

# The Living Church

A Weekly Record of its News its Work and its Thought

Vol. XV. No. 40

Chicago, Saturday, December 31, 1892

Whole No. 739

**Calendar**

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

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The Observer (Presbyterian).

DRIFTING.—We wonder that our Congregational brethren are not led to inquire whether they are drifting, and what the end of present counsels must be.

The Church Times

BURIAL REFORM.—The most confirmed laudator temporis acti would scarcely deny that, in the matter of burying our dead, we are more decent than our predecessors.

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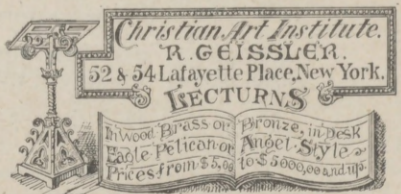
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# The Living Church

Saturday, December 31, 1892

## The Order of the Daughters of the King

### Filiae Regis

BY THE REV. J. D. HERRON

The Daughter of the King within the palace is all glorious: her clothing is inwrought with gold. Psalm xlv: 13.

#### Magnanimitèr Crucem Sustine

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O Blessed Jesus, sovereign Lord and King,  
Who holdest all things living by Thy power,  
Show us Thy mercy while Thy name we sing.  
As the censors of our worship swing,  
Accept the ministrations of this hour.

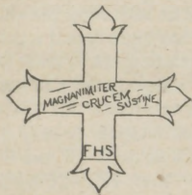
We come to Thee in weakness, make us strong;  
We come as captives bound, oh! make us free;  
We come all stained with sin, cleanse Thou each wrong,  
And make our sacrifice of holy song  
An offering acceptable to Thee.

We are Thy children, "Daughters of the King,"  
Close to Thy throne and near Thy side we stand;  
Oh, spread abroad Thy gold and silver wing,  
And o'er our souls its glorious texture bring,  
And make us worthy of Thy pure demand.

So send us forth, dear Lord, into Thy world,  
Some captive soul to win from Satan's thrall;  
Thy breastplate on each heart with love impeared,  
Thy blood-red banner of the cross unfurled,  
And one great purpose bearing us through all.

### Woman's Service for Christ and the Church

BY MARGARET J. FRANKLIN



The influence of woman in the Church is an undisputed fact; and to-day the Church of Christ owes its prosperity and growth in great measure, to the prayers and self-denying work of women—work done for His sake.

During Christ's ministry upon earth, we find the women of His land and time ministering to the personal wants of their Blessed Lord while He was with them in the flesh, and, with loyal love and fidelity, close beside the cross in the last sad scenes on Calvary. They were the last to be with Him in His sufferings, the first to greet Him at the sepulchre on His resurrection.

Throughout the ministry of St. Peter and of St. Paul, we find that women labored with them in the Gospel; and from that time on to the present, there has been a place for women in the Christian Church, and in all organized methods for Christian work.

There are many ways of doing good, and the opportunity for Christian women to render service for Christ and His Church, can be found in almost every parish, through its various organizations. But the way and opportunity of one is not the way and the opportunity of another, and there are many of the women of our Church, educated in the Faith, who, to-day, are not engaged in any special activity, whose energies are only half employed, and who, perchance, are only waiting for the suggestion and opportunity, to make their lives full of usefulness and earnest Christian activity.

To these, our Order of the Daughters of the King brings a work which claims from woman her truest sympathy and most active interest, as it has for its sole object, "The spread of Christ's kingdom among women, and the strengthening of parish life." Every woman who becomes a Daughter of the King, pledges herself definitely to observe the two rules of the Order as long as she shall be a member. By these rules the Order seeks to bind together more closely, through love, all women who profess to love the Lord Jesus Christ, who first pray, and then, with united hands and hearts, work to win others to the Kingdom and a better knowledge of the "Faith once for all delivered."

A true Daughter of the King will necessarily give her support to whatever plans her rector may have for

the good of the parish. She will not be satisfied with simply sitting in her accustomed pew on Sunday, but will endeavor to see that strangers to her church are by her kindly courtesy, made to feel that they are welcome there also, and thus induced to come again. The Sunday School may need teachers, and, while she herself may not be able to fill the place herself, she will seek among her friends for one who can, and thus strengthen the labors for the school and be of benefit to her friend. Who will doubt that her gentle, quiet, influence will appeal to the erring of her own sex as none other can? By her firm and steadfast faith she may counsel and advise those of her less favored sisters, and guide with her judgment those who are unable to guide themselves. Abodes of misery and want will know the blessing of her presence, and "for His sake," she will minister to those who hunger and mourn. In her own quiet way she will glide among the sick, the lonely and desolate, and make them feel the warm touch of loving and womanly sympathy, and finally to be the means, through her prayers, of bringing them to Christ and into the Church—His Kingdom of Heaven on earth.

These little acts of love and mercy, after all, are but the earnest effort which constitutes her pledge in the Rule of Service. She may not be able to do more than one of these little services, but it is the single act, the honest attempt, which makes the Rule of Service a simple and easy thing. What mission can be higher? What service more useful to the parish, to the community, and to His Church?

Those who would enlist in the King's service, should not enter thoughtlessly, but consider well the duties which are necessary for one who would be honest and true in the work. It calls for co-operation and oneness of aim on the part of those who labor. It is necessary that the worker be true to herself, prayerful, studious of God's Word, with faith, patience, and unselfish love, as the principles of life necessary to sustain her. More especially she should seek her heavenly Father daily, and pray that He will send His Spirit to strengthen and bless her efforts "for His sake," and ask for grace so that she may be able to withstand all temptations and discouragements which may come to her in her service for Christ, and in her labors to spread His Kingdom among women.

### Whence? How? Whither?

BY THE REV. RALPH W. KENYON

INCEPTION AND FORMATION

About the inception of the Order of the Daughters of the King, there is a bit of spiritualized romance which, in its way, may not be uninteresting. Given, a young deacon, a sermon, the blessing of the Holy Ghost, a convert, and the story is told. The deacon becomes a priest; the sermon under the Holy Spirit's fostering care becomes a seed-bearing fruit; the convert in the face of the strongest worldly temptation and direct opposition, becomes baptized and confirmed; a thought, a prayer, an act, and the Bible class—Alpha Chapter—is a growing, vigorous plant.

It was in the spring (Easter Even), A. D. 1885, that the convert, who was about to take her first Communion, came and asked what she could do for Christ. It was the time when the first faint tidings were reaching the East, of the Brotherhood of St. Andrew and its rules and methods. The Brotherhood was not well known; its entire life was hardly fifteen months; its total number of chapters was barely twenty-five, and its central committee had not yet been formed. But the principle was recognized by priest and convert: "Do for others what you have had done for you,"—i.e., lead them to Christ. And this was the answer to the

convert then and there: "Go to the great city; seek some church, *not* a wealthy one; form a class for younger women; pledge yourself and them to lead others to Christ; and, as a primary principle, recognize the rector as the authorized leader and the responsible head." And she did so. Before Whitsun Day, following, the class was fully organized, and its work thoroughly in hand.

It will be seen from this that the real age of the Order is now nearly eight years.

At first, it was a quiet work. The members did their duty, said their prayers, and talked not at all. Somehow, though, the class grew, the Sunday school grew, the work itself grew. The class attracted attention from outside. The cross, the motto, and the watch-word were adopted by two or three other classes or societies in and out of the parish, and, courteously, permission was asked to affiliate. This led to the adoption of the original Constitution which remained in force, without alteration, until November, 1891. In this Constitution, the wording of the Constitution of the Brotherhood of St. Andrew, was adopted as nearly as possible. There was to be the same rule of prayer, the same earnest effort each week to bring at least one soul within reach of the gospel of Christ, the same pledge of consecration of self to the work. It was seen, however, that this was not all. In the Constitution of the Brotherhood of St. Andrew, there was no recognition of this Church of ours as the visible home of Christians, nor of the rector, as, necessarily, the head of the chapter work. And this caused the great, perhaps, the only difference between the work of our Order and that of the Brotherhood. Otherwise they were identical. But it was considered that the very women who would consecrate themselves in the peculiar way required, were the very ones best fitted to undertake other works bearing less directly on the bringing of souls to Christ. It was with this distinct idea that the wording of the two rules of the Brotherhood were altered, slightly it is true, but with an alteration far reaching in its consequences, and we are compelled to think, in a way that for woman's work has been established as thoroughly wise.

The two rules adopted then are the same to-day, and are as follows: (Constitution, Art. III.)

PLEDGES.—Every woman who becomes a Daughter of the King shall pledge herself to observe the two rules of the Order as long as she shall be a member. These are

(a) To pray daily for the spread of Christ's kingdom among young women; for God's blessing upon all the members of the Order; and for the prosperity of the parish to which her chapter owes allegiance.

(b) To make an earnest effort each week to bring at least one young woman within the hearing of the gospel of Christ as set forth in the services of the Protestant Episcopal Church; and to offer, at all times, such aid to the rector or minister-in-charge of the parish as he may deem necessary for the furtherance of the work of Christ.

The last clauses respectively in each of these sections, (a) and (b), recognize the parish as a thing to be prayed for, and the rector as the planner of all work outside the direct earnest effort. And it is this which has made our Order what it is—one of the stays of parish life, and a source of encouragement to many an over-burdened rector. Preserving its integrity of purpose in its daily prayer for the Order and the work, preserving the spiritual character of its work in the direct "earnest effort" for at least one soul each week, it nevertheless places itself clearly and emphatically upon a platform which, in its practical bearing, is precisely that contemplated by the Church itself in its Canons and in its laws governing parish life. It has been proven over and over again, and numerous letters from the clergy attest the fact, that the two rules thus worded put, in practical form, the whole general duty of the average communicant.

And yet, on the other hand, it must be observed that on

new duty is imposed upon the communicant other than that she would naturally do, if she were perfectly faithful to her Confirmation vows. She, naturally, would pray daily; she, naturally, would make an effort—an earnest effort—to bring at least one soul to Christ; she, naturally, would take part in Church work under the guidance of her rector to the extent of her ability; and this is all the two rules imply. The only, the great, advantage is, that they put in definite, practical form, that which is so often attempted indefinitely, vaguely, and unpractically, unwisely.

In this connection the Order exemplifies the truth which men are beginning to recognize in the world, "Co-operation and the conservation of energy." It prevents the over-organization of a parish, by combining all the real workers in one chapter, and then giving to each the work for which she is best fitted. This suggestion for a model chapter was mentioned lately in *The Royal Cross*, the "organ" of the Order. There it was shown that a small chapter had been formed in a certain parish. The matter had been thoroughly talked about and discussed for several weeks previously, constitutions and explanatory printed matter had been distributed, and every pains taken to inform the women of the parish regarding the Order, its pledges, and its demands. It was then publicly announced that a meeting for preliminary organization would be held, and that all who joined must be volunteers. No one would be asked or invited to join. The women of the parish were told that the Lord had need of them, that the work was the Lord's, that the harvest truly was plenteous, and that was all. The result was that seventeen women undertook to work three hours a week, over and above her prayers and her earnest effort, for the parish, as the rector might plan. Of course, the work that he devised was for his own parish, and fitted the special case, only, but it embraced (1) the care of the altar, (2) calling on new parishioners, (3) caring for and clothing poor Sunday school scholars, (4) caring for, after investigation, the poor of the parish found worthy, (5) a mothers' meeting, (6) a Girls' Friendly, (7) the head and cutter for a sewing school; and (8) an adult Bible class. Truly his people had a mind to work, but the parish was not over organized, and each branch of the work, it will be noted, tended to bring souls nearer to Christ. In this chapter, the whole becomes a missionary society once a year, and, calling through the entire parish, collects material for a box, etc. Once a month only, the entire chapter as a chapter meets for business, when the reports of the various "wards" are read, and each member thus brought into sympathy with the work of the others; and once a month also it meets as a chapter for its celebration of the Holy Communion. There is nothing of the market about such a chapter as this. It is not organized to hold fairs, or sales, or to raise money in any way, and yet the report is that the parishioners at large are sympathizing so that their work never suffers from lack of funds.

This is merely one chapter of many, and is cited as an example of a normal type. Some of the chapters are distinctly missionary, and some are distinctly spiritual, *i. e.*, pray and make their earnest effort only. But this suffices to show that the scope of the work is practically unlimited, and that the direct tendency is to strengthen parish life, as well as bring souls to Christ.

#### ITS NAME

The name of the Order, Daughters of the King, seemed, at one time, in some danger of being confused with that of an undenominational society some eighteen months younger than ours, and similarly designated. So great did this danger seem that one or two requests were actually received asking that some other name be adopted. But after careful consideration and canvassing, no other name was found suitable. It was considered that the name, "Daughters of the King" was certainly ours by right of first usage; that as our Order became known, the difference would be recognized, and that, in reality, this Church did not drop its designation "Catholic" because another Church used it, nor did the Brotherhood of St. Andrew alter its name because there was a very prominent "St. Andrew's Society" also in existence. It was a curious coincidence that almost at the moment when the decision to retain the name was made, the confusion commenced to disappear and now is rarely considered of much moment.

#### ITS GROWTH

The growth of the Order was very slow at first. Indeed, in the early days it was not expected that it would in any way supersede the established "Aid Societies," "Woman's Guilds," or other parochial activities. So it was purposely formed into an order, almost semi-religious. It started at once upon the highest plane. *Magnanimiter Crucem Sustine*, "Bear forward, almost aggressively, the cross with a great mind"; this became its motto, and "For His sake" its watchword. It was not to be expected that a large proportion of women would rise at once to such an ideal as this. Here, as in the Brotherhood of St. Andrew, social prestige and caste have no place. All are daughters of the same King, and hence all are upon the same level. The character of the Order has gradually become, as from the first it was intended that it should be, that of the Church itself, that of an *ecclesiola in ecclesia*, with no thought save of sisterhood, and

that the King's—the Father's—business was urgent. It is earnestly hoped that this may remain the character of the Order as long as the Lord has work for it to do. It aims to be as broad as the Church but no broader; it aims to be as consistent as it can be in the recommendation of its council that only communicants be admitted to full membership.

The Order now numbers one hundred and ninety-five chapters and more than seven thousand members, truly an army of which the Church has a right to expect great things. It has wealthy members, of course; it has also poor members; it has highly educated women; it has also women not so well educated; but it has more than these, it has the earnest spirit to do, to dare, to pray, and, if need be, to suffer. This is shown every day. From the very beginning this has been so; may it be so until the end.

#### THE ROLL OF THE DIOCESE

Chapters as follows are now chartered—Dec. 1st, 1892.

Alabama, 5.	Long Island, 5.	Pennsylvania, 4.
Albany, 2.	Louisiana, 4.	Pittsburgh, 6.
Arkansas, 1.	Maine, 1.	Rhode Island, 2.
California, 4.	Maryland, 10.	South Carolina, 1.
Cen. New York, 3.	Massachusetts, 3.	Southern Ohio, 1.
Cen. Penn., 3.	Michigan, 3.	Springfield, 4.
Chicago, 1.	Minnesota, 6.	Tennessee, 9.
Colorado, 2.	Mississippi, 2.	Texas, 1.
Connecticut, 26.	Missouri, 3.	The Platte, 3.
East Carolina, 2.	New Brunswick, 1.	Utah, 1.
Easton, 2.	New Hampshire, 2.	Vermont, 1.
Florida, 2.	New Jersey, 2.	Virginia, 10.
Georgia, 1.	New York, 10.	Washington, 1.
Indiana, 4.	North Carolina, 1.	W. Michigan, 1.
Iowa, 3.	Nova Scotia, 1.	W. Missouri, 2.
Kansas, 12.	Ohio, 4.	W. New York, 4.
Kentucky, 1.	Oregon, 2.	Wyom. and Idaho, 3.

Total, 190 chapters in 52 dioceses.

#### UNTIL THE END!

These are the words which "give us pause." The growth of the Order: a chapter, two chapters, three chapters, six chapters, seventeen chapters, eighty chapters, then the first meeting of the council, one hundred and eighty chapters, and then the second annual meeting of the Council—this, in brief, is the history by years. But mark the difference between the first meeting of the Council in Nov. 1891, and the second meeting in Nov. 1892. In the original Constitution, there was a provision for the calling of all the heads of chapters to form a council when there should be fifty chapters enrolled. This happened in midsummer of 1891, and before the first of November, the earliest date at which the Council could meet, the number had become eighty. The Council was held at St. Bartholomew's church, New York City. The heads of chapters came from all parts of the country, they came as perfect strangers to each other, bringing their credentials in their hands, but it was found that credentials were hardly needed; the same spirit animated all, and all were there for one purpose only, to place the Order upon the best and surest foundations, to make the organization a perfect unity. How well they succeeded, the year has just told. In the octave of All Saints just past, the Council met again, this time a quiet meeting, attended by only a score of members, and it was suddenly realized that the work had increased by more than one hundred and twenty-five per cent. The Order was no longer an unknown, unrecognized, unorganized aggregation, but known in every part of the country, recognized by clergy and laity, compactly knitted together in the bonds of sympathetic, living love. The change of tone, too, was marked. A year before, the meeting had been one of congratulation, the meeting this time was one of prayerful, realized responsibility. It was held in the church of the Heavenly Rest (New York), and when the rector, the Rev. D. Parker Morgan, in his address of welcome, advised the Order now to make itself well and widely known, he voiced the only way which the Heavenly King had left for the Order to tread. It must make itself known, it must go forward. This was recognized at once, and as the grand chaplain followed with his charge, it was seen that in one way only could this be done, and that, upon the highest plane. The Order was no longer to be the candle under the bushel, but the light shining in darkness. The Order, in fact, was to be a spiritual body. It was to reach the standard set for women by the Pastoral Letter of the House of Bishops, and realize in its members the calling for a Christian woman. This must be the truest aim for the Order now—to be a spiritual Order in very truth.

How? It can be done but in one way, by strict, systematic, conscientious obedience by individual members to the Rule of Prayer. There have been no discouragements in any chapters in the past, save where this rule has fallen into abeyance, where the individual members have ceased to hold it as absolutely, morally binding; there can be no true growth in the future, save by the completest fulfillment of its tenets. Given, every member of the Order praying daily, conscientiously, sincerely, and there can be no doubt of the result—the Order will be a spiritual Order, doing a spiritual work upon a spiritual plane. This marks the significance of the words, "until the end." If this idea be grasped that this Order is a spiritual Order in very truth, then it will be seen that the end can only come when time shall be eternity.

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OHIO. Mrs. E. W. Worthington, Cleveland.

#### DIOCESAN ORGANIZATION

to the respective members of the Council, certain territory is assigned as their special care. Thus far, this has only been done tentatively, but the results have already shown the value of the idea. The member of the Council takes charge of the organization of chapters within her (so to speak) jurisdiction, advises them as to steps, etc. The distances, however, are so great that it prevents, in large part, the personal visitation which would be of great advantage. The Council, therefore, is glad to note that some of the bishops have so far interested themselves in the matter, as to appoint one of their clergy as a sort of diocesan chaplain, one who keeps constantly in communication with the grand chaplain, and through him in perfect touch with the Council. This is the line of growth. There is one thing to be urged in such case, however, viz: that the chapter secretaries themselves should keep in touch and communication with the Council secretary. Otherwise the unity of the order would soon become disintegrated.

#### FORMING A CHAPTER

A certain number, say twenty, women desire to form a chapter. They first of all obtain the permission of their rector, and write for a blank "application for a charter." Then they meet, and elect (or have their rector appoint) temporary or permanent officers, pass by-laws, and ratify the Constitution of the Order formally. In the by-laws, of course, there is some such section as this, "The initiation fee shall be—and the monthly dues—." It has been found a good plan, and a wise one, to have the initiation fee at least one dollar and twenty-five cents, and the monthly dues twenty-five cents or more. If we take this as the basis, our twenty members pay into the treasury of their chapter twenty-five dollars as initiation fees and five dollars as dues for the first month. The secretary of the chapter then fills out the application for a charter, and sends it to the secretary of the Council with ten dollars (amounting to fifty cents *per capita*) as the registration fee, and seventeen dollars (amounting to eighty-five cents each) for the twenty badges. It will be noted that by this means, the badge becomes the property of the chapter, and if, at any time, a member leave, she gives up her badge. This will commend itself to all who think a moment, as the idea is to have no members who do not own allegiance to a definite chapter and its work. The charter is then granted and the badges sent, the members are initiated by the prescribed form, and the chapter declared instituted. Badges have, of course, been procured from the initiation fees.

It may seem that the dues occasionally amount to a considerable sum, but it should be borne in mind that the Brotherhood of St. Andrew, which does similar work to ours, has a due of fifty cents, (double ours) *per capita* per annum, and gives no publications, while we agree to send to the secretaries of chapters for each member individually, a copy of all publications without extra charge.

#### REQUIREMENTS OF MEMBERS

All who become members of the Order are required to promise that, as far as they shall be able, they will (1) faithfully obey the two rules of the Order; (2), offer at all times such loyal aid to the rector of their respective parishes as he may deem necessary to the furtherance of the cause of Christ; (3), agree to spread the principles of the Order as God gives them opportunity; and (4) wear the badge of the Order habitually.

In explanation of this last, it is not expected that a true Daughter of the King will ever go where her cross is out of place, hence all are expected to wear it habitually.

#### A RECOMMENDATION

It is recommended by the Council that, as a rule, only communicants in full and regular standing be admitted to full membership. The reason for this being that it is not believed that any one who has not been confirmed or who is not desirous of being confirmed, can make a really earnest effort to lead others to the Holy Communion. And, of course, this is the only legitimate end of work. It is suggested that others may be received as probationers.

## A RECENT LETTER

ATLANTA, GEORGIA, Dec. 2, 1892.

"I not only approve the Daughters of the King, but from experience most heartily commend it.

I have never seen a branch of the Order which was not devotional in church and active and earnest out of it.

You may depend upon my sympathy and encouragement.

Yours faithfully,

C. K. NELSON.

## The Possibilities of the Order of the Daughters of the King

FROM NEW ENGLAND

A view of the possibilities of our Order here in New England should properly be prefaced by a view of its actualities.

Its principles and rules made known to the rectors and people of parishes where the great work of the Brotherhood of St. Andrew had been already felt, led them to welcome an order of women pledged to work on parallel lines among their own sex. Knowing that, as a general rule, women are far more likely to take up and perform any branch of Church work than men, we rectors argued *a fortiori* that if the Brotherhood had proved a positive and measurable success, so much the more would an order of women succeed, when pledged to similar rules of prayer and service. Whether this will prove true of the Order of the Daughters of the King, experience alone can show.

We should be unfair not to acknowledge that there have arisen serious, and some unforeseen, obstacles to overcome. While the Brotherhood entered upon an entirely unoccupied and unobstructed field, the Daughters of the King were met by numerous other organizations already in the field. Societies and guilds of women, young and old, were found in almost every parish. The King's Daughters had been established in a large proportion of our churches, especially in Massachusetts. The Girls' Friendly Society had engaged the interest of many of our most devoted women in the manufacturing and other cities. And while there has been a general feeling of regret that this eminently Churchly and practical Order had not become known before, it came into the field in New England too late to make its way rapidly and, at the same time, healthfully, since it must supersede such other organizations as had already covered part, at least, of its sphere of work.

Again, the same difficulty which it has taken the Brotherhood of St. Andrew seven years to understand, and which still remains unsolved in a large number of its chapters, confronts the Order of the Daughters of the King. The very beauty and value of its fundamental basis, self-consecration, is an idea to which only the few can rise, without at least a long course of spiritual education and training. The essential purpose of both these orders is to bring men and women to Christ. We are expecting the rank and file of our younger communicants to "spring fully armed" into the midst of the work as lay evangelists; a work for which, like the seventy sent forth by the Master, they must possess not only the "harmlessness of the dove," but the "wisdom of the serpent." Brotherhood and sisterhood alike have generally made the mistake of beginning at the wrong end, with numbers, instead of a few thoroughly consecrated to the high ideal of the work.

Every one is attracted by the purpose of the Order. Every one longs to be able to fulfill them. Every one thinks on the start that they will be very easy. But they soon find to the contrary, and then the "tug of war" begins. All kinds of secondary work, all sorts of side issues, are continually thrust forward to take the place of the real work of the Order. We believe there will have to be many crosses surmounted in almost every chapter, before we can get down to an actual working basis, on the essential lines of prayer and service. Absolute reality, absolute determination, heartfelt love for souls, devoted seeking and reliance on divine grace, must be the basis of any true success or permanence in the Order of the Daughters of the King.

Doubtless in stating these conditions of our Order in New England, we have been stating the case of nearly every chapter everywhere, at least in the older parishes. Perhaps what we now have to say of our outlook here, will be equally applicable to other parts of the country where the Order has taken root.

In the first place, the essential character of our work occupies a sphere never before opened to the laity. Amidst the multitude of organizations for every sort of material work, here at last is one which proposes to enter the field of spiritual activity. The work of the Daughters of the King is not to make tidies and pincushions, but to make friends and Christians. Heretofore the over-burdened rector has been expected to do all this spiritual work, if it ever was to be done at all; now this order of lay women come forward and says to him: "We are ready and desirous to help you, to do our part towards winning souls for Christ." And it is high time that the laymen and laywomen should come forward and give themselves to this, the fundamental work for which the Kingdom of Christ exists. The fields are "white to the harvest." The missionary ground is right here in our midst.

In the sordid struggle for self-support, which is gripping the very souls of our population to-day, we find the most appalling apathy for the needs of vital religion, the most astounding ignorance of the simplest facts of the Gospel Faith. And tired of the trivialities and uncertainties of popular religion, people are casting about to find something sure and steadfast, some rock on which they may plant their trust; or else are allowing themselves to be submerged in the surrounding quicksands of practical unbelief. The Church affords them that rock, of the old unchanged Faith and the imperishable Kingdom of Christ. But "the laborers are few." These people are thousands to one against the clergy alone. They have not hands enough to reach out to them. Only the laity by joining with them, can enable the Church to take hold of a tithe of them. This is the sort of work, spiritual and friendly, soul to soul, which the laity must help the ministry to do in these days. And this is what the Order of the Daughters of the King is pledged and professes to do.

Friendliness, the truest and simplest kind of sociability, amongst all sorts of people, is the practical sort of parish work which the times imperatively demand. Brotherhood, united action, and mutual dependence, is the world-lesson this age has been learning; and if the Church fails to act upon that lesson, the people will not believe in her, and will have none of her.

And in this they are right. Kindness—the proof and sincere sympathy with one's human kind—is the very beginning of all true Christian work. We cannot lead men or women to Christ unless we first draw them to ourselves, make *friends* of them. There never would be any question or difficulty about how the parish was to be kept going, nor any need for fairs or entertainments for our financial necessities; people would all join together and give their money gladly, reaping the blessing of direct offerings to God, if we made friends of all, and brought all together on the same level within the fold of loving Mother Church. Are there not then magnificent possibilities for this field of work which the Daughters of the King have the high and holy purpose to enter upon.

Again, our New England population are, in the main, just such as stand in need of such work. We are essentially a manufacturing people. Men, women, and children here are, as a rule, engaged in the ceaseless daily toil of the shop and factory. They have little or no room for the cultivation of the domestic or social affections. This sort of life dries up the soul; heart and mind are becoming atrophied. They need above all things to have their purer affections warmed up, they need the friendship of God's people to make their lives worth living.

The Daughters of the King of Love have here a field, nay, a positive necessity from the command of Christ—to visit them and try to get them out of themselves! To try and pour some pure, lofty sweetness into their lives; to lead them to think—if only ever so little—day by day, of higher and holier things; to carry to them by our own cheerful, happy trust and joy in the blessings of our holy religion, something of these treasures of the Kingdom of Christ, which alone "cannot be taken away from them." More Christian friendliness amongst our people in general, is what we need to counteract the tides of vice and insanity; and the Daughters of the King have begun their work none too soon in this land of sordid toil.

Lastly, the possibilities of the work of our Order are made real, and the promise of their permanence assured, by the fundamental fact which lies at the root of all our work. The Order of the Daughters of the King, like that of the Brotherhood of St. Andrew, is peculiar amongst all parochial organizations in general, in that all its work rests upon a *spiritual motive*. Other societies (aside from local ones here and there, to which we desire to assign due credit) are ecclesiastical, or merely mechanical. They have their end in the external or financial welfare of the parish. But this Order proposes to go to the very heart of all Christian work, and reach wherever it can, the souls of women who are wandering without the fold, and destitute, almost or entirely, of the life of Christ in their lives. And to do this great and blessed work, we go to Him for the motive of our activities and the grace by which to fulfil them. The Daughters of the King, beginning with a few devoted women, should grow by degrees, doing more effective service as time goes by; until its rules educate our very best Churchwomen to consecrate their lives to the Master's service in every sort of good work not from any financial, temporal, or merely ecclesiastical motive, but ever more devoutly and completely "for His sake."

With our 27 chapters in Connecticut, and others formed and forming in New England, we come forward and make this report of the state of the Order. The possibilities it opens up reveal a most glorious prospect for the work of this hopeful movement, resting as it does on the one solid ground of spiritual grace and spiritual effort. God grant that on these lines it may live and grow. For on them it will be sure to prosper and become an invaluable aid to Christ's ambassadors in touching thousands of crushed or careless souls with the fire from on high!

HOBART B. WHITNEY.

West Haven, Conn.

## The Work in the West

The work of the Order in Kansas may be viewed from several general aspects.

*The Missionary Aspect.* The Order, if anything, is a missionary organization in Kansas; and this is true not only objectively, but subjectively. Every Sunday each member of the chapter tries to bring some young woman within hearing of the Gospel, but the missionary spirit does not end here. Such work for the Master must react, and she who spends time and energy for others, be she a communicant or not (for we cannot always compose our chapters exclusively of communicants), finds herself growing closer to that great body of Christ for which she labors. This beautiful effect upon all who are laboring "for His sake" in the mission fields, has been of great weight with me in not discountenancing willing workers, though unconfirmed, from the blessings of an Order calculated to bring them into full communion with the Church.

Objectively, the best organized mission work, in which the majority of the chapters are engaged, is in the Sunday School. Throughout this strongly sectarian portion of the country, where the prevailing notion exists that "one church is as good as another," and therefore children should not be prejudiced in their religious training, the Sunday School is constantly changing, and requires far more attention than when the parents are Church people. In this work "the Daughters" are of great service to the Church in Kansas, not only in interpreting and teaching the children, but also in bearing to many a home our Prayer Book, the prince of missionaries.

Outside the parish and beyond the diocese, the Daughters of the King have attempted nothing for missions, with but one exception: the chapter of Trinity church, Atchison, supporting a scholarship for Bishop Leonard of Utah. It is hoped, and I think in the near future it will be realized, that this broader view of missionary duty will become more prevalent throughout the stronger chapters in Kansas.

*Educational Aspect.* Reports from several chapters show that Bible classes have been formed and that a systematic study of the Bible has been attempted by the Daughters, in addition to the Sunday School Bible classes. One of the chapters has selected for its study the subject of Church History, and one is about to outline work either on the same subject or on the Prayer Book. In a few cases this is done after the manner of certain literary societies, every member undertaking to read a paper or discuss a topic, inviting general comment, but more generally the work seems to be done under an instructor. Sometimes the subject is practical, involving the best way of accomplishing certain objects proposed in the chapter, or of stimulating the spiritual growth of the parish; but more generally the educational work of the Order is confined to a study of the Word and its practical bearing on the life and character of the Order.

*The Benevolent Aspect.* Every chapter of the diocese has its sewing circle which forms the basis of much of its charitable work.

A letter from the Fannie A. Peck chapter, Hutchinson, which is a fair representative of all, says: "We have a committee for collecting clothing; the garments so collected are repaired or made over at the working meeting of the chapter and distributed among the poor under the direction of the rector."

The Annie R. Curtis chapter, Olathe, in addition to similar work, is at present engaged in making Christmas presents for the children of the Sunday School.

In Lawrence, the Bishop Thomas chapter has taken a little girl under its care, providing not only for her support, but also for her education. Atchison has organized a sewing school for girls.

Five other chapters though failing to specify particularly their benevolent efforts "for His sake," are reported as laboring diligently in those gentle ways which go so far toward lightening the burdens of God's poor and afflicted.

*The Aesthetic Aspect.* The "Daughters of the King" have practically absorbed the altar guilds in whatever parishes they have been established. The care of the chancel is almost entirely in their hands. They provide the altar cloths and see that they are properly arranged. Fort Scott, which has applied for the name Margaret Franklin Chapter, reports a new surplice and a cedar box for the altar cloths, since the summer vacation. Covenant Chapter, Junction City, has just presented the church with two beautiful vases for the altar, and many of our churches owe the beauty of their floral decorations to the persistent and devoted attention of the faithful members of the Order's decorative committees.

In addition to the care of the chancel, the "Daughters" assist greatly in the music of the church as well as in the Sunday school.

In St. Paul's church, Manhattan, and Emmanuel mission, Olathe, the music is entirely in the hands of the Order. This aesthetic phase of the work of the Daughters of the King, which has come under my immediate notice, I am deeply gratified to say, has been conducive to a far richer and more devotional service.

*The Social Aspect.* With perhaps no exception, the social element is quite a prominent factor in the life of the chap-

ter; in fact, the parish receptions and church socials are mainly conducted by the chapter. In most cases these socials are given to bring the members of the parish together and also to swell the treasury. Three chapters only in Atchison, Abilene, and Hutchinson, give no entertainments, money being directly donated or raised by fees and dues. The Margaret Davies Price Chapter is entirely dependent upon its "blue bag." Their correspondent writes: "All expense is defrayed from the proceeds of a little blue bag, which each member empties into a larger blue bag carried by the treasurer."

In most of the other chapters, socials and diverse other expedients are a source of revenue, the Order in Fort Scott thereby assisting five indigent families. The Bishop Thomas Chapter reports \$25 raised, and St. Paul's, Manhattan, a sufficient amount to repair their organ.

The success of the Annie R. Curtiss Chapter in this particular, has been phenomenal, more than \$300 having been raised since last February, \$140 of which has been deposited in the Church building fund, the remainder having been spent for the many needs of a newly established mission. To this chapter is due whatever success the Church in Olathe has made; through its instrumentality six young women have been brought to the Bishop for Confirmation, and thirteen presented for Baptism.

The seeds of promise, so opportunely planted in Kansas by the rector of Hutchinson, not more than a year ago, are bearing much fruit, and the Order of the "Daughters of the King" is making itself felt as a great factor in the missionary work of this diocese.

"For His sake" may the good work go on.

NATHANIEL SEYMOUR THOMAS.

Ottawa, Kansas.

### Church of England Notes

Grants amounting to nearly £5,000 for the improvement and extension of Church schools in England and Wales, have been recently voted by the committee of the National Society for Promoting Religious Education.

The death of the Dean of Peterborough, Dr. Marsham Argles, is announced. He was appointed chancellor of the diocese 50 years ago, and had been associated with the cathedral for 43 years.

The Bishop of Ely has appointed the Rt. Rev. W. K. Macrorie, D.D., to the canonry of Ely cathedral vacant by the appointment of Canon Luckock to the Deanery of Lichfield.

The ex-Bishop of Qu'Appelle (Hon. A. J. R. Anson, youngest son of the first Earl of Lichfield), has been appointed Warden of St. John's Hospital, Lichfield, in succession to Bishop Bromby, resigned.

A movement is on foot for the erection of a Church House in Paris, an institution much desired by the British colony there. Sunday schools, a young men's institute, a room for governesses and English girls otherwise employed, would all find shelter beneath the roof of this Church House, for which at least £11,000 is needed. The project has the warm support of the Marquis of Dufferin and Ava.

### New York City

The work on the new font of Christ church, already described in these columns, is just completed.

At St. Mark's church, the Rev. Dr. Rylance, rector, an effort is making to provide a new and needed parish house.

At Emmanuel church, the Rev. Wm. K. McGown, rector, the debt of \$10,000 has been paid by two ladies.

The old St. Luke's church in Hudson st. having been purchased by Trinity Corporation, services will be continued there by Trinity parish.

At St. Agnes' chapel, of Trinity parish, the Rev. Dr. Bradley, minister in charge, a new organ has been placed in the morning chapel.

On Christmas Eve, the choir of Calvary church, the Rev. Dr. H. Y. Satterlee, rector, gave a recital of carols. On Christmas Day, services of great grandeur were rendered morning and evening. The church was finely decorated.

A feature of the semi-centennial celebration of the Ven. Archdeacon Peters' connection with St. Michael's church, was the rendering of an anthem, "I have built thee an house," composed by Mr. W. O. Wilkinson, organist of the church, and dedicated to the archdeacon.

The Rev. Henry A. Adams has resigned the rectorship of the church of the Redeemer, but will remain attached to the church as associate rector. The late associate rector, the Rev. Wm. Everett Johnson, becomes rector.

At the church of the Holy Trinity, the Rev. E. Walpole Warren, rector, there were two Eucharistic Celebrations on Christmas Day. The children's service was held in the afternoon, with singing of carols and a display of stereopticon views illustrative of the feast of the Nativity.

On the evening of St. John the Evangelist's Day, the new Emily Bruce Lines memorial parish house, of the church of the Beloved Disciple, was formally opened with a benediction service. At the close of the service refreshments were served to the guests, and a parish reception followed.

At Grace church, the Rev. Wm. R. Huntington, D. D., rector, there were two celebrations of the Holy Eucharist on Christmas Day. The musical features at the second included Handel's "Break forth with joy," and offertory anthem, Dyers, "How beautiful upon the mountains. At afternoon service, Selby's *Gloria in Excelsis* was chanted.

On the eve of his departure for his parish in Washington, a dinner was given to the Ven. Archdeacon Mackay-Smith, D.D., by a number of associates and friends, at St. Barnabas' House, of the City Mission. As before noted, the Rev. Brockholst Morgan succeeds the archdeacon as superintendent of the City Mission Society.

High Celebration, Christmas Day, at St. Ignatius church, the Rev. Father Ritchie, rector, included Lemmen's Christmas offertorium as a prelude, the *Kyrie, Credo, Sanctus, Benedictus*, and *Agnus Dei* from Weber's Mass in E flat; Gounod's *Gloria in Excelsis* from the St. Cecilia Mass. The vested choir of 40 voices was directed by Mr. Chas. Baier, organist and choir-master.

The church of the Heavenly Rest, the Rev. Dr. Morgan, rector, contemplates celebrating the New Year with the completion of its payment of the parochial debt. It is not probable, however, as noted last week, that it will purchase for mission purposes the church building lately occupied by the church of the Epiphany. Its mission work has been most successful.

At St. John's chapel, Trinity parish, the music at the high celebration of the Blessed Sacrament, on Christmas, included the introit, "Hosanna in the Highest," Gounod's *Messe Solennelle*; Gounod's offertory anthem, "O sing unto God; and Le Jeune's setting of the hymn, "The Faithful Shepherd." The music was conducted by the large vested choir under the direction of Mr. Geo. J. Le Jeune, organist and choir-master.

At St. George's church, the Rev. Dr. Rainsford, rector, Christmas began with carol singing at 7 A.M. At the High Celebration the notable features were the singing of the *Cantique de Noel*, the *Adeste Fideles*, Barnby's "Sing and rejoice," and the *Sanctus* from Gounod's *Messe Solennelle*. At night, selections were rendered from Calkin, Gounod, Barnby, and Adam. Mr. Wm. S. Chester, organist and choir-master, directed the combined quartette and chorus.

The Rev. Dr. Rainsford, of St. George's, has been taking active steps to assure the continuance of the work at Old Epiphany House, endangered by the death of Mr. Wills, who labored there so earnestly. The Bishop has taken an interest in the matter, and a number of members of St. Andrew's Brotherhood have expressed a readiness to co-operate. Funds have been guaranteed for a year ahead. A conference of workers will be held early in January.

At All Angels' church, the Rev. Dr. Hoffman, rector, there was a specially beautiful service Christmas morning. The vested choir rendered Buck's *Te Deum* in G, and *Jubilate* in D; Stainer's introit, "Thus speaketh the Lord of Hosts;" Jacob's offertory, "Now when Jesus was born in Bethlehem," and Field's Communion Service in D. At night the music included "The heavens are telling" from the oratorio of the "Creation," Bartlett's anthem, "While shepherds watched their flocks," and Gounod's "Angelic voices sang his glory."

The rector of St. Clement's, one of the oldest parishes in the city, Dr. T. A. Eaton, has just resigned, and the Rev. A. J. Thompson has been elected to succeed him. Dr. Eaton was rector for more than 40 years. St. Clement's is now in a quarter of the city which has become totally changed, and the work to be done is a purely mission work. For this the new rector is admirably fitted; he is young and full of enthusiasm, and already has accomplished much during the two years he has served as assistant there. He took charge on Christmas Day.

At St. Chrysostom's chapel of Trinity parish, there is now a daily celebration of the Eucharist, with three Celebrations each Lord's Day. The dispensary connected with the chapel has just closed the 12th year of its very useful work. This dispensary is entirely supported by a single individual, a communicant of the church. It is open three days of each week for an hour in the afternoon. Visits of a physician at homes of the poor are made as needed. During the year just ended, nearly 1,000 patients were under treatment, 200 of these being visited at their homes. The doctor in attendance reports 565 professional calls.

On St. Thomas' Day, a fine new building under the auspices of the Children's Aid Society was formally opened. It is a gift from two ladies and has cost with the ground, \$87,000. At the opening exercises, Mr. D. Willis James, president of the society, presided. Addresses were made by the Rev. Drs. H. Y. Satterlee and Wm. R. Huntington, the Rev. Mr. Grosvenor of Lenox, Mass., and others. The edifice is of brick and brown-stone, and four stories in height. It is wholly given over to class rooms for use of an industrial school, and has a capacity of 600 pupils. The architects are Messrs. Vaux and Radford. A Christmas festival was among the first uses to which the new building was put.

At the regular monthly meeting of the Board of Managers of St. Luke's Hospital held Dec. 23rd, the Rev. Henry A. Mottet was elected a trustee to fill the vacancy caused by the death of Chas. M. Fry. The Rev. Chas. E. Freeman

was elected chaplain. The building committee reported that the plans of the new hospital would be ready for adoption by the Board at its next meeting, and that meanwhile the committee had been examining in person into the working of the pavilion system at the John Hopkins Hospital in Baltimore. It was reported that another bed in the hospital had been endowed in perpetuity.

At Trinity church, the Rev. Morgan Dix, D. D., D. C. L., rector, the feast of the Nativity was observed by elaborate services. There were two early celebrations of the Eucharist, one in English and the other in German. Morning Prayer was said at 9:30 and the High Celebration was held at 11. The music was Guilman's Mass in E flat; the anthem Best's "Behold, I bring you good tidings," and the offertory, "O sing to God." Dr. A. H. Messiter, the organist and choir-master, conducted the music. Mr. Victor Baier, the assistant organist, presided at the great organ. At the afternoon service the musical features were an anthem sung in chorus, "For unto us a child is born," with the recitatives, "There were shepherds," and "Lo, the angel of the Lord," "And the angel said unto them," "And suddenly there was with the angel," and the chorus, "Glory to God" from the oratorio of the "Messiah."

We recorded last week the formal opening of the new St. Luke's church, the corner-stone of which was laid by Bishop Potter, Nov. 10, 1891. The building is not yet fully completed. The new church cost about \$230,000, making a total expenditure of \$305,000 on the property. For the old site \$150,000 was received from Trinity corporation. There remains a debt of \$75,000. The building is of Belleville gray stone, and Kirby blue stone, and its architectural style is Romanesque. It is built on a lot 125 by 200 feet, and the church itself has a width of 80 feet and a depth of 155 feet. It is intended to eventually erect a high tower on the southwest corner, containing a chime of bells, the cost being from \$60,000 to \$75,000. The interior of the church is finished entirely in stone, quartered oak, and brass. The roof is vaulted and is supported by rows of stone columns and arches. The altar and organ were brought from the old church, the latter being reconstructed at an expense of \$3,000. A baptistry has been built at the right of the chancel, producing a fine architectural effect. It contains a font of Caen stone. The sitting capacity of the church is 1,200. The new site of St. Luke's includes the Hamilton Grange, once owned by Alexander Hamilton; and the grange house will be kept as it is for use as the residence of the clergy.

Special features of interest connected with the Christmas services we give briefly: At St. Agnes' chapel was rendered music by H. J. King, in F, a composition of Australian origin. At St. Thomas' church, the musical service was conducted by the well-known composer, Dr. Geo. Wm. Warren, and included the rendition of his new Christmas anthem, "Jesu Hail! Child Most Holy!" At St. James' church the majestic music of Gounod's *Messe Solennelle* was the leading characteristic, with the *Agnus Dei* of Cherubini. At St. Paul's chapel the anthems included one by an American composer, Mr. W. W. Gilchrist. At night the second part of Carl Stein's "The Nativity of Jesus," was sung. At St. Mary the Virgin's the music at the High Celebration was the *Messe Solennelle* of Ambrose Thomas, the offertory being the anthem, "The first Christmas morn." At night the anthem was Mendelssohn's "Christmas Eve." The vigil of Christmas was observed at this church with a solemn Vesper service. At the church of the Redeemer the music was mainly from Tours. At Calvary the first vespers were sung on Christmas Eve. At St. Andrew's the music was from Tours in C, with Vincent's anthem, "There were shepherds." At St. Michael's was sung the Hallelujah Chorus, from Beethoven's *Engedi*. At the church of the Ascension, there were two Eucharistic Celebrations. The Christmas oratorio of Saint Saens was rendered. At the church of the Holy Communion a *Credo*, composed by the late Dr. Muhlenberg, was a feature of the service—this being the church in which Dr. Muhlenberg was so long rector.

### Philadelphia

The first paragraph in our issue of Dec. 17th is stated by the committee in charge of the matter to be an error, no money having yet been collected for the erection of a diocesan house.

President Judge Hanna on the 19th inst. adjudicated the estate of the late William Spawton, and payments of \$300 each to Trinity church, St. John Evangelist's, and St. Timothy's, all in the old district of Southwark, were ordered to be made.

At a recent meeting of the Standing Committee of the diocese, the Rev. Dr. John K. Murphy, rector of St. Michael's, Germantown, was elected a member *vice* the Rev. Dr. T. C. Yarnall, resigned; and Mr. G. H. Fisher was chosen a member to fill a vacancy in the lay membership.

The will of Elizabeth N. Newlin, probated 20th inst., contains a contingent bequest of her residuary estate, to be divided between five hospitals (the Episcopal hospital being one) "for the purpose of free beds for the poor, as a memorial to my beloved father, who, during his life, was always ready to assist the suffering."

On the evening of the 3rd Sunday in Advent, at the re-

quest of the Rev. C. M. Armstrong, rector of St. Andrew's church, West Phila., the Rev. Henry S. Getz addressed the congregation of St. Andrew's on the special aim and purpose of the Brotherhood of St. Andrew; and upon its conclusion, 21 members of the new parish chapter, including the rector, were formally admitted to the Brotherhood by the Rev. Mr. Getz. The large attendance at the service gave evidence of heartfelt interest in the work.

On the afternoon of the 4th Sunday in Advent, at old St. Peter's church, the fourth annual service of the Sons of the Revolution in commemoration of the 115th anniversary of the beginning of the encampment of the American Army at Valley Forge, was held; the galleries were festooned with the national colors, presenting a beautiful appearance. In addition to 200 members of the Sons, there were present also members of the society of the Cincinnati, 30 members of the First City Troop (Washington's body guard) in full uniform, the Colonial Dames, and the local chapter of the Daughters of the Revolution. At 4 P. M., the procession of the vested choir, clergy, and Bishop Whitaker proceeded along the centre aisle to the chancel, singing with an accompaniment of wind instruments, the processional hymn, "The Son of God goes forth to war." The first part of Evening Prayer was said by the Rev. G. Woolsey Hodge, chaplain of the Sons, the lessons being read by the Rev. Dr. C. Ellis Stevens and the Rev. Geo. L. Bishop. Others of the clergy officiating were the Rev. Drs. Snively and Walsh, the Rev. Messrs. Jeffreys and Hunt. The sermon was preached by the Rev. Dr. J. Lewis Parks, rector of St. Peter's, from the text, "Let us now praise famous men of old, and our fathers that begat us," *Ecclus. xli: 1*, his subject being "Patriotism."

### Chicago

The monthly service and sermon for medical students was held at the church of the Epiphany on Sunday evening, Dec. 18th. The Rev. F. W. Tomkins, Jr., preached a forcible sermon, which the large congregation fully appreciated.

The work of erecting the new altar and rood screen in the church of the Ascension has been vigorously prosecuted during the last three weeks, but unfortunately it was not completed in time for the Christmas services. It is hoped all will be finished by the Feast of the Circumcision.

The choir screen and pulpit of the church of the Ascension have been removed to make room for the new one, and presented to the church of St. Alban. Being of Georgia pine, they are in keeping with the finishing of St. Alban's and make a handsome addition to the church.

St. George's mission, Grand Crossing, rejoices in the possession of a new church. A few years ago Col. Jacobs erected a church on his property at Brookline in memory of his mother. The hope that enough Church people would settle in this suburb was not realized, and now he has given the building to St. George's. The removal is not a difficult one, and the mission at Grand Crossing is growing so rapidly that the congregation has long needed a larger church. This gift will enable the priest-in-charge, the Rev. T. Cory-Thomas, to have what he has long desired, a guild room and parish house; for this purpose the former church will be used.

Bishop McLaren held an ordination service at the Swedish church of St. Ansgarius on Monday, Dec. 19th, when Mr. Anders Frederick Schultzberg was ordained deacon. Mr. Schultzberg comes from New York, and during the last two months has been assisting the Rev. Herman Lindskog in his work at St. Ansgarius. His ordination enables the Board of Missions to place him on the south side of the city, where there is a splendid opening for work among the Swedes. A large congregation was present, including several of the clergy who were afterwards entertained at luncheon in the rectory. The sermon, on the subject of the dignity and work of the ministry, was preached by the Rev. E. A. Larrabee, rector of the church of the Ascension.

## Diocesan News

### Kentucky

Thomas U. Dudley, D. D., D. C. L., Bishop

This diocese has now three missionaries in the field, the Rev. Messrs. M. M. Burton, G. W. McCready, W. H. Hampton. They are all active and earnest workers for the Master.

LEXINGTON.—At St. John's church, the Rev. R. H. Peters, rector, were held services by Bishop Quintard, of Tennessee. After the sermon the Bishop presented the claims of the Theological Seminary for colored people, at Nashville, to which the offertory was given. At night, a reception was given at the residence of Mrs. Woodward.

COVINGTON.—Trinity church celebrated its fiftieth anniversary on Thanksgiving Day. Bishop Dudley preached the commemoration sermon. The service was choral, admirably rendered by the vested choir, assisted by that of St. Luke's church, Cincinnati, under the direction of Messrs. Brown and Melish, of that city. At night, a reception was given at the guild house of the parish.

At St. John's church, the 1st Sunday in Advent, the Bishop held Confirmation service and preached. The Rev. W. H.

McGee, the minister's assistant, presented four postulants for the apostolic rite.

### Indiana

David E. Knickerbacker, D. D., Bishop

Recent Confirmations by the Bishop have been as follows: Kendallville, Trinity, 2; Christ church, Indianapolis, 3; St. James', Vincennes, 10; St. Paul's, New Albany, 6; St. Stephens', New Harmony, 1; Christ church, Madison, 8; St. John's, New Castle, 5; St. Philip's, Kennard, 7.

### Louisiana

Davis Sessums, D. D., Bishop

NEW ORLEANS.—The first of a series of missionary meetings under the Archdeaconry of New Orleans was held on Sunday night, Dec. 18th, at Trinity church. Archdeacon Percival opened the meeting by speaking of preparing Christ's way by missionary work; the Rev. E. W. Hunter followed with an address on St. John the Baptist, a missionary enthusiast; the Bishop closed by speaking of the 1st and 19th century conceptions of Christianity, and what is meant by the term "Christian." The aim of the Bishop is to have these missionary services on Sunday evening at stated periods when all the city churches will be closed, and the different congregations assemble in one church to listen to missionary addresses.

The Bishop delivered the first of a series of addresses on Sunday Schools, in the lecture room of the diocesan hall on Saturday, Dec. 17, at 3:30 P. M., the idea being to furnish instruction to teachers, and to make Sunday Schools of better service to the Church.

### Ohio

Wm. Andrew Leonard, D. D., Bishop

TOLEDO.—Trinity church celebrated its semi-centennial Dec. 19th. A short choral service was followed by letters of congratulation and regret from many former rectors and others, and a brief history of the parish, written by Mr. D. B. Smith, was read by the rector, the Rev. C. Scadding. There have been ten rectors and 1,200 Confirmations. Four parishes and one mission have been built up in this city by this mother church during those 50 years. It is now the best organized parish in the diocese, and has over 500 communicants and averages an annual income of over \$16,000 per year. At the conclusion of the well-written history, the Bishop delivered a most joyous and earnest address. The city clergy were all present. A large congregation filled the church, and after service many attended the reception in the church parlors, where bountiful refreshments were served by the ladies. Several ministers of the denominations attended and added their congratulations.

The Rev. D. A. Bonnar, lately of St. John's church, has just accepted a call to the church of the Holy Cross, North East, diocese of Pittsburgh, carrying with him the best wishes of many friends who witnessed his faithful work in Toledo.

### Olympia

John Adams Paddock, D. D., Bishop

A few weeks ago we referred to the great work being done at the church of the Holy Communion, Tacoma. The Rev. Edward G. Knight, who was reported to be in charge of the parish, desires us to state that this is an error, as he is "only the assistant, doing what he can to bring men where they may receive the great blessings of Christ's Church." We doubt not but the Rev. Dr. Jefferis, who is now rector of the parish, finds that to Mr. Knight's faithful work is due much of the success attending his own labors.

### Long Island.

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

BROOKLYN.—At the church of the Messiah, the Rev. Chas. R. Baker, rector, the Christmas services this year were especially elaborate. Four harpists assisted the large choir.

On the 4th Sunday in Advent, the Rev. Chas. H. Hall, D. D., LL. D., D. C. L., returned to his parish, the church of the Holy Trinity, from which he has been absent abroad on a tour extending over several months.

Efforts are making by the Thoughtful Circle, an organization of 40 ladies, to secure funds for endowing a bed at St. John's Hospital. The Circle has done much useful work in the past in sending fruits, flowers, and delicacies, and giving entertainments for the inmates of the Church Charity Foundation, and the Home for Aged Colored People, in mailing books and reading matter to the crews of life-saving stations on the seaboard, and in providing dinners for needy families on Thanksgiving and Christmas.

At St. Peter's church, the rector, the Rev. Lindsay Parker, is preaching a course of sermons on "The Man Christ Jesus, a Nineteenth Century Study." On Christmas Day, the special theme in this course was the "Birth and Child Life of Jesus."

A general meeting of the Girls' Friendly Society of the diocese was held on the evening of Thursday, Dec. 15th, at Grace church on the Heights, the Rev. Chauncey B. Brewster, rector. About 300 members of the society, representing many parishes, were present. Bishop Littlejohn pre-

sided. After a short service, an address was delivered by the Rev. John D. Skene, on the text, "Bear ye one another's burdens." The Bishop made some impressive remarks, emphasizing the power for good the society was among young girls. He then blessed the badges, and they were distributed among the various branches of the society present.

Christmas Day was made notable at Grace church, the Rev. Chauncey B. Brewster, rector, by the unveiling of a new memorial window, placed in the church in memory of the late Col. Wm. H. Husted, by his widow. Col. Husted was a vestryman in this parish, a member of the Standing Committee of the diocese, a trustee of the cathedral of the Incarnation at Garden City, and a relative of Bishop Littlejohn. The window is from the Louis C. Tiffany Glass Co., and represents the Sermon on the Mount. The principal figure is that of our Lord, from the well-known design of Hoffman. Figures of St. John, St. Andrew, and St. Peter are drawn with exquisite delicacy, and with dignity and devotional feeling. The color effect is so softly blended that its richness is increased without an obtruding of sharp contrasts. Beneath is the inscription and the words, "Blessed are the pure in heart, for they shall see God."

SEAFORD.—At the church of St. Michael and All Angels, the Rev. Chas. H. Schultz, rector, Bishop Littlejohn confirmed a class of 24, of whom 14 were from this parish and 10 from St. Mary's church, Amityville. The Rev. John T. Matthews, of Amityville, assisted in the service and presented his own candidates. The Bishop delivered an earnest address to those confirmed.

### Western Michigan

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

KALAMAZOO.—The autumn work in St. Luke's parish, the Rev. R. R. Claiborne, rector, opened auspiciously. A branch of the Junior Auxiliary has been organized with satisfactory results. On a recent Monday evening, Mr. J. L. Houghteling, of Chicago, spoke to about 40 men in the interest of the Brotherhood of St. Andrew. A bazaar was lately held by the little girls of Miss Severen's Sunday School class. The net result was \$25, making \$50 which this class, numbering eight or nine, has contributed to the new parish house within six months. During the fall the rectory was made comfortable by the introduction of hot-water heating and new plumbing.

The eighth choir festival was held on Dec. 4th. The music was well rendered and the service was a great success. The choir is composed of 40 voices under Mr. Arthur Pyne, organist and choir master. Under the superintendency of Mr. E. A. Delf, the Sunday School has taken on new life and grown rapidly, numbering some 200.

The Parochial League has begun a good work in undertaking the solicitation and collection of pledges for missions, on the systematic plan. The rector has suggested to this society the canvas of the parish in the interest of THE LIVING CHURCH.

The Woman's Guild held its annual bazaar on the evening of Dec. 6th, with a Dairymaid's Carnival. The net financial result was \$350.

Earnest effort is being made to secure the funds for the new parish house, which it is hoped may be begun in the early spring. It is desired to erect it without debt or incumbrance. The proposed cost is \$15,000.

MANISTEE.—On Wednesday, Dec. 14th, the Bishop visited this parish for Confirmation. Evensong was said by the rector, the Rev. Thomas Hines, after which the Bishop preached a most delightful and instructive sermon on the Christian Ministry, in reference to the Ember days. The Bishop administered the rite of Confirmation to 15 persons, and addressed them in a few well-chosen words.

### Maryland

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

BALTIMORE.—Mr. W. H. Mills, of Cardiff, South Wales, has been appointed organist of St. Michael's and All Angels' church, to fill the vacancy caused by the resignation of Miss Kirkus, four months ago. Mr. Mills was formerly organist of St. David's church, Cardiff, and Landaff cathedral.

St. Peter's Oratorio Society, of St. Peter's church, has been organized with a membership of 70, by Prof. D. G. Phair, organist and choirmaster of the church.

The local council of the Brotherhood of St. Andrew, representing 14 chapters in Baltimore, met at Henshaw Memorial church, on Tuesday night, Dec. 6th, and elected officers for the ensuing year as follows: H. C. Turnbull, president; S. C. Hill, vice-president; Robert S. Hart, secretary and treasurer. A committee of five was appointed to make arrangements for raising funds for establishing a mission boat as a chapel and hospital to go among the oyster dredgers. The probable cost will be \$10,000, and the plan has the sanction of the Bishop.

The 21st meeting of the semi-annual convocation of Baltimore was held on Dec. 13th, in the church of the Holy Comforter. Archdeacon Stokes presided. "Cottage Service" was the subject of an essay by the Rev. C. C. Smith, discussed by the Rev. Messrs. Turner and Pindell, and Archdeacon Gambrall. In the afternoon, the Rev. E. W. Wroth read a paper on "Convocational Service," which was

cussed by the Rev. E. A. Colburn and the Rev. F. H. Stubbs. At night, an essay on "How to regain the children to Church service," was read by the Rev. Arthur C. Powell, and discussed by the Rev. Charles C. Griffith and Archdeacon Moran.

The Bishop visited the memorial church of All Saints', the Rev. Edward W. Wroth, rector, on Sunday morning, Dec. 4th, and confirmed several youths and girls, after which he preached a sermon. In the afternoon the Bishop preached to a large congregation, and confirmed a class of 18 persons at Holy Trinity church. At night he preached to a large and attentive congregation at old St. Paul's church.

WASHINGTON, D. C.—The Rev. J. Sanders Reed, late of Trinity church, San Francisco, has been chosen to occupy the pulpit of St. John's till the coming of the new rector. Mr. Reed is possibly the only American clergyman who has read the burial service over a king; King Kalakaua was buried from Trinity church, California, Mr. Reed having administered to him in his last illness, and been with him when the end came. He was compelled to resign as rector of Trinity church, on account of ill health.

ROCKVILLE.—Christ church was recently consecrated with very impressive ceremonies. The Rev. J. B. Perry, of Washington, D. C., preached the consecration sermon. The Rev. Messrs. C. E. Buck, and A. B. Stuart, of Georgetown, assisted in the services. Bishop Paret celebrated the Holy Communion. After the ceremonies a collation was served to the clergy, wardens, and vestry.

### Alabama

Richard H. Wilmer, D.D., LL.D., Bishop  
Henry Melville Jackson, D.D., Ass't Bishop

A special service of the Brotherhood of St. Andrew was held on St. Andrew's Day, Nov. 30th, in St. Paul's church, Selma. Bishop Nelson, of Georgia, delivered a powerful sermon. Bishop H. M. Jackson was present, also. This chapter of the Brotherhood has greatly increased the growth of the parish, by its zealous interest in all branches of church work.

A parochial Mission was held at St. Stephen's church, Euaw, during the week beginning Dec. 1st. The services were conducted by the Rev. Dr. Cobb and the Rev. J. F. John, each morning and evening. Large congregations attended the services. They will no doubt be productive of great good. The following Sunday, the Rev. Mr. John celebrated Holy Communion.

### Virginia

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

A beautiful window has been placed in Trinity church, Shepperdstown, the Rev. W. H. Neilson, D. D., rector, by Mr. and Mrs. Frank W. Muzzey, of Philadelphia, who formerly resided in Shepperdstown. It is a memorial of Florence Washington Schley, and is by Geissler, of New York, representing our Lord's Baptism.

Bishop Whittle's health is better, so far as the eczema is concerned, but his eyes still give him much trouble.

Jamestown Island, the site of the first colonial church in America, has recently been purchased by Mr. E. E. Barney, of New York, who intends, as far as possible, to restore the historic spot which is now in a neglected condition. The old church-yard will be enclosed with a fence, and a guard placed over the ruins of the church. Mr. Barney is doing this work of restoration as a memorial of his mother.

### North Carolina

Theodore B. Lyman, D.D., LL.D., Bishop

Bishop Watson visited St. Martin's parish, Nov. 23rd, preaching morning and evening, and confirming 2 candidates.

The Rev. Walter J. Smith, rector of Trinity parish, Scotland Neck, after ten years' service as secretary and treasurer of convocation, was elected dean at the last meeting. The next meeting of the convocation will be held at Rocky Mount, just before Lent.

The next meeting of the Raleigh convocation will be held in Henderson, beginning on Tuesday, Jan. 31st.

The Rev. H. B. Delancey has been very successful in his work among the colored people in Louisburg, but is very much hampered by the need of a chapel, a lot for which, in a very desirable location, has been purchased. They are now worshipping in the court house.

It is expected that a Mission will be held soon at St. Athanasius' church, Burlington, the Rev. Robert J. Walker, rector. The Thanksgiving-Day offerings of \$17.32 were given to the Thompson Orphanage, Charlotte. A mission among the colored people has been organized, in which they are very active. Burlington is a growing town, and the Church is getting a strong foothold there. The church building is a beautiful little structure.

When the semi-centennial anniversary of the founding of St. Mary's School, Raleigh, was celebrated last June, the alumnae and former pupils who had gathered in considerable numbers from different parts of the country, determined to place in the chapel a memorial of the late Dr. Smedes, the

founder of the school. This took the form of a brass lectern, and it was placed in the chapel on All Saints' Day. The inscription reads:

To the glory of God and in loving memory of the Rev. Aldert Smedes, D. D. Entered into rest April 25, 1877. Presented by the daughters of St. Mary's on the occasion of its 50th anniversary, All Saints', 1892.

At the base of the book-rest, is the text: "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars, for ever and ever."

One of the institutions of the Church which commends itself to the consideration of the Church people of the South, as well as of the North, and which ought to have all possible encouragement, is St. Augustine's Normal School and Collegiate Institute, Raleigh, a training school for colored young men and women. The charge of the school has always been in the hands of clergymen of the Church. The present principal is the Rev. A. B. Hunter, with the Rev. R. B. Sutton, D. D., as vice-principal. Morning and Evening Prayer are said each week day, and the Church services are rendered very beautifully. The English branches are taught by thoroughly capable teachers, and industrial training is being added as fast as the means will permit.

The Bishop held a Confirmation service at St. Paul's chapel, Salisbury, Nov. 17th, confirming 20 persons. A church to be known as St. George's church, is being erected at Woodleaf. It is a memorial of the late Dr. Wetmore.

The Rev. Mr. Osborne, in charge of the Thompson Orphanage and Training Institution, Charlotte, reports the Thanksgiving offerings for the Orphanage as being very good. An appeal for funds to enlarge the institution has been prepared, and Mr. Osborne will soon begin a canvass of the State in the interest of that fund.

### Georgia

Cleland Kinloch Nelson, D. D., Bishop

The Archdeaconry of Macon held a meeting in St. George's church, Griffin, on Tuesday and Wednesday, Dec. 6th and 7th, the Bishop presiding. On Tuesday, Evening Prayer was said at 7:30 P. M., when the Bishop preached a striking sermon on "Missions." The Rev. Mr. Bicknell spoke on "The Children's Share in Missions," and the Rev. Mr. Judd gave a feeling address on "The Prayer Element in Missions." On Wednesday, at 7 A. M., the Holy Communion was celebrated by the Bishop, assisted by the rector. At 10 A. M., after Morning Prayer, the Bishop gave a brief, but comprehensive, address on "Woman's Work in Missions," followed by the Rev. Mr. Damer, who read a carefully-prepared paper on "System in Missionary Collections." The Rev. Mr. Hunter spoke earnestly and instructively on "Best Methods in New Missions." The Bishop opened the question box. To the inquiry as to "Proper methods in raising funds for Church purposes" he gave answer: "They should be wholly void of the element of fraud, and should never subject the Church to the appearance of seeking public charity." After the morning hour a meeting was held to organize a parochial branch of the Woman's Auxiliary. At 3:30 P. M., after the Litany, there was a conference on Sunday school work. The first topic, "The Teacher," was treated by the Bishop as to character, matter, and methods of teaching. The Rev. Mr. Judd discussed "Sunday School Methods," and the Rev. Mr. Damer "Sunday School Apparatus." The Rev. Mr. Reese spoke on the efficacy and necessity of a good library. The archdeaconry approved the plan of mite chests sent out for building of mission churches. At 7:30 P. M., after Evening Prayer, the Rev. Mr. Hunter spoke upon the necessity of system in parish work. The Rev. Mr. Reese gave a clear and practical address on "Business Principles in the Parish," and the rector made a few remarks upon "Legitimate attractions in the Church." A few earnest, helpful words from the Bishop closed the meeting.

The many kind words of commendation, criticism, and encouragement spoken by the Bishop and the clergy about the vested choir of St. George's church, were much appreciated by the choristers, and especially so by the tireless lay-workers who have labored so hard to train them.

### Southern Virginia

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

At a meeting of the Sunday school workers of the churches of St. Paul's, Grace, St. John's, and Good Shepherd, Petersburg, held in St. Paul's church, Dec. 10th, a Sunday School Union was organized, and the following officers were elected: President, Rev. Dr. C. R. Hains; vice-president, Rev. John Ridout; secretary, Dr. S. M. Brown.

The diocesan missionary committee met at St. Paul's church, Petersburg, on Monday afternoon, Dec. 12th. The committee is composed of five clergymen and five laymen, and the object of the meeting was to apportion and disburse the missionary funds of the new diocese. There are 25 missionaries in active service in this diocese who are serving fully 75 churches, all of whom require some aid from the missionary committee. It is understood that for this purpose the sum of \$5,000 will have to be raised before the 1st of June, and that annually thereafter between \$6,000 and \$7,000 will be needed by the new diocese for its diocesan missionary purposes.

Bishop Randolph has not yet decided upon the place of his episcopal residence. It is known that Norfolk and Lynchburg, as well as Petersburg, are equally desirous of obtaining the honor.

### Florida

Edwin Gardner Weed, D. D., Bishop

On the 4th Sunday in Advent the Bishop visited the church of the Good Shepherd, Jacksonville, and confirmed a class of 11. This makes a total of 30 persons who have been presented by the rector, the Rev. W. S. Simpson Atmore, and confirmed by Bishop Weed in this parish, inside of 15 months.

### Minnesota

Henry B. Whipple, D. D., LL. D., Bishop  
Mahlon N. Gilbert, D. D., Ass't Bishop

The Central Deanery convened at St. Luke's church, Hastings, the Rev. A. Harper, rector, on Monday evening, Dec. 12th. Addresses were made by the Rev. Wm. Wilkinson, Dean Graham, and Bishop Gilbert. Tuesday commenced with a celebration of the Holy Eucharist by the dean. At the business session the Rev. S. B. Purves was elected secretary. In the absence of the Rev. J. J. Faude, the appointed writer, the subject, "In re the opening of the World's Fair on Sunday," was introduced by the Rev. H. P. Nichols, who thought it would be wise to have the gates opened Sunday afternoons. The discussion was animated, all the clergy taking part; the large majority of the clergy were opposed to the opening. The next paper was a thoughtful one by the Rev. A. D. Stowe, "Necessity and value of method in Church work." At the afternoon session, the first paper was on "The study of history," by the Rev. C. Holmes, and it was treated in a scholarly and profound way. The next paper, probably the most interesting of the convocation, "Church symbolism," was by the Rev. A. Alexander, who by a reverent ritual at All Saints', Minneapolis, has put a new life into that once moribund parish. A very general discussion followed, all in the main agreeing with the writer. The last paper, "Parochial missions," was by the Rev. Frank Mills-paugh. The convocation closed by a general missionary meeting at night, with addresses by Archdeacon Appleby and the Rev. Messrs. Haupt, Andrews, and Wilkinson.

ST. PAUL.—The 3rd Sunday evening in Advent the city churches were closed for Evensong and united with Christ church in a missionary service on behalf of city missions, the combined vested choirs of the city rendering a full choral Evensong with brilliant effect. The Rev. Mr. Holmes, of the church of the Ascension, spoke earnestly in behalf of more organized effort in the interest of the city missions. He advocated business principles as the basis upon which that effort should be put forth. It was only by such means that the confidence of the business men could be enlisted, and their support was an essential factor. The Rev. Y. Peyton Morgan spoke with trenchant eloquence. He laid down as a cardinal principle that the chief work of the Church is in the cities and not in the rural districts. The best results cannot be obtained from the city missions unless they are under the special care of a bishop. Bishop Gilbert brought the meeting to a close with a few remarks in which he reviewed the utterances of the other speakers, and assented that they were only too true. While too much was not to be expected of the business men, still their duty to the Church and to society cannot be too strongly dwelt upon.

### Northern Michigan

Wm. R. Thomas, D.D., Bishop-elect

The Rev. W. R. Thomas, D.D., Bishop-elect, visited his proposed field between Dec. 2nd and 7th, as the guest of Mr. Peter White and Archdeacon Williams. He preached in St. Paul's church, Marquette, Sunday, Dec. 4th, and afterward visited Ishpeming, Champion, Houghton, Calumet, Iron Mountain, and Menominee, making the acquaintance of the Rev. Messrs. Martin, Galpin, Brown-Seaman, Judkins, Wharton, and Greene. He has not yet announced his decision. He is not a stranger in Michigan, having been confirmed by Bishop McCoskry at Kalamazoo. An immediate effort will be made to raise the episcopal fund promised for 1895.

New church buildings are urgently needed at Gladstone, Ewen, Ironwood, Manistique, and Calumet. People on the lookout for opportunities for memorials which will be both useful and ornamental, could not do better than to build chapels in Northern Michigan. Five hundred dollars will insure the erection of a church in each of the above-named places.

The Rev. W. Macaulay Tooke has taken charge of Gladstone and Manistique, giving service on alternate Sundays. Much interest is being manifested at Gladstone, and the future of the town now seems assured. It was for a long time a city of streets but no houses, but the entire output of the Chapin Nine of Iron Mountain will be shipped from there next summer.

Mr. Edward Earle, postulant for orders, is giving services at Iron River, with growing congregations. He will give services at Crystal Falls until a priest is secured for that place. There have been nearly 80 Baptisms in this field since July 1st.

A new mission has been established at Ewen, and \$200





## The Living Church

Chicago, December 31, 1892

Rev. C. W. Leffingwell, Editor

*The Independent*, in giving its impressions of the General Convention, proceeds, in an amusingly patronizing style, to administer an admonition to the representatives of the "Protestant Episcopal" denomination. Assuming that the Convention "refused" to change the name of the Church, it says that it "shall expect" us to be "particular and exact" hereafter in our language. It hopes that we will take the same pains to insert the word "Protestant" in the name of our denomination as we take to insert the word "Roman" in that of the Roman Catholic denomination. There is, it says, more than one Episcopal as there is more than one "Catholic" Church. It regards this practice of calling this "denomination" the American Church as especially reprehensible and hopes it will be given up hereafter.

*The Independent* has evidently misunderstood the course of the Convention in the matter of the name. For good and sufficient reasons it was not deemed wise to take action on that subject at present. The chief of these reasons was the fact that the change of name was entangled with Prayer Book revision. No action could be taken upon it without postponing the close of revision for another three years, and that the Convention was determined not to allow. If one thing more than another was settled in the minds of the Deputies, it was that Prayer Book revision, with its risks and dangers, must be ended without delay. Therefore it refused to allow the subject of the name to come up for consideration at this time. That was the whole significance of the action taken.

THE VOTE to lay the subject on the table was in no manner a test of the relation of the Convention to the merits of the question. There has probably never been a Convention in which that particular subject would have had a fairer chance of favorable consideration than that of 1892, if it had not been hampered by its accidental connection with a subject which all felt to be of paramount importance. So far as the name is concerned, the state of the case remains precisely the same as before. We fear *The Independent* is destined to be pained, as heretofore, by a frequent repetition of the expression, "American Church," and by the assertion of the same claims which for the last two or three centuries have been an offence to the brethren whom *The Independent* represents. As the change of name was agitated before Prayer Book revision was commenced, so it may be revived without reviving that movement, even if our esteemed contemporary should not be pleased.

*The Christian Union* explains why the Episcopal Church did not take advantage of the process of Prayer Book revision to make doctrinal changes, or at least modifications which would bring it into "a more perfect harmony with essential Christianity, and also into closer touch with modern life." It was, according to this paper, purely a matter of expediency; there are so many questions in the Church that are in a state of "flux", "in process of solution in the great crucible of modern life and thought" and what it is all coming to is so uncertain, that our wise men thought it best to make only trivial changes for the present. "It would have been most unwise, nay, most calamitous, for the Episcopal Church to have taken any partial stage of this continuous modification as a finality", etc., etc.

IT MIGHT be asked here whether, on the principles of these disciples of evolution, there can ever be any-

thing but "continuous modification" and "partial stages"? Is there any "finality" about the life and thought of this age? Will not the age to come have its "crucible" and carry on its "processes of solution"? And if this is what religion is, if it is something that is in a perpetual state of "flux", and "there is no man living who can forecast its future development," the question forces itself: Why should the average man trouble himself about it? Would-be teachers who deny that anything was ever finally settled in religion, and who do this on the ground of a continuous evolution, are debarred by their own premises from talking of a time when a final stage shall have been reached.

BUT the theory that our wise leaders decided to abstain from radical changes and leave things in the Prayer Book substantially as they were, not because they were convinced that the things were true and ought to be retained, but because they could not decide what to substitute for them, is a theory at variance with the facts of the case. The changes which have been made contradict the assumption that the Church occupies the attitude of waiting for more light; there is no trace of that "process of solution" in which she is said to be involved. These changes, though not numerous, are very definite; they do not look like a preparation for opening the gates to what is called "modern thought," but rather, they erect additional barriers against those theories in religion which assume that proud name. The dogmatic element is strengthened, not weakened. Men who desired to pave the way for great changes in doctrine would not have ordered a dogmatic creed to be publicly used, which before might not have been read at all. They would not have emphasized the doctrine of baptismal regeneration by introducing it where it did not occur before. They would not have placed a lesson in the Confirmation Office which gives new emphasis to the idea of a divine and supernatural gift conveyed through the laying on of hands. They would not have refrained so carefully from the various "flexibilities" and "adaptations" which might, without apparently touching doctrine, have seemed to meet some of the demands of the day, and instead of new features of that kind, have gone back and restored old elements omitted a century ago, even some which were left out three centuries ago. They would not have added a new holy day to celebrate a great miracle.

IN FACT, it requires no far-fetched theory to explain the character of the revision which the Prayer Book has undergone. The explanation is very simple, however unacceptable to the votaries of "liberal religion." It is this, namely, that this Church really believes that the doctrines which she has received, which are embodied in this Book, and which it is her mission to declare to the world, are true doctrines, and therefore "incapable of compromise or surrender." The Church does not admit that the movements and tendencies of the age, the aspect of modern life and thought, have anything to do with the truth or falsity of the faith and worship which she guards. She does not acknowledge that the theories about religion and systems devised to inculcate them, which are the fruit of the proud thought and confident speculations of this age, call for any greater respect and deference from her than the equally proud and confident thought of other ages. To all of these she opposed an immutable Faith. They passed away and she remained. And so it is now. It is the modern systems which reproduce in some new guise ancient philosophies and theosophies, which lie "in process of solution in the great crucible." It is these which must be ready to change as times change, and to deny to-morrow what is affirmed to-day. Divine revelation and the system established to guard and perpetuate it in the world, be-

long to a different category, and are not subject to the same laws.

### The New Departure in Missions

At the now celebrated meeting of the Board of Missions, of October the 20th, the attempt was made to induce the Board, without action on the part of the Church assembled in General Convention, to take definitely under its charge a new kind of missions. We know what Domestic Missions are and we know what Foreign Missions are. But the new type of mission is different from anything that has hitherto been understood by either of these terms. It is an enterprise which has for its object the setting up of proselytizing agencies in Roman Catholic countries. It is a kind of work which we do not undertake to make a part of our mission work here in our own country where we have Roman Catholics all around us, and where we may claim a rightful jurisdiction. We have missions to the Jews in our large cities, but none to the Roman Catholics. On the contrary, we recognize the orders of that Church and are accustomed to admit her priests who may come to us, to minister at our altars, on very easy terms, though we repudiate and condemn certain doctrines which that Church has set forth.

But with the fascination which foreign countries have for many minds, the idea of missions to Roman Catholics in other lands presents itself in quite another light, and the attempt is therefore being made with great earnestness and persistence to commit this Church to a policy of that sort, a policy which is distinctly opposed to the attitude of the Anglican Communion during the entire period of its separate history, and which has been emphatically reaffirmed by those who have guided the conduct of missions under the auspices of the American Church since their inception. That policy is, that we shall not intrude ourselves for missionary purposes into those lands which are within the jurisdiction of a branch of the Christian Church whose Orders we acknowledge, and where the Christian Church has been established and seems to have legitimate authority.

The Anglican Church assumed the position from the first period of her separation from Rome. The canons of 1603 place the Churches of Italy, France, Spain, and Germany, as national Churches on a level with that of England, except so far as they have departed from their first soundness. Otherwise, it is declared (Canon v., 1603), that the Church of England had no intention of departing from them even in ceremonial matters, such as the sign of the Cross. It was evidently the mind of the Church that reformation on the same national lines with her own was open to them. This attitude has been consistently maintained.

It is somewhat startling to be told that the American Church long ago forsook this policy when she established the Greek mission in 1830. If the work in Mexico is an intrusion, it is said, so was the mission at Athens. A very little history will expose the groundlessness of such an assertion. The Mexican scheme is to set up missions within the jurisdiction of a branch of the Christian Church whose orders we acknowledge, in order to win over her members to ourselves. The Greek mission had no such purpose. From its very inception that purpose was distinctly and emphatically disclaimed.

The men sent out to Greece were the Rev. Messrs, Robertson and Hill. Bishop White had previously given to the first of these gentlemen a letter in which these words appear: "The undersigned recognizes the Greek Church as of apostolic origin, and a sister of the Church in which he unworthily holds a conspicuous position." In the instructions given by Bishop Griswold to the two clergymen on their departure in October 1830, he

says: "The society desires to be understood as being very express and peremptory in the expression of the opinion that you are by no means to say or write or do anything which may justly give rise to the impression that you have visited the Greeks for the purpose of introducing another form of Christianity or establishing another Church than that in which they have been nurtured." The paper in which this sentence occurs was also signed by the Rev. B. B. Smith, afterwards Presiding Bishop.

The late Bishop Stevens, in a memorial sermon for Dr. Hill preached in Calvary church, New York, Dec. 12th, 1892, says that these principles thus clearly laid down by Bishops White, Griswold, and others, were approved by the whole Board of Missions and by the common voice of the whole Church. He proceeds thus:

"And here let me say in reference to the wisdom of these instructions given by the bishops of our Church fifty years ago, that the deeper thought and experience of the Church has more and more coincided with their spirit. The principles upon which the various schemes for sound reform in the old decaying or erroneous Churches either in Asia or Europe are based upon these very ideas, thus first incorporated into official documents respecting such Churches, half a century ago. It is the recognition of the principle that reforms of doctrine or discipline or worship in these Churches must come from within, outward; that they must be reformed on the basis of their original faith before they became corrupt; and that to attempt any reform by breaking up old foundations and insisting on entire reconstruction from foundation to turret of a new Church, is, in the long run, sure to do more harm than good, and suppress, rather than advance, the cause of primitive faith, polity, and worship.

Such then was the wise policy of this Church from the beginning of its missionary history until the appearance of the "Mexican muddle." Such is still its policy, so far as the authoritative action of the legislature of the Church is concerned.

It was exemplified in the work of Dr. Hill in Athens, and at a later period in the special mission of Dr. Wm. C. Langdon in Italy and elsewhere. The English Church follows the same rule in dealing with the Armenians.

It remains to say that the record is so clear on this subject, that every consideration of fairness and right demand that if this well-considered policy is to be changed, it should be done in an assembly which properly represents the Church, in which free discussion is possible and business can be transacted in a business-like manner; in short, in the General Convention. Moreover, it would seem just, and probably, in the long run, expedient, that this question should be submitted to this constitutional body before too many embarrassing situations have been created. Victories are sometimes won in one direction which are not worth their cost in some other direction.

THE LIVING CHURCH does not approach this subject in a captious spirit or for controversial effect. It has once before been constrained by a sense of duty to raise its voice against the unwisdom of a movement like the one against which it now solemnly protests. To that warning the Church listened, and the instigators of that movement reluctantly yielded to the pressure of public opinion.

## News and Notes

OUR READERS will welcome the series of papers on Early Church History commenced in this issue, more especially as they are the work of the writers whose series on the Early British Church published in our columns last year, attracted so much interest.

In our next issue we shall commence a new serial story, 'Mysie, A Story of the late Civil War,' by E. A. B. S. Many of our readers will recall with pleasure the story, 'Virginia Dare,' by the same author, which appeared in our columns about two years ago, and has since been published in book form. We think 'Mysie' will win like favorable attention from our friends.

ONE OF THE "undesigned coincidences" occurred in the Christmas issue of a respected contemporary. An

angel with outstretched hands is portrayed in the upper part of the first page, and on a large scroll is written, "Behold, I bring you tidings of great joy", while underneath is a display advertisement of Life Insurance, with a bold head line, "Thirty million dollars saved!"

THE NEW style of commencing the year with January 1st, was adopted in France in 1564, in Scotland in 1600, and not long afterwards in Denmark; in Holland, Protestant Germany, and Russia in 1700; in England in 1752, and lastly in Sweden in 1753. Peter the Great celebrated the event through his dominions by a jubilee of seven days. He first introduced the Christian era there in 1725; but he refused to submit to the English mathematicians so far as to omit the surplus days; so that by the addition of another day since the close of the 18th century, the Gregorian calendar which we use is twelve days in advance of the Russian, our 1st of January being with them the 20th of December.

ANOTHER long episcopate has closed in the death of Dr. Charles Wordsworth, Bishop of St. Andrew's, Dunkeld, and Dunblane, Scotland, at the age of eighty-six, and after forty years' tenure of his bishopric. A great athlete, a sound scholar, a successful teacher and enthusiastic Churchman, he excelled in all the many activities into which his many-sided character led him. Among his pupils he numbered Mr. Gladstone, Cardinal Manning, the late Duke of Newcastle, Bishop Hamilton of Salisbury, and Sir Thomas Acland. *The Church Times* (London) says: "During his long episcopate, the deceased prelate labored earnestly for the reconciliation of the Presbyterians to the Church, and in his sincere zeal appeared to us to some extent to take a line that was not consistent with his real views as to the divine origin of the episcopacy. His lordship's death will be felt as a great loss, not only by his fellow Churchmen throughout the Anglican Communion, but by many others as well."

## Admission to Holy Communion

BY THE RT. REV. GEO. F. SEYMOUR, D. D., LL. D.  
BISHOP OF SPRINGFIELD

The Church in her office for Confirmation lays down this law in explicit and unequivocal language, as follows: "And there shall none be admitted to the Holy Communion until such time as he be confirmed, or be ready and desirous to be confirmed."

One would suppose that it would be impossible to evade this rubric; it is drawn up in the form which logicians have prescribed to shut out ambiguity. But the spirit of the age is too strong for law, for logic, and for the voice of the Church unequivocally uttered in her Book of Common Prayer. The victims of the malaria of untruthfulness, evasion, and sophistry amaze us, while they distress us with their audacious device of making the word of the Church of none effect, and our grief is increased when we find that the public mind, even of the religious community, is so debauched by the spirit of the age, that it is not shocked by such avowed perfidy in the administration of trusts, and the impiety of superseding language which cannot be explained away, by private interpretation so monstrous that it sets aside the whole rubrical system of the Church by one declaration of opinion and judgment.

The device of these men, who we hope unconsciously illustrate so conspicuously the spirit of the age, is this: They tell us that this rubric was made simply for the children of the Church, and consequently does not apply to Jews, Turks, infidels, and heretics, or in one word to any one, who is not a recognized member of the Church. The bare statement of this proposition would be enough to condemn it in any age save the present, but alas! even this distressing disingenuousness elicits in some quarters applause, and promotes the popularity of its advocates.

A moment's reflection will show how wicked such treatment of the Church's law is, and how utterly incapable of reasonable defence.

First, We ask, on the theory that this rubric is not meant to exclude strangers to the Church, or as they are sometimes called, "outsiders," from the Holy Communion without at least the desire for Confirmation, will the advocates of this theory kindly frame a rubric in general terms which would accomplish this purpose? We doubt whether it can be better done than it is now written in our Book of Common Prayer,

Second, We inquire what is intended by saying that the rubrics of our Prayer Book are not meant for outsiders. The statement is not precise. The laws of the United States are not meant for foreigners, it is true, but when foreigners come to our shores and wish to enjoy our highest privileges, vote and hold office, then our laws are meant for them, and we inexorably apply and enforce them. The applicant of foreign birth must be naturalized and comply with specified conditions before he can cast a ballot or sit in our legislature. Of course our ritual and canonical law is not meant for "outsiders," while they stand aloof and continue outsiders, but when they appear in our assemblies as stated worshippers, then our rubrics and canons do apply to them as truly and comprehensively as the laws of the United States, or the laws of England or of France, or Germany, apply to foreigners when they wish to become citizens of those countries. How is it possible for any one who is not intoxicated and rendered delirious by the spirit of the age to take any other view?"

Third, We would suppose that bishops, at least, would regard the services provided in the Prayer Book as a series, and related to each other for the due and proper development of the spiritual life, and that on any view of the purpose and value of the sacraments and means of grace they would not make themselves responsible for advocating and upholding a theory which, when put in practice, would set aside and declare of little or no worth, as developing the divine life in the soul, a service of such importance in the estimation of the Apostles, that they as a body sent two of their number, and they were the chiefest, on a long and perilous journey to administer it, and the Primitive Church was universally of the same mind since; none were admitted by her to the Eucharist without Confirmation unless necessity compelled, and then the desire was present to be confirmed on the part of those who thus communed. It does indeed seem more than amazing that bishops in our Church should gravely tell us that even the being "ready and desirous" to be confirmed are not necessary qualifications for the reception of the Holy Communion, and that although the Church lays down the law in her rubric that it is, that the law in question does not apply to the very persons, whom most of all, if not altogether, it must have contemplated in its provision of exclusion. This is indeed overwhelming. The very service, which most of all their duties, occupies the time and lays a burden of travel and labor upon bishops, they tell us is of so little consequence in the spiritual life, that it may be omitted, and consequently they must allow that their chief occupation is the being busy in journeyings often for the administration of a mere empty ceremony. If they deny this, and say it is important, then they lay themselves open to the charge of dealing unjustly and cruelly with those unfortunate outsiders whom they neglect to teach and bless as the Church enjoins them to do.

If this rubric does not apply to outsiders in the sense that it does not exclude them from the Holy Communion without at least being ready and desirous to be confirmed, then we would ask our brethren and others where is this principle of interpretation to stop? Pass the rubrics in review in reference to this interpretation, and see where we stand. The result is in some aspects of the application, shocking to contemplate; in others it is ludicrous; in all it seems—we cannot avoid using the word—it seems absurd. But why should it not be of universal application? If you relax the law in its application in one case, why not in all? If the laws of the United States do not apply to foreigners when they exclude all males under twenty-one years of age from the polls, so that a Russian or a Spaniard may vote at eighteen, then why are they to be applied at all except only where they contain positive provisions concerning those of foreign birth. If the rubric at the close of the Confirmation Office does not apply to outsiders, then why does the initial rubric of the Communion Office, which shuts out from the Lord's Table notorious evil livers, apply to them? Why does the first rubric in the office for the burial of the dead touching unbaptized adults, apply to them? Why does the Prayer Book, in a word, contain a system of law which applies to them except in this single instance? We are not ignorant that it is urged by these advocates of anomia and truthfulness, that excellent people are in consequence of the severity of this rule, if it means what it explicitly says and be strictly enforced, shut out from our Eucharist, and perchance ultimately lost to our Communion, and hence that it would be wiser to

violate the Church's law than to drive away these pious souls.

This is a grave mistake, it is the mistake of shortsighted, weak, amiable people, who look no further than to immediate results. Most restrictive laws, however excellent they may be, bear hard at times upon individual cases, and were these cases the only ones to be considered, we might, perchance, repeal the laws, but the general good is involved, and that is paramount and requires the law. Would any civil ruler dare to suspend the laws of his country in favor of eminent persons from abroad, because they declined to comply with the conditions involved in obedience? Would the nation tolerate such an insult to its constitution that its provisions must be trodden under foot out of consideration for the individual feelings, usually prejudices, of strangers, however eminent they might be? Let mayor, or governor, or president, try the experiment, and no one doubts what would be the result—trial, conviction, and expulsion from office. Are priests and bishops then to set at naught the system of the Church and stultify themselves because influential people demand such disloyalty, falsehood, and humiliation at their hands? Were these outsiders really magnanimous persons in the best sense of the term, they could never bring themselves to take offence because the laws of a great body were not suspended in deference to themselves. How do such persons appear? Surely not as meek, humble, and lowly in their own eyes. And how, pray, do the clergy, who are the administrators of Church law, appear, who violate the most explicit directions which they have sworn to obey, in obsequious deference to wealth and social influence? This distressing exhibition which confronts us now in high places as well as humble, shows the character of the spirit of the age, untruthfulness, and reveals, alas! its prevalence.—*Convention Address.*

## Early Church History

I.—ST. BONIFACE, THE APOSTLE TO GERMANY

BY K. F. J.

The great apostle to the Germans whom we know by the name of Boniface, but whose youthful name was Winfried, was born at Crediton in Devonshire. From his earliest years he showed such distinguished talents that his parents planned a brilliant future for him. Their thoughts for him were of a life in the world, but the great Ruler of our lives had chosen otherwise. To his father's house one day came several holy brethren to whom shelter and hospitality were gladly given. The boy Winfried sat gazing upon these monks, marking their plain rough garments, their serene and benignant faces. Perhaps the talk was of their special work, perhaps of the great needs of far-off mission fields, or it may be of lands yet unvisited by the light of the Gospel. However that may be, their words sank deep into the boy's mind and strengthened the hidden desire of his heart for a monastic life. When his father learned his wish he opposed it steadily. At last however Winfried was taken very ill, and then his father, perhaps looking on this visitation as a chastisement for his unwillingness to give up his son to God's immediate service, gave his consent. Winfried was but seven years old when he was sent to school, first to a convent at Exeter and then to Nutescele. The Abbot Winberet was at the head of the latter school. Here Winfried distinguished himself by his devotion to the study of God's Word, his devout life, and his earnest preaching. He took the name of Boniface. After his ordination he might have been advanced to great preferment but no dreams of worldly ambition possessed his pure soul.

The attention of Christian England was now drawn to the wild heathen hordes in northern Germany. The Northumbrian Church had sent out missionaries to this dangerous field, among whom the most successful hitherto was Willibrod who had been consecrated Archbishop of Utrecht. He was assisted by Irish missionaries, and tales of their success, and how great was the field yet to be won to God, were daily recounted in the schools and monasteries of England. Fired by these noble examples, Boniface resolved to leave Nutescele in spite of the opposition of the old abbot, and with three companions he set sail for Germany. But a severe persecution of the Christians was going on, and there was no opportunity for him to begin the work. He therefore returned to his convent to wait for a more favorable time. But zeal for the conversion of the heath-

en burned in his soul, and after waiting through the winter, he set out in the spring on a second journey. Passing through France he crossed the Alps to beseech the blessing of the Pope upon his labors. The Pontiff entered heartily into his plans and commissioned him to preach the Gospel in Germany.

The time was favorable, for the bold heathen king Radbrod had just died. Willibrod's preaching had interested this monarch, and the Bishop was looking forward to baptizing him into the Christian Faith, but when Radbrod asked him whether he would meet his Frisian ancestors in heaven, the Bishop replied, that undoubtedly his unbaptized forefathers were in hell. Whereupon the proud old Northman answered that he would rather be with his own people, wherever they might be, than sit down in the kingdom of heaven with a handful of beggars! Therefore he refused Baptism.

Charles Martel had conquered the greater part of the kingdom of Frisia, and so the way was made clear for the Christian missionaries.

For three years Boniface worked under Bishop Willibrod, and the Word of God prevailed mightily. But when Willibrod proposed to consecrate Boniface to succeed him as Bishop of Utrecht, now that he was growing old, Boniface refused and set his face steadily towards the wild heathen land of Hess. Here also his success was great, Chiefs and people were converted by his preaching; a monastery was built, and churches arose in the wilderness. When the Pope heard of these new people won to the Gospel, he sent for Boniface, and consecrated him missionary bishop of all those parts.

During his absence in Rome, some of the heathen superstitions had recovered their old power over his converts. Boniface saw that a decided step must be taken to re-assert the supremacy of the Christian's God over the false deities of the land. There was a famous oak in Hesse sacred to Thor the Thunderer. Here the heathen met for their wild ceremonies, their councils of war, and any gathering of importance. In vain Boniface preached against their superstitions. They could not incur the wrath of Thor by neglecting his worship. So, one day—famous forever in the annals of Christian missions—the brave Bishop set forth surrounded by his clergy, with an axe in his hand to cut down this venerable and venerated oak. As the news spread, thousands gathered in silence or with mutterings of fear and anger, to watch the vengeance of the Thunderer upon the impious strangers. But as blow after blow struck the old and mighty tree, and still the heavens smiled above them, the people wondered, and when at last, with a crash that echoed back from the hills, the enormous tree fell and split in pieces, the God of the Christians had conquered Thor. Thenceforth the people gladly heard the preaching of the missionaries. The land that had been devoted to wild and unholy superstitions became as the garden of the Lord. Churches, convents, and schools, arose on every side, and the people gave up their continual wars and bloody feuds, and cultivated the fair land which God had given them. The work grew so fast that Boniface had to send moving appeals to England for missionaries, for books, for help of all kind. Not only men answered this appeal, but women, too, left their quiet English homes to work for Christ among the rough Germans.

Boniface writes especially for Bede's commentaries and clear copies of the Gospels, for his eyes were weak. He went to Rome once more to see the new Pope Gregory III., and there met two kinsmen of his, Winibald and Willibald, who returned with him to Germany. To them came Walpurga, sister of Winibald, a nun from a convent in England, with thirty other women. Boniface with his priests, monks, and nuns, pushed the work of converting the heathen through all the surrounding districts of Germany. The old Northern superstitions were deeply rooted, and it took years of patient earnest labor to conquer them.

But the examples of the good missionaries preached powerfully to the noble German nature, and God granted them, even in this life, a glorious harvest.

After the death of Charles Martel, Boniface was able to secure even greater assistance from the civil power. During these later years he organized and consolidated his work, forming new bishoprics, holding councils, and making rules and laws for furthering ecclesiastical discipline. Feeling the weight of years, he nominated his friend Lallus as his successor in the metropolitan see of Mayence. This nomination was confirmed by the Pope and the royal sanction; but still anxieties for the future

of his charge weighed upon the mind of the old man of three-score and ten, and he wrote earnestly begging the protection of the crown for his missions, which had lately suffered much from an incursion of the heathen on their borders.

Now that he had, as far as in him lay, arranged for the orderly continuation of his work, his thoughts did not turn to rest—not even to his beloved monastery of Fulda, to which he had once looked forward as the shelter of his declining years. No! Again he thirsted to conquer fresh lands for the Cross and to finish in the heathen parts of Friesland the work begun by Willibrod. His preparations for his last missionary journey were most touching, for he took with him his shroud, the books he loved, and especially a work by St. Ambrose, on "The Advantage of Death." He set forth on the sail down the Rhine with a small company of priests and laymen, and as he followed the windings of the beautiful river, he looked his last on the country of his labors.

They began their new venture in the eastern part of Frisia, and at first the people listened and converts were baptized. But the heathen secretly raged at the progress of the new faith and resolved to crush it out. The missionaries had baptized many converts and instructed them for Confirmation, and told them to return on the eve of Whitsun for that holy rite.

The morning arose bright and peaceful, but ere long a distant murmur was heard which rose to a louder sound, and the missionaries knew too well what it meant. A wild band of heathen was advancing upon them. Boniface told his followers to make no resistance. "Let us not return evil for evil," he said, "the long-expected day has come and the time of our departure is at hand. Strengthen ye yourselves in the Lord, and he will redeem your souls. Be not afraid of those who can only kill the body, but put all your trust in God who will speedily give you an eternal reward and an entrance into His heavenly kingdom." In a few minutes the rage of the heathen had opened Paradise to those waiting saints. The holy Bishop laid his head upon a volume of the Gospel to await his death-blow which was speedily given. The precious books he carried with him were scattered far and wide over the surrounding country, where the faithful found them afterwards and placed them in safety in the monastery of Fulda. There also were laid to rest the remains of the great Apostle of Germany.

To few is it given to gather in such a glorious harvest as was gathered to St. Boniface. Not only had he been a pioneer in work among some of the wildest heathen tribes, but he had also organized and consolidated the work of former missionaries in different districts of Germany. Not only Christianity, but civilization, in Germany owes almost everything to him and his friends and followers, as well as to those few who, like Willibrod, pointed out to him the way to the heart of Germany. Gladly do we remember that from our own dear English Church went forth this greatest apostle to Central Europe. Probably no missionary since St. Paul has won so many souls, directly and indirectly, to Christ; the blood of no martyr since St. Stephen has ripened a more glorious harvest for the Church.

## A Needed Addition to the Litany

STRUGGLING MISSION,

STATE OF TURMOIL, ADVENT, 1892

DEAR LIVING CHURCH:—I am convinced that there is a serious omission in the Litany, and am surprised that the late General Convention did not supply so obvious a necessity. My idea is that immediately following the prayer for deliverance from "battle, murder, and sudden death," there should have been inserted something to this effect: From all church fairs, bazaars, and other delusive schemes for raising money; from all self-appointed bosses and leaders, and from strife and ill feeling caused by their efforts to "run things" in guild, society, or church—Good Lord, deliver us.

I am led to these remarks by the fact that I am thoroughly in accord with your position on the church fair subject, because I believe with "Uncle Rastus," that "De mo' ice cream and oystahs it takes to run a church, de less religion dar am in it;" and because our mission has recently been afflicted with one of those non-descript entertainments, which, for want of a better name, is called a "carnival." The ladies of the guild have been busy preparing for it for some time. As the result of a recent election in the guild, there was some ill-



## Choir and Study

## A Christmas Carol

BY ALICE CRARY

We twine the chancel's lofty arch  
With spruce and mistletoe,  
We bring the hiding laurel wreath  
From out its nest of snow.  
The holly boughs and evergreen  
Their close embraces twine,  
Because, because, on Christmas Day  
Was born the Living Vine.

We deck the altar bright with flowers;  
The Christmas roses fling  
A perfume to the frosty air  
As incense hovering;  
The budding blossoms bow their heads  
And cast down pearls of dew  
Because, because, in Bethlehem  
The Rose of Sharon grew.

We sing the carol once again  
Which angels taught to earth,  
The night they came in flaming train,  
To hail the holy birth;  
For from the love-filled hearts of men  
The tones of joy are heard,  
Because, because, as Mary's Babe  
Was born the Incarnate Word.

The great Laureate, who now sings another and a higher song, so far, alas, above and beyond our hearing, yet breathes through our thought and stirs our hearts with the cadences of his undying songs; for his songs with undiminished melody have become the heritage of the great world-life, and will sing on, and on, until the end. Of all great, inspired minstrels, Tennyson has made this holiday time his own, so that all others seem almost "like sweet bells jangled out of tune," while the air pulsates with the harmonies of his verse. Outside the Church porch, and full often within, even in holy places and holy devotions, how the echoes and resonances swell full and overwhelming, unsought, like spiritual presences and convoys of singing spirits! "The Death of the Old Year," who shall e'er tell it in such searching pathos! It is here told once for all, and all of it. Who can add a line or strophe!

Then what a ghostly *tenebra* creeps through the Christmas when tears fall among the twining garlands. For what Christmas is there without its *tenebra*!

With trembling fingers did we weave  
The holly round the Christmas hearth;  
A rainy cloud passed o'er the earth,  
And sadly fell our Christmas Eve.

We paused; the winds were in the beech;  
We heard them sweep the winter land;  
And in a circle hand-in-hand  
Sat silent, looking each at each.

Then echo-like, our voices rang;  
We sung, tho' every eye was dim,  
A merry song we sang with him  
Last year; impetuously we sang.

We ceased, a gentler feeling crept  
Upon us; surely rest is meet;  
"They rest," we said, "their sleep is sweet,"  
And silence followed, and we wept.

Our voices took a higher range;  
Once more we sang: "They do not die  
Nor lose their mortal sympathy,  
Nor change to us, although they change."

Rise, happy morn, rise, holy morn,  
Draw forth the cheerful day from night;  
O Father, touch the east, and light  
The light that shines when Hope was born.

Here is our "month's mind" over the memory of the beloved poet; and there are no sweeter, better words for it than his own.

But the New Year is here; and who can ring such peals of welcome and cheer, of things at hand; such ar-sighted problems that sweep far down coming ages!

Ring out, wild bells, to the wild sky,  
The flying cloud, the frosty light;  
The year is dying in the night;  
Ring out, wild bells, and let him die.

Ring out the old, ring in the new,  
Ring, happy bells, across the snow;  
The year is going, let him go;  
Ring out the false, ring in the true.

Ring out the grief that saps the mind,  
For those that here we see no more;  
Ring out the feud of rich and poor,  
Ring in redress to all mankind.

\* Ring in the valiant man and free,  
The larger heart, the kindlier hand;  
Ring out the darkness of the land,  
Ring in the Christ that is to be.

Thus in perpetual cycles, of which God is the centre and His Divine Providence the circumference, the years move on, as the systole and diastole of the Heart of Infinite Love pulsate throughout the universe, generating and regenerating, death in life and life in death. What unsearchable mysteries, what inexhaustible treasures of love and wisdom are gathered up within each of these quickly succeeding years! How impatient men are of the old, how eager and hungry for the new! And yet what a beggarly, bankrupt account they take of both. For men are little children in this, making toys of most things, which are quickly worn out and thrown aside. Never was the fever for novelties raging more fiercely, nor the impatience with old and even sacred things so hot and reckless. It invades and pulls asunder the precious things of family and home, until divorce, like an all-pervading pestilence, moves through the land. In the commonwealth, parricidal hands clutch at the enthroned sovereignties of the people, and lie in wait with torches and dynamite for devastation. So it is, alas, in the churches where apostate sons deny the Faith and their Lord, and make havoc of creed, of Holy Scripture, of all sacred and ineffable mysteries concerning the life that is the life to come.

But we see not as the unbelieving see. For there is a new heaven and a new earth waiting within the promise and benediction of that Divine Providence, wherein dwelleth righteousness, of which the ascended and glorified Lord Christ shall be King. This is the heart and hope of the day and of the race. This is the assurance of prophecy and of the Church which is the Spouse of Christ. For in this light the growing years are but

The world's great altar stairs,  
That slope through darkness up to God.

For indeed a New Year means new purposes, new energies, new duties, new conquests, fresh hopes and fresh, never-failing graces of faith, a newness of life, withal, fed from the spiritual things of the supernatural life which ministers to the children of light. And if so be that we grow in grace, and in the knowledge of our Blessed Lord, we shall catch large and satisfying glimpses, through all this litter and mirage of novelties, of the grand and awful eternities that hedge us in and lie all about us, an august foretaste of the larger kingdom of God.

There are more splendid churches than ever before, opening their doors and with grander services than have ever yet been heard on Manhattan Island. Some of these new churches constitute a distinctly new and precious era in ecclesiastical architecture, which all men may see and learn for themselves is not a moribund and perished art, surviving only in its reminiscences. No cultivated observer can look upon the exterior of the new St. Agnes, or study the facade and interior of the new St. Timothy and Zion—a sort of hyphenated parish marking the episcopate of the present Bishop of New York—without new and exhilarating conceptions of the teachings and inspirations of Church architecture. Especially of this latter church, we prophecy an outgoing of tonic and invigorating influences through not only our own Communion, but among all Christian people. Its suggestions of magnificent perspective, vigorous and original constructive ideas, and above all, of supreme religiousness and worshipful adoration, together with spiritual rest and refreshment, are at once a delight and a surprise.

The Church Choral Society held its first meeting for the season, in this most interesting church, on Thursday evening, the 15th of December. Our readers know that this among all other undertakings in religious musical art, has the first place in the affection and admiration of Churchmen. It is a grand and sufficient interpreter of current religious music, in a reverent and religious way. Mr. Richard Henry Warren, the director, is also the organizer and creator of the society, which rests upon the co-operation and support of an eminent body of clergymen and laymen, the Bishop of the diocese being the president. Mr. Horatio W. Parker is the organist. There was an admirably trained chorus of nearly 150 singers, an effective quartet of soloists, a sufficient orchestra, and a noble organ. There was a great gathering representing the best culture and intelligence of Church people, with the leading writers on art,

While the organist and orchestra played the introduction and *Allegro* from the first symphony of Alex. Guilman, the chorus and soloists, all vested, took their places in the improvised choir, across the lower chancel. The Apostles' Creed, Lord's Prayer, with versicles, were very reverently sung in a voluminous unison, with a few Collects and Minor Benediction. The "Judgment Hymn" (484) was given by choir and people, with organ and orchestra, much dignity, and deep religious feeling. The musical numbers were I., *Phoenix Expirans*, a beautiful example of the mystical religious Latin hymns of the 12th century. The Latin text was sung, although an excellent English version, by John Lord Hayes, LL. D., was given in the programme. It was set to music by Mr. G. W. Chadwick, of Boston—one of our young composers, widely known in Chicago from his commemoration music—for solo voices, chorus, orchestra, and organ. The treatment was wonderfully appreciative of the text, original, melodious, and artistic, and in this, we have unmistakable evidence of an indigenous musical art within our own borders. The delivery was satisfactory throughout, and we can merely hint at the reverent flashes of the ancient Plain-song feeling here and there in the score. The second number was the *Jubilate, Amen*, by Max Bruch, a lovely masterpiece of religious art, and the third number, the *Veni Creator Spiritus*, Dryden's version, composed by A. C. Mackenzie for the Birmingham Musical Festival of 1891, a highly-elaborated, intricate musical translation, possibly over-rich in virtuosity in certain movements for the popular comprehension; but, in all, a masterful and exceedingly valuable addition to our repertoire. Its delivery, notwithstanding very formidable difficulties, was brilliant and felicitous; although we will venture to suggest that had it taken the first, or even the second, place in the programme, it would have proved doubly acceptable.

Something "new," indeed, in the music-world occurred in Carnegie Hall, on the evening of Dec. 10th, in the shape of a Russian *musicale*, veritable and picturesque, under the direction of Mme. Lineff, a cultivated lady and musician, who had assembled and trained a chorus of some sixty native Russian singers, men, and women, and lads. These appeared in native, rustic costume, and illustrated that almost-unknown and unexplored field of Russian Folk-song and ballads, with a memorable episode of sacred music. Nothing could have been more interesting and delightful in the way of *naivete*, simplicity, quaintness, strangeness, and the picturesque. It was a glimpse into wonderland, which was made more intelligible by preliminary and accompanying explanations by Mr. Krehbiel, musical editor of *The Tribune*. There were sonorous and well-blended voices, with a tender traditional enthusiasm in conception and expression, of a time and life before art had degenerated into artifice, when the depths of power and passion were unexed by conventionalism. Like all Russian music, this was without instrumental accompaniment. Mme. Lineff and her unique choir will be heard from during the approaching Columbian Exposition.

## A Sunday's Music at St. Thomas', New York

BY THE REV. J. H. KNOWLES

The surviving principle in all art is that which causes it to appeal to the emotions. Without this touch of nature which makes the whole world kin, art is cold, unsympathetic, exclusive, and only exists merely as a relic or a learned curiosity.

This thought of the perennial power of heart in art came to me as I listened to the musical service in St. Thomas' church, New York, under the direction of the veteran organist and composer, George William Warren. There he was, as of old, the centre of enthusiasm for his choir, bringing from its members, and from the magnificent organ under his impulsive and virile touch, the same soulful tenderness which thrilled thousands, years long since, in the simple strains of "Come, Holy Spirit, heavenly dove," and which yet lives to lift up and to please.

From the first note to the last of the service, the most loving care was displayed. The watchful figure at the organ bench was ever alert; the inner heart guiding with eye and hand the plastic choir under control. It was all delightful. The complicated parts were clear











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### Tiny House-Gardens

From Harper's Young People

Almost anything that grows and has healthy foliage is attractive in winter; and those who cannot indulge in several yards of glass-covered flowering plants, may enjoy the pleasures of a sponge-garden, which can be easily managed by any plant-loving child. A large round piece of coarse sponge is the first requisite, and it should be neatly trimmed of all jagged ends. Then soak it in warm water until it is thoroughly expanded, when it should be squeezed nearly dry, and the openings filled with rice and barley, seeds of red clover, oats, grass, etc.

The next thing is to suspend it in a window that has the sun for some hours during the day, and it should be thoroughly sprinkled with lukewarm water every morning. In a week or so tiny green shoots will appear, and these, if the sponge is kept moist, will grow as if by magic into a velvety ball of living green. In due time the clover blossoms will appear, and look far prettier than when blooming in the field.

Tiny ferns and partridge-vine are lovely growing in this way, as the sponge supplies the constant moisture in which they delight; and many more things than one would imagine will take kindly to the wet sponge. *Tradescantia*, or Wandering Jew, which has the reputation of taking to anything, droops charmingly over this novel residence, and becomes greener than ever, while a very delicate species of melon-vine sways its light-tinted leaves in the sunshine with great contentment.

But when it comes to sweet-pea and cypress vine, it really seems more than could be expected from a sponge-garden; yet they will really grow there, and with great care they may even be coaxed into bloom. The delicate green foliage of the cypress-vine is a beautiful ornament in itself, but when a few crimson stars peep out, the plant is still prettier.

Another tiny garden can be made by cutting a piece of sheet-wadding to fit the top of a bowl or a wide-mouthed jar, which is filled with water just high enough for the bottom of the wadding to touch it. Two or three small bits of charcoal will keep the water pure; and when all is arranged the top of the wadding is sprinkled with seeds of mignonette, sweet-pea, or any other easily growing plant. The roots pierce down through the wadding and are nourished by the water; while leaves and blossoms, in a reasonable time, conceal the top. This garden is even easier to manage than the sponge.

A large carrot, rather thick than long, carefully hollowed out until only a wall strong enough to suspend it by is left, makes a very pretty bit of winter greenness. The foliage sprouts from the outside and quite covers the carrot. When sufficiently hollowed out, the three strings by which it is suspended in the window are fastened in the holes bored for them at equal distances in the top of the carrot at about half an inch below the edge. This queer little hanging basket is then filled with water nearly up to the holes, and a small piece of charcoal added. The water must be renewed as the carrot absorbs it, for if allowed to become dry the foliage will turn yellow, and lose its beauty. All water in which plants are growing needs replenishing every few days.

CALENDARS are particularly appropriate gifts to send to friends from whom one is separated, for being used day by day and month by month, they are a constant reminder of the absent one. A very simple almanac can be made from a dozen and one pieces of rough water color paper tied together with ribbon at the upper left-hand corner. The word Calendar and the date of the year, with possibly a ribbon device, may go on the front sheet. The names of the months are written across the top of each successive leaf in a reddish brown color, and the register of the days and weeks marked lower down, very legibly, but in a free manner, with old-fashioned lettering and figuring. For each month a suitable spray or group should be painted, blotting in the tints clearly and firmly, not aiming for high finish but for pretty and suggestive color effects. The following list of subjects would be suitable: For January, snowdrops; February, crocus; March, daffodils; April, violets; May, fruit blossoms; June, roses; July, water lilies; August, poppies and corn flowers; September, golden-rod; October, grapes and other fruit; November, chrysanthemums; December, holly. By any one accustomed to sketching and designing, the above, when once planned out, could be rapidly executed.—*Ladies' Home Journal*.

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