effective administration. But the machinery is always kept subordinate to the work.

The management of the Brotherhood has always been thoroughly representative. It is the first general Church organization to recognize the commanding position of the middle West. It has held conventions in Chicago (twice), New York, Cleveland, Philadelphia, St. Louis, and Boston, and is looking westward again for 1893. Its council is composed of men from Chicago, New York, St. Louis, Boston, San Francisco, Nashville, Louisville, Philadelphia, Detroit, Minneapolis, Sewanee, New Haven, Pittsburg, Washington, Cleveland, Tarboro, N. C., and Portland, Oregon.

The Brotherhood has become an international organization. The Canadian Brotherhood is strong, aggressive, representative, and firmly established. The Scotch Brotherhood has closed its first year with the best evidences of vigorous life. From Australia comes the news of several chapters now well started in the work. Other branches of our Communion, notably the mother Church of England, give promise of soon taking up the work on the lines which American ingenuity first adopted.

But the Brotherhood is far from doing what it should. With large resources, with active sympathy and support from the whole Church, with every incentive to faithful effort, we are faithless, hesitating, and insignificant. We have not the courage of our convictions. We are unprofitable servants. We need [from the rest of the Church, not praise nor flattery, but friendly criticism and fervent prayers that we may be enabled to progress into a deeper sense of our obligation and a more determined resolve to do what we have vowed to do.]

HENRY A. SILL.

The Burial of Chas. James Wills

FORMERLY VICE-PRESIDENT OF THE BROTHERHOOD OF ST. ANDREW

On Friday, Dec. 2nd, St. George's church, New York, was filled by the Brothers of St. Andrew, for the burial of one of their most loved and honored comrades. A full choir of men and boys made the vast edifice resound. After a hymn, the burial chant was sung antiphonally, a bass voice of great solemnity taking the cantor's part, responded to with grand effect, by choir and congregation. A celebration of the Holy Communion had preceded the funeral service; but the altar, arrayed in fair linen, with the altar vessels draped thereon, gave a sacramental height and depth to the whole service. After the Lesson, followed the hymn: "Jesus, the very thought is sweet." The Rev. Dr. Rainsford, with a penetrating voice, subdued to a tone of deep pathos, said the committal, a hush coming over that great assembly at the words of mortal doom, "earth to earth, ashes to ashes, dust to dust." [Like a message from another world came the antiphone, "I heard a voice from heaven," joined in by the full

choir and organ, sobbing almost to silence at the words: "they rest from their labors." As the body was borne from the church, there arose the triumphant hymn: "Hark, the sound of holy voices."

It was majestic and impressive—the preceding pall bearers, John Pierpont Morgan, the munificent leader of the van, then the coffin, borne aloft, a great cross upon its upper portion, and palms and violets upon its lid; after, the sorrowing relatives in deepest sables; around, the Brotherhood, joining in the noble hymn.

A meeting of the Brotherhood took place at once in the adjoining memorial Hall. It was a thrilling experience to be present at it. Mr. Houghteling, of Chicago, was called to the chair, a hymn was sung, "Jesus calls us o'er the tumult." The simple rhythms and marked time got a life and dignity from the power of the men's voices. The Rev. Dr. Rainsford was asked to lead in prayer; his words were extemporaneous, reverent, pathetic, faultless. Then followed testimony from various speakers to the worth and power of Charles James Wills, and the determination was declared that the Brothers of St. Andrew should carry on his important and successful work in the Epiphany House, Stanton st., New York. It was touching to hear speaker after speaker place line after line until the picture was completed, of an ardent great-souled, large-hearted man consumed with love for souls, ever active, ever earnest. Such a man was Charles James Wills, whose earnest words thrilled us years ago, as he told of himself, plucked as a brand from the burning, but now, by God's good grace, made meet for the Master's use.

The lives of such men are illuminations and inspirations. They shine before us as examples and light the way for us to follow.

J. HARRIS KNOWLES.

New York, Dec. 2, 1892.

A Christian Man

A TRIBUTE OF AFFECTION

We can ill afford to lose such a man from this needy world! A man made perfect in the richness of a full imitation of his Master, draws us and helps us. And such was dear Charles James Wills. His great physical stature was typical of his bigness of soul and heart. He drew men to him because it was impossible not to believe in him. He made religion real because he was a really religious man. He was a living witness of what a man can become who simply trusts and follows his Divine Leader.

It is not possible to characterize him. Dear Wills had that simple force which defies description, as the child's laughter defies imitation because it is so natural. Only a few weeks ago, as I sat by his side and heard him talk to me, I instinctively asked myself: "What is there in this man that makes us all love him?" But as no one can picture Christ so no one can picture a true follower of Christ. You must know Christ before you can understand Him. You must know a Christian before you can judge what a Christian is like.

Yet there are two features which were marked in Brother Wills' nature. One was his conception of truth. It meant three things to him and yet the three were but one; they were a trinity which made the truth divine. The glory of God, the good of men, and the salvation of the world; these made his truth. His creed, his worship, his work were alike real to him, because by them he could praise his God, advance his own spiritual life, and lead men to their Father. No one could hear Wills speak and not see how he felt all three. He was always bringing them in. His last words spoken in church that memorable Sunday night in October, were colored by them. God, ourselves, the world. Oh, blessed force of greatness which could never forget the breadth, and depth, and height of religion! Wills was a living embodiment of Bishop Tuttle's message. Aloft, around, within, he would leave the doors all open, and the strength never failed.

The other feature was his readiness to do. Our American Church has never before seen a business man leave his "business," and without any preparation for an anticipated ordination, simply go out as a man to work the work and tell the truth of the Gospel. It was an experiment which some wise heads thought a little dangerous. It would have been dangerous with most men. Not one in a thousand could have drawn the balance and neither presumed nor withheld. Wills could, and did, because he was so true. He wanted to help men. That, after all, was his real business. And he wanted to help them as a brother-man, not as a preacher or a priest. He believed that the Church has a place hitherto unfilled for laymen. He has proved his faith. That Stanton street work will never lose the impress of his manly, healthy, religious nature.

But he has gone from us. The Brotherhood of St. Andrew will miss him. His work at Epiphany House will miss him. The Church will miss him. His friends will miss him. It is with trembling lips that we repeat our dear All Saints' collect, and thank God for his life and example. Brothers, we must try to be like him, and do as he did. A great, strong, healthy, manly religion will tell for God in this Western land. Men are hungry for that kind of Christianity—anchored, and then, daringly free because anchored. Men are ready to come to God if we can show God to them in a simple, real way. Oh, may this death bring life even here in our midst; life amongst men, life in our Brotherhood, life in our churches, till the old

world shall wake up and become the Kingdom of our Christ. Let us be nobler Christian men because brother Wills has lived.

St. James' church, Chicago.

FLOYD W. TOMKINS, JR.

Canada

The importance and usefulness of a larger number of meetings of Sunday school workers in the Church, for conference and mutual edification, has been exciting interest in the diocese of Toronto. In some of the deaneries, Sunday school conventions have been tried for some time, and found to work well. It is proposed to extend them over large area.

The clerical staff of St. Alban's cathedral, Toronto, has received a needed increase for the adequate performance of the work in the appointment of the Rev. Charles Lutz, from the University of Zurich. St. Simon's church, Toronto, which was re-opened on the 30th, has been increased to double its former size. The Missionary and Theological Society of Trinity University held the annual meeting on the 31st, for the reading of reports and election of officers. The report of the society's work in Japan showed that services had been conducted at over 20 stations during the year. The students attending lectures at Trinity and St. Hilda's Colleges this year number 98. The meeting of the chapter of the rural deanery of East Simcoe was held on the 27th, when addresses were given on "Spiritual Growth in the Church," and a discussion held afterwards on "How to retain the senior scholars in the Sunday school."

At a meeting of the clergy and laity held at Ottawa on the 16th, the division of the diocese of Ontario was decided on. Bishop Lewis, who presided, said that the fact that Ottawa was the capital of the Dominion, with a population of nearly 50,000, and always increasing in importance, was sufficient to warrant a resident bishop, not a coadjutor bishop, but an independent episcopate. The Archbishop of Canterbury had warmly advocated the formation of a diocese at Ottawa. Proceedings cannot be taken, however, for the election of a bishop, until the sum of \$40,000 endowment is subscribed, which was made a *sine qua non* by the House of Bishops. A public meeting is to be held on Dec. 6th. The new diocese will include eight counties, and, as Dr. Lewis remarked, afford ample field for the energies of the new bishop.

The foundation of the new church of St. Mary Magdalene on the Lake of Bays, Muskoka, diocese of Algoma, is about to be laid. The health of Bishop Sullivan, now in England, continues to improve. It is expected that he will spend the winter in the South of France.

St. Matthew's church, Quebec, was consecrated on All Saints' Day, by the Rt. Rev. Hunter Dunn, Bishop of Quebec. Matins were said at 7 a. m., and a celebration of the Holy Communion at 7:30. The consecration service began at 10:30 a. m. Much interest attaches to St. Matthew's, from the long connection with it of the Rt. Rev. Dr. Hamilton, now Bishop of Niagara, who was rector of the church for many years.

The Archdeacon of Quebec, Dr. Roe, announces that on Nov. 11th, he sent to the Bishop of Newfoundland \$1,536, being the amount contributed by the Church in the diocese of Quebec to help their brethren in Newfoundland. With the exception of one congregation every parish in the diocese has contributed to this object.

Bishop Dunn has been appointed to the Council of Public Instruction of the Province in place of the late Bishop Williams. At a meeting called by the rector of St. Peter's, Sherbrooke, diocese of Quebec, on the 1st, the Church societies, both men and women, were represented, some able addresses were given, and a strong plea was made for St. Andrew's Brotherhood.

Early in November three new mission churches connected with the parish of Amherst, Nova Scotia, were consecrated by the Bishop. At some Confirmation services held in them lately the Bishop administered the rite to 24 persons. Bishop Courtney also consecrated a little church in the parish of Pugwash, on All Souls' Day. To one parishioner of very ordinary means is almost entirely due the erection of this building. Much of the work was done by an hour given from time to time as it could be spared from the farm. The new church of St. Luke, Lakelands, N. S., was also consecrated recently, and the graveyard at Parrsboro on the same day.

The Choir Union service of the deanery of Chatham, diocese of Fredericton, was held on the 3rd, in the evening, at St. Mary's church, Chatham. The meeting of the chapter of the rural deanery took place on Nov. 1st, Holy Communion being celebrated first in St. Mary's chapel. In the afternoon there was a meeting of the Sunday School Teachers' Association of the deanery.

A beautiful illuminated address was presented to Bishop Anson on behalf of the diocese, on the occasion of his farewell visit to Qu' Appelle on the 29th. Service was held in St. Peter's pro-cathedral at which the Bishop gave an address. The Bishop will visit relatives in the States before returning to England.

Two new churches have been opened in Montreal during the latter part of November: the church of St. Simon in the suburbs of the city, a mission of St. George's church, and on Advent Sunday the chapel of Ease of St. James' the Apostle, which is to be called the church of the Advent.

New York City

A Quiet Day was held Tuesday, Nov. 29th, for the women of the city, at the church of the Heavenly Rest. It was conducted by the Bishop of Albany, and was well attended.

At the anniversary of the working organizations of St. Andrew's church, on St. Andrew's Day, addresses were made by the Rev. Dr. Van DeWater and the Rev. Wm. Morrison.

At Calvary church, the Rev. Dr. Henry Y. Satterlee, rector, St. Andrew's Eve was made the occasion of a choral festival; the choir finely rendered Spohr's "Last Judgment."

Mr. J. Frederick Talcott has left the Presbyterian denomination and become a candidate for Holy Orders in this diocese. He has been appointed lay reader under the Rev. Dr. Greer, in St. Bartholomew's parish.

At Trinity chapel, the Rev. Wm. H. Vibbert, D.D., minister in charge, a public anniversary service was held on the evening of the 2nd Sunday in Advent, for the work of the City Mission Society in the southern part of the archdeaconry of New York.

In connection with the annual sermon of the archdeaconry of New York, a Quiet Day for the city clergy was held at the church of the Holy Communion, by Bishop Huntington on last Thursday. On Friday night a public meeting was held at St. Bartholomew's Parish House, in the interests of Rescue Work.

During three years of the rectorship of the Rev. Joseph Reynolds, Jr., the church building of St. Mary's, Mott Haven, in the upper part of the city, has been put in excellent repair without, and decorated within. A mortgage has been reduced from \$7,000 to \$5,000, and placed at 5 per cent. instead of 6 per cent. Generous contributions have been secured for the missionary work of the church, both diocesan and general, and much raised for parochial organizations.

The annual meeting of the archdeaconry of New York was held in Calvary church, on St. Andrew's Day. At noon a brief service was conducted by Bishop Potter. Bishop Clark, of Rhode Island, delivered an address on "The Necessity of Human Co-operation with the Divine in Removing Obstacles to all Mission Work." A business session was held at 3 o'clock, and routine affairs were considered. The Rev. Thomas M. Peters, D. D., was nominated by Bishop Potter to be archdeacon of New York, in succession to the Ven. Archdeacon Mackay-Smith, D. D., lately resigned. The nomination was confirmed by vote of the delegates present. Mr. Chas. P. Ball was re-elected secretary, and Mr. John H. Boynton, treasurer.

The trustees of Roosevelt Hospital have received a gift of \$350,000 from Mrs. Abram A. Anderson, with which to erect a medical pavilion to the memory of her father and mother, Mr. and Mrs. Jeremiah Milbank. Recently there was opened in connection with this hospital—itsself the result of a gift of \$1,000,000 from the late Jas. H. Roosevelt—the new and magnificent Syms Operating Theatre, which is one of the most complete and perfectly appointed operating pavilions in the world. It was presented by Mr. Wm. J. Syms, at a cost of \$350,000. The new Milbank Memorial Pavilion will be erected near this structure, and will be a fitting adjunct. It is thought the trustees will take only a part of the money for the cost of building, and use the balance toward endowing the cost of maintenance.

The annual meeting of the Sons of St. Sebastian, which is the chapter of St. Andrew's Brotherhood connected with the church of St. Mary the Virgin, was held in the guild room of the parish on the evening of St. Andrew's Day. At the early celebration of the Eucharist on that day the members partook of the Blessed Sacrament in a body. At the evening meeting the election of officers was held. Very interesting conferences of the members took place on the evenings of Nov. 15th and 22nd. At the first, Mr. Beverly Chew addressed the chapter, and at the latter, the Rev. R. M. Kemp. These are intended to take the character of instruction in Church life and history, and in practical work for Brotherhood men. The church doors of St. Mary's are open from early morning to sundown daily, for parishioners to pass some time each day in private prayer, and steps are taken to encourage this use of the sacred edifice.

On Tuesday, Nov. 29th, the trustees of the cathedral of St. John the Divine met at the see house. Bishop Potter presided, and there were also present, the Rev. Drs. Hoffman and Huntington, Messrs. Cornelius Vanderbilt, Samuel D. Babcock, J. R. Roosevelt, and Geo. Macculloch Miller. The meeting was especially notable, as its deliberations resulted in naming, the feast of St. John the Evangelist, Dec. 27th next, as the time for the formal laying of the corner-stone of the new cathedral. The committee of arrangements for this interesting ceremony are the Bishop, the Rev. Drs. Dix and Hoffman, and Mr. Roosevelt. The Bishop of Albany will be invited to deliver an address. A tent will be erected so that the exercises may be held under shelter. In recognition of the existing desire of the public for further information as to the rumored large gifts lately promised to the cathedral, the trustees state that gifts have been received from various individuals, but they have not "in any instance been authorized to make either the names or the amounts public. No announcement in regard to these particulars is likely to be authorized before Jan. 1st, but full details will then be furnished."

The consecration of the chapel of St. Elizabeth of Hungary, at the New York Cancer Hospital, on Advent Sunday, mentioned in our last issue, was an event of much impressiveness. Bishop Potter officiated, assisted by the Rev. Geo. S. Pratt. This chapel is a memorial of Mrs. Elizabeth Hamilton Cullum, wife of Gen. Cullum, who laid the corner-stone of the building May 17, 1884, and who largely contributed to the cost of erection, and was by her active exertions as well, the foundress of the institution. The chapel lies between the men's and women's pavilions of the hospital, and is built of brick and Belleville sandstone. The interior walls are of stone, supporting a groined roof. The floor is richly paved with marble and tile work, and the prevailing tone of the decorations is in old gold and bronze tints. A beautiful oriel window is a memorial of Mrs. Cullum. It has a portrait of her as St. Elizabeth of Hungary, aiding the poor, and relieving the sick and wounded. Below the figure, which is an exquisite bit of art, are the words: "Such melting tenderness, so fond to bless, her charity almost became excess." The architect is Mr. C. C. Haight.

Philadelphia

The report of the Rev. H. L. Phillips, rector of the church of the Crucifixion, gives the following statistics: Baptisms, 62; confirmed, 36; communicants, 291; marriages, 10; burials, 68; Sunday school scholars, 292.

The first of a series of Advent services for business people was held on the 28th ult., at St. Paul's mission church. The address was made by the Rev. J. N. Blanchard, and on the following days by the Rev. Dr. Stone, the Rev. L. Bradley, the Rev. Drs. Mortimer and McVickar, and the Rev. W. W. Steele.

On the morning of the 1st Sunday in Advent, the congregation of St. Luke's church, Germantown, assembled in the churchyard, and the Rt. Rev. Dr. Morris, of Oregon, acting for the Bishop of Pennsylvania, dedicated the new tower. The new chime of bells was also blessed by the rector, the Rev. Dr. Samuel Upjohn. There are ten bells in the chime which was presented to the church in memory of the late Eliza Henri Coates, by Mr. William P. Troth, a nephew. Each bell bears the name of one of the "fruits of the Spirit." Mr. Charles O. Fraser, a member of the vested choir, has been chosen manager of the chimes, which will be rung, in addition to regular church services, on Oct. 10th, Mrs. Coates' birthday; July 4th, Feb. 22nd, and New Year's Eve. The bells are in the key of Eb, and are considered to be the finest yet manufactured at the foundry of Meneely & Co., of West Troy, N. Y. The tower has been recently finished at a cost of \$10,500. It is constructed of Germantown stone, is 95 feet high, and 24 feet square.

The annual service of the Brotherhood was held on St. Andrew's Day in Grace church, when Holy Communion was celebrated at 9 a. m. by the rector, the Rev. Dr. J. S. Stone. The annual report of the Executive Committee stated that last year there were 63 chapters connected with the local council. The number now is 103; 55 in the city, and 48 in the suburbs and surrounding country; the membership is about 1,450. The following officers were elected to serve during the ensuing year: Chaplain, the Rev. Dr. J. S. Stone; president, G. Harry Davis; vice-president, John E. Baird; secretary and treasurer, C. L. S. Tingley; assistant secretary, F. R. Case. Mr. William Minnegerode, of St. Paul's, Lynchburg, Va., and Bishop Scarborough addressed the Brotherhood. At the evening service, Bishop Whitaker presided. The sermon was preached by the chaplain, the Rev. Dr. Stone.

Mr. Charles James Wills, whose decease in New York City was referred to at the meeting, was born in Philadelphia 38 years ago, and was the son of Frank Wills, the well-known ecclesiastical architect. He was graduated from the University of Pennsylvania in the class of '73, and after leaving college, entered on a business career and continued therein until two years ago. For the past ten years he has devoted much of his time to work in rescue missions in the slums of New York and other cities, and has spoken on the subject before the Church Congress and other religious bodies in nearly all the large cities. Probably no man in the country knew more about the needs and possibilities of such work. After the Burial Office had been said at St. George's church, New York, his remains were brought hither and laid to rest in Woodlands Cemetery, West Philadelphia, on the afternoon of the 2nd inst.

Chicago

Attention has frequently been called by the Bishop to the fact that the cathedral is essentially a mission church. The district in which it is situated was at one time the west suburb of the city in which resided many of the prominent business men. Of late years however, the increase in manufacturing industries west of the river has pushed the rich merchants further west, and the once elegant homes of the rich have become the tenement houses of the very poor. Some of the churches of the denominations have been sold for warehouses and halls, and their ministers and congregations have gone to pleasanter and more refined quarters. But the cathedral with its three faithful priests and the noble band

of the Sisters of St. Mary remains to carry on the battle of the Faith amidst poverty, crime, and the din of labor. Increasing demands for space have compelled the dean of the cathedral, the Rev. G. D. Wright, to don the overalls of the carpenter and plasterer, and to superintend the work of finishing the attics of the Clergy House and the Sisters' Mission House. These have been divided into rooms which will afford additional facilities for the growing work. But it may be asked why should the priest in charge of the cathedral leave his priestly duties to do this work of the artisan. The reason is that our venerable cathedral has no endowment, a very poor though large congregation, and a demand for self-sacrifice on the part of the workers that is not known or understood by the rich Churchmen of the city. A visit to the cathedral on any Sunday morning, and a brief examination of the magnitude of the work done will convince anyone of the absolute need of more money for this, the great centre of missionary life in Chicago. Two hundred dollars is greatly needed to pay the bills involved in this new outlay.

St. Paul's, Kenwood, received a visit from a delegation of the Board of Missions on Sunday, Nov. 27th. After the morning service the rector, the Rev. C. H. Bixby, in a few well-chosen words announced that the pledge for diocesan missions from this parish made at the diocesan convention in May was \$500, but that this was not enough, Mr. W. K. Ackerman, a former parishioner of St. Paul's, and one of the founders of the parish, made a statement of the need for more money to carry on the work already in hand and to meet the pressing demands of the mission fields of the city and diocese. The Rev. Joseph Rushton also urged upon the congregation the necessity of doing their utmost to support the Board in its work. The pledges made amounted to \$400. This with the offertory of over \$90, makes the total pledge from this parish nearly \$1,060, a generous offering considering the fact that the parish is on the eve of building a new church and parish house.

On St. Matthew's Day a short noonday service was held in the Church Club room for the members of the Brotherhood of St. Andrew. A large congregation of Brotherhood men took the opportunity of a few moments' rest from business for devotion. A helpful address on the life and sources of strength of the Brotherhood men was made by Bishop McLaren, and all returned to work with renewed energy and quickened enthusiasm.

The monthly meeting of the Church Club was held on Thursday evening, Dec. 1st, in the club rooms. After the formal business, the meeting was given over to the consideration of the Sunday school. Mr. D. B. Lyman presided and made a strong appeal for this important branch of Church work. He was followed by the Rev. Messrs. Morton Stone, S. C. Edsall, and others, who spoke of the special qualifications needed for teachers, the importance of the Sunday school as the nucleus of missionary work and the need of a Sunday School Institute for teachers. Very many valuable suggestions were made as to the necessity of a thorough study of the lessons, a personal interest in and intercourse with each pupil, and the essential need of prayer and love for the souls of children. A good deal of enthusiasm was aroused in the hearts of those present, which will doubtless result in permanent good.

Diocesan News

Chicago

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

EVANSTON (SOUTH).—The parish of St. Luke's has grown so rapidly that an addition to the church became an absolute necessity. This has been met by an enlargement of 30 feet to the nave, room for a vested choir of 30 men and boys, and a guild and choir room. On Advent Sunday the church was re-opened and great satisfaction with the improvements was expressed. The new choir took its place and rendered the music excellently. Archdeacon Bishop preached on "The Progress and Influence of the Church on Civilization." The sermon was an eloquent review of the Church's work, and gave additional courage to this harmonious and hard-working band of Church-people. The Rev. D. S. Smith, the rector, with his congregation, gives in this parish a forcible example of what a few earnest workers can accomplish in five years. The church is one of the most attractive of our suburban parishes, and the congregation thoroughly united and devoted to the welfare of their spiritual home.

Connecticut

John Williams, D. D., LL. D., Bishop

The 4th annual diocesan conference of the Connecticut chapters of the Brotherhood of St. Andrew was held in St. John's church, Bridgeport, the Rev. Wm. H. Lewis, rector, on Sunday and Monday, Nov. 27th and 28th. The programme was as follows: Sunday, 9 A. M., Holy Communion; 10:30 A. M., Morning Prayer and sermon by Bishop Williams; 3 P. M., conference on "Brotherhood Work," 1. What are we doing? 2. What ought we to do? 3. How can we do it? Review of the Boston Convention; 7:30 P. M., Evening Prayer, and addresses by Wm. C. Sturgis, New Haven; John P. Faure, New York; H. A. Sill, New York. Monday, 9 A. M., Holy Communion; 10 A. M., business meeting; 2 P. M., confer-

ence on "Lay Preaching," the Rev. S. H. Watkins; "Mission Work in the Brotherhood," Frank Westerfelt. Discussion was participated in by Robt. Magee, Denison Morgan, C. Chatfield, the Rev. Messrs. E. S. Lines, J. F. Nichols, and Raftery of Portland. Harry H. Heminway, of Watertown, was re-elected president; John L. Scott, secretary; and Chas. F. Mitchell, treasurer. The ladies of the parish furnished abundant hospitality.

A special service was held at Trinity church, Torrington, on the Sunday before All Saints' when the parish received the gift of a brass eagle lectern from Mr. and Mrs. U. T. Church, with other members of the family, in memory of their deceased son, James Seymour Church. The offerings of the day were \$400 for the reduction of the mortgage. Special musical services were rendered by the vested choir of men and women.

BRIDGEPORT.—On Nov. 12th, Bishop Williams opened the new mission house of St. John's parish. It has been built by the untiring efforts of the rector, the Rev. W. H. Lewis, who came to this parish 18 months ago. During that time the increase in the church has filled every pew, and a great need was felt for more room to carry on the work. A Sunday school was started in a hall, which has grown into a mission of 75 families, 50 communicants, 120 in the boys' club, 110 in the evening school, and 175 Sunday school scholars, and by the help of a few interested parishioners, the rector has purchased the ground, and has had built a Churchly and well-appointed mission house, much needed. As the good Bishop said in his address at the opening service, "This is the most successful and rapidly growing mission I have ever known, and it shows the great need of such a work in this parish." This is the second good work the Rev. Dr. Lewis has undertaken since his coming here; the coffee house started last June has been a blessing to the poor, since it has been opened 10,725 men have been lodged and fed, and the number is constantly increasing.

Massachusetts

Phillips Brooks, D.D., Bishop

BOSTON.—Before the Clerical Association, on Monday, Nov. 21st, the Rev. Dr. George W. Shinn read a very interesting paper upon the subject, "How the clergyman appears in fiction."

During Advent the special preachers at the Sunday afternoon services in St. Paul's church will be the Rev. Messrs. Henry F. Allen, C. T. Whittmore, Henry C. Cunningham, and Prof. H. S. Nash. Meditations will be given every Thursday by the rector.

MARBLEHEAD.—St. Michael's church is in a most prosperous condition. At the recent anniversary of his rectorship, the Rev. John L. Egbert gave an account of his past work, which showed a marked increase of interest in this old historic parish as well as large contributions for its support. There is in the treasury over \$800 and a fund of \$1,800 for a parish house.

ARLINGTON.—The corner stone of the new parish house for St. John's church was recently laid by the rector, the Rev. M. K. Schermerhorn. Letters from the former rector were read and one from the Rev. Chas. J. Ketchum, who was mainly instrumental in starting the project of a parish house.

The Confirmation class in this parish last May numbered 26, and was nearly double the size of any class ever confirmed in the church before.

Western Michigan

Geo. D. Gillespie, D.D., Bishop

At the church of the Good Shepherd, Allegan, Nov. 15-17, was held the 37th semi-annual missionary meeting and diocesan Church conference. Bishop Gillespie and 20 clergymen were present, and the interest was good throughout.

On Tuesday evening, the subject of Social Well-being was taken up, and an able paper on the "Repression of Public Vice," was read by the Rev. Philip Mosher. During the evening, the subject of the heating and ventilating of public buildings, especially churches, was thoroughly discussed. The Bishop spoke concerning popular lectures, and made a report of offerings made in the diocese for the general missions of the Church for the year ending Sept. 1st.

On Wednesday, Morning Prayer was said at 9 o'clock, and reports were given from Church colleges, Akeley Institute, and theological seminaries, and a most admirable paper was read on the "General Seminary," by the Rev. Mr. Stout. The paper was prepared by Mr. Herbert Parrish, who is a student from this diocese. At 10:30 o'clock the Holy Communion was celebrated, and the sermon *ad clerum* preached by Bishop Gillespie. In a most forcible manner he brought before the clergy the importance of being careful in their life and conduct, even in little things, "that the ministry be not blamed." At 3 P. M., after the Litany service, an interesting paper entitled "The Church at the close of the Third Century," was read by the Rev. W. H. Van Antwerp, D. D., of Marshall. The rector, the Rev. W. P. Law, spoke concerning "The region that lieth round about." He urged the clergy to visit and hold services outside the parish in school houses. In the evening, the Rev. Dr. Fair gave a report of the Church Unity Society, and the Rev. C. T. Stout gave a summary of the acts of the last General Convention. The

Rev. M. H. Martin spoke on what the Church is doing in educational work, and of the Society for the Increase of the Ministry.

Thursday morning, a conference of the clergy was held, and a Sunday school conference at 2 P. M. At 4 o'clock occurred the children's service, which closed the meetings. The Rev. Preston Barr preached.

Southern Virginia

Alfred Magill Randolph, D.D., LL. D., Bishop

This diocese was duly organized at its primary convention held in St. Paul's church, Lynchburg, Va., on Nov. 23-24, 1892. The Rt. Rev. Alfred Magill Randolph, D.D., LL. D., is the Bishop of the diocese. His address, until such time as he selects his permanent home within the diocese, is No. 1029 Cathedral st., Baltimore, Md.

The Rev. Thomas Spencer is secretary of the diocese, and his address is 402 W. Washington st., Petersburg, Va.

The Rev. R. A. Goodwin is secretary of the Standing Committee of the diocese, and his address is St. John's rectory, Petersburg, Va.

Long Island.

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

BROOKLYN.—At the 20th annual meeting of the Woman's Auxiliary of the diocese, held in the chapel of St. Ann's church, the Bishop celebrated the Holy Eucharist. In the afternoon he presided at a session at which addresses were delivered by Prof. Gardiner, of the school for boys at Tokio, Japan; the Ven. Archdeacon Morrison, Ph. D., the Rev. F. L. H. Pott, of the China Mission, and the Ven. Archdeacon Moran.

At Grace church, the Rev. Chauncey B. Brewster, rector, the 4th annual choir festival was held on the evening of Tuesday, Nov. 22nd. The vested choir of the church, which has been trained to a high degree of proficiency, rendered the music, under the guidance of Mr. Henry E. Duncan, organist and choirmaster, assisted by Mr. H. R. Shelley, organist, and an orchestra of 20 pieces. The music included compositions by Widor, Whitney, Martin, Handel, Tours, Hiles, and Bach.

The corner-stone of the new St. David's church was laid with impressive ceremonies on Monday, Nov. 21st. Archdeacon Morrison and others made addresses, which the rector, the Rev. Anson F. Colt, interpreted into sign language for the benefit of the deaf-mutes who were present, and for whom the church is mainly intended. Music for the occasion was finely rendered by the vested choir of St. Matthew's church, Jersey City, N. J., under the direction of Mr. Frederick Burtis, organist and choirmaster.

St. Luke's church, the Rev. Henry C. Swentzel, rector, has inaugurated a daily service. The attendance has proved to be better than was anticipated. A committee of the Men's Guild has arranged for a series of Advent services for men only, to be held in the church on Friday evenings. There is a brief preliminary service of prayer and hymns, and a stirring address follows. In our last issue we gave a list of the preachers at these services. Two gifts of value have lately been presented to the church: one consists of two silver collection plates, matching four that were given some time ago by the same generous donor; the other is a commodious vestment case of oak, which has been placed near the sacristy, in memory of a Christian woman who for many years was zealous in good works. Besides the new assistant minister, the rector is aided earnestly by a lay brother. Brother Frederick, as he is called, gives himself and his time to the work without salary, asking only that his necessary wants shall be provided for. He ministers in every office which is possible to a layman, devoting himself to the poor and the sick, and to others who need his care. St. Luke's is a successful free church; it has 490 families on its rolls. The communicants number 1,241; Sunday school scholars, 280. The total resources were \$65,662.36.

OYSTER BAY.—At Christ church, the Bishop has just confirmed a class of 23 persons, presented by the rector, the Rev. Henry H. Washburn. This parish is erecting a new Sunday school building, which it is hoped will be ready for use before next summer.

Central Pennsylvania

M. A. DeWolfe Howe, D. D., LL. D., Bishop

Nelson S. Rulison, D.D., Asst. Bishop

The Central Pennsylvania branch of the Woman's Auxiliary to the Board of Missions held its tenth annual meeting in St. Luke's, Scranton, the Rev. Rogers Israel, rector, on Wednesday, Nov. 16th. The day opened with a celebration of the Holy Communion at 10 A. M., by Bishop Rulison. The introductory address was made by Bishop Rulison, who was followed by Bishop Talbot, of Wyoming and Idaho, and others. At 2:30 the ladies of the Auxiliary held their business meeting, when addresses were made by Miss Emery, the general secretary, Mrs. Wiley, etc. A general missionary meeting was held at 7:30 P. M., at which stirring addresses were given by the Rev. Mr. Pott, of Shanghai; Bishop Talbot, and Bishop Walker, each presenting a brief view of some of the most pressing needs for the work in their respective fields. Offerings were received for the Auxiliary, to be distributed as

they should think best, and Bishop Rulison then closed this very successful and interesting session with the benediction.

Indiana

David E. Knickerbacker, D. D., Bishop

The Southern Convocation, the Rev. A. B. Nicholas, dean, met in St. James' church, Vincennes, the Rev. C. Graham Adams, D. D., rector, Tuesday evening, Nov. 15th. With two exceptions—the Rev. Charles Morris, of Evansville, just recovering from a long and serious illness, and the Rev. J. Gorton Miller, of Columbus—all the clergy of the convocation were present. Tuesday there was Evensong and a sermon by the Rev. G. A. Carstensen, subject, "The Church and Social Questions." Wednesday papers were given on "The Sunday school: its object and how to maintain it," by the Rev. J. Gorton Miller; "The young people: how to keep them in the Church," by the Rev. Cecil P. Wilson, and "Lay assistance in the parish; how to secure it and how to use it," by the Rev. J. E. Jackson. At 3:30 P. M. the woman's missionary meeting was held, and addresses were made by Mrs. Nichols who represented Miss Upfold, and Mrs. A. A. Abbott, of Evansville, and Miss Emma Ryder, of Vincennes. In the evening after Evening Prayer, an address was made by the Rev. Alfred K. Glover, "From Unity to Trinity, and why I became a Catholic." On Thursday morning was held the business meeting. In the afternoon there were papers on "The General Convention of 1892," by the Rev. A. A. Abbott, and "The division of the diocese," by Judge Stotsenberg. At the children's missionary meeting addresses were made by the Bishop and the Rev. Aubrey F. Todrig. A missionary meeting, with addresses by the Bishop, the dean of convocation, and the Rev. Aubrey F. Todrig, followed in the evening. At the service Wednesday evening the rector presented a class of ten for Confirmation.

Central New York

Frederic D. Huntington, S. T. D., LL. D., Bishop

BISHOP'S APPOINTMENTS

DECEMBER

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|--------------------------------------|-----------------------------|
| 11. A. M., Trinity, Syracuse. | 12. Evening, Pulaski. |
| 13. Evening, St. John's, Auburn. | |
| 20. Ordination of deacons, Syracuse. | |
| 21. " " priests " | |
| 25. A. M., Chittenango. | 28. A. M., Earlville. |
| 29. Evening, Jamesville. | 30. Evening, Baldwinsville. |

JANUARY

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| 1. A. M., Fayetteville; evening, St. Mark's, Geddes. | |
| 8. A. M., Adams; P. M., Pierrepont Manor. | |
| 10. Evening, Cazenovia. | 13. Evening, Skaneateles, |
| 15. Oriskany, Whitesboro, and N. Y. Mills. | |
| 17. Aurora, etc. | |
| 22. A. M., Holy Cross, Utica; Evening, New Hartford. | |
| 23. P. M., Clinton. | 29. Binghamton. |
| 31. Evening, Oneida. | |

FEBRUARY

Waterloo, Oswego, Cortland, Homer, Utica, (St. George's, St. Luke's, and Trinity), Ithaca, Owego, Candor, Jordan, Waterville, etc., Boonville, Sackett's Harbor, Dexter, Wood's Falls.

Nebraska

George Worthington, D. D., LL. D., Bishop

The Omaha Clericus had its first fall meeting on Nov. 3rd, with a fair attendance. The Rev. A. W. Macnab read an excellent paper on "Conversion and regeneration," which was earnestly discussed by the clergy present. The meeting proved to be a delightful re-union after the summer holidays. On Nov. 17th, the second meeting was held, when the Rev. Wm. C. McCracken presented "A study of the Creation Story from the original Hebrew." It elicited learned suggestions from the Hebraists present. After the meeting, according to custom, a lunch was socially discussed at the hospitable rectory of the Rev. John Williams; the first meeting of the season having been held at the pleasant clergy house of the associate mission.

Pittsburgh

Cortlandt Whitehead, D. D., Bishop

The Guild of the Nativity, Cratton, held its first annual meeting on Wednesday evening, Nov. 16, and the report showed a very satisfactory amount of work done during the past year. Total amount raised, \$399.93. Among the objects accomplished were a payment of \$234 on the rectory debt, which, by special arrangement with the creditors, extinguished \$468 of indebtedness; board walks have been laid to church and rectory, at a cost of \$38; and at Easter, a box was sent to a missionary in West Virginia, value, \$75. What makes this report all the more interesting and satisfactory is the fact that the membership numbers but 25 ladies, and also that the society has been in operation but one year.

The Bishop visited St. Laurence church, Osceola Mills, and the church of the Holy Trinity, Houtzdale, on Saturday, the 12th inst., confirming six persons at the latter place, and 15 in the former. The classes have been in course of preparation for the last two months, and were presented by the Rev. J. B. Mead, priest in charge.

On Monday, St. Laurence's church, Osceola Mills, was consecrated. The growth of this congregation and the building of the church have been almost phenomenal. Up to this point this has been almost entirely due to the labors of

the Rev. A. S. R. Richards, perpetual deacon, assisted most zealously by Mr. T. J. Brereton, who has acted as lay reader and is the designer of the church. Two years ago there were five communicants, consisting of the families of the two gentlemen just mentioned; now, with the inclusion of these, there are 47. The work was begun without a dollar's worth of property. Now the congregation owns a neat little chapel, and very beautiful frame country church, completely furnished. Both mission parishes are exerting themselves to draw in the settlers of the Church of England, who number, within a stretch of ten or twelve miles, several thousand. It seems impossible that they should not succeed.

Maryland

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

The Convocation of Washington met in St. John's church, Washington, Tuesday, Nov. 22nd, at 10:30. The archdeacon, the Rev. G. F. Williams, celebrated the Holy Communion. About two-thirds of the parishes in the convocation limits were represented by the rectors and lay delegates. The Rev. Wm. H. Laird presented the report of a committee on the visitation of parishes for special mission services, concluding with the recommendation of certain by-laws which were adopted. The Rev. Jas. A. Buck delivered instead of an essay, an extemporaneous address on "Spiritual Life in the Clergy." Coming from the senior in age of all the assembly, and full of both thought and feeling, it was an inspiring address. Resolutions were adopted in memory of the late Rev. Wm. L. Hyland, D. D., long time a member of this convocation, and of the Standing Committee of the diocese. The claims of two promising fields of work were presented, with request for aid, viz.: Le Droit Park and Takoma Park. The first, adjoining the city of Washington on the north, has become a compactly built suburb. The Rev. Thos. O. Tongue has here held services in a private house twice a week, besides ministering to his own parish within the city proper, for a year past. A lot and materials have been secured for a church building. Money has been subscribed. If helped with a gift or loan of \$2,000 more, the people can immediately erect a house of worship. Takoma Park, six miles from Washington, on the Baltimore and Ohio R. R., has become a flourishing town. The Church people while comparatively few in numbers, have a mind to work. The Rev. H. Allen Griffith, rector of Silver Spring parish, has given them his services, in the "Union Chapel" used hitherto by all denominations; but the Church people need a home of their own. The convocation resolved to aid the Le Droit Park enterprise at once, as the most pressing case, and postponed the consideration of the other to the meeting to be held in June next.

WASHINGTON, D. C.,—Nov. 20th, a new mission chapel was opened for divine service, at the corner of M and Half sts, S. E., in the parish of Christ church. The rector, the Rev. Gilbert F. Williams, who is also the archdeacon of the Washington Convocation, conducted the service. The chapel is in a locality where spiritual ministrations are much needed, many of the people being poor, some working in the neighboring brick-yards, and some of them belonging to the idle and vicious class. A Sunday school has been successfully maintained in the neighborhood for several years. The new brick chapel when completed, will present a very pleasing appearance, and cost about \$2,600.

As announced in our New York column last week, the Rev. Dr. Alexander Mackay-Smith, late archdeacon of New York, has accepted the rectorship of St. John's parish, to succeed the Rev. Dr. Douglas.

New Jersey

John Scarborough, D. D., Bishop

The Bishop visited Christ church, Elizabeth, the Rev. H. H. Oberly, rector, on Advent Sunday. In the afternoon he addressed the children and in the evening preached to a crowded congregation, and confirmed 30 persons—17 men and boys, and 13 women and girls. In the spring the Bishop confirmed seven persons at the mission chapel, making 37 in the year.

Newark

Thomas Alfred Starkey, D. D., Bishop

JERSEY CITY.—Christ church having arranged to admit young women as well as young men to its surpliced choir, Bishop Starkey has sent a communication objecting to the former appearing in a church chancel in surplices, and they will not appear.

Albany

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

The Albany Association of Alumni of St. Stephen's college, held its semi-annual meeting at Keeler's hotel, Albany, on the evening of Nov. 14th. Of the members of the association, 17 are resident in this diocese, most of whom were present, together with the Rev. R. C. Searing, of Arlington, Vt. The Rev. Dr. Carey presided at the supper. Among the toasts the warden of the college was affectionately remembered, and the secretary was directed to send greetings to him and Mrs. Fairbairn, whose interest and kindness Annandale men will never forget. The Rev. Dr. Thomas, Missionary Bishop-elect of Northern Michigan, was also remembered at the toasts, and the response was made by his classmate, the Archdeacon of Albany. The prospects of the col-

lege are very bright. Of the 225 living graduates, 150 are in Holy Orders, and 29 are preparing for the ministry. About 200 of the clergy of the Church have received their preparatory training for the seminary at this college. The annual meeting will be held in May.

The Rev. Wm. Curtis Cooley, who died Oct. 21, at Canajoharie, was born in Rutland, Vt., Jan. 23rd, 1806. He was successively graduate of the academy at West Rutland, of Phillips Exeter academy at Andover, Mass., and student at Dartmouth college, N. H. After three years in the General Theological Seminary, on Trinity Sunday, 1836, he was ordained deacon by Bishop Onderdonk, of New York, and priest the following year.

The young minister went first to West Troy and organized and built Trinity church. After three years he went to Peekskill, where he again did the same work. At Spring Garden, Philadelphia, now stands a noble church, his next work. Then for eight years he labored at Pottsville, building a fine large church which still remains the ample home for a great parish. At Cleveland, Ohio, he organized a mission of Trinity church, which in seven years was erected into St. Peter's parish, when he again returned to Philadelphia, and at Moyamensing built what is now a flourishing church. Then he served a year or more as general agent for the Board of Missions; then as rector in Mazpeth, in Washington, West Hoboken, and of St. George's, West Philadelphia, which he rescued from a burdensome debt, and finally for the last 16 and a half of his active ministry as rector of Christ church, Roxbury, Conn., which he left in fine condition with an endowment fund. His was a life noted for its marvelous powers of endurance, its activities, its zeal, its charity, its patience, and profound humility, standing for right and truth, and beloved wherever known.

The funeral was held in the church of the Good Shepherd, on Monday, Oct. 24, and the interment was at Providence, R. I.

Minnesota

Henry B. Whipple, D. D., LL. D., Bishop

Mahlon N. Gilbert, D. D., Ass't. Bishop

ST. CLOUD.—Thursday, Nov. 17th, was a glorious day for the members of St. John's church, for on that day the desire of 40 years was realized. About a year ago the Rev. Chas. H. Plummer took charge of the field, and found a dilapidated church building and rectory. He at once inspired courage and enthusiasm. The women and the vestry renewed their efforts, and to-day they possess a beautiful granite church, seating about 300 persons. It is built in the form of a Greek cross, thoroughly Churchly in its appointments, cost over \$6,000, and is free from debt. A large and convenient rectory has also been erected on adjoining lots, Mr. Plummer securing the money for a long term of years at 6 per cent. The parish feels itself amply equipped for good work. To emphasize the occasion, Dean Davis, of Brainerd, had called a meeting of the Northern Convocation at St. Cloud for Nov. 16th, 17th, and 18th. Bishop Gilbert, Dean White of the Southern, and Dean Graham of the Central Convocation, the Rev. Messrs. Andrew, Faude, Prosser, J. F. Hamilton, Rollit, Dean, Wilkinson, Alexander, and Remington, were present, and joined in discussions. The Rev. J. J. Faude gave an able talk on General Convention. Missionary meetings were held each night, and at each one three rousing addresses were delivered. Minnesota has outdone herself in church building this year, and St. John's, St. Cloud, is the crown of the year's work.

ST. PAUL.—In Christ church, Wednesday, Nov. 16th, Bishop Whipple admitted with proper ceremonial Miss Sybil Carter as a deaconess of Minnesota. Bishop Gilbert assisted in the service. Miss Carter has been preparing for this office for some years, and is exceptionally well qualified. She will reside at White Earth, and continue her valuable industrial work among the Chippewa Indians.

MINNEAPOLIS.—On Tuesday, Nov. 15th, the Rev. and Mrs. Wilkinson had a housewarming on their entrance into their delightful home, a house costing not less than \$5,000, the gift of Mr. Wilkinson's friends.

Gethsemane is about to celebrate her 35th anniversary. She has a host of parochial children. In hoary age she is outstripped only by her mother, Holy Trinity, which has just passed the 42nd year of her existence, and next June will celebrate the 40th anniversary of her foundation. Beginning on Jan. 14th, Holy Trinity will have a ten days' mission, conducted by the Rev. John H. White and the Rev. C. D. Andrews, assisted in the work by Sisters Katharine and Constance of Fond du Lac.

On Sunday, Nov. 13th, the mission work and needs of the diocese were told at Kenyon by the Rev. J. H. White, and at Fergus Falls by the Rev. C. E. Haupt and Judge Strobeck. On Sunday, the 20th, the Rev. F. R. Millsbaugh was at Willmar, the Rev. J. J. Faude and Judge Strobeck at St. Paul's, St. Paul; the Rev. H. P. Nichols and Col. Geo. O. Eddy at the church of the Good Shepherd, St. Paul; the Rev. Jno. H. White at Fairmont; the Rev. Geo. H. Davis at Moorhead; and the Rev. A. J. Graham and Mr. Hector Baxter at Merriam Park and White Bear. At each place the mission story was told, and offerings taken that have far surpassed contributions to missions in former years. The diocese is awake and thrilling with missionary life.

The Living Church

Chicago, December 10, 1892

Rev. C. W. Leffingwell, Editor

SEVENTEEN representative writers, ten from the West, and seven from the East, unite this week in telling the readers of THE LIVING CHURCH about the Brotherhood of St. Andrew. Bishop McLaren presides over this feast of good things and says a few words of appreciation. Mr. Houghteling, of Chicago, the founder and president of the Brotherhood, tells about some men in its rank and file. The Rev. John Williams, of Omaha, gives reasons for his unflinching belief in the Brotherhood as the work of God. The Rev. H. B. Restarick, of San Diego, Cal. tells about the recent convention. Father Huntington discusses the relations between the Brotherhood and the Church. Archdeacon Taylor, of Springfield, Dr. Locke, of Chicago, and the Rev. Y. Peyton Morgan, of St. Paul, comment on different aspects of the Brotherhood idea. Henry A. Sill, the editor of *St Andrew's Cross*, explains briefly the general constitution of the Brotherhood: Six laymen join in a symposium to answer the question: "What is the Brotherhood trying to do?" Mr. G. Harry Davis writes for Philadelphia, Mr. James A. Waterworth, for St. Louis, Mr. Wm. C. Sturgis, for Connecticut, and Mr. Hector Baxter for the Twin Cities. All these writers are members of the Brotherhood Council. Mr. Sturgis presided over the recent convention in Boston, and Mr. Davis over last year's convention in St. Louis. Mr. H. C. Turnbull, Jr., who speaks for Baltimore, is diocesan secretary for Maryland, and Mr. Joseph R. Barroll, who represents Chicago, is vice-president of the Chicago local assembly and one of the charter members of the first chapter of the Brotherhood. In addition to these various contributions, Canon Knowles sends from New York a few words about the death of Charles James Wills, first vice-president of the Brotherhood, and one of the foremost laymen of the Church, who has fallen at his post of duty in the centre of New York's seething and struggling East Side. The Rev. Floyd Tomkins, Jr., rector of the mother parish of Chicago, where the Brotherhood originated, adds a touching tribute to the worth and work of the deceased.

It seems clear to us that the truest and surest way to Church unity is to offer a strong centre, which by its strength and steadfastness shall inspire the confidence of men. What human nature needs is something firm and immutable to cling to, a rock to build its house upon. We are convinced that there is no hope of good results in the "extension of the Indefinite." The plan which is based upon the idea of first making religion as vague and hazy as possible and then of stretching this undefined and undefinable something until it embraces all imaginable systems and societies, is certain to result in nothing better than an "iridescent dream," as a distinguished layman in the recent Convention well expressed it. Granting, for the sake of argument, that such a quasi unity shall have been achieved, the question will remain at the end, *Cui bono?*

PEOPLE might well say, as they realized the situation, what have we gained? Have we gained a stronger hold on anything that can be called the Christian Faith? On the contrary, the very process by which we have gained this outward unity may have involved the relegating of nearly everything Christians once thought essential, to the realm of private or individual opinion. Have we acquired stronger convictions of truth? On the contrary, we seem barred by the terms of our covenant from asserting that in the realm of religion anything is absolutely true. Have we secured unity of teach-

ing? That question is already answered. We have secured unbounded toleration for every kind of teaching. True, we have acquiesced in one kind of government, episcopacy for example; but we have done so with the distinct understanding that we accept it as a "fact" not as a "theory"; that is, that no special sanction is to be claimed for it, and, consequently, if we do not like it we can effect a change and try some other, if we can get the requisite majority. We are bound to assent to a short creed, but it is stipulated that its traditional meaning is not binding, and that we may read into it any new meaning we please. We receive the old Bible, but it is not clear that we are bound by any interpretation of it except such as our individual private judgment may supply. Besides, we are not pledged to any "theory of Inspiration." We have agreed to practice Baptism and to celebrate the Lord's Supper, but we may attach any meaning to them we please, from which it appears clear either that they have no particular meaning or no meaning that it is possible for man to discover. As to Confirmation, and other rites and ceremonies which the most ancient Churches of the world have always observed, the terms of our union allow us to regard them with complete indifference. The only tangible gains, then, which can be claimed for this new "Catholic Church," are an outward unity of organization, greater economy of resources (though this is not certain), and unity of effort in humanitarian work. It would certainly appear that in the process of bringing about a unity of this kind, almost everything will have been sacrificed which has given to Christianity its distinct character or made unity itself worth having.

It may be set down as certain, that such a unity as this would have no charms for Christian people who retain any strength of conviction. Now, as always, what the human heart yearns for is truth, and that system of religion which has strong and tenacious convictions of truth, which recognizes in itself without doubt or misgiving, a stewardship of truth and order which it has no power to compromise or surrender, will always arrest the attention of men and will, in the long run, obtain a hearing. It is not by minimizing or making light of claims like these that sincere men are to be won, but by asserting and maintaining them and standing always ready to give a reason for the faith that is in us. So long as the idea remains among men that the Christian revelation was a real thing and that it has not left all truth to be evolved or guessed at, but has brought within the range of knowledge some things which the intellect of man could never have attained to, by any amount of thought and study, some actual transactions of a transcendent God with men which in themselves and in their significance are closely bound up with the destiny of the soul, so long will serious and struggling souls turn away from all attempts to transform these facts into fair dreams or resolve them into a thing of mist and vapor, vague, indefinite, and meaningless. After all is said and done, human nature demands something tangible and solid to plant itself upon. It has this in the Catholic Church and only there.

WE are led to these reflections by the account which has recently come to hand of a noteworthy movement in the established Presbyterian Church of Scotland. This is a movement as remarkable in its way as that of the Tractarians in England in 1833, and is very much on the same lines. In fact, the Tractarians, at the inception of their work, would hardly have ventured to formulate so bold a programme as that contained in the constitution of the "Scottish Church Society" which has recently been made public. This constitution has for its motto the significant words: "Ask for the old paths . . . and walk therein." Its purpose is to "defend

and advance Catholic doctrine as set forth in the ancient creeds," etc. It affirms the "divine basis, supernatural life, and heavenly calling of the Church," and its "historic continuity." It maintains "the necessity of a valid ordination," the "efficacy of the sacraments," and the training of the young "on the basis of Holy Baptism"; calls for "the restoration of the Holy Communion to its right place in relation to the worship of the Church and to the spiritual life of the baptized"; "the revival of daily service," "the observance of the Christian year," "free and open churches," "the advancement of a higher spiritual life among the clergy," "the deepening of a penitential sense of the sin and peril of schism," and "the furtherance of Catholic unity in every way consistent with true loyalty to the Church of Scotland." Among the various methods to be adopted in promoting these objects, we note "the organization of parochial missions."

THE men who are at the head of this movement are neither few nor obscure and that it has already gained great headway and must be destined to exert extraordinary influence, is evident. We notice among the names, those of Dr. Milligan, so well-known for his excellent books on the Resurrection and the Ascension of our Lord, the Rev. Dr. A. K. H. Boyd, author of the "Recreations of a Country Parson" and other similar books of essays, and the Rev. Dr. John Macleod. This eminent pastor has reduced the principles of the movement to practice in his own parish, where we read of a double daily service, a free church open all day, services in Holy Week, a baptistry, a properly appointed chancel, a side chapel with a second "Holy Table," frequent administrations of the Lord's Supper, and other Catholic accompaniments. It has been observed that in the constitution of the Society such words as "minister," "Presbyterian," and "Protestant" are conspicuous by their absence. What the outcome of all this will be we cannot pretend to prophesy, but it is undoubtedly a marked illustration of the way in which, even amid the most unpromising surroundings and out of antecedents most antagonistic to every substantial principle involved, men will struggle toward a catholic ideal. It would, as a correspondent of *The Church Times* observes, seem hopeless to imagine that such men can find a permanent place in the Church of Melville and Knox. If such a development were to appear in this country, few could be in doubt about the final issue. If the Episcopal Church did not prove to be the goal of such a movement, it would undoubtedly be because the misguided zeal for unity had caused the Church to seem too little Catholic to answer the demands of men upon whom had come the insatiable desire for "the old paths." It may be that certain minimizers in the Episcopal Church of Scotland are doing the same unfortunate work there.

The New Type of Laymen

During the recent convention of the Brotherhood of St. Andrew in Boston, one of the local papers said editorially that it represented a fresh type of the Christian character, and the best type. We should prefer to call it an old type, a type which was given at the foundation of the Church, which the Church, with varying success in different lands and times, has always tried to maintain intact, and which the Church, in this great St. Andrew's movement, is showing forth in forms and developments new to this land and these times. The Brotherhood draws its motive from apostolic precedent; it is as much a return to primitive practice as is any part of the Catholic revival. It is new just as the Church and the Gospel are always new, always up to the times, because they are ever animated and renewed by the Holy Spirit.

In the midst of the drudgery and disappoint-

ments of much of our Church life the news of the Brotherhood comes like a breath of mountain air, tonic with encouragement. Fifty laymen spending a day in retreat for meditation and prayer before a convention; seven hundred men filling St. Paul's, Boston, for a seven o'clock celebration of the Holy Communion; the same men united in condemning the system of rented pews; a gathering of earnest, strong-willed, and ambitious young men, meeting for four days and discussing mighty questions, without a note of discord—these are indications that the younger laymen of the Church are seeking higher ground than some of their predecessors have been contented with. And the convention is not the only place where such indications are given.

St. Andrew's Day meets each year with more genuineness and general observance. Throughout the Church this year, Brotherhood men began the day with the service of sacrifice, and closed it with conference on the extension of the Kingdom. The week that closed with Tuesday, Dec. 6th, was observed by Brotherhood men as a week of self-denial for the sake of sending commissions to arouse the chapters that are falling behind, and to inform those which are just entering on the work. The establishment of such a principle is far more significant than the amount which the offerings may reach. Such letters, moreover, as are printed elsewhere in these columns, show a fair degree of success, discontent with past attainments, and a resolution to push forward, which are found in almost every parish where young men have set to work on the platform of the Brotherhood—"individual responsibility and entire consecration" for the spread of Christ's Kingdom.

The Brotherhood is thus a triumphant vindication of the Church's system and order. It has proved that a liturgical worship enriches and chastens, instead of repressing, the expression of personal devotion; that the exaltation of the ministry exalts the laity; that apostolic order is naturally favorable to apostolic enthusiasm; that the more Christian men are trusted, the more trustworthy they become; that the discouragement of self-assertion and self-righteousness deepens the inner life; that practical work and "vital religion" depend on the unfailing use of the means of grace; that the desire for fellowship and brotherhood finds its largest and deepest satisfaction in the Communion of Saints; and that manliness is most manly when it is the imitation of Christ.

We therefore bid the Brotherhood Godspeed; and we pray that God may keep it strong, and faithful, and loyal, and that He may grant the fulfillment of its petitions for the spread of His Kingdom.

An "Old Catholic" Sect

A few years ago, Bishop Brown, Fond du Lac, in the kindness of his heart, endeavored to give shelter to a few congregations of poor Belgians, in his diocese, who claimed to be dissatisfied with the Roman Church but still desired to be Catholic. The Bishop consented to accept as a priest in his diocese, a young man of promise and good address, named Vilatte, allowing him to be ordained by Old Catholic Bishop Hertzog. Here was the first mistake, we believe, in the management of this movement, if it may be dignified by that name. Vilatte was puffed up with importance as the representative of the Old Catholics, and aspired to be a great man. When it became apparent that his vocation with us would be that of a hard-working and humble missionary among the poor Belgians over whom he was placed as pastor, he became restless and insubordinate, until Bishop Grafton, the successor of Bishop Brown, was compelled to depose him. He had, however, collected considerable money, some from the readers of this journal, for his work. The property of the missions, we understand, belongs to the diocese of Fond du Lac, but the horse and buggy

which our kind readers purchased for the erratic Vilatte, were deposed, we presume, with him.

What was done with this missionary equipage, or how this ambitious young priest replenished his treasury so as to meet the requirements of the role in which he has since figured, we are not able to conjecture. Perhaps the following correspondence may throw some light on the subject. We should not give such prominence to the case of this little tulchan archbishop in the Wisconsin woods, who spells "us" with a capital "U", but for the fact that he has begun to ordain men, and claims to have application "from no less than four P. E. clergymen for episcopal consecration." Are we going to have a little O. C. sect, to offset the little R. E. sect? Verily, Church Unity seems to be going backwards.

In explanation of the subjoined correspondence, which we take from *The Telegram*, of Worcester, Mass., we may say that Edward Randall Knowles, the writer, recently submitted to a so-called ordination by the deposed priest of Fond du Lac, whereby he believed he was made a priest. He evidently expected to go up higher; but the imperious "archbishop" waves him back, and smilingly pockets the fifty dollars which the poor pastor of Worcester sends "by telegraph," to hasten the oncoming of the august "archbishop" who should exalt him to the Episcopate,

THE LETTER OF MR. KNOWLES.

To the Editor of *The Telegram*:

It is with much reluctance that I yield to the absolute necessity of making some public statement regarding the strained relations between myself and the very inconsistent and un-American Archbishop Vilatte. After much forbearance I am compelled to make the statements herein by the discovery in the *Pawtucket Times* of the following surreptitious letter: * * * Archbishop Vilatte, while a genuine Catholic bishop, is yet a most inconsistent man. Duly consecrated by bishops of the ancient Syrian Church, and receiving investiture of archiepiscopal dignity from the Syrian patriarch of Antioch, he has shown himself, in the inception of his American work, zealous only for his own personal aggrandizement, and energetic only for the acquisition of material rather than spiritual interests, and active for the repression of those more abundantly qualified in every possible way for the furtherance of catholic truth than himself, instead of helping and co-operating with them.

The following letters and telegrams from Mgr. Vilatte explain themselves and show what a charmingly inconsistent man this "American" Old Catholic Archbishop is, and how false are the statements relative to myself in his letter to the *Times*. Prior to the first of these, dated Sept. 8th, I wrote to him that, while I did not insist on episcopal consecration for myself, I could not accomplish anything for catholicity in the East until I could have assurance of the perpetuity of the work under American episcopal supervision, and not under a bishop 1000 miles away in the Wisconsin backwoods, and who could not even speak English well. In short that an eastern American bishop was needed, and that, under such directions, the Catholic mission now held in check, would rapidly attain vast proportions and success.

DUVALL, WIS. SEPT. 8TH, 1892.

Dear Father Knowles:—

You are perfectly right in your observations on the subject of the consecration of a bishop, and especially for the great American continent. My intentions were to consecrate you for the Americans. I pray you to trust in my good intentions to satisfy the necessities of your work.

If you will permit me, I counsel you to proceed gently and not yet make converts, and, in five or six months, with the help of another bishop, I can satisfy you if you can help me of your means (the italics are Vilatte's) and dispense some helps, for I am too poor to under take the expense involved.

Hoping that you understand with what kindness I am animated toward the Catholic work of which you are the head at Worcester, I am, very affectionately yours,

† R. VILATTE.

GREEN BAY, WIS., SEPT. 10, 1892.

To Rev. E. R. Knowles, Worcester:—

Send money by telegraph at once. Will start for Worcester. Have you a chapel? Reply Green Bay postoffice,

J. RENE VILATTE.

THE WESTERN UNION TELEGRAPH COMPANY.

[Printed Form.]

WORCESTER, MASS., SEPT. 12, 1892.

The Western Union Telegraph Company. Received of Edward R. Knowles, \$50, to be paid to Joseph Rene Vilatte, Green Bay, Wisconsin, subject to the above terms and conditions,

E. W. BRADFORD,

Office Manager.

Next in order are the following two suggestive and interesting letters. He acknowledges the remittance for expenses, but evinces no intention to use it for a "start for Worcester." He keeps it all the same.

OLD CATHOLIC MISSION, DUVALL, SEPT. 13, 1892.

Dear Father Knowles:—

Saturday night, the whole of Sunday, and Monday morning, I awaited your reply by telegram at Green Bay; not receiving any thing arrive I returned to my mission here hoping to a reply by letter, especially after my last letter to you.

I beg to inform you that I am about to ordain a priest, a friend of many years' standing, speaking English as well as our native French. Will you therefore kindly send me the ordinal left you at once. It is much needed at present. I beg you also to return me the letter of Bishop Coxe, whom I have the intention of visiting. Perhaps to-day or to-morrow I may get news from you.

Yours in the Faith,

† J. R. VILATTE.

Sept. 15, 1892

Dear Father Knowles:—

I beg to acknowledge receipt of \$50 from you by mail and telegram yesterday. Before this you will have received my letter explaining everything. It may interest you to know that I have received application from no less than four P. E. clergymen for Episcopal consecration. It would be ridiculous for me to accede as you will perceive. My kind regards to madame and my very best wishes for your success. I am your servant in Xt.,

† J. R. VILATTE,
Archbishop.

The reader may judge how explanatory was the "letter explaining everything." This admirable bourgeois cosmopolitan bishop concludes a late epistle, under date of September 22, as follows:

"The \$50 I received too late for the visit I desired to make you at Worcester. Hoping God will direct your steps and preserve you from every danger, I have the honor, dear sir, to be,

Yours in Christ,

† J. RENATUS VILATTE.

Archbishop of the Old Catholic Church of America."

The above letters, without any comment of mine, show the astounding inconsistency and lack of principle of "J. Renatus Vilatte, Archbishop of America," and utterly give the lie to his statements in his letter to the *Pawtucket Times*, above quoted. But the most impudent statement in Vilatte's letter is this:—

"I have nothing but good wishes for Fr. Knowles' success, even should he go to Europe as he threatens to do in search of the episcopate for himself. If he chooses to desert our communion, this is a free country and I cannot prevent him from following his own devices." I certainly would not "desert" Old Catholic interests by repudiating such a person as Vilatte. I have been, since my Baptism, ever and always a Catholic. But an eminent Roman Catholic has just informed me that Vilatte, before becoming a Catholic priest of the Old Catholic order, apostatized utterly from Catholic faith, becoming first a Presbyterian preacher, then a Protestant Episcopalian, before he spied a remunerative field of work in becoming a priest and laboring for Old Catholic interests.

I will be guided by the other Old Catholic bishops. All I have already received replies from sustain me and repudiate Vilatte.

Moreover, the Most Rev. Archbishop Katzer, of Milwaukee, writes me a most courteous and kind letter, sustaining my position, though schismatic from his own Roman point of view, as to the question of orders and succession, yet denouncing Vilatte and conveying the astounding information that Vilatte, just before going abroad for consecration, sought to be received back into the Roman Church, "but," adds Archbishop Katzer, "my conditions seemed too hard for him."

One of Vilatte's first exploits in America since consecration was to make overtures to the Protestant Bishop Coxe, of Buffalo, and borrow \$50 of him, which I recently, on learning of the debt, repaid, as is shown by letters in my possession from Bishop Coxe and from Vilatte. He, also, on his way homeward from Ceylon, similarly levied upon dignitaries of the Old Catholic Church of Holland, as similar letters of acknowledgment and thanks to me from them indicate.

The Old Catholic Mission in America can do very well without the inconsistent Vilatte and his French and Belgian immigrants in Wisconsin. Regretting the necessity for this letter, I remain very respectfully yours,

EDWARD RANDOLPH KNOWLES,

Priest of the American Orthodox Catholic Mission.

Worcester, Oct. 1, 1892.

The Brotherhood and the Church

BY THE REV. JAMES O. S. HUNTINGTON, O. H. C.

It would seem to most readers of this paper a strange way of recommending the Brotherhood of St. Andrew, to connect with it the word "sect." That term is not used as one of commendation by Church folk, and just now sectarianism has fallen into ill repute with a good many of its own children. There is danger in this,—a danger that the really good and useful elements in the sect will be overlooked and forgotten. For good and useful elements there are in the very constitution of the sect, and if they are there we shall gain, not lose, in fighting the battle of the Church, by frankly acknowledging them. There are in every sect a negative side and a positive side. The negative side is suggested in the origin of its name; it is "cut off" from the historic body; it has begun by an act of separation, by the segregation of certain individuals from the common worship and the common life of some portion of the divine society. It stands on an exclusive

ound, it is a spiritual aristocracy. It admits individuals to fellowship, not like the Catholic Church, on the basis of at which they share with all men, but on the basis of that which differentiates a man from his fellows—personal election, a remarkable religious experience, finer feelings, or more orthodox opinions than are professed by his neighbors.

But all this is only the negative side of the sect. Let us not lose sight of the positive. The sect has its origin, be it remembered, not in the assertion of a falsehood, but in the firmation of a truth, a partial truth, of course, but a truth notwithstanding, a truth that belongs to the Catholic Church, truth of which the Church is "the pillar and ground," but which the teachers of the Church have been neglecting, which they have failed to set forth in due proportion, which the mass of people in the Church, therefore, are failing to practice. The sect starts with the re-affirmation of that forgotten truth; that is a positive act. The sect has, too, a definite discipline generally more rigorous at the outset than that of the Church at the same period. Certain duties are enforced with much earnestness. The performance of these specific obligations becomes a mark by which members of the sect are distinguished, some peculiarity of dress or language, some outward badge, being often added. The result is naturally an *esprit de corps*, a sense of fellowship, such as is rarely found among the multitudes of ordinary professed adherents to the Church. Once more the sect has a far greater freedom of action than the drilled and ordered regiments of the Church's host. The sect can make ventures and institute experiments where the authorities of Catholic Christendom can only act after long deliberation and by slow legislative processes.

It were idle to deny that these features of the sect are positive, that they often confer upon the sect a distinct advantage over the Church. But then is it not evident that the weakness of the sect lies on its negative side, the strength on the side that is positive; that it is true in what it affirms and false in what it denies? Surely this may help to explain the curious contradictions that meet one nowadays in the expressions of members of religious bodies around us. At the great meeting of the Christian Endeavor Society in New York last summer, delegate after delegate rose, and, with almost suspicious effusiveness, avowed his (or her) loyalty to some particular denomination (the Cumberland Presbyterian or the Free-will Baptist for example) while all the time exulting in the fact that the representatives of so many different denominations were merging their differences in united efforts to make the world better, in common acts of praise and prayer. What these speakers felt with more or less distinctness was that they could not give up the particular tenets they had learnt in their own religious societies, while yet realizing at the same time that not in separation but in fellowship were strength and joy.

Now if the positive forces that find expression in the sect have any real vitality and power for good, they belong to the Church, and the Church will never be thoroughly equipped for her work until she is putting these forces into operation. Just as the Catholic faith includes in its universality all the particular truths that are held by the sects severally, so the Catholic Kingdom includes within its wide compass all those lesser forms of association and combination that, beyond her borders, find themselves in separated and mutually antagonistic fragments. And just as the Church, by bringing out afresh the truth on which the sect has based itself, cuts the ground from under it and gradually re-absorbs the really earnest members of the sect, so by giving free play to those positive and useful elements of voluntary and definite organization on the part of her devoted citizens, of strict discipline and strong coherence within such organizations, is she undermining sectarianism, by whatever name it is called.

Until the Church is asserting in all their fulness the truths she has from time to time dropped out of sight, sects must exist as the witness of her unfaithfulness. Until she has her bodies of men and women, as enthusiastic and aggressive and devoted as the smallest and most hide-bound of the sects, she must be hampered by the misdirected zeal of members of those sects, who find there a scope for their service that the Church does not seem to afford.

We all agree that the work before us is the undenominationalizing of American society, something a great deal more than a general disarmament among religious societies, or a "federation of churches," some recognition by all of a unit far more real and necessary than a mere conformity in opinions or agreement of wills. But the unity must show its divine source by admitting and preserving distinctions and must no more "confound the Persons" than "divide the Substance." The American people have just declared with unlooked-for emphasis that they will admit of no government that does not maintain the integrity of commonwealths; they will not find their common home in any Church that is not Catholic enough to find room for all the elements of voluntary association and mutual affection and ardent espousal of a cause that have gone to the making of any or all of the sects. In that Catholic Church men will still contend for one or another side of truth, but they will discover that, truth being one and universal, they can contend for it with far better success in the bonds of universal fellowship than as isolated individuals or as members of a separated club, shut up in its own narrow conceits, looking with contempt

upon its neighbors, "brightening with a selfish assurance and quivering with a selfish fear."

Already in the Church we have societies that witness to her ability to supply all needs. The Guild of All Souls' assures the sincere spiritualist or theosophist that, in becoming a Catholic, he need not cease to declare that there is a real commerce between those living here and those in the unseen universe, while he is taught that it is a communion of spirits, a truth that, under "Spiritualism" with its "materializations" and very material "mediums" he were like to lose. The Parochial Missions Society declares to the Methodist local preacher or Salvation Army officer that the Church is prompt to "preach conversion" and to use religious excitement in the ministry of grace. On the other hand the Retreat and the Quiet Day show the Quaker that the Church teaches her children how to be still and listen for the Divine Voice in their souls. And the Brotherhood of St. Andrew, with its definiteness of aim, its probationers and members, its call for obedience to orders, and its badge of membership, is illustrating what a "sect" might be that was unflinchingly loyal to the Church, while, at the same time, it is bringing out in fresh ways the place of laymen in the extension of the Kingdom, the forgetfulness of which gave occasion for the appearance of more than one of the "denominations."

There is not time to go about to prove what nobody denies, that the Brotherhood exists only for the Church, and that, if it should appear that its dissolution would benefit the Church, its members stand ready to disband it to-morrow. The point that I have sought to make is that the Brotherhood is serving to make the Church truly Catholic by helping to make it inclusive of all that has nerved men to work for God and for their fellows, all that has made each man strong for service by knowing that other men were praying with him and fighting beside him, bound by common and definite pledges and knit together by visible ties.

Personal Mention

The Rev. S. Lord Gilberston's address is 3927 Pine st., Philadelphia, Pa.

The Rev. Dr. C. Ellis Stevens' address is 2217 Spruce st., Philadelphia.

The address of the Rev. J. M. Koehler is now 4315 Whittier st., Germantown, Pa.

The Rev. E. J. V. Huiginn has accepted the rectorship of Trinity church, Ware.

Bishop Morris' present address is care of Miss Wain, 241 South 21st st., Philadelphia, Pa.

The Rev. F. M. Kirkus has entered on his duties as rector of Christ church, Meadville, Pa.

The Rev. R. D. Nevius, D. D., is to be addressed F. C. P., Memorial Hospital, Tacoma, Wash.

The address of the Rev. Thomas P. Jacob, rector of the parish of the Advent, Louisville, Ky., is 1419 Everett ave.

The Rev. J. T. Cole, missionary in Japan, will officiate for one year as assistant to the rector of Epiphany parish, Washington, D. C.

The Rev. J. W. Bleker has changed his address from Franklin, La., to Paris, Texas, having accepted a call to the church of the Holy Cross.

The Rev. George Rogers, recently rector of St. Mark's church, Lewiston, Pa., has changed his address to 4229 Regent Square, Philadelphia, Pa.

The Rev. Geo. C. Fulton is still rector of Shrewbury parish, diocese of Easton, and his address is still Galena, Md. The recent announcement was an error.

The Rev. Chas. S. Walkley has resigned the rectorship of St. Stephen's church, Winton Place, and accepted that of Holy Trinity church, Hartwell, Ohio. Address accordingly.

The Rev. Maurice L. Cowl, formerly rector's assistant, has become the rector of St. Elisabeth's church, Philadelphia, Pa., vice the Rev. W. W. Webb, now of Nashotah House, Wisconsin.

The Rev. Decatur V. B. Morgan, formerly rector of Howard chapel, Baltimore, has taken charge of St. Philip's chapel, Annapolis, which has been without a permanent rector for some time.

The degree of D. D., which was conferred on the nomination of the De Lancy Divinity School upon the Rev. William Prall, Ph. D. (Heidelberg), at the recent Commencement of Hobart College, was officially announced upon St. Andrew's Day. Dr. Prall is an alumnus of the DeLancy Divinity School, and preached the annual sermon before the school on the above day.

Died

JOHNSTON.—Entered into life eternal on Sunday morning, Nov. 20th, 1892, at New Brighton, Staten Island, Francis Upton Johnston, M. D., son of the late F. U. Johnston, M. D., of New York City.

WILLS.—Nov. 28th, 1892, entered into rest from Epiphany House, New York City. Chas. James Wills, First Vice-President of the Brotherhood of St. Andrew.

Obituary

COL. JAMES ROSS HOWARD.

At a recent meeting of the vestry of St. Paul's parish, Washington, D. C., called to attend the funeral of Senior Warden James R. Howard, November 23rd, 1892, the following minute was unanimously adopted and ordered to be published in THE LIVING CHURCH, *The Churchman*, and *The Maryland Churchman*:

God in His wisdom having pleased to take from earth the soul of His servant, James Ross Howard, for nearly twelve years Senior Warden and for two years previously a Vestryman of this parish, the Vestry desire to record their profound sense of the loss that the parish has sustained. His example as an earnest, humble, Christian, his long and faithful service, in the beginning of which he was steadfast and true under many discouragements, his kind, affable, and courteous bearing, render his memory very precious to us.

We tender to those who mourn in him the loss of one who was

very dear to them as a member of the household, our heartfelt and prayerful sympathy.

"Grant him, O Lord, eternal rest; let light perpetual shine upon him."

ALFRED HARDING, Rector.

HERMAN K. VIELE,
HARRY C. WHITING,
PHIL. K. REILY, } Committee.

Appeals

THE Church Unity Society appeals for funds, to publish and mail to the ministers of the denominations in the U. S., a paper on Church Unity, written especially for the purpose, by the Rt. Rev. Hugh Miller Thompson, S. T. D. W. S. SAYRES,
General Secretary, Broken Bow, Neb.

AN APPEAL FROM GLENWOOD, MINNESOTA

Rachel weepeth for her children.

We are in central Minnesota, on Lake Whipple, one of the most charming spots of all the beautiful places under the blue sky, of this bright-watered State.

The Indian has disappeared, and there is nothing but an occasional skull of the buffalo, on the elevated rolling prairie above the town, to speak of the times of the first services of our noble Bishop on Lake Minnewaska, which so long bore his honored name.

But for twenty-five years and more, according to the files of the town paper, in court house and in school house, in Baptist church and in Methodist church, in Congregational church and in town hall, the ambassadors of Christ have preached the kingdom of heaven in Glenwood.

We would have more holy and consecrated ground henceforth, where we and our little ones may offer up our praises and supplications unto God. We essay to build a church.

We require at least one thousand dollars for this purpose. And while we know of the Fatherhood of God, and the brotherhood of man, our appeal is chiefly to holy women, a sisterhood still animated with the same loving spirit as of yore, when such accompanied Jesus and ministered unto Him of their substance, as He preached and showed the glad tidings of the Kingdom of God.

We ask for fancy articles, or any manner of saleable goods, for a bazaar to be held during the coming holidays.

But if there are any who have wealth or means to spare, and would devote it, or a portion of it, to building up the Church in this neglected place, now one of the frontiers, they shall be blessed. We cannot recompense them, but they shall be recompensed in the resurrection of the just.

The Assistant-Bishop of Minnesota, of devouring zeal, permits this our cry, if perchance any will hear. Address

MISS FANNIE CHANDLER,
Ladies' Sewing Circle,
Glenwood, Pope Co., Minn.

EARNEST APPEAL TO THE FAITHFUL:

A small band of Church people, consisting of one man and nine women, are zealously laboring to erect a chapel at Murfreesboro, Tenn., a town of 4,000 inhabitants, and where the Church has never been established. For some time services have been held in a hall, and a lively interest is manifested by the citizens, some of whom have given generous help. But the few laborers have exhausted their resources without securing the sum required. They now appeal most earnestly to other members of the household of faith for assistance. The appeal is to all. Any offering will be most gratefully acknowledged. Remittances should be made to the BISHOP of TENNESSEE, Sewanee, or to GEO. M. DARROW, Esq., Murfreesboro, Tenn.

I heartily endorse the above appeal.

C. T. QUINTARD, Bishop of Tennessee.

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 eighteen missionary jurisdictions and thirty-five dioceses, including missions to Indians and colored people.

Foreign missions in China, Japan, Africa, Greece, and Haiti.

Salaries of twenty bishops; stipends of 1200 missionaries, besides support of schools, hospitals, and orphanages, require many gifts, large and small. Do not forget these workers and these charities. \$600,000 are asked for this year, relying upon the generous offerings of men, women, and children in all parts of the Church. 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

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

The sacred season of Advent has its own definite range of religious instruction and duties. At the same time it lays a chastening hand upon the ritual, and tempers its musical expression with due sobriety and even austerity. In a reverent Catholic ritual, there are certain inviolable proprieties and traditions which should command observance. Advent is "Little Lent," in the pious nomenclature of the Eastern Church. When the ecclesiastical colors are duly observed, the sanctuary, altar, and sacred vestments, with their purple array, reflect the penitential import of the season, while the Eucharistic service, when wisely interpreted, dwells upon those tremendous verities, "the four last things that concern any man," death, judgment, heaven, and hell. Full often everything is in harmonious relation, excepting the music; and here choral exultation and festival anthems, with brilliantly elaborate Communion services, break obtrusively in upon the solemnities until the worshipper is at a loss to realize that there is any such liturgic season as Advent, after all.

The choralists and the ecclesiastics should always keep step and march together. There is an utter loss of the profound splendors of Christmas, the great feast of the Incarnation, unless approached through the sombre solemnities of a well-ordered Advent, and along these four Sundays to such an exalted climacteric, choir and priests should be obedient to the same inspiration. To these contrasting lights and shadows in liturgic observation, we look for the deeper and more impressive influences of the Christian year. Now, if ever, there is time, place, and motive for the people's music, simple and congregational; for unison and simple Eucharistic settings like Merbecke, de Angelis, and many recent English compositions already appreciatively noticed in this department; and especially for very simple unison chanting of the canticles and Psalter, either to single Anglicans or Gregorians and in unison. Elaborate anthems and offertories during Advent jar harshly and painfully against the spirit and traditional usages of this holy season.

Mr. Barr Ferree contributes to *The Architectural Record Quarterly*, New York, an introductory chapter (Part I), on French cathedrals. While very deeply engaged in his subject, certainly one of the most engaging and commanding in religious art, he writes with laudable directness and seriousness, rather as a scholar and archæologist, than an enthusiast carried away with a very natural but untimely enthusiasm. Mr. Ferree has studied his field not only over a wide and seemingly exhaustive bibliography, but personally, from city to city, exploring and investigating with keen professional and artistic scrutiny these venerable and profoundly interesting structures.

He lays down and amply establishes certain fundamental distinctions, too often overlooked or lost sight of. He begins at Notre Dame, because there and in the adjacent region of Paris, Gothic art has its birth. He deplors the haste and un wisdom of the tourists who pass by fully three-fourths of these wonderful structures because they lie something aloof from the conventional routes of travel. He urges the fact that the study of the Anglican Gothic finds its strongest and clearest illustration in the antecedent Gothic of France. His elucidation of the Gothic cathedral from the ancient Basilica is clear and convincing. He finds that within the boundaries of modern France no less than one hundred and fifty cities have been the seats of bishops, each of whom had his cathedral; and a singularly serviceable map appended presents a carefully-classified travel-route, embracing nearly all the principal cathedrals now existing in France, with the connecting railway lines indicated. He reminds us of what few tourists remember, that the prevailing type of Anglican cathedrals is monastic, while the typical French cathedral was a secular church built by the secular clergy as an offset to the immense popularity of the monks among the people. This was an indispensable measure inasmuch that while the cathedrals never lost their ecclesiastical importance as the seats of bishops, the rise of the monastic orders, especially the Cistercians, became so formidable that the abbey churches speedily surpassed the cathedrals in architectural grandeur. In illustration he cites Mont St. Michel, St. Etienne at

Cannes, and the Abbeys of Citeaux and Cluny. The monastic churches, as he observes, without preserving either the style or the form of the basilicas, are the connecting links between them and the cathedrals; the evolution of the cathedral from the basilica being a story of constructional progress, while few architectural problems are so complicated and interesting as the transformation of the basilica into the Romanesque church, and then the birth of the Gothic.

Mr. Ferree dwells upon the restless and creative activity of the monks as ecclesiastical builders, and recognizes their immense and well-nigh incalculable services in promoting the learning and intellectual development of Europe. He further dwells upon that important constructional truth that the Romanesque architecture had reached a point where the Gothic was its natural and logical consequence, and reminds us that far more than any English cathedrals, the French cathedrals were the peoples' churches, and not the product of civic pride as the Italian churches of Florence, Siena, Pisa, or St. Mark's at Venice, since they were religious in their origin while a democratic Church, as it was in France, carried them forward to their completion. We cannot accept Mr. Ferree's statement that no English bishopric antedates the year 597, since British bishops assuredly participated in Church Councils as early as 325, and it is an historic dictum that where there is a bishop there must be a see and a jurisdiction.

The question of vested women choristers, trebles and altos, in our chancel choirs, is likely to undergo scrutiny on the part of ecclesiastical authorities, growing out of the recent inhibition in the diocese of Newark. Bishop Starkey, as reported, refuses his consent to the participation of any vested women in church choirs, forbidding the use of the "surplice" in any such relation. The Bishop of Newark, as it appears, takes exception not against the use of women's voices, for he explicitly permits their co-operation, provided the women sit outside of the chancel, and appear in ordinary costume, but against the appearance of women in the chancel in any official relation, and in their assumption of garments prescriptively ecclesiastical.

This appears to be the issue. We beg, with all due recognition of the episcopal prerogative, to urge that the "vestments" in question are not "ecclesiastical." In the great English public schools and universities, thousands of undergraduates and lay-Fellows, and other academicians, habitually appear in the chapels wearing "cottas." The Scripture Lessons are habitually read in Cambridge University colleges by lay-undergraduates without cassocks, but surpliced. The priestly, or prescriptive ecclesiastical, attire comes with the stole and "proper" Eucharistic vestments. In the American Church, we have no law other than generally received usage, and this has for nearly half a century accepted the cotta or surplice and the cassock as altogether suitable for laymen engaged in choir, or as servers in the sanctuary.

No one who has in remembrance the piety, fidelity, self-denial, and missionary zeal of Churchwomen, can raise the question of the fitness and propriety of their choral co-operation; and where is the priest who would presume to decide that the average body of men and boy choristers are morally and spiritually worthier of choir places and choir vestments than many Churchwomen? Why should we forget that St. Cecilia, the patroness of ecclesiastical music, was a woman-martyr, and the thousands of saintly "Sisters" who for generations and ages have kept alive the perpetual round of worship and adoration in chapels and oratories and holy places throughout Catholic Christendom. We earnestly urge the recognition of women, in this day of deaconesses and sisterhoods, as participants in the sacrifice of praise and thanksgiving, as well as for any other devout services that may lie within their reach. The sanctuary and priesthood are in nowise endangered by the presence and co-operation of women choristers in the chancel choir, where their voices are found helpful and desirable. But if they are to be debarred from all part and lot in our vested choirs, it is not too much to ask that the edict of prescription bear the authority of canonical legislation and enactment.

Musical mention accumulates in our principal cities. For New York we have the programme just issued by

the Church Choral Society, J. Pierpont Morgan, president; Bishop Potter, vice-president, supported by an influential board of directors, with Richard Henry Warren, as musical director. Three public services are promised. At the first will be given, Dec. 15th, *Phœnix Expirans*, by G. W. Chadwick; *Jubilate, Amen*, by Max Bruch; and *Veni Creator Spiritus*, by A. C. Mackenzie, the first and last, new to New York audiences. At the second service, Feb. 16th, *Hora Novissima*, by Horatio W. Parker, composed for the society, and its first performance; and at the third, April 20th, *Stabat Mater*, by Dr. Dvorak. The churches selected for these occasions will be duly announced. It will be remembered that these concerts are strictly within ecclesiastical sanction, sustained by individual subscriptions, and that no tickets are disposed of at the doors. The choir of St. James' church, Mr. Alfred S. Baker, organist, will present as an anthem, on the second Sunday evening in December, the new cantata of Samson.

The great music-societies are regularly dispensing their carefully-considered programmes to very large audiences. In Boston, the sale of season tickets with reserved seats in the great Music Hall, for the Boston Symphony Orchestra series, netted an unprecedented sum for premiums above the tariff of rates. Besides these are at least a dozen or more very instructive series of concerts, orchestral and choral, successfully under way for the winter. In New York the tide rises high above all previous records. The venerable Philharmonic, beginning its fifty-first year, gave its first concert and rehearsal, Nov. 18-19th, both crowded to discomfort, in the great Carnegie Music Hall, while the programme was not exceptionally attractive. It is true that Conductor Seidl, the successor of Thomas, is a favorite, and that the orchestra numbers more than 100 members, much the largest in America. The Damrosch societies, "Symphony" and "Oratorio," begin under promising auspices, although Rubenstein's "sacred opera" (!) fails in holding the interest of New York audiences. Then there are two Sunday night series of exceedingly popular concerts, under Damrosch, at the Carnegie, and Seidl, at the Lenox Lyceum, besides a succession of very interesting "church," "solo," and "association" concerts, all thronged and thrifty.

Magazines and Reviews

St. Nicholas comes in a Christmas guise, and Mrs. Mary Mapes Dodge, that indefatigable caterer for young readers, has infused a generous dash of holiday brightness in this charming number. There is dash and sparkle in all the pages, and the principal ground for wonderment is that such an exuberance of well-blended mirth and wisdom should seem perennial and inexhaustible.

Scribner's Magazine appears in holiday attire. The single Christmas note is found in the strong sonnet, "The Virgin Enthroned: Sonnet for a Picture," and this most remotely reflects "the glorious mystery of the Incarnation." As a recreation for holiday leisure, the number is exceptionally rich, especially in art and æsthetic material. The frontispiece, in color, is but partially successful. "The Mural Paintings in the Pantheon,"—that thrice desecrated Christian temple,— "and the Hotel de Ville," by Will H. Low, is carefully written, with profuse illustrations. "The Nude in Art," the joint contribution of Will H. Low and Kenyon Cox, is an unblushing appeal for paganism in art. There is a capital story by Octave Thanet; a valuable paper on "Norwegian Painters," finely illustrated, by Prof. Boyesen, and a singularly beautiful poem, "A Shadow of the Night," by Thomas Bailey Aldrich.

Harper's New Monthly Magazine for December is a genuine holiday number, and has a refreshing and exhilarating savor of Christmas, not only in the designer's art, since the venerable cover has experienced a seasonable transfiguration and wears for the nonce something of the *della Robbia* graces, but in the principal contributions especially directed towards popular appreciation. First in this relation is "Tryste Noel," a Christmas carol by Louise Imogen Gurney, archaic in form and in the spirit of the quaint Bretonne *Noel chansons* (although the last line seems hardly intelligible), the double-page illustration by Du Mond exquisitely translating the verses into a picture-story. "Le Reveillon," a real Christmas tale, by Ferdinand Fabre, is full of delicate local color of provincial French life. The illustrations are ample and spirited, and it is the principal fiction number. More commanding than all to the intelligent art amateur is Theodore Child's posthumous paper on "Some Types of the Virgin," couched in a sincerely reverent and religious spirit and free from the impertinences of analytical irreverence. The illustrations are marvellous in feeling and artistic finish, and have never been excelled, perhaps, in a similar scale and manner. The

number throughout is a splendid demonstration of the prominent beauty and strength of our good illustrated monthlies.

In Blue Creek Canyon. By Anna Chapin Ray. Illustrated. New York: T. Y. Crowell & Co. Price, \$1.25.

A good vigorous story for boys and girls, practically illustrating the virtues of kindness, charity, and forbearance, in thinking and doing one's duty.

Chatterbox for 1892-93. Boston: Estes & Lauriat. Illuminated board covers. Price, \$1.25.

This name has been a household word for nearly two generations. It is said that nearly a hundred tons of paper are used each year in the production of this king of Juveniles.

The Little Doctor. By Darley Dale. Illustrated by Alexander Monro. New York: E. & J. B. Young & Co.

A Swedish story forcibly teaching the importance of truthfulness and strict obedience to parents. It is a good book to put into the hands of wilful boys and girls whose estimate of their own wisdom is its superiority to that of their elders.

A Fisher Girl of France. From the French of Ferdinand Calmettes. New York: Dodd, Mead & Co. Price, \$1.50.

Giving an insight into the lives of the fishermen of the French coast, this story at the same time relates the incidents in the life of a girl who forgot herself in living and working for others. Its lesson is a useful one for the boys and girls of America.

School-Boy Days in Russia. By Andre Laurie. Translated by Laura E. Kendall. Boston: Estes & Lauriat. Price, \$1.50.

A story of schoolboy life in a country which is but little known to our people. The author relates, in a way that will at once attract the reader, the numerous adventures which befall the hero. The volume is illustrated with twenty-six original designs by the well-known French artist, G. Roux.

Zigzag Journeys on the Mississippi. From the site of the World's Fair to the Tomb of Columbus, by Hezekiah Butterworth, editor of *The Youth's Companion*. Boston: Estes & Lauriat. Lithographed cover. Price, \$1.50.

This is the fourteenth annual volume of the famous Zigzag series. The author very appropriately in this Columbian year, sends his young voyagers through the country connected with our early history, and the volume is full of Columbus stories and the historic places visited. The book is well illustrated.

Little Ones Annual for 1892-93, edited by Wm. T. Adams, (Oliver Optic). Boston: Estes & Lauriat. Illuminated board covers. Price, \$1.75.

This popular annual is embellished with 379 original illustrations, drawn expressly for the work, and engraved on wood under the superintendence of George T. Andrews. One of the most beautiful and interesting juvenile books ever issued. The cover is very artistic, being reproduced from a painting by Maud Humphrey.

Daisy Miller. An International Episode. By Henry James, Jr. Illustrated from drawings by Harry W. McVickar. New York: Harper Bros. Price, \$3.50. 1892.

A sumptuous edition of this well-known novel, printed in good type on rich, heavy paper, with uncut edges and gilt top. Almost every page has its illustration, graphically done, and these render the book a very handsome one. The cover is unique and a thing of beauty in itself. Messrs. Harper have certainly spared no pains in the getting up of this book.

American Missionary in Japan. By Rev. M. L. Gordon, M. D. Boston and New York: Houghton, Mifflin & Co. Price, \$1.25.

James Gilmour of Mongolia and his Diaries, Letters, and Reports. Edited and arranged by Richard Lovett, M. A. New York and Chicago: Fleming H. Revell Co.

The Story of John G. Paton, told for Young Folks, or Thirty Years among South Sea Cannibals. Illustrated by Rev. James Paton, B. A. New York: A. C. Armstrong & Son.

These three biographies of men who gave their lives for the spread of the Gospel in Japan, Mongolia, and Polynesia, are of special interest in connection with mission work. Their experiences open up new worlds of life especially interesting to the rising generation of American youth. The story of John G. Paton is particularly suitable for a Christmas gift for boys.

The Bunny Stories for Little Folk. By John Howard Jewett. With seventy-eight illustrations by Culmer Barnes. New York: Frederick A. Stokes. Price, \$1.75.

Very happy will be the "little folk" who find "The Bunny Stories" among their Christmas gifts. These records of life at "Run-wild Terrace" are of that happy time long ago, "when all the wild creatures talked with each other, and behaved very much as people do now-a-days." Small people may see themselves, their tricks and their manners, delightfully reflected in the lives of "Cuddledown," "Pink eyes," "Bunny boy," and "Brownie;" while mamma as she reads the story to the unlettered little ones, will find many a moral she fain would point, sweetly adorning the pages of the absorbing tale.

Recent Rambles, or, In touch with Nature. By Charles C. Abbott, M. D. Illustrated. Philadelphia: J. B. Lippincott Company. Cloth. Pp. 330.

To be many-sided ourselves, we must know all that nature has to tell, says the author. This is saying too much, perhaps, but if so, he may be forgiven, since he has put it in the preface, the part of a book which, it is said, nobody reads. All that nature has to tell. Yet the "myriad-minded" puts into the mouth of his sooth-sayer:

In nature's book of infinite secrecies,

A little I can read!

But not to quarrel with a preface, let us enjoy with the au-

thor the sights and sounds of his rambles, now "in a sea-side forest," now "up river," now "in winter quarter," now indulging in an "August reverie," always finding in him a delightful companion.

In Greek Waters. A story of the Grecian War of Independence (1821-1827). By G. A. Henty. With twelve illustrations by W. S. Stacy and a map of the Grecian Archipelago. New York: Charles Scribner's Sons. Price, \$1.50.

The story of an Englishman, too much of a student to be very practical, who, convinced of the theoretical justice of the Grecian cause, fits out a privateer and, with his son, goes to assist in the struggle against the Turks. The tale gives an insight into the barbarities and cruelties practiced by both sides during the struggle. It is full of incident and adventure, and interesting throughout. There is just a touch of romance at the end, which is rather more happy than could have been expected. It is a capital book for boys.

The Thirsty Sword. A Story of the Norse Invasion of Scotland (1262-1263). By Robert Leighton. With illustrations by Alfred Pearce, and a map of the Western Isles of Scotland. New York: Charles Scribner's Sons. Price, \$1.50.

An admirable story for boys, which even older boys will find interesting. Who does not long remember books such as this, in which his youth rejoiced, wherein the mystical and the real are so delightfully combined, where sea kings fight their long ships athwart the page, where the gnome-wrought sword in the hero's hand proves invincible against mighty odds! The book is well written, and apart from its interest, is valuable for boys as a landmark whereby to fix the dryer facts of history learned afterwards.

The Twenty Selections and Proper Psalms Set to Gregorian Tones. Edited by the Rev. J. Ireland Tucker, S. T. D. New York: James Pott & Co.

The tones are adapted with good judgment and taste, the harmonizing being especially excellent; two forms of harmony are given with each setting, generally throughout the book, and in some cases, more than two. We are glad to note that the "rallying" syllable is ignored. In parishes where the choral psalter is only occasionally used, such a book as this is all that is needed; and experience has shown that in such cases it is better to use the Gregorian tones than Anglican chants. The type, paper, and binding (cloth, with red edges) are excellent.

Christianity between Sundays. By George Hodges, rector of Calvary church, Pittsburgh. New York: Thomas Whittaker. Pp. 267. Price, \$1.00.

These are in the very best sense practical sermons, in which Christian tenets are so presented as to extend to the working-day life and to be held as a touchstone of necessary religion to the every-day affairs of all sorts and conditions of men who would profess and call themselves Christians. The thoughts are vivid, sentences crisp, paragraphs brief, and the language is such as may be "understood of the people," with still the subtle flavor of speech that indicates the gentlemanly scholar, to all minds akin that may be in the congregation. In their way they are models for pulpit work that would aim to be practically useful in its day, and the closet treasury of things concerning the Kingdom of God and the Blessed Name, will be the richer for just such sermons as are to be found in this volume.

Looking for the Church. Being an Abridgement of "A Presbyterian Minister looking for the Church." Edited by the late Rev. Francis Kitchen. Edinburgh; St. Giles' Printing Company; London: J. Masters & Co. Price 75 cents.

We are very glad indeed to greet this neat edition and judicious revision of a book far too valuable to be lost to the Church. Wisdom and tact have been manifested in the revision, and those passages which were unquestionably offensive to some who would otherwise have been greatly influenced by its study, have been toned down, or have altogether vanished, and this, too, without in the least impairing the value of the work, or weakening it in any point. We believe that its author would heartily approve this revision, and would have revised it himself in a similar manner, had he lived longer.

The International Scientific Series: Man and the Glacial Period. By G. Frederick Wright, D. D., LL. D., F. G. S. A. With an Appendix on Tertiary Man, by Prof. Henry W. Haynes. Fully Illustrated. New York: D. Appleton & Co. Cloth. Pp. 386.

Prof. Wright is a recognized authority on all matters pertaining to the "Age of Ice;" as witness the success of his great work, "The Ice Age in North America," published some time since. In the present volume, our author goes over similar ground, but in a more popular and condensed way; while he attacks the broader question of man's entire relation to the Glacial Period. After tracing the locality and nature of modern, and probably earlier, glaciers, we are led on, with absorbing interest, to what will prove to many the most attractive part of the argument, the cause of the great ice cap and the dates of its final melting. This last is placed at a much more recent period than is generally supposed. An appendix by Prof. H. W. Haynes upon the probable existence of man in the tertiary, or pre-glacial period, gives additional value to the work. The book, like all of the International Scientific Series, is beautifully printed, profusely illustrated, and admirably indexed.

Art and Criticism. Monographs and Studies by Theodore Child. Illustrated. New York: Harper & Brothers. 1892. Pp. 343.

This sumptuous volume serves a two-fold purpose; for while it provides a rare entertainment for the intelligent student of the fine arts, fresh, suggestive, and replete with all

manner of literary elegances and recondit thinking, it sorrowfully enough becomes a monumental and memorial souvenir of its gifted author, so suddenly stricken down by pestilence in a foreign land while discharging the duties of his wandering commission of authorship. Here are twelve articles or studies that have before appeared in *Harper's Monthly Magazine*, representing widely contrasted ranges of research in picturesque and sculptural art. Mr. Child possessed that fine and honorable quality of a benignant perception, that embraces the polarities of a subject, presenting it in all its specific bearings to the reader. Thus familiar topics are presented with new and unsuspected charm, whether it is "The Winged Victory of Samothrace," or "A Pre-Raphaelite Mansion" in Princes' Gate, Hyde Park. Too seriously bent on exhaustive analysis and ultimate conclusions to become a stylist or rhetorician, he tempers his idiom with the ardor of a poet and the severe fidelity of a scientist. Without sacrificing the brawny vigor of his Anglo-Saxon, it becomes kindled with the nervous and picturesque intensity of Theophile Gautier and Henri Taine. The illustrations are admirable and in the best style of art.

Prayer-Meeting Theology. A Dialogue by E. J. Morris. New York: G. P. Putnam's Sons. 1892. Pp. 263.

We have here a series of conversations by profoundly Christian men of more or less faith, on theological subjects, such as the existence and nature of God, the Divinity and Resurrection of Christ, future retribution, the Bible, evolution, agnosticism, etc., with the purpose of meeting the doubts of men who would believe. Received doctrines are called into question and sifted in the face of modern doubt with the conviction that the truth will come more clearly into view. Doubt after doubt which is apt to perplex Christian discipline is suggested and discussed, but somehow or other we feel that the doubter has rather the best of the argument. But the point is emphasized that after all, our faith does not depend on logical processes or historical investigations, but upon the meeting of personal faith by spiritual realities. The authority of the Church, which is the ultimate guarantee of the faith, these prayer-meeting theologians cannot recognize, and so have to get on the best way they can. As one of them says, "we make the creed, we make the disciples, we make the ritual, we make the minister, we make everything inside and out." Hence the outcome of all this speculation is that Christians must be content to carry on Christ's work without any common basis of Christian faith, and we must settle down to the fact that Christianity is a divine reality which masters men through their spiritual nature in defiance of argument. And while these doubts "baffle our minds, overwhelm our hearts, obscure the light of the Church of Christ, blur the pages of Holy Writ, and leave us barely the name of the Lord and the remembrance of His mercy without any assurance that He will hear us or help us," they must teach us to pray without ceasing. One would think that such doubts reached perilously near to infidelity, and so would wither the very breath of prayer.

"DAILY Steps Upward," selected readings for every day in the year, contains a Scripture verse and a poetical quotation for each day. New York: Anson D. F. Randolph & Co.

In the series, "Laurel-Crowned Letters," published by A. C. McClurg & Co., the last volume issued is "The Best Letters of Percy Bysshe Shelley," with an introduction by Shirley Carter Hughson. (Price, \$1.)

"A SHORT History of the Prayer Book," by the Rev. Dr. Huntington, is announced for publication by Thos. Whittaker. It will also contain an account of the rise, progress, and completion of Liturgical Revision.

"THE LOVE OF THE WORLD," by Mary Emily Case, professor of Latin and Greek at Wells College, is a little book of meditations on religious subjects viewed from a broad yet practical standpoint. The book is daintily bound in pearl-gray cloth covers, with cover design in gold. [Published by The Century Co., New York. Price, \$1.00.]

FROM the American Tract Society, New York City, we have received two helpful little books, "Beside the Waters of Comfort," thoughts from many minds, compiled by Agnes Giberne, price \$1.25, and "Crumbs of Comfort," by Mrs. F. A. Noble, price 40 cts. Both will be gladly welcomed by those sorrowing for loved ones gone out of sight.

"LEADERS INTO UNKNOWN LANDS," giving a popular account of the six most famous journeys of recent times, by Arthur Montifiore, is announced by Thos. Whittaker. It will have a large number of illustrations. The same publisher has also published "My Lady Bountiful," by Emma Marshall.

"THREE GIRLS IN A FLAT," is the unique title of a unique book that bears no imprint of publisher. The "Three Girls" are well known and highly respected in Chicago society, one being a graduate of St. Mary's, Knoxville, and private secretary to Mrs. Palmer. Everything about the book is so unaffected, and natural, and winning, that he must be a very churlish reader who is not charmed with it.

For "Books Received," see page 637.

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

The Household

PRIZE STORY

"Lead, Kindly Light"

BY S. ELGAR BENET.

(Copyright)

CHAPTER XV

Such a season of continued well-being and well-doing had never been known to the very extensive connection owned by the Harrows. No one seemed to be in need of assistance. Heads of families were supplied with employment; invalids had recovered their usual health; the students of the family were pursuing their studies with quiet minds, or had succeeded in obtaining teachers' positions; even from that ambiguous locality known as "the Neck," came no complaint.

It is true, that in the past summer one would think that the catalogue of complaint had been exhausted, since the people in "the Neck" had known the sorrowful experience of privation, disease, and death. The gentle, shiftless father, had died of a lingering illness, a low fever that racked his body with pain, and finally, after a hard struggle, wore out his strength. There was a family of children of all ages left to be cared for, the eldest but fifteen. The mother considered herself something of a farmer, and declared her intention of making a living from her mortgaged acres. She worked early and late, and was not without hope of ultimate success. If she were worn and tired and lonely, she did not complain, and her rare letters to the Harrows only spoke of her small accomplishments, and left the hard lines of her life unmentioned.

As for the Harrows themselves, they lived in a radiant happiness. They kept no account of the people who were the better for their generosity; but surely, five thousand dollars never reached so wide a circle before.

Ruth's wedding, twice deferred, was appointed for the twenty-fourth of November. The cards had been taken down from the little house across the street, and on the first of the following month the new mistress was to take possession.

There were many plans afloat of which Ruth knew nothing. James Harrow and Eleanor kept their own counsel, showing delight almost childish, in the result of their many conferences.

Eleanor, who had not taken her holiday in the summer, spent a week with her relatives to help with the preparations for the wedding. In their happiness, she became almost happy. Something of the old home feeling took possession of her. She was again the Eleanor of the Brentford days, loving and loved again.

In honor of their sister the girls were to appear in all the glory of new frocks and new hats; Jamie was to have a new suit, and Rob an unmistakable tail coat. Rob, beside this dignity, must fill the office of usher, and as these, to him, were the first serious responsibilities of life, his deportment was graver than usual.

"I should like," said Mrs. Harrow, "to have a few flowers on the altar. Will you walk around with Nellie, Eleanor, and see about it?"

But when Eleanor reached the church busy hands were already at work, and the interior of St. Michael's was being rapidly transformed into a bower of tropical loveliness, though the clear sunshine of a cold November day lay over the streets.

Plain, practical Ruth was much loved for her own, as well as for her mother's sake; so that when the rector said, "Ruth Harrow and Edward Shirly are to be married on the twenty-fourth," the entire congregation received with much satisfaction the proposition that the church should be decorated in honor of the event. The Altar Society remembered that Ruth, busily employed as she always was, yet had found time in her turn to wash and iron the fine altar linens. The Ladies' Aid called to mind the fact of the girl's ever ready help; the guild felt more thankful than ever before for her earnest co-operation, and the Sunday school was eager with all the fervor of its three hundred children, to show its appreciation of her long work in its interest.

The Harrow children, walking down the long aisle, with a delightful sense of their own importance as being connected with this exquisite occasion, held their breath for pure pleasure and wonder. Never had beautiful St. Michael's been decked so beautifully. In the deep windows, the seraphic countenances of saints and angels rose above feathery palms, or looked serenely

down beneath drooping garlands. But looking toward the chancel, the children's eyes were dazzled with splendor. Surely never were palms so tall as those that rose high above the arched altar; never were flowers so sweet, nor tapers so star-like in their soft burning, nor altar vestments so exquisitely beautiful in their gleaming satin and embroidery of jewels and gold.

"Did all these people come to see Ruth married?" Jamie asked.

To him, this was Ruth's wedding; that Edward Shirly was there seemed so slight an incident as to be scarcely worthy of remark. He looked back upon the thronged church, upon the smiling, expectant faces, and started with surprise when he saw the choir boys in their white vestments making their way slowly from the sacristy. For the choir boys, calling to mind certain kindnesses they had received from Ruth as well as from Edward, wished to sing their sweetest and best at this wedding.

"Eleanor," the child whispered again, "the choristers did not sing at Miss Leith's wedding, did they?"

"I do not know, dear."

But hark! What was that wonderful sound that filled the place and seemed to comprehend in its sweetness the fragrance of the flowers, the golden light of the tapers, and the joy and tender sadness of a marriage service? Only the first notes of the organ marking the time in "Lohengrin" as the choristers marched down the aisle.

"Organs," thought Jamie to himself, "are like people; they say different things at different times, but I don't think I ever heard our organ, not even on Christmas Day, say anything like this."

The key had changed, and the boys were singing "The Voice that breathed o'er Eden," and all the people acted as if they really *must* look around, and were only prevented from doing so by remembering their established reputation for good breeding.

Jamie saw the long procession of boys file into their places, and then he saw Ruth with her father stop at the chancel and Edward come forward to meet them; and Ruth carried a great bunch of snow-white roses tied with satin ribbon, which Eleanor had given her, and Jamie then and there conceived the idea that nobody could possibly be married without a bunch of roses, and that long white ribbon strings were also indispensable.

He listened while the rector, very grand and imposing, read the service, and almost before he knew it, the boys were singing again and the procession filing down the aisle. He reached the porch in time to see them drive away, and to hear the repeated shouts sent up after the retreating carriage by the choir boys, who had swiftly divested themselves of their robes, and returned in time to say good-by in the fashion best pleasing to themselves.

There were many congratulations and much shaking of hands by scores of people, smilingly received by the family; but after a while they found themselves at home again, where the small rooms overflowed with relatives of bride and groom, and they had cake and wine and went away very much pleased with each other and all the world beside, leaving the Harrows to themselves.

In the afternoon, James Harrow and Eleanor took the children into their confidence and made known their plans. They all went over to the little house across the street, and it was not an empty little house at all, but filled to overflowing with everything that a modest young housekeeper like Ruth could desire. Carpets had been laid and pictures hung; every room contained its simple furniture, and it was the most delightful task in the world to put it in place; to hang curtains, even to make up beds and to fill the china closet and dresser with crockery and tins.

There were so many hands, for George and Rob being off for the day helped too, and James Harrow was not less pleased than little Jamie in his self-appointed work. The best part of it all, the children said, was that Ruth had known nothing whatever about it, and would be surprised at her father's wedding gift when she returned.

The short afternoon closed in, all too swiftly; it was quite dark when they turned the key in the lock and left the pretty place.

Late that night, after the children had gone to bed, Jane Harrow sat by the dining-room fire alone. She held an open letter in her hand and nervously folded and unfolded it. Her face showed marks of a troubled mind and her eyes were red with weeping.

Perhaps it was just as well, as far as the general merriment of the little party was concerned, that the letter from 'the Neck' had been mislaid or unnoticed earlier in the afternoon.

She took it from its envelope, and putting on a pair of steel-bowed spectacles, read it slowly from beginning to end.

"My dear Jane: I am almost heart-broken with trouble of mind and body. What I am to do, heaven alone knows. This is a strange letter for you on Ruth's wedding day, but I shall go crazy if I cannot tell you. I thought our afflictions had reached the limit of all that human nature could bear, when Wilson was taken. But is there any limit to the capacity for suffering? Two of my children are down with typhoid fever; Margaret, hopelessly ill. With her, life is only a question of a few hours. In the light of all that I have suffered, and all that is before me, can you wonder that I give her up gladly? Two nights ago my tobacco barns were burned to the ground with all their contents. How the fire started, no one can tell. Before help reached us they were in ashes. I stood there and saw the result of my labor disappear before my eyes. I do not dare to tell you, Jane, of the wicked thoughts that took entire control of me. The tobacco would have partly paid off the indebtedness on the farm, and given us a start on next year. The mortgage is due Christmas week. I have in hand barely enough to pay the last quarter's interest, nothing more in the world. I can not even feel thankful that the stock was spared. You cannot conceive how any one can be so desperately wicked. Have you ever been tempted as I am now?"

Yours, in trouble and misery,

ANNA R. PRICE.

Jane Harrow took off her spectacles and cried softly to herself, bending her head down upon her knee. She heard her husband's step in the hall and sat up quickly.

He came in and began to fill his pipe; for James Harrow was a man so far favored by fortune, that he dared smoke in his own home whenever he liked. He sat down in his worn leather chair and made himself comfortable. His wife's silence struck him unpleasantly.

"Jane, Jane," he said reproachfully, "surely you are not going to take the child's absence so much to heart. Why, she will be just across the street, and a better daughter than ever, I'll be bound. Come, now, you are not jealous of Edward, are you?"

She shook her head. Most practical of women as well as most unselfish, she regarded Ruth's marriage with great favor; she hoped sincerely that all her daughters would find good husbands and all her sons good wives.

"I was thinking of Anna," she said, "don't you remember how good she was to me and the children, James?"

"I'll never forget it."

"She has a great deal of trouble."

"Yes, poor soul."

"I had a letter from her to-day, it came this afternoon, but I suppose the children forgot to give it to me."

"Getting on all right, eh?"

She had hidden the letter in her pocket, at first, but she drew it out, unfolded it, and laid it on his knee, turning away her head while he read it.

"How much have we left out of the five thousand, Jane?"

"Fifteen hundred, since you gave Ruth the house."

"She deserved it. No man ever had a better daughter. And the mortgage on 'the Neck' farm?"

"Nine hundred and something, I think."

They sat for a while in silence, she crimping the hem of her apron, and he smoking, as if nothing more occurred to him than pleasing reflections of Anna's goodness, some fifteen or twenty years ago.

Presently, he beat the ashes from his pipe, put it aside, and laid his hand on his wife's shoulder:

"You would like to go down, wouldn't you?"

"I think I ought to go, James, don't you?"

"Yes. How would you like to take Anna a Christmas gift?"

"I don't see how I can manage to take very much; I am afraid I have been a little extravagant about Ruth, but she was such a good girl. I'll do what I can."

"How would you like to take her a release from the mortgage?"

"Oh, James!"

"You wouldn't like it?"

"But you said you were saving that money towards the children's education."

"But the children won't need it for a long time. Let me see. Alice is twelve—"
"Thirteen."

"Thirteen, is it? Anna has a claim on me I can never forego. When would you like to start?"

"As soon as possible if I am to be of any use to her."

"To-morrow?"

"Yes, I can get old Harriet to look after you all. Alice will see to Jamie."

"Very well."

He meditated on the afflictions of the human family deeply, and in a purely impersonal manner, as if he himself had never learned to be merciful and generous through the experience that comes through suffering.

"It is hard for one woman to bear all that, but we'll see if we cannot make things look a little brighter for her. You shall help her. Come, cheer up, Jane. What is it now?"

"Nothing, except I never can be grateful enough."

"Don't try."

This good little woman, who gave freely of her own to all who needed, would not allow that the obligation was heavy upon her. There was a secret pride of which she was unaware, perhaps, and she could not confess it. After all, the good Jane Harrow had her share of human faults if not of frailties.

They sat up late into the night and talked of Ruth, her past and future; of Geoffrey Hardisty, his brilliancy and magnetism of character, with no word of reproach for all he had cost them; of Eleanor and her devotion to duty.

"And the best part of it all," said James Harrow, "the child does not see that she is deserving of a word of praise; she is so eager not to please herself."

"Eleanor is a good girl," his wife rejoined heartily, then glancing hurriedly at the clock, "dear me, just see how late it is. This will never do."

As she turned out the lights, the great bell down in the heart of the city struck the hour—two distinct strokes.

(To be continued.)

Proprietary

Rheumatism

According to recent investigations is caused by excess of lactic acid in the blood. This acid attacks the fibrous tissues, particularly in the joints, and causes the local manifestations of the disease, pains and aches in the back and shoulders, and in the joints at the knees, ankles, hips and wrists. Thousands of people have found in Hood's Sarsaparilla a positive and permanent cure for rheumatism. This medicine by its purifying and vitalizing action, neutralizes the acidity of the blood, and also builds up and strengthens the whole body.

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THE LIVING CHURCH,
162 Washington Street, Chicago, Ill

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 Mother and Her Boy

The mother and her boy were waiting for the train in the Albany station, when the dullness was broken by a funny figure of an old woman in rusty gown, a catskin muff and tippet, and a black bonnet made of as many odds and ends as a magpie's nest, and her false front askew. She kept chewing on nothing, working her umbrella, and opening and shutting the other hand in its black glove in the aimless way of old people.

The high-school girls began to titter and make jokes to each other, watching the old lady far too openly for good manners, or any manners at all.

The young lady in the smart tailor suit who gives readings at Sunday school concerts, smiled back at them, and studied the old creature with a satiric eye.

The boy began to laugh quietly with the rest. "Do look, mother. Isn't she funny? Did you ever see such a sight?"

The mother glanced delicately and turned her eyes.

"Poor lady," she said.

He was silent, considering.

"If I hadn't you," she went on, "and had lost all my money, and grieved over all I had lost, in money and friends, till my mind was touched, and I lived alone among queer people, I might look just like that woman. She must have been very good looking when she was young."

The boy's mouth twitched as he turned his gaze from the "poverty piece," as some of the girls called her, to his pleasant mother, and as the old lady went prowling about, looking for something, a light step was at her side, a cap raised, and a kindly boyish voice asked: "Can I do anything for you, madam?"

"I was looking for some place to buy some checkermints," said the old soul, nodding carelessly and blinking with weak eyes. "I like checkermints if they're Boston bought, but I don't seem to see any; and there used to be a boy with a basket come round in the Fitchburgh depot, and I thought maybe I could find him here."

"Shall I get you some at the fruit-stall?" said the boy politely to her, but with a flashing glance at the giggling girls.

Reading Matter Notices

Beecham's Pills will save doctors' bills.

Waste no money. Buy Salvation Oil, the only good liniment. It kills all pain.

Coughing is at once stopped by Dr. Bull's Cough Syrup. Keep it always in the house.

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Is shown in every requisite for the table and in beautiful pieces for Wedding and Holiday Gifts. Genuine pieces have trade mark label. C. Dorflinger and Sons, New York.

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The Wabash Railroad, in connection with the Canadian Pacific and Grand Trunk from Detroit, will run a series of cheap holiday excursions from Chicago to Canadian points, leaving Chicago Dec. 20, 21, and 22. Tickets will be good returning until Jan. 10, 1893.

For railroad and sleeping-car tickets, and full information, apply at City Ticket Office, 201 Clark Street, or write F. A. Palmer, Asst. Gen. Pass. Agt., Chicago.

which somehow did not make them feel proud of themselves.

Then the mother watched her boy lead the old woman to the candy-stall and stand by her courteously, pointing out this and suggesting the other till she made her fumbling purchases, and escort her across the hurrying passage to her seat in the train, out of his own compassionate young heart.

"My dear boy!" was all she said as he came back to her, but it was breathed in a voice of music, and she looked most happy.

The boy stood close to his mother, thoughtfully, one hand just striving to caress her. Their train called, he picked up her parcels and marched protectingly by her.

"You have a boy, mother, who will take care of you," he said, lifting his eyes to hers at the gate.—St. Louis Republic.

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BEECHAM'S PILLS
TASTELESS—EFFECTUAL
FOR A
DISORDERED LIVER
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25 Cents a Box,
but generally recognized in England and, in fact throughout the world to be "worth a guinea a box," for the reason that they **WILL CURE a wide range of complaints,** and that they have saved to many sufferers not merely one but many guineas, in doctors' bills.
Covered with a Tasteless & Soluble Coating. Of all druggists. Price 25 cents a box. New York Depot, 365 Canal St.

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Health requires enough fat for daily use and a little more for reserve and comfort. That keeps us plump. The result is beauty—the beauty of health.

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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 for review.

HARPER & BROS.

- The Armies of To-Day. A Description of the Armies of the Leading Nations at the Present Time. Illustrated. \$3.50.
- Chicago and the World's Fair. By Julian Ralph. \$3.00.
- A Short History of the English People. By J. R. Greene, M. A. Vol I. \$5.00.
- Abraham Lincoln. By Charles Carleton Coffin. \$3.00.
- The Foundations of Rhetoric. By Adams Sherman Hill. \$1.00.
- History of the United States from the Compromise of 1850. By James Ford Rhodes. Vols. I. and II. \$5.00.
- Moltke, His Life and Character, Sketched in Journals, Letters, Memoirs. A Novel and Autobiographical Notes. Translated by Mary Herms. \$3.00.
- The Great Shadow. A Novel by A. Conan Doyle. \$1.00.
- Daisy Miller, an International Episode. By Henry James, Jr., illustrated from drawings by Harry W. McVickar. Price, \$3.50.
- MacLeod of Dare. By William Black. Price, 90 cents.
- Along New England Roads. By W. C. Prime, LL.D. Price, \$1.00.
- The Praise of Paris. By Theodore Child. Price, \$2.50.
- Prue and I. By George William Curtis. Illustrated from drawings by Albert Edward Steiner. Price, \$3.50.
- A Tour around New York and My Summer Acre, being the Recreations of Mr. Felix Oldboy. By John Flavel Mines, LL.D. Price, \$3.00.
- An Earthly Paragon. A novel. By Eva Wilder McGlasson. Price, \$1.25.

ESTES & LAURIAT, Boston.

- Tales of Ancient Troy and The Adventures of Ulysses. Edited by Walter Montgomery. \$1.25.
- Schoolboy Days in Russia. By Annie Laurie. Translated by Laura E. Kendall. \$1.50.
- Zigzag Journeys on the Mississippi, from Chicago to the Islands of the Discovery. By Hezekiah Butterworth. \$1.50.
- Chatterbox. Edited by J. Erskine Clarke, M. A. \$1.25.
- Captain January. By Laura E. Richards. With illustrations by Frank T. Merrill. Price, \$1.25.
- Three Vassar Girls in the Holy Land. By Elizabeth W. Champney. Price, \$1.50.
- Zenobia, Queen of Palmyra. A tale of the Roman Empire in the days of the Emperor Aurelian. By William Ware. Price, \$2.50.
- Elie's Visit to Cloudland and the Moon, or The Tricks of E-ma-ji-na-shun. By Frances Vascelius Austen. Price, \$1.25.
- The Boys of the Mirthfield Academy. Edited by Laurence H. Francis. Price, \$1.25.
- Little Ones Annual Stories and Poems for Little People. With 427 original illustrations. Price, \$1.75.

MACMILLAN & CO

- St. Dunstan's Clock. A story of 1666 by E. Ward. Price, \$1.50.
- The Siege of Norwich Castle. A story of the last struggle against the Conqueror, by M. M. Blake. Price, \$1.50.
- Adrift in a Great City. A story by M.E. Winchester. Price, \$1.50.

E. B. TREAT.

- Aspects of Christ. Studies of the Model Life. By Burdett Hart, D.D. \$1.25.
- Timely Topics, Political, Biblical, Ethical, Practical. Discussed by College Presidents, Professors, and Eminent Writers of our Time. \$1.50.
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- The Lady of the Lake. A poem in Six Cantos. By Walter Scott, Bart. Illustrated by Joseph M. Gleason.
- Rings and Love Knots. By Samuel Minturn Peck.

FLEMING H. REVEL COMPANY

- Did a Hen or an Egg Exist First? By Jacob Horner. Price, 75 cents.
- The Bible Remembrancer. Price, \$1.25.

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- Prose Idyls. By John Albee. Price, \$1.25.

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 Ten Selections from the Sketch-Book. By Washington Irving. Price, 20 cents.
 Sir Roger de Coverley Papers. By Addison, Steele, and Budgrec. Price, 20 cents.
 Ivanhoe. A romance. By Sir Walter Scott. Price, 50 cents.
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 Hermine's Triumphs. By Madame C. Colomb. Price, \$1.50.
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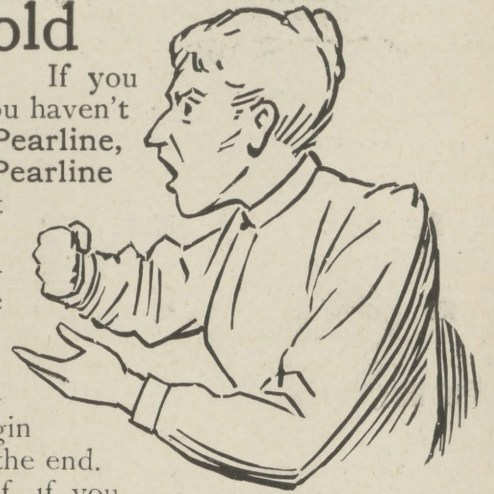
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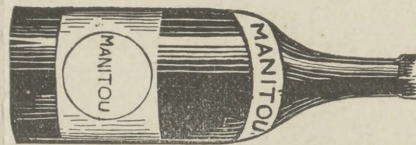
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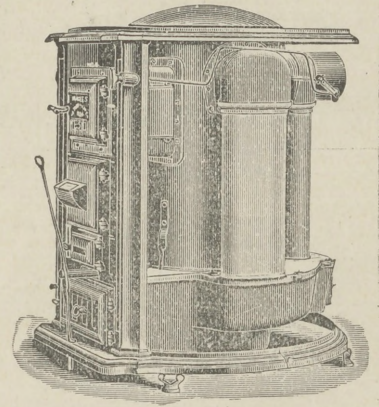
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Suggestions For Christmas Presents

SILVER-handled scissors form such an important adjunct to one's dressing table nowadays, that cases are made for them somewhat after the plan of an old-fashioned slipper watch case. The case is cut out in cardboard, covered with brocade or silk, and edged with silver cord.

ANOTHER gift which can be as readily made as purchased, is that indispensable article, a tea cozy. This useful piece of necessity is made usually in the shape of a semicircle, eight and a half inches in height and twelve inches in length. It should be handsomely lined and covered, and heavily interlined with cotton batting, and when finished should bear a resemblance to a soldier's pointed cap. The opening which in the cap would contain the head, in the case of the cozy will enclose a tea pot, whose contents it will keep at boiling heat for several hours. A velvet holder made in the fashion of a kitchen iron holder and lined with chamois skin, prevents the fingers from being uncomfortably heated by contact with the handle of the tea pot.

A BASKET that may be promoted, like the eel-basket, from a humble use to a place in the library, is the Adirondack guide-basket, which is flattened on one side to adapt it to the back on which it is carried. The basket is so capacious that it will delight the heart of a literary friend who finds the ordinary waste receptacle quite inadequate for holding his rubbish. No ornament is needed, but the whole basket may be stained a dark Indian red, and a strap and buckle to slip over a hook in the wall or the side of the desk will keep it in position. It would be in order, if one wishes to give an Indianesque appearance, to put around the mouth of the basket a fringe of cut leather, and substitute for the buckle and strap, a cord of braided thongs of leather.—*Harper's Bazar.*

ONE of the flat baskets that are intended for trays can be raised a trifle by sewing a thick bullet button on each corner for feet. It can be lined and perfumed, and edged with a fall of lace over gathered ribbon, and used on the bureau as a jewel-holder. A gathered pocket at each end for rings, and a small square cushion in the centre for stick-pins, make the tray prettier and still more useful. By using two of these tray-like baskets of the longest kind, a pretty glove case may be fashioned. Either side is to be the top, indifferently, and on one a monogram may be put by working it first in gold thread and then couching it down upon the basket-work, which is so pliable that it can be treated like cloth. On the other side may be painted the word *Gants*. The trays are first lined with silk puffed over a sheet of scented wadding, and then put together like a box, with straps of ribbon concealed by bows forming hinges at the back. In the front, another bow covers a loop and button by which the box is fastened, if desired. If more decoration is desirable, a line of cord the color of the ribbon, or a narrow box-pleated ribbon, may be put around the edge where the trays meet.—*Harper's Bazar.*

ARTICLES that are useful at a desk are always popular with men, whether they be engaged in commercial or professional pursuits, and their variety is infinite. Paper-cutters are nowadays made in all conceivable shapes—from the delicate little silver one intended for the pocket, to the largest ones in brass and ivory. A paper-cutter being useful at all times to men, there is perhaps no better gift to make, and as they may be had for all prices, from a few cents up to several dollars, it is something that may be given by everybody. In the same line are stamp-boxes made in silver, small enough to be carried in the pocket, and yet hold a dozen stamps; these also are made in cheaper forms of plainer metals. There is a larger size with various compartments for the different denominations of stamps, and these, too, can be had in all styles for all prices. Mucilage bottles are made of fine glass, with silver-handle brushes; and ink and pencil erasers come in the most fancy styles. Of match-boxes there is practically no end. Some of the designs are most quaint and curious, and others are really very elegant and expensive. It is the same way with gold and silver pencils for the pocket, but either of these two things always proves acceptable to most men. In paper-weights, letter-clips, etc., there is also a great variety, and they are particularly adapted to the needs of a busy man.—*Ladies' Home Journal.*

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Trouble and anxiety for the little one that is slowly starving through improper nourishment may give place to joy and happiness by the use of Ridge's Food. Try it. In cans, 35c. and upwards.

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CAUTION.—Beware of dealers substituting shoes without W. L. Douglas name and the price stamped on bottom. Such substitutions are fraudulent and subject to prosecution by law for obtaining money under false pretences.

A genuine sewed shoe that will not rip! Fine Calf, seamless, smooth inside, flexible, more comfortable, stylish and durable than any other shoe ever sold at the price. Equals custom-made shoes costing from \$4 to \$5. The only \$3.00 shoe made with two complete soles, securely sewed at the outside edge (as shown in cut), which gives double the wear of cheap welt shoes sold at the same price, for such easily rip, having only one sole sewed to a narrow strip of leather on the edge, and when once worn through are worthless. The two soles of the W. L. DOUGLAS \$3.00 shoe when worn through can be repaired as many times as necessary, as they will never rip or loosen from the upper. Purchasers of footwear desiring to economize, should consider the superior qualities of these shoes, and not be influenced to buy cheap welt shoes sold at \$3.00, having only appearance to commend them. **W. L. DOUGLAS Men's \$4 and \$5 Fine Calf, Hand Sewed; \$3.50 Police and Farmers; \$2.50 Fine Calf; \$2.25 and \$2.00 Workingmen's; Boys' \$2.00 and Youths' \$1.75 School Shoes; Ladies' \$3.00 Hand Sewed; \$2.50, \$2.00 and Misses' \$1.75 Best Dongola, are of the same high standard of merit.**

THIS IS THE BEST \$3. SHOE IN THE WORLD. WILL NOT RIP.

Will give exclusive sale to shoe dealers and general merchants where I have no agents. Write for catalogue. If not for sale in your place send direct to Factory, stating kind, size and width wanted. Postage free. **W. L. Douglas, Brockton, Mass.**

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