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A Weekly Record of its News its Work and its Thought

Vol. XV. No. 36

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Did you ever take the trouble to look up the history of the curious little bell-shaped indented piece of metal you wear on your finger when sewing, and which you are contented to call your "thimble?" It is a Dutch invention, and was taken to England in 1695 by one John Lofting. Its name was derived from the words thumb and bell, being for a long time worn on that member, and called the thumbel; only within the last 150 years has the word "evolved" into thimble. All records say that the thimble was first worn on the thumb, but we can scarcely conceive how it would be of much use there. Formerly it was made of brass and iron only, but of late years steel, silver, gold, horn, ivory, celluloid, and even pearl and glass have been used in its manufacture. A thimble owned by the queen consort of Siam is shaped like a lotus, of solid gold, thickly studded with diamonds, which are so arranged as to form the lady's name and the date of her birth and marriage. Queen Victoria has a very valuable gold and diamond-set thimble, upon which are engraved many historical scenes from English history.

CLERGYMEN are not generally credited with a sense of humor, especially by those whose interest it is to depreciate them and their office, but somehow or other specimens of clerical wit are always turning up. Here is one, which is now going the rounds of the papers. It appears that an illiterate father once wrote to the Rev. Dr. Haig Brown, headmaster of the Charterhouse, asking him to "inter" his son for the Charterhouse, to which the doctor made the reply, as neat as it was prompt: "I shall be happy to undertake your boy."

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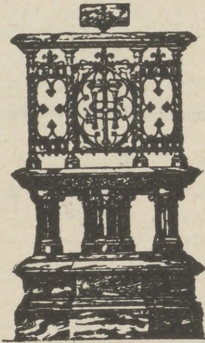
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The Living Church

Saturday, December 3, 1892

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News and Notes

THE Bishop of South Carolina has resigned his jurisdiction in consequence of his physical condition, which forbids active work. The Presiding Bishop has called a meeting of the House of Bishops for the first day of March next, at which time bishops will be elected for Japan and China.

WE are pleased to find the following sentiments expressed in *The Catholic Review* (Roman) of Nov. 19th: "We love our Protestant neighbors. We admire their generosity in giving money to mission, educational, and charitable works. We respect their sincerity. For their doctrinal errors we have the Christian duty of shrinking from what is not orthodox, but for themselves personally we have only friendship, good-will, and love. We pray for them daily. We wish them every blessing."

THE theological department of the University of the South has just received another donation of \$20,000. This comes from a gentleman in New York, and is to be held in trust by the dean and treasurer of the department for its needs. The funds of this department of the University of the South amount now to nearly \$100,000; but fortunately, or unfortunately, the proceeds of a large part of these funds goes to the support of theological students, and the professors are still to a great extent dependent upon the offerings of the Church for their support.

A RESPECTED correspondent asks THE LIVING CHURCH to oblige many readers by publishing in full the new Canons of Ordination. It has not seemed to us a matter of such general interest as to justify the space required (at least four pages of this paper) especially during the season when Church news and Church interests of all sorts are demanding space. All the members of the late General Convention presumably have copies of these canons, and the Journal will contain them. This can be bought for a dollar or two, much less than the cost of publishing four extra pages of this journal.

A NOTEWORTHY event has occurred in the Presbyterian Kirk of Scotland in the formation of "The Scottish Church Society" which has for its purpose, "to defend and advance Catholic doctrine, as set forth in the ancient creeds and embodied in the standards of the Church of Scotland, and generally to assert Scriptural principles in all matters relating to Church order and policy, Christian work, and spiritual life throughout

Scotland." Among the twenty-four subjects proposed in an agenda, we find "The fostering of a due sense of the historic continuity of the Church from the first," and "The necessity of a valid ordination to the Holy Ministry."

WE are assured, on very good authority, that at the meeting of the late General Convention as a Board of Missions, when the Mexican mission was discussed, "numbers of people" voted who had no right to vote. It was, as Dr. Hall Harrison calls it, a "mass meeting." This is the kind of assembly before which one of the gravest subjects of Church polity was discussed, and in a measure temporarily decided. The body of the church was invaded by those who did not belong to the Convention, and the galleries were filled by spectators mostly in sympathy with a policy which is foreign to the traditions of the Anglican Communion.

THE news is now old that several rich men have given the sum of \$175,000 to Union Seminary, with an expression of "approval of the principle of its management by its own board of directors," and of confidence "that its affairs will be so administered as best to promote the spiritual life and growth of its students, and of the Presbyterian Church," of which they are members. It has been suggested that, as the Union Seminary has declared independence, and may teach anything and everything it likes, this donation of money cannot be expected to promote the cause of the Presbyterian Church.

Brief Mention

A contemporary objects to the idea of a church choir singer's appearing in a Sunday evening concert after singing at the evening service in church. "Conceive, if possible," it says, "how angels in heaven must listen to 'Jesus, Lover of my soul,' or to the sublime verses of Augustus M. Toplady's 'Rock of Ages, cleft for me,' sung, however sweetly, by one who is in haste to be through it to get to a theatre-concert in an adjoining street. Much of modern church music is cheat, humbug, and blasphemy." There is much truth in this when applied to the music in churches which employ choirs made up of professional singers, on large salaries.

—The statistics presented at the recent session of the General Convention will bear repeating. In every department there has been a large proportionate increase during this triennium over any previous years of the history of the Church. There are 72 bishops, 3,865 clergymen, 313 deacons, 582 candidates for orders, 1,806 lay readers, 183,310 Baptisms since last Convention, 125,738 Confirmations, 42,426 added communicants over those lost by death; present number of communicants, 549,250; church edifices, 10,246, of which 4,581 are free churches; aggregate contributions, \$40,566,529. —Lieutenant Totten, in a recent lecture, set forth his conclusion that the end of the present era and the beginning of the millennium would take place in 1899, or possibly twenty-two years later. He made no reference to the late comet, as a possible factor in upsetting his calculations. —An exchange states that there are now five thousand young men and women of various Christian bodies pledged to go to heathen lands as missionaries; that the Brahmins know that a great change is impending; and that lately the Hindoos held all-day prayer meeting beseeching the Supreme Being to interfere in behalf of their imperiled faith.

—*The Interior* states that the Presbyterian Church in Japan is not divided, as here and elsewhere, into half a dozen factions with one polity and many creeds; but is one church having six presbyteries, seventy-three churches, and 10,903 communicants; that able and discreet men are coming forward from among the natives to be leaders in the churches; and that Japan will soon be the arsenal for the spiritual conquest of Asia. —The Association of Lay Helpers for the diocese of London (England) numbers between six and seven thousand men amongst its members, all of whom are doing active work for the Church.

The Organization of the Woman's Auxiliary

BY MRS. M. A. T. TWING, HONORARY SECRETARY

THE story of the Woman's Auxiliary has been often told, but in the new interest it has attracted, through the celebration of its twenty-first anniversary in the City of Baltimore, at the time of the late General Convention, its friends and members may not be unwilling once more to review its history, and to give a little time and patient thought to a consideration of the principles upon which it was founded, and its growth and progress in accordance with those principles.

Perhaps a few words of personal reminiscence may fitly introduce the subject, and help to throw new light upon an old story. It has always seemed to me that the work of women in the Church, no matter what it might be, or how it might be systematized or organized, was meant to be more like a fair and well-ordered garden, with endless variety of lovely flowers and loaded fruit trees, than like any piece of machinery, however complicated and wonderful and useful. And so it came to pass that, when I was confronted with the task of helping to organize a Woman's Auxiliary to the Board of Missions, I felt somewhat as a landscape gardener might when first entrusted with the care and culture of a vast domain.

The appointment came to me directly after the adjournment of the General Convention of 1871, and after some necessary delay and correspondence, it was accepted, and I arrived in New York on the morning of the second day of January, 1872, to meet, for the first and only time in committee, the reverend secretaries of the various departments of the Board, to whom the organization of such an Auxiliary had been committed with power, and from whom my official appointment had been received.

They met me with a statement of the embarrassing position in which they found themselves, in consequence of the refusal on the part of the Ladies' Domestic Missionary Relief Association to co-operate with them in the plan recommended by the Board of Missions at its late meeting, adding, what I think is not generally known, that they had resolved to start another association similar in constitution and management, but with the wider scope and enlarged functions which had been offered to that society.

The more, however, that we considered this plan, the more and greater were the objections and difficulties that arose, and after much deliberation, an entirely new scheme was proposed, by which, through a method of correspondence, first with parochial secretaries to be appointed by their rectors, and then with diocesan secretaries to be appointed by their bishops, we might hope to create a network of local societies, on Church lines and as widespread as the Church itself, each virtually independent, but all linked together into one great and growing association—a Woman's Auxiliary with diocesan and parochial branches, no two perhaps alike, but all formed for one common object and inspired by one generous purpose. The idea was received with favor, and I was instructed at once to put it into execution, with as simple machinery as could be devised.

A circular letter proposing the plan was then sent out to every rector, and the results that followed were satisfactory, though too slight at first for the method to be more than formally adopted by the Board of Missions, at its meeting in October, 1872, by the passage of the following resolution appended to the report of the secretaries:

Resolved: That this Board approve heartily of the Woman's Auxiliary to the Board of Missions, and cordially commend it, both for the promise of good which it gives and for the spirit, thoughtful for individual circumstances and preferences, in which it has been organized.

After that date, the secretary of the Auxiliary was instructed to make her own annual report, which report, for three successive years, or until the Auxiliary was firmly established, was regularly reported upon by a special committee of the Board, at each annual meeting, a practice which has lately been revived, to our great advantage. The present secretary has carried the work steadily on, as thus inaugurated and commended,

since the time that she entered upon her duties, October 1st, 1876.

The second report of the Special Committee of the Board upon the report of the Woman's Auxiliary, adopted in October, 1874, recommended that an assistant to the secretary, appointed by herself, should be employed, and in June, 1883, the first secretary was appointed by the Board of Managers, honorary secretary of the Woman's Auxiliary, which appointment was confirmed by the Board of Missions in October of the same year, and renewed in October, 1892.

It is customary to refer to the Ladies' Domestic Missionary Relief Association, organized in November, 1868, in Grace church, New York, during the rectorship of the present Bishop of the diocese, the Rt. Rev. Dr. H. C. Potter, as the immediate forerunner of the Woman's Auxiliary to the Board of Missions, but in giving honor to whom honor is due, we must remember that to Connecticut belongs the credit of the first associated effort of women in missionary work, since it was in Hartford that the Bureau of Relief was founded, in 1865, by the present Bishop of Albany, the Rt. Rev. Dr. W. C. Doane, it being preceded, in its turn, by the Seabury Society, organized in New Haven in 1844, the generous helper until his death, of the famous pioneer missionary, the Rev. Dr. Breck. Nor must we forget that these three associations were all alike successors to the still earlier labors of numberless parochial missionary societies, as old as the original establishment of the Domestic and Foreign Missionary Society itself, the names of eight of them appearing as Women's Auxiliaries in its first report, in 1822, Pennsylvania furnishing six out of the number, and South Carolina and Georgia one each. Pennsylvania also, as long as the cherished memory of William Welsh endures, may point with a pardonable pride to his living monument in the Indian's Hope, founded in Philadelphia, November, 1868, while the Dakota League of Massachusetts, beginning under the rectorship of the present Bishop of Central New York, the Rt. Rev. Dr. F. D. Huntington, in Emmanuel church, Boston, in 1864, is a yet older witness to the awakening in behalf of the Indian tribes led by Bishop Whipple of Minnesota.

The Ladies' Domestic Missionary Relief Association had, however, this advantage over all its compeers: it was organized by the General Secretary of the Domestic Committee of the Board of Missions, who gave to it his personal care and oversight, and it had its headquarters at the Church Mission Rooms, where its corresponding secretary had daily opportunity beyond the reach of other officers, to become familiar with the need and circumstances of the hundreds of missionaries for whose benefit it was established.

When the Woman's Auxiliary was made the one authorized and officially recognized channel of woman's missionary work, No. 21 Bible House became its head-quarters, and to its secretary was given the same advantage of daily acquaintance with all missionary efforts, both at home and abroad, the result proving that direct communication with the central office was more acceptable to parish branches than connection with any voluntary society to which they had before belonged.

It was with no expectation of entering into rivalry with any of these societies that the Woman's Auxiliary was started on what I have called Church lines. It was rather with the hope that all such scattered workers might be united by its efforts, and then redistributed into parochial and diocesan organizations, each encouraged to do all in its power for the support of missions, competitors in an equal race only in accordance with the Scripture precept to "consider one another to provoke unto love and to good works."

There is much to note that is interesting and suggestive in following, step by step, the steady progress to the accomplishment of this task.

In October, 1872, the election of the Rt. Rev. Dr. Hare, as Missionary Bishop of Niobrara, afterwards South Dakota, aroused fresh interest in the Indian cause among the many persons who had become his friends while he occupied the position of Secretary of the Foreign Committee of the Board of Missions, and on the 14th of November following, the Niobrara League of New York was organized as a branch of the Woman's Auxiliary, with the approval of the Bishop of the diocese, to aid him in his new and important work. The Dakota League of Massachusetts was reorganized on the same lines in December; the Providence Indian Aid was formed in Rhode Island on the 10th of February of the next year; the Fairfield County Indian Aid Association of Connecticut came next in order, on the 31st of March, and the Indian Aid Association of Baltimore, Maryland, followed on the 3rd of April, while the Indians' Hope of Philadelphia, about the same time, adopted a like relation to the Woman's Auxiliary, and reported regularly to the Board of Missions through its secretary.

The work of organization, as a whole, was in some respects hindered and delayed by the formation of these new societies for the aid of one special department, but they had the good effect of turning attention to other and too long forgotten fields, and in October, 1874, similar committees were started in behalf of Foreign Missions, the most important being in New York, Pennsylvania, Maryland, and Massachusetts. In November, 1874, the Domestic Missionary Relief Association gracefully submitted to the force of circumstances, and gave up its original name and constitution, its officers in New York and Pennsylvania becoming the officers of

the domestic committees in their diocesan branches of the Auxiliary, while, in 1875, a Freedman's Committee was formed in Pennsylvania, and one also in New York, which, after some years of discontinuance, was revived, with the same president, under the name of St. Augustine's League in 1890.

These were all forward movements, because they enlisted new workers and resulted in increasing generous gifts and heartier work for all departments of missions; but something more important was going on meanwhile.

Just at the close of the year 1872, the Bishop of Long Island called together the clergy of his diocese, with representative women from all the parishes, the secretaries of the Board of Missions, and the secretary of the Woman's Auxiliary, and himself organized the first diocesan branch of the Woman's Auxiliary ever formed to aid every department of the missionary work, with president, vice-president, secretary, and treasurer, and regularly appointed delegates from each parish of the diocese, made up into five committees, for Diocesan, Domestic, Foreign, Indian, and Colored Missions, all composing a Board of Managers, which has held its regular monthly meetings in the city of Brooklyn ever since. At this time was set the example of an all-day meeting on the anniversary of the organizing of the branch, beginning with a celebration of the Holy Communion, and an address by the Bishop, whose custom it has always been to preside throughout the day; the morning service being followed by luncheon to which all the clergy and friends of the Auxiliary are invited, and then by addresses, during the afternoon and evening, on all departments of missions, interspersed with the singing of many missionary hymns.

The educational value of this action can hardly be overestimated. Slowly but surely, though in many varying ways, the example was followed. In 1875, the Bishops of Ohio, Western Michigan, Milwaukee, and Central New York appointed diocesan secretaries to organize under their direction branches of the Woman's Auxiliary in their respective dioceses. In 1876, the Bishop of Southern Ohio did the same, while the Bishops of Newark and New Jersey superintended the formation of the second and third diocesan branches to be organized in aid of all General Missions.

In 1877, the Massachusetts Branch was entirely re-organized by its ever faithful friend and counsellor, the late Bishop Paddock; and, in 1878, the Rhode Island Branch came fifth into line. In 1879, Vermont, Maine, and New Hampshire, were added to the list, Florida also joining the ranks though only in aid of diocesan missions, and in 1880, the Auxiliary reached the Pacific Coast and welcomed California to an honored place on the roll of regularly organized diocesan branches for all missionary work; while, in the same year two more strong names were counted in, through the organization of Michigan and "the Banner Branch" of Connecticut. After this the onward march was rapid. Several of the branches also, in 1890, 1891, and 1892 organized branches of the Junior Auxiliary, a work committed to the Woman's Auxiliary in 1889, by the General Convention sitting as the Board of Missions.

Now the Woman's Auxiliary has been planted in every diocese throughout the length and breadth of the land, and in all the missionary jurisdictions save Alaska, and the Indian Territory, and Oklahoma; the 450 diocesan officers having all been directly appointed by their bishops or chosen in accordance with forms of constitution submitted for their approval; while the diocesan branches are made up of parochial branches, formed with their rector's consent, or with boards of managers composed of delegates from the different parishes of the diocese, selected by the rectors or with their approbation. Diocesan and parochial branches alike are organized under what may be called an unwritten law, which secures to each its independence, while binding all together into one sisterhood of missionary service, the same and yet as varied as the flowers of the field or the fruit trees of the garden.

Let us look closely at these sixty-three diocesan branches and see how widely they differ and yet how impossible it would be to make the methods of one of them an exact model for all the rest.

Connecticut and Albany have the same form of organization, with president, vice-president, corresponding secretary, recording secretary, and treasurer, and managers in each archdeaconry, as Vermont has in each district. New York and Pennsylvania are much alike, having four independent committees for domestic, foreign, Indian, and colored missions, although Pennsylvania has the advantage over New York in greater unison, an annual meeting bringing all the members together, while all the officers serve on one executive committee, with president, secretary, and treasurer, and four annual reports of the different committees are all printed together under one cover.

Massachusetts has the same number of committees, fully officered, with the addition of president, secretary, and treasurer for the whole branch, and a vice-president for each of three geographical divisions, this being an enlarged copy of the organization of Long Island, Newark, and New Jersey, closely followed by Rhode Island, while Central New York has a diocesan president and secretary, with presidents, vice-presidents, secretaries, and treasurers for each of the six missionary districts. Chicago has a vice-president for each deanery; Michigan has a diocesan, domestic, and foreign

secretary and treasurer; Delaware has a domestic and a foreign directress, and, like Springfield, South Carolina, West Missouri, Colorado, and West Virginia, vice-presidents scattered through the diocese; California has one vice-president in the southern part of the diocese and six from as many different parishes of San Francisco; while most of the other branches report only a president, vice-president, secretary, and treasurer, some having only two or three of these officers and others only a single one.

But it would be an unfair comparison which should stop here. Experience has shown that it is not the number, but the intelligence and efficiency of the officers that makes the difference in the growth and successful operation of the branches, and Southern Ohio may look with as much delighted satisfaction upon the work of its devoted and accomplished secretary, as Connecticut or Massachusetts upon the noble results of their nearly perfect methods, or New York and Pennsylvania upon the large returns of money and boxes, in which they easily take the lead with less complete organization.

The diocesan branches have learned from each other without the embarrassment of central control, the secretary being always ready to suggest examples, but never imposing rules or methods. Her office is, indeed, mainly that of helper and medium of communication. She obtains from the Board of Missions, and from the bishops and other missionaries, facts which she furnishes to the branches to guide them in their work, doing this by correspondence, by conversation, and by addresses at their meetings; and then, at the close of each year, she gathers together the accounts of their varied work, and presents all to the Board of Missions in one report, with accompanying tables and summary.

Triennially, all the members of the Woman's Auxiliary are called together for a general meeting at the time and place of the General Convention, the president of the diocesan branch in the diocese where the meeting is held, usually presiding; while the general and diocesan officers meet on the afternoon of the preceding day, and hold an adjourned meeting on the Saturday following. They are also called together, for conference, at the headquarters of the Auxiliary, during the other months of the year from September to April inclusive.

These meetings are all called for conference, the statement being added emphatically to the order of business, adopted at the first general meeting, held in New York, Oct. 14, 1874, that "no resolutions offered shall interfere with the rules and the liberty of any individual society, but shall be understood to be suggestive and not binding in their character."

The truth is that no one can really understand the exact organization of the Woman's Auxiliary to the Board of Missions who does not fully comprehend the episcopal character of our Church, but the principles upon which it is founded are not only sound and Churchly, but every year they are winning their way with a larger and larger circle outside the Church. A leading magazine, in a late political article, remarks that "It is a natural growth, and part of the tendency throughout the national, state, and municipal systems to put responsibility upon individuals rather than boards!"

This is what the Board of Missions has done for twenty-one years in appointing general officers of the Woman's Auxiliary, and requiring from them a direct report of the trust committed to them. Under this method an enormous force of trained and intelligent women has been enlisted in the missionary service of the Church, systematized in a simple but effective way, which every succeeding year produces better and still more promising results.

It can hardly be too often repeated that the Woman's Auxiliary is not a self-constituted, self-supporting, and independent society, but that it is really a department—and it may not be too much to say an important department—of that Board of Missions in which it originated. It has been organized, not by general officers of its own election, but by the general secretaries of the Board, by the bishops of the Church, who are the only permanent members of the Board, and by its own general secretaries of the Board's appointment.

For this reason, although all officers of the sixty-three diocesan branches, when duly assembled with the general officers of the Auxiliary, meet in perfect equality, and form a central committee to consult together upon all matters relating to the welfare of the Auxiliary and the work in which it is engaged, no unanimous decision even can have weight with the respective branches they represent, unless it is based upon, or endorsed by, the action of the Board of Missions.

For a like reason no informal gathering of any number of diocesan officers should be considered representative of the entire Auxiliary, nor can action taken by any or all of the officers of any diocesan branch, or of the branch itself at a regular meeting if relating to the organization or work of the Auxiliary as a whole, affect the other branches, or carry weight in the councils of the Auxiliary, unless officially endorsed and recommended by its bishop, who is its only recognized head, and through whom alone every branch has always representation, and a voice and a vote in the meetings of the Board of Missions itself.

One other thing should be always remembered and emphasized in connection with any study of the organization of the Woman's Auxiliary, and that is, how truly it is "auxiliary" to the Board of Missions. It is a gleaner in the fields already harvested, and in which its members have done no little part of the earlier sowing and reaping. The women of the Church, through the parish offertory, every year make their regular contribution to the general missions of the Church. Afterwards, they supplement such contributions by their gifts through this new channel, and add what is now an annual amount of over \$300,000 in money, and the value of boxes of clothing and household goods, and Church furnishing and books, to what they have before given in earlier and larger ways.

This work is highly valued and warmly commended by the bishops and clergy, and at many times during the past twenty-one years the efforts of the women of the Church have received due recognition and encouragement; but in the future we look for other and nobler results from the Woman's Auxiliary, trusting that from its ranks may come recruits for the missionary army, and more and more of those helpers whose gift of personal service will be the crown of all that has been done and given.

The Pastoral Letter of the House of Bishops this year makes earnest appeal to fathers and mothers to consecrate their best and most promising sons to the sacred ministry of the Church, and then draws attention to the latest movement with which the Auxiliary has been in some degree associated, that of the order of Deaconesses, which they trust may be greatly enlarged.

This too is the hope of some who have watched the Woman's Auxiliary grow to its present fair proportions, but who believe that it is as yet only on the edge of all the gracious privilege and opportunity which God is opening before it. May He grant that it may be said of it, with joy and with thanksgiving, in all the years to come, that it never failed in any high and noble purpose, and that it "was not disobedient to the heavenly vision."

Semi-Annual Address

BEFORE THE CHICAGO BRANCH OF THE WOMAN'S AUXILIARY

DEAR WORKERS:—While welcoming you to this trying time in our work of trust, I long for power to reproduce the inspiring scenes which it has been my privilege to witness since our last general meeting, but which may barely be touched upon here.

Being called to speak at Minneapolis, there was an improved opportunity to note the earnest work done there, in the face of difficulties and hindrances which we have long left behind; while the spirit of hospitality used without grudging, promises much for the success of the next General Convention, appointed to meet there in 1895. Shall we not bear in mind that it is within beckoning distance of our own diocese, that Chicago may have a worthy representation? Two hours' railroad ride brought us to the educational field of Faribault, and Commencement week there was an experience to be remembered. On the lower bank of the river lies the town, while on the bluff opposite, are the conspicuous buildings upon which the general attention was centered. At the extreme right is Seabury Divinity School, the present substantial buildings looking down upon the tottering shed which represents the original mission. The most conspicuous and attractive building on the bluff is St. Mary's Church school for girls, organized long years ago in the Bishop's home, under the superintendence of his devoted companion.

This year, on Commencement morning, one hundred pupils in simple robes of white, marched into the pretty chapel of the new school, singing the processional, as they did the service, under the direction of a lady teacher. They were followed by the bishops, who addressed the graduating class and presented the testimonials. The valedictory would have been creditable to a much older student. The Auxiliary is encouraged at St. Mary's, and wins some valued helpers. It was pleasant to note upon the wall the name of one of our own workers, inscribed as the first graduate of St. Mary's. May the love of *Alma Mater* move each one who has enjoyed such privileges, to advance the interests of Church schools in her own diocese. There was an evening exhibit of accomplishment in vocal and instrumental music, elocution and composition, followed by a reception, presided over by the accomplished lady principal, whose grace of mind and grace of manner must have made her a daily education to her pupils.

Not far removed is the Shattuck Military school for boys, while between (perhaps as a non-conductor), the State has placed its imposing institution for the deaf and dumb! Shattuck has several fine buildings, including an armory, Shumway Hall, and a beautiful memorial chapel. In early missionary days, with far-sighted wisdom, Dr. Breck secured this ideal spot, which has been largely developed by the Bishop of Minnesota. The prize speaking of the boys gave fair promise for the future, and the probable sequence was made more apparent by the admirable address of the Rev. Frank R. Millspaugh, the first graduate of Shattuck, now one of the most useful men in that diocese. The engagement on the campus showed persevering practice, while the sword

drill of the prize squad in the armory, equalled anything we have seen at West Point. And these muscular Christians won, not only the colors presented by Fort Snelling, but also most encouraging commendation from the Bishops who are there training good soldiers in body, soul, and spirit. Sunday morning at the Faribault cathedral there was an ordination service with solemn address from the Bishop. And after evening service, your president was asked to speak to women on the work and influence of the Auxiliary.

Some sixty miles south of Faribault is the Wilder Farm College for boys and girls, then closed for the summer. But at an Auxiliary meeting in Duluth, presided over by Miss Sybil Carter, it was our privilege to hear a touching address from the lady principal of Wilder, a frail little woman of indomitable spirit, whose wasted hands attested to hard work. Wilder will have a special interest for us now that our Indian protegee, Nicholas Ruleau, is entered there. It aims to give a practical education to those who cannot command means and while the course is varied and thorough, the terms are as low as possible, \$125 per year, and opportunity is afforded for diligent ones to do much towards cancelling obligation. Mrs. Ware is a devoted house mother, even sacrificing the solitude so necessary to the comfort of advancing years, in order to shelter two more homeless girls. The institution has hitherto been very meagerly furnished. And while the diocesan council has now subscribed a sum which will supplement the scanty supplies, we will surely be glad to forward such necessities as the boy shall require this year at least. The Massachusetts Branch is already anticipating this responsibility for next year.

The educational spirit of the council at Duluth suggested what we may be missing at home. For there, as at Omaha, we were impressed by the devoted attendance of Church women upon the meetings of the council, which enlisted their own interest, and encouraged the workers upon the floor. Query: May not we improve a like opportunity for co-operation? This thought has just been emphasized by a formal though cordial request from a committee appointed by our Board of Missions, to your Executive Committee, which it may be well to consider here, though according to our Constitution, it cannot be officially acted upon until the annual meeting. The request, if cordially met, will enable the Board to hold an evening meeting for diocesan missions, in connection with the annual convention, which has proved a helpful course to other councils. And our evening meeting for General Missions may be held in the autumn, and with the support promised by the Board, may give a fresh impetus to the winter's work. The committee also expresses an earnest desire that we shall attend the convention, slight changes in the Constitution will make this possible. Concurring in this, with the Bishop's approval, our meetings after the next annual meeting, will be as follows: Semi-annual in the fall, consisting of afternoon session, and missionary meeting in the evening. The annual meeting in spring, the day after convention, consisting of morning service with Communion, and the afternoon business meeting. (This course is anticipated.)

Under the escort of Miss Carter, we left Duluth at 4 P. M., arriving at Detroit City, Minn., at 5 A. M. After brief rest and refreshment not to be obtained on the way, we started on our drive of 22 miles to White Earth. The clear atmosphere, fine forest trees, lovely wild flowers and necklace of lakes, gave such variety of enjoyment, that the appearance of the little settlement, by courtesy called White Earth, seemed premature. Another mile brought us to the comfortable white frame house, known as the Bishop Whipple Hospital. There were no patients at that time, but friends of the work were received as transient guests, or summer boarders. During our stay we had reason to be grateful for the supplies sent by the Chicago branch, and made a quiet note for future use, of articles in excess, and those fast disappearing. We can testify that the wonderfully cheap beds were thoroughly comfortable. At the side of the house is a grove and one of the 10,000 lakes of which Minnesota boasts. Against the rear of the house is placed the old frame chapel, now used as the lace school. The simple routine of the day was interesting: breakfast at 7, followed by family prayers. At 8 the workers begin to arrive. A few come every day and stay all day, often walking several miles, for whom a lunch is provided. Thursday is the mothers' day, the attendance larger and some little treat is usually arranged. Sometimes one of the number addresses the school. The members of the family dine at noon, and it is worthy of note, that as often as the body is fed, they pause to seek some spiritual food from the Word of God. After supper is Evening Prayer.

Opposite the hospital, on a knoll, is the pretty stone church which looks upon another lake. Morning service was conducted by Indian priests; a sermon in Ojibway by the aged Enmegahbowh. While its import was not very clear to us, we found it a simple matter to follow in singing hymns in the Ojibway language. Miss Carter and two teachers take charge of the Sunday school in the afternoon. A squaw entered before the close, with a noticeable bundle on her back; dropping it, out stepped a miniature red man in white man's attire, rejoicing in the name of "Little Feather," and soon asserting supremacy by audible condemnation of his surroundings. At the afternoon service there was a pathetic appeal from the young Indian priest to the white strangers to be patient with his people who are such children. Sunday evenings and two or more week-

evenings the Indian boys and girls assemble in the school room to sing hymns, accompanied on the organ by Miss Carter or one of the teachers. On week-day afternoons there were walks and drives for visitors and teachers. The rolling prairies, with their waving verdure, were very alluring, so that we sometimes lost our way. But the faithful Indian ponies, Nipi and Nodin (wind and rain), never failed to bring us safely through the slough of despond, albeit a certain abbreviated stranger often disappeared from view in the transit—better fate than that of the missionary tossed out and landed on the damp ground, who mildly remarked to his Indian driver: "If you do that again I may have to discharge you." The roads are not always such as to give restful exercise, but the natives exhibit the most superior indifference as to how many wheels rest upon *terra firma* at a time, if only all have a turn. It is a rare treat when the four move in unison! But it is a beautiful country, worth far more attention than we could give it in two days, even with the spur of the mosquito. Ours was but a summer experience. Miss Carter may some day tell you something much more thrilling. It is noticeable that the Indians do not congregate in numbers, but are scattered over the great reservation. We visited a wigwam and some of the small houses they are learning to occupy. One of the women who frequent the school is quite an oracle among them. She stood beside their field fire and addressed us as follows, Rev. Mr. Gilfillan interpreting: "I rejoice to see these women whom I think to be children of the Lord, and my prayer every day is, oh, that I may be made glorious as they are, and perfected in grace." She seemed impressed by white faces, but one longed to tell her that the King's dark daughters may be "all glorious within."

The closing exhibition of the government school occurring the night of our arrival, was an interesting occasion for observing the progress of and effect upon Indian children, which emphasized Miss Carter's theory that they must be taught some definite line of persistent labor, and not left to fall back after their eyes are partially opened. The wisdom of leaving the responsibility of the schools with the government has been revealed by recent developments. The late Convention, sitting as the Board of Missions, has put itself on record as condemning and in future declining Governmental appropriations for Church schools. The clear head of the Bishop of Chicago called for the reading of the appropriations for this year, which threw light upon the question: the Protestant Episcopal Church having received \$4,860, other Protestant bodies a proportionate amount, while the Latin Church has an appropriation of \$394,756, and has received in the last five years \$1,832,269 for education of Indians! Just before our arrival at White Earth the reservation had been sorely tried by the visit of 200 savage Indians from Dakota. Such influences cannot be entirely overcome in a generation, yet the persistent resistance of Christian Indians, with its acknowledged pain, seems to foretell the final victory. Nor does the courage of their bishop fail, for he triumphantly announced at Baltimore, as an answer to prayer, that the Bishop of Florida had at last decided to establish a mission for the poor Seminoles still remaining in Florida, about 2,000 of whom are shortly to be transferred to White Earth. The Bishop of Minnesota recognized that it meant many more anxious days and sleepless nights for him and his helpers. Yet it was hailed as another step in the path of rectitude.

On the morning of the 5th of Oct., before the hours for the opening service of the General Convention, Emmanuel church, Baltimore, was thronged by an eager congregation. But a solemn hush fell upon the assembly when the procession of fifty robed bishops moved up the aisle soon after the choir. Service and sermon and Holy Eucharist seemed a reverent approach to the responsible duties before both Houses. We have not the presumption to attempt a report of this notable Convention, nor is there much need, since in this day of free publication those who care may read all, marking possibilities and learning in God's own time how far these deliberations have accomplished His purpose, aside from which results are of little moment. But without going beyond our province, we may briefly note a few points and events in the line of our own work, and in some such other directions as involve the interest of the Church at large.

During the afternoon of the first day, the diocesan officers of the Woman's Auxiliary adjourned to a large hall, where, after due attention to weak points in their physical economy, they entered upon the special duties of the hour. The president of the Maryland branch was called to the chair and presided with rare tact and grace. After the opening exercises, the first action taken was upon a resolution to admit alternates to such meetings when officers could not be present and also a certain number of delegates. This was passed unanimously. Perhaps it is because it has not hitherto been the custom to elect delegates in the Chicago branch, that it was not clearly understood that diocesan officers do not require such election. Yet it is desirable to have such delegates beside officers, and would it not be a gracious acknowledgement of the services of retired diocesan officers if they were made honorary delegates, especially in the case of one so prominent as our former president, who has so faithfully served her time as well to deserve the title *Emeritus*? After the question of delegates was disposed of, an animated discussion, upon further organization, occupied the time until night closed in and the question was postponed until the adjourned meeting on the third day thereafter. The second day was

devoted to the general meeting of the Auxiliary at old St. Paul's church, commencing at 9 a.m., when the Bishop of Maryland delivered an earnest address on "Confidence", which by request will be printed. He remarked, in passing to his subject, that he had been asked to speak for inspiration, but had himself been inspired by the presence of that great body of devoted workers, and truly 1,250 women receiving the Holy Communion at one altar was a scene not easily forgotten. Adjourning again to the hall, they partook of Baltimore's enlarged hospitality, the afternoon being occupied by a general and spirited missionary meeting, which was opened, in the absence of the Bishop, by the general secretary of the Board, by the singing of "America." After appropriate exercises, Dr. Langford suggested that the Auxiliary vote that the interest of the invested Enrolment Fund should be at the disposal of the Board without waiting for further accretions. It passed without question. The Maryland president was again in the chair, and read a graceful address of welcome, closing as follows: "We welcome you to the home of the first woman (Mary Tracy) who ever sent out a missionary leaflet; we welcome you to the diocese of the first western missionary bishop; and, most harmonious strain of all, we welcome you to the birth-place of the Woman's Auxiliary." Some of the speakers of the afternoon were the secretary of the California branch, whom we had hoped to have with us to-day; a representative from Canada; a veteran officer from Michigan, who spoke for the Church Periodical Club; Mrs. Buford, from the colored work of the South; Miss Sybil Carter, our all-round missionary the special friend of Indian women; Miss Mailes of Japan, who read a letter from one of her pupils in Japan—this ambitious student, after dwelling upon much desired plans, eloquently added, "Do ask our merciful brothers and sisters to help us progress this projection;" Mrs. Gardner, a teacher in Japan, with two fair little girls in Japanese dress, presented by their native Japanese nurse; and last, though not least in interest, the Chinese wife of the Rev. Mr. Pott, in native dress (which lost none of its attractiveness when found to be her wedding dress!) who read a bright paper, with fascinating account, which in nowise hindered understanding. Mrs. Pott brought \$100 from the Christian women of China for our united offering for the Enrolment Fund. We have her promise to be with us sometime next year, possibly at the annual meeting.

On the third day, the Convention sat as the Board of Missions, and the Auxiliary listened diligently. On the fourth day was held the adjourned meeting of the officers of the Auxiliary, when the further organization determined upon was defined, and we have the honor of having with us to-day the framer of the resolution which carried it into effect, the president of the Ohio branch, whose wise head and true heart enlightened the eyes and sustained the courage of many sisters. The resolution (which will probably be published in the December number of *The Spirit of Missions*) was, as nearly as we remember, as follows:

WHEREAS, It is understood that the diocesan officers, in monthly, annual, and triennial meetings, constitute the central committee and council of the Woman's Auxiliary to the Board of Missions, in which the representatives of each diocesan auxiliary are counted as a limit, each diocese in all matters relating to the Auxiliary as a whole, having but a single vote: and

WHEREAS, From this central committee and council, sub-committees may be formed which may report to the secretary of the Woman's Auxiliary each month; and

WHEREAS, We regard this central committee and council as possessing whatever power is consistent with an allegiance to the Board of Missions.

Therefore, Resolved, That we record our acceptance and satisfaction with the present organization, as being all that is necessary for the hopeful continuance of the work of the past twenty-one years.

This resolution does not preclude any future change, as progress in both methods and results is naturally anticipated. Four advisory committees were at once appointed (subject to the approval of the Board) with, perhaps, seven or eight members in each. The first was on "Systematic Giving;" second, on "Missionary Publications;" third, on "Mission Workers;" fourth, on the "Junior Work." You will be pleased to hear that the vice-president of our Northern deanery is on the committee on the junior work, and we may therefore expect some wise suggestions in that hopeful field. As a member of the committee on "missionary publications" it becomes the duty of your president to urge you to make strenuous efforts to increase the subscriptions for *The Spirit of Missions*, and also for our own diocesan organ, *The Diocese*, that knowledge may inspire zeal, and both may enlarge and perfect our service.

Two mass meetings were held for Sunday schools, under the name of "The Junior Auxiliary." The invitation was extended to all, from the Bible class scholars to the smallest child, "not in arms." And is it not wise that each and all of the children's societies, by whatever name they are called in the parish family, should in the aggregate be the adjunct and source of supply to our great missionary body? First gathered in clusters, to be united in one corporate body, with a capacity of succession and perpetuity, they are already organized under wise direction. Order is heaven's first law. And it is the orderly custom of the American branch of the Church Catholic, to work on diocesan lines, which may, at no distant day, become provincial as well; but as loyal Churchwomen, it does not appear that we may ever consistently follow such secular methods as "canvass-

ing by counties," in Church work. The children have a vested legacy of power, permanent, even though not payable until some future time. Now is the Church's time to guard and guide that power, with the zeal, but not always on the principle, that moves another branch of the Church. This year, the Junior has brought in \$75,000 for the missionary work, and heartily responds to the suggestion to aim at \$100,000 next year. It enjoyed at Baltimore, several interesting addresses, but perhaps no thought impressed more than the Rev. Mr. Partridge's voicing of the Chinese expression for the baptismal font, "The little stone well of the river Jordan." Let us carry the thought with us, as describing the way of entrance to this society as well as into the Church. As enduring as stone, the place of cleansing; an exhaustless well of covenant grace, and the missionary's text, "Go wash in Jordan and thou shalt be clean."

The missionary work was kept constantly before us by frequent sittings of the Board and evening missionary meetings, with stirring addresses on every branch of the work, while in the House of Deputies (which sat but once with closed doors), were stimulating and enlightening debates, where both learning and astuteness found play, but earnestness and devotion were the prominent features. It was with a sigh of relief that the House saw the Standard Prayer Book laid upon the president's desk, and realized that after twelve years of dangerous exposure, it was safe. The Chicago delegation shared with many the disappointment that the royalty for infirm clergy, their widows and orphans, was not secured; but this diocese is in the front rank in establishing a Prayer Book society, for the purpose of circulating large numbers of this precious tract of the Church; even attempting to accomplish it so speedily that no one need be at a loss for a valuable Christmas gift. The fate of the Hymnal seems less clear, though we were assured that some forty of the old hymns have recently been restored, new ones disappearing in the contest.

And what of the Enrolment Fund? When the committee appointed by the Board read its report on the Auxiliary, it approved the secretary's report, confirmed the committees named, commended the zeal of the Auxiliary, especially in the matter of this fund, and recommended that it be continued! The Auxiliary brought in its united offering of \$20,000 for this fund (nearly one-tenth of which came from the diocese of Chicago). But nothing else seemed to have been contributed, nor was any plan even proposed by the Board for completing the work. However, the responsibility, so far as the Auxiliary is concerned, ended with the convention of '92. The next triennial united offering is pledged for the endowment of a missionary jurisdiction, \$50,000. And as the unprecedented number of seven new bishops were elected, five for new missionary jurisdictions, the gift will surely be needed.

Columbian Day was observed by solemn services both morning and evening. "Church Unity" was largely discussed and cautiously met, but the spirit of unity was manifested, when by unanimous vote, the business of the convention was suspended, that all might kneel and pray for the departing soul of the wife of the chief magistrate of our land.

How often have those prayers been said for our own officers since our last general meeting? Even now we seem to hear the earnest voice of a faithful one just gone before into the renewed life, saying: "Be ye also ready, for in such an hour as ye think not, the Son of Man cometh." The last hours of the Convention evoked a corresponding message in the pastoral counsel to consecrated service and universal love; outlining with other features, that of absorbing work for Christian women. There was a moment of silence after benediction, and then that great body was dismissed and scattered over the land. Three weeks of such combat knits soul to soul. But open-eyed faith now steps into the vacant places, pointing to that future gathering in our Father's House, which shall not be dissolved.

Moving westward through the autumn glow, our eyes were not holden by the typical faded leaf below, but rather by the glorious coloring above. Now we gladly note many green leaves still upon the branches of our planted trees, which may wisely fulfil a long time in a short time, ere the winter of life overtakes them. And for the rest, we have learned that the rich tints are not tokens of frost but of ripeness, which may well recall the inspired and inspiring prophecy of the Psalmist: "They shall bring forth more fruit in their age * * that they may show how true the Lord my strength is!"

O. VAN SCHAACK WARD, President.

Cathedral of Chicago, Nov. 3, 1892.

The Junior Auxiliary

BY ALICE BARBARA STAHL

The Junior Department of the Woman's Auxiliary to the Board of Missions is not merely the outgrowth of the needs and activities of the present day, but a modern reassertion of the familiar old truth that direct religious service is demanded of us all—even of the little ones of the household of faith—by "Him of whom the whole family in heaven and earth is named."

In the evolution of the ages, primal truths remain unchanged, although expressing themselves differently at different periods, so while it seems a "far-cry" from the Junior Auxiliary of to-day back to the poor young zealots of the Middle Ages who pressed along the highways of the great Crusaders, that they too might have part in winning back the Holy Land for Christ; and farther away still to the martyrs and confessors of the first days of Christianity; the same impelling principle of faith in God, and consequent duty to God, explains each different endeavor, and history bears many an involuntary witness to the fact that even "out of the mouth of babes and sucklings, Thou hast ordained strength."

The spirit of the age in which we live trends more towards the practical development of the fruits of Christianity, than the strengthening of the bulwarks of the faith from which they sprang. No refrain of the time sings more persistently in our ears than that of "the rights of man," "the brotherhood of the race," and "our duty towards our neighbor," is the theme of the day. But to understand our duty to our neighbor, we must first learn our duty toward God.

Now, it is through the Junior Auxiliary that the Woman's Auxiliary to the Board of Missions hopes to help the pastors of the flock to guide the children into a larger knowledge of the things pertaining to the kingdom of Christ, and to a greater interest in them. Is the endeavor a presumptuous one? And are the instructions of the Sunday school, the services of the Church, the guidance in the home, all sufficing formative influences of Christian character and knowledge? That they should be, is no proof that they are. And even where these conditions are most ideal, this "fifth wheel" of auxiliary endeavor may prove a missionary spring which will give accelerated force to other influences.

The formation of the Junior Auxiliary was authorized by the Board of Missions in 1889, the Junior Auxiliary to include all existing parochial, diocesan, and general missionary societies under the direction of the Woman's Auxiliary, "these societies being left free as to methods and organization, according to the wisdom of their pastors and directors, and the work of each society being reported annually to the secretaries of the Woman's Auxiliary, in order that the Church may have a complete record of the children's missionary work; and that they make *The Young Christian Soldier* the medium of communication among the societies." The purpose of the Junior Auxiliary is the training of the hands, the hearts, the minds of the children in the great mission work of the Church, the forming early in life "the habit of prayer for missions, the habit of study of missions, the habit of giving to missions."

At the recent meeting of the Board in Baltimore the efficiency of the work was further strengthened by the appointment of a general advisory committee made up from the Auxiliary and representing at present, the dioceses of Connecticut, Chicago, Southern Ohio, Central New York, Michigan, Louisiana, Pittsburgh, New York, and Delaware.

In the diocese of Chicago the Auxiliary has entrusted the immediate direction of the Junior Department to a committee of two, Miss Arnold of Chicago, and Miss Stahl, of Galena; Miss Arnold having special care of the Ministering Children's League, the infant class, if I may so call it, of our work, the little children taking their first steps in doing good under its fostering care, and passing, when arrived at years of discretion, into the more advanced ranks of the Junior Auxiliary.

The work of the Junior Auxiliary is thoroughly practical and practicable, adapting itself readily to the various circumstances of parish life. In parishes where it is not possible to have regular week-day meetings it may be introduced into the Sunday school, one Sunday in the month being set apart as "Mission Sunday" when the children are instructed in missions, told stories of missionary zeal and heroism, and are allowed to make their offering for the special mission work they have in hand, the teachers being associate juniors and guiding their scholars in their efforts and work.

Then little bands of "Ministering Children" may be gathered in the nursery around a mother's knee, and taught their first lesson of loving service, members within their home of the great army of missionary children.

The work is practical, because the children are taught to use their hands in the service of others; to devise ways and means of doing kindness, and to form the habit of systematic giving. The habit of giving regularly to missions will bring many another good habit with it to the child.

Then the work is intellectual, for the study of missions is an added culture of the child's mind, throwing its illumination over many an otherwise dull page of history. Teach the boys and girls to follow the planting of the Cross from nation to nation. Let them catch the spiritual beauty of St. Columba's life and work falling like a moonbeam across the wild tales of Scotland's early days; make them feel the uplifting charm of a Reginald Heber, when India's dark story is told them, and let them not forget in their eager interest in the "dark continent" that Africa has not only heroes of adventure but heroic missionaries who like Hannington have counted their lives well lost for Christ.

The child should say its prayer for missions as naturally and understandingly as it offers its other petitions. "Thy Kingdom come, Thy will be done on earth as it is in heaven," and "Give us this day our daily bread," stand together in the great prayer of Christendom. Let us not separate them in

our work. Let us help the children to grow up in this beautiful world, realizing that though "the coloring may be of this earth, the lustre comes of heavenly birth," and that believing means doing.

The Church of England

FROM OUR CORRESPONDENT

LONDON, Nov. 10th.

The flood of talk, lately poured out in Congress and Conference, is at length on the wane, and one is able to review better now the effect of it all. The Church Congress, although confined to a four days' session, does not end with the dispersal of those who attend, but in the press and on the platform, the subjects are again threshed out to more or less wisdom, and however much we may regret the amount of time occupied by mere talking, yet it all tends to set men thinking, which is a desirable end in itself. Perhaps the subject which has lasted longest since the Congress is that of Vivisection, and of course there has been no little ink spilling over the thorny question. Viewed from the moral standpoint, it is a nice one for discussion, but unfortunately men and women cannot be brought to discuss it calmly and without prejudice, so that those who really wish to be informed are little the wiser when all is said and done.

A "Free Church" Congress has been sitting this week at Manchester. It has been organized as a counterblast to the Church Congress, but it calls for no remark, except perhaps to notice the general expression of regret that there should be so much schism in the sects, a constant setting up of new "churches" formed out of secessionists from older bodies. Thus schism begets schism, and where shall it end?

Your readers may have grown weary of the Lincoln case. It turns up in my letters as frequently as did King Charles' Head in the MS. of Mr. Dick. But as the bishops have all been addressing their diocesan conferences upon the matter, I must add a few words to what I have already said in previous letters. You will ere this have received and printed the Bishop of Lincoln's own words from his recent charge. The judgment, he thinks, should have a pacifying effect on contending parties, and so will afford an opportunity for Churchmen to review calmly our whole system of ecclesiastical jurisdiction, a matter which has been so long coming to the front. Until we have satisfactory courts it is impossible to contemplate a final solution of our troubles. The bishops all counsel "moderation" to the ritualist, and many of them add this solatium to the defeated party, that, according to the Archbishop's dictum, these outward acts in divine worship have no doctrinal significance, which is surely cold comfort, for nobody but the Archbishop can really believe that men have gone to prison and have suffered in many other ways for the sake of gratifying a mere love for the æsthetic and beautiful in divine worship. If ritual signifies nothing then we were far better without it.

Perhaps the words of the Bishop of Winchester (Dr. Thorold), who is a good type of the Evangelical who has come to view the High Church and Ritualist position from a more generous standpoint than he did formerly, are as weighty as any I have seen. He says:

We all of us want more clear apprehension of doctrinal truth, more jealous love for it, more unflinching firmness in declaring it, more absolute refusal to condone the cheap, and mischievous, and paltry civilities that must end in no creeds at all; but we should not think to do our duty by hindering other men from doing theirs. If we expect toleration for ourselves, we must give it to our neighbors, who do not deserve to be called Roman because they light candles and mix the chalice and turn to the east. Nay, we must be prepared for being invited some day to give a good deal more. There have always been at least two currents of religious thought in the Church, and there will always continue to be; and to try to drive out of the Church brethren who alarm or distress us but who have a distinct right to be there, may provoke dangerous reprisals and will but fatally retard the spiritual and vital duty which is the only sure way of maintaining the pure truth of God.

The above passage contains wise counsel indeed, but it would read strangely if put side by side with some of his Lordship's earlier episcopal utterances as Bishop of Rochester. But it is happily only one of the many signs of the awakening that has come about of late years. The Church Association is, however, more persistent in its policy than ever, but whether it will secure fresh adherents to its new campaign just inaugurated at a demonstration held at Folkestone as a counterblast to the recent Church Congress, is very doubtful.

The few words of the Archbishop of Canterbury in his presidential address at Folkestone on the threatened withdrawal of British influence from Uganda have been re-echoed in all the diocesan conferences, and public opinion has certainly been awakened to the evils of a scuttling policy. The C.M.S. Mission—a mission that has been planted with the blood of many martyrs—went to the country long before there was any idea of a political occupation. When that came about, the missionaries were to a certain extent involved in the action of the British agent, and to withdraw him now would mean not only the disbandment of the mission but the probable massacre of the missionaries and the native converts. There are many difficulties in the way of governing a country so far distant from the coast, but having once gone there, it would not only be cowardly but very impolitic to withdraw, and ere Parliament meets, it is likely enough that we shall

hear of the government's decision to prolong the occupation.

A movement in the Established (Presbyterian) Church of Scotland has just come to hand, which is likely to have an important bearing on the ecclesiastical future of that country. This is the formation of a society with a "High Church" tendency in the midst of the Presbyterian Kirk. It numbers amongst its leaders Prof. Milligan, and Dr. Boyd, better known for his writings over the initials, "A. K. H. B." The society proposes to "defend and advance Catholic doctrine as set forth in the ancient creeds and embodied in the standards of the Church of Scotland, and generally to assert Scriptural principles in all matters relating to Church order and policy, Christian work, and spiritual life throughout Scotland; to foster a due sense of the historic continuity of the Church from the first, to insist on "a valid ordination of the holy ministry," to deepen in the laity "a due sense of their priesthood," to assert the efficacy of the sacraments, to restore the Holy Communion to its right place in relation to the worship of the Church and to the spiritual life of the baptized."

Such a programme in the very midst of the Kirk fills one with wonder and amazement, and if it were not for the influential names attached to the society, its genuineness might be doubted. It has been received by the Scottish peers with abuse and ridicule, and no doubt if the movers are in earnest, they will experience even greater trials than these. What the movement portends it is difficult to say, but if it be a real "looking for the Church," then perhaps, were Disestablishment to come, we might see the much-despised and down-trodden Episcopal Church of Scotland, from which your Church gets its orders, in a much stronger position from a large influx of Presbyterians, and Scotland on the way to become once again Catholic.

The diocese of Worcester has at last, under its new bishop, been allowed to meet in conference. Under the late bishop the diocese was in the position of being the only one without a representative gathering of this kind. That drawback is now a thing of the past, and not only will the conference meet yearly, but the Church Congress is to assemble next year in Birmingham, and Churchmen in the midlands will now have plenty of opportunity for discussion. The conference just held was of no great account, except during its course Canon Knox-Little took the opportunity in a good-humored speech to show Bishop Perowne that there was something after all in sacerdotalism which he had so earnestly warned them against, and that there was a better way of bringing back Dissenters to the fold of the Church than by the watering-down methods which his lordship had been endeavoring to carry out. That was a holding fast to principle, or, to put it in Canon Little's words, to give the Birmingham people (he was here alluding to the proposed new see) "a real bishop, a divine society, a divine priesthood, none of the angry, cross-tempered sacerdotalism, (laughter) but a real love in Jesus Christ."

The Church in London has lately been enriched by a veritable East-end cathedral. In the slums of Stepney, a clergyman has just built one of the finest of modern churches at a cost of £40,000. But his work is not confined to the material fabric, for, from all I hear, there is a splendid work going on in his poor district, on Anglican lines. Quite lately too, the metropolis has seen the further development of two of those missions, which are supported by either one of our public schools or one of the colleges at Oxford or Cambridge. Caius College (Cambridge) is supporting such a work at Battersea, amongst an artisan population, and has just opened its new church. Charterhouse School is doing the same for a mission in a wretched quarter of Southwark. A visit lately to this latter work forcibly reminded me of the early days of Father Lowder's mission work at the London Docks a quarter of a century ago. How that work has been followed up by many another on the same lines is best known to Churchmen in London, but to have got royalty to visit the mission, as Princess Christian did the one in Southwark last week, to lay the foundation stone of the permanent church, would have been impossible, and not even dreamt of. The times are changed indeed—and for the better. The Church of England was never more awake to her mission than she is to-day.

I have left myself no room to do more than briefly refer to the many brilliant and hearty services held in connection with the festivals at such centres of Catholic teaching as All Saints', Margaret st., London, and All Saints', Clifton. They are full of encouragement. The observance of All Souls' Day is decidedly on the increase, but I am not sure that the sense of proportion is not lost in some people's minds in its observance.

New York City

It has been decided that the parishes of Epiphany and St. John Baptist shall unite and form one parish.

On Sunday, Nov. 27th, the Rev. Dr. Tuttle preached his farewell sermon at St. Luke's church.

On the 1st Sunday in Advent, Bishop Potter consecrated St. Elizabeth's chapel, connected with the Cancer Hospital, of which a full description has been given in these columns.

At St. James' church, the Rev. C. B. Smith, D. D., rector, "Samson" is to be given as the feature of the second choir festival of the season.

The parish guild of the church of the Holy Trinity, the Rev. E. Walpole Warren, rector, has by special effort raised \$4,500 to provide a new lighting system for the church. Part of the sum goes toward the church debt.

On Saturday, Nov. 26th, being the eve of Advent-tide, the Bishop of Albany conducted at the church of the Holy Communion a quiet day for all interested in Sunday school work. Services were held at 7, 11, 4 and 8.

At St. Barnabas' House of the City Mission Society, 700 men of the destitute classes, and nearly 100 women, were given a free dinner on Thanksgiving Day.

At the Annex Mission Hall, the Church Temperance Society provided over 400 men with a dinner on Thanksgiving Day. The General Secretary, Mr. Robert Graham, was present, and took charge.

Emmanuel church, the Rev. Wm. K. McGown, rector, held a harvest home festival on Wednesday evening, Nov. 23rd. Articles of food were provided liberally for distribution among the poor on Thanksgiving Day.

At St. Andrew's church, the Rev. R. Van DeWater, rector, the anniversary of the working organizations of the parish, was held on the evening of Wednesday, Nov. 30th, St. Andrew's Day. The Bishop of Delaware delivered an address upon the occasion.

The new church of the Nativity, already described in these columns, was formally opened on Advent Sunday. There was an early celebration of the Eucharist, followed by a High Celebration at 11 A. M. Vespers and compline services were held. During the octave there will be daily celebration of the Eucharist, and every night service and sermon.

At St. Michael's church, the Rev. Dr. Peters, rector, the northern part of the archdeaconry of New York held its anniversary service of the city mission work, on the evening of Advent Sunday. Addresses were made by Bishop Potter, Archdeacon Mackay-Smith, the Rev. B. Morgan, and Mr. Vernon M. Davis.

At the church of the Heavenly Rest, the Rev. D. Parker Morgan, D. D., rector, a special musical service was held on the evening of Advent Sunday, when Spohr's "Last Judgment," was rendered by the vested choir. The seats in the church were free for the occasion.

A rumor, which fails of confirmation or contradiction, has it, that the trustees of the cathedral of St. John the Divine have received an offer of \$500,000 towards the building fund. The name of the donor is withheld from the public. If the rumor is true as seems probable, the amount so far received by the trustees reaches \$900,000.

On Advent Sunday, Nov. 20th, the people of St. Chrysostom's chapel held their 27th anniversary. The annual sermon was preached in the morning, followed by a High celebration of the Holy Eucharist. The day was marked, as in former years, by a re-union of old with present parishioners.

The Church Club lectures for 1893, will be given after Easter. The subject as already announced in these columns will be, "The Six Æcumenical Councils." The scheme of the series is arranged as follows: 1, Introductory; 2, The Council of Niceæ; 3, The First Council of Constantinople; 4, the Council of Ephesus; 5, The Second Council of Chalcedon; 6, The Third and Fourth Councils of Constantinople.

A special thanksgiving service was held at the French church du St. Esprit, on the evening of Thanksgiving Day. The altar was tastefully decorated with flowers and wheat, and with the national colors of France and America. The services consisted of a cantata written for the occasion by E. Jullade, an anthem by the choir, and solos by several choristers. The rector, the Rev. A. O. Whittemeyer, delivered a sermon on the "Usefulness of Labor."

At the home for homeless boys, built by the late Miss Catharine L. Wolfe, a dinner was given on Thanksgiving Day through the generosity of Mr. Henry E. Hawley. It was done ample justice to by 180 hungry boys under the care of the superintendent. After the dinner the boys spent the evening in singing, playing, and telling stories. A hearty vote of thanks was given to Mr. Hawley, who has provided the dinner for many years.

On Advent Sunday a new arrangement for a children's service went into effect at the church of the Holy Trinity, the Rev. E. Walpole Warren, rector. It is proposed to have such a service on the afternoon of every month during the winter season. The parish clergy will take turns in addressing the children on spiritual subjects, and the addresses will be illustrated by stereopticon slides. The children sit together in the body of the church, and a choir of children conduct the music.

The Missionary Relief Society, of Trinity chapel, held its annual meeting in the second week in the month. It is a branch of the Woman's Auxiliary of the Board of Missions. The following officers were elected for the ensuing year: Miss Felthousen, president; Miss E. Cotheal, vice-president; Mrs. Walter H. Mead, secretary; Miss S. McV. Horton, treasurer. The annual report was presented, showing that nine missionary boxes had been sent out, valued at \$1,089.08, in addition to \$85 sent in cash. The Rev. Dr. Wm. H. Vibbert, minister-in-charge, made a short address. Letters were read

from persons who had been aided by the boxes sent. Five new members were elected.

The first anniversary of St. Bartholomew's parish house was celebrated in the large Rescue Hall in the building on the night of Wednesday, Nov. 23rd. Col. H. H. Hadley, the superintendent of the Rescue Mission, made an address, and recounting the work in that department, said that 72,000 people had attended the services, 4,000 of whom had come for prayer and advice; 17,000 had been fed; 4,000 had been furnished with lodgings, and a large number had been clothed and given occupation. The Rev. Dr. David H. Greer, rector of St. Bartholomew's church, made a few remarks. Music formed a special feature of the exercises, and Mr. L. H. Hayden played a number of hymns on the new organ, that has been constructed largely from his own plans.

At St. John's chapel of Trinity parish, a kindergarten has been added to the parish school, with a competent teacher and assistant. The Guild of the Iron Cross has made some change in its organization, by which it is hoped greater attention will be secured for its distinctly religious purposes. The Rev. Jesse A. Locke, who has been connected with the work of this chapel, as one of the assistants for five years past, relinquishes his duties on Dec. 1st. It is his intention to spend some time in England, for the purpose of further theological study. He has made a good impression by his work at the chapel.

The Rev. E. Winchester Donald, D. D., in his farewell sermon as rector of the church of the Ascension, made a review of his work during ten years past, and referred to the down-town position of the church as not having prevented its spiritual advance. The parish will be temporarily in charge of the assistant minister, the Rev. Gouverneur Morris Wilkins, who formerly had charge of the up-town congregation of St. Luke's church. Dr. Donald is expected to enter on his duties in Boston, Dec. 11th. While at the church of the Ascension, he not only held the congregation firmly together, and sustained three chapels, but he established, furnished, and paid for, a new parish house, established St. Agnes' Day Nursery, and enriched and adorned the parish church. He has been active in many public enterprises of the city, and has been one of the chaplains of Harvard University.

At St. Chrysostom's chapel, of Trinity parish, the Rev. T. H. Sill, minister in charge, Canon Knowles has entered actively upon his duties as assistant, and his coming is regarded as a great accession to the ranks of the Trinity clergy. He succeeds the Rev. W. Everett Johnson, who has become associate rector of the church of the Redeemer. On the evening of the Sunday next before Advent, Nov. 20th, the members of the guilds and societies held their annual service. The Rev. W. Everett Johnson was the special preacher on the occasion. The choir's annual dinner has just been held at Mazetti's. Mr. Wenzel A. Raboch, organist and choirmaster, presided, and the Rev. Mr. Sill said grace and made an address. After the cloth had been removed, speeches were made by several present. During the rest of the evening songs and instrumental music were the features of attraction. By order of the corporation of Trinity church, the parish day school has added to its other features, a kindergarten for boys and girls under seven years of age. The children all attend Matins daily in the chapel.

Philadelphia

Judge Hanna has filed adjudication in the estate of Martha A. Shallock, who died in November 1, 1891. Under the testatrix's will, payment was ordered to be made to Emmanuel church, Holmesburg; Trinity church, Oxford; and All Saints' church, Torresdale, all in the city of Philadelphia, \$1,000 each.

At a meeting of the vestry of the church of the Epiphany held on the 19th ult., it was unanimously agreed to decline the proposal to consolidate with Grace church; and no steps will be taken in regard to a union with St. Stephen's parish. An effort will be made at once to find a successor to their late rector, Bishop Kinsolving.

Tuesday, 22nd ult., was "Donation Day" at the Sheltering Arms. The results exceeded those of any former year, \$2,500 having been received. Contributions of dry goods, provisions, groceries and medicines, were also received. It is stated that this Home needs enlarged quarters. There are now 24 mothers with their infants, and ten motherless babes in the institution.

At the Harvest Home thanksgiving services at St. Andrew's church, West Philadelphia, there were received and sent away to six charitable "Homes," 6 barrels, 6 boxes, and 9 baskets filled with groceries and vegetables; also 30 full turkey dinners, and 30 small baskets of fruit to the sick and poor. The sum of \$46 was raised to increase the fund for supplying the poor and needy of the Sunday school with books, shoes, and clothing.

At the free church of St. John, Harvest-Home festival was held on Thanksgiving Day, when the church was crowded to its utmost capacity. The chancel was filled with gifts of provisions and useful articles for the poor of the parish and the sick of the neighborhood, which were distributed after the service. The sermon was preached by the Rev. S. P. Kelly,

rector, and the singing was by the children, under the direction of Mr. Buckley Haigh, the choir-master.

The Rev. L. B. Ridgeley, rector of St. Stephen's church, Wissahickon, arrived home on the 23rd ult. from Salt Lake City, where he had been in charge of St. John's cathedral for the past three months, during the absence of Bishop Leonard's assistant. A short evening service was held in the church by the rector, after which a reception was given him by the congregation in the parish building. The evening's enjoyment concluded with a supper served by the ladies. The library room has been recently renovated and improved.

Thanksgiving Day was clear, cold, and crisp. In the evening at the church of the Advent, the Choral Union of the Northeastern Convocation, consisting of the vested choirs of the Advent, Advocate, Good Shepherd, Incarnation, Stude's, and St. Simeon's, sang full choral service, during which the *Gloria* from Mozart's 12th Mass; the *Magnificat*, Tours in F; and Gounod's anthem "Praise ye the Father," were magnificently rendered, Mr. Paul Kirchner being the musical director, and Messrs. I. Edwin Solly and Thomas H. Lawson, organists. The sermon was preached by the Rev. Dr. Stone, rector of Grace church.

The dedication festival of St. Clement's church began on Tuesday evening, 22nd ult., when the first vespers of the feast were sung and a sermon preached by the dean of Albany, the Rev. Dr. W. L. Robbins. On St. Clement's Day, 23rd ult., there were four celebrations of the Holy Eucharist, the latter, at 11 A.M., being full choral, when the Rev. Henry A. Adams, of New York, delivered the sermon, and at the evening service the Rev. Dr. A. G. Mortimer was the preacher. On Thanksgiving Day the sermon was by the Rev. George M. Christian, of Newark; on Friday evening, 25th ult., there was a procession of the several guilds of the parish; and on Saturday, 26th ult., the preacher was the Rev. Father J. O. S. Huntington, O.H.C.

The annual service of the Girls' Friendly Society was held Sunday afternoon, 20th ult., in the church of the Epiphany. There was a large attendance of the members. Evening Prayer was said by the Rev. Messrs. C. E. Nilnor and F. H. Bushnell, and the sermon was delivered by the Rev. Dr. C. Ellis Stevens, who took for his text Jude 20 and 21. He said the society originated in the dear old Mother Church of England, and has spread not only to America, but to every country where the English language is spoken.

The tenth anniversary of the Italian mission of L'Emmanuelle, was observed on the 19th ult., at the chapel under the auspices of the Ladies' Italian League. After Gounod's anthem, "Praise ye the Father," by the choir, Evening Prayer was said by the Rev. M. Zara, priest in charge, and his assistant, the Rev. Alfred Elwyn. There was singing by the Italian children and music by the Italian band. Addresses were made by Bishop Whitaker, and the Rev. J. N. Blanchard. The report of the work done during the year, is partially as follows: Baptisms, 7; confirmed, 26; communicants, 200; visits to the poor and sick, 225; Sunday school children, 125; day school attendance, 50 to 65; tracts, books, Bibles, and Testaments distributed, 800. On Sunday evening, 20th ult., the anniversary sermon was preached in St. Luke's church, 13th st., by the Rev. Dr. W. S. Rainsford, of New York, on "Our duties to the oppressed of all nations."

The 10th anniversary of the Home of the Merciful Saviour for Crippled Children on the 19th ult, was made memorable by the dedication of "The William Riddle Surgical House." The chapel was filled and the children who constituted the choir sang delightfully. Addresses were made by Bishops Whitaker and Scarborough. After the services, an adjournment was made to the new building, where the dedication took place. This "House" is perfect in its appointments. It connects with the operating room by means of a cloister. After being surgically treated, the child is taken into the bright, sunny ward which contains 8 cots, ready for occupancy, and is carefully attended to by a trained nurse. There is a bath room, with moveable tub; a diet kitchen with gas stove and china cooking utensils; a nurse's room which overlooks all; a wide and commodious hall with a sun alcove; all these combine to make a perfect memorial of one who has entered his eternal rest. The Home has grown rapidly during its decade. A chapel and three stone buildings are filled with crippled children taken without board money or entrance fee. The home is supported entirely by the offerings of the charitable. Many children have been cured, while others have been greatly benefited. An indebtedness of \$9,000 is the only incumbrance on the property.

The 19th annual meeting of St. Timothy's Working Men's Club and Institute was held on the evening of the 21st ult., in Institute Hall, Wissahickon. The secretary's report shows the organization to be in good condition, financial and otherwise. The total membership is 181, of whom 12 are life members; total increase during the year, 33; average evening attendance during the year, 57. The ladies' society has 430 members; these attend in the afternoon. The yearly beneficial society, another adjunct of the club, paid out \$100 in sick benefits; receipts \$393.69. St. Timothy's Building and Loan Association, an outgrowth of the club, closed its 18th year in March last, with the following report: receipts, \$32,852.91; disbursements, \$32,476.12; assets, \$98,159.83; number

of shares, \$1,686½; shares loaned on, 482. The treasurer's report showed receipts, \$993.42; expenditures, \$933.33. Addresses were made during the evening by the Rev. R. E. Dennison, rector of the parish, the Rev. J. E. Halsey, Messrs. J. Vaughan Merrick, James Christie, and other members. Instrumental music was rendered by Prof. Frank Berry, J. Reynolds, and J. K. Hamilton. The annual sermon was preached on the Sunday evening previous, 20th ult. by the Rev. Dr. T. A. Tidball, of Camden, N. J., upon "The Dignity of Labor," from the text, "Is not this the carpenter's Son?" The members of the club attended in a body.

Chicago

It is reported that St. Clement's church is soon to be reopened, as the church of the Holy Name, to be devoted exclusively to mission work. Mrs. M. L. L. Crissler and Miss Bishop have been active in the re-organization. Many members of the former organization are interested in the revival.

A service for the benefit of the Board of Missions was held at Calvary church on Sunday, Sept. 20th. Addresses were made by Mr. W. R. Stirling and the Rev. Joseph Rushton, and the pledges amounted to \$180, a very generous offering for this congregation, which is without a rector.

An adjourned meeting of the World's Congress Auxiliary Committee was held in the Church Club rooms on Monday, Nov. 21st, at 3 o'clock. The committee appointed to confer with Mr. C. C. Bonney, the president of the World's Congress Auxiliary, reported that halls could be obtained for at least one night and the following day. And it is confidently hoped that accommodations for more sessions will be provided. A plan of procedure was proposed by a committee appointed for the purpose, which is left for consideration at the meeting on Monday, Nov. 28th. A large finance committee was appointed consisting of clergy and laity, and a committee of three to nominate a music committee.

The Chicago Common Prayer Book Society has been fully organized with the following officers: President, Rt. Rev. W. E. McLaren, S.T.D., Bishop of Chicago; vice-president, Mr. W. K. Ackerman; treasurer, Mr. Charles A. Street; secretary, Rev. Edwin R. Bishop, archdeacon of the diocese. Membership includes honorary members \$100, life members \$50, patrons \$25, yearly members \$5. A capital of \$10,000 is needed to carry on the work of the society. It is the purpose of the society to use the profits for the free distribution of Prayer Books to missions, charitable institutions, and in places where the Book of Common Prayer would be serviceable as the best tract the Church can issue to set forth her glorious faith and the riches of her liturgical worship. The society thus commends itself to all Churchmen who desire to disseminate her teaching. A 12mo edition of the Standard Prayer Book is now in press and will be ready for delivery early in the new year.

Sunday, Nov. 20th, was the the third anniversary of Holy Nativity mission, the Rev. G. S. Whitney, deacon-in-charge, situated in the northwest section of the city—a district previously destitute of any Church service. The Holy Eucharist was celebrated at 8 o'clock by the Rev. F. J. Hall of the Western Theological Seminary. Matins was said at 11 o'clock, at which three children were baptized and a review of the work since its inception was given by the deacon-in-charge. In the evening, full choral Evensong was sung by the Rev. Joseph Rushton. The music by the vested choir showed evidence of careful training given by Mr. E. M. Thompson, of the Seminary. A forcible and appropriate sermon was delivered by Mr. Rushton to the large congregation which crowded the little chapel. This work is now established beyond the possibility of a failure, but future growth and prosperity will necessarily be greatly restricted unless the congregation can soon leave their present temporary and unattractive chapel and be relieved of the payment of a heavy rent. It is not possible for them to obtain a lot on which to build, without aid. Such aid, if it come soon, will be the means to the establishment and growth of a large and prosperous parish.

Diocesan News

Central Pennsylvania

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

WILKESBARRE—A large congregation gathered in St. Stephen's church Nov. 14th, to celebrate the 18th anniversary of the rectorship of the Rev. H. L. Jones, S. T. D., and the 75th of the organization of the parish.

Within the chancel were Bishop Potter, of New York; Bishop Rulison; the Rev. Dr. Charles DeKay Cooper, the only surviving former rector of St. Stephen's church; the present rector, the Rev. Dr. Jones, and the assistant rector, the Rev. Horace E. Hayden. All of the clergyman took part in the liturgical service, at the conclusion of which the Rev. Dr. Jones read a history of the parish.

St. Stephen's church has had an organized existence of 75 years. The Rev. Bernard Page, of the Church of England, ordained by the Lord Bishop of London for "Wyoming parish, Pennsylvania," Aug. 24th, 1772, was the first clergyman to officiate in this section. He did not long remain there. No other minister of the Church is known to have visited

The Living Church

Chicago, December 3, 1892

Rev. C. W. Leffingwell, Editor

EDUCATION is the forming of character, as well as the informing of mind. The importance of Christian worship and Christian teaching in the education of our youth, is generally admitted by Churchmen. Nearly all would assent to the proposition, that the highest and best education can be had only in schools where the spirit of the Family, and the influence of the Church prevail. This conviction is entirely consistent with friendliness toward the public schools. Thoughtful Churchmen recognize the necessity for these, and have yielded to the logic of circumstances in consenting to the exclusion of religious teaching and exercises from such schools. "Half a loaf is better than no bread." Rather than have the mass of American youth grow up in ignorance, they are willing to allow the public school, for a few hours a day, to confine its instruction to secular knowledge, leaving religious principles and duties to be attended to by the Family and the Church, at other times. This is not, however, to yield the principle that religious training is an essential part of education. It is only allowing the process of education to be divided between the Family, the Church, and the State. We cannot for a moment entertain the proposition that the school in its best estate should have nothing to do with religion, that it should have no relation to the Church, that it exists only for secular instruction. "Specially universal and specially vicious," says the President of Brown University, "is the heresy that education is mental only." We may consent to circumscribe the function of the public schools, limiting instruction to secular knowledge in regard to which all citizens are in agreement, but at the same time, Churchmen must hold that these schools, in so far as they are thus necessarily limited, are imperfect and insufficient.

THE General Convention was asked to introduce certain amendments into the Constitution which were calculated to relegate the Prayer Book to the realm of things indifferent. It was certain that a proposition of such a revolutionary character could obtain no favor in an assembly gathered to legislate for the best interests of the Church. But the Convention, not content with refusing by repeated votes even to refer such proposals to the consideration of the Joint Commission on the Constitution, took also positive action of great importance. An amendment to the Constitution was passed which in its effects will place the Prayer Book in a more secure position than ever before. Heretofore, changes in the Prayer Book might be effected with somewhat less difficulty than changes in the Constitution. But if the action of the present Convention is ratified by the next, the two will be placed absolutely on the same level in future. Constitution and Prayer Book alike can only be changed or amended by the action not simply of a majority of the dioceses represented in Convention, but by a majority of those *entitled* to representation. Thus the Prayer Book will be more securely protected than has ever been the case before. This is well. Undoubtedly the Prayer Book, as containing the teaching of the Church, its traditional and unchangeable interpretation of the Creeds, and its proofs of connection with the visible Catholic Church of history, is more fundamental than the Constitution which is simply an instrument by means of which the Church in this country exercises its powers and gives practical effect to the doctrine and discipline contained in the Prayer Book. It is a fitting close to the revision of that Book, that new safe-guards should be thrown around it, and that its importance should be more distinctly marked than ever.

DURING an interesting debate in the recent General Convention, the deputies were favored with an ingenious speech upon the distinction between "faith" and "doctrine." The point was that the "faith" is contained simply and solely in the Creed, by which the speaker seemed to mean the Apostles' Creed, because, as he said, that is the Creed which is professed in Baptism. But the "doctrine" is contained in the Articles of Religion and the other portions of the Book of Common Prayer. The faith, he proceeded to say, is that which is required as essential to salvation and for the confession of Christ in His holy Church, but the doctrine is required of those who wish to enter into the sacred ministry. The faith, he remarked, is not enough for the clergyman. He is to make a pledge of conformity to the doctrine and discipline, and the worship of this Church.

Surely, never did any distinction lead to more absurd results. The faith is necessary to salvation, the doctrine is not necessary. The layman is bound to accept the faith, but he is not bound to accept the doctrine. So it appears that at ordination every candidate for the priesthood is obliged to take a solemn vow that he will "minister the doctrine and sacraments and the discipline" of the Church (not a word about the "faith") and "teach the people committed to his cure and charge with all diligence to *keep and observe the same*." In other words, he solemnly promises to teach the people that which is not necessary to salvation, and to induce them to keep and observe it.

To put it in another way, it appears that the unfortunate priest is bound to teach what the people are in no way bound to accept. He is not made to promise that he will teach the "faith" at all, yet that is all that is necessary to salvation, and consequently, all that the people are bound to receive. It is clear that we have here a "distinction without a difference." Yet the Convention was told that this distinction had been recognized in a certain important committee. The only comment which such a statement seems to call for is this, that the clergy, at least, on that committee ought to take a new course in some orthodox theological school, for they have certainly forgotten their early training. The simple truth was concisely expressed by a later speaker: "The Creed contains the faith, but the Prayer Book gives the explanation of it, the application of it, the glorification of it."

Christian Unity--The Latest News

The question of unity among Christians is fundamentally vital. No man could be said to have the mind of Christ who did not deplore division—visible division (which we have in excess)—and long for unity—visible unity, which we have not. There can be no veritable unity of the spirit without the unity of the body. When the Holy Ghost shall make men of one mind in an house, they will not want an hundred separate denominational structures. But whether one favors the restoration of visible unity or justifies separatism, we all feel a kindling at the heart when the subject of unity is presented, and there is a conscious indisposition to subject so sacred a theme to critical treatment. It is time to suggest that it may lose its real sanctity, however, if we relegate it wholly to the domain of sentiment. As the Bishop of Albany said in 1888, "It is a somewhat invidious and odious thing to stand up anywhere to-day and lift a warning voice against the danger of making even so deep and divine a question as the unity of Christ's Body a hobby, ridden sometimes at great risk." It is a question whether there is not some danger that this matter may become a hobby, with risks to the Church as well as to its gallant riders.

We are greatly in need of information. The closed doors of a commission seem to have shut the news-

monger out. Nearly all that we know is what they see fit to tell us.

At the Convention of 1889 we were told that the Declaration had been sent "to a number of the organized Christian bodies of the country"; but what bodies? We are left in doubt. Was the Reformed Episcopal body included? or the Roman Catholic? or the Salvation Army—a highly organized body?

The bodies which were addressed, responded. Some of them went so far as to "appoint commissions," and these latter bodies are named. They are the Presbyterian General Assembly, the General Synod of Evangelical Lutherans, the United General Council South of the Evangelical Lutherans, and the Provincial Synod of the Moravians. We do not know what bodies were addressed. We do not know what bodies responded. We know only those which responded and appointed commissions. This is the sum total of the information which the Commission supplied to the expectant Church in 1889.

At the Convention of 1892 there was very little communicated that might indicate large advances made, which is disappointing in view of the assurance of the Commission that they could "report much progress." The facts stated make reference to but one of the organized Christian bodies of the country which appointed commissions, the others having presumably dropped out. If this presumption is not correct, the Church ought to know it.

Apparently during the three years last past, only the Presbyterian General Assembly has communicated with our Commission. The Presbyterian Commission states that the Assembly had passed a resolution in 1890 desiring a continuance of negotiations. Of course we infer that, as between this branch of the Presbyterians and ourselves, negotiations had already begun. We are not able to state what these may have been, further than that they were "on the basis of the four propositions of the House of Bishops."

This action of the Presbyterians appears to have proved in some inexplicable way a barrier to further action by our Commission. The latter tell us, "efforts were made to prepare a proper response, but it was found impracticable to commit to writing any suggestions in the line of such conference until after opportunity was had by private oral interchange of views, to know and understand the minds of our Presbyterian brethren."

This leaves the mind in a condition of disagreeable dubiety. The Presbyterian language is plain enough. They stand ready to negotiate on the four-fold basis, and want a conference. Our Commission hesitates until it can have a palaver and find out just what the Presbyterians mean. Did they suspect that the "Historic Episcopate" means to the Presbyterian mind the parity of the ministry, but did not like to put the suspicion down in writing? Who can tell? Only the Commission!

Unless, indeed, we look to the Presbyterians for information. They tell us nothing about why our Commission found it "impracticable to reduce to writing" their reply and their scheme of negotiation. But we do learn from them that in 1891 the two commissions had reached a point where "we (the Presbyterians) thought we had something practical to offer, but we have gone on slowly, giving our views to them and getting their views in return, but the proposition embracing their proposition to us has not yet been received." These remarks were made in the General Assembly at Portland last May. At the same time a note was read from the absent chairman of the Presbyterian Commission, which we copy:

Just after I sent a report to you I received a letter from Dr. Duncan, secretary of the Episcopal Commission, in which he says that they have been laboring to complete their concordat in time for the meeting of our assembly; that the work was so difficult that it necessarily consumed much time; that he had at last to send it on to Bishop Williams for final revision, and requesting the Bishop to prepare duplicates, and send one to my address in Baltimore, and the

other to Portland. He gives some of the leading features of the concordat, but I need not repeat them here, as we are soon to have the document itself. Even should it reach you from Bishop Williams, it will be impossible to consider it and report upon it this year, as we cannot get our committee together so far off. Will you state the fact to the assembly in any way you think best?"

The "concordat," however, as we have seen, was not received at Portland. It was in writing before May last, and had gone to Bishop Williams for "final revision," and there it apparently remains.

The Church would very much like to see that "concordat"—also for "final revision."

Our Commission at length got the opportunity, Oct. 11th, in Baltimore, for that desiderated "private oral interchange of views," without which it was "found impracticable to commit to writing any suggestions," (for which interchange, doubtless, Bishop Williams was waiting, and was thus prevented from sending a concordat to Portland); but the conference, although, no doubt, a very pleasant one, does not seem to have had knowledge of anything in the shape of a concordat further than the old fourfold propositions of 1886. What became of the concordat to compose which was so difficult a task that it consumed much time? Only the Commission can tell!

The results of this conference of 1892 are reported to us by our Commission. 1. The Presbyterians are coming to acknowledge the evil and sin of separation. 2. They "perceive and declare that corporate union and unity must be the ultimate result of our quest." But these results do not remotely suggest a concordat. Moreover, these statements may mean that we are all very sinful in not being Presbyterians, and that these negotiations may end in making us Presbyterians! Of course the Episcopal Commission did not see things in that light! They hold to that "Historic Episcopate," and will not budge. "The necessity for the declaration of our fourth proposition as an essential element of unity, becomes plain and unmistakable." Unfortunately the Presbyterian dictionary defines "the Historic Episcopate" to be government by presbyters, every presbyter being a bishop!

It must have been a difficult task indeed to convey the idea of Apostolic Succession under the gentle euphemism, "Historic Episcopate," by reminding the Presbyterians that that was really what had already been done by the bishops at Chicago and Lambeth; difficult because it would put an effectual quietus on further negotiations.

We find no further information. As we have seen, there is very little of a practical kind from the Presbyterians (North). The Lutherans (North and South) and the Moravians, do not appear to have been heard from again. Meanwhile, our Commission is continued, with authority to confer. Possibly that concordat has failed to materialize either at Portland or Oregon, because of conscientious scruples with regard to the limitation of powers implied or expressed in that word, "confer."

We cannot resist the impression that the Church has a right to know more about this whole business than her Commission has seen fit to communicate; and we believe that that there is a wide-spread dissatisfaction with the reticent policy thus far followed. Particularly, we insist that if the Commission justify a "concordat" by that word "confer," the Church should see that concordat at the earliest moment.

As at present informed, it looks to us as though this whole matter, about which we have had such floods of sentimental talk, has simmered down to this: The Presbyterian and Episcopal Commissions are engaged in fraternal logomachies about the meaning of "the Historic Episcopate," with no possible agreement in sight. When the Presbyterians are ready to accept Episcopal ordination, the Episcopalians will be ready to acknowledge Presbyterian orders!

The Revision Revised*

This volume contains the unanswerable case, which the author has conclusively established, against what may fairly be termed the greatest literary imposture of the age. The Revised Version, after some years of skilful preliminary puffing, made its appearance some two and a half years ago, amid a blare of trumpets (blown by its authors and their dependents) which took the public on both sides the Atlantic by storm, and from the commercial point of view unquestionably achieved an enormous success. It may be safely said that no book ever found anything like the same number of buyers in so short a time, and none has so completely disappointed the expectations both of authors and readers. Everybody was agog with the inestimable blessing to result to mankind from freeing our Authorized Version—confessedly the best in the world—from the few defects which the progress of language and learning had brought to light. The press burst into a rapture and the public seized on the prize with an avidity denoting a deeper interest in the Holy Scriptures than was perhaps anticipated.

The discovery was soon made that the alterations were not few, but many; next, that the great majority were unnecessary; and then, that on the whole, the version is considerably the worse for the revision. The tenses and particles may be more accurately rendered, but they are awkward as men in women's clothes. Instead of Englishing the Greek, the revisers have Greeked the English, with the result of obscuring the meaning in many places, and polluting the well of English undefiled in all.

Next it was discovered not to be a "revision" at all, but a new version, constructed, it is said, on more scientific principles, but conveying to the English reader a decidedly lower view of the inspired original than he had before. At last the fact came out that a new Greek text has been constructed from which the new version is made. In short, instead of the Authorized Version revised, the work is a not very successful translation of a recension of the Greek text never before published. This result is so completely in defiance of the instructions and avowed purpose of the revisers, that it is pointedly disclaimed in the preface. Yet the delegates of the Oxford press have actually published the revisers' text, beautifully edited by Archdeacon Palmer, and it is assuredly a new recension, now first produced.

The explanation is that the revisers did not begin by constructing a new text, nor end with making themselves responsible for Archdeacon Palmer's edition. Two of them, however, Drs. Westcott and Hort, had completed, but not yet published, a new recension of the Greek, of which they furnished their colleagues with copies in confidence. A "large number" of the various readings of this text were adopted by the revisers, on what Dean Burgon calls the principle of *solvitur ambulando*. They were not simply taken on Dr. Hort's authority, nor was his recension adopted as a whole; but he moved his readings from time to time as the work proceeded, and got them voted upon with varying success. At the end the readings adopted in this haphazard fashion were collected and handed over to be published "without the responsibility of the revisers!" The Cambridge edition by Mr. Scrivener prints them at the foot of the *textus receptus*; Archdeacon Palmer incorporates them in the text and relegates the received readings to the notes. In a word, as we pointed out at the time, he gives us the original of the Revised Version, which the authors affect to disclaim. It is not the Hort and Westcott text, which goes upon a principle, however unsound. It is not a recension of Hort by Bishop Ellicott and his company. It is not a critical edition at all, but a *scratch* text; odds and ends voted in, as opportunity served, to alter the English Version, or unsettle it by a marginal note, and always without notice. Not a few places, indeed, have been altered for alteration's sake, where the new reading makes no change in the English and only goes to swell the variations of the "Revisers' Original"—a text which the revisers repudiate in the preface as no part of their work, while Bishop Lightfoot, in the Convocation of York, claims it as the part which will be most highly valued in the generations to come! That one reviser should contradict another is not to be wondered at, since the chairman, Bishop Ellicott, is shown by the Dean of Chichester to have contradicted himself over and over again.

The position to which these two great scholars have

*The Revision Revised. Three articles reprinted from *The Quarterly Review*. With a reply to Bishop Ellicott's Pamphlet by John William Burgon, Dean of Chichester. London: Murray, 1883.

allowed themselves to be driven is really mournful. The work was sacrificed beforehand to sectarian illiberality. It was foreseen that a revision by Churchmen would have been run down by the Nonconformists, and to stop their mouths the revisers co-opted a number of persons, not because they were scholars, but because they were Dissenters. No doubt they were the best scholars of their respective sects; but they were not the best to be had. Mr. Burgon himself has no equal in textual criticism, unless it be Dr. Scrivener. Dr. Madan's knowledge of oriental versions surpasses all that the company could command. The poet laureate would have saved, at least, the English and the rhythm. To swamp the critical element in the sectarian, and to add the absurd process of counting votes instead of weighing them, described with such ineffable self-complacency in the preface, was to foredoom the whole thing. No otherwise can we account for the number of Arian, Socinian, and sectarian mistranslations in text and margin, which no single critic, we imagine, would like to defend. In Heb. v: 4, the words, "when he is," foisted in before "called," without even italics to show they are not in the original, invert the meaning, and are rank of the meeting house. Again the anarthrous noun in Heb. i: 2, is falsely represented by the marginal note "Gr., a son." The Greek means "his son," and ought to have been printed so without italics.

It would be endless to recount the gross palpable errors and corruptions of this revised, or as a wit in the Northern Convocation called it, "reversed" version of the New Testament. The Dean of Chichester, Canon Cook, the Bishop of Lincoln, Sir Edmund Beckett, and Mr. Matthew Arnold, have riddled it through and through. All agree that the new version is intolerable. Mr. Arnold says it would empty any church where it was read. Whatever Dissenters may think of it, English Churchmen and women absolutely will not have it. The Bishop of Lincoln feels it like exchanging the Great Northern for an American corduroy railroad.

They had a noble version before them (exclaims the Dean of Chichester), which they have contrived to spoil in every part. Its dignified simplicity and essential faithfulness, its manly grace and its delightful rhythm, they have shown themselves alike unable to imitate and unwilling to retain. Their queer uncouth phraseology and their jerky sentences; their pedantic obscurity and their stiff constrained manner; the fidgetty affectation of accuracy, and habitual achievement of English which fails to exhibit the spirit of the original Greek, are so many substitutes for the living freshness, and the elastic freedom and habitual fidelity of the grand old version which we inherited from our fathers, and which has sustained the spiritual life of the Church of England, and of all English-speaking Christians, for 350 years. Linked with our holiest, happiest memories, and bound up with all our purest aspirations; part and parcel of whatever there is good about us; fraught with men's hopes of a blessed eternity and many a bright vision of the never-ending life—the Authorized Version, wherever it was possible, *should have been jealously retained*. But, on the contrary, every familiar cadence has been dislocated; the congenial flow of almost every verse of Scripture has been hopelessly marred; so many of those little connecting words, which give life and continuity to a narrative, have been vexatiously displaced, that a perpetual sense of annoyance is created. The countless minute alterations which have been needlessly introduced into every familiar page, prove at last as tormenting as a swarm of flies to the weary traveller on a summer day. To speak plainly, the book has been made *unreadable*.

This verdict is irrevocable. If the Greek had been ever so much better rendered, the English would have been still intolerable. For our own part, we were against the project *ab initio*. We should certainly not have entrusted it to a committee of Convocation, seeing that some of the most competent persons were known not to be members; and when the claims of both English and Greek scholarship were sacrificed to muzzle the Dissenters, it deserved to fail. There is no question that the work could have been better done without them. Their enmity against a revision by the Church was one of our reasons for objecting to the design. It is no justification for calling in second-rate scholars to vote down their betters. The exact paternity of the several changelings thus obtruded upon us we neither know nor care for. If Bishops Ellicott and Lightfoot, like Dr. Scrivener, have been frequently outvoted, it is their own fault for conspiring with men of other traditions to make void the Word of God by their majorities.

These are matters on which we can decide for ourselves. The special work of the Dean of Chichester has been to expose the worthlessness of the Greek readings, surreptitiously introduced in defiance of the express instructions of Convocation. And this he has done in a way that requires no especial scholarship to understand or approve. He and Dr. Scrivener have personally examined more manuscripts of the New Testament than

Choir and Study

"Born of Mary"

BY THE REV. GEO. T. RIDER

This hymn, since it has been used as a "Processional" for Advent, in Mr. Geo F. Le Jeune's Collection of Hymns and Tunes, is reprinted with certain typographical corrections.

Born of Mary, Lord of Glory,
Long foretold in saintly story,
Art Thou coming, Lord?
Through the ages dim and hoary,
Weary, in the winepress, gory,
Burden of the Word.

To Thine own unknown, a stranger,
For Thine ancient throne, a manger,
Art Thou coming, Lord?
Sins of all Thy children bearing,
Signs of shameful bondage wearing,
Fulness of the Word!

Through the hosts of hell assailing,
Clad in bloody garments trailing,
Art Thou coming, Lord?
By the scorn of men upbraided,
On the cruel cross upraised,
Promise of the Word!

Lone, forsaken, fainting, dying,
In the tomb of Joseph lying,
Art Thou coming, Lord?
Breaking from Thy rocky prison,
On the blessed third day risen,
Brightness of the Word!

Once again for dead and living,
Thy tremendous judgment giving,
Thou art coming, Lord!
Clad in more than ancient glory,
While the highest heavens adore Thee,
Day-spring of the Word!

Who of men shall stand before Thee,
How shall shameful hearts implore Thee,
In Thy coming, Lord?
Who of all the wandering, grieving,
Dare to seek of Thee relieving,
O Incarnate Word?

In the clouds Thyself revealing,
Heart to heart in kindred feeling,
Thou art coming, Lord!
In perpetual interceding,
All Thy fainting children feeding,
Banquet of the Word!

All men bending for Thy blessing,
Death and hell Thy sway confessing,
In Thy coming, Lord!
Oh, what rapturous exultation
In Thy greatness of salvation,
Jesus Christ, the Word!

AMEN.

Illustrations are continually offering of the inconstancy of local reputations, and the short-lived tenure whereby men of genius are too often held in remembrance. Especially is this found true in rural England. An intelligent tourist in the neighborhood of Warwick supplies us with a fresh instance. Walter Savage Landor, an eccentric but highly-gifted poet and author, was born under the walls of old Warwick Castle in 1775, and his name has long been enrolled among "the illustrious few" of great Englishmen. The house was considered palatial in its day, and yet towers above its open-timbered neighbors, stately enough to attract the eye of the stranger and provoke inquiry. To further distinguish his memory a marble bust of the poet has been placed conspicuously in the parish church. Passing through the town recently the tourist asked an intelligent-looking policeman whose rounds led him past the Landor house daily, if he knew where it was, or the place where Landor was born. Notwithstanding his diurnal tramping up and down before it for months or years, and the fact that the name Landor is very distinctly cut in stone above the main entrance, the policeman professed that he had never seen or heard of the Landor house. Further inquiries of a young man who had always lived in Warwick, and of a young woman keeping shop directly opposite the Landor house, who had attended the public school seven years, were equally fruitless. The memory of the great writer seems to have utterly perished among the common people, notwithstanding the conspicuous name and the sculptured bust.

The eloquence and logic of statistics are dwelt upon often enough, but here is a group covering a terribly familiar subject, and they throw upon it a converging light—almost blinding in its intensity. These figures are governmental statistics and cannot be questioned. The mode of illustration is certainly novel and powerful. The amount spent in the United States in the year 1891

for intoxicating beverages, excluding "moonshine" distilleries, smuggled spirits, home-made cider and wines, was \$1,273,704,371. With a population of 60,000,000, there is an average expenditure of about \$20 for each man, woman, and child. This vast amount is equal to the total reduction made in our national debt for the past 25 years. It exceeds the entire debt of the United States, by more than 200 millions of dollars. The total expenses of the U. S. Government were for that year \$437,436,368, but the expense for liquor by the people was nearly three times greater. The net earnings of all the railroads were \$343,921,318, or about one-fourth the annual drink bill. The entire tariff revenue from imports were \$219,522,205, or less than one-fifth the sum spent for intoxicants. This terrible amount is more than fifteen times greater than the earnings of all the national banks in the land, and the entire capitals of these banks is but little more than one-half of the annual outlay for intoxicants. There is evidently room and reason for a general "temperance" movement, if we construe these figures rightly.

The pedestrian habits of English authors and statesmen are a subject of frequent and pleasant comment. In "the worst climate in the world" it is not easy to account for a usage shared indeed by all classes and both sexes. Among these literary tramps we first encounter the names of Shelley and Mary Godwin. It seems to have been a series of wanderings, however, enforced by necessity and not a voluntary homage to the picturesque. There is a fleeting glimpse of them trudging with another woman from Paris to Lauzanne, grumbling at the wretched fare, the stifling dust, and vagabondage housings by night. A stouter and less romantic pair of pedestrians were James and Harriet Martineau, who in 1822 made a tour on foot together in Scotland of 500 miles in a month. Miss Martineau was a capital walker, and Wordsworth used to drily accuse her of "walking the legs off" of half the gentlemen of Ambleside. Robert Browning and Sister "Sarianna" covered miles upon miles together on foot, a practice not begun until middle age was reached and after Mrs. Browning's death. Browning speaks of seventeen-mile walks, and reports nine miles accomplished in less than two hours.

The Wordsworths, brother and sister, were illustrious tramps. They sometimes walked forty miles a day. The sister wrote: "I walked with my brother from Kendal to Grasmere, eighteen miles, and afterwards to Keswick, fifteen miles, through the most delightful country that ever was seen." Afterwards they made excursions with Coleridge along the sea coast. A little later the three set out again, and after a start of eight miles the two poets hit upon a plan for a new ballad, by the sale of which they hoped to provide the expense of the outing. They did not work easily in double harness, and "The Ancient Mariner," for that was the inimitable ballad in hand, was committed altogether to Coleridge. Assuredly this was tramping to some purpose.

The annals of Windermere abound in such incidents, for De Quincey and Southey, as well as Coleridge, lived hard by, and Christopher North's cottage was not far off at Elleray. In these rambles, "The Excursion" doubtless grew and matured in the heart and thought of the meditative poet; and such scenery would call out all the latent poetry of any nature. Charles and Mary Lamb, although desperate cockneys, shared frequent outings on foot in the London suburbs and over the Brighton Downs. And yet Mary Lamb seems hardly to have experienced the love of nature and the landscape, while Charles was preposterously ignorant of even the names, textures, traits, and habits of flowers, foliage, and other growths. They were wayside ramblers only to get rid of nervous irritability and the feverishness of a pent-up life. Perhaps no man with such a wealth of literary culture, was ever found so utterly indifferent and ignorant concerning out-of-door life by land or sea. His life was introspective, and so much so that he had no vision or perception for the environment of nature.

But the best ramblers of them all were the good Quakers, William and Mary Howitt, who began their trudging on their wedding day, "honey-mooning among the hedge-rows," and keeping up a vigorous walking habit for almost two generations; at times climbing Ben Lomond—no easy climb, wading streams, penetrating almost impenetrable thickets and forests with the practised skill of the woodman and hunter. And then when he is eighty, and she seventy-four, like brisk youngsters,

they start forth one August morning to climb an Alp in the Tyrol! Seventy-four and eighty keep on and up a steep mountain path, for five hours, "till they were getting weary." Dusk finds them in the rain, at the door of a peasant's *chalet*. The apparition of the "outlandish couple", so high above the earth, where old age is almost absolutely unknown, creates a great astonishment. But they are made welcome, entertained at supper, and find rest and sweet sleep in the barn of course, on fresh, fragrant hay. When seventy-four awoke next morning, eighty had already left his hay for a lively stroll, and returned for breakfast jauntily trimmed with flowers in Tyrolean fashion. It is hard to part company with such delightful old people. Here is another stirring picture, of a fair English girl springing across torrents or carried on the back of a brawny Highlander, sliding down sheer mountain defiles in desperate daring. These were Christopher North, the leaping, wrestling, cock-fighting professor of moral philosophy in Edinburgh, and his young wife, each carrying a solid pack of provisions for the road.

Others yet in this spirited concourse press on our attention. There are Mr. and Mrs. S. C. Hall, who together covered untold miles in their wanderings, and dear Mary Russell Mitford had a way of declaring herself "perfectly uncomfortable" without her daily walk of ten miles, and congratulated herself that a friend come to reside nine miles away was "within calling and walking distance." Then the Bronte sisters seem to have been almost always tramping "over hill, over dale" in interminable excursions. Later we encounter George Eliot and Mr. Lewes, miserable invalids, too, with whom hardly a day passed without its ramble, long in hours, if less in miles. And who has not remarked in the abundant personal mention of the "Grand Old Man," once more, in the eighties, at the head of the English government, his persistent fondness for brisk and prolonged rambles; of all things delighting in a scuffle with a stinging snow storm in his three miles or more to a distant church, and who, only the other day, was seen making brave headway through a pelting rain and wind storm, without an umbrella, for two hours or more, while the rest of London pedestrians had sought shelter in hansoms or indoors. And there are not a few among us who recall the indefatigable and quick-paced strolls of Charles Dickens, almost daily, for ten or a dozen miles, on his first lecturing tour in this country, to the painful discomfiture of many a would-be companion.

Not a few of our anxious "aesthetes" are asking themselves what we are going to make out of Dr. Dvorak's fortunate residence in New York, and what he can possibly make out of the spare and slender store of American composers within his reach. What do our friends ask or look for? Do they propose that the great Bohemian master shall make bricks without straw? Or that his mere presence and personal inspiration shall conjure up a crop of consummate composers, like the fabled outcome of the dragon-tooth planting? A little faithful and modest reflection might clear up matters wonderfully, and help us understand that the relations of cause and effect still hold good, even in this irrepressible feshet of American civilization. Alas, that we are not contented with our seven-league reapers, our wonder-world of miraculous electric, our stupendous sky-scraping buildings, our seven-day railway, vestibuled-palace-train excursions into fairyland, and all the other concomitants of a material prosperity hitherto unexampled in the great world-life. What if we are something skimmed in artistic development? What have we to look for without any artistic heredity, with this prosaic, unpoetic, frigid background of a Puritan ancestry, with whom the beautiful was a despised and much-tormented sorceress, with whom the godliness of utility and ugliness was almost as much *de fide* as the Plymouth Covenant or the Saybrook Platform? The inspirations of the tone-world entered not within the souls of our forefathers; so, we their offspring, find ourselves wofully out-of-tune and without any tune at all worth speaking of.

This is purely a question of heredity and national antecedents. Confronted with the musical life and experiences of the old world, we make a poor figure with our "Home, Sweet Home," our "Yankee Doodle." The true lyric muse did stir the heart of Stephen Foster, and "Way down the Swanee River," and "Old Folks at Home" have been heard across the Atlantic. But our

The Household

PRIZE STORY

"Lead, Kindly Light"

BY S. ELGAR BENET

(Copyright)

CHAPTER XIV :

Eleanor paying an afternoon visit to the Harrows' shortly after Matt's death at the hospital, saw the five children apparently watching for her at the street corner.

As soon as they caught sight of her they rushed wildly forward. Their bright faces were brighter than usual; their eyes shone like stars, and their yellow curls danced in the air as they jumped and leaped around her.

They all talked at once; but this was not at all out of their ordinary fashion, for the Harrow children always made it a point to talk and laugh at once, and they reminded the listener and onlooker of nothing in the world but a bevy of English sparrows, except that there was never anything ill-natured in their noise; even their differences of opinion were conducted humorously and settled without the least unpleasantness.

"Something grand has happened."

"Perfectly splendid!"

"Oh, won't you be glad when you hear!"

"We've been watching for you all the afternoon, Eleanor."

"Let's run, Eleanor, Ruth came home early and mamma'll tell you."

"Let's hurry," said the twins, taking each an arm, while two others seized a hand, and Jamie pranced backward in front of her with a complete disregard for personal safety.

Ruth was at the window, her cheerful face more cheerful than usual, and Mrs. Harrow met them at the door.

"I'm glad you have come, Eleanor," she said, "for indeed, if you had not, I fear I should not have been able to prevent these children from rushing off to the hospital and bringing you up by force."

"Tell her, mamma, tell her," cried they in chorus.

"Be quiet, children," returned their mother sedately, "how can I tell anything if you will persist in talking all at once. Besides, even if I should tell, do you suppose your Cousin Eleanor could hear what I said?"

She was eager to tell Eleanor, but she wanted the satisfaction of taking her time. Good news, thought Mrs. Harrow, would bear spinning out; a little expectation regarding it, curiosity piqued a trifle, would heighten the enjoyment with which it was sure to be received.

"Give me your hat, Eleanor," she said hospitably, "and your jacket. Do you think you will find this sufficiently warm going back to-night? The days are delightful for November. I think this must be Indian Summer, but the nights are a little cold. Well, you may have Ruth's cape. Here, Nellie, take your cousin's wraps and lay them on my bed. Be very careful."

"Don't tell until I come back," begged Nellie.

Then Mrs. Harrow asked about Matt, she had been interested in his sad accident and pathetic death. Even the children forgot for a moment their eager excitement when Eleanor began to tell of him.

"Did you hear about the horse?" Jamie asked.

"Yes, dear."

"Was he hurt?"

"Not at all. Poor little Matt had turned him aside at the expense of his own safety. There is another hill boy now; I saw him. He seems to regard the old horse as a hero, and is wonderfully kind to him; almost as kind as Matt, I think. When I came away he was giving him a piece of an apple."

"I'm glad he wasn't hurt," said Jamie, "Ruth, won't you take me to see him some day when you have time?"

"Now mamma, Nellie's coming, do tell Eleanor. Don't you want to hear, Eleanor?"

"Yes, indeed."

Mrs. Harrow turned her chair so that the light would fall over her shoulder upon her knitting, and began very much like the narrator in an old-fashioned story book. But then she must be excused upon reflection that the occasion was a rare one and had been almost past hoping for.

"You must know, my dear Eleanor," she said, "that a great many years ago there lived in this city one Geoffrey Hardesty, a relative of your Cousin James. It is not necessary to tell you where he lived, because

that has nothing to do with the present story; nevertheless, it was not near here, but in a section of the city which, though not the *most* exclusive and fashionable, was yet, both exclusive and fashionable."

She stopped for a second to pick up a dropped stitch in her sock, missed it, and in her haste to recover it, dropped another.

The children, who had never heard this old, old story told in the present vein, crowded closer to Eleanor, exchanging delighted and interested glances.

"Both exclusive and fashionable," whispered Jamie under his breath with some difficulty as to pronunciation, but much impressed with the sound of the words.

Mrs. Harrow having stopped the runaway stitch, resumed:

"This Geoffrey Hardesty was a much older man than your cousin James, and not alone in years, but in experience, business knowledge, and all things that go to make up the sum of life; and when your Cousin James came up to town with his little capital to invest in some paying enterprise, it was considered a fine thing for him that Geoffrey Hardesty offered him an interest in his business. Everybody thought—at least, almost everybody—that his fortune was made. My opinion was of no importance, at that time, for I kept it to myself. I am afraid that I have always been more or less of a coward about advising people in financial affairs; the responsibility is too heavy; besides, I never was a great admirer of the man whom everybody else professed to find admirable. Perhaps I misjudged him, but I hope not. Well, things went on very well for some years. The agency prospered, the planters never had received such fair prices for their tobacco, when most unexpectedly, trouble came. Women have poor brains for business transactions, Eleanor; with the best possible intentions, they cannot master their subtleties, and as for the law we can only understand what is right and what is wrong, and cannot see how a legal process can make wrong right and *vice versa*."

"What's *vice versa*?" asked Jamie.

"Oh, be quiet, Jamie," said the twins, to whom the slight generalization had been unwelcome.

"Well, as I was saying, when affairs seemed to be at a perfect flood of prosperity, trouble came. The agency made an assignment, failed, you know. I did not believe then that it was necessary, and I do not believe it now, let your Cousin James say what he will; but matters were beyond his control. We were left penniless. I cannot bear to think of that time. I took the children and went to my brothers and sisters; they were so kind. I never can repay them for what they did for us, never, never. My brother Wilson and sister's husband had lost in the failure; they had entrusted their entire crop, an unusually large one, to James, and of course lost with the rest. James found something to do in a little while and we came back. But the failure was nothing to Geoffrey Hardesty. He never so much as changed his style of living in the slightest particular. After a few months, his wife and daughters went abroad, to retrench, they said. The poor people in the counties clamored bitterly for a just settlement; but Geoffrey Hardesty seemed very well satisfied with the arrangements made by the trustees. Your Cousin James and I saved enough every year, out of his salary, to pay one at least, of the poorest of the agency's creditors. By and by further complications arose. I never could comprehend how or why, I only know the result. In my presence, Geoffrey Hardesty said coolly, that regarding the matter from the simple standpoint of right and wrong, he was undeniably wrong; but from a legal standpoint, he was undeniably right. I think since that I have always regarded the decisions of a court of justice with suspicion. At any rate the case was taken to court again, and decided in a very little while as he said it would be. He wrote afterwards and acknowledged his indebtedness, making some careless reference to a settlement in the future. He was complete master of the situation. He made arrangements with the largest creditors, which I suppose were satisfactory, as they expressed themselves so, and shortly after, joined his wife and daughters in Paris. No one doubted that he had become rich through the nefarious transaction."

"Nefarious transaction," repeated Jamie in a whisper, "what's that, I wonder?"

"It means to behave very badly," explained his mother, "it has an ugly sound, and I hope you will remember it."

"Yes, ma'am."

She dropped her work in her lap and raised her head proudly.

"But no one has ever doubted, for one moment, the perfect honesty of my husband. He assumed the obligations which the rich man repudiated, and through exertions that have seemed almost superhuman, through a constant and tireless self-sacrifice, he has succeeded in paying the last claims against the agency. I think this is what has made it easier for us to help others in want or in trouble of any kind," she said simply, "I used to be very rebellious, but it was a good discipline. I am afraid it was a hard task to think of Geoffrey Hardesty without a bitter feeling, although I fought against it. A month ago I read the notice of his death in the foreign news. He had always lived abroad, and the papers spoke of him in glowing terms as a man conspicuous for every virtue, an ornament in public and private life, the friend of the poor and the friendless. I said nothing of what I had read, but James spoke to me about it: 'Poor Geoffrey, don't condemn him, Jane,' and I think for the first time in my life, I could honestly say I forgave him; and I am glad I said it then, for a little later I should not have been sure of myself at all."

The children, who had grown tired of this long explanation, pressed closer to Eleanor and indicated by their brightening faces that presently she would hear something really worth hearing.

"Monday morning your Cousin James was notified that Geoffrey Hardesty had left him a legacy of five thousand dollars. His name had been mentioned in his will with many expressions of confidence and esteem. Now, you can see, Eleanor, why I am so glad I could say when I did, I forgive him."

"We're awful rich now, I reckon," said Jamie, in whom his parents' characteristics were largely developed, "we can give everybody something that wants it. There was a boy at school this morning, and he said he wasn't going to have no shoes all this winter."

"Wasn't going to have *any* shoes, Jamie," corrected the twins.

"He said *no* shoes," said Jamie meekly, "and I reckon he ought to know. Papa'll give him a pair of shoes, won't he, mamma?"

"Yes, dear, if he really needs them. You see, Eleanor, we can do a great deal of good with this money. For instance, the little house where Father and Mother Harrow are living is for sale, and it would please them so to own it, to say nothing of the saving it would be in the rent. Then there is the Church's portion. Two hundred and fifty dollars for St. Michael's will be very acceptable just now for the building fund, and one hundred will complete the sum necessary to purchase a room in the Home for old Mrs. Pressly. She has been trying to save for a long while, with this object in view, but has had so little to save, poor soul. The congregation has tried to do something for her, but has not succeeded very well, we have so many demands upon our money. Indeed, as Jamie says, we are awful rich."

"Don't you think it's grand, Eleanor?" asked the twins in a breath, "we knew you would be so pleased, and you are, aren't you?"

"I can't tell you how pleased I am."

"Isn't it like a fairy tale? Of course we aren't princes and princesses, but I almost feel like one."

"Which?" asked Ruth, laughing, "a prince or a princess, Nell?"

"A princess, Ruth, you knew without asking."

"And who is your good fairy?"

"Why, papa. If he hadn't been so good and so patient, I don't believe that Geoffrey Hardesty would have given him one cent back. Do you, Eleanor?"

Now Eleanor had her own opinion of the gentleman in question. She was glad the money had been left to her friends, but she would have liked the legator better had he made some acknowledgement of his long indebtedness for other things than money. Five thousand dollars, too, seemed to her but a paltry sum when she thought of the years of privation, toil, and self-sacrifice for which it was supposed to compensate. She had never learned to accept injustice patiently or to bear it meekly, but she answered Nell's question to her satisfaction:

"I do not suppose he would, dear."

Rob came in, and he had several interesting and unexpected observations to make upon the recent wind-fall. Some words, let fall by his good father, had opened to him the delightful prospect of a year's course at a famous business college, steady instruction in steno-

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Opinions of the Press

The Interior.

HAZING.—Just how far the practice of hazing freshmen of colleges prevails is not to be determined by the rules of the faculty or of the directory of any given institution on the subject. There is nothing more dastardly or cowardly than to subject a young stranger coming to an institution to indignities, insult, and personal abuse, for no other reason than that he is a stranger, and that is precisely what hazing consists in. That this hazing has extended to murder in some instances, and in one or two instances in permanent insanity, is a matter of the history of colleges in the last few years. It is not enough that dead-letter rules exist in colleges against it. An institution, the faculty and directory of which have not the moral and material stamina to suppress it thoroughly, is not fit to be entrusted with the education of young men.

New York Tribune

THE PRAYER BOOK.—The really important work of this Convention was the completion of the revision of the Prayer Book, a fact which is interesting to the whole English-speaking world. For, aside from all theories of faith and worship, the Anglican Prayer Book is prized by the English-speaking peoples, not only as a noble formulary of devotion, but as an exquisite classic. It is pleasant to know, therefore, that the new Standard Book, soon to be issued, will be a great improvement on the present book. Enrichment and flexibility are the two words that will best describe it. Though many of the changes seem trivial, in the aggregate they add largely to its beauty, its completeness, and, we may add, to its character as an American book for the American Church people of today. The dreams of those who hope for Christianity may not be realized in the near future. But the revised Prayer Book will do more for the Church in this direction than the more formal efforts of its enthusiasts to commit it to a specific declaration. For it will give it a formulary of worship more perfectly adapted to its needs than it has ever had before; and, delivered from the unrest and uncertainty caused by the agitation over Prayer Book revision, the Church will go forward in the new lines of practical evangelical work in which in recent years it has begun to take so great an interest. Evidences were not wanting in the Convention that a larger and more comprehensive thought concerning Christianity, and the Church is striving to find an adequate expression in its corporate life, and, after making all abatements, its deliberations indicate that the Episcopal Church could not, if it would, permanently cut itself off from the rest of American Christianity.

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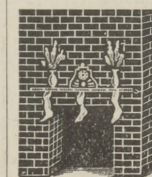
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Suggestions For Christmas Presents

A SUGGESTION to those who cannot afford to give Christmas gifts: Write a letter; tie it in the quaint old fashion with a bit of ribbon, sealing the ribbon on the back. Let it go through the mail, and to many a one such a letter—if you have put your heart into it and let the recipient know your thought and love for her—will bring more true and lasting Christmas cheer than any present you could send.

A BEAUTIFUL gift could be rendered a labor of love for one who would appreciate it, in the following manner: Choose a number of unmounted photographs of the pictures of famous artists, illustrating step by step the story of Christmas, and make them either into a little book, or else paste them on cards joined together so as to open screen fashion. The method of arranging them must be a question of individual taste. They may be enriched by suitable borders, lettering, and other devices. Texts of Scripture or appropriate lines of verse, should be written beneath them, and the embellishments made as simple, artistic, and suggestive as possible. The cards on which the photographs are mounted, must be thick enough not to wrinkle when they are laid on.—*Ladies' Home Journal.*

ONE gift that invariably proved acceptable to a man otherwise remarkably difficult to please, was a pocket letter case. An ordinary flat common leather one of the size and shape he liked, was bought, taken to pieces, carefully covered and lined, a stamp pocket added, and a design embroidered on the front cover, with his initials inside. In making gifts for brothers at college, effective and happy results can often be obtained by adapting their university colors for the purpose, and even trifles can thus be made of individual value and interest; moreover, the colors are mostly very effective, the orange and black of Princeton, for instance, being sufficiently striking, and the blue and white of Columbia dainty enough for any taste, apart from their association.—*Ladies' Home Journal.*

A USEFUL present for some people is a case to hold telegraph blanks. Cover two pieces of cardboard of the size that will fit the blanks, with brocade in dull colors; fasten a little pencil to the case, either by a ribbon or in a little pocket at the side of the case, made by allowing the brocade to be a little longer than the cardboard sides, at one end, and stitching it so as to make a snug receptacle for the pencil.

A PRETTY handkerchief may be made at small cost by buying a square of fine lawn, hemstitching it daintily, making the hem very narrow; then overhand on the edges Valenciennes lace of the width known as the baby size, and embroider your friend's initials in small letters with white cotton, in one corner. Such a handkerchief will cost \$6 to buy.

THERE is somebody else you want to send a Christmas gift to—a man friend. You want him to know you remember him, but you do not want to make him feel that what you have sent him is of such value that he needs to return it in any way except by a note of thanks. Then send him a Christmas stocking. It is a pretty French custom, on which one may bestow a great deal of thought, and yet spend not so very much money. In any of the large toy shops can be bought the fanciful stocking used for this purpose; it is of fine flannel, two colors usually being combined, and is made quite gay with gilt bells, one being at the toe, one being at the heel, and a row of them tipping the points on top. Then bring all your wits to work to fill it, trying to make each article reminiscent of any pleasant times you may have had together. There are hundreds of little trifles sold for Christmas trees, ranging in price from five to twenty-five cents, that are just what you want, but you must think out how far they can be made personal, and what message must accompany each one. In filling the stocking, each little toy should be wrapped carefully in tissue paper, so that when it is received, every bundle must be opened, contents noted, and its accompanying motto or personality read. After the stocking is all filled, the small crevices between the bundles should have tiny candles put in, and on top of all should be a small Santa Claus tied securely by gay ribbons. To give you an idea of the things that may be used, I will tell you of one I saw last Christmas. In one parcel there was an imitation of a French roll and what looked like a bit of cheese, while on the card was written saucily enough: "I provide the bread and cheese—where are the kisses?" A miniature shawl, strapped for travelling, told this story: "He was the sort of a man that only wanted a shawl strap to carry his baggage." A wax baby sitting in a shell announced: "I am the only well-spring of pleasure," while a fierce-looking dog made of chocolate insisted that: "My bark is worse than my bite."

BUREAU MATS.—Two pieces of prettily tinted cheese cloth the size of a bureau drawer, a thin layer of cotton sprinkled with sachet powder, whole spices, dried rose, or fern leaves, is laid between the two pieces of cloth, and then they are tied like comfortables in diamonds or squares, neatly bound with braid or lute-string ribbon, and laid in the bottom of each drawer.

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