

The Living Church

M. S. S. P. Smiley 1898
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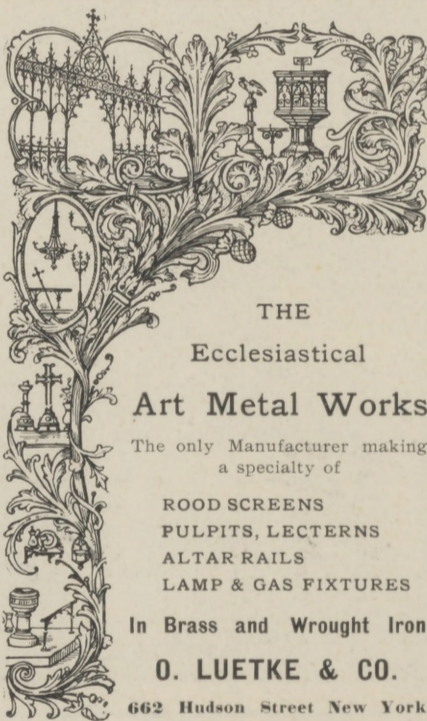
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1893

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The Living Church

Saturday, December 24, 1892

Christmas Carol

BY THE REV. FRED C. COWPER

The little stars are shining bright,
And cold and frosty is the night—
Come listen, all good people!
Sweet music floateth all about,
And merry hearts with laughter shout.
The chimes are ringing in the steeple,
Come, come and listen, all good people!

The angel choir is chanting, nigh,
Their "Glory be to God on high"—
Come listen, all good people!
For Christ, the Lord, is born to-day,
And skies are bright, and earth is gay.
The chimes are ringing in the steeple,
Come, come and listen, all good people!

Praise be to Christ, Incarnate Word,
The Prince of Peace, Redeemer, Lord—
Come listen, all good people!
He brings salvation unto men,
He gives them Paradise again.
The chimes are ringing in the steeple,
Come, come and listen, all good people!

The faithful, kneeling, now adore
Jesus, their King, forevermore—
Come listen, all good people!
Hasten, and listen not alone;
Mingle your voice in joyous tone.
The chimes are ringing in the steeple,
Come, join the chorus, all good people!

Amesbury, Mass., A. D. 1892.

News and Notes

THE OFFICIAL and first edition of the Standard Prayer Book of 1892 has been distributed to the members of the late General Convention. The book is a handsome specimen of typography, properly rubricated, and well bound. We understand that a generous Churchman of New York has borne the entire expense of this splendid edition.

A CONTEMPORARY notes that the Bishop of Bath and Wells seldom fails to officiate at the Cathedral service, notwithstanding his advanced age, eighty-four. Three former Bishops, Bagot, Laud, and Lord Auckland, died at over eighty, and the late Canon Beaden preached his last sermon there at the age of 102.

BISHOP HOWE, of South Carolina, has been compelled by advice of his physician, to forward his resignation to the Presiding Bishop. A meeting of the House of Bishops has been called for March 1st, in New York, when elections for Japan and China will also be considered. The Bishop, who is about to retire from his arduous and wearing work, has endeared himself to all classes in his diocese, and has the respect and admiration of all Churchmen outside of his diocese. May he long be spared to give his blessing to his loving children in the Church.

A CHICAGO DAILY paper, speaking of the refusal of the General Convention to authorize the use of the Revised Version of the Bible, in the services of the Church, says: "The Episcopal Church, which is in many respects at once the most progressive and the most conservative of communions, is to be congratulated on its decision. The friends of the Revised Version in the Convention may console themselves with the reflection that probably no act of theirs or of the Convention, or of any convention of any Church, could shake the stability of an ancient version which has rooted itself in the hearts of millions of people."

IT IS SAID that there are a hundred thousand Jews in the Holy Land, more than at any time since the end of the first century. During the last few years great numbers of Jews have gone there to live, restrictions upon the ownership of land having been removed. It is estimated that within a dozen years more Jews have gone to Palestine to remain than returned after the Babylonian captivity, twenty-four hundred years ago. In Jerusalem, the British consul reports forty thousand. They already hold large amounts of real estate, have synagogues, schools, hospitals, factories, and many other modern institutions. The railway to Jaffa has

stimulated the activity of the population in various ways. "Palestine will soon be ready for the Jewish race," says the Rev. Dr. Kelt of the Episcopal Church of Jerusalem, in a letter to the *London Times*.

THE INTERESTING FACT is reported in the New York papers that among the women recently "set apart" by Bishop Potter, as deaconesses, one was a successful practitioner of law. Miss Kate Newell was the only woman patent lawyer in New York, and was especially well qualified for that practice, having served in the Patent Office in Washington. She generally employed male counsel to appear for her in court, to avoid arguing with men in public, but it is said that the judges frequently requested her to state her own case, which she did with the utmost clearness and composure. While she has made a great sacrifice, from a worldly point of view, she will bring rare gifts of mind and heart to the service of the Church, and enter upon a life of loving ministry far more congenial than the one she left.

FROM THE REPORT of the Committee on the State of the Church we take the following statistics, which are for the most part compiled from the Convention reports made in May and June, 1892: Bishops, 72; whole number of clergy, 4,250; lay readers, 1,860; Confirmations (in three years), 125,738; present number of communicants, 549,250; Sunday school pupils, 398,378; church buildings, 4,581; rectories, 1,521; church hospitals, 73; orphanages, 49; homes, 62; academic institutions, 129; collegiate institutions, 13; theological institutions, 20; other institutions, 73; contributions: diocesan, \$3,205,384.49; parochial, \$33,630,286.56; beyond the diocese, \$3,730,858.74; aggregate, \$40,569,526.79. While the number of ordinations for the triennium ending 1889 was 711, it has been 912 during the triennium just passed—an increase of over 28 per cent. The number of candidates for Holy Orders is now 582, against 431 three years since, over 35 per cent. The number of lay readers has increased from 1,374 to 1,807, over 31 per cent. During the triennium a church has been built every two days. We have sixty thousand communicants more than we had three years ago, and the baptized membership is about 2,746,250. Contributions are 21 per cent. greater than in the last report.

IN THE REPORT quoted above, we note the reminder to the clergy that the prayer for Congress is often omitted during the sessions of the national legislative body, a fault to be deprecated. The Church should sustain and give its sanction to the State so long as the State requires nothing contrary to the revealed will of God. The committee also warns against the administration of Holy Baptism in private houses, except in case of emergency as provided in the Prayer Book. It urges a due observance of all Fridays in the year, of the Ember Days, and of the Saints' Days; that children be brought to Confirmation, and that they be instructed and catechised by competent teachers. "The rector is the commissioned teacher; the catechism is the text-book."

THE CHURCH PERIODICAL CLUB has issued its first annual report, showing most encouraging progress and usefulness. It was founded by Mrs. Mortimer Fargo, Jan., 1888; and incorporated, Feb. 17th, 1892. Its purpose is to supply clergymen in remote fields with such periodicals and books as may be useful and interesting. Church Sunday Schools and reading rooms are also aided, as the club has means. All persons who have papers (of more than local interest), magazines, or books, which they are willing to pay postage on, can get the addresses of persons who would value them, by writing to Mrs. J. L. Chapin, secretary, 16 East 44th Street, New York City. Or packages of books and periodicals may be sent prepaid by express, to the above address. Many expressions of appreciation have been received. During the past eleven months the Club has distributed 4,644 periodicals; 7,074 books; 2,730 Sunday School books, and many hymnals, Bibles, cards, etc. An effort is being made to raise a "Founder's Endowment," by which current expenses can be met without making appeals.

Brief Mention

A correspondent of the *Herald and Presbyterian* says of the recent Pastoral Letter of our House of Bishops, that he would be glad to see it circulated among the Presbyterians. Of the passage exhorting to permanent pastorates and loyalty to pastors, he says: "I would like to print those timely words on a leaflet and send it to every communicant in our Church."—At the Grindelwald Conference, Dr. Stephenson (Methodist) said he did not represent anybody but himself, but for himself he must say "he strongly believed in the Episcopal system of church government, and had done so for years. He believed it to be most in accordance with Christian usage from primitive times, and on the whole most in accord with the practical requirements of the present moment."—Mr. Hugh Price Hughes, another Methodist, said that Episcopacy was a *sine qua non* of reunion. "It was for the *beneesse* of the Church, if not for the *esse*, and non-conformity must make this concession. They had no right to expect that the ancient Episcopal Church should make all the concessions. He believed with Bishop Lightfoot that Episcopacy had existed since the Apostle John, and if not, it certainly had existed as an almost exclusive form of Church government from the second to the sixteenth century."—A great sensation was lately caused throughout Austria by the election to one of the most wealthy and oldest Episcopal sees, of one who was not only a commoner (sprung from the lowest rank) but a converted Jew. Dr. Theodor Kohn, whose name means "Cohen," "Priest of the Chosen People," has been elected by the Chapter, Archbishop of Olmutz, and has been confirmed in his office by the Imperial Commissioner.—The Milwaukee *Church Times*, Bishop Nicholson's official organ, says: "For general news, take THE LIVING CHURCH. It is an excellent weekly, cheap, and full of the news of the day, in Church and religious circles."—It is a comfort to hear that, at present, the railway to Jerusalem does not invade the most sacred localities with its sights and sounds; but those who would see Palestine without "modern improvements" must go soon.—Archdeacon Farrar, says an English contemporary, waxes vicious over the Lincoln judgment. "It is universally pronounced to be a somewhat feeble document," although it has received the praise of all the leading religious and secular journals in England. It has legalized acts, "useless, unscriptural, unprimitive, and wholly unauthorized by the rubrics and practice (until very recent times) of the Church of England." Yet it is practically the judgment of men like the Arch bishop of Canterbury and the Bishops of Oxford, Salisbury, and Winchester.—"Wanted," says an advertisement, "a young man to be partly out-doors and partly behind the counter." A contemporary enquires, with solicitude, as to what would happen when the door slammed?—The *Presbyterian* states that a Congregational church of New Hampshire asked the ordination of an avowed Universalist, a young Andover minister, and on the refusal of the council to proceed, employed the minister against their advice and consent. "They will endeavor to secure a council which will bestow the ordination but, if unsuccessful, will assume independence," which is entirely consistent with Congregational principles.—At a recent Unitarian meeting in Boston, the statement was made that the fifteen Congregational churches in Worcester give more in a year to missions than all the two hundred and fifty Unitarian societies in the country.—London, it seems, is to have another sect, "Brethren of the Agapemone." They are otherwise known as "Princeites," having been inaugurated by a Mr. Prince, half a century ago. They will soon build a "church."—A bishop writes: "THE LIVING CHURCH is now the handsomest Church paper we have."—We are glad to learn that Mr. Marion Crawford, the most versatile of modern novelists, is soon to appear in Chicago as a lecturer.—There is a rumor that the Louisiana Lottery may locate in the Sandwich Islands. In that case the unfortunate Hawaiians will have moral as well as physical leprosy to contend with.—"THE LIVING CHURCH," says *Church Worker*, Indiana, "is a general favorite, and is taken by many in this diocese."

Canada

Measures for the division of the diocese of Ontario have been taken up with great vigor since the middle of November. The Bishop, Dr. Lewis, at present acting Metropolitan, is actively engaged in promoting the matter, and arranged to hold public meetings at various places, for the purpose of raising funds for the endowments of the new diocese, from the 6th to the 15th of Dec. The new see is to be called the diocese of Ottawa. Each rural dean is to conduct personally the canvass for funds in his own deanery. The Bishop lately finished a Confirmation tour through the counties of Prescott and Stormont during which time he held 14 services and confirmed about 400 candidates. The new church of St. Oswald, Chalk River, was opened recently. It is a neat and church-like edifice, and is the ninth erected in that locality within the last ten years. It is intended to build a new church to be called St. Augustine, in connection with the parish of Selby at Roblin early next summer. The interior of St. Luke's church, Williamsville, has undergone many needed improvements, the funds being provided by two ladies who attend the services during the summer.

The third annual convention of the St. Andrew's Brotherhood in Canada, is to be held in the city of Kingston, on the 3rd, 4th, and 5th of February next. In the whole Dominion there are now existing over 95 chapters, so that there ought to be a strong and representative body of Churchmen present.

An anniversary service was held on the 27th in the church of the Ascension, Toronto, and on the 13th, in the church of the Epiphany. The growth of the Sunday school in connection with the latter, during the five years since it was first opened, was very large. The new church at Dunsford is going up rapidly, all the brick work is completed. A very successful Mission was held in St. Luke's church, Mulmer, in November, extending over two weeks. The quarterly meeting of the chapter of the rural deanery of Haliburton was held on the 25th. It shows the interest taken in these deanery meetings that all but one of the clergy of the district were present, some of them having to drive 50 miles. Matins were read in St. George's church, Haliburton, and the service was partly choral. The business meeting was held in the afternoon. The subject of the division of the diocese of Toronto is exciting a good deal of interest there. A strong plea has been made of late for the increase of the episcopate by the division of several of the Canadian dioceses, but the difficulty of raising sufficient funds for the endowment of the new sees, has to be met.

The school-house in connection with Christ church cathedral, Hamilton, diocese of Niagara, is in course of rebuilding. It will contain a chapel in addition to rooms for the various church societies, including one for the Brotherhood of St. Andrew, and an infant school-room, library, and kitchen besides the main school-room. The Bishop of Niagara during a recent visitation tour in his diocese, consecrated two churches and confirmed a large class at Palmerston. He also held a conference with the clergy and laity of the deanery at Mount Forest.

The debt on Holy Trinity church, Chatham, diocese of Huron, has been reduced by \$1,000 this year, so that it is hoped before long the building will be free. An anniversary service to commemorate the fifteenth year of the church's life was held in St. James', London, on the 18th. The Bishop preached the sermon and the offertory, which was large, was given to the Huron College fund.

The synod of the diocese of Columbia was summoned to meet on the 22nd for the purpose of electing a bishop. There was rumor that Dean Carmichael, of Montreal, would be offered the vacant see. An urgent appeal is made by the Rev. E. D. Lipscombe for the Chinese Mission School at Victoria, of which he has charge; \$1,000 is needed for the lease or purchase of a small building.

The church at Weed Hills, diocese of Qu' Appelle, has received as gifts lately, cathedral windows and a brass altar desk. A font has been presented to the church at Maple Creek.

An impressive ceremony took place at the cathedral, Fredericton, on the 23rd, when the Bishop of Fredericton was enthroned. A large number of the clergy of the diocese were present, and Bishop Kingdon was accompanied on entering the cathedral by Bishop Neely of Maine. The Hanington memorial bell was formally handed over to the representatives of St. Martin's church-in-the-woods on the 17th. In accordance with the conditions on which the bell was given, a graceful tower to contain it has been erected with spire. The old bell was given to St. Alban's church, Cocaigne. The church of St. Martin's in-the-woods, Shediac, was built about sixty-six years ago, principally owing to the energetic action of the first English settler, the late William Hanington.

St. John's church, Crapaud, P. E. I., diocese of Nova Scotia, has been much improved and decorated through the efforts of the ladies' societies. The Bishop held a Confirmation service in it recently. The Bishop visited the parish of Windsor on the 13th, confirming a class of 40 persons.

A large additional number of subscriptions have come in for the Bishop Williams' Memorial Fund, from the diocese of

Quebec. A great proportion of the sum needed (\$25,000), has been already raised.

A Confirmation service was held on the 1st Sunday in Advent by the Bishop at Grace church, Montreal, when a large class, of 62 was confirmed. The musical part of the opening services of the new chapel of Ease in the parish of St. James the Apostle, Montreal, was very well performed. The services at St. Simon's, the other new church opened in Montreal in November, have been very well attended. A choir went down from St. George's for the opening services.

Trinity church, Consequoia, Nova Scotia, being closed for many years, was re-opened on Tuesday, Dec. 6th, by the Rev. Rural Dean Loucks, rector of Pictou, who preached an appropriate sermon. In the evening the ladies of the church gave a social in Killip's Hall, where a splendid programme and a feast of good things were provided. Much yet remains to be done to the church. A chancel will have to be built and other improvements made before the restoration will be completed. Since the appointment of the new rector, the Rev. J. W. Forster, service has been held in Killip's Hall.

New York City

The Woman's Guild of St. Ignatius' church has by special effort made a reduction in the debt of the parish.

The work of erecting the basement walls of the new Missions House has been begun, and the construction of the building will now be pushed forward.

At St. Bartholomew's church, the Rev. David H. Greer, D. D., rector, Bishop Potter made a visitation and preached on the morning of the 4th Sunday in Advent.

The 20th anniversary of the Church Mission to Deaf-mutes was held on the evening of Sunday, Dec. 18th, in St. Ann's church, the Rev. Dr. Krans, rector. Bishop Potter preached the sermon.

The 20th anniversary of the Home for Old Men and Aged Couples, was held Wednesday, Dec. 14th, at the institution. Addresses were made by the Rev. Drs. I. H. Tuttle and W. H. Vibbert, and music was rendered by the vested choir of St. Luke's church. The Home was open for inspection during the afternoon.

The Paddock lectures at the General Theological Seminary will be delivered this year by Bishop Coxe. The general topic will be, "The Repose of the Blessed Dead." The five lectures will be given in the chapel on Friday nights during Lent, on the following themes: "Sheol;" "The Spirits in Prison;" "Abraham's Bosom;" "The Descent into Hell;" "Paradise and the Just made perfect."

The arrangement of Advent services in the church of the Beloved Disciple, Rev. S. Gregory Lines, rector, included a special celebration of the Holy Communion on Thursdays at 7:30 A.M., Evensong at 5, and a course of "Lectures on History" by the Rev. Chas. J. Adams, under the following titles: 1, Julius Cæsar and Jesus the Christ; 2, The Church and Nero; 3, The Church and Constantine; 4, The Church and Henry VIII.

Arrangements are completed for the ceremony of laying the corner-stone of the cathedral of St. John the Divine on St. John Evangelist's Day. A covered structure will be erected for the occasion, with a raised flooring of wood, and seats for about 1,000 guests. Admission will be only by card. The Bishop of the diocese will lay the stone and celebrate the Holy Eucharist. The vested choir of St. Bartholomew's church will conduct the music, and the Bishop of Albany will preach.

The 56th annual meeting of the directors of the Colored Orphan Asylum was held Monday, Dec. 12th. The reports showed the institution to be in a flourishing condition. There are six schools, a kindergarten, and a school for manual training. During the past year 304 children were cared for, of which number 84 were provided with employment. The treasurer's report showed an income of \$34,662.76; and an expenditure of \$32,002.20. Officers were elected for the next year.

On Sunday, Dec. 18th, the new St. Luke's church was formally opened. The Rev. Isaac H. Tuttle, D. D., the old rector, preached the sermon on the occasion, and at the same time retired from the rectorship. He remains rector *emeritus*, and will reside near the church, and continue ministrations as far as he may be able. The Rev. John T. Patey, Ph. D., who has served for many years as Dr. Tuttle's assistant, and who was some months ago elected to the rectorship, entered upon his duties at this service. The interior work on the building is not yet fully completed, but will be pushed forward as rapidly as possible.

The church of the Heavenly Rest, the Rev. D. Parker Morgan, D. D., rector, has just been freed from debt. This is a great triumph for the active rector, who found nearly \$200,000 indebtedness on the parish when he first entered upon his duties. This and the expense of considerable improvements and of additions to the property, including rectory and parish house, have all been paid for. With this burden lifted, the parish is turning its thoughts to an enlargement of its missionary work. For some time it has conducted a mission chapel in inadequate quarters. Negotiations have been begun to purchase the property lately occu-

pied by the church of the Epiphany, and vacated by the union of that parish with the church of St. John the Baptist.

The annual dinner of the alumni of Columbia College was held on the evening of Tuesday, Dec. 13th. The president of the association, Prof. J. Howard Van Amringe, presided, with President Seth Low, LL. D., on his right, and representatives of Harvard, Yale, and Princeton. Bishop Walker, of South Dakota, was an honored guest. Covers were laid for 200. Prof. Van Amringe made introductory remarks, telling of the development of the courses of the college, and in particular that of pure science. President Low responded to the toast "Columbia" and announced a gift of \$10,000 from an unknown benefactor. The amount is for the college library, and will be devoted to the purchase of books for the departments of biology, and of history in equal proportions.

On Thursday, Dec. 15th, a very interesting service was held at St. Michael's church, on the anniversary of the completion of the new church, and the 50th anniversary of the connection with the parish of the Ven. Archdeacon Peters, D. D. The archdeacon has been in this parish as layman, deacon, and priest, and has won numerous friends without as well as within. Bishop Potter consecrated a new font, and made a short address, congratulating the church and its rector, and announcing the appointment of the latter as Archdeacon of New York in succession to the Ven. Archdeacon Mackay-Smith, D. D. He read a telegram of kindly words from Bishop Seymour. Bishop Morris delivered an address full of reminiscences, and was followed by the Rev. Dr. Tatlock, late secretary of the House of Bishops, and the Rev. Samuel W. Cox. Archdeacon Peters made a feeling response, and after the service held a reception, at which many old friends took him by the hand. The new font and furniture in the tower have been supplied at a cost of \$2,000, from special gifts from parishioners.

On Monday, Dec. 12th, the 2nd annual meeting of the University Settlement Society was held. Mr. Chas. S. Fairchild presided. Among those present were Presidents Seth Lowe, LL. D., of Columbia College; Merrill E. Gates, Ph. D., LL. D., of Amherst College; D. C. Gilman, LL. D., of Johns-Hopkins University, and Hon. Carl Schurz. The general scheme of the College Settlement is to bring men and women of education into closer relation with the laboring classes in the city for their mutual benefit, by establishing and maintaining in the tenement-house districts places of residence for college men and others desirous of aiding in the work, with rooms where the people of the neighborhood may meet for social and educational purposes. The scope of the work undertaken by the society is somewhat similar to that of the Toynbee and Leighton Halls in London. At a recent art exhibition held in the slums, 36,095 visitors attended. A proper building is needed on the East side, to take the place of the utterly inadequate one now used. Plans have been prepared for such a building as is required. This building and furnishing will probably cost about \$80,000, half of which will be required for the purchase of the lot.

The peculiar method which is pursued by the Chinese Guild of St. Bartholomew's church in teaching the Gospel to this people, is effective, though it is strictly original, having never been tried by any other mission or church. The guild makes it its special duty to render assistance and advice whenever its members are in distress, sickness, persecution, or in business trouble. No pains are spared in gaining their confidence and respect. Aside from the teaching of religious subjects, informal but practical instruction is given in American laws, the manners of the American people, and American aims and ideas. A marked change takes place in their physical condition. Many of them have recently discarded their native garb for the American dress. The surest way of working their spiritual salvation seems to be through kindness and helpful sympathy. The mission labors are manifold and include interpreting in courts, interviewing landlords, engaging stores, drawing up leases, settling disputes, writing letters, looking after health department and corporation cases, visiting the sick, securing police protection, etc. An average of 1,000 such cases arise in the course of a year. The guild has made itself felt and respected throughout the city as a defender of the Chinese. The members of the club have numbered over 600 paying members, and the dues they pay amount to \$2 each annually. This gives the whole work a business basis and removes much delicacy in dealing with them. The school is conducted by an American teacher, and the general notion that Chinese can be taught only by women cannot be said of St. Bartholomew's work. During last year 12 young Chinese men accepted Christ and became regular members of the parish, and have been active since in influencing their brethren. One is anxious to enter Holy Orders and return to China as a missionary. There are now about 30 Chinese Churchmen in this city. Mr. Wm. Alexander Smith is treasurer of this guild of St. Bartholomew's, and reports receipts and expenditures of \$3,119.24. The work is carried on by a lay superintendent, Mr. S. Maine, under the fostering oversight and backing up of the Rev. Dr. Greer.

Philadelphia

From the estate of William C. Stroud, a prominent member of the Presbyterian communion, the P. E. City Mission is to receive \$5,000, to be equally divided between the Consumptive and sick-diet kitchen departments.

An appeal has been made by the vestry of the church of the Crucifixion for contributions towards an endowment fund in order that they may be able to move south and west to where the centres of the colored population are to be found.

The new order of things at the church of the Atonement under the temporary charge of the Rev. Dr. I. N. Stanger is producing gratifying results in largely increased congregations both morning and evening; while at the night service, very large numbers are in attendance.

At the church of the Ascension, the Rev. G. Woolsey Hodge, rector, Schubert's famous service in *B♭* is to be rendered at Christmas by the vested choir of 48 voices with orchestral accompaniment in addition to the organ. The Rev. Henry Kittson, late assistant, prior to his departure was the recipient from the superintendent and teachers in the Sunday school, of a solid silver-gilt pyx. To it was attached a heavy gold chain so that it could be worn over the neck.

During the past summer the Epiphany chapel, now under the pastoral charge of the Rev. John G. Bawn, was renovated and much improved, the exterior repainted, a new belfry erected, and the interior handsomely frescoed. The chancel has been entirely re-modelled; the massive chancel rail and reredos are the gift of St. Mary's church, West Phila. On the chancel wall above the reredos arises a rich tracery of oak, in the gothic panels of which are various sacramental symbols painted in oil.

On Monday evening, 12th inst, Bishop and Mrs. Whitaker were "at home" to the clergy, about 60 of whom were present "from 8 to 10 P. M." During the evening the Bishop explained the workings of the Junior Auxiliary and asked the co-operation of the clergy in interesting the children and teachers of the Sunday schools in the same. The plan outlined by the Bishop was heartily approved by all the clergy present. Mrs. Whitaker will be the president of the Pennsylvania branch of the Junior Auxiliary.

On Sunday, 11th inst., the Rev. John P. Lundy, D. D., entered into rest eternal, in the 70th year of his age. He was born in Danville, Pa., and was a graduate of Princeton in the class of '46. Three years later, having entered the theological department of that institution, he was ordained a Presbyterian minister. His first pastoral charge was at Sing Sing, N. Y., but after two years he resigned therefrom, and was received into the Church and became a candidate for Holy Orders. He was ordained deacon Oct. 25, 1854, and at once took charge of All Saints' chapel, Briar Cliff, and also acted as chaplain in the Sing Sing State prison. He was advanced to the priesthood Oct. 28th, 1855, in All Saints' church, Philadelphia, of which he became rector. He was successively in charge of Christ church, Reading, Pa.; Emmanuel church, Holmesburg, Phila.; and in 1869 was called to the rectorship of the church of the Holy Apostles, New York City. Owing to failing health, he resigned in 1875, and returned to this city as a resident. His first work, "Monumental Christianity, or the Art of Symbolism of the Primitive Christian Church," was published in 1876, and was the result of 20 years' research. He reviewed in a masterly way Bishop Hopkins' "Bible View of Slavery," in 1863; and printed a volume on "Forestry," in 1880. For the last 16 years of his life, he had been engaged on an exhaustive work on the history of worship from primitive times, which he had almost completed when death stayed his hand. He was noted for his elocutionary powers. He was one of the founders of the Pennsylvania Forestry Association, and for two years its president; a member of the Historical Society; and for a long period, of the Numismatic and Antiquarian Society. The burial office was said at St. Stephen's church, on the 14th inst., by the rector, the Rev. Dr. S. D. McConnell, Bishop Whitaker saying the concluding collects. The remains were interred the same afternoon in the burial ground of the church of St. James the Greater, at Bristol, Pa.

Diocesan News

Chicago

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

EPISCOPAL APPOINTMENTS

JANUARY

1. A. M., St. John's, Lockport.
8. A. M., Holy Communion, Maywood; P. M., St. Barnabas', W. 40th st.
15. A. M., Good Shepherd, Chicago; P. M., St. Mary's, Morton Park.

FEBRUARY

15. Cathedral.
19. A. M., St. James', Chicago. 26. A. M., Trinity, Chicago.

MARCH

5. A. M., Grace, Chicago.
12. A. M., St. Andrew, Chicago; P. M., Epiphany, Chicago;
13. A. M., Christ, Joliet; P. M., Christ, Ottawa.
14. P. M., Our Saviour, Chicago.
15. P. M., Transfiguration, Chicago.
16. P. M., St. Luke's, Evanston.
19. Chicago: A. M., St. Peter's; P. M., St. Ansgarius.
21. P. M., Calvary, Batavia. 22. P. M., Trinity, Aurora.
23. P. M., Grace, Hinsdale.
24. P. M., Emmanuel, La Grange.
26. Chicago: A. M., St. John's; P. M., Ascension.

CITY.—The church of the Holy Cross was on Dec. 11th, officially recognized by the Bishop as an organized mission in this diocese. This church is a venture of the larger proportion of the old congregation of St. Clement's to build up a parish on a foundation of strict conformity with primitive and Catholic usage. One hundred and nine communicants, formerly belonging to St. Clement's, petitioned the Bishop for his consent to establish a church which should be a home for the rich and poor alike—free to all—with a daily celebration of the Holy Eucharist. The first service was held on Sunday, Dec. 11th, with a congregation present of 150. The Rev. E. A. Bazett-Jones has been nominated as priest in charge, who will celebrate the Holy Communion at 7:45 A. M., and also preach and celebrate at 11:45 Sunday, Dec. 18th. The congregation will occupy temporarily the old church of St. Clement, 20th and State sts.

ROCKFORD.—On the 2nd Sunday in Advent, the new parish building of Immanuel church was formally opened by an appropriate dedicatory service. The building is of brown stone and the most perfectly equipped of any structure of its kind in the State. Standing at the corner of the beautiful public park on Church st., the graceful proportions of its walls and tower are set off to great advantage. The entire edifice, from corner-stone to cap-stone, is the generous gift of Mrs. Fairfield, of Rockford, in memory of her husband. The cost of the building up to date, with its furnishings and pews for the chapel, etc., is nearly \$40,000. The old church edifice adjoining has been removed, as it was only a frame structure. Service is now held in the chapel of the parish building, which seats about 300. In this chapel the dedicatory service was held. Dean Peabody delivered a short address on the history of the effort, now successfully completed, and the Rev. E. Warren Clark preached the dedication sermon. The music was rendered by a full surpliced choir. The Holy Communion was celebrated. The Rockford parish is to be congratulated on the completion and equipment of a building so thoroughly adapted to the working necessities of the Church.

Long Island.

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

BROOKLYN.—The enlarged and handsome parish hall of the church of the Good Shepherd, was formally reopened on the evening of Tuesday, Dec. 13th.

At St. Ann's church, the Rev. F. Alsop, D. D., rector, special mission services were conducted last week by the Rev. Dr. W. B. Bodine, general missionary of the Church Parochial Missions Society.

Christ church, the Rev. A. B. Kinsolving, rector, is about to lose its successful assistant minister, the Rev. Llewellyn Caley. He has accepted an election to the rectorship of the church of the Nativity, Philadelphia, and will enter upon his new duties the first Sunday in January.

A number of the friends of the Rev. Hugh McGuire, lately rector of the church of Our Saviour, assembled Thursday evening of last week at the residence of Mr. J. Hadfield, and presented him with a gold watch and chain as a token of esteem. The presentation address was made by Mr. Hadfield, and was feelingly responded to by the clergyman.

ISLIP.—St. Mark's church is about to have a new rector in place of the Rev. Henry R. Freeman, who shortly since resigned to go to Troy, N. Y. The rector-elect is the Rev. Ralph Bridger, of Lakewood, N. J., and he is expected to enter upon his duties the second Sunday in January. The church is a new one erected a few years ago, with the help of the summer residents, including Mr. Wm. K. Vanderbilt. A year ago a fine parish house was presented to the parish by Mr. Vanderbilt, as noted in these columns at the time.

Ohio

Wm. Andrew Leonard, D. D., Bishop

Mrs. Samuel Mather has lately presented \$1,000 as an additional gift to diocesan missions.

In Cleveland the Brotherhood of St. Andrew has nine chapters as follows: St. John's, Trinity, Grace, All Saints', Good Shepherd, Emmanuel, St. Mark's, St. Paul's, St. Luke's. The Emmanuel chapter has completed a new mission building, St. Andrew's-in-the-East, where the Rev. Mr. Putnam, rector of Emmanuel church, has an early monthly Communion, and on every Sunday at 3 P. M., Sunday school, and 7:30 P. M., Evening Prayer. The work here promises to develop into a strong church at no distant day. The new building was formally opened on St. Andrew's Day, when all the Brotherhood chapters were invited.

The Rev. E. W. Worthington, rector of Grace church, Cleveland, in a late anniversary sermon, showed that although there are 106 parishes and missions in Ohio, his parish had one-sixteenth of all the Baptisms, Confirmations, marriages, burials, and Communion in the diocese. He makes a strong plea to have his parish endowed.

A beautiful Harvest Home service has lately been enjoyed in St. John's church, Cleveland, in which St. Mark's, St. Luke's, and All Saints' (off-shoot of St. John's) all united. The Rev. Dr. Burton and Mr. Cook made addresses; the music by the surpliced choir was given with spirit.

A new mission is being started in the south-west part of

Cleveland, and a plea for aid is endorsed by the Rev. H. D. Aves, rector of St. John's.

Christ church, Cleveland, is raising funds for much needed repairs. The Rev. R. E. Grueber here officiates for our only German congregation.

The Rev. D. F. Davis, rector of Grace church, Mansfield, has opened mission services in Newman's addition, a promising field. He also officiates for the mission in Shelby, where the church building is being repaired.

The Rev. J. C. Taylor, rector of St. Stephen's parish, East Liverpool, has lately had a new rectory, parish house, and chapel all finished and appropriately set apart for their respective uses. With such improved church plant there will be greater growth.

In Toledo a new lay worker has appeared of late who will doubtless do a good thing for Church missions and mission work. Mr. C. H. Holmes, once a pupil of Dr. Messiter, of New York, is training choirs of several parishes and starting a new mission on Miami st., in East Toledo.

Action was taken at the last meeting of the N. W. Convocation looking to a consideration of the advisability of a division of the diocese, giving the northwestern portion a bishop of its own. It was argued, 1st, that no greater compliment could be paid to the Bishop than the declaration that his brief administration has been so blessed as already to call for a division; 2nd, That years ago Toledo had presented some sort of an offer to the diocese in favor of a new bishop for the northwest section; 3, That when the diocese was divided Bishop Bedell had asked for four dioceses and had only gotten two; 4th, That for years the northwest clergy have often expressed the belief that the north imperatively needs a bishop to reside in Toledo; 5th, That the Northwest Convocation has the means within its bounds to fulfil all the canonical requirements for a new diocese, provided they can be rendered available; 6th, The great growth since the last diocesan division.

Among the new accessions to the N. W. Convocation, are the Rev. J. G. Lewis, from Toronto, now in Findlay; the Rev. Ricks Atwood, now in Bellevue; the Rev. R. H. S. Osborne, from Pennsylvania, now in Kenton.

The important parishes of Lima and Sandusky still remain vacant, and in Cleveland St. John's is vacant, the efficient rector, the Rev. H. D. Aves, having accepted a larger field elsewhere.

DEFIANCE.—The Rev. Geo. May's eleven years' labors here resulted in building a church and rectory worth \$7,000, organizing an independent parish, of which he is elected rector. The communicants are 130, but losses by emigration have been very large, although in the 11 years 185 have been confirmed.

CLYDE.—This mission, the Rev. Moses Hamilton in charge, reports a new church costing \$4,500, and an attractive parish house, with chapel, church parlor, etc., costing over \$6,000. A more united and prosperous parish is not often seen.

Michigan

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

In the ancient and interesting Mariners' church, Detroit, a largely attended meeting of the Detroit Chapters of St. Andrew's Brotherhood was addressed by Bishop Davies on the evening of Thursday, Dec. 5th. The Brotherhood in Detroit is holding a union meeting of all city chapters each month for conference and mutual encouragement. New chapters have been recently organized in Grace church and in Mariners' church.

The Saginaw Valley Convocation met in St. Paul's church, East Saginaw, on Wednesday, Dec. 14th. The sermon at the opening service was delivered by the Rev. Sherwood Roosevelt of Owosso. Reports from missionaries and general conference on the needs of the convocation occupied the time of the afternoon session. An earnest missionary spirit pervaded the evening service.

The lectures provided for teachers by the Sunday School Institute of Detroit were begun in St. John's parish building on Friday evening, Dec. 2nd. The attendance of teachers was 80. By the published programme two lectures will be delivered on each Friday evening of Advent and on two Friday evenings in the Epiphany season. The first lectures were by the Rev. Joseph H. Johnson of Christ church, on "The Creed and Doctrine," and by the Rev. Jno. McCarroll, M. D., on "The History of the Book of Common Prayer."

The re-opening of Christ church, Owosso, just re-built and newly furnished, took place two weeks ago. The exterior of the church has been greatly changed, while the interior bears little resemblance to its former self, save for certain articles of furnishing. The seating capacity of the church is 600. The morning sermon on the day of the opening was preached by the Rev. B. F. Matrau of Chicago, a former rector, and the evening sermon was by the present rector, the Rev. Sherwood Roosevelt. There are memorial windows erected in the new church for the following: Madame Lebrun, the first communicant of the parish; Ella Lazalere Osborn, David Gould, Mrs. Louisa Knill and M. Fowler, Theodore and Edith Odell, Florence A. Peterson, Esther Louisa Thomas, Ernest C. Thomas, and Kathleen E. Cooper; and a triple window erected by C. S. Williams in memory of his parents, sister, wife and daughter.

Pittsburgh

Cortlandt Whitehead, D. D., Bishop

One of the oldest as well as most interesting parishes in Western Pennsylvania is that of Christ church, Pittsburgh. Established in 1813 in a stronghold of Presbyterianism, and of the Lutheran and German Reformed faiths, it has gained its present strength and importance slowly and under great and many difficulties. A great awakening has taken place under the aggressive Churchmanship of the rector, the Rev. Arthur J. Fidler, who took charge on the first of May. Not only is there a decided increase in the membership, but most effective work is being done in the building up of an attractive and Churchly service, notably that of the choral evening service. The beginning of the second year of worship in the new edifice was observed on the evening of Dec. 3rd, by the celebration of the rite of Confirmation by Bishop Whitehead, conferred on a class of 22, the largest ever confirmed in this parish. It crowded the faithful, earnest, and conscientious work of the rector, who in the brief time he has had charge of this parish has endeared himself greatly to his congregation. The Sunday morning following, the formal institution of the rector was made by Bishop Whitehead with impressive ceremony in the presence of a large congregation. The rector recently organized a chapter of "The Daughters of the King" which is known as "All Saints' Chapter," the institution having taken place on All Saints' Day.

Massachusetts

Phillips Brooks, D. D., Bishop

EPISCOPAL VISITATIONS

JANUARY

1. A. M., Christ church, Boston.
3. Evening, Emmanuel, Wakefield.
4. Evening, Our Saviour, Middleborough.
5. Evening, St. John's, Framingham.
6. Evening, Good Shepherd, Watertown.
8. A. M., St. Mary's, Dorchester; P. M., St. Mary's mission, Grove Hall; Evening, St. Ann's, Dorchester.
10. Evening, All Saints', Belmont.
12. P. M., St. Andrew's, Wellesley.
13. Evening, Trinity, Canton.
14. Evening, St. Mary's, East Boston, consecration of church.
15. A. M., Christ church, Hyde Park; evening, Good Shepherd, Dedham (Oakdale).
16. Evening, Our Saviour, Roslindale.
17. Evening, Good Shepherd, Boston.
18. Evening, Grace, Newton, Choir Guild.
19. Evening, Trinity, Weymouth.
20. Evening, Grace, South Boston.
21. Evening, All Saints', Chelmsford.
22. Lowell: A. M., St. Anne's; P. M., St. John's; evening, House of Prayer.
25. Evening, Trinity, Boston, Missionary meeting.
26. P. M., St. John's, Wilkinsoville; evening, Christ church, Rockdale.
27. P. M., Grace, Oxford; evening, Reconciliation, Webster.
28. Evening, church of the Carpenter, Boston.
29. Lawrence: A. M., Grace; P. M., St. John's; evening, St. Thomas', Methuen.
30. Evening, Christ church, Andover.
31. Evening, St. Stephen's, Boston.

FEBRUARY

1. Evening, St. Paul's, Malden.
2. P. M., St. Luke's Home for Convalescents, Roxbury.
3. Evening, Trinity, Woburn.
5. A. M., St. John's, Charlestown; P. M., St. Thomas', Somerville (East); evening, Emmanuel, Somerville.
7. Evening, St. James', Somerville (West).
8. P. M.; Trinity, Concord.
10. P. M., St. Andrew's, Hanover; evening, Trinity, Bridgewater.
12. Waltham: A. M., Christ church; P. M., Ascension.
14. Evening, St. Thomas, Cherry Valley.
15. Worcester: A. M., St. Mark's; evening, All Saints'.
16. Worcester: A. M., St. John's; evening, St. Matthew's.
19. A. M., St. John's, Boston Highlands; evening, Boston, Theatre Service.
20. Evening, St. Michael's, Marblehead.
21. Evening, Grace, Medford.
22. Evening, St. Philip's, Cambridge.
23. Evening, St. Paul's, Peabody.
26. Lynn: A. M., St. Stephen's; evening, Incarnation.
28. Evening, St. Paul's, Dedham.

BOSTON.—Miss Ellen F. Mason has given \$1,000 for diocesan missions.

The recent annual meeting of the Free Church Association was the 10th anniversary of the Massachusetts Society. The Rev. Dr. Winslow, in the annual report, states that ten years ago out of 119 places of worship 60 had free sittings, and that to-day, out of 195 places of worship 126 have free sittings. There appear to be in the diocese, of the free churches 30,166 sittings, and of the pewed churches, 22,168, but many of the latter have free sittings provided, like Trinity church, in Boston. The late Mrs. Atkinson left \$5,000 in trust to the society to provide free sittings in the historic Christ church of Boston.

—On the 8th of December, Dr. Edward Fitch Oliver died, in Boston, at the age of seventy-three. He was a devoted Churchman, a gifted member of the medical profession, and an antiquarian of note. As a member of the Hymnal Commission, he was active and efficient, and it is pleasant to think that the work of that commission was, before his

death, accepted by the Church. He had been a member of the parish of the Advent from the beginning of its history, always in positions of honor and responsibility, and the welfare of the parish was very near his heart. Born and educated in the Church, he was thoroughly in accord with her Catholic traditions, and had small liking for the spirit of license and restless speculation which inspires so much of the religious teachings of the times. His funeral took place from the church of the Advent, Monday, Dec. 12th. It was largely attended by clergy and laity.

The 253rd meeting of the Eastern Convocation was held in the church of the Advent, Boston, Dec. 13th; about 50 of the clergy were present. The preacher at the celebration of the Holy Communion was the Rev. Dr. Converse. The business meeting which followed, was occupied with the consideration of an amendment to the constitution and the reading of the exegesis on Heb. ix: 27—8 by the Rev. A. St. John Chambre, D. D. After lunch, the clergy re-assembled in the Sunday school room and listened to the essay on "The music of the Church," by the Rev. A. B. Moorehouse. He considered some of the growing difficulties of vested choirs, and suggested some remedies. This subject was thoroughly discussed by nearly all the clergy. The Rev. Dr. Shinn read the liturgical paper "On a plea for the greater use of the office for the institution of ministers." "The Christian ministry" was the topic for the evening addresses. The Rev. W. B. King dwelt upon its divine origin, and the Rev. John S. Lindsay, D. D., on the relation of the clergy and laity in our own times. At the afternoon session, an excellent report of the committee on the missionary pastorate was made by the Rev. J. W. Suter, giving in detail the progress of the work, the opening out of new fields, and the recommendation that a standing committee be appointed yearly for the furtherance of this scheme.

LANESBOROUGH.—The sermon which the Rev. Charles J. Palmer, rector of St. Luke's church, preached Aug. 28, 1892, on the 150th anniversary of the town, has been published, and gives information with reference to the history of the Church in Western Massachusetts, which will not be found elsewhere. Mr. Palmer has been in charge of St. Luke for five years and is greatly beloved in the little village.

Springfield

Geo. Franklin Seymour, S. T. D., LL. D., Bishop

Chas. Reuben Hale, D. D., LL. D., Bishop of Cairo

CHAMPAIGN.—The 2nd Sunday in Advent was the tenth anniversary of the Rev. Dr. W. Dresser's first service for Emmanuel church, and he took occasion, at the morning service, to recount the prominent features of the parish history in the time which has since elapsed. Ten years ago the congregation worshipped in the little brick school house on Randolph st. Since then, the church has been built and occupied, the rectory built, the organ and organ chamber provided, and all paid for. A year ago the parish ceased to receive missionary aid and became self-supporting, and is in a more flourishing condition than at any other time in its history. The rector, in the ten years, has baptized 84 persons, 60 children and 24 adults; 52 persons have been confirmed, and the communicants now number 88. The rector has officiated at 40 marriages and 37 funerals. The offerings have amounted to \$14,100, of which the ladies' guild, or society, has raised about \$5,250.

Western New York

Arthur Cleveland Coxe, D. D., LL. D., Bishop

BUFFALO.—Through the efforts of Messrs. W. H. Leslie, Lewis Stockton, and other members of the Laymen's League of this city, aided very materially by the advice and personal service of Bishop Coxe and the Rev. Dr. Hitchcock, a mission has been started at Silver Creek, Chautauqua co., a large lot bought, and a church edifice begun. The cornerstone of the building, to be known as St. Alban's, was laid Sunday, Nov. 13th, by the Rev. Dr. Hitchcock, assisted by the Rev. W. W. Walsh, in the presence of about 200 people, among whom were the architect, Mr. W. H. Archer, H. R. Hopkins, M. D., superintendent of the Laymen's League, and the lay readers in charge of the mission. The building will be a type of the English country church, with Gothic roof and gabled front, from which projects at its apex, a conical hood enclosing the bell, and surmounted by a gilded cross. The porch is also a gabled entry, above which a shingled Gothic arch cuts out a pretty window, flanked by lancet lights. The interior will have an open paneled roof of Norway pine, and will be wainscotted in the same. There will be a well-proportioned chancel arch, with organ on one side and choir entry on the other. The chancel window, now being made, is the gift of Mrs. Dana C. Swift in memory of her late husband. It is expected the building will be ready for service Dec. 20th, one year from the time that the first Church service was held in Silver Creek by the Laymen's League.

The Holy Eucharist is celebrated, and one of the Bishop of Oxford's Ordination addresses is read every Monday, at 10 A. M., at St. James', primarily for the benefit of the deacons and lay readers, but participated in by all the clergy of

that parish working in St. James' and the missions attached. This is a recent innovation. The Bishop was Celebrant at the inaugural service, and delivered an address *ad clerum*. It is hoped that this may pave the way for such a service to be held every Monday morning in St. Paul's for the benefit of the city and suburban clergy.

The Convocation of the Deanery of Buffalo met in St. Mark's church, Tonawanda, Wednesday, Nov. 16th. Morning Prayer was followed by a celebration of the Holy Eucharist. The recently-elected dean, the Rev. Chas. A. Bragdon, presided at the business sessions, which practically were a "campaign of education," and by means of which radical changes in the administration of the missionary interests of the convocation are sought to be made. Reports from missionaries showed a general advance all along the line. The following resolutions were adopted:

Resolved, That stipends hereafter granted by this Convocation shall be accompanied with the proviso that missionaries receiving the same shall hold themselves in readiness to render to convocation services in such proportion as their stipend bears to the whole salary, their travelling expenses being paid by Convocation.

Resolved, That after 1893, the sum of \$— shall be divided among the missionary stations in proportion to the several amounts raised by the respective congregations for either of the following purposes: (a) Purchase of real estate; (b) building of edifices for Church purposes; (c) decreasing the church debt; (d) increasing the Parish Endowment Fund.

Mr. T. E. Calvert, for four and a half years pastor of the Presbyterian congregation at Fredonia, N. Y., and Mr. W. F. Faber, for nine years pastor of the Presbyterian congregation at Westfield, N. Y., have recently severed their connection with those congregations and have applied to be admitted as candidates for Holy Orders in the Church in this diocese.

Corner-stones for new churches have been laid within the past month in Jamestown, Hamburg, and Orchard Park; the two last mentioned being recently-organized missions, under the pastoral care of Mr. A. H. Mellen.

Louisiana

Davis Sessums, D. D., Bishop

At the meeting of the Archdeaconry of New Orleans, held Nov. 21st, the archdeacon, the Ven. J. Percival, D. D., was elected secretary. Methods of city and country missionary work were discussed, as well as a scheme for Sunday night missionary services. The Bishop appointed a committee to report at the next meeting on the advisability of starting Church schools for poor children; also a committee to report on the best method to prepare Sunday school teachers for their work so as to make Sunday school instruction more effective. A grand idea discussed at the meeting, which is sure to produce beneficial results, is the proposed inauguration of a system of Church instructions on all matters pertaining to the faith and practice of the Church, to which instructions the public at large will be made welcome.

Pennsylvania

Ozi W. Whitaker, D. D., Bishop

CHESTER.—The Rev. Henry Brown, who has been rector of St. Paul's church for 30 years past, and is at an advanced age, is now lying very ill. He sent his resignation to the vestry on the 16th inst, but they seem loth to accept it; it is expected that he will be retired as rector *emeritus* and an associate rector named to supply the vacancy.

WEST CHESTER.—On a recent Sunday the Rev. G. Heathcote Hills, rector of Holy Trinity, preached an anniversary sermon in which he reviewed the work of his first year's rectorship. There are 12 active working organizations, and the parish carries on work in two missions: St. Luke's, Chadd's Ford, and The Wayside, Cheyney. Baptisms, 103 (including 32 adults); confirmed, 59; communicants added, 68; burials, 15; present number of communicants (including 19 at the missions), 399.

WAYNE.—Bishop Whittaker officially visited St. Mary's memorial church, the Rev. Dr. T. K. Conrad, rector, on Sunday, 11th inst, when he confirmed a class of nine persons and addressed them.

Southern Florida

Wm. C. Gray, D. D., Bishop-elect

EPISCOPAL APPOINTMENTS

JANUARY

- | | |
|--|---------------------|
| 15-22. Key West. | 25. Manatee. |
| 26. Penellas. | 27. St. Petersburg. |
| 29. A. M., Clearwater; P. M., Dunedin. | |
| 31. Tampa. | |

FEBRUARY

- | | |
|-----------------|------------------|
| 1. Tampa. | 3. Thonotosassa. |
| 5. Lakeland. | 6. Bartow. |
| 7. Ft. Meade. | 8. Arcadia. |
| 9. Punta Gorda. | 12. Ft. Meyers. |
| 15. Kissimee. | 19. Sanford. |

Georgia

Cleland Kinlock Nelson, D. D., Bishop

The Rev. F. B. Ticknor has accepted the appointment by the Bishop as archdeacon of Albany, with headquarters at Valdosta. On the 1st Sunday in Advent he visited Dawson, a flourishing town of 3,000 inhabitants, in South-western

Georgia, where, apparently, no service of the Church had ever before been held. He found six communicants and a number of people anxious for the establishment of the Church. Morning Prayer and a celebration of the Holy Eucharist were held in the parlor of the Barnes House. A committee of communicants were appointed, and it was decided to ask that the mission be known as the mission of the Advent, and arrangements were made to rent the Presbyterian church two Sundays a month for the coming year, and to have a visit from the archdeacon on one Sunday a month and lay reading the other. At Cuthbert, 20 miles further west, a town nearly as large as Dawson, there were only two communicants of the Church. Evening service was held in the Presbyterian church, attended by about 400 of the townspeople. The next morning the Holy Eucharist was administered to the two communicants. The next Tuesday the archdeacon held services in St. John's church, De Witt, a little country church, 14 miles south of Albany, which has recently been built by three families living near. Here the Holy Eucharist was celebrated for the first time.

Minnesota

Henry B. Whipple, D. D., LL. D., Bishop
Mahlon N. Gilbert, D. D., Asst. Bishop

The Church Club of the diocese assembled Wednesday evening, Dec. 14th, at a banquet at the Guaranty Loan restaurant, Minneapolis. The president of the club, Judge V. R. Nelson, of St. Paul, occupied the place of honor with Bishop Gilbert and the Bishop-elect of Western Colorado, the Rev. W. M. Barker, on either hand. The first to speak on the programme of toasts, was Toastmaster Nelson, who noted briefly the benefits to be derived from such an organization as the Church Club, and the strength to be derived from banquets and other social meetings. Bishop Gilbert, speaking to the toast, "The House of Bishops," believed that the day when the House of Bishops sat with open doors would be an unfortunate one for the Church. The freedom of discussion induced by executive session was productive of vigorous and wise legislation. The House of Bishops, he said, was thoroughly American. Of 75 American bishops, all but four were American born, and it was notable that the late elections of bishops were men of affairs, in touch with the spirit of American institutions. Bishop Gilbert closed his address with a reminiscent review of some of the striking characters in the House of Bishops.

The Rev. A. J. Graham, of Holy Trinity church, Minneapolis, was the next speaker, and his toast was "The House of Deputies." One ruling spirit, he said, was present, and that was the missionary spirit. This would be the pre-eminent topic at the next General Convention in 1895.

Archdeacon Appleby, in responding to his toast, gave statistics showing the present condition of the Church, and pointing out a more hopeful future. "The General Convention and the Missionary Episcopacy" was the toast to which Bishop-elect Barker responded. He remarked the broadening of the Church and its influence since the coming in of the missionary episcopacy in 1885.

E. W. Peet, of St. Paul, in answering the toast, "St. Paul and the General Convention of 1895," told of the part the saintly city had played in obtaining the 1895 meeting for Minneapolis, and told what St. Paul Churchmen would do to help entertain it. The Rev. J. J. Faude, of Gethsemane church, gave the Minneapolis side of the same story.

The next meeting of the Church Club will be Jan. 26th, in St. Paul.

MINNEAPOLIS.—The Assistant Bishop, on behalf of the Diocesan Board of Missions, addressed the congregation of St. Paul's, the Rev. Frank R. Millspaugh, rector, on Sunday, Dec. 11th. The result was half as much again as the assessment upon the parish. This has been the experience in the several parishes where members of the Board have been invited to speak. St. Paul's has added to its work the past year a sewing school of 74 girls, and a Swedish service with an average attendance of 50 and always more men than women.

California

Wm. Ingraham Kip, D. D., LL.D., Bishop
William F. Nichols, D. D., Asst. Bishop

Bishop Nichols has set off that portion of the city of San Jose bounded by Santa Clara and First sts.—the Fourth Ward—extending to and including the Willows, for a new parish, and has appointed the Rev. L. Delos Mansfield, former rector of St. Andrew's church, Chicago, to take charge of the work. Services will be held for the present in Druid's Hall. It has been felt for some years that the growth of the city and the want of adequate church accommodations in the south-western part of the city, called for another church. A double quartette choir is being organized by Mr. J. U. Spence, who will be organist and musical director. It is understood that the Rev. Messrs. F. B. A. Lewis and Edward Pidsley, who reside within the limits of the new parish, will co-operate with the Rev. Mr. Mansfield, and render such aid as their engagements will permit. The name of the new parish will be Christ church.

SAN FRANCISCO.—Bishop Nichols is making visitations in the Southern Convocation. Recent heavy rains have de-

layed his work somewhat, through wash-outs and blockades.

Mr. Geo. W. Gibbs, of San Francisco, has just added another most important gift to the many with which the Church has been enriched at his hands. He has now donated a large building and four acres of land, situated in San Mateo, to be used for theological seminary purposes. This makes it possible to proceed at once with this most important undertaking. The diocese now has \$40,000, known as the Eastman Fund, which has been held in trust for some time waiting just such an opportunity as this, and a wealthy layman in the East has promised through Bishop Nichols to endow a professorship with \$20,000. The importance of this gift from Mr. Gibbs, by which other resources are thus made available, can be fully appreciated only by those intimately acquainted with Church life and work upon the Pacific coast. It is no reflection upon eastern men and schools to say that western men educated in the West, are needed to meet the peculiarities of the work there, and that a seminary under the supervision of men made alive to the needs of the field by personal contact with its life, is the chief need. This seminary will encourage many a young man to pursue a course of study which seemed too great an undertaking when he was obliged to calculate upon the expense of several years in the East, and will secure to the work in this field, white for the harvest, many who upon going East to study have become interested there and forgotten the newer, less-inviting field. All the western coast dioceses can now unite on this school of the prophets, and the Church will long do honor to the name of the generous donor.

A branch of the Guild of St. Barnabas for Nurses has been organized in San Francisco. The Rt. Rev. Cortlandt Whitehead, chaplain general, has appointed the Rev. Floyd J. Mynard chaplain of the local branch. This is a religious order, and the candidates, about 40 in number, met in St. Paul's church, Dec. 8th, to be formally received.

At St. John's church, Sunday, Nov. 27th, Bishop Nichols confirmed a class of 23 presented by the rector, the Rev. A. G. L. Trew, D. D.

New Jersey

John Scarborough, D.D., Bishop

The cottagers at Elberon will worship in a very pretty edifice next summer. The Rev. Dr. Charles G. Hoffman, of New York, has voluntarily contributed \$10,000 towards making the improvements now under way. The drawings of the enlarged edifice were made by John B. Smock & Son, New York architects. The seating capacity will be doubled.

VINELAND.—At Trinity church, the Rev. C. A. Brewster, rector, on the 2nd Sunday in Advent, a vested choir of male and female voices was introduced with excellent effect. The choir at present numbers 25 members, and promises to be of great efficiency and usefulness. A chapter of the Brotherhood of St. Andrew's has also been recently established in this church, and the brothers are already working with zeal and devotion.

Virginia

Francis McN. Whittle, D.D., LL. D., Bishop

St. Paul's church, Ivy, after having been almost rebuilt, was opened for divine services, Sunday, Dec. 4. Three memorial windows have been placed in the chancel. The oak paneling of the chancel, the altar rails, the frontals and service books are also memorials. The desk and seat, lectern and pulpit, were gifts, as also a new bell. The sermon was preached by the rector, the Rev. F. W. Neve, to whose untiring energy, and personal generosity, the church owes its completion.

The Rev. John Keeble is making a strong effort to complete the erection of the church building at Round Hill, so as to enable his congregation to occupy it by Christmas.

The Sunday School Union, composed of all the Sunday Schools in Richmond, held a service in Moore Memorial church, the Rev. D. F. Sprigg, D.D., rector, on Sunday, Dec. 11. The Rev. Dr. Mason, of St. James, read a paper on Sunday School music, and Mr. Rosewell Page made a report on the methods of the Richmond Sunday Schools.

The chapter of the Brotherhood of St. Andrew of St. John's church, Richmond, has established a free reading room, where young men can read, play games, and smoke.

Nebraska

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

A very interesting and profitable convocation meeting was held on Nov. 21 and 22, with St. Mary's parish, Nebraska City, the Ven. E. L. Sanford, archdeacon of the South Platte, presiding in the unavoidable absence of the Bishop. A missionary meeting followed a full choral service at which addresses were delivered by Archdeacon Sparling and the Rev. I. Johnson. An early celebration of the Holy Eucharist, Canon Whitmarsh, celebrant, opened the second day's services. Interesting papers followed by lively discussions, were read: on the Sunday school by the president, in the absence of the author, the Rev. J. O. Davis; on the Faith Cure, by the Rev. A. W. Macnab, and on the Messianic idea in the Old Testament, a witness for its inspiration, by the Rev. J. A. Williams. An extemporaneous discussion on the Bibli-

in the Church was opened by the Rev. John Williams. The meetings were well attended and highly enjoyed by all.

The new church of Columbus is rapidly progressing, and will soon be ready for consecration.

A lady has paid the debt remaining on the church in Tecumseh, and that church is ready for consecration at the Bishop's will.

St. Phillip's church, Omaha, is progressing in building, and will, it is hoped, be consecrated early in the spring.

St. Martin's, Fort Omaha, is also ready for consecration, so that it is expected that the Bishop will consecrate four churches before the next council of the dioceses in May.

Kansas

Elisha S. Thomas, S.T.D., Bishop

The 23rd annual convention was held in the church of St. Paul, Leavenworth, on Nov. 16th and 17th. The opening services and administration of the Holy Eucharist were conducted by the Bishop, assisted by the Rev. F. K. Brooke, Bishop-elect of Oklahoma; Dr. Beatty, Rev. Messrs. F. E. DeLongy, Alfred Brown, D. Brooks, and R. H. Barnes. The Rev. Wm. Richmond preached an able and instructive sermon from the text Ps. cxii: 1-3. The convention was very harmonious, each clergyman and layman striving to do what he could for the welfare of the diocese. The legislation was confined almost exclusively to the substitute proposed at previous convention for Canon X, known as the Missionary Canon. Under the new canon which was adopted, the diocese will be divided into four or more convocational districts, each having its own dean appointed by the Bishop from the clergy residing within its limits.

The Standing Committee elected for the ensuing year are Rev. Messrs. A. Beatty, D. D., W. D. Christian, J. W. Colwell, and John Bennett, and Messrs. Wm. Henderson, F. E. Stimson, W. H. Gleason, and D. B. Blish.

The Bishop appointed as deans: The Rev. S. B. Pond, North-east Convocation; the Rev. R. Ellerby, Southeast Convocation; the Rev. W. D. Christian, Northwest Convocation; and the Rev. R. W. Rhames, Southwest Convocation.

In addition to those already appointed by General Convention to represent the diocese at the Missionary Council, the Rev. Alfred Brown and Mr. F. E. Stimson were nominated by the Bishop and confirmed by the convention.

At the missionary meeting held on the evening of the first day of the convention, the Bishop delivered his annual address, in which, among other things, he set forth his purpose of opening in a better and more efficient way the Kansas Theological School where candidates for orders could pursue their studies, and, at the same time, acquire a practical knowledge of missionary work. Stirring addresses were made at this meeting in behalf of missions by the Rev. C. R. Hill, of Hutchinson; Dean Rhames, of Wichita, and the Bishop-elect of Oklahoma, who especially urged the adoption of the work of the Woman's Auxiliary and the St. Andrew's Brotherhood. At the close of this meeting liberal pledges were made for the support of missions in the diocese.

The members of the convention were hospitably entertained by the good people of Leavenworth, and the convention adjourned to meet in its 34th annual session at Topeka, on the 3rd Wednesday of September, 1893.

At the last meeting of the trustees of the Kansas Theological School, the degree of Bachelor of Divinity (in course), was conferred upon the Rev. F. E. DeLongy, the Rev. C. Rowland Hill, and the Rev. David W. Howard.

The degree of Doctor of Sacred Theology was conferred upon the Rev. Francis Key Brooke, the Bishop-elect of Oklahoma.

On the 20th of November, the Bishop of Kansas commissioned the Rev. C. T. Brady for six months as Archdeacon of Kansas.

Connecticut

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

TORRINGTON.—Trinity parish, the Rev. M. K. Bailey, rector, is prospering and determined to pay off all old debts before incurring new ones. A new church all paid for would undoubtedly be a great acquisition to this the most enterprising of manufacturing towns in Litchfield Co. But a new church with a big mortgage is a doubtful blessing. At a recent collection \$400 was given to reduce the small parish debt, and previous to this \$100 had been given, so that \$500 have been paid since Sept. 1st.

MERIDEN.—St. Andrew's church, Rev. A. T. Randall, rector. The Church work in this busy and thriving city is still moving on with its old vigor. Before long "All Saints' Memorial," a new brown stone church, will be completed, and a seating capacity of 350 be added to the church accommodations of the city. The church is so constructed that the rear or chancel, which is of brick, can easily be taken down and the building enlarged, whenever the needs of this part of the city require it. In many respects the new building resembles the parent church, which has done everything possible to foster the growth of churchly teaching in this neighborhood. For the present, and until the mission has secured a

parish organization of its own, it will remain under the charge of the clergy of St. Andrew's, which is well endowed and capable of doing a great deal, not only at home but for every part of the Master's work—both at home and abroad.

Newark

Thomas Alfred Starkey, D. D., Bishop

CITY.—The Rev. Geo. Downing Sparks and the Rev. Wm. J. Tilley have been appointed by the Rev. L. S. Osborne, assistant ministers of Trinity church, and their appointments have been unanimously confirmed by the vestry. These gentlemen have accepted, and begin work immediately. Mr. Tilley is to be minister-in-charge of Christ church, Harrison (Trinity mission, East Newark).

Florida

Edwin Gardner Weed, D. D., Bishop

The Rev. S. Kerr has accepted a formal call from the vestry of St. Peter's parish, Key West, as its permanent rector. Mr. Kerr was put in charge provisionally, by the Bishop of the diocese, in March, 1890. Mr. Kerr is trying to train a young man for acceptance in the college of King Hall, of which the Rev. Mr. Tunnell is chosen warden.

New York

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

PORTCHESTER.—An unknown person has given \$5,000 to St. Peter's church, on condition that a similar amount is raised by January 1st.

CALLICO.—At St. James' church, Bishop Potter recently administered Confirmation to a class of 12 persons. The church is at present under the care of a lay reader.

Rhode Island

Thomas March Clark, D.D., LL.D., Bishop

STONINGTON.—Calvary parish is rejoicing in the possession of a new rectory, erected at a cost of \$4,000. It is a well-arranged two-story house with hip roof and gables. The study, parlor, and dining-room can easily be thrown into one for a parish reception or entertainment. The chapel has been removed to the site facing the church, making it more accessible and adding to the appearance of the three associated buildings.

Northern California

J. H. Wingfield, D.D., D.C.L., Bishop

The Rev. Dr. J. Avery Shepherd, rector of the church of the Incarnation, Santa Rosa, completed on Nov. 27th, fifty years of ministry as a priest of the Church. Dr. Shepherd was born in Rutland county, Vermont, August 26, 1816. He was ordained at Louisville, Kentucky, by Bishop Smith. He remained in Kentucky teaching school and in charge of a parish in Harrison county, for six years. From there he removed to North Carolina, where he lived nine years. In 1854, after the appointment of Rt. Rev. W. I. Kip as bishop, he went to California, and opened a young ladies' school, where many of the now prominent matrons in San Francisco, and in the interior of the State, were educated. In 1858 he took charge of a young ladies' college near Montgomery, Alabama. He left the school two years after without a dollar of debt upon it, and took charge of a school near Baltimore, where he lived nine years. Thirteen years ago he went to Santa Rosa, where he has continuously lived. Dr. Shepherd is a man of much learning, which he has improved by practical experience of life.

Southern Virginia

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

The Church people at Clifton Forge recently held a meeting, elected wardens and vestry, and took steps looking to the erection of a church. The Rev. Mr. Wood, late of the diocese of Albany, is in charge.

The vestry of Christ church, Charlottesville, has determined to erect a monument to the memory of the late Rev. Dr. J. S. Hanckel.

A meeting of the Woman's Auxiliary to the Board of Missions of St. Paul's church, Norfolk, held a meeting Tuesday, Dec. 6th, to listen to an address by Miss Mailes, who has been working for six years among the women of Japan and training a number of native Bible-women.

Sunday, Dec. 11th, was the 25th anniversary of Dr. Barten's rectorship at Christ church, Norfolk.

Sunday, Dec. 4th, was the 10th anniversary of the Rev. Beverly D. Tucker, at old St. Paul's church, Norfolk, and a large congregation gathered within its walls in honor of the occasion. The event was made of special interest by the sermon of Mr. Tucker, who is greatly loved by his people, and by the recital of a poem on the old church.

The new church soon to be erected at Crewe, is to be named the "Gibson Memorial," in honor of the late Dr. Churchill W. Gibson, of Petersburg. Most of the members

were originally members of Grace church, of which Dr. Gibson was so long rector.

A new church has just been erected at South Boston.

The Board of Managers of Missions

At its meeting, Tuesday, Dec. 13, 1892, there were present 11 bishops, 10 presbyters, and 8 laymen. Communications were received from the Presiding Bishop, conveying the information as to the dates for the consecration of bishops, as follows: The Rev. Dr. Lemuel H. Wells as Missionary Bishop of Spokane, at New Haven, Conn., Dec. 16th; Rev. Dr. William C. Gray as Missionary Bishop of Southern Florida, at Nashville, Tenn., Dec. 27th; Rev. Dr. Francis Key Brooke as Missionary Bishop of Oklahoma, at Topeka, Kan., Jan. 6th; Rev. William Morris Barker as Missionary Bishop of Western Colorado, at Duluth, Minn., Jan. 25th; and nominating to the Board of Managers the Rev. Henry Forrester, to fill the vacancy occasioned by the resignation of the Rev. William B. Gordon, in connection with which it was

Resolved, That the Rev. Henry Forrester, nominated by the Presiding Bishop, be appointed under the resolution of the Board of Missions as the clergyman of this Church, to whom shall be assigned the duty of counselling and guiding the work of those presbyters and readers in Mexico who have asked for the fostering care of this Church to be extended to them as a mission, provided that this Board is not responsible for his salary unless from funds especially contributed for Mexico.

Provision was made for Mr. Forrester's salary and traveling expenses, subject to the terms of the resolution.

An appropriation was made of about \$3,000 for the purchase of the buildings at Nuklakayet, Alaska, taken, over a year ago, from the English Church. The question of the renewal of the contracts with the Government for the support of the schools at Anvik and Point Hope being under consideration, the following action was taken:

Resolved, That the contracts with the Bureau of Education, Department of the Interior, from Sept. 1st, 1892, be executed, for the reason that the work contemplated by them began at the date mentioned and before the action of the Board of Missions in Baltimore, and for the further reason that there is no opportunity to notify the workers in Alaska before the expiration of the term covered by said contracts.

Resolved, That in view of the action taken by the Board of Missions at its triennial meeting in Baltimore: The general secretary be instructed respectfully to advise the United States Government that this Board while gratefully sensible of the past co-operation of the Government in its missionary works, finds itself unable consistently with its convictions as to the incompetency of the Government to make appropriations for religious, ecclesiastical, or denominational purposes, to accept such appropriations in the future.

The following action was taken with regard to the resolution of the General Convention asking the Board of Managers to make proper provision for the spiritual care of sailors navigating inland waters:

Resolved, That it is inexpedient for the Board at this time to undertake the spiritual care of sailors navigating inland waters as a part of its own proper work; but the Board would commend the subject, nevertheless, to the careful consideration of the dioceses concerned, especially those whose territory borders on the great lakes where ports of entry and departure, and especially winter harbors, supply the conditions which are needed for a wise judgment in organizing and carrying on the work.

Information was at hand that the World's Congress Auxiliary of the Columbian Exposition had extended an invitation to the Rev. Yung Kiung Yen to attend the parliament to be held at Chicago, in September, 1893, to speak upon what Christianity had done for him and his people, etc. The Board seconded this invitation. There were several requests for additional appointments from the China Mission, and one appointment was made, that of Miss Florence McRae, a trained nurse, for Wuchang, and it was put within the power of the Standing Committee to employ a lady now in China as a teacher in St. John's College.

Bishop Ferguson calls especial attention to the passage in his annual report which alludes to the fact that the Cape Palmas tribe of Greboes had raised a sum of money to purchase a Bible to take the place of their fetiches, and remarks: "Such a thing as a heathen tribe's giving up its gregees and taking instead the Bible as a token of its acceptance of the Christian religion to be henceforth its rule and guide has never taken place in this land before, and it speaks loudly in favor of our work." A very fine illustrated copy has been purchased, properly marked, and sent to the Bishop. St. Mark's church, Harper, the Bishop's church, has made another contribution of \$75 for the work in the interior.

Miss Marion Muir reports that in September she secured a piece of land beautifully situated on rising ground beyond the Stadium, as the new location for the Mission School in Athens, at a cost of 7,687 drachmas (about \$1,535), the most of which money she had on hand in special funds. This was necessary as, sooner or later, the Archaeological Society will buy the old property for excavation purposes. She hopes that God may put it into the heart of some good American to contribute a sufficient sum to build the new school house.

In Haiti, the 400th anniversary of the discovery of the island was commemorated by public missionary meetings in all the principal stations of the Haitian Church.

It was reported to the Board that the contract with Messrs.

Robinson and Wallace for the erection of the Church Missions House had been executed under date of Nov. 30th, the building to be completed within twelve months, and the action of the committee in directing the execution of the contract and of the officers in executing it under authority conveyed by the Board, together with the contract itself, was approved and ratified.

The officers of the Board of Managers were re-elected, and the standing committees for the coming year were duly chosen.

Twine the Roses

BY WM. B. CHISHOLM

Deck the arch for Christmas morning;
Twine the roses round the stall;
Sing, ye choirs, the Lord's returning,
Haste, prepare the festival!

O'er the winter, wild and dreary,
See the Light of Lights hath shone
O'er the woodland's misereere,
O'er the leaves in far dells blown.

At the toll of midnight sounding
Far and wide, see tapers gleam;
Hear the trump and horn resounding
To the stars that kindly beam.

Hither, all ye faithful, hither
To the manger's flowery shrine;
Through the storm and wintry weather,
See the star shall be your sign!

Hear the angel choirs for gladness
Bending from the distant spheres;
Banished be the last of sadness,
Healed the wounds of bitter years!

Christ is born this happy morning!
Twine the roses round the stall;
Sing, ye choirs, the Lord's returning,
Come, sweet Christmas festival!

Letters to the Editor

VESTED WOMEN CHORISTERS

To the Editor of The Living Church

Commenting on the action of Bishop Starkey in refusing his consent to the participation of vested women in Church choirs, and forbidding the use of the surplice in any such relation, the musical correspondent of THE LIVING CHURCH, urges that the "vestments" in question are not "ecclesiastical." This, (will you allow me to suggest), is hardly the point. The "vestment" however devised, and of whatever material made, whether of linen, Henrietta cloth, or leather, is intended to be official, or else the name of vestment would not be claimed for it, nor would its use be restricted to the time of service.

The wrong principle underlying the fad of putting a vestment on women singers, is not simply the abuse of ecclesiastical vestments to such a purpose. Reverence apart, the very grotesqueness of such a perversion ought to be sufficient safeguard against this. But the point of departure from all Primitive and Catholic usage is in giving to women an official position in the conduct of the public services of the Church.

It is no answer to this to say that "Sisters" who "have kept alive the perpetual round of worship and adoration in chapels and oratories" wear a habit. Of course they do. But they wear it not only in the chapel and oratory, but everywhere else as well. It is not with them a vestment assumed for an office in the Church, but it is worn all the time. The reference to St. Cecilia, too, is very nice, but we find it hard to imagine her in anything corresponding to an Oxford cap and a Henrietta cloth gown, assuming an official position in solemn functions of the Church. Whatever service she may have rendered to the music of the Church, would be offered, we may be sure, without official distinction. As to the plea that in the great English public schools and universities thousands of undergraduates and others habitually appear in the chapels wearing "cottas," the answer is that they are not women, which is the whole case. Though if they were, the fact of all being similarly habited would remove the objectionable principle of an official distinction.

By all means, let us have the use of women's voices, but let the women who sing remain in the congregation, or let them if they must be nearer the organ, have their gallery where they can be properly screened and their unofficial character be preserved. Or if the Oxford cap and gown, or the other costume whatever it is, be simply "too sweet," let them follow the example of the "thousands of saintly sisters" and wear their habit all the time. E. A. L.

Church of the Ascension, Chicago.

VESTED MIXED CHOIRS

To the Editor of The Living Church

I am glad to see that you have had the courage to come out in favor of vested mixed choirs, without setting a mark upon them of party "high," "low," or "broad." It is a question, first, of utility, second, of "decency" in apparel. Comparatively few churches can sustain a good boy-choir. All have women's trained voices at their disposal. Where shall women sit? Why not in the choir, and if there, why not in

appropriate garb? I will have my mixed choir on Christmas Day, in the *Gibraltar* vestments as described in one of the September numbers of the *Illustrated London News*. I venture to say that in ten years' time the mixed choir will be more the rule than the exception. W. W.

To the Editor of *The Living Church*

Permit me to thank you for your editorial on vested choirs. The old style quartette choir in the west gallery was musically correct; the surpliced choir of men and half-trained boys in the chancel was ecclesiastically correct; the vested choir of men and women which is now becoming so popular has the advantages of both the former methods, and is equally Churchly and musical. With it we shall no longer be limited to that which is vocally easy, but can undertake the best works of the best masters. Nothing is too good for God's house. So long as the heads of the female singers are covered, there can be no objection to their leading in the Church's worship. I am glad to see so many improvements in your paper. H. D.

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

To the Editor of *The Living Church*

Reference has lately been made in your columns to the coming of St. Joseph's church, Rome, N. Y., from the Roman Communion into that of the American Catholic Church. As some misapprehension seems to exist, it may be well that a correct statement of the facts of that transfer should be made. In Bishop Huntington's address to the ninth annual convention of the diocese of Central New York, in the year of our Lord 1877, the following passage occurs:

"Through our monthly paper most of you have been informed of the proceedings which have brought a German congregation of Roman Catholics at Rome, N. Y., into our Communion. The first distinct proposition looking to that result was made to me last October. From the first it was apparent that a measure so extraordinary, if consummated at all, should be guarded by two precautions—the one that, previous to any decision of the question, these German friends, in their discontent with Romish teaching and government, should have full opportunity to understand what our Church is, by an exhibition of her ways and symbols before their own eyes; the other, that they should have careful and sound instruction in Scriptural and Prayer Book doctrine, prior to their reception. Both were achieved by a presbyter of our Church of their own nationality. After a due determination of details, and proper signatures, the transfer was publicly accomplished on the 27th of December, 1876, when the rector of Zion church, Rome, the Rev. Hugh L. M. Clarke, was instituted also as rector of St. Joseph's, and the Rev. Martin Albert, German, as his assistant. On the 6th of May, 1877, I confirmed 24 young people in this interesting flock."

In 1878, 28 persons were confirmed in St. Joseph's church. In 1879, the Rev. Julius Ungar became its minister-in-charge. Two families of the 52 originally transferred are reported as having returned to the Roman Communion, the only cases so reported. I mention this because of a story I heard while West, that the whole congregation of St. Joseph's had gone back to the Romish Communion.

In his Convention address of 1881, Bishop Huntington said: "A few days before All Saints, 1880, at St. Joseph's, Rome, a large and interested assembly, including clergy and laity from several towns and cities, had the pleasure of worshipping with the Rt. Rev. Bishop Herzog, of the Old Catholic Church in Switzerland, and hearing him preach. The Germans were of course delighted to be addressed and encouraged by an apostolic teacher and leader who has passed, as they have, from an erroneous system to a true and scriptural catholicism, and that too in their own tongue. An entire congregation of Roman Catholics led out at once to the Primitive Faith and practice is a remarkable phenomenon anywhere; and that they should listen to the simple and strong words of a Bishop of the same experience from a distant land, was an occurrence still more rare." At this service eighteen persons were confirmed.

For the past year St. Joseph's, Rome, reports nineteen persons confirmed, one hundred communicants, and an indebtedness reduced from \$18,000 due when their church building was first completed, to the comparatively small sum of \$2,500, part of which has been expended for repairs and improvements. The parish is united and prosperous under the English ministrations of the Rev. Mr. Hayman.

JOSEPH M. CLARKE,
Bishop's Chaplain in Central New York.

Syracuse.

R. C. CONFORMITY IN CENTRAL N. Y., 1872-78

To the Editor of *The Living Church*

In answer to "S's" second inquiry in your issue of Nov. 5th and also to correct "F's" reply thereto, regarding name of Bishop, and consequently date of occurrence, I would say that I am in receipt of direct and concise information from Dr. Thos. M. Flandrau, senior warden of Zion church, Rome, N. Y., (which the St. Joseph's mission, the church in question, is under), with authority to offer for publication in these columns, as follows; *viz.* The answer to the question, "Is it true that a Roman Catholic parish, priest and people, to a man, in the diocese of Central New York, conformed to the

obedience of our Church?" The answer is No. It was only true as to a part of the people. St. Joseph's church, in Rome, N. Y., is undoubtedly the one referred to, and it never was legally a Roman Catholic church in an exact sense. Its history in brief is as follows: About 1872, the priest and people of St. Mary's German Roman Catholic church, Rome, N. Y., determined to build a new church for themselves. There was a difference of opinion among them as to a location. The result was a division of the congregation. The priest and the majority built a new St. Mary's church, which belongs to the Roman Catholic Church. The minority built a handsome brick edifice—the St. Joseph's church in question. The title to this property has always been in the trustees and was never in the Roman Catholic bishop. St. Joseph's church was never in any way recognized by the Roman Catholic authorities and never had a priest assigned to it. For several years a German physician who had been a priest, held services in the building, and, it is believed, other ex-priests (so to speak) officiated there. The congregation fell into the habit of calling on the late Rev. H. L. M. Clark, then rector of Zion church, Rome, N. Y., to baptize, marry, etc. From these relations between the Rev. Mr. Clark and the people of St. Joseph's, originated the union with our Church, which was perfected in 1878, about six years after the erection of the brick (St. Joseph's) church. Since then it has been a mission church of the diocese of Central New York. Its congregation, once Roman Catholics, became adherents of our Church and have remained so. A few have gone back to St. Mary's and Romanism, but the great majority are, or seem, satisfied with their move. When St. Joseph's "came over" there was considerable indebtedness on it, and Bishop Huntington furnished considerable money to "pay it up." It cost the diocese several thousands of dollars. The people who built the church had mortgaged it largely.

WM. STANTON MACOMB.

W. Phila., Pa.

To the Editor of *The Living Church*

As the subject of a congregation of Roman Catholics putting themselves under the jurisdiction of an Anglican Catholic Bishop has been mentioned in your paper lately, a full account of the submission of the congregation of St. Joseph's, in Rome, Oneida county, New York, to Bishop Huntington, of Central New York, may be of interest to your many readers. It is copied from *The Church Journal and Gospel Messenger*, New York, Jan. 11th, 1877, No. 1250.

Salem, Mass.

G. R. C.

A ROMAN CATHOLIC CONGREGATION RECEIVED INTO THE EPISCOPAL CHURCH

Quite an unusual event has taken place in the diocese of Central New York. It was nothing less than the reception of an entire congregation of Roman Catholics into the Protestant Episcopal Church. The circumstances are as follows:

Some six years ago there was in Rome, Oneida county, a Roman Catholic church known as the church of St. Mary and St. Joseph. The subject of building a new church coming up, there was a disagreement about its location. The priest wished to have a large and expensive building in another part of the city; a portion of the congregation insisted that it should be a cheaper structure and not far from the old site, in the neighborhood of which they lived. Their reasons were that to go to church in the new and more distant location the aged and the feeble must cross the canal and six railroad tracks, which would be to peril their lives if they would attend the week-day services. Besides this the neighborhood was one which greatly needed the moral influence of a church.

But the new and expensive building was erected in the new location, under the name of St. Mary's. The disaffected portion of the congregation built for themselves a church near the location of the old one, under the name of St. Joseph's.

The congregation of St. Joseph's felt that the circumstances justified their action, and that they could induce their bishop to send them a priest. But the Bishop approving the course of the pastor of St. Mary's, and fearing that two German parishes could not be supported, refused either to recognize the existence of the congregation of St. Joseph's, to send them a pastor, or to consecrate their building.

There was in consequence much hard feeling between the two congregations, and while the members of St. Joseph's from time to time made most humble prayer and petition to their bishop, begging him to send them a priest, they could not make up their minds to break up the organization and abandon that part of the town to gambling and drinking saloons.

Matters remained in this condition until about two years ago, when proposals were made to Bishop Huntington, with reference to coming under his jurisdiction. But of course such a step would imply much previous preparation and instruction. It must be taken with an honest conviction of right and duty. The unhappy circumstances of the parish (which it is but justice to say was never as a body recognized by the authorities of the Roman Catholic Church) were thus overruled to opening the way to their being led to the truth. Occasional attendance at Zion church, Rome, and interviews from time to time with its rector, the Rev. Hugh L. M. Clarke, brought them more or less under his instruction. The project of uniting with the Protestant Episcopal Church at

length assumed a more definite shape, and regular services were undertaken by the Rev. Mr. Siegmund, chaplain of the Church German Society in New York and then professor of Latin in Hobart College. The first services were on the 15th of October last, and were in German and English. They were continued through that month and through November and December. Here were also services on All Saints' Day, and an eight days' Mission was begun on the first of the Ember days in December. There were also Matins on Christmas at 12 o'clock at midnight. The church, which was tastefully decorated, was well filled with a devout and attentive congregation. During this time the Matins and Vespers, the Litany, the Ante-Communion, and the Communion service proper, and the preparatory instructions for the Holy Communion, were in German.

The introduction of our services was greatly facilitated by the use of the German Mission Service, a book the use of which has been authorized by the Bishops of New York, Central and Western New York, Pennsylvania, and Iowa, and which embodies certain elements of the ancient liturgies which are common to Lutheran and Roman Catholic services.

In his work among these people Prof. Siegmund was much indebted to the assistance of several German clergy of the Church, the Rev. Mr. Seibt of Brockport, the Rev. Mr. Duerr of Cleveland, Ohio, the Rev. Mr. Schulte of Port Burwell, Ontario, the Rev. Mr. Albert of New York, and the Rev. Mr. Schulte of Utica, also Prof. Douglas of the General Theological Seminary—all members of the Church German Society.

Shortly before Christmas, arrangements were made for receiving this congregation into union with the diocese of Central New York, and Bishop Huntington received written engagements to conform to the Creeds, and to the discipline and worship of the Protestant Episcopal Church. The Rev. Hugh L. M. Clarke was chosen rector, and the Rev. Martin Albert, of New York, his German assistant.

On St. John's Day, Dec. 27th, the regular service of institution was held. Nine clergymen, including those above mentioned, were present, and a large and highly interested congregation, chiefly German. Says correspondent: "The services were partly in German and partly in English. Clearer or heartier responses are seldom heard. The music was admirably devout and very affecting, being rendered with the peculiar pathos of the German singing. In every respect the manner of the occasion was orderly and reverential. The Bishop gave a short address of hearty welcome, touching rapidly and with deep feeling the great features of the extraordinary transfer. At the Holy Communion, after the clergy had received, it appeared as if the whole assembly rose and pressed eagerly forward, hungry for the Feast of Life, and kneeling to receive in succession the bread and the cup. At the close, after the clergy had exchanged congratulations, as the Bishop turned to greet the trustees in their places, the congregation rose again and pressed forward along the aisles, to seize and kiss his hand by turns—old men and women, young people, boys and children, many of them with tears on their faces and blessings on their lips."

The address of Bishop Huntington was full of unction, and most admirably suited to the occasion. We give an extract:

It must be in the thoughts of us all here to-day, my friends of the congregation of St. Joseph's, that what we do is unusual, is exceptional, is even extraordinary. For nothing less than that is the transfer—the peaceable, deliberate, intelligent, devout transfer of an entire congregation of Christ's flock embracing so many souls and families of souls from one communion or body of Christendom to another. * * * You have been Catholics, you are to be Catholics still. Long ago and all along, you and we have been saying, with one believing heart and one grateful tongue, our *Credo*, in its ancient expression and unalterable meaning. Our children, blessed be God, will say it together. If the Church ceases to be Catholic she ceases so far to be the Church, because she is separated from her Head, and her life of love is gone. * * *

Coming to us you will not leave behind one particle of truth that you have ever held, one virtue you have ever practised. God forbid! For then you would be traitors to the Kingdom that is a great deal older than the Vatican, to One Who is greater than any temple, and Who has no vicar on the earth. We reverence every saint, so far as in his life the Saviour's life is seen shining. We honor St. Peter, and each of the eleven whom the Lord chose and filled with His Spirit, and sent out to convert the world, lifting up His hands and blessing them all alike, before His ascension. We behold the sweetness in the face of the Blessed Virgin Mary,

"To whom caressing and caressed
Clings the eternal Child;"

and the human beauty we see there is holy because there is reflected back upon it the glory of her Divine Son. We have no time for disputation, no strength to waste in strife. There is a familiar watchword spoken by one of the Western Fathers long before the separation of the Western from the Eastern Church, as good for the Latin as for the Greek, as good for the Teuton as for the Roman; it has become famous: "In essentials, unity; in non-essentials, liberty; in all things, charity." On that maxim, you, my brethren, are henceforth to stand. You will preserve your Teutonic independence of Italian or any other mortal usurpation, and your childlike subordination to the spiritual rule, "set over you in the Lord." We welcome you to this large Home with all our heart, and in the name that is above every name, above East or West, North or South, the Old World or the New. "Now then ye are no more strangers and foreigners, but fellow citizens with the saints and of the household of God, and are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner-stone."

The Living Church

Chicago, December 24, 1892

Rev. C. W. Leffingwell, Editor

Glory to God that reigns above,
Let peace surround the earth;
Mortals shall know their Maker's love,
At their Redeemer's birth.

—Isaac Watts.

CHRISTMAS comes, this year, on Sunday, the annual commemoration of the Lord's birth coincides with the weekly memorial of His Resurrection. It is a Lord's Day "in double trust;" it shows forth both the condescension and conquering power of the Son of God; it shows Him as being made Man, God with us, and at the same time points to Him as the Conqueror of Death. He is the Life as well as the Light of the world, and the day happily combines these two great facts and phases of the Gospel.

It is a striking characteristic of the services for Christmas Day, that while the event which is celebrated is the humiliation and condescension of the Son of God, the power and glory of Him who was Incarnate are dwelt upon. In the first Lesson of Matins, the prophet hails Him as "Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace." In the second Lesson we have the *Gloria in Excelsis Deo*, above the simple narrative of the humble birth. The Epistle dwells not on the temporary and expiatory phase of Redemption, but upon the unapproachable excellence and everlasting exaltation of Him who "took the form of a servant." "Whom He hath appointed heir of all things; the brightness of His glory, and the express image of His person, and upholding all things by the word of His power;" and "Let all the angels of God worship Him;" "But unto the Son He saith, Thy throne, O God, is forever and ever." The Gospel for the day is the sublime prelude to the Gospel of St. John; "The Word was God," "and we beheld His glory, the glory as of the Only-begotten of the Father."

THE social and secular world may feel that the concurrence of Christmas with Sunday detracts from its enjoyment; not so, the Christian who realizes that Christmas is first spiritual and then social. Sunday is not a day that excludes rational and restful social intercourse; it ought rather to intensify both the spiritual and social joy of Christmas.

ONE REMARK of the Baptist *Christian Inquirer*, upon the action of our late General Convention, seems to call for explanation. A resolution was offered that a clergyman "convicted" of certain offences, should be prohibited from officiating for at least a year. The motion was very properly "laid on the table," for it was an attempt to do by a resolution what the Church has provided shall be done by canon, which is duly enacted law. A clergyman "convicted" of such offences would be liable, under the Canons, to such penalty as the resolution provided. Our contemporary did not understand the "situation", when it made the following remark:

Is there any other Protestant body in the country, that would have tabled such a resolution as this? If so, it is time for such body to put itself in harmony with the morality and religion of the last decade of the nineteenth century.

The Advance (Congregational), commends the spirit and work of our late General Convention, and thinks the changes made in the Prayer Book and Hymnal are in the line of real improvement. Upon the subject of Christian Unity it says:

The remarkable interest manifested in this matter of the formal union of Christians is one of the most significant

tokens of the time; but any organic "re-union of Christendom" on the terms proposed, one of the corner-stones of which is acceptance of the so-called "historic episcopate," is of course out of the question. It is useless to urge it. The proposition amounts to the suggestion that all non-Episcopal Churches confess that they have no legitimate ecclesiastical standing, and that they possess no duly ordained ministry. The purpose may be most sincere and the motive altogether admirable, but the proposition is not modest. It asks too much; it asks that for which no clear warrant can be found in the New Testament. It is an invitation that opens no doors. The real union of Christians is vital and spiritual. Wherever there is a living oneness with Christ, there is, already, a real union—a union which chiefly waits for its due recognition.

Our contemporary seems to overlook the distinction between "union" and "unity." But we are glad to see the fact emphasized, that there is already a basis for unity in the union that exists between the members of Christ's Mystical Body. It is a fact that ought more to be dwelt upon. It is the strongest possible argument for unity. It was that argument which made this nation out of divided colonies, and has held it together amidst conflicting interests. It made the German empire. It should bring together in one harmonious kingdom of God, all who are related to each other in Christ. It may not be for a thousand years, or by any device or legislation of man, but certainly it is not past praying for and hoping for.

"The Independent Catholic Church."

The action of the House of Bishops in regard to the gentleman who, after being deposed from the priesthood by the Bishop of Fond du Lac has reappeared in this country as an "archbishop," with a jurisdiction which "covers America," recalls a curious bit of Church history. It will be remembered that in the resolutions adopted by the Bishops, it is stated that "the bishops from whom M. Vilatte claims to have received consecration belong to a body which is separated from Catholic Christendom because of its non-acceptance of the dogmatic decrees of the Council of Chalcedon as to the Person of our Blessed Lord." In short, the body referred to holds the Monophysite or Eutychian heresy, which is substantially a denial of the Incarnation.

The Roman Catholic Church was planted in India chiefly by Portuguese missionaries, in the sixteenth century, and in return for the services of that nation in this great enterprise, the Pope granted to the Kings of Portugal the right of patronage over the churches of that foundation. At a subsequent period, missionaries were sent out under the authority of the Propaganda at Rome, and new churches were everywhere established side by side with the old.

The two jurisdictions continued to work together with more or less harmony till 1886, when the present Pope put an end to this rather anomalous state of things, and placed the whole work in charge of the Propaganda. It appears that a certain proportion of the Portuguese section revolted, and decided to form a schism. It is asserted that there were 5,000 adherents of the new movement scattered through Southern India and Ceylon, though it is probable that the number was considerably less. The schism, however, lacked an episcopal head. There were priests but there was no bishop. This difficulty threatened to be fatal to the whole scheme. But a way was found out of the perplexity through the agency of the Syrian Christian community of Malabar.

The Syrians of Malabar have had a peculiar history, and one which is far from exhibiting any special tenacity of conviction. Claiming to have received the Gospel from the Apostle St. Thomas, they were, in fact, a part of that great Nestorian Church which, in the centuries following the council of Chalcedon, spread rapidly over Asia, even

penetrating China, where some monuments of its presence still remain. "At the time of the first Crusade," says Dr. Neale, "the Nestorians formed a larger communion than the Eastern and Western Churches put together; and now they are reduced to a few hundred families, in an obscure corner of that continent which they once dominated." "What could it matter," he continues, "whether the Blessed Virgin were called Mother of God, or merely Mother of Christ; whether our Lord were in two Persons or in one? It mattered just this: that the one united body of the eleventh century has disappeared from the face of the earth, while the two, together not its equal, have gone on and increased, subjugating to themselves one whole continent, and the half of another since that period." The Nestorians of Malabar were among those who, left stranded and isolated when the grand fabric of which they had formed a part, was swept away or shrivelled up and disappeared, continued to drag out a lingering existence till through external forces a new epoch opened in their history.

The new period began with the arrival of Jesuit missionaries in that region in the sixteenth century. The poor relics of a once powerful heresy became an easy conquest to the zeal of the Roman Catholic champions, and at the synod of Dampier in 1599 they adjured their old doctrines and became subject to the Roman see. But in 1665 the Dutch became the masters of the Portuguese settlements in India and drove out the Jesuits. The Malabar Christians, again left to themselves, became attached to the Monophysite Patriarch of Antioch, falling into the very opposite heresy to that in which they had been nursed through the earlier centuries. Such has been their position for the last two hundred years. Sunk in ignorance and superstition, as these poor people have been, they should not be judged harshly. Nevertheless, there is an instructive contrast between their history and that of the no less ignorant Christians of Asia Minor and Palestine. The latter, holding the orthodox faith of the Councils and Fathers, may challenge the admiration of the world for the tenacity with which they have clung to that faith through ages of oppression and persecution.

But whatever excuse may be urged for these poor people, no such apology can be offered for those who have recently made use of them to gain a quasi-episcopal organization. These people of European extraction, know perfectly well what the Monophysite heresy is. They know that no absurdity can be greater than for a community calling itself "Catholic" to give its adhesion to a doctrine repudiated and condemned by one of the greatest of the General Councils, a doctrine which strikes a deadly blow at the truth of the Incarnation. Yet they were willing to connect themselves with this doctrine, to assent to any heretical formulas which might be required, if only they could secure their ends. The English hierarchy was at hand and would no doubt very willingly have given its protection to the seceders from Rome. Bombay is within easy reach from Goa. Both are on the western coast of southern India. Whatever else they might find to criticize in the Anglican Communion, they knew that it was free from the taint of these great heresies which the Catholic Church throughout the world has condemned.

But doubtless they could not have obtained an "archbishop" from that source, and an archbishop they must have, regardless of the purity of the Faith. And so it came to pass that about six years ago, with the sanction of the so-called Patriarch of Antioch, an Archbishop of Goa was consecrated by certain bishops of Malabar, and the "Independent Catholic Church" was set on foot. From this recent sect thus unscrupulously constituted, the new orders of the "Archbishop of America" were obtained. He is reported to have been consecrated under the firman from the Monophysite patriarch,

by the Archbishop of Goa and two bishops from Malabar. Thus it would appear, if this dignitary is faithful to his pledges, that to the multitudinous religions in this country is to be added a representative of one of the oldest heresies in Christendom. But as the Colombo "Independent Catholic" ingeniously expresses it, "Why not? It is only another light in the great pantheon. When you enter a magnificent hall, you do not quarrel because there is light in it. This is a century of light. The more light the better!"

The Editor's Table

ON THE authority for keeping the first day of the week as a day of rest and worship, instead of the seventh, about which we have frequently been asked, *The Church Times* says:

There are numerous references in the Fathers to the observance of the first day of the week, and though we cannot point to any direct decree of the Apostles, there can be little doubt but that the "Lord's Day" (Rev. i: 10) was an established weekly festival in the Apostolic Church. From the close of the first century the patristic evidence is ample, but it must suffice here to mention that afforded by Justin Martyr, St. Ignatius, St. Athanasius, Tertullian, St. Augustine, and others, who all bear witness to the fact of the universal observance of the first day of the week, especially after the Judaizing section which maintained the Seventh Day as a day of rest, had passed away.

A CONTRIBUTOR asks that if his paper is rejected he be not put in the "declined corner." We have no such corner now; the waste basket and silence are the doom of the rejected. If a writer desires the return of copy or information as to the editor's decision, he should enclose a stamped and addressed envelope.

CONTRIBUTORS to periodicals should send with their MS. a note to the editor, naming the title of the paper, and stating what remuneration is expected, or that "usual rates" will be satisfactory. If one is willing to have his paper published without remuneration, he may say that if such articles are not usually paid for he will contribute it free. No honorable publisher would take advantage of him. In Church journalism, at least, there is a wide range of useful reading and discussion for which publishers cannot afford to pay; while there is another class of contributions, more essential, which have a money value. If a contributor offers his article for sale only, he should distinctly say so, and enclose a stamped and addressed envelope.

THE EDITOR is pleased to announce to those who honor him by their presence at "The Table," that another series of papers is engaged from the pen of Miss Adale J. Todd. It is to be the continuation of the "Vacation Club," a very popular series which was given to our readers a year ago, and has since been published as an attractive book. It is gratifying to note that the books which are evolved from THE LIVING CHURCH are about equal in number with its years, yet they constitute but a small portion of the interesting and useful reading which the paper furnishes to its subscribers.

SOME USEFUL suggestions have been made by good friends who sit with the editor around the Table. The most of them are commendatory, many are helpful, some seem a trifle hypercritical, a few entirely impracticable. For example, there comes to the Table, from time to time, the complaint that so much space is given to "Church News." We are told that nobody cares for it; it is "dry reading"; we are urged to give more space to this or that, almost anything but these "stupid reports" of convocations and missions and church improvement, of parochial, diocesan, and educational work.

THIS CRITICISM cannot be met by argument. It is simply a question as to whether Churchmen want a Church newspaper, or a literary magazine. Do our readers want only editorials, essays, sermons, and stories? Do they not care for the news and work, as well as the thought of the Church? Nearly one-half the annual expenditure of THE LIVING CHURCH for "copy" is for Church News. We should not object to saving this expense, if we could serve the Church and satisfy our readers without it.

IS IT TRUE that a large portion, or any considerable portion, of our Church news, or the Church news of our contemporaries, is trivial, descriptive of decorations,

altar cloths, book-marks, flowers, candles? THE LIVING CHURCH speaks for itself, in repudiating the silly accusation. It aims to keep Churchmen informed of Church work, Church methods, Church events, Church meetings; of discussions, and contributions and progress in every diocese and missionary jurisdiction, not only of our Communion in America, but also in the Anglican Communion throughout the world.

THE WELL-MEANT remarks of a Brooklyn paper, in praise of a rich man recently deceased, remind us of the story of a certain country funeral. It was the custom of the place for friends of deceased persons to "say a word" at the burial. In the case referred to, it seemed impossible for anybody to say anything good of the man, so there was an awkward pause. At last, one who had known the deceased intimately arose and said with solemnity: "My friends, I have been thinking while sitting here, how that Jake was a good smoker!"

"THE EDITOR of a religious journal—what must he be?" is a question that has been started, and we will pass it along. *The Observer* has this comment:

He must be as serious as a parson but as scintillant as the best of diners out. He must be as confident as a cyclopedia, but as cautious as a table of logarithms. He must be not altogether a philosopher, but he must certainly not be a buffoon, for in the one case he will sink his ship with his own weight, in the other his paper will, like a toy balloon, explode with its own gas.

The Congregationalist makes the following comparisons:

In welcoming contributions he must be as omniverous as an ostrich, and in publishing them as fastidious as an epicure; in dealing with visitors as patient as Job; in enlarging his subscription list as peripatetic as Ishmael; in responding to appeals for aid as ready as Paul, and in receiving reward as "other worldly" as Lazarus, who had to be satisfied with Abraham's bosom.

THE LIVING CHURCH respectfully adds: He must be a leader of public opinion, yet never express any opinion; he must receive with meekness the criticism of everybody who pleases to take him to task, yet never presume to criticize anybody or anything; he must grind all the axes of his denomination, and all the little hatchets of his brethren, but be counted mean if he charges enough to pay for oiling his wheel; he must correct and condense almost every contribution that he publishes, though he is ordered to print it "exactly as it is;" he must be held responsible for all errors, mistakes, unwisdoms, infelicities, bad taste, and bad temper of contributors, though he may protest that he is not; he must publish everything that he receives, even if he has to enlarge his paper.

A MINISTER preaching his farewell sermon, said: "I leave you, brethren, for three reasons: 1. You do not love me; if you did, you would pay me my salary. 2. You do not love one another; if you did, there would be more weddings and less fighting. 3. The Lord does not love you; if He did, there would be more funerals."

THERE can be no evil more pernicious than falsehood. As truth is the essence of God, falsehood is the substance of the devil. He is the father of lies, and when an age is untruthful it is infected with the very worst disease which can assail our race. On truth physical rests the stability of the universe. The laws of nature are the expression of God's truth, written in the motions of the heavenly bodies above our heads, and the fruitful fields beneath our feet. On truth moral depend the fabric of society and the well being, nay, the very existence of mankind. On truth spiritual hang the fabric of revelation, and the intercourse of the soul with God. Truth underlies everything as its foundation and firm support. Invade the supremacy of truth, and you assail at once the Creator and creation, you proclaim yourself the enemy of God and man, and the ally of Satan.—*Bishop Seymour.*

IT HAS always seemed to me that, at the administration of the Holy Communion, no communicant ought to allow the alms basin to go by without his or her gift going into it. The Holy Eucharist is the Feast of Thanksgiving. Thanksgiving and almsgiving are twin sisters, never rightly separated. We all, through the priest's words, offer upon the altar "our alms and oblations." At the Celebration, therefore, the wife should give for herself, not the husband for her. The son and daughter should give for themselves, not the father for

them. Each and every communicant should take pains at that time at least, to give. I frankly say that, for myself, even though officiating, I do not feel it right not to have my own gift also in the basin. But I do not ask to judge my brethren of the priesthood in this regard. Only I think it should be urged strongly upon all communicants, and especially upon all those being prepared for Confirmation, that every one, young and old, male and female, rich and poor, each one for himself or herself, should take pains to have a gift without fail placed in the alms basin at the time of the celebration of the Holy Communion. I am aware that at early Celebrations it may not be convenient, and frequently does not seem best, to gather the alms. I reluctantly acquiesce in such disuse as an exception. But for the rule I earnestly ask that no communicant will go to church on a Communion day without his or her individual gift being held ready to be offered on God's holy altar.—*Bishop Tuttle.*

Holly and Mistletoe

From *The Family Churchman*

These are the flowers of Christmas-tide, the hardy annuals of family life. To be sure, we do not see the "brave trees" only in winter, or only at Christmas-tide, but who thinks of them at other times? Who associates them with all that is most beautiful in earth's joys except at this season?

Again and again we meet them in poetry and in song, but seldom dissociated from this, their apportioned use in human life. Erasmus Darwin, indeed, applies a few stanzas to the mistletoe in his "Loves of the Plants," and Longfellow, in "Evangeline" has mention of

"Oaks, from whose branches
Garlands of Spanish moss and of mystic mistletoe flaunted;
Such as the Druids cut down with golden hatchets at Yuletide."

But usually the reference is to old Christmas customs, which may no doubt have had a Druidical origin. Eliza Cook has celebrated the mistletoe in verse which more than does duty to the subject, for it even robs the other and more sacred elements of Christmas-tide to enrich it.

"Hang up the mistletoe over the land
Where the poor dark man is spurned by the white;
Hang it wherever Oppression's strong hand
Wrings from the helpless humanity's right.

"Hang it on high where the starving lip sobs,
And the patrician one turneth in scorn;
Let it be met where the purple steel robs
Child of its father and field of its corn.

"Hail it with joy in our Yule-lighted mirth,
But let it not fade with the festival sound;
Hang up Love's mistletoe over the earth,
And let us kiss under it all the year round!"

As for holly, it is thought by some persons that the word is an old corruption of holy, which word is supposed to have been applied to it on account of the decorative uses to which it has from time immemorial been put. However this may be, the fact is that "holm" or "hulver," is the term by which holly was known to the old botanists, and thus Spenser speaks of "the carver holm," while the word *hulver* is still in use in some of the eastern counties.

Holly is the plant to which the title "evergreen" was first applied. Shakespeare calls it the "green" holly; while Hood speaks of "the smooth holly's green eternity," its capacity for endurance, which confers upon it the honor of symbolism. To us it represents the permanence of God's gifts to man. Southey has some beautiful lines upon the tree:

"Below, a circling-fence, its leaves are seen,
Wrinkled and keen;
No grazing cattle through their prickly round
Can reach to wound:
But as they grow where nothing is to fear,
Smooth and unarmed the pointless leaves appear.

"Thus, though abroad perchance I might appear
Harsh and austere,
To those who on my leisure would intrude,
Reserved and rude,
Gentle at home amid my friends I'd be,
Like the high leaves upon the holly tree.

"And should my youth, as youth is apt, I know,
Some harshness show,
All vain asperities I day by day
Would wear away,
Till the smooth temper of my age should be
Like the high leaves upon the holly tree.

"And as when all the summer trees are seen
So bright and green,
The holly leaves a sober hue display
Less bright than they,
But when the bare and wintry woods we see,
What then so cheerful as the holly tree?"

"So serious should my youth appear among
The thoughtless throng,
So would I seem among the young and gay
More grave than they,
That in my age as cheerful I might be
As the green winter of the holly tree."

A modern writer, only very recently taken away from us—I refer to the late lamented William Sawyer, a minor poet of much grace and thoughtfulness—has extracted from the holly tree a moral even more impressive than those of Southey. In a poem called "The Holly's Teaching," he says:

"Rusted are the golden leaves,
Gone the blossoms trooping,
Gone the sparrows from the eaves,
Rooks from elm-tops swooping;
Gleamy morns bring gloomy days,
To lurid sunsets tending;
Snowdrifts whiten woods and ways—
So the year is ending.

"But though winds despoil, and snows
Hill and hollow deaden.
Wide the beacon holly glows,
Bright its berries redden;
Clear as with unspoken word
Hopeful comfort lending.
"Though the years die, hath the Lord
Of the dead years ending?"

Of the more festive phases of the holly's character, Miss Eliza Cook is again the exponent in some verses on "The Christmas Holly"—verses which are full of *verve* and brightness. The first of these run as follows:—

"The holly! the holly! oh, twine it with bay—
Come, give the holly a song;
For it helps to drive stern winter away
With his garments somber and long.

"It peeps through the trees with its berries of red,
And its leaves of burnish'd green,
When the flowers and fruits have long been dead,
And not even the daisy is seen.

"Then sing to the holly, the Christmas holly,
That hangs over peasant and king;
While we laugh and carouse 'neath its glittering boughs,
To the Christmas holly we'll sing."

A Christmas Carol

I am the root and the offspring of David, and the bright and morning star.—
Rev. xxii. 16.

BY JOSEPHINE SMITH WOOD

All down the ages year by year,
Is sung the Saviour's birth;
How in the midnight, soft and clear,
The Christ Child came on earth.
Listen to the angels' cry,
"Glory be to God on high."

Oh, marvellous night! fair Juda's hill
Lay veiled in silver mist,
When angel hosts revealed His will,
And earth by peace was kissed.
Softly falls the chant again,
"Peace on earth, good-will to men."

A glory flooded earth and sky
The heralds sang afar:
"Awake, O earth! Thy King draws nigh,
The bright and morning star."
Listen to the angels' cry,
"Glory be to God on high."

"Arise," they sang, "the Christ is here!
And this shall be your sign,
In swaddling clothes, in manger drear,
Sleeps now the Babe Divine."
Softly falls the chant again,
"Peace on earth, good-will to men."

The little flocks, on Bethlehem's plain,
With shepherds heard the sound,
Oh, wondrous sweet the heavenly strain!
Oh, fair the light around!
Listen to the angels' cry,
"Glory be to God on high."

Awake, awake, sweet anthems sing,
Sing to the Babe new born!
To royal David's city bring
Rich gifts this blessed morn,
Softly falls the chant again
"Peace on earth, good-will to men."

His beauty fills the sky above,
Sing to the Morning Star!
His advent is the gift of love,
Sent by the King from far.
Listen to the angels' cry,
"Glory be to God on high."

Oh, royal Child! To Thee 'tis meet
We lowliest homage pay,
Our loving hearts to Thy dear feet,
We bring this Christmas Day,
Softly falls the chant again,
"Peace on earth, good-will to men!"

Newark, N. J.

Personal Mention

Owing to the removal of the Rev. W. W. Walsh, the Rev. W. P. Law of Allegan has been appointed as secretary of the Board of Missions, diocese of Western Michigan.

The address of the Rev. Edmund Coles Belcher during the winter months will be Green Cove Springs, Florida. The Rev. Mr. Belcher's permanent address is 1321 Fifth ave, New York, and not Fort Myers as stated in the recent issue of "The Living Church Quarterly."

The Rev. W. W. Kimball has gone from Macon, Ga., to Savannah, to become the assistant minister of St. John's church, the Rev. C. H. Strong, rector.

The Rev. W. D. Smith, rector of the church of the Good Shepherd, Petersburg, South Virginia, has accepted a call to Suffolk, and will assume his duties Jan. 1, 1893.

The Rev. Jas. T. Forster has accepted the rectorship of Fairmont, West Virginia. Address accordingly.

The Rev. Normand B. Harris has returned to the diocese of Florida and assumed charge of the missionary work on the lower St. John's, and desires all mail matter addressed to him at Jacksonville, Florida.

The Rev. F. C. Coolbaugh is in temporary charge of Calvary church, Chicago. Residence, 3818 Rhodes ave.

The Rev. F. B. Adkins, of the diocese of Easton, has accepted the rectorship of the church of the Holy Comforter, West Philadelphia, Pa.

The Rev. E. T. Mabley, who was in charge of St. Stephen's, Manayunk, during the absence of the rector, has become rector's assistant at Trinity church, Oxford, Philadelphia, Pa.

The Rev. Wm. Mathias has resigned the charge of the mission churches at Mullican Hill and Mantua, N. Y.

The Rev. Charles Clark Camp has resigned the rectorship of Christ church, Joliet, Ill., and accepted an election to the chair of New Testament Exegesis and Literature in Seabury Divinity School, Faribault, Minn., where he should be addressed after Jan. 1.

The Rev. Mardon D. Wilson expects to take temporary charge of Trinity church, Tacoma, on Sunday, Jan. 1, 1893. All matter for the secretary of the jurisdiction of Olympia should after that date be addressed to him at 906 North N st., Tacoma, Wash.

The Rev. F. S. Hipkins has been elected rector of Mansfield and Tioga, Central Pa., and assumed charge of the two parishes last August.

The Rev. Ernest Webster Dustan has succeeded the Rev. Percy St. M. Podmore as rector of Trinity church, Sharon Springs, N. Y.

Ordinations

On Sunday, Dec. 11th, the Rev. Dwight Steel Marfield was ordained priest by Bishop Vincent at Christ church, Dayton, Ohio. The Rev. Herbert J. Cook presented the candidate, and the sermon was preached by the Rev. Wm. W. Moir, of New York City.

On the 4th Sunday in Advent, Dec. 18th, 1892, in Grace church, Detroit, Mich., Bishop Davies ordained as deacon, Mr. John L. Watkins of that parish. Mr. Watkins has been a candidate for deacon's orders only, and will take duty assigned by the Bishop himself.

On Wednesday, Dec. 14th, in St. Paul's church, East Saginaw, Mich., Bishop Davies ordained as deacon Mr. William Cash, who has been for a number of years a preacher in the Methodist body. Mr. Cash takes immediate charge of the missions at Hillman and Long Rapids.

In St. James' church, Newcastle, Indiana, on Dec. 15th, Bishop Knickerbacker advanced to the priesthood the Rev. Francis C. Woodard, late a Congregational minister. The Rev. F. O. Granis, of Muncie, preached the sermon and presented the candidate.

Mr. Jno. N. McCormick, who has been assisting the Rev. Dr. McBryde, of Lexington, S. Va., taking charge of the work at Buena Vista and Glasgow, was ordained deacon by Bishop Randolph, on Sunday, Dec. 4th. The sermon was preached by the Rev. W. Q. Hullihen. The candidate was presented by Dr. McBryde. This was the first ordination ever held in this parish.

On St. Andrew's Day, at Oakland, California, the Rev. Geo. E. Walk was advanced to the priesthood by Bishop Nichols. Mr. Walk was formerly a Campbellite preacher. Since his conversion to the Church he has earnestly pursued his studies in preparation for Holy Orders, and during his diaconate has most acceptably served in St. Andrew's parish, of which he is rector-elect.

Notices

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

Died

HIGBEE.—After a lingering illness, on Tuesday, Dec. 13, 1892, at her home in Pittsfield, Ill., Sue White Higbee, a graduate of St. Mary's, Knoxville.

"Grant her, O Lord, eternal rest,
And may light perpetual shine upon her."

PRATT.—Entered into rest eternal Dec. 8, 1892, at Water Valley, Miss., Mrs. Margaret Pratt, aged 84 years. Funeral service at Nativity church, by the Rev. Wm. Stokes, rector. "Make her to be numbered with Thy saints in glory everlasting."

KIMBERLY.—Died at Guilford, Conn., on Tuesday, Nov. 29th, George Chapman Kimberly, a communicant, and at one time a warden, in the parish of Christ church, aged 61 years.

Acknowledgements

THE Rev. Percy G. H. Robinson, rector of Ascension parish, Ontonagon, Mich., most gratefully acknowledges the receipt of \$20, from two ladies of St. Paul's, Brookline, Mass., in response to his appeal in THE LIVING CHURCH, for \$200 to complete the new rectory. Previously acknowledged, \$51 total \$71.

Appeals

The superintendent of Christ church Sunday school, Moline, Ill., is very desirous of forming a library for the increasing number of scholars, and any book sent as a gift will be acknowledged by the rector, the Rev. Laurence Sinclair, to whom they may be addressed.

APPEAL FOR THE THEOLOGICAL DEPARTMENT OF THE UNIVERSITY OF THE SOUTH, SEWANEE, TENN.

This department has been fortunate during the past year in the receipt of two unexpected benefactions. The first is the gift of twenty thousand dollars, already in hand and invested, the interest only to be used (1) for repairs and improvement of the property of the department, and (2) for the supply of necessary additional instructors. This is in both respects a most wise and timely application of a very opportune and welcome gift. It is from a gentleman in New York, who would by his example discourage the modern method of doing his alms in public. The second benefaction is the legacy of about \$25,000 from the estate of Mrs. M. W. Tustin, as a memorial to her husband, Dr. J. P. Tustin, formerly of Grand Rapids, Mich.

The proceeds of neither of these amounts, nor of the scholarships, of which several are generally added to the department each year from different sources, are available for the support of the professors who are still entirely dependent upon the current contributions of the Church. There is pressing need that there should be no relaxing of interest or recollection in the matter of these contributions, which should be addressed to the Rev. W. P. DUBOSE, S. T. D., treasurer, Sewanee, Tenn.

TELFAR HODGSON, D. D.,

Dean of the Theological Department of the University of the South
MISSIONARY HORSES NEEDED

A missionary who since Trinity, 1890, has, in pursuance of his ordinary duties, driven over at least 5,000 miles of road, in all weathers, and if permitted, is willing and glad to do quite as much in that way in the next two years and a half, is badly fixed for want of horses. His team were old and more or less broken down when he entered on this work, and the best of the two having unfortunately taken distemper, has had to be killed. In order to continue his work and keep appointments, he is indebted to the kindness of a friend who loans him a horse to work with the pretty well used-up survivor.

Two hundred dollars would secure a serviceable team with which this man could carry on his work through the coming winter with safety.

Whoever may be willing to help will please send their contributions to

CHARLES B. FOSBROKE,
Kenyon, Goodhue Co., Minn.

He will make due acknowledgement through the columns of THE LIVING CHURCH.

This is a true statement of the case. No appeal for help could be more worthy. I fully indorse this appeal.

[Signed] M. N. GILBERT,
Asst. Bishop of Minnesota.

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

WANTED.—A priest as assistant in a suburban parish of Chicago. Salary \$800. Address, stating age, experience, etc. "REV. ALPHA BETA," care of THE LIVING CHURCH.

PRIEST, single, under 40, good Churchman, extempore preacher desires work in or near Chicago or other city. Address, SLARKIE, care LIVING CHURCH.

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.

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

Choir and Study

Ring Christmas Chimes

BY MARTHA A. KIDDER

Ring Christmas chimes! ring out a joyous peal
In silv'ry tones, for if the Lesser Lent
Has not been wasted, then our hearts may feel
The peace and happiness of days well spent.

Ring Christmas chimes! and echo far away
O'er land and sea, the wanderer to greet;
Our souls are filled with holy thoughts to-day,
Our hearts responding to thy music sweet.

Ring Christmas chimes! and teach us to rejoice
In Him, who is by heaven and earth adored.
Ring Christmas chimes! proclaim with mighty voice
It is the birthday of our Blessed Lord!

Verily, "the world itself keeps Christmas Day!" so closely have the planes of the ecclesiastical festival and the social usages of Christian communities approached each other. Strange, and even startling as it may seem, emblems of the common rejoicing are to be seen even in the homes and windows of our Hebrew brethren, in wreaths and expressive adornings, as if some radiance of the Messiah, prospective if not retrospective, had fallen upon them. The social Christmas has altogether captured them with Christmas parties, presents, recreations, and pre-occupations, so that as far as superficial indications count, it is not easy to draw the line between Christians and Hebrews. The denominational Christians have long since fallen into line; and in New England, where not so very long ago it was a civil, if not criminal offence, to celebrate Christmas Day religiously, and the few scattered Churchmen were compelled to make their devotions in seclusion, like the early Christians of the Roman Catacombs, the great festival is universally and gladly recognized.

Only the other day the significant story reached us, of a very celebrated Congregational minister in a New England city, who was accustomed year after year to accompany his little children to the choral services of Christmas Eve, winding up with a visit to the Bethlehem Crib of the Holy Nativity, so devoutly prepared in the Roman churches. Suffering under the remonstrances of some of his scandalized flock, he exclaimed, "I thank God for the churches now in the land where my children may read and learn the sweet lesson of the Divine Nativity, so sorrowfully denied them in the church of their fathers."

Christianity is first, a history; then, a fact. The facts and the truths are co-ordinate. Together they stand fast as the mountains; asunder, the darkness of agnosticism and denial follow. The story of Bethlehem and its "Wonderful Night" must preface and accompany the theology of the Incarnation. This explains the loving persistence of the Catholic Church throughout the world in the historic realism of the Holy Gospels; in the picturesque and semi-picturesque object lessons in cathedrals and churches, in panoramic frescoes, in storied windows, in an eloquent and irresistible all-persuading symbolism in song, canticle, and anthem, in rite, and sacramental solemnities, as well as the Divine Word and its preaching. The eyes are busier than the ears with the multitude. What may be looked upon and handled for Thomas, what may be felt and subjectively apprehended for the disciple whom Jesus loved, together, side by side, work a saving ministry in the economy of the Church.

We are all children, even if of a larger growth. The lore and love of infancy and home never lose their preciousness to us; and the deeper the growth in the divine life, the more perfectly the stature and measure of the divine manhood are built up within us, the more genuinely are we become the children of the Lord, even the children of the Resurrection. In these days of precocious maturity in the hard, grasping, fleshly wisdom of the world, which turns men and women into monsters of selfishness and appetite and unbelief, where may Christian people turn for cleansing and refreshment, save to the story of Bethlehem and its Holy Nativity, the Manger, the Cradle, the spontaneous unconscious homage—kingly, prophetic, and priestly, even the divine humanity of the Child Jesus. So Holy Church takes constant care that we shall learn and love this first lesson of faith, a faith resting upon and growing out of supernatural facts—history; a faith not adumbrated

or projected from the speculations and philosophies of men, but resting upon and incorporated with the very substance of God's eternal and ever-living Providence. This is the germinal centre of the Catholic Creed; it is the substance and inspiration of Christian art in all its manifestations.

There is inexhaustible entertainment and refreshment in the legendary traditions of mediæval Christianity, homely, rude, and even brutish, as they may now and then appear. Gathered out from black-letter folios and crumbling manuscripts and parchments, and from the inexhaustible reservoir of the unwritten folk-lore, they would fill many volumes. However strange, and even preposterous, the development may appear, we may be sure that a very sacred truth lies at the root. Thus the final supremacy of the Divine Childhood, reaching forward to the ripening of that mystical prophecy—"And a little child shall lead them," we encounter in the story of St. Nicholas and "The Boy Bishop". He assumed his office by unchallenged consent and prescription, on St. Nicholas' Day, Dec. 6th, holding it until "Holy Innocents," a custom originating on the continent of Europe and afterwards adopted in England, where it found its widest and most popular expression. The lad chosen for this brief distinction was duly and properly invested with the episcopal garments and all canonical insignia, with his proper attendants who represented priests, deacons, and other fitting servitors. Then the "boy bishop" conducted services in church, not infrequently making collection circuits from house to house with carols and songs, even demanding gifts as of right.

In Salisbury cathedral this functionary was chosen from among the boy choristers, the others forming his retinue, he ruling with all the pomp and religious authority of his assumed office. It was narrated that he



conducted all the services of the Church except the Mass, although in some places he is reported to have actually celebrated the Mass itself. There is indeed the record of such a "boy bishop" at Salisbury, who filled a vacant prebend's stall by the appointment of his schoolmaster and it remained valid, and there may be seen at this day the tomb of one who died while holding his office, with his effigy lying thereon arrayed in full episcopal attire. The attendant evils and irreverences naturally springing out of the custom were forbidden by that conservator of morals, social and ecclesiastical, Henry VIII., and afterwards restored under Mary. It is suggested that the peculiar custom known, and until a recent date cherished, at Eton, as the Montem, originated in this boy-bishopric,



The Arundel Society for promoting the knowledge of art was founded in 1848. Its home is in London. It is a namesake of Thomas Howard, Earl of Arundel in the reign of James and Charles I., and he was called by his wisest biographers "the father of *verlu* in England," and "the Mæcenas of all politer arts." In its membership the council numbers: the Earl of Carlisle, Sir F. W. Burton, Right Hon. Sir A. H. Layard, Sir Coutts Lindsay, Edward J. Poynter, R. A.; John Ruskin, Lord Saville, and the Earls of Wemyss and March. The society represents therefore the best culture and learning of Great Britain. Its work has been persevering and fruitful from the beginning. It may be divided under five classes: I. Chromo-lithographs, or reproductions of mediæval Christian art, about one hundred of which, covering the great periods and their best representative painters, have already been distributed among its patrons; II. Photographs of rare, inaccessible, and important objects, as monumental memorials and frescoes; III. Engravings; IV. Sculpture, and V. Literary works. The objects of the first class are of more immediate interest to our readers.

These artistic reproductions cover the general field of early religious art. All great schools are represented in them: Rome, Florence, Venice, the Umbrian masters, Assisi, Netherlands, and many other centres of the mediæval art. They translate the masterpieces and grand frescoes of the Middle Ages, just as they exist and appear, faithfully, sincerely, and reverently. They are not sophisticated, retouched, or renovated to serve an illiterate fancy. What we look upon is precisely what may be seen and studied in European churches and art collections. It is also to be remembered that these reproductions have an increasing value, a deepening interest, because of the structural deterioration necessarily attending pictorial art. The canvasses and colors are enfeebled and obscured more and more every year by damp, dust, smoke, and atmospheric action, while the great frescoes are suffering irreparable loss from the vandalism of renovators and re-builders, in addition to these other destructive agencies. Thus the Last Supper of Da Vinci is nearly perished, and is unintelligible without the help of earlier drawings and engravings, and hundreds once widely known and

valued have disappeared altogether. From this point of view the services of the Arundel Society to civilization are incomparably valuable.

Besides this preservative office, the distribution of these invaluable souvenirs of the world's supreme art among cultivated lovers of the beautiful in all lands, is an inestimable gain. Every connoisseur and earnest lover of the great Christian masterpieces, may have in his portfolio, or arrayed upon his walls, such selections from the Arundel gallery, even with a very slender income, as shall place his domestic and social life in living relation with the supreme art of Christian civilization. Just as the classics in the world's literature must underlie all literary culture, so must this supreme art of the 15th and 16th centuries underlie, refine, and spiritualize all sound culture in the picturesque æsthetics of our own time.

Among the subjects recently put forth is an exceedingly artistic fresco, lately recovered after burial for generations under barbaric whitewash, by Domenico Ghirlandaio (or "The Garlanded"); also "The Emperor Octavius and the Sibyl," a recovery recently made in



the church of the Santissima Trinita, Florence. The Emperor, according to tradition, was converted to Christianity by a heavenly vision, indicated at the apex of the fresco, but blurred and nearly destroyed under the process of restoration. Its decorative, architectural relations are indicated by the shape and proportions of the design. Its tender beauty of color and loveliness of composition have happily survived the ordeal. Another is a "Fra-Angelico"—Christ and the disciples at Emmaus, drawn from that seemingly inexhaustible treasure-house of the inspired artist's productions, St. Mark's Convent, at Florence. Here the good *Frater* discovers, as usual, the all-absorbing Dominicanism that environs and penetrates all his designs, for the disciples appear in the habit of the brotherhood—a

sweet, unconscious simplicity of anachronism that removes the sting of criticism. We have again a sketch of the Madonna and Child, after Giovanni Bellini, the great Florentine, in whose splendid lines we feel the sculptural influence of the renaissance—almost a second Michael Angelo. But it need not be assumed that these three examples even generously illustrate the high interest of the Arundel work, excellent as they are, since in the portfolio may be seen the inimitable "Priamavera" of Botticelli, examples of Raphael, Titian, Fra Bartolomeo, Van Eyck, Filippo Lippi, Memline, Memossi, Giotto, and very many others of equal celebrity. The English Society is represented in New York, for the United States, by the Church publishing house of Messrs. E. & J. B. Young, Cooper Union, where a generous selection of its productions and publications may be inspected.

The recent bulletin from the Bureau of Music of the Columbian Exposition announces that the director is desirous of arranging for a three days' festival in the form of oratorio, to be held at some time in August, the programme to consist of three or four of the more familiar works, including Haydn's "Creation", Rossini's *Stabat Mater*, and selections from Gluck's "Orpheus." The Bureau desires to form a chorus of not less than 2,000 voices for participation, and it is hoped that two festivals may be arranged for in August should the choral societies cordially respond. We also learn that the Exposition has granted a subsidy of \$10,000 to Messrs. Farrand and Votey of Detroit, for which sum that firm will erect a splendid concert organ in one of the music halls of the Exposition. The specifications now before us provide four manuals, 61 notes, and pedals CCC to F, 30 notes, with an aggregate of 110 stops, couplers, mechanical accessories, combinations, and other appliances.

The Christmas Woods

BY V. C. C.

We sing, but not in festive mirth alone,
The birth-song of the Christ-child, Prince of Peace,
O Holy babe! 'twas not at night's release,
When joyous flush lights up the tender morn,
Thou camest; but beneath the silent gaze
Of wondering stars, amid the solemn hush
Of midnight; nor the roar of wild wind's rush
Thy cradle shook; nor spread o'er Thee the haze
Of summer blue; but calm the wintry air,
And wrapped the sleeping earth in snowy fold.
Here, in the quiet woods, where mantle fair
Is seen, as on that Christmas tide of old,
Our joy we sing, and offer incense rare
Of prayer adoring, and of love untold.

New Music

A VERY bright and musical carol, arranged as a solo and chorus, is the Manger-Cradle, by Mary Ann Thomson; music by B. Cecil Klein, organist of the church of the Annunciation, Philadelphia. Published by W. H. Boner & Co., Phila., price, 10 cents, reduction for quantities. The words are beautiful and simple, and the music, while of a "taking" order—especially in the chorus—shows a "musicianly" mind and skill. We gladly welcome such carols as this, and hope for more of them.

MESSRS. NOVELLO, EWER & CO. have published a *Te Deum* in the key of C., by P. C. Lutkin, organist of St. James', Chicago. This composition reveals a masterly musical genius, and is worthy of the company in which it is found in Novello's list of Church music. Mr. Lutkin is one of the very few American composers whose work is found in that list. This *Te Deum*, while of more than ordinary difficulty, is so smoothly harmonized, and its sequences are so regular and well-defined, that choirs who can sing—say—Eyre's Communion service in E flat, will find no difficulty in learning it. It is melodious, as well, and presents in quite a marked degree, the element of grandeur which should characterize any musical setting to this great hymn of the Church. We are glad to note both the American and English words given, where the two differ.

Magazine Reviews

THE December number of *The Mother's Nursery Guide* contains a valuable article on catarrhal affections, by Dr. G. C. Stout. A talk on milk, by Dr. Graham Lusk, shows in what manner the natural food of children is superior to artificial, and Dr. S. A. Kime writes on certain fallacies concerning the use of eyeglasses, many parents erroneously withholding from their children the aid which well selected glasses gives to defective eyes. The interesting "Personal Experiences in Home Training" are continued, holiday books for children are discussed, and there are a number of "Kindergarten-at-

Home Stories." [\$2 a year. Sample copies sent free. * Address, Babyhood Publishing Co., 5 Beekman st., New York.]

The Magazine of Christian Literature for December, (Astor Place, New York,) will be eagerly and profitably read, for the three opening papers, if nothing else: "The Relations of Christian Missions and Diplomacy, by the Hon. S. G. Benjamin; "The Great Philanthropies," III, by the Ven. Archdeacon Farrar, being an eloquent and forcible exposition of the temperance movement in England; and "Cloister Life in the Days of Cœur De Lion, by the Very Rev. Donald M. Spence, D. D., being an illustrated study of the great monastery of Bury St. Edmunds.

The North American Review, New York, traverses an immense range, from "When is the Pope Infallible?" by the Rev. S. M. Brandt, S. J., to "The Horse in America," much the longest paper in the number, and singularly out of place in a periodical of such grave pretensions. The Governor of Jamaica presents a consideration of the "Opportunities of Young Men," in that highly favored island; and Mr. E. L. Godkin, of the New York *Evening Post*, in "A Month of Quarantine," arraigns the medical authorities of that port with a righteous indignation for the unexampled cruelties and inhumanities that disgraced their administration.

The Arena, Boston, has a number of clerical contributors: The Rev. A. Nicholson, D. D., an Englishman who ably defends the Shakesperian authorship of the Shakespeare dramas and poems; the Rev. Lyman Abbott, D. D., who discusses "Compulsory Arbitration" as a resort in disturbances of labor, with his characteristic shrewdness; and Bishop J. L. Spalding, (R. C.) who considers "Why the World's Fair should be opened on Sunday," reaching substantially the same conclusions with Bishop Henry C. Potter, in his recent magazine articles. Besides, the Rev. Prof. David Swing, D. D., contributes in a syndicate on "A Notable Book of Travels, or Mrs. Sheldon's African Expedition."

A Promising Boy. By Annette Lyster. Illustrated by T. W. Lascelles. London: S. P. C. K.; New York: E. & J. B. Young & Co. Price, \$1.

A sad book, but useful as a warning against self-will and mere worldly ambition. The binding and make-up are attractive, and the opening sufficient to induce a boy to read on.

A Gift of Love, and Loving Greetings for 365 Days. Chosen and arranged by Rose Porter. New York and Chicago: Fleming H. Revell & Co.

A diary of texts and quotations for every day in the year. Every text speaks of love, and the extracts form an excellent selection from many of the best writers. The book is a Christmas or New Year's gift of the best type.

Prince Serebryani. An historical novel of the Times of Ivan the Terrible. By Count Alexis Tolstoi. Translated from the Russian by Jeremiah Curtin. New York: Dodd, Mead & Co. Price, \$1.50.

Well written, giving an excellent glimpse of the most awful period of Russian history, this work deserves to rank among the best historical novels.

A Book of Famous Verse. Selected by Agnes Repplier. Boston and New York: Houghton, Mifflin & Co. Price, \$1.25.

A useful gift for a boy or girl who is either fond of poetry or desires a good collection of verse for declamation. The poems are the choice gems of the most famous poets. The book is attractive in appearance.

From Greenland's Icy Mountains. A tale of the Polar seas. By Gordon-Stables, M.D., C.M. Illustrated by W. H. Overend. London: S. P. C. K.; New York: E. & J. B. Young & Co. Price 80 cents.

A book of adventure for boys. Excellent for a Christmas gift or for a S. S. library. Full of interest from beginning to end, and containing a great deal of instructive information on Arctic life and travel.

Monica, the Mesa Maiden. By Mrs. Evelyn Raymond. New York: Thos. Y. Crowell & Co. Price, \$1.25.

A story of a Spanish family in Southern California whose members were all lazy except Monica the daughter. Her self-sacrifice and heroism form a character at once charming and worthy of imitation. The binding and illustrations make a beautiful setting for this gem of a lovely life.

Play in Provence. Being a series of sketches written and drawn by Joseph Pennell and Elizabeth Robins Pennell. New York: The Century Co. Price \$1.50.

A delightful account of a part of the world little known to the ordinary summer visitor. Realistic in its descriptions of festivals, bull-fights, and the water tournament, with illustrations that give vividness to the scenes, the book is a most charming companion for a winter evening, or a dull afternoon.

The Dragon of Wantly in His Rise and Downfall. A Romance. By Owen Wister. Illustrated by John Stewardson. Philadelphia: J. B. Lippincott Co.

A tale of the Middle Ages and its mysticisms. One of those books that charm the mind and rest the brain after a hard day's work. The illustrations are superb and numerous. As an addition to the sick room or of an invalid's library, it would while away many a tedious hour.

Poems of Gun and Rod. By Ernest McGaffey. Illustrated by H. E. Butler. New York: Charles Scribner's Sons. Price, \$1.75.

The author, unlike most hunters and fishermen, has seen the poetic side of his rambles with gun and rod. We did not think that such delightful poems as these could be made out of gun, rod, decoys, and wild rice. The book, with its illustrations, is an excellent companion for an outing.

A Princess of Fiji. By William Churchill. New York: Dodd, Mead & Co.

A delightful story of the life of a sailor on the Island of Fiji where he endeavored to civilize the Islanders. The interest is sustained throughout, and the experience of the hero though at last it resulted in failure, is sufficiently great to make the book a charming one for boys.

Crow's Nest and Belhaven Tales. By Mrs. Burton Harrison. New York: The Century Co. Price, \$1.25.

Some of Mrs. Harrison's short stories in her best vein. The Belhaven Tales deal with society life in the days of the Revolution and the earlier history of the Republic, leading on to present times. They possess, therefore, an historical interest. Being well told, the stories give a graphic picture of life in Virginia. The book is beautifully gotten up and contains some excellent illustrations.

The Peep of Day, or a series of the earliest religious instruction the infant mind is capable of receiving, with verses illustrative of the subjects. New edition. London and New York: Longmans, Green & Co. 1892. Price, \$1.75.

An old friend in a new dress! And such a dainty one! Memories of childhood's days come back to us as we turn its beautiful pages but never yet have we seen this old-time friend adorned with such exquisite pictures—pictures that will help to hold in the childish mind the truths they illustrate. A lovelier Christmas gift for the little ones it would be hard to find.

David Alden's Daughter and other Stories of Colonial Times. By Jane G. Austin. Boston and New York: Houghton, Mifflin & Co. Price, \$1.25.

A volume of stories mostly reprinted from the leading magazines but possessing character and interest enough to make them well worth reproduction in a volume. We commend the book most heartily to students of the colonial days of our country.

Sherburne House. By Amanda M. Douglas. New York: Dodd, Mead & Co. Price, \$1.50.

A beautiful story of a waif who suddenly becomes a great heiress. Her life, in subjection to an aunt of her father's and as the observed of all her kin, was one of terrible trial, out of which she comes purified and brilliant in traits that we all admire but seldom attain. It is a good story for children, especially for girls.

Witch Winnie's Studio, or the King's Daughter's Art Life. By Elizabeth W. Champney. Illustrated. New York: Dodd, Mead & Co. Price, \$1.50.

This is an interesting story of three girls who took rooms and studied art in New York. But why Winnie should be called Witch, or why the words "King's Daughter's" should be added to the title, we fail to see. For in the story Winnie does not receive the title Witch nor is there any allusion to the work of King's Daughters, so far as we understand the objects of that society. It is simply a love story with a good plot and pretty illustrations.

Afloat and Ashore on the Mediterranean. By Lee Merriwether. New York: Charles Scribner's Sons. Price, \$1.50.

An interesting story of travel wherein Mr. Merriwether and his companions visit many places not generally sought by foreign tourists. The author is very fond of statistics, especially those dealing with the prison systems, and the condition of the working classes; points, as he says himself, of interest rather to the student of social problems than to the general reader. He is, however, an excellent observer, appreciating the humorous side of life, and a narrator of no mean ability, so that his book will be found very readable by all.

Along the Florida Reef. By Charles Frederick Holder, LL. D. With many illustrations. New York: D. Appleton & Co. Price, \$1.50.

A tale of the daily life of several boys who passed some years on one of the small keys of the reef which extends from the Florida peninsula into the gulf. Their time is spent in hunting, fishing, and seeking the myriad wonders of animal life there so abundant. Natural history is most interestingly taught, being mingled with enough of incident and adventure to hold the attention of the boy reader, and the book as a whole furnishes quite an inspiration to out-of-door study.

The Story of Uganda and the Victoria Nyanza Mission. By Sarah Geraldina Stock. With fifteen illustrations. New York and Chicago: Fleming H. Revell Co. Price, \$1.25.

The Story of the Life of Mackay of Uganda. Told for Boys. By his Sister. New York: A. C. Armstrong & Son. Price, \$1.50.

In both books is portrayed the struggles of the Church Missionary Society, through its emissaries, to establish and maintain a mission in the marvellous country of Uganda in East Africa. It is a wonderful history wherein Christian courage and faith in God makes the first way for light to enter into the dark land, and men go forth gladly to martyrdom for the sake of the first great Martyr. The Life of Mackay, being written especially for boys, is more interesting to the younger readers, but both books may well be read by us all, if only to serve to show the narrowness of our little worlds, and what life means to some men.

The Wit and Wisdom of Charles Lamb, with anecdotes by his contemporaries. Selected and arranged by Ernest Dressel North. New York: G. P. Putnam's Sons. Pp. 267. Price \$1.00.

The more the "Knickerbocker" mine is worked the richer the "nuggets" seem to be, if we may judge from this latest specimen. All who love Charles Lamb, (and who does not?) will rejoice in this pretty setting of the wise and witty sayings of their gentle humorist. It is just the book to slip into one's pocket as he goes out for a summer ramble, or on a railway journey, or to have handy at one's elbow ready to

pick up for the amusement of a spare moment. It is full of good things culled with appreciative judgment from the author's essays and also from his letters, which are not as well known as they ought to be. The dainty volume is illustrated by a portrait of Lamb at the age of 22, from the original chalk drawing of Hancock, made in 1798.

Adventures of Sherlock Holmes. By A. Conan Doyle. Illustrated. New York: Harper & Brothers. Price, \$1.50.

Mr. Doyle is said to be the best writer of detective stories of the present day, and certainly the astute Sherlock, his hero, could hardly be equalled in reality or imagination. The twelve adventures which the book contains are republished from *The Strand Magazine*, where they have found a favorable reception. The lover of dark lanterns and disguises will find the tales most interesting, and the general reader will appreciate them as furnishing amusing reading and as being well and pleasantly told.

In the Boyhood of Lincoln. A Tale of the Tunker Schoolmaster and the Times of Black Hawk. By Hezekiah Butterworth. New York: D. Appleton & Co.

This interesting historical story is full of the breezy healthfulness which characterizes all this author's writings, and cannot fail to be of great help to the young. The "Tunker" schoolmaster is the central figure around which are grouped the principal events in the boyhood of Abraham Lincoln, as well as other contemporary incidents of interest; all is so vividly portrayed that the youthful mind will discern in the character of young Lincoln the elements which made him great. The book presents a handsome appearance, and the illustrations are excellent.

In the City by the Lake. In two Books. The Shadow and the Slave Girl. By Blanche Fearing. Chicago: Searle & Gorton. Price, \$1.25.

A good story well told in pleasing verse possesses a subtle power of its own, and this is the case with the book before us; rather, it is two beautiful tales, wrought in blank verse. The first is a touching story of love, married joy, sorrow, death, and misery. The other is a story of a child, born to poverty and want, growing to womanhood in toil. A few infelicities of expression are apparent, but they do not greatly mar the work, although one would wish such work to be perfect in form. The book is well printed and bound, with wide margins.

Makers of America.—The Life and Times of Bishop White. By Julius H. Ward.

Most Rev. John Hughes. First Archbishop of New York. By Rev. Henry A. Brann, D.D. New York: Dodd, Mead, & Co.

The last-named is a well-written life of this remarkable prelate, from the pen of a priest of the Roman Communion. It displays, however, intense hatred of England, and it is not difficult to read between the lines that the hatred is based on religious as well as political grounds. The story is interesting, and shows the rise of the poor Irish lad to the highest position ever accorded, at that time, to any American by the see of Rome. The Archbishop's services to America during the Civil War are recounted, and form an interesting chapter in American history.

"The Life and Times of Bishop White" is in strange contrast to the preceding. The calm, dignified, but mild and gentle, character, the strong, well-balanced mind, the absence of the pushing, self-asserting spirit, all serve to set forth the Patriarch of the American Church as reaching his exalted position in accordance with the natural fitness of things, because he belonged there. As the pastor and friend of Washington, the first chaplain of the Continental Congress, the adviser and counsellor of the leading spirits of the Revolution, he stands forth a typical American; while his conservative temper, enlarged views, remarkable foresight, show his fitness for his exalted ecclesiastical position. It is a book to be commended, not only to Churchmen, but to those who ought to know what the Church did for America in the infancy of the present government.

The Life and Letters of Washington Allston. By Jared B. Flagg, N.A., S.T.D. With reproductions from Allston's pictures. New York: Charles Scribner's Sons. 1892. Pp. 435.

It is a rare and fortunate conjunction that the preparation of this long over-due memorial has fallen into the hands of an accomplished artist and kinsman, whose literary culture eminently qualifies him for his office, since Mr. Flagg literally grew up and formed his own artistic career under the predominating light and inspiration of Allston's genius. Allston was born in 1779 and died in 1843, almost fifty years ago, yet his splendid personality and unique artistic prominence remain fresh and undimmed to-day. His recognition as a master among masters came early in his career and received the stamp both of English and Continental connoisseurs, chief among them being Sir George Beaumont, the virtual founder of the British National Gallery; while his rare genius, reinforced by singular gifts as colorist and draughtsman, his elevated intellectuality, and his many-sided versatility, attest his worthy fellowship with the art and artists of the 18th century, and his energetic and commanding relations with the art life of our own century. Allston was indisputably the greatest among American artists in a period which numbered West, Leslie, Stuart, Walbone, and Vanderlyn among its leaders. This greatness was recognized enthusiastically in England by the Royal Academicians, and Allston would have succeeded Benjamin West in the presidency of the great academy—then crowned with the fresh reputations of Lawrence, Reynolds, and Fuseli, had he not returned to America

under the promptings of an irresistible patriotism. Allston possessed the rare alchemy of soul that transmuted all influences, and cultures, and opportunities into their utmost æsthetic and moral values. His genius was serious, epic, and touched with a quality for romanticism. His masterpieces were Scriptural, and one of the noblest of his compositions, "The Dead Revived," may be seen to-day in the galleries of the Pennsylvania Academy of Fine Arts. Most of his productions are exhibited in the Boston Museum of Fine Arts, and among them the yet unfinished masterpiece, "Beltshazzar's Dream," which overshadowed and dominated his brief life, elusive and evasive until the end, a sorrowful enigma of baffled and disappointed genius. We urge our readers who are interested in America's art and literature in its earlier and noblest phases, to read Dr. Flagg's richly illustrated and admirable memorial. In typography, paper, and illustration little or nothing is left to be desired in this superb volume.

Pagan and Christian Rome. By Rodolfo Lanciani, Profusely illustrated. Boston and New York: Houghton, Mifflin & Co. 1893. Pp. 374. Price \$6.00.

Those who were interested in Lanciani's "Ancient Rome in the light of recent discoveries," published a few years since, will gladly welcome this present volume as a natural continuation of the former work. In fact, the two should go together. As an archaeologist Lanciani is passionate and painstaking, and does not allow his "finds" to run away with his judgment. Consequently we have a careful and trust-worthy account of discoveries recent and hitherto little known, which throw a flood of light upon Pagan and Christian art and civilization, and enable us by representative specimens to compare one with the other. In the opening chapter on the transformation of Rome from a pagan to a Christian city, one is enabled to trace, by means of the old ruins, the gradual steps by which the religion of Christ quietly and gradually overcame the ancient paganism, and how the Church adopted or tolerated many institutions and customs of classical origin. Among other things, the monuments prove that the early adoption of Christianity was not confined, as is quite commonly asserted, to the poorer classes, but commended itself to the Roman nobles, so that even "they of Caesar's household" were reckoned among its adherents and confessors. Shrines, temples, churches, tombs and cemeteries, are unearthed to tell the story of the Christian triumph. Recent discoveries have shed unexpected light on the management and organization of ancient places of worship, and the archaeologist is a valuable assistant to the historian. Such vexed questions as *e. g.*, whether St. Peter was ever at Rome, if we may trust Lanciani, are settled and established beyond the shadow of a doubt, by the monumental evidence which witnesses to the presence and execution of both St. Peter and St. Paul in the Eternal City. Under the guidance of the author, we see how the Papal tombs mark the stages in the decline and fall of the great city from year to year, as well as of her glorious resurrection, and also chronicle the leading events that have agitated Rome, Italy, and the rest of the world, for the last sixteen centuries. The author weaves together old legends, historical stories, Biblical allusions, and modern discoveries of ruins into a charming and entrancing whole. One who would know Rome cannot dispense with this valuable volume, which is illustrated by twenty-six full-page plates, and ninety text illustrations, maps, and plans. Clearly printed and elegantly bound in red cloth sides and white vellum paper back, it forms a beautiful and interesting volume. A full index is also appended, and the text of the "inscription commemorating the Ludi Seculares celebrated in the year 17 B.C." is given in full. Among the Christmas books of the year this work will easily take the front rank.

"A MILLWOOD ROMANCE and other Stories," by A. L. Donaldson, a new candidate for literary honors, will be published this week by Thomas Whittaker.

AMONG the new books received we can do no less than record the titles of a handful of delightful little volumes for children, from the Cassell Publishing Company, New York, adapted for holiday presentation. They are: "The Next Door House," by Mrs. Molesworth, whose excellent work requires no fresh commendation; "The Rovings of a Restless Boy," a charming and brilliant production by Katharine B. Foote; "Fairy Tales in Other Lands," by Julia Goddard; "A Ring of Rubies," by L. T. Meade, a bright and wholesome story; and a pair of exquisite little dainties, "Nut Cracker and Mouse King" and "The Educated Cat," from the German of E. T. A. Hoffman; and "An Enchanted Garden," delightful fairy tales by Mrs. Molesworth, with illustrations by Hennessy.

In acknowledging the receipt of the bound volumes of *St. Nicholas*, we cannot do better than to quote the following "delightful note" which the publishers, The Century Co., have received from Dr. Holmes:

I thank you for the two beautiful volumes of *St. Nicholas*. I find the magazine almost too captivating. It makes me homesick for my far-off boyhood and childhood. If I could go back seventy-five years and carry *St. Nicholas* and a few more of our illustrated books for young people with me, what a happy half-decade of years I could spend! The boy-world is all made over again since the days when I was fed on the canned literary fruit stolen from English nurseries, and new American children are "making good blood," as the Frenchmen say, out of the brain-products of their own fresh and fertile soil.

OLIVER WENDELL HOLMES.

The Household

On Christmas Eve

BY GRACE STUART REID

In a quaint old English village
Where the holly berries grow,
At midnight before Christmas
Simple country folks will show
How, by listening to the ground,
They can hear the merry sound
Of Christmas joy-bells ringing, gaily ringing,
Far away.

Though their care was true and tender,
Years and years ago to-night
An earthquake with sad swiftness,
Snatched their village church from sight;
But when Christmas dawn is near,
With fond faith they think they hear,
Their vanished church bells ringing, gaily ringing,
Far away.

We would tell those trusting listeners,
Every day, on land or sea,
To joy-bells they may hearken
If they only touch the key.
Children of the Holy Faith,
Win a wanderer's soul from death!
Set a sinner's saved heart singing, gladly singing,
Christ is born.

Not for just a few brief hours,
Christ-tree lights were meant to shine,
Manger songs were for a purpose
That no season can confine,
Christus natus! Lift your light!
Christus natus! Sing with might!
So radiance fair may reach you,
So echoes sweet may teach you,
All the year.

PRIZE STORY

"Lead, Kindly Light"

By S. ELGAR BENET

(Copyright)

CHAPTER XVII

Miss Scott had a visitor: Sister Maria, who returning to Brentford had gone out of her way to see her old friends.

Spring had come; the window in the head nurse's office was open and a balmy air blew the white curtains gradually inward, filling them like the full sail of a ship, and suddenly sweeping them outward again. A bunch of brilliant yellow daffodils bloomed beside the tall azalea, and the small square of sky above was of a tender misty blue, flecked with clouds of faintest grey.

Miss Scott, tall and slender, in her white gown and frilled cap, sat on a high, straight chair, suggesting in some inexplicable manner its having been made specially for her; Sister Maria, short and stout, in her best habit and snowy linens, swayed back and forth in the lowest rocker in the room. They talked of Eleanor.

"The dear child!" exclaimed the religious, "I have known her ever since she was so high," holding her plump hand about three feet above the floor, "and loved her too. My only fear for her, was, that her great, I had almost said inordinate, love for physical beauty, would blind her to the deeper beauty of life. But surely I might have known that the child of Helen Livingston's prayers and affection would not cast reproach upon her training."

"She is much improved," said Miss Scott, critically. "I am sure you will find her so. More childish in some ways than I could wish."

"Oh, that she will always be, it is her nature."

"But singularly faithful to a conviction of what is right. Beside nursing is her vocation, although she did not know it when she came to me. She is a born nurse; I never knew one who had a stronger influence over her patients; personal magnetism, no doubt. Added to this, she has fine health, strong nerves, and firm, gentle hands. There is not a physician here, but would entrust his most serious case gladly to her."

"That is high praise."

"And I can honestly give her still higher. Eleanor is growing to a fine comprehension of life and its many complicated uses. She will never lose her reverence for the mystery of the sufferings of humanity. You need have no fear that the happiness of life means to her simply the gratification of personal inclination or the indulgence of a beauty-loving soul. And so gradual has been the change, I am sure she is scarcely aware of it. I know—"

A light tap on the door interrupted them.

"Come," called Miss Scott.

Eleanor entered. She had not known whom to expect. Sister Maria's round rosy face smiled up at her and Sister Maria's hands clasped her own. A mist of joyful tears blinded her; she cried for joy with her arms around her friend's neck.

"It isn't fair," she said between laughing and crying. "it isn't fair. I have dreamed of this for years, two long years, and now I cannot see you."

Miss Scott left the room to make her afternoon round of the wards.

"Tell me about yourself," said Sister Maria.

"Oh, tell me about Brentford," begged Eleanor, "St. Paul's, the dear old house, the orphanage, and all the kind good people. I can not realize the written words."

"St. Paul's is just the same; you would not want it changed, would you?"

"No, Sister."

"The house on Main Street has been shut up since you left, no one has lived there. I took my boys for a walk in the grounds not long ago. The white rose whose blossoms you used to bring for my anniversaries, has climbed to your bed-room window, holding on by the wisteria. We have had the roses though, both years since you left. Sister Anna wrote to Mr. Ferris, and he said in reply, he would consider it a favor if we would make use of all the flowers. So the larger boys have taken to cultivating the borders with Sister Anna's assistance, it is nice work for them out of school hours, and we are very thankful for the flowers."

"And the boys, Baby, and the rest, how are they all?"

Sister Maria's face fell. Baby had grown into a great boy, and parting with the child of the institution was two years nearer; but she said cheerfully: "Baby has grown very much, and although the rector urges us to call him William, he is still Baby; and as for the other boys, did you know we have fifty?"

"And you had but twenty when I left."

"We have fifty, and shall have one hundred as soon as the new wing is completed; and we have three new Sisters, Elizabeth, Hannah, and Lois. The Orphanage is about the only thing you would not recognize in Brentford, and thanks to Mrs. Frank Perry, it is changed beyond recognition. It is planned to accommodate two hundred and fifty boys. The school rooms and dormitories are perfectly arranged, and the chapel is most beautiful. There are three windows of stained glass, representing scenes in the infancy of our Blessed Lord. You know that the entire structure is a memorial?"

"To whom, Sister?"

"To Helen Mark Livingston."

"Oh, how good of her; I did not know."

"You have not seen Mrs. Perry, then?"

"No, Sister. When Frank was married in December the small-pox was raging here so they could not come; afterward they sailed for Europe, his church was to be completely renovated, it will take a year, I believe and longer, so I have not seen her. She was in Brentford, tell me about her, please."

"She is a Churchwoman in the strictest sense of the word, you will be glad to hear that she is influencing her husband and that we hear no more of 'liberal' opinions. She is older than he and has an immense fortune; indeed, they tell me," said Sister Maria simply, "that she might build a cathedral, and still be a rich woman. I don't know about that, but she is very generous to us. Beside building the new Orphanage, she has settled an endowment upon it, so that now we can receive boys from all over the country."

"Is she pretty, Sister?" asked Eleanor, ready with the woman's unflinching question.

"You expect too much, child," answered Sister Maria, checking the qualities off on her finger tips as she mentioned them, "good, and rich, and generous, and happy, what more would you have? Isn't that dower sufficient for one woman?"

"How are Aunt Helen's old ladies, Sister?"

"Mrs. Weiz is dead. We have had the others dine with us on Christmas, but we could not make the day for them as it had been, and we have had to give Mrs. Swift a new shawl; she will not wear the one your aunt gave her, because she is saving it to be buried in."

"Poor Mrs. Swift! I think she loved Aunt Helen."

"I have had a letter from your other brother, lately. He is in his proper sphere at last. The missionary blood in his veins would not let him stay here. Would you like to hear what he says?"

"Yes, Sister. He writes to me too, you know; such kind, helpful letters."

Sister Maria searched in a capacious pocket, and finally drew out the letter. Eleanor listened eagerly while she read. It was almost as if the kind brotherly voice were speaking, for John Herrick wrote earnestly, as he spoke or thought.

"And now," read Sister in conclusion, "our greatest need is the presence and assistance of more earnest women. There are children to be taught, young girls to be trained in those qualities that alone make womanhood beautiful, and sick to be nursed. I believe that more of our sick die at present from ignorance of treatment and lack of good careful nursing, than from the incurable nature of their diseases. At present, we have but two women upon whom we can rely, the wife of my fellow-worker and her sister, and neither is accustomed to the care of the sick; they do their best however, and are indispensable in the schools."

Before the gentle monotonous voice ceased, Eleanor had risen to her feet. A sudden, joyful intelligence illuminated her face.

"Sister, do you think that can possibly mean me?" she asked, "I have not chosen it. The thought has never occurred to me before, but it seems as if it calls me, as if there is nothing for me to do but go."

Sister Maria put her letter away rather sadly. This had not occurred to her when she read it. On the contrary, she would have been glad had Eleanor asked her now if there were a place for her at the Orphanage. Indeed she had not been without a vague hope that she would do so, and she came quite prepared to tell her that after a proper novitiate, she would be more than welcome.

"You told me once," continued Eleanor, "that the seemingly unimportant circumstances of daily life make one ready for one's vocation. Have I not been prepared? In a month I shall receive my diploma as a professional nurse. I love the work and what can I ask better than to work in the service of the Church? No one here needs me. I am old enough now to know. Tell me, dear Sister Maria, is not this my vocation, my simple duty?" The religious looked into the eager face above her own; she read in it an earnest purpose and a strong resolve.

"Yes, dear child. God bless you," she said.

So it was settled that Eleanor should immediately apply to her superiors, and blessed by the consent of the Church, start upon her mission. From John Herrick came such a generous letter of welcome, that she felt as if after a long absence, she were going home, that all she had lost and missed for the last two years would be restored to her again. Kind words, too, came from Frank Perry and his good wife; additional proof of the latter's noble nature and generous hand.

"I love you," said Eleanor, in her old impulsive way, as she looked upon the woman's pictured face, upon the lofty forehead and earnest eyes and the mingled strength and sweetness of the mouth, "yes, I love you and shall always love you."

She was not to make the journey alone. Among those who finished their course in training with her, was a Mrs. Small, a young widow, as nearly friendless as it is possible for any one to be in a world far from indifferent to the claims made upon it. She had said rather hopelessly, one day, that she had learned to do without affection, and expected no sympathy, no companionship from the future, temporarily blinded to the truth that human love and sympathy and companionship are indispensable as long as life last. Almost unconsciously to both women a friendship had sprung up between them. Before she was aware of the fact, Mrs. Small had grown dependent upon Eleanor. Life was not entirely a wearisome round of necessary duties, there was sweetness in it even for her who had known so much of its bitterness. Beside being an excellent nurse, she possessed a considerable knowledge of medicine. She offered her services with her friend's, and through the generosity of deeply interested individuals, was enabled to accompany her. And so the exquisite spring time wore itself away, and June came with her full perfection of beauty, her roses and lilies, her long sunshiny days and her short fragrant nights.

Good-by to the hospital wards, to the patients who were profoundly interested in her going. McGarrity requested to be informed, if, in the course of her future ministrations, she should find a case surpassing his own in complication or protracted resistance to treatment.

The busy physicians paused in their rounds to speak with her, and Church people from all parts of the city,

wrote or called to wish her God-speed. She would miss the hospital, she told herself, and those among whom she had lived for the last two years.

At last, the day for sailing came. She stood with Mrs. Small upon the deck, and watched with straining eyes the group upon the pier.

There were the Harrows, waving her good-by, George and Rob, the twins, Nellie, Alice, and Jamie, she could hear his childish treble high above the other sounds:

"Good-by, dear, dear, Eleanor!"

Ruth and Edward were with them, and Miss Scott was there, looking strangely unlike herself in a black gown and a lace bonnet with mauve flowers. She had with her three of the nurses, unfamiliar figures in broad hats and modish little jackets. And the rector from Brentford was there, and some of Sister Maria's friends. All her acquaintances had thought of her; her hands were full of messages timed to reach her at the moment of departure, and among them was one from across the ocean, from the Perry family.

Painter and fainter grew the group upon the pier; Jamie's voice was no longer heard, and a curve in the harbor shut out the waving hands and handkerchiefs, Sad little Mrs. Small slipped her hand into Eleanor's clasp, and looked up into her face, tear-stained but happy. She had not known that she could ever sing again; almost against her will, she added a sweet contralto to the strain that left her friend's lips, so softly as to be inaudible six paces away:

"Lead, kindly Light, amid the encircling gloom,
Lead Thou me on."

In the warm, golden light the great ship glided down the bay, into the violet mist gathering slowly on the eastern horizon. In the wonder of the night her wide sails filled with the freshening breeze, and at the breaking of day, the rising sun shone upon them across the vast expanse of the ocean.

THE END.

Our Gift Time

BY J. M.

"Like circles widening round
Upon a clear blue river,
Orb after orb, the wondrous sound
Is echoed on forever;
Glory to God on high, on earth be peace,
And love towards men of love—salvation and release."

Once more it has come round again, the happy season of peace and good will, whose keynote is "give." If only all Christendom would consent to sing upon that keynote, joyous harmony would resound throughout the world, the *Gloria in Excelsis Deo* of the angelical chorus would revibrate in the crispy air, mellowed and enriched in tone by the veneration of centuries past, and buoyant with hope of a peaceful future. All this may be, if we realize that the significance of gifts at Christmas tide, is the commemoration of the "unspeakable gift" of a Saviour, bestowed upon a world waiting in darkness and in the shadow of death.

What a precious gift! Our hearts must throb with gratitude in contemplation of the mercy of Him who "so loved" us, that he freely "gave" for our sake His only begotten Son. Surely, we should bend every energy to show forth our thankfulness! It does not require the lavish hand of wealth, or the costly present, for the expression of grateful affection, either to God or man. "The gift without the giver is bare." Let love be present and all is changed, use the best efforts love can produce, unaccompanied by the cold measure of intrinsic value, and you give or you receive, a gift indeed. And to the great Giver who with an open hand so wisely bestows His bounties, let us fail not to offer our first and best; the golden praise of thanksgiving, the frankincense of devout prayer, and the myrrh of our common sorrows, softened into loving sympathy with all who are touched by care and trial.

For heavy is the weight of ill in every heart,
And comforters are needed much,
Of Christ-like touch.

Thus shall the mild, sweet peace which this blessed feast teaches, enter our hearts, and freed from the oppressive weight of feud and discord, loftier aspirations toward holiness of life pervade our being, till led by His Holy Spirit, we may all come "unto the measure of the stature of the fulness of Christ."

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

Trying Our Lord's Way

A CHRISTMAS EXPERIENCE

BY S. JENNIE SMITH.

"Oh, dear! how unfortunate!"

Having given utterance to the above gloomy exclamation, Lou Rankin threw down some letters she had been reading, and looked the very personification of despair.

"What's the trouble, dear?" questioned her mother, anxiously.

"Why, you know, I invited Kate to come and spend to-morrow with me, and she writes that she has a previous engagement; Lulu Coombs writes that she expects to start for Boston to-night; there is no one else that I would care to ask at this late day, and you and pa are going off, and what I am going to do here all alone with the servants I'm sure I don't know. I never was so fixed before."

"I'm sorry to leave you so, my daughter, but you know it is necessary for your father and me to go, and we certainly wouldn't want to take you with us, and have the servants alone in the house over night, considering that we have had them such a short time. I regret that you haven't some pleasure on hand, Why not try Christ's way for this once, dear?"

"Why, what do you mean, ma?"

"We are told that He pleased not Himself, but went about doing good."

"I can't cure sick people," cried Lou, with a puzzled look.

"No, but you can visit them. Perhaps He has given you this chance to do some of the kind acts that you have been wishing you had time to attend to. There's poor Mary Lane; you know you promised to call on her at your first opportunity. Then there's Mrs. —"

"But on Christmas Day, ma," interrupted Lou, "it would seem so strange to do such things."

"Why should it be strange to have a Christ-like spirit on Christ's birthday? To be sure, we generally do devote the day to fun and frolic, but even then you are giving enjoyment to others as well as to yourself. This year you will be unavoidably left alone and have only yourself to please. Don't lose the opportunity, child, to make this Christmas one of the happiest days of your life."

Lou said no more, but she felt sure that she did not care to make a sister of charity of herself on Christmas Day. Some other time she would delight in attending to those neglected matters, but to-morrow must be her own.

With a firm resolution to make it so, she arose the next morning and resignedly saw her parents depart for a two days' visit to an invalid aunt. Then she began to look around to see how she could best entertain herself. Among her Christmas presents she had discovered several new books; these would help her pass away part of the day, at least. Accordingly, as soon as she had given necessary orders to the servants, she chose a cozy corner in the sitting room and settled down to read what seemed to be a very interesting volume. But somehow she found it impossible to fix her mind on the story. Generally her powers of concentration were in an excellent condition, but on this occasion they seemed to have deserted her.

"Pshaw! what ails me, anyhow?" she said to herself, "it's evident that I can't read now. I'll put on my wraps and take a short walk."

Arrived on the street, she was undecided as to which direction to take. "I may as well walk Mary's way," she thought, "I don't think I shall go in to-day, but I'll just walk around that way."

"Merry Christmas, Lou! Oh! I am so delighted that you have come!"

Lou started when she heard the greeting, for without noticing it she had arrived at Mary's house, and there she was sitting near the window, with the sash raised just a little to make herself heard.

"Merry Christmas!" Lou said, smiling brightly, and it was the first time she had smiled that morning. She

had caught the gladness from her sick friend, and by the time she had entered the room had almost forgotten her disappointments.

"It is so good to see you again," Mary declared. "It seems such a long time since you were here last, and this morning I actually felt a trifle rebellious to think that while others could come and go as they pleased, I had to depend on somebody to wheel me about the room. But I don't feel so now, Lou; I know God is very good to me. See the pile of presents that folks have sent in, and—oh, Lou! will you show me that new stitch that you spoke of the last time you were here?"

Like a happy child Mary chatted on while Lou gave her instructions on the latest crochet pattern. "Must you go now?" she asked an hour later, when Lou reached for her hat. "Well, I am so glad you came! I shall feel brighter all day on account of your visit."

With a light step and still lighter heart, Lou started down the street. "It is delightful to please one's friends," she was telling herself when she noticed that she was right in front of another friend's house. "That's where Mrs. Dobson lives. I've promised so much to call on her, that I'll just run in while I'm here, even if it is before calling hours."

She was met at the door by Mr. Dobson, who said in surprise: "Why, how are you, Miss Lou? It seems good to meet a bright, young face to-day. My poor wife is quite sick, you know. Come up, will you, and see her?"

Lou went upstairs and found Mrs. Dobson in bed with intermittent fever. "Miss Lou, how kind you are! you have come like an angel of mercy. Could you sit by me for half an hour while George goes to the drug store for medicine? He's afraid to leave me alone, and I need it so much."

The young girl expressed her willingness to remain an hour, if need be, and Mr. Dobson went gladly on his errand. Then Lou bathed the invalid's head, and talked to her in a low, soothing tone.

Presently they were startled by the sound of a child crying in an adjoining room.

"That's Willie," said the sick mother in despair; "he's been so cross to-day. He was to go out, but of course his father can't leave me now, so he's disappointed. He doesn't seem to be well, either. He fell asleep ten minutes ago, and George laid him down, thinking he would be quiet for awhile, but here he is again."

Willie then appeared rubbing his eyes, which were red from much weeping. He was a pale, delicate-looking child of four years.

"So the little boy wants to go out," said Lou in a caressing tone, "how would you like to go with me, dear?"

By way of answer, Willie straightway went to Lou and nodded his head.

"Do you think he would go with me, Mrs. Dobson? I am alone and shall be glad of his company to lunch and then wouldn't it relieve you a little, too? His crying must be very distressing to you."

Willie eagerly awaited his mother's decision.

"Oh yes," she replied, "he's not at all timid, and it would relieve me more than you can imagine, besides doing Willie good to get the fresh air, but how can I trouble you so much?"

"I don't mind the trouble in the least," Lou declared, "indeed, I shall enjoy it."

Thus it happened that Lou had company for Christmas, after all, and the little fellow who sat smiling beside her at the table seemed to be having such a good time that she unconsciously rejoiced in his gladness.

Happening to turn toward the window, she beheld a queer, little specimen of humanity gazing in at them. She admitted the child; and was immediately greeted in this way: "Plaze, ma'am, me name is Kate Walsh. Me mother says will yer be after letting Nora come home at wanst, 'cause she'd like to see her, and she'll be right back." Then glancing at the table, Kate exclaimed: "What a illigant dinner, Miss, and only the two of you to ate it. It ain't the likes of that we'd be havin' at our house."

Lou's eyes sparkled. "Would you care to stay and eat dinner with us, Kate?"

"Do yer mane it, Miss?"

"Mean it? Of course. We have enough for three, and if your mother don't mind——"

"Begrudge me a dinner the likes of that? No, indade."

Just then Nora appeared on the scene and was astonished to find her little sister talking with Miss Lou. "Mother wants you at wanst, Nora," said the young

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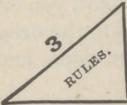
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guest, "and I'll be after atin' dinner with the mistress whiles you do be gone."

Nora made a move toward the child as if to strike her for her supposed impudence, but Lou held her back: "It's all right, Nora; I've invited her to dine with us, and this afternoon, if your mother is willing, I'll keep her here to play with me and this little boy. There are lots of my discarded playthings upstairs. Now you run over and see what your mother wants, and tell her I have kept Kate."

"Blessings on you, Miss. It's little enough pleasure the poor child has."

Lou afterward declared that she derived as much enjoyment from the frolic of that afternoon as did either of her happy little guests, and she wondered if she could have derived as much satisfaction at witnessing the pleasure of her own dear friends.

That evening she sang Christmas carols in the mission church down the street. The soprano had been suddenly taken sick, and as it was known that Lou had a clear, sweet voice, and was acquainted with the hymns, she was requested to fill the vacant place. Gladly she consented, for a day spent in doing good had prepared her heart and voice for singing praises to the Most High.

"Mother, I acted on your advice," she said when her parents had returned to their home, "I did it, too, almost without knowing it, and the day proved indeed to be one of the happiest Christmases I ever spent. The other day I read these lines:

No shattered box of ointment
 We ever need regret;
 For out of disappointment
 Flow sweetest odors yet.

I thought then that they were not true; now I believe in them heartily."

The Old Brown Church

A CHRISTMAS REMINISCENCE

BY F. BURGE GRISWOLD

Standing alone in the starry light
 Of the Christmas eve, so cheery and bright,
 It speaks to me of the olden time
 And bids me fasten its golden rhyme.

"Think of the beautiful years gone by
 When I rivaled the lamps hung out in the sky,
 With the glitter on every window pane
 That served to illumine this ancient fane.
 Well I remember the gladsome throng
 That came to mingle in prayer and song,
 Their grateful tribute to Him whose love
 Brought ransom and peace from the realms
 above.

The Christmas joy, in the days of yore,
 Always began on the night before.
 The manger cradle, with sweet adorning,
 Was ready for merry Christmas morning;
 But they who were looking for Jesu's birth,
 Forestalled His advent with holy mirth.
 The yearning people forgot their sleep
 And hastened their sacred vigil to keep.
 Fragrant with boughs of cedar and pine,
 Bright with the holly and creeping vine,
 I stood, amid the wintry snow,
 God's holy temple, all aglow,
 To welcome the incoming tide
 Of worshippers from far and wide.
 The white-haired shepherd, with his crook
 Of gentle guidance, and The Book
 Of revelation from on high,
 Proving his hallowed ministry,
 Was just within the chancel rail
 (Where Christians seek the Holy Grai'),
 Directing the imperfect sight
 To clearer visions of the night
 And better view of the blest dawning
 Of ever glorious Christmas morning.
 He spake, with heart and face aflame
 With fervor, at the sacred name,
 'Immanuel! What mystery
 Is this in our world's history?
 My brother, can ye take it in?
 'God with us!' Come to save from sin!
 The Lord of life and glory, born
 A little babe on Christmas morn.
 Come to a world of wretchedness
 His fallen ones to help and bless!
 Glad to endure with us below
 And for a while His home forego,
 That He may show to us the way

Up to the realms of endless day!
 Willing to suffer and to die,
 That He may lift us all on high!
 O love of Jesus! It doth swell
 My heart to bursting as I dwell
 On such compassion! such benign
 And gracious thought! such love divine!
 No marvel that, soft hovering
 O'er Orient plain, the angels sing
 'Glory to God and peace on earth!
 At the Redeemer's wondrous birth!
 'Shout the glad tidings!' Every one
 Give grateful voice. Be not outdone
 By angels, who have never known
 The guilt for which we must atone
 But for the Saviour's pitying care,
 That made Him our sad burden bear.
 'Shout the glad tidings!' Make this night
 Exultant with your soul's delight!
 Then joyful go to ransomed homes,
 And sweetly rest till morning comes,
 The morning with bright heralding,
 The birth of our Redeemer King,
 When God shall turn your steps again
 To this dear altar, with refrain
 Of heaven's supernal melody,
 And heart and voice in harmony."

The big bass viol led the song
 That burst from the ecstatic throng.
 The music rose and swelled and filled
 The consecrated house, and thrilled
 The worshippers. The good old priest
 Seemed rapt, as at some heavenly feast;
 He stood erect, with radiant mien,
 With moistened eyes, and brow serene,
 And gently, when there came surcease,
 Dismissed us in God's holy Peace."

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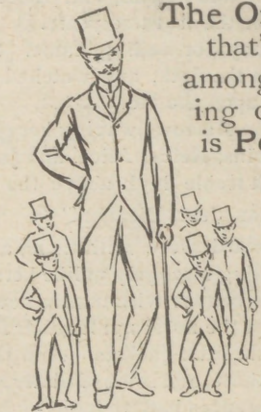
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Opinions of Press

New Zealand Church News

"EPISCOPALIANS."—Unfortunately, this term is in common use, but it is most vague as to its meaning, and is therefore often misleading. The Church of England is neither more nor less "Episcopalian" than the Church of Rome or the Greek Church, and even the Methodists themselves in America have an "Episcopate" of their own. Three-fourths of Christendom is "Episcopalian." Of all the fancy titles that might be given to Anglican Churchmen, "Episcopalian" is perhaps the most foolish and misleading, and betokens a narrowness in those who so apply it which is inconsistent with the spirit of the age.

The Irish Ecclesiastical Gazette

ROYAL ROBBERS.—The revelations of the Edwardian period that are now being poured from the press in such abundance will have the effect of making Churchmen less enamored of the greed and selfishness of the parasites who gorged themselves with the spoils of churches and schools in the 16th century, and will disillusionize their minds of more than one fallacious notion. A careful writer in The Contemporary Review of the present month is at some pains to show how mistaken is the popular idea that Edward VI., or rather those behind the king, were great benefactors of learning. "The true truth about the matter is, that so far from Henry VIII. or Edward VI. being benevolent founders of schools they were their spoilers, and instead of being the munificent creators of a system of endowed secondary education they were its destroyers. . . . They plundered as sovereigns what they restored as founders. But they plundered with two hands and made restitution with one hand." It can scarcely be a matter of wonder if with all the "fresh light" thrown on the proceedings of the "dradde sovereign lords" who robbed indiscriminately churches, schools, and "bushoppes," there is an increasing number of Churchmen who look askance at their handiwork in the second Prayer Book of Edward VI.

The Church Times

FAITH AND ORDER.—We made a passing reference a short time ago to the close affinity between the doctrine and order of the Church. It is the witness of all Christian history that one or other of the Articles of the Catholic Faith, if not the whole Faith itself, tends to decay where and when the Catholic order is laid aside, or is regarded as a matter redundant or second in Christianity. Aerijs, the father of Presbyterianism, is a classical instance. Beginning with the doctrine of the Grindelwalders, that the distinction between bishop and presbyter is indifferent, and making that supposed indifference the ground of separation from the Church, he and the Aerians slipped by degrees from schism into heresy. The Aerians rehearsed and refigured in the fourth and fifth centuries the similar descent of our English and Presbyterians of the seventeenth century into the Unitarian rejection of the Catholic Faith in the eighteenth century. Holy Order, however faithful this or that receiver of it may be, has proved itself again and again in history to be in itself the divinely ordained witness and guardian of the faith, gospel, or creed of Christianity.

The Lutheran World

A RELIGIOUS FRAUDS.—When a religious paper claims to be published as a journal independent of denominational features and free from denominational bias and prejudice, it is but simple honesty that such a journal treat all denominations with fairness and with an unbiased representation of their distinctive teachings. Common honesty demands this. Yet publishers have often shown themselves lacking this honesty. The Calvinistic and Methodist leadings of their publications are often but thinly disguised. They claim to be undenominational, but they teach all the time denominational views, and expose themselves to the charge of sailing under false colors. Such journals are without honor. They are frauds—the worst kind of frauds, namely, religious frauds.

Business Mention

MONEY FOR SALE.—Congress at its last session, voted an appropriation to the World's Fair. It directed that the appropriation should be paid in money made especially for this purpose, and should be composed of five millions of silver half dollars, to be coined at the mint, with a special design that should commemorate the four hundredth anniversary of the discovery of America by Columbus. The World's Fair authorities are now about to receive these coins from the United States' mint, which are offered for sale to the people at the uniform price of \$1 each. The advance demand has been great. Nearly one thousand banks have sent in orders for from fifty to five thousand coins each at \$1 a piece.

When this lot of Souvenir coins is issued, there will be no more made, and millions who expect to get them will be disappointed. The World's Fair authorities therefore make public announcement of these facts, and urge the people everywhere to subscribe immediately for these coins. All banks are authorized to receive subscriptions and deposits. Persons who cannot conveniently subscribe in this way may remit direct to the Treasurer of the World's Columbian Exposition, Chicago, sending \$1 for each coin desired, with instructions how they shall be shipped.

All the money received from the sale of these coins is devoted to World's Columbian Exposition purposes. Subscribers to these coins will not only be helping the great World's Fair, but will also secure national heirlooms that must grow in historic and intrinsic value as the years pass by.

THE Church Calendar for 1893 makes its 17th annual appearance with the positive assurance of its publishers that the lectionary is absolutely accurate, and that the Calendar is in every sense trustworthy. Great expense and labor have been expended to make this publication a standard authority.

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Miscellaneous

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Suggestions For Christmas

Presents

A PRETTY hair receiver is cut from two squares of pasteboard, each five and one-third inches on a side. From the centre of these squares cut out a square place, measuring two and one-third inches, leaving a frame an inch and a half wide. Cover the frame with China silk over a layer of wadding. Make a bag seven inches long. The back half is cut to form a point at the top, the front half has a point cut out. The bag is then glued to the back of the pasteboard square in plaits, and the second square placed over it and neatly sewed. The bottom of the bag may be finished in any way desired.—Ladies' Home Journal.

A SMALL shoulder shawl is prettily made by knitting on rather large wooden needles, two squares, one white, the other rose-pink. The stitch is the plain quarter stitch, as it is called, and when finished, the two pieces are joined together and finished with a border of double crochet in white wool. There should be six or eight rows of this ladder-like stitch, and through the meshes of each row, the narrowest pink baby-ribbon should be run. In knitting the square, the work must be done loosely, to allow large enough meshes for the lining to show through. This is also a pretty design for a baby's afghan, but for that use, the pieces must be oblong rather than square, and a large bow or flat rosette of ribbon three inches wide can be added upon one corner.—Harper's Bazar.

A COVERED FLASK.—The camphor-bottle, which goes, without saying, with every tourist, can be made pleasing to the eye by using a small flat flask, sometimes called a "pumpkin seed," being careful to choose a perfectly smooth, round one. Cut two pieces of cham- ois skin an inch larger every way than the outline of the bottle, which outline you can readily obtain by the aid of a pencil. Lay the two pieces together, and beginning at the base of the neck, pink the leather with a large pinking-iron. In each scallop punch a hole with a steel bodkin, and through these lace a narrow old-gold ribbon. Into the case thus formed, slip the flask, wind the ribbons tightly and often around the neck, and tie them into a smart bow. Cut the leather left at the top of the neck into fringe, and slip in a rubber stopper, which, if you choose, you may gild. Paint or embroider a few scattered flowers, or a monogram, on the flat surfaces.

THERE are many different things that are useful and acceptable to men. Hat brushes come in many shapes and sizes, with all sorts of fancy and plain backs. Brushes of all kinds are made in convenient sizes and enclosed in leather cases for travelling. In the matter of small travelling cases, there are many useful things that make delightful presents. Pocket and memorandum books may be had in all bindings and sizes, and there is also a great variety in card cases. Shaving brushes and cups can be had in China and in silver, according to taste, and there are combination cases of shaving articles that appeal to all sorts of men. A cane or an umbrella makes a good and useful present, and the person who cannot be suited in the styles as exhibited this year, is certainly exceptional. Canes and umbrellas can be bought at all prices, and some of the late designs in handles are truly works of art. Scarf pins, studs, collar and sleeve buttons are useful at any and all times. Some men are fond of making collections of photographs, and to such, a frame is always acceptable. The best kind are those in silver or leather, or else in plain, undecorated wood. A hand bag is ever a good present, and a convenient one if one wants to go to any expense. In selecting a gift, it is sometimes well to remember any particular liking that the person to whom you wish to make the present possesses. An ardent hunter or fisherman can be given some little article that is particularly useful to him in his pursuit. There are numerous things intended for just such men—pocket drinking cups, knife and fork in a case, a compass, anything useful in the camp or in the woods would be a delicate remembrance, all the more appreciated because of its usefulness. For a yachtsman or a traveller, there are also many little things that would suit him exactly, though they might not come in handy to other men; and so it would be in many other instances. A present is not regarded for what it costs alone; the spirit that prompts the giver is the main thing.

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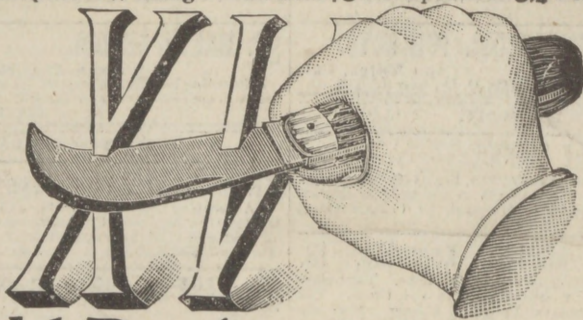
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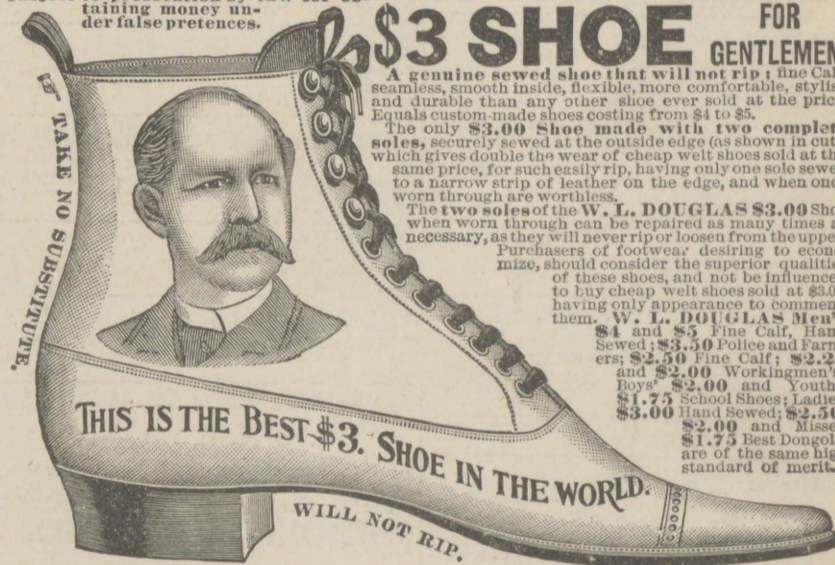
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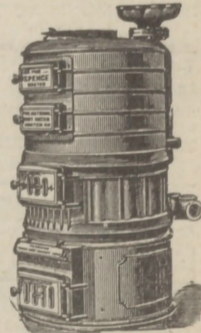
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