

The Living Church

A Weekly Record of its News its Work and its Thought

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Whole No. 791

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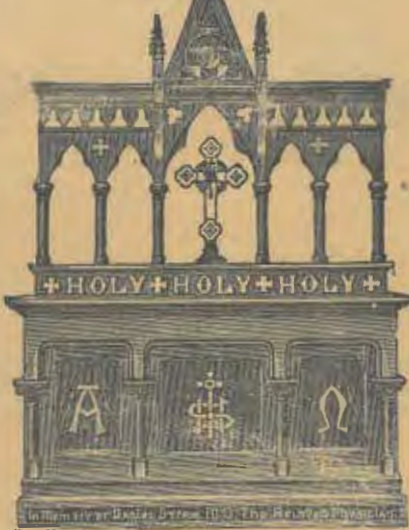
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The Living Church

1894

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The Living Church

Saturday, December 30, 1893

News and Notes

FROM ADVENT, 1893, to Advent, 1894, there have been 41 ministers of the various denominations who have sought Orders in the Church. They are classified as follows: Methodists, 13; Congregationalists, 7; Presbyterians, 7; Baptists, 8; Roman priests, 2; Universalists, 2; Unitarians, 1; Lutheran, 1; total, 41.

THE FOLLOWING LINES by the eccentric architect, Pugin, will describe the character of too many modern temples dedicated to the worship of Almighty God:

They built the front, upon my word,
As fine as any abbey,
But thinking they could cheat the Lord,
They built the back part shabby.

NINETY PER CENT. of our criminals are made such between the ages of three and six—so says Ex-chief of Police McClaughry. His experience convinces him that the influences which mould character are impressed mainly at that age. The "time to combat crime is in early childhood." Such testimony as this should have weight with parents and all who have the care of children. Lack of home influence, Mr. McClaughry considers one of the main causes of crime, and gambling a potent factor in its commission.

BISHOP TUCKER, of Uganda, ordained seven men to the ministry recently, two of whom are the greatest chiefs in the country and govern great provinces. These were only ordained deacons. The ceremony took place in the cathedral, of which the Bishop says: "For Central Africa it is as wonderful a building as Durham cathedral is for England. There are nearly 500 trees in it used as pillars. Some of them were brought five or six days' journey and needed several hundred men to carry them." On February 5th, twenty-eight men were baptized, and on the 8th seventy-five adults were confirmed. More than 150 candidates for Baptism appeared in a few days.

FROM AN interesting account of the Dreer collection of autographs, in the N. Y. *Evening Post*, we quote the following "Agreement" contained in a letter written by Charles Wesley in 1752:

We whose names are underwritten, being clearly & fully convinced, 1. That the success of the present Work of God does in great measure depend on the entire Union of all the Labourers employed therein; 2. That our present Call is chiefly to the members of that Church wherein we have been brought up, are absolutely determined by the Grace of God,

1. To abide in the Closest Union with each other, and never speak, do, or suffer anything which tends to weaken that Union.

2. Never to leave the Communion of the Church of E. without the consent of all whose Names are subjoined.

CHARLES WESLEY	JOHN JONES
WILLIAM SHINT	JOHN DOWNES
JOHN WESLEY	JOHN NELSON

Wesley goes on to say: "I sh^d have broke off from the Methodists & my Bro^r at that time" (he is writing in August, 1755) "but for the above agreement, which I think every Preacher should sign or leave us."

ACTIVE MEASURES for the relief of the destitute are being taken in all the large cities. There is a general disposition to adopt the wise plan of giving this relief in the form of work. In New York City, street cleaning is being energetically carried on, the compensation being twelve and one-half cents per hour, and similar plans are being put in operation elsewhere, the means of payment for such public work being provided by the contributions of citizens. In some cities appropriations are made of large sums to be expended in wages to the heads of families, at not less than fifteen cents an hour. Public kitchens and people's restaurants supply food at

cost. The Industrial Christian Alliance in New York has opened a restaurant with a capacity of from one to two thousand meals a day, where a full meal of hot food is given for five cents or an Alliance meal ticket. These tickets may be bought by charitably disposed persons at the rate of \$5 per hundred. In Chicago, the Woman's Club have hired rooms in which they are supplying women with work—the making of clothing for children so that they may be able to go to school. At the outset, charity has been in many cases imposed upon, and food and lodging have been given to the unworthy, hundreds of whom have flocked to the places where free aid has been given. But better organized methods are being planned in order that the deserving poor may not in this way be deprived of their just claims.

THE REMARKABLE association organized a year or two ago by distinguished members of the Established Kirk of Scotland, under the name of the Scottish Church Society, held its first public meeting in Glasgow, the last week in November. This is the society which has astonished everybody by the frankness with which it has taken its stand upon a number of Catholic principles. The subjects treated in the various sermons and addresses on this occasion indicate very clearly the objects in view. They are such as "The Power of the Incarnation," "The Nature of Christian Worship," "The Christian Year," "The Vocation of the Christian Ministry," "The Bread of Life," "The Sacramental Life of the Church," and "Almsgiving, Prayer, and Fasting." Dr. John Macleod read a paper on "The Celebration of the Holy Communion," which, the correspondent of *The Church Times* says, might have been very fitly read before a meeting of the Confraternity of the Blessed Sacrament. It was received with applause by the Presbyterian ministers and people present. It was characterized as "epoch-making." The same Dr. Macleod, in a sermon on the text: "Why is the house of God forsaken?" used a phrase, which, says the same correspondent, is likely to become historical, viz., "Down with the pulpit and up with the Mass!"

IN ENGLAND, reports are rife, that Parliament will ere long be dissolved and a general election ordered. It is thought in conservative circles that this cannot be postponed longer than February. The failure of the Home Rule Bill after so many months of discussion, has perceptibly impaired the prestige of the government. The Parish Council bill, the main principles of which, as a substantial step towards a larger degree of local self-government, were so nearly acceptable to all parties that it might have seemed an easy matter to secure its passage, seems to have been badly managed. Certain provisions attached to it have been criticised by Churchmen as opening the door to the violation of vested rights, and more recently it has become entangled with the woman suffrage movement. There is great restlessness in the country at large over the supposed inadequacy of the navy, and the ministry is criticized for not appreciating the emergency. The present session has been longer than any since the celebrated "Long Parliament," and at the same time unusually barren of results. It is becoming difficult to secure a sufficient attendance for the proper transaction of business, that of the Commons averaging only one-third of the House. Out of all this the feeling is growing that the present Parliament has outlived its usefulness. Mr. Gladstone, however, exhibits his usual buoyancy, and there is no sign that either he or his supporters are in any degree losing courage.

THE ENGLISH CHURCH PAPERS bring full accounts of the mission in East London. It appears to have been carried on in a very thorough manner, and so far as can be gathered from the character of its reception by the people of that region, remarkably successful. Those who were engaged in the work itself and others who attended as visitors and on-lookers from other parts of the city, seem to have had abundant reason for the conviction that the attraction of our holy religion has by no means died out even among those who seem or-

dinarily most indifferent. The cross of Christ retains all its original power to draw all men wherever it is attended with true self-denial and unmistakable zeal for souls. There were frequent processions through the streets, with hearty hymn-singing as a means of drawing the people into the various churches. Addresses were given to the dockmen in two or three places at noon each day, the missionaries, clergymen, and laymen, coming to the neighborhoods where the men were at work. Many of these addresses are described as characterized by great vigor and directness of speech, as well as by a most tender sympathy for the difficulties and trials of the men. There were services in the factories, and special services for men, for women, for young men, young women and girls, for children and for school teachers. It is hoped, says *The Church Times*, "that this work just ended may be but the beginning of a new and more glorious epoch in the history of the Church in East London." Our readers will remember that this is the most destitute portion of the great city.

Brief Mention

The largest petition ever gotten up is that now in Chicago, in charge of Miss Alice Briggs. It is addressed to the governments of the world for the prohibition of the traffic in liquor and opium, is signed by over 4,000,000 people, is estimated to be fifteen miles long, and has circulated for eight years in more than fifty countries.—A good story is told of our Presbyterian brethren. Some time ago, one of them, remonstrating with that provoking class of persons who go in and out of churches at their sweet will, said: "There are three ways of getting out of the Presbyterian Church. You can't resign. To get out of the Presbyterian Church, you must behave badly, and so be cast out, or you must take a letter of dismissal to some other evangelic body, or you must die and go to heaven!"—Lady Aberdeen netted \$65,000 at her Irish Village in the Midway Plaisance. Of this really magnificent sum \$3,000 was realized by ten cent fees for kissing the Blarney stone, and it was only a make-believe Blarney stone at that.—A Midway Plaisance entertainment is advertised by a Congregational church in Illinois: "Algerian theatre, Moorish palace, Oriental scenes," etc. Of course, they will leave out the Oriental so-called dances. These were conspicuous features of the "Midway," and gave it a name that makes it unfit to be associated with any refined, not to say religious, entertainment.—A stranger one day entered the Anthropological Building at the Exposition, and addressing the chief, asked the name of the building. Prof. Putnam replied that it was the Anthropological and Ethnological Department. "Well, mister," said the stranger, eying the Professor quizzically, "you've got a corner on words, haven't you?"—During the last year, the Dead Letter Department of the Post Office received 7,320,038 pieces of mail, containing money, post office orders, drafts, etc., amounting to \$2,346,170.—Ignorance of ecclesiastical nomenclature is continually evidenced. The story comes from England that when Archbishop Benson was enthroned at Canterbury, birettas were seen in the procession, and some of the men who used them tucked them afterwards, in the cathedral, under their arms. A lady was overheard to remark to another, "that there were a great many High Churchmen present." "Quite so," replied her friend, "some have even put their *tonsures* under their arms."—The French ritualistic reporter is also affording amusement, having stated in a Parisian paper that in some unstated district in England, "Le reverend Hastings has recently built, at his own cost, an abbey, in which he has formed a special choir of ladies. The choir numbers twenty voices, and the ladies are dressed in white wool, with episcopal hats."—One wholesome result of the hard times has been the closing up of thousands of saloons. In Chicago, 500 retail liquor dealers have been forced out of business since Nov. 1st. and as the quarterly license fee of \$125 is now due from each of the 7,000 saloons of the city, it is expected that many others, being unable to pay it, will be closed up.

Church of England

The death of Bishop Hadfield, late Primate of New Zealand, has quickly followed upon the announcement of his resignation of the Bishopric of Wellington. For 54 years he was identified with the Church of New Zealand, and for many years stood in the foremost ranks of leading Churchmen in that country. He was the first man admitted to the diaconate in Australia, the first priest ordained in New Zealand, and the first bishop consecrated in the Queen's dominions without letters-patent. He became Primate in 1889, from which position he voluntarily retired on the 23rd anniversary of his episcopate, Oct. 9, 1893. Although the infirmities of age had come upon him, his early death was not expected.

Bishop Cowie, of Auckland, as the senior bishop, succeeds the late Bishop Hadfield as Primate of New Zealand.

The death is announced of the Rev. S. Kettlewell, one of the most learned editors of the famous devotional treatise, "The Imitation of Christ." Dr. Kettlewell spent twelve years in preparing his "Thomas a Kempis" and the "Brothers of the Christian Life." The Queen, who is a great admirer of this mystic writer, personally countersigned Dr. Kettlewell's Lambeth degree.

New York City

The Bishop arrived in Rome Dec. 18th, whence he expected to go to Florence. He will shortly return home from the latter place, leaving Mrs. Potter to follow later.

At the church of the Reconciliation, the Rev. Newton Perkins, minister in charge, an effort is making to start a carpentry class for boys in the parish house. A new parish house is sorely needed.

At the church of the Holy Trinity, the Rev. E. Walpole Warren, D. D., rector, the new Madison Club has begun a most active existence. It has a gymnasium, smoking room, musical room, reading room, and other facilities for the entertainment of members, and these are open nightly except on Sunday.

There are nearly 800 members of the Greek Church in this city, of whom the greater part contribute to the support of Greek Catholic worship. At present they occupy a chapel in 53rd st., not far from St. Thomas' church. But it is remote from their homes, and they have been looking for a better site, near 14th st., on the East Side. The Patriarch of Constantinople has telegraphed to Mr. S. J. Neasto, president of the Greek Society, his intention to send a priest to minister to the spiritual wants of the Greeks, as soon as a suitable site for a church is found. Mr. Neasto has applied to Bishop Potter for the use of some Sunday school rooms. The result of this application is not known. There seems some uncertainty whether the project for a church building will be successful.

The New York Free Circulating Library was started some years ago largely through the instrumentality of Bishop Potter, then rector of Grace church. Its aim was to promote the enlightenment and innocent entertainment of the poorer classes; and branches have since been established convenient to different parts of the city. The sixth and last of these branches has lately been established in the parish house of the church of the Holy Communion, the Rev. Dr. Henry Mottet, rector. The space needed is accorded by the parish on the second floor of this building, and has nobly aided the start by giving nearly 3,000 of the 4,000 volumes now placed in circulation. An effort will be made later on to provide the conveniences of a reading room. Already nearly 1,000 persons have made use of the new branch library.

An effort is making at the Sheltering Arms Nursery to create a fund of at least \$50,000 as a memorial of the late Ven. Archdeacon Peters, D. D., who was so long the president and active promoter of the institution. When Dr. Peters created the Sheltering Arms, he first established it in his own dwelling house, which he gave rent free, moving his family out of a comfortable home in order to make room for the poor children for whom no other institution opened its doors. The Nursery possesses at Manhattanville ample grounds and buildings, but has not the revenue necessary to pay running expenses. To provide for this deficiency, there is needed an increase in the invested funds. It is hoped that the wide circle of loving friends of the late saintly archdeacon will place in the hands of the trustees a memorial trust fund, the income of which will aid in perpetually sustaining this work which was so near his heart. Owing to the financial depression, the number of applicants for free beds is largely increasing, and as the winter advances, probably more and more will besiege the doors.

The choir room of Christ church is an unusually attractive one. Mr. Edwards, the organist, believing that artistic surroundings having a refining influence upon the choristers, has the walls hung with appropriate etchings and photographs. The walls and ceiling are decorated in different shades of terra cotta, forming a good background for the pictures. A library of near 200 books suitable for boys, is one of the attractions, and almost any time, outside of school hours, choristers may be found making themselves at home in their choir room, the choirmaster being present.

Two years ago one of the choristers, Fred Peck, a great favorite with all, was called to the heavenly choir. This Christmas, his parents, Mr. and Mrs. Walter J. Peck, have presented to the choir room, a beautiful memorial in the shape of a life-size portrait, in oil colors, of the chorister, who is represented standing in his vestments, with an open hymnal in his hands. The portrait is set in a heavy gold frame, protected by a shadow box, and rests upon a beautiful easel of polished brass. It is a most fitting memorial of a chorister, and is thoroughly appreciated by Mr. Edwards and his choir.

Philadelphia

In the will of George W. Stever, probated 20th inst., is a reversionary bequest of his residuary estate, about \$100,000, to be divided equally between Grace church, the Church Dispensary, of Southwark, and two local charities.

The Advent Oratorio, Spohr's "Last Judgment," was given at St. Mark's church, the Rev. Dr. A. G. Mortimer, rector, on the evening of the 21st inst., under the direction of Prof. Minton Pyne, organist and choir-master. The soloists were Robt. Williams, soprano; J. N. Atkinson, tenor; and David Bispham, the well-known London singer, basso. This was the ninth annual rendition of this great musical composition by St. Mark's vested choir.

The 100th name day of St. Thomas' church, the Rev. O. M. Waller, rector, was observed on the feast of St. Thomas, by a celebration of the Holy Eucharist at 6:30 A. M. In the evening there was full choral service, and the annual sermon was preached by the Rev. H. C. Bishop, rector of St. Philip's church, New York City, after which the Rev. Dr. James S. Stone made a congratulatory address. The service closed with the rendition of a solemn *Te Deum*. Following this service was a re-union of the members of the congregation, and a supper.

A missionary meeting in the interest of the Southwest Convocation was held on Sunday evening, 17th inst., in the church of the Holy Apostle, the Rev. Dr. C. D. Cooper, rector, when addresses were made by the Rev. H. L. Duhring and others. The stated business meeting of the convocation occurred on the 18th inst., in the parish building of Holy Trinity church, the Rev. Dr. W. N. McVickar in the chair. The treasurer reported a balance of \$27.30. The Rev. Dr. C. Miel stated that at St. Sauveur's the chief source of income is from the renting of the sittings, and, on account of the financial crisis, that has been reduced more than one-third. The Rev. W. F. Ayer reported from the chapel of Holy Communion that the attendance on the previous day at the Sunday-school was the largest in its history. A class is being prepared for Confirmation, when the Bishop visits the chapel on Jan. 7th. A minute was read relative to the death of Dr. R. A. Fisher, of the memorial church of the Holy Comforter. The committee on appropriations recommended that \$175 be given to the church of St. Elizabeth for the coming year. The Rev. Dr. McVickar stated that a small dwelling house had been rented at 23rd and Tasker sts. for holding services, and the attendance had been excellent. On Sunday, 24th inst., a house on Point Breeze ave. will be used for that purpose. It was agreed to hold the next missionary meeting in the memorial church of the Holy Comforter.

On Sunday afternoon, the 17th inst., there was an immense congregation in attendance at old Christ church, the occasion being the 116th anniversary of the encampment of the Continental Army at Valley Forge. As the Sons of the Revolution entered the church, two trumpeters of the city troop sounded the "church call," saluting the colors of buff and blue which were borne aloft at their head. Behind them marched Washington's old body guard, the First City troop, and all of these were seated in the nave. There were also in the body of the church, the Societies of the Cincinnati, the Colonial Dames, and the Colonial Wars. The church was handsomely decorated with red, white, and blue bunting, the pulpit draped with the stars and stripes, and from the galleries hung seven silk flags of the several colonies. As the organ pealed out the grand old air "America," 30 members of the vested choir of St. Mark's entered the nave from the tower room singing the processional, "Our Father's God, to Thee." Evensong was intoned by the Rev. G. Woolsey Hodge, chaplain of the society, the lessons being read by the Rev. Messrs. Snively, N. D., and Elwyn, of the "Sons." There were several of the clergy in the chancel, including Bishops Whitaker and Coleman, and the rector, the Rev. Dr. C. Ellis Stevens, who wore the insignia of the Society of the Colonial Wars, of which he is chaplain-general. Bishop Coleman was the preacher, who took for his text, "For this God is our God for ever and ever," Psalm xlviii; 14, and his subject was the connection between American patriotism and Christianity. It was in the quaint little church at Jamestown that the first assembly of legislators met, who had been duly elected for the promotion of civil and religious education. It was George Mason, a devout Churchman, who wrote the Declaration of Rights, afterwards embodied in the Declaration of Independence, which latter was penned by one who was a regular attendant upon the services of the Church. Here, as elsewhere, the Church preceded the State. First the Church was organized, and

afterwards the Republic came. The lamps that guided Paul Revere were hung in the belfry of a church. Our heroic ancestors looked in all their perils to God, and devoutly thanked Him for all their successes. Yet among the multitudes of Americans of to-day, there is no depth of religious feeling. The nation is yet in its formative period, and it remains for you, descendants of Christian ancestors, to prevent the nation from forsaking its religion. American patriotism means Christianity.

Diocesan News

Chicago

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

MARCH

4. Chicago: St. James, A. M.; Ascension, P. M.
11. Chicago: St. Paul, A. M., Christ, P. M.
12. Grace, Pontiac, P. M.
13. St. Matthew, Fairbury, ordination to the priesthood, A. M.
14. Christ, Streator, P. M.
18. Chicago: St. Chrysostom, A. M.; St. Ansgarius, P. M.
21. Epiphany, Chicago, P. M. 23. Cathedral, Three Hours.
25. Cathedral, Easter.

APRIL

1. St. Mark, Evanston, A. M.; Christ, Waukegan, P. M.
8. Chicago: Calvary, A. M.; St. Andrew, P. M.
15. St. Paul, Kankakee, A. M.; Holy Trinity, P. M.
22. Chicago: St. Bartholomew, A. M.; St. Philip, P. M.
29. St. John, Chicago, A. M.; Grace, Oak Park, P. M.

MAY

6. Emmanuel, La Grange, A. M.; St. Mary, Morton Park, P. M.
13. Emmanuel, Rockford.
20. Chicago: Grace, A. M.; St. Luke, P. M.
27. Cathedral, Supplementary Confirmation.
29. Cathedral, fifty-seventh annual convention.

Minnesota

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

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

The Clericus of Minneapolis and St. Paul, at a late meeting, arranged with some of the clergy to prepare a series of lectures which may be given in any of the parishes of the diocese, each rector having the privilege of selecting the lectures he wishes delivered in his church. Following are the subjects and names of the writers:

Did Henry VIII. Found the English Church? The Rev. W. P. TenBroeck.

The Historic Continuity of the Anglican Church. The Rev. Wm. C. Pope.

The Relation of the English Church to the Papacy up to the Reformation Period and the Autonomy of the Ancient National Churches. The Rev. Charles Holmes.

Roman Cavils against the Anglican Church. The Rev. I. C. Fortin.

The Place of the Evangelical Revival and the Tractarian Movement Respectively in the Modern Life of the Church. The Rev. S. B. Purves.

The Genius of the American Church in Relation to the Institutions of Our Country. The Rev. C. E. Haupt.

Salient Points of American Church History. The Rev. F. R. Millspaugh.

Popular Misconceptions of the Church. The Rev. Wm. Wilkinson.

The Renaissance of the 14th Century. The Rev. J. M. V. King.

The Evolution of the Prayer Book. The Rev. A. J. Graham.

The Church in Relation to other Christian Bodies. The Rev. H. P. Nichols.

The Success of the Church in the Past an Earnest of the Final Triumph of the Kingdom of Christ. The Rev. J. J. Faude.

Michigan

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

At a recent meeting of the local council of the Detroit chapters of the Brotherhood of St. Andrew, the following officers were elected for the ensuing year: President, Mr. Percy Bernard, of Grace church; vice-president, Mr. A. G. Drake, of St. James' church; secretary and treasurer, Mr. J. F. Rickards, of St. Matthew's church. A plan for general work was discussed earnestly. The finance committee reported all expenses of the Brotherhood Convention paid, and a small sum in the treasury.

An enthusiastic meeting in the interests of the Layman's Missionary League was held in St. John's parish building, Detroit, Dec. 14th, at the call of the president, Mr. John H. Bissell. Various reports were received, and the news of more missionary effort in the city and the convocation of Detroit were considered at length. It is expected that the League will at once supply lay service at a number of vacant points, its ability to do this being already proven by its experience of the last six months. At the organization of the League in July last, the choice of a temporary superintendent fell upon the Rev. Louis A. Arthur. He has now resigned in order that the society may be officered entirely by laymen, and Mr. John W. Ashlee, of Mariners' church, Detroit, has been duly elected superintendent. There was an attendance of 30 members at the meeting.

North Carolina**Theodore B. Lyman, D.D., LL.D., Bishop****Joseph B. Cheshire, D.D., Asst. Bishop**

On Friday, Dec. 15th, the funeral service of Bishop Lyman was solemnized at Christ church, Raleigh. The remains of the Bishop lay in state from 9 A. M. until noon, clothed in his episcopal vestments, and many persons took a last look at the well-known features. The casket covered with beautiful flowers was borne by eight young men of St. Augustine's (colored) Divinity School, followed by the pall bearers, who were prominent laymen of the diocese. These were preceded by Bishops Watson, Randolph, and Cheshire, and about 25 clergy in their vestments. The church was densely crowded, among those present being the Governor of the State, the judges of the Supreme Court, and the ministers of the different Christian bodies. The opening sentences and the Psalms were read by Bishop Randolph, the Creed and prayers by Bishop Watson, and the lesson by the rector of the church, Dr. Marshall. At the grave the committal was said by Bishop Cheshire. Beautiful floral offerings were sent by the congregations of Christ church and the church of the Good Shepherd, and by the young ladies of St. Mary's School.

By the Bishop's will, St. Augustine's Divinity School will receive 200 volumes of his library, the remainder going to the diocese. The proceeds of the sale of property at Winston is given to the Episcopal Fund. Property in Haywood and Macon counties is to be sold, and the proceeds to be equally divided between the church of the Good Shepherd, Raleigh, and the Thompson Orphanage at Charlotte.

The special services in commemoration of the 20th anniversary of the consecration of the Rt. Rev. Theodore B. Lyman, late Bishop of this diocese, were held at Christ church, Raleigh, on Sunday evening, Dec. 10th, though the Bishop could not be present as he was suffering from a severe attack of bronchitis. The services were conducted by Bishops Watson and Cheshire, the Rev. Dr. Marshall, the rector of the church, and the Rev. Messrs. Ingle, Sutton, Smedes, and Pittinger. The altar was beautifully lighted with candles, and the music, which was unusually fine, was rendered by a special choir. The Rev. Dr. Marshall delivered an address giving a sketch of the diocese from its formation in 1817 down to the present time. He was followed by the Rev. Mr. Pittinger, and afterwards by Bishop Cheshire, who spoke for Bishop Lyman, expressing deep regret at the latter's sickness and inability to be present at this anniversary. At the Bishop's request his favorite hymn, No. 138, was sung. On Monday evening, Dec. 11th, the Bishop and Mrs. Lyman held a refection at their home, which was attended by Bishops Watson and Cheshire and a large number of clergy, besides many of the officials and other citizens of Raleigh. It was not realized then that this was the last occasion on which the Bishop would be with them, and that only two days later his work on earth would be ended.

On Sunday, Dec. 3rd, Bishop Lyman visited St. Peter's church, Charlotte, the Rev. F. S. Stickney, rector, preached a masterly sermon, and confirmed a class of 12 persons. The work on the new church is progressing finely, and it is hoped it will soon be ready for occupation. When completed, Charlotte will possess one of the handsomest churches in the diocese. On the preceding Friday a reception was given by Mr. John Wilkes, the senior warden of St. Peter's, and Mrs. Wilkes, to Bishop and Mrs. Lyman. There were present Bishop Cheshire and the rector, Mr. Stickney, and a large gathering of their friends in Charlotte. The occasion was an exceedingly happy one.

Pennsylvania**Ozi W. Whittaker, D.D., Bishop**

The Chester County Historical Society at their meeting on the 18th inst., passed resolutions deprecating the action of the vestry of St. David's church, Radnor, in making marked changes in the interior of that historic place of worship. After discussion of the subject as presented them by Mr. Julius F. Sacshe, a committee of five was appointed to confer with the vestry in regard to the matter, and Judge Pennepacker of Philadelphia, was made chairman of the committee.

South Carolina**Wm. B. W. Howe, S.T.D., Bishop**

The Rev. A. T. Porter, D.D., rector of the church of the Holy Communion, Charleston, has just organized in that church a branch of the Junior Auxiliary to the Board of Missions. This is the first one organized in this diocese.

The parish of Grace church, Anderson, is in a very prosperous condition, and is taking on new life under its new rector, the Rev. R. P. Eubank. The congregation has steadily increased ever since he took charge. The church building has had in the last few weeks the old gallery taken out, a new ceiling placed in the church, and the interior beautifully painted. With these improvements the building presents a very charming appearance. Money has just been raised by the Young Ladies' Guild to buy a brass cross and set for the altar.

Central New York**Frederic D. Huntington, S.T.D., LL.D., Bishop**

There are said to be 200 Churchmen among the students of Cornell University.

Two handsome memorials have recently been placed in Grace church, Utica, in the form of rose windows in the two transepts. They were made in Germany, and are in memory of former rectors of the parish, the Rev. George Leeds, D. D., and the Rev. Edwin M. Van Deusen, D. D.

Mr. Burr M. Weeden, formerly a student in the Methodist Theological Seminary at Evanston, Ill., was confirmed by Bishop Huntington, at Grace church, Syracuse, Sunday, Dec. 10th, and enters St. Andrew's Divinity School.

Bishop Huntington recently delivered a course of lectures to the students of St. Andrew's Divinity School, on "The Sacrament of Baptism."

A handsome memorial altar rail was placed in Calvary church, Utica, Nov. 29th. It is the work of Messrs. Cox Sons, Buckley & Co., and bears this inscription:

To the glory of God and in loving memory of James Baker Van Vorst, died Sept. 28, 1883, and Elizabeth Livingston Butterfield, his wife, died March 14, 1893. Erected by their children, MDCCCXCIII.

In Trinity parish, Watertown, the Rev. J. Sanders Reed, rector, there has just been organized "a Workingmen's Beneficial and Social Club", "for the recreation and financial assistance of its members at certain critical seasons." The club has 61 charter members; meetings are held twice a month; the dues are 25 cents a month, and the rector is the president.

Ohio**Wm. Andrew Leonard, D.D., Bishop**

LIMA.—Bishop Leonard visited Christ church, Dec. 10th, and confirmed a class of 11, presented by the rector, the Rev. C. B. Crawford. This makes 36 for the year, the last Confirmation being May 7th. The parish now numbers 110 communicants, 25 of which are members of the vested choir. The Bishop observed the many improvements since his last visitation, and in his happy manner alluded to such in his address to the congregation.

Southern Virginia**Alfred Magill Randolph, D.D., LL.D., Bishop**

The Rev. James Russell has resigned the charge of St. Paul's church, Laurenceville, in order to devote himself entirely to the work of the Archdeaconry of Southern Virginia, to which he has recently been appointed by Bishop Randolph. Mr. Russell has been rector of St. Paul's for nearly 12 years.

Tennessee**Chas. Todd Quintard, D.D., LL.D., Bishop****Thos. F. Gailor, D.D., Assistant-Bishop**

The convocation of Nashville met in Trinity church, Clarksville, Dec. 6th-8th. Proceedings were opened by Morning Prayer and Holy Communion, the Bishop being Celebrant. The sermon was preached by the Rev. G. F. Degen. During the session the dean read an exegetical paper on "The Unpardonable Sin." A brief discussion followed. The Rev. W. J. Page read a paper on "The Claims of the Church upon the American People." Convocation decided to ask the Rev. W. J. Page to continue in the field as their missionary for another year. The session closed with a general missionary meeting. The Rev. T. F. Martin was assigned "Missions in General; the Rev. W. J. Page had his own mission field, and the Rev. J. L. Scully "Domestic Missions." Prayers were offered for the Rev. R. E. Metcalf, of Columbia, who is lying very ill; it is feared he cannot last many days. Resolutions of sympathy with the clergy absent were passed, as well as one of congratulation to the Bishop-coadjutor, whom Almighty God has spared to His Church militant.

Long Island**Abram N. Littlejohn, D.D., LL.D., Bishop**

BROOKLYN.—On Dec. 11th, the 34th annual meeting of the Church Missionary Society was held in Christ church, Clinton st., Bishop Peterkin presiding and delivering an address.

The committee who have in charge the due celebration of the 25th anniversary of the consecration of the Bishop of Long Island, lately held a meeting in the guild house of Grace church, at which plans were discussed. It is intended to commemorate the event both in the Garden City and in Brooklyn. Although the date is Jan. 27th, it is proposed to hold the celebration at the time of the diocesan annual convention in May.

The Rev. C. H. Hall, D. D., rector of the church of the Holy Trinity, who has been in serious ill health, is seeking recovery in Bermuda. During his absence, the parish is in the care of the assistant minister, the Rev. Hamilton Morgan, and the Rev. Dr. Fulton and others have assisted in preaching.

The Rev. Samuel M. Haskins, D. D., the venerable rector of St. Mark's church, Bedford ave., is slowly recovering from illness. His life was despaired of. He is believed to be the

oldest in period of rectorship in the Church, having been 55 years in this charge, first and only charge, and the first rector of the parish.

On Tuesday evening, Dec. 12th, a missionary conference and tea was held in the Sunday school rooms of Christ church, Bedford ave., the Rev. Dr. James H. Darlington, rector. Addresses were made by Mrs. Twing, on the present state of the work in China; by the Rev. William A. Matson, D. D., on work of the Jewish schools in New York, and by the Bishop of Montana, on the special needs of western work in hard times. Refreshments were served and an informal conference was held, at which many questions were asked and answered.

The funeral of the Rev. C. S. Witherspoon, late rector of St. Paul's church, Patchogue, took place on St. Thomas' Day. Before going to the church, resolutions of regret and esteem were passed. The Rev. Charles H. DeGarmo then read prayers with the family. Besides the Rev. Mr. DeGarmo, there were present the Rev. H. L. Gamble, both personal friends of the deceased; Messrs. Weeks, Moran, and Norwood of the archdeaconry of Suffolk. A Celebration followed the funeral service, at which the archdeacon was Celebrant, assisted by Messrs. DeGarmo and Gamble, the family only receiving. The interment was in the cemetery in Bellport, the Rev. Mr. Gamble reading the committal.

PORT JEFFERSON.—Christ church, the Rev. Wm. G. Webb, rector, has received from a lady in New York, the gift of an organ, built by the well-known builders, the Messrs. Odell, at a cost of nearly \$2,000. A valuable gift from the same donor is in preparation. It will be a lancet window for the chancel, in three panels, to take the place of the rose window. This mission, which has been in operation only a very few years, has a commodious church edifice, and is growing in numbers and influence. Mr. Webb has been recently afflicted by the loss of his mother, whose burial took place in Brooklyn, Dec. 10th.

Texas**Alexander Gregg, D.D., Bishop**

SAN AUGUSTINE.—The Bishop visited this place on Sunday, Dec. 10th. In the morning he celebrated the Holy Eucharist, assisted by the rector, and preached from I Pet. v. 7. In the evening he confirmed a class of eight, only one of whom was a child of the Church, and preached a most effective sermon. The Rev. Mr. Beckwith, general missionary, assisted by the rector, held a Mission of instruction at this place in October preceding the Bishop's visit, on which occasion the little church was crowded to its full capacity, and a lasting impression, it is believed, was produced.

NACOGDOCHES.—Bishop Kinsolving visited Christ church, Dec. 8th, and confirmed three children. This parish has long struggled against adverse circumstances but is beginning to see the hope of better days. The Bishop has won all hearts and is always sure of a large and attentive congregation.

LUFKIN.—The Rev. C. M. Beckwith, general missionary of the diocese, has just closed a successful mission at this place. The first service of the Church ever held in Lufkin was in October, 1892, when there was but one communicant in the place. In the following spring two persons were confirmed, a little band was gathered together, and during the summer regular Sunday school work was begun, under the supervision of a neighboring clergyman. On Dec. 7th three persons were confirmed by the Bishop. Mr. Beckwith had begun his mission services of instruction, and on the 12th when the Bishop again passed through a class of five was presented to him for Confirmation. It is hoped that the seed sown may bear good fruit, and that this may prove the beginning of a permanent and healthy work in this region where the Church has been so long unknown. It is one of many places in East Texas where Catholic truth comes almost as a new revelation.

New Jersey**John Scarborough, D.D., Bishop**

The Standing Committee of the diocese at their last quarterly meeting, gave consent to the consecration of the Rev. A. C. A. Hall as Bishop of Vermont.

SOUTH RIVER.—The parish of Holy Trinity is rejoicing in the possession of a new rector. The church was removed some years ago from "Roundabouts," near the great brick-yards, to its present site. It has a small endowment from Miss Conover of Princeton. At a recent visitation of the Bishop, six persons were presented for Confirmation by the missionary in charge, the Rev. E. T. Jefferson.

SPOTSWOOD.—By the will of the late George W. Helme, St. Peter's church received a legacy of \$1,000, which amount the vestry propose expending to enlarge the chancel and to paint the interior of the church. Mr. Helme was for many years connected with the church. A large new Vocalion organ has been placed in the church and the choir removed from the gallery to the chancel. The rector, the Rev. A. W. Cornell presented a class of eight for Confirmation at a recent visitation. St. Peter's is one of the oldest parishes in the diocese.

The chapel at Erinston is so nearly completed that it is oc-

cupied for services and Sunday school. Though not a costly building, it is neat and well adapted for use.

The new rector of St. George's, Helmetta, the Rev. J. A. Trimmer, formerly a Dutch Reformed minister, is doing a remarkable work in that field. On Sunday, Dec. 10th, 21 adults were confirmed by the Bishop. Services are held in a large hall, but plans are being prepared for a beautiful church—a memorial to the late Geo. W. Helme, who made the town and gave it its name.

It is proposed to establish in Trenton an Associate Mission House where a number of young men might spend the early years of their ministry in Community life, going out for Sunday duty to the surrounding towns and hamlets, and so serving most effectively the small weak churches and missions. The project is the outgrowth of the report of a committee appointed by the Convocation of New Brunswick.

Massachusetts

William Lawrence, S.T.D., Bishop

FEBRUARY

2. P.M., Our Saviour, Roslindale.
4. A. M., St. Stephen's, Lynn; P. M., Holy Name, Swampscott; evening, Incarnation, Lynn.
7. A.M., St. Mark's, Worcester; P.M., St. Thomas', Cherry Valley; evening, All Saints', Worcester.
9. P.M., Trinity, Newton Centre.
11. A.M., St. Paul's, Brookline; P.M., Our Saviour, Longwood.
14. P.M., Grace, South Boston.
16. P.M., chapel of the Ascension, Boston.
18. Boston: A.M., St. Stephen's; P.M., St. Augustine's; evening, the Advent.
21. P.M., St. Paul's, Malden.
23. " the Holy Spirit, Mattapan.
25. A.M., St. John's, Boston Highlands; Boston: P. M., St. Andrew's; evening, the Messiah.
26. P.M., St. Mary's for Sailors, East Boston.
28. Worcester: P.M., St. John's; evening, St. Matthew's.

MARCH

2. P.M., Grace, Everett.
4. A. M., St. Matthew's, South Boston; Boston: P. M., Trinity; evening, St. John the Evangelist's.
6. P.M., St. Michael's, Marblehead.
7. " Christ church, Andover.
9. P.M., St. Mark's, Southborough.
11. Taunton: A.M., St. Thomas'; P.M., St. John's; evening, Our Saviour, Middleborough.
12. P.M., Christ church, Waltham.
14. " St. John's, Groton.
16. P.M., Holy Trinity, Marlborough.
18. Boston: A.M., Emmanuel; P.M., St. Paul's; evening, St. James' Roxbury.
19. P.M., Grace, Newton. 20. P.M., Grace, Medford.
21. " Ascension, Waltham. 22. " St. John's, Charlestown.
24. " the Redeemer, South Boston.

BOSTON.—The Bishop made the principal address at the recent meeting of the New England Cremation Society, and advocated this method of disposing of the dead.

Miss Charlotte W. Hawes is making an effort to have the chime of bells in the belfry of the old north church on Salem st., known as Christ church, re-hung, and rung in the old-time way.

LEE.—St. George's church has new carpets, hangings for the altar, a marble altar, new furnace, a complete set of stoles, and the interior has been renovated and improved. The rector is the Rev. R. E. Bennett, and the improvements and additions are largely due to the Rev. William Grosvenor, of Lenox, who has interested his parishioners in this missionary field.

WEST ROXBURY.—Emmanuel church was formally opened for services on Thursday evening, Dec. 21st. The church is built of stone, and is located at Highland station. It is heated by steam. The structure together with the new organ cost \$11,000. The Rev. Percy Browne, rector of St. James', Roxbury, preached the sermon, and the Rev. Messrs. H. D. Wood, S. D. Babcock, F. B. Allen, city missionary, and R. Hale, were present. The rector is the Rev. W. O. Pearson.

ROCKPORT.—On Saturday, Dec. 16th, Bishop Lawrence visited St. Mary's mission and consecrated to the service of Almighty God the chapel of St. Mary the Virgin, erected by the few zealous Churchmen and women during the summer of 1892. This is the result of a mission started by Mr. Otis Everett Smith, the present lay reader in charge, in 1878, and conducted as a cottage service until All Saints' day in 1885, when a permanent organization was effected. During all these years it has been a lay effort and a hard struggle to support the mission in this strong puritan New England seaport village. St. Mary's has ever stood for Catholic faith. Everything necessary to give due expression to Catholic truth is here; the one thing needful now is a resident priest to guide this people in the way of truth and righteousness.

West Virginia

Geo. Wm. Peterkin, D.D., LL.D., Bishop

Zion church, Charleston, and Grace church, Ravenswood, have each been recently left \$5,000 by the late Mrs. Henrietta Hane, of Charleston.

On Sunday, Dec. 17th, Dr. Barten celebrated the 29th an-

niversary of his rectorship of Christ church, Norfolk. During these years the parish has grown to be one of the most prominent in the diocese.

On Dec. 4th, Bishop Randolph visited Emmanuel church, Chatham, the Rev. C. O. Pruden, rector, preached an admirable sermon and confirmed nine candidates.

Maryland

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

The trustees of the Warfield College for boys, who were appointed by the last diocesan convention, met on Friday, Dec. 8th, at the residence of the Bishop. It was decided to open the school next autumn on the property near Sykesville, Carroll Co., bequeathed for this purpose by the late Susannah Warfield some years ago. Bishop Paret and the Rev. Messrs. A. C. Powell, Wm. A. Coale, Robert H. Paine, Joseph Packard, Jr., and Messrs. Lloyd Loundes, and William Keyser were appointed a committee to prepare the buildings now on the property for school purposes and to make arrangements for the opening.

BALTIMORE.—A class of 30 persons were confirmed by the Bishop at All Saints' church, the Rev. Edward W. Wroth, rector, on Sunday morning, Dec. 10th.

The quarterly meeting of the committee of diocesan missions, of which the Bishop is president, was held at the Bishop's residence, Dec. 5th. The mission work in the diocese is rapidly growing, and the money appropriated and expended has increased \$1,000 a year in the past few years. Archdeacon George C. Stokes is secretary.

The Domestic and Foreign Missionary Society have instituted proceedings to compel the payment of a legacy of \$5,000 bequeathed the society by Mrs. Hannah B. Gaither.

The Bishop's Guild met in old St. Paul's church, on Sunday, Dec. 10th, for the first of a series of Sunday services, which will be held throughout the diocese where the guild is represented. The work to which the guild is now devoting its efforts is the re-opening of the "silent churches" in Maryland, where from lack of aid the parish work had been discontinued and the church doors have been closed. Through the Bishop's efforts 10 of these 13 silent churches have been opened. The Rev. J. T. Cole, of Washington, addressed the guild, and the service was read by the Rev. J. S. B. Hodges, S.T.D.

CHURCHVILLE.—The walls of Holy Trinity church are being frescoed by J. & R. Lamb, of New York.

GEORGETOWN, D. C.—The choir of Christ church is to be changed to a surpliced choir, under the direction of Mr. Watson, of the Metropolitan M. E. church.

New York

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

GARRISONS.—At St. Philips in the Highlands, the Rev. Dr. Walter Thompson, rector, a memorial has recently been placed in memory of the late Secretary of State, Hamilton Fish. It consists of a set of pendants for altar and lectern, exquisitely embroidered, and a new altar rail of oak and brass work. The altar is approached through a fine gate of arched brass design, beautifully wrought.

Southern Ohio

Boyd Vincent, D.D., Bishop

Archdeacon Edwards started a mission in Mechanicsburg, a place of 2,200 inhabitants, just 16 months ago, and on Sunday, Dec. 11th, Bishop Vincent dedicated a new church there, built entirely through the efforts of the archdeacon. It is of terra cotta brick, with stone trimming, and slate roof. It consists of nave, chancel, tower, porch, and vestry-room, and seats 220 persons. The whole property represents an outlay of \$6,000. The church is built in a strong Methodist community, for in the town there are two Methodist churches with a membership of 1,000. When the mission started there were only six communicants.

Bishop Vincent visited Trinity church, Columbus, on the evening of Tuesday, Dec. 11th, and confirmed a class of 33 candidates, secured and presented by the Rev. Wm. Worthington, the assistant. The Rev. R. E. Jones, the rector of the parish, has resigned the rectorship. He is now in Europe, where he went some months ago for the benefit of his health.

At the church of Our Saviour, Cincinnati, occurred the setting apart of Mrs. A. Vira Peebles to the order of deaconesses. The service began with the ante-Communion, conducted by Bishop Vincent, with Archdeacon Edwards as epistoller and the Rev. T. J. Melish as Gospeller. Then followed the ordination service, according to the use in Southern Ohio. The candidate was presented by the Rev. D. W. Rhodes, D. D. The Holy Communion was celebrated. The Rev. Messrs. F. W. Baker, Haight, Otte, Brookins, Brown, and Blake, took part in the service. Mrs. Peebles has been for a number of years the parish missionary of the church of Our Saviour.

Bishop Vincent visited the church of the Heavenly Rest,

Springfield, on the morning of Sunday, Dec. 17th, and confirmed a class of five, and in the evening he visited Christ church, and confirmed a class of 12. By special invitation he made an address in the afternoon at the hall of the Young Men's Christian Association. His subject was "Prayer." It was said by many present to have been one of the most eloquent and convincing addresses on the subject that had ever been delivered in the hall.

The Rev. F. W. Bope, owing to nervous prostration, has been compelled to give up his work at Xenia and London where he has been in charge for the past year. He is now at his home in Lancaster, taking a much-needed rest.

Virginia

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

The wife of Bishop Whittle, who has been so ill for several days lately, that small hopes of her recovery were entertained, has shown some signs of improvement. Dr. Mason of St. James' church, Richmond, still continues in a very precarious condition.

Bishop Whittle having been informed by his physician that the state of his health will not permit him to leave his home, and will thus prevent him from performing any episcopal acts away from Richmond, desires the clergy of the diocese to take into consideration the advisability of providing him with an assistant.

The people of St. Mark's church, Richmond, have entered into new life under the energetic management of the Rev. George C. Abbitt, who recently became their rector. Strenuous efforts are being made looking to the purchase of a large pipe organ. On Dec. 13th and 14th the ladies of the parish held a very successful sale and supper in the Sunday school room.

The Rev. Preston G. Nash, rector of Christ church, Richmond, is carrying on a very successful mission on Chelsea Hill, a suburb in the northeastern quarter of the city. Although the people of Christ church are poor folk, they have erected a very neat chapel, which is entirely paid for. Mr. Nash holds services at the mission every Sunday night and twice during the week, in addition to his regular Sunday morning and afternoon and weekday services at Christ church. There are about 100 in the Sunday school, and the congregation nearly fills the chapel.

The Sunday school of Grace church, Richmond, held a celebration on Tuesday evening, Dec. 11th, when the children brought toys, clothing and other articles that could be of use to the poor children of the parish who were specially invited to be present and to whom they were distributed. Grace church maintains a scholarship at St. Margaret's school, Tokio, Japan, and the offerings on that occasion were devoted to that object.

West Missouri

Edw. Robt. Atwill, D.D., Bishop

BISHOP'S APPOINTMENTS

JANUARY

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| 6. St. George's, Kansas City. | |
| 7. Westport in the morning; St. Mark's, Kansas City. | |
| 11. Trenton. | 14. West Plains. |
| 21. Mansfield. | 25. At Home. |
| 26. Clinton. | 28. Carrollton. |
| 30, Feb. 2. Mid-winter Convocation. | |

FEBRUARY

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| 4. St. Oswald's and Mound City. | 7. Blackburn. |
| 8. Odessa. | 11. Boonville and Fayette. |
| 12. Tipton. | 15. Plattsburgh. |
| 18. St. Joseph, Holy Trinity and St. Mark's. | |
| 20. Cameron. | 22. At Home. |
| 23. Hamilton. | 25. Sedalia. |
| 26. Sweet Springs. | 27. Lexington. |

MARCH

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| 1. Harrisonville. | 2. Butler. |
| 4. Springfield: Christ church and St. John's. | |
| 5. Aurora. | 6. Monett. |
| 7. Pierce City. | |
| 11. St. Joseph: Christ church and St. Matthias. | |
| 13. Lamar. | 14. Nevada. |
| 15. Rich Hill. | 16. Pleasant Hill. |
| 18. Kansas City: Grace church, Trinity Mission, Trinity church. | |
| 20. Lee's Summit. | 21. St. Mary's, Kansas City. |
| 22. Brookfield. | |
| 23. St. George's, Kansas City. | |
| 25. Kansas City: St. George's and Grace church mission. | |
| 27. Platte City. | 29. At Home. |
| 30. Amazonia. | |

APRIL

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| 1. Lebanon. | 4. Neosho. |
| 5. Seneca. | |
| 8. Warrensburg and Holden. | |
| 10. Maryville. | 12. Brunswick. |
| 13. Salisbury. | 15. Blackburn. |
| 19. Mountain Grove. | 20. Willow Springs. |
| 22. Marshall. | 26. At Home. |
| 27. Savannah. | |
| 29. Independence and St. John's, Kansas City. | |

MAY

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| 6. Chillicothe and Utica. | 13. Joplin and Webb City. |
| 15-16. Annual Council of the Diocese of Carthage. | |

Missouri**Daniel S. Tuttle, D.D., Bishop****BISHOP'S APPOINTMENTS.****JANUARY.**

28. Portland. 30. Rolla.
31. St. James.
- FEBRUARY.**
4. Cape Girardeau. 5. Jackson.
9. 9:30 A.M., St. Louis, Cathedral, meeting of the Woman's Auxiliary.
11. St. Louis: A.M. and evening, St. Augustine's; P. M., St. Matthew's.
18. St. Louis: A.M., Ascension; evening, St. James'.
20. Huntsville. 21. Mexico.
22. Montgomery.
25. St. Louis: A.M., St. Paul's; evening, Holy Innocents.

Newark**Thomas Alfred Starkey, D. D., Bishop****WINTER AND SPRING VISITATION, 1894.****FEBRUARY**

4. Evening: Anniversary Service of Christ Hospital, Jersey City.
18. Morning: Christ mission church, Harrison; evening, St. Paul's church, Newark.
21. Evening: Trinity mission, Arlington.
25. Newark: Morning, St. Barnabas' church; evening, St. Philip's church.
28. Evening: St. Andrew's church, South Orange.
- MARCH**
4. Hoboken: Morning, St. Paul's church; evening, church of the Holy Innocents.
11. Newark: Morning, Trinity church; evening, House of Prayer.
14. Evening: Christ mission church, Stanhope.
15. Evening: St. John's church, Dover.
18. Orange: Morning, St. Mark's church; evening, Grace church.
20. Evening: St. Paul's church, East Orange.
21. Evening: St. John's Free church, Jersey City.
23. Afternoon: Christ church, East Orange.
25. Morning: St. Mark's church, Jersey City; evening, St. Stephen's church, Newark.
27. Evening: St. Mary's church, Jersey City.

APRIL

1. Jersey City: Morning, Grace church; evening, St. Matthew's church.
4. Evening: Grace church, Town of Union.
8. Morning: St. Paul's church, Englewood; afternoon, St. James' church, Ridgefield.
11. Evening: St. John's church, Bayonne.
12. Evening: Grace church, Greenville.
15. Morning: Christ church, Bellville; evening, Christ church, Bloomfield.
18. Evening: Church of the Holy Communion, Paterson.
22. Morning: Christ church, Hackensack; evening, St. John's church, Passaic.
25. Evening: Christ church, Newton.
29. Morristown: Morning, St. Peter's church; evening, church of the Redeemer.

MAY

3. Evening: church of the Ascension, Jersey City.
6. Montclair: Morning, St. Luke's church; evening, St. James' church.
9. Evening: Holy Innocents' mission church, West Orange.
13. Morning: Trinity church, Hoboken.
15-16. Diocesan Convention.
20. Morning: Ordinations.
27. Morning: Christ church, Ridgewood; evening, mission church of the Epiphany.
30. Evening: Christ church, Pompton.

JUNE

3. Morning: Calvary church, Summit.

Utah's Indian Field

In the north-eastern portion of Utah, about 200 miles from Salt Lake City, lies the Duchesne agency of the Uncompaghe Indians, who were removed here some few years ago from Colorado, after the outbreak in which Agent Meeker and his family were massacred.

Early this spring, an earnest Churchwoman, formerly of St. Paul's parish, Baltimore, went there as one of the Government employes in the Industrial School. She had at one time worked among the Sioux, under Bishop Hare. Here she found herself, not only three days' and three nights' journey from her own Church services, but also from any Christian mission. Around her were 2,070 Red men, for whom the Government is spending thousands annually, but, apart from the little religious instruction given Sunday afternoons to the children in the boarding school, no care whatever is being extended by Christian people to bring to them the knowledge of the Son of God. With true missionary zeal she set at once at work to assist the school principal in teaching these wild people some idea of the great love of God. She wrote to Bishop Leonard, laying the needs and the great opportunity before him, begging that some one be sent to survey the field.

Archdeacon Crook went over for that purpose. The journey is made chiefly by stage, over immense stretches of factless desert, unbroken by tree or shrub, with but one

well, and that 150 feet deep; through deep mountain gorges, where the little caverns of the cliff dwellers, still peer down on the traveller like sightless eye sockets. On the banks of the beautiful Duchesne, like an oasis in that barren land is seen at the sunset of the third day, the Military Post, where the United States keeps two colored companies to protect the white settlers (Mormons) who occupy the lands farther on above the agency. A most hearty welcome awaited the archdeacon from the commandant, who is a Churchman, as also from the officers, who are mostly Churchmen. Twenty miles from here is the lower agency, where the Ouray division of the Uncompaghres is situated.

On Sunday, a most unique service was held in one of the large rooms. To the left, sat a group of colored United States soldiers; in the centre were the children of the Indian school, surrounded by bucks and squaws, with little papposes done up in those odd babyspoons, or baskets, and clad in every variety, from buckskin to the vari-colored and very thin calico, such as contractors only know how to sell. Around the priest were the white employees, with a few people from the Mormon settlement, present at the agency on trade, and attracted by the novelty. Six nationalities were represented. Amid surroundings the rudest, these Indians were told of the love of the Father and of His Son Jesus Christ. Much of it was by signs, the priest making free use of crayon and blackboard, and gesture. For some weeks our Church woman had been teaching a young Indian and his wife, who are fairly well civilized, and when the archdeacon came, they called on him, and asked for Baptism for themselves and their little infant. Their simple child-like faith was beautiful to witness. And there, at this first visit, were baptized, so far as can be ascertained, the first Uncompaghres to receive that sacrament, certainly first by any non-Romanist. After this, the union of their married life was blessed by the priest.

Not for many years has there opened before the Church so grand an opportunity to spread the faith of the Crucified as here. Where, in this broad Republic beneath the stars and stripes, are 2,000 souls for whom it can be said, "No man careth for our souls"? Upon what virgin soil can the Church better hope to plant the pure seed of the divine Word, than here.

I had said no missionary has been here. I was wrong. There is one already, zealous he is; he and his comrade never seem to sleep.

Some time ago the government cut off a narrow strip of land between the reserve and the United States Post, and it became so-called mining land. There are but one or two white men on it, and Uintah county white men, for the sake of a small license, permit these missionaries of the devil to erect a saloon thereon. And there, in spite of the greatest vigilance of the commandant and the agency people, these poor Indians are supplied with whiskey. Only last week in a drunken brawl one of the Indians was murdered.

Considering the little advantages they have had, these Indians are a bright people. In the school are girls who have come from the blanket and the wigwam eight months ago—from crudest savagery—who now can read, write, and sew an Indian "frock." Gradually around the agency, unless the white man succeeds in robbing them of the best lands, they will settle their farms and two Indian villages will grow up. Already are seen many houses built by the more industrious ones, by the aid of the agency carpenter.

In all Utah there is no work so helpful or full of reasonable promise, although among our Mormon population we have the advantage of 27 years. Bishop Leonard is at present East presenting this work before the minds and hearts of Church folk. He wants \$4,500 to erect a small chapel and parsonage and purchase a stout buggy. All the material has to be hauled in mule teams over bad roads, and so is high priced. He is East to find some man, filled with zeal of a Breck or a Xavier; a man full of energy, ambition, and fair discretion, willing to consecrate himself, can here win honors for the Church and joy for his soul not easily gained elsewhere.

Those anxious to push the banner of the Cross one step further, and to "tell it out among the heathen that the Lord is King," cannot find a more pressing need, a more promising call, than the Indian work that now lies so closely to Bishop Leonard's heart.

The Board of Missions

At its meeting, Tuesday, Dec. 12th, nine bishops, 13 presbyters, and eight laymen, were present.

By resolution, authority was given to move the offices of the society into the Church Missions House, on the first day of January.

Communications were received from 12 of the bishops in the domestic field having missionary work within their jurisdiction. At the request of the Bishop of Nebraska, three lay readers were employed to do missionary work.

Letters from and pertaining to the Alaska Mission, received during the autumn, were brought under consideration. The Rt. Rev. Dr. Bompas, Bishop of Selkirk, represents to the Board the great need of episcopal supervision of the work in the Yukon district, as much of it cannot be carried on by our present small force of workers, who are

necessarily confined to their respective stations as each of them is single-handed. The occasion is favorable for placing a missionary among the Indians in the neighborhood of Fort Yukon, on the confines of British territory, and the need is urgent. From letters of the Rev. Jules L. Prevost it appears that there are but 2,000 baptized persons within the limits of his work, of whom he personally knows 1,153, and he says that this is a larger number than either the diocese of Caledonia or Selkirk has. Mr. Prevost says that St. James' mission, Nuklakayet, where he is stationed, should be a centre of operations with a hospital, boarding school, and a church of no mean dimensions. From that point the work on the Tanana river and at Nowikakat on the Yukon, is urgent, and Fort Yukon should be occupied. The Rev. Mr. Chapman says there is needed at each mission station a force sufficient to maintain two distinct lines of work, evangelistic effort and the instruction of the young. Dr. John B. Driggs considers himself particularly favored in the class of people among whom he is called upon to labor; "while they are termed savages they have traits to be admired." He thinks that some of them at least are believers in a future existence. He has about 50 Sunday scholars and 62 day pupils. His average monthly attendance is about 59. The Dr. suggests that the United States Government should supply provisions to be stored at Point Hope for use in case of shipwreck, as otherwise it would be impossible to care for a body of men thrown upon them. They could hardly be sustained for a fortnight. There was a wreck at that point several years ago, and out of 40 or more on board the vessel, only nine reached San Francisco alive. The nearest relief station is at Point Barrow, too far away to be of service. The Dr. keeps watchers out and a beacon prepared ready to light in case he observes a ship in trouble. He writes: "In reviewing my year's work, although my mission duties are various, nevertheless I feel that progress has been made in each department, and it is with the utmost gratitude to Him who shapes our lives and destinies that I give the thanks, and pray that He will continue to guard and guide me in my labors."

Through the Rev. W. W. Bolton, of San Francisco, a letter was submitted from Mrs. F. C. Davis, of Juneau, Alaska, begging for services at that point, and stating that there are hundreds of white people and Indians in the town (the capital of the territory) without a church of any kind. The people work on Sundays as on week days. Gambling, drunkenness, and immorality result. She adds that the Roman Catholics have an hospital and a convent with a chapel, and there are some missions for Indians. She asks: "Cannot a missionary be sent before things go from bad to worse?" Two conditional appointments were made for the Alaska mission, to take effect later in the season. The Board being impressed by the necessity of episcopal supervision, requested the House of Bishops to take steps to that end.

At the September meeting, it will be remembered, the facts then known upon the subject of the French claims to a portion of the territory of the Republic of Liberia were laid before the Board. It was subsequently learned that the United States Government had made a communication to the authorities of Liberia, representing that American citizens had a vested interest in a portion of the territory so claimed, and remonstrating against the proposed cession to France. At this meeting, attention was called to the fact that the President of the United States in his message to the present session of Congress announced that the State Department had made representations to the Government of France upon the subject; and further, that he had requested Congress to enact a law to prohibit the exportation to Africa of intoxicants and firearms.

A letter which was received during the meeting from the Rt. Rev. Dr. Holly, was read. The Bishop stated that they were expecting the arrival of "a church edifice in iron and brick, 60x40 feet" from France, and that they had exhausted all their available funds for the cost of the building. He was sadly embarrassed to find the means for the construction of the edifice, and for this purpose he begged immediate assistance. He hoped that the full amount which he was authorized by the Board to solicit from the Church, \$6,000, would speedily be contributed. The Bishop had removed back to the city after an enforced sojourn of over five years in the country, by the fire which destroyed the Church property.

Letters were submitted from the Rt. Rev. Dr. McKim, Missionary Bishop of Tokyo, showing the immediate necessity for an increase of the force, and urging the appointment of the two clergymen, for whose support an appeal has been made by order of the Board. The way was found open for the conditional appointment of one of them, and it is hoped that an announcement of the fact may be made next month.

In response to an invitation received, a committee, consisting of the Rev. Dr. Brown, the Rev. Mr. Brewster, and Mr. Chauncey, was appointed to attend, with the secretaries, a conference on Foreign Missions, to be held at the Methodist Episcopal Mission Rooms, New York, on Jan. 17th, to the discussion of themes of practical importance in the management of foreign missionary enterprises.

The officers of the Board were re-elected, and the Standing Committees for the coming year were duly chosen.

The Living Church

Chicago, December 30, 1893

Rev. C. W. Leflingwell, Editor

THE STATEMENT made in these columns that two young men, candidates for orders in connection with work in Mexico under the Rev. Mr. Forrester's care, had 'verted to the Methodists, is hereby corrected. The error was due to the incorrect translation of a single word, by which error it was made to appear that they "are" instead of "were" connected with the Methodists. The young men then were originally of the Mexican Church and were induced to co-operate with the Methodists, but they have returned and are now with Mr. Forrester.

WE HAVE somewhere read of "Uncle Ben," who had a purse which was not his. On the first day of the week he put into this purse a certain amount as the Lord had prospered him. Uncle Ben thought giving ought to be systematic for his soul's sake, as eating for his body's. He always put in his percentage without grumbling, not wishing to incur displeasure above. "The Lord loveth a cheerful giver." Uncle Ben always had something to give, was always giving, and always increased his gift as his capacity increased. Uncle Ben found it more blessed to give than to receive.

THE "developments" of material science are truly wonderful. The way that it demonstrates the antiquity of man is surprising. The famous Calaveras skull, which was taken from a tunnel under Table Mountain some years ago, was proof positive that man existed before the present geological epoch. Genesis was a myth! Unfortunately for the "pre-historic man," however, Dr. Southall, in his "Recent Origin of Man," tells us that a Mr. Brier, a miner, whose brother was a reliable minister of Alvarado, California, was one of the two men who took the skull from a cave in the sides of the valley, and placed it in the shaft, where it was found; and that the whole object was a practical joke, to deceive Prof. Whitney, the geologist.

AT A CONFERENCE lately held in Holborn Town Hall, London, to consider the subject of the Christian Organization of Labor, a Mr. Fletcher made a curious speech. He said that "as a physician gets the same fee whether he kills or cures, just as a barrister gets the same fee whether he saves his client or hangs him, so a tinker ought to get the same whether he does his work well or ill." He overlooked the fact that if it appears that a physician has killed his patient or a barrister has hanged his client, neither of them are likely to get any more fees at all. It is because the character of the tinker's work is more easily tested, his negligence or lack of skill more immediately apparent, that he is likely to suffer for it at once. But if the people know that a doctor is ignorant and bungling, or that a lawyer is a failure at his profession, they cannot be made to employ either the one or the other. Men of the Fletcher stripe would apparently have laws framed to compel us to employ and pay skilled and unskilled labor at a fixed rate, irrespective of the quality of the work.

THE DECISION of Chancellor Espin a short time ago with regard to an inscription which read: *De caritate tua, ora pro anima*, followed by the name of the deceased person, has produced some good-humored criticism in the English papers. It seems the chancellor decided that prayers for the departed are legal in the Church of England, but that he could not allow the inscription proposed because it was without precedent as to the terms employed. He would, however, allow *Requiescat in Pace*. It appears that he overlooked the well-known epitaph

upon the tomb of the eminent anti-Papal champion, Dr. Barrows, which, if not in the same words, nevertheless expresses precisely the same ideas. And now other precedents are being alleged. A correspondent of *The Church Times* informs the chancellor that not twenty miles from his own door, on the old pulpit of a village church, he will find the crucial words, "*orate pro anima*." It is by no means an unnoticed survival of pre-Reformation days, but belongs to the "three-decker" period. It would seem that this was one of the occasions when it would have been safer for the judge to render his decision without giving his reasons.

THE CHURCH BUILDING FUND is an institution universally recognized and approved as one of the leading and most hopeful agencies in the work of Church extension. It was organized at the General Convention of 1880, and now has nearly a quarter of a million of funds, mostly loaned to parishes and missions. During the last ten years, over two hundred churches have been built by the aid of this Fund. As the money is paid back by one parish it is loaned to another, and so is kept in a constant round of usefulness. Not a dollar has been lost, either of principal or interest. The annual income from the fund is now considerable, and a portion of it is given to the most urgent cases of need, so that both by loans and gifts the benefactions of the faithful are being wisely administered and constantly increased. It was the purpose of the founders of the organization to raise one million dollars, and the special secretary, the Hon. L. Bradford Prince, Governor of New Mexico, is steadily and zealously working towards it. We know of no way in which money can be more safely invested for the Lord's work than in the American Church Building Fund, of which the Rev. C. H. Malcom, D.D., 26 Bible House, New York, is the corresponding secretary.

IT IS NOT many years since clergymen of spotless life and undeniable earnestness were being imprisoned in enlightened England, for using certain ornaments and ceremonial in divine service, which appeared to be sanctioned or enjoined by law and rubric. It makes one wonder to read that without the slightest change in the law or the enactment of any additional statutes, penalties are now inflicted upon those who undertake to remove the very ornaments which so short a time ago it was an offense to retain. In a recent case, the Rev. Arthur Keble White, of Burley parish church, in the diocese of Winchester, prayed that the churchwardens should be required to replace at once on the retable of the altar, a brass cross, candlesticks, candelabra, and vases, which they had taken the liberty of removing. The chancellor of the diocese before whom the case was tried, condemned the churchwardens in costs and ordered them to replace the articles within eight days. Verily the tables seem to be turned! It is strange, too, what can have become of the "aggrieved parishioner," whose complaints were always received with such solemnity, though he might really live in Egypt and never darken the doors of the parish church!

Pusey and Newman

The life of Dr. Pusey, by Dr. Liddon, of which two volumes have appeared, has been welcomed with an eagerness which shows that the interest in the great revival of Church life in the Anglican Communion, to the history of which a new and important chapter is added by this biography, is in no danger of dying out. The first edition was exhausted almost at once, and a second is already on sale.

It is a matter of deep thankfulness that so worthy a subject should have fallen to the one man in England most worthy to deal with it. Here stands, in Liddon's unsurpassed style, the history of the

early years of that mighty religious movement, the effects of which continue to be felt not in England only but in distant parts of the world. The growing veneration for Dr. Pusey, so evident in the later years of his life, will be strengthened by this fascinating narrative.

The thoughtful reader cannot fail to compare the subject of this biography with his coadjutor in early and hopeful years, John Henry Newman, and to infer from many indications, that the divergent paths of these two remarkable men largely resulted from an essential difference of character. It is clear that Newman was always inclined to view everything from a personal standpoint. His relation to persons was all in all to him. Where he thought of the bishops, his own bishop in particular, Pusey thought of the Church. Thus, Newman tells us that the Bishop of Oxford was his Pope. He speaks of the bishops directing charges against him for three whole years. "Oh, Pusey!" he exclaimed on one occasion, "we have leant on the bishops, and they have broken down under us." But Pusey thought to himself, "At least I never leant on the bishops; I leant on the Church of England."

This difference is observable throughout the careers of the two men. Newman was stung by attacks as being against himself; Pusey did not think of himself but of the Church, and of the principles which were the subject of attack. When Chas. Kingsley made a general charge of untruthfulness against Newman, it is clear that he was using Newman's name simply as a representative of the Roman priesthood; but Newman receives it as a personal attack, and writes his *Apologia* or vindication of his own life. He does not defend the cause in which he is embarked or stand as a champion of his brother priests or the morals of Liguori, although it was these Kingsley—in a bungling way it is true—intended to assail. The book throughout is a personal defence, and leaves the general question just where it was before.

This was never Pusey's way. The letters or declarations which critical emergencies called forth from his pen were never mere personal defences, but vindications of principles. Yet he was subject to no less virulent attack than Newman, and for a longer time. Newman's keen sense of honor resented assaults upon himself, Pusey's chivalry was roused by assaults upon his friends. Of himself he did not think, accepting misunderstanding and misrepresentation as a necessity of the situation. He would never have thought it worth while to write an *Apologia pro Vita Sua*. If the movement in which his heart and soul were engaged were of God, men could not overthrow it, and in time he would be vindicated without any endeavors of his own.

The difference between the two men is well illustrated by their attitude respectively when the severest blows were inflicted. When the heads of houses at Oxford condemned Tract 90, Newman considered that his place in the movement was lost. It was simply intolerable, it stung him to the quick to think that he had been posted up on "the but-tery hatch" of every college in the university, "after the manner of discommoded pastry-cooks." He thought it simply an impossibility that he could say anything henceforth to good effect.

On the other hand, when Pusey, afterwards, was far more outrageously attacked, and put in a position of direct personal disgrace by suspension from the university pulpit, with what a different spirit does he meet it! His spirit rises to meet the emergency with calm intrepidity and far-sightedness. There is no trace of bitterness, only a deep concern for the vital doctrine which was at stake. He had been condemned as heretical by the principal authorities of the university, and a warning was out against him throughout the kingdom as a Romanizer, a "Jesuit in disguise."

But none of these things move him. "On the

whole," he writes, "I have been and am of good cheer about this and all things which concern our Church. We cannot suppose that so great a restoration as is now going on in her should be without manifold drawbacks, and checks, and disquietudes, and sufferings. No great restoration ever took place without them. But while all who are allowed any way to be concerned in it must expect their share, directly or indirectly, on the whole, one must be of good courage." And so, after taking all pains to insure that his sentence should not be taken as valid or final, he calmly waited until the term of his suspension had expired, and then again ascending the university pulpit, repeated, without challenge, all the doctrine for which he had been condemned.

This was the spirit which made evident his mission as a prophet like those of old time, to arouse in the Anglican Church a renewed sense of her inherent Catholicity, and prepare her to meet the troubles of coming days.

Summary of Ecclesiastical Events

ADVENT 1892—ADVENT 1893

The year just ending has witnessed much stir and life in the Church at large, and in our beloved Church especially. It has been a year of energetic work, under the impulse of a General Convention held in 1892, which some one has called an epoch-making convention. It has been a missionary year. On last St. John's Day, the corner-stone of the cathedral of St. John the Divine was laid by Bishop Potter, assisted by an assembly of distinguished clergy and laity, to be a focus of missionary work, we believe, in the very centre of the great metropolis of the East. On Dec. 16th, the Rt. Rev. Lemuel H. Wells, D. D., was consecrated Missionary Bishop of Spokane, and at long intervals thereafter Bishop Gray was consecrated for Southern Florida, Bishop Brooke for Oklahoma, and Bishop Barker for Western Colorado. The month of June was marked by the consecration of Bishop McKim for Yedo (now Tokyo), and of Bishop F. R. Graves for Shanghai; in July, the Church gained two assistant bishops, the Rt. Rev. Ellison Capers, D. D., in South Carolina, and the Rt. Rev. Thos. F. Gailor, D. D., in Tennessee; and again in October, two more were added to the apostolic order, Bishop Lawrence as diocesan of Massachusetts, and the Assistant-Bishop of North Carolina, the Rt. Rev. Joseph Blount Cheshire, Jr., D. D. Vermont is only waiting the decision of the House of Bishops, which may be announced ere this is in type, to claim the consecration of her Bishop-elect, the Rev. A. C. A. Hall. Such a filling up and enlargement of the episcopate is truly a lengthening of the cords and a strengthening of the stakes of the Holy Catholic and Apostolic Church in this land.

But the missionary fervor of the Church was not by any means exhausted in the consecration of new bishops. Numerous meetings during the year have emphasized the theme. At the second annual dinner of the Chicago Church Club, not only was the cause of Christian education ably presented, but the mission of this American Catholic Church of ours to the American people as being their true spiritual mother, was nobly vindicated in an address by the Bishop of Iowa, which is part of this year's history. A little later in the year began the Columbian Exposition, but this stupendous affair, so far from crushing the missionary spirit out or extinguishing it like smoking tow, seemed only to stimulate it into greater activity, and the best attended meetings held during the Exposition were the "Congresses of Religion," or those pertaining to the "Parliament of Religions." Whatever the results of those singular meetings may ultimately be, one thing must have impressed an observant world, namely, that the interest of the men and women of to-day in religion is by no means dead. This is encouraging to the missionary of Christ and to a missionary Church. But two more events during the feverish closing days of the World's Fair ought to put a brave, stout heart into the most despondent Churchman, and those were the best and largest, and most enthusiastic annual convention of the Brotherhood of St. Andrew hitherto held, at Detroit, and the most successful meeting of the Mission-

ary Council of the Board of Missions, which met at Chicago instead of at San Francisco, because everything had to come to Chicago this year, and which succeeded in driving the thought of the Exposition out of the minds of the bishops and delegates and a large congregation of Church people, for four days. The Missionary Council was nothing short of a triumph. To this we may add, that on the eve of All Saints the largest number of candidates for Holy Orders ever received in any one of our seminaries at one time, was matriculated at the General Seminary, New York sixty candidates; that the whole number in residence there is one hundred and forty, and that nearly all the other seminaries have as many students as usual, except Nashotah which has more than for several years past.

The Canadian Church has not been behind us in missionary zeal; on the other hand, she has set us an example which we may be bold enough to follow at some future day, by perfecting her ecclesiastical organization. A General Synod of the two provinces of Ontario and Rupert's Land, and of the four independent sees, has been formed; the metropolitans of the two provinces are styled archbishops, and the Archbishop of Rupert's Land is the Primate of Canada. The same year that has witnessed this important change, has been happily marked by the celebration of the centenary of the establishment of the see of Quebec, and the appointment of its first bishop. This is a truly interesting and instructive conjunction of events. In this connection we may mention another matter. By the generosity of Mr. George W. Childs of Philadelphia, a memorial cross has been provided for the spot where the Rev. Francis Fletcher, chaplain of Sir Francis Drake's fleet, held the first services of the Church of England upon territory which is now a part of the United States, at Point Reyes, Drake's Bay, Cal., in 1579.

The historic past has been re-animated and made to live again during this year of commemorations, and a graceful act which we must note was the purchase of the "Seabury House" at Woodbury, Conn., by a number of gentlemen, and its presentation to our venerable Primate, the Bishop of Connecticut, who is now the senior Bishop, by consecration, of the entire Anglican Communion.

Among the important conferences of this year was that of the representatives of our various theological seminaries, held at the General Seminary, New York, in the interest of a uniform standard of instruction at our seminaries, and of requirements for canonical examinations. A school of instruction for priests was held during the summer at Holy Cross House, Westminster, Md. The choral worship of the Church was exemplified by many successful meetings of diocesan choir associations, among them that of Chicago, which with less than its full strength, turned out with 600 voices at the Auditorium.

The American Church Congress met, as usual, but was out of sympathy with its environment, which was New York and its vigorous and loyal Church life, but enough has been said recently about the Congress, and for some reasons the less said the better.

Reunion with the Holy Orthodox Church of the East has been presented to many Churchmen as an imminent possibility by an extended tour among the churches of our principal cities by the Most Rev. Dionysius Latas, Archbishop of Zante, one of the most learned and able of the Greek hierarchy. On the other hand there has been a remarkable recrudescence of the Roman controversy, occasioned partly by a sort of organized attack upon Anglican orders by Rome, and partly by the extraordinary mission of Mgr. Satolli as Papal Ablegate to the Roman Church in the United States. It is a good thing that our Roman brethren have some one to attack as an outlet for their feelings while they themselves are suffering under the heavy hand of the Vatican. We can stand it if they can. Speaking of Rome reminds us that our "Mexican Muddle" has come to the surface again, somewhat thicker and blacker than before, but still the same old muddle. The Presbyterians have had their troubles, too, which have not ended, apparently, with the suspension of Dr. Briggs by the General Assembly. Bodies that are in suspension are likely to drop upon something, which shows that as a philosophical principle, deposition is safer than suspension.

In England, the past year has witnessed no little stir and excitement in Church matters. The Welsh Suspensory Bill aroused the Church to make a mighty protest against disestablishment and spoliation, and the

great meeting in the Albert Hall, under the presidency of the Archbishop of Canterbury, supported by the Archbishop of York, will go down to history as but the first demonstration of the corporate strength of the Church of England.

The Archbishop of York has pronounced most emphatically against evening Communion and the Convocation of Canterbury adopted a report on fasting Communion which is important for its matter, as it admitted the testimony in favor of the practice, and remarkable for its logic, as it decided that the custom was not binding. The Upper House adopted a report, drawn upon similar lines, upon evening Communion.

His Grace, the Archbishop of Canterbury, has given notice of the next meeting of the Lambeth Conference in 1897, just 1,300 years after the enthronement of St. Augustine of Canterbury. Meanwhile Pope Leo XIII. has, with great flourish of trumpets, deposed, so to speak, St. George as the patron saint of England and rededicated it to our Blessed Lady and St. Peter; but affairs seem to go on much the same as before, if not a little better, for the miserable Natal schism in South Africa has been healed under the new bishop, Dr. Baynes, and three bishops, one Englishman and two natives, have been consecrated for Western Equatorial Africa, in place of the late Bishop Crowther. Winchester cathedral has kept the 800th anniversary of its consecration blissfully oblivious of Roman claims, and Winchester College, the foundation of the great William of Wykeham, has celebrated its quincentenary. The English Church Union held its 34th annual meeting and reported a membership of 34,761. The Union is a mighty factor in Church defence. In far distant East Africa the body of the martyred Bishop Hannington was discovered and reverently interred in the cathedral in Uganda.

The saddest part of the year's record is the mention of those faithful soldiers of the Cross who have been taken from us, though we ought rather to rejoice that they have entered into their rest. The list is a long one for the past year. In our own branch of the Church, Bishop Phillips Brooks, after a very brief episcopate, deeply lamented by a multitude of friends and admirers; Bishops Bissell, of Vermont, Wm. Ingraham Kip, of California, the pioneer apostle of the Church on the Pacific coast; Alexander Gregg, of Texas, another pioneer, and as we write, the venerable Bishop Lyman, of North Carolina. Among the clergy of "the second throne" many who were eminent in the work and councils of the Church, have entered Paradise, among them the Rev. Dr. Samuel Buel, sometime professor in the General Theological Seminary; Rev. Dr. Theo. P. Barbour, diocese of Easton; Rev. Dr. Wm. B. Ashley, of Milwaukee; Rev. Dr. N. Colin Hughes, of North Carolina; Rev. Dr. Russell A. Olin, of Central New York; Rev. Dr. Wm. C. French, of Philadelphia, formerly editor of *The Standard of the Cross* in Ohio, and of *The Standard of the Cross and Church* in Phila.; the Ven. Dr. T. McClure Peters, archdeacon of New York; Rev. Dr. Telfair Hodgson, dean of the theological faculty, University of the South, and the Ven. Horace Stringfellow, D. D., archdeacon of Alabama. Among the laity we have parted with some noble Churchmen, in such men as Edward McCready, Sr., the Nestor of the bar of S. Carolina; Chas. Jas. Wills, first vice-president of the Brotherhood of St. Andrew; ex-Gov. Baldwin of Michigan; Geo. C. Shattuck, M. D., of Boston; James K. Edsall, of Chicago; Col. Richard T. Auchmuty, and Hon. Hamilton Fish, of N. Y., and Robert A. Lamberton, LL. D., president of Lehigh University, South Bethlehem, Pa.

In the Church of England, among the faithful departed are the venerable Bishop Austin, of Guiana, the senior of the Anglican Episcopate; Bishop Charles Wordsworth, of St. Andrew's, Scotland; Bishop Horden of Moosonee; the Most Rev. Dr. Knox, Archbishop of Armagh and Primate of all Ireland; the Rev. Dr. Hort, Lady Margaret Prof. of Divinity at Cambridge and a great textual critic of the New Testament; the Rev. Thomas Mozley, and the Rev. Dr. Jowett, master of Balliol College, Oxford.

Lord all-pitying, Jesu blest,
Grant them Thine eternal rest.

To us who are still in the thick of the conflict, it remains to gather up the fragments, to profit by the good examples of the faithful departed, and with undaunted faith and hope, to press forward into the work and conflict of another year, led by the Captain of our salvation, to whom, with the Father and Holy Ghost, be all praise, glory, and dominion forever. Amen.

The Evil of Sunday Desecration

An essay read before the archdeaconry of the Susquehanna, at Cooperstown, Oct. 11, 1893,

BY THE REV. R. H. GESNER,

RECTOR OF ZION CHURCH, MORRIS, N. Y.

"Last Sunday seemed to me the most tiresome day I ever spent. I thought it would never pass." Such were the words addressed to me not long ago by a hard-working man who never by any possible chance entered the church on the Lord's Day. It was my opportunity and I used it. I told him that Sunday would never seem long or tiresome to a man who observed it properly by not forsaking the assembly of God's people, and by joining heartily in the holy service of the sanctuary. "I know," he replied, "that it is mere habit that I don't go. I've kind of got into this way and its hard to get out of it."

The case of this man is only one of the many thousands which unhappily afford cause for grief to the Church in every part of the land. The evil of Sunday desecration, the selfish and secular use of the day, the abandonment of Church-going, are some of the heart-sickening evils of the time. They are evils with which the clergy have to deal constantly, as they find clusters of souls in every village, town, and city, who under no persuasion or appeal will enter a church, and who shun the gates of God's house as they would a building over which the red flag waved to mark the presence of the scourge within.

It is useless to attempt to disguise the fact that a spirit is widely prevalent in this nation different from that which reigned over it fifty years ago. Go forth of a Lord's day morning into village street or city avenue! What a sight greets your eyes! Men sit in front of the hotels, or loll in the bar rooms, reading the cheap sensations of the Sunday paper, discussing the latest manoeuvre on the checkerboard of politics, or the raciest and most salacious social scandal. Trains and boats are packed with pleasure-seekers, bound for suburban resorts where brass bands, beer, and base-ball banish the last vestige of reverence for the day which God has hallowed and claimed as His own.

What has changed the primitive reverence and sweet sobriety of the Sunday rest to the noxious levity which now parades itself on this holy day?

A variety of answers may be given, each partially describing the causes which have contributed to bring about this lamentable state of affairs.

The large influx of foreigners to our shores, and the prolonged sojourn of many Americans abroad, have led to an importation of foreign manners from those countries where the habitual and ancient respect for Sunday has fallen into abeyance. What regard for Sunday does a very large class of Germans bring, from a country largely secularized and rampantly and obtusely critical of revealed religion? What veneration for Sunday can the Frenchman bring, when at home the race for *Le grand Prix* and the election of deputies is held on Sunday? What estimation for sacred rites can those Italians bring from a country where Romanism beggars the poor for the enrichment of well-fed priests? Thousands come to the United States with a distrust of Christianity, an antipathy to whatever distinguishes its sacred seasons from common hours, and finding here unlimited liberty, they corrupt by evil example the simple souls who learned in a different school.

There are other streams, not foreign in their sources, tributary to the mighty river of irreligion. There is a re-action from the rigid Puritanism of the 17th and 18th centuries, with its harsh, unnecessary, loveless strictures against the joyousness of the scriptural Lord's Day. Many who were brought up under the old *regime* of Congregationalism, have departed from all faith. The feelings of this class are shockingly depicted in the exclamation of one trained under that stern religious dispensation, who burst forth one Saturday with the malediction: "To-morrow is that dreadful day! How I hate it!" If one may rely on Mrs. Alice Morse Earle's description of "the Sabbath in puritan New England," we can scarcely wonder that the Jewish exaction of that day has driven many souls far from the faith of their fathers.

One other cause has had a subtle effect in diminishing observance of Sunday. Universalism, as popularly understood, has deadened the conscience of many to the high and gracious privileges of this day. We do not impeach any who profess the name of Christ, but we cannot refrain from noting as a matter of experience

and observation, that many have imbibed the notion that as all men will be saved finally, they need not greatly concern themselves with duties that contribute to salvation of soul. Why keep holy the Lord's Day by the assembling ourselves together, if we are just as well off in the final disposition of all things as they who esteem it a delightful day, holy unto the Lord, and honorable?

Causes less powerful have operated to the same end, but these are some which, coupled with the often repeated cry about delinquencies of professing Christians, have helped to increase a disrespect for Sunday and a neglect of the services of the Church.

Before proceeding to suggest remedies, let me indicate some evidences of this defection, and the contrast between the piety and consecration of our parents and the painful lack of these qualities to-day.

Most of the clergy are interested in the spiritual welfare of a rural folk, whose horizons are narrow, despite the breezes of the hills and the unfettered freedom of the pathless sky. Of the constituency of a city parish we are not now speaking. The Sunday desecrating habit has firmly established itself in the country districts. The foreign impulse, the pulsations of this restless age, that break on Manhattan Island, are felt across the country, and their remotest ripples plash against the base of the Rockies. Sunday morning dawns over the fairest scenery upon which God's hand has left its delicate and perfect workmanship. But alas! its joy and beauty shed no glow over many thousand hearts. The customary "chores" on the farm are done, the household duties of the village home performed; there is still time to prepare for the worship of the Church. But instead, the master of the house, who ought to set a good example to wife, children, and servants, picks up that Saturday decoction of scandal and falsehood, printed expressly for Sunday contamination, and lolls back in the best room, squandering the sacred hours over the spirit-benumbing sheet. Or he finds his way to some near-by tavern, and there with boon companions, propped up against the bar-room wall, wastes the morning in "foolish jesting" and idle laughter. This is no untruthful picture. Into how many homes in all the country-side, into how many public houses, you can go, and find the original of this sombre sketch.

What a change has come over the spirit of American homes? What a departure there has been from the reverent habits of our forefathers. A generation ago the master of the house was a veritable father in Israel. He was astir betimes in the morning. He did not come alone when the church bell sent its sweet notes climbing the farthest hill sides and stealing in softened accents down the winding valley. With a wagon teeming with souls precious in God's sight, he drove up to the venerated portal of the church where his fathers had worshipped before him. In winter he shovelled out the drifts and broke the roads to reach the house of God. Neither snow storm, rain, nor tempest stood between him and his God. If by chance a party of guests crowded around his wide and genial hearthstone on the eve of the holy day, they did not prevent him from discharging his duty to God first. Sunday guests nor Sunday gusts kept him from church. He took the former with him and went through the latter. His Christian faith was not of that accommodating nature that shaped itself to the perverse ways of the worldling. It was robust. It had muscularity as well as popularity. It rejoiced in and thrived on practice.

Can we think that the man who was found in his place at the services each Lord's Day went to his work with overtaxed body or dispirited mind on Monday morning? I venture to maintain that no harder, longer lived race of men could be found, than they whose axes felled the trees on these glorious hills and whose ploughshares turned the sod of these fertile valleys two or three generations ago. God's blessing was on these men and their families, as it will be on their descendants if they observe the habits of their fathers.

(To be continued.)

Letters to the Editor

FROM THE BISHOP OF RHODE ISLAND

To the Editor of *The Living Church*:

In the last number of the Newport Convention Journal, a local Church paper, I find an article attributed to THE LIVING CHURCH, in which, after various comments upon an address recently delivered before the Church Congress in Ne-

York by the Rev. Dr. Richards, rector of St. John's church, Providence, I find the following sentence: "Jesus Christ," he exclaimed, "is a man, and neither a pattern nor a demi-god."

The Newport Journal follows this with an article in the editorial columns, which says that if Dr. Richards' words are correctly quoted, "they are simply a resurrection of the Arian heresy," and intimates that it is in order for him "to promptly surrender his priesthood in the manner prescribed by Canon." As this is a matter affecting the honor of the diocese of Rhode Island, and my own reputation as Bishop of that diocese, I desire to say that I have seen the paper which Dr. Richards read before the Congress, and I declare that it does not contain any such words as are here attributed to him, nor any thing else which could be tortured by the most malicious perversity into anything resembling them.

The entire essay will soon be published, and then every reader can judge for himself; but thousands have read THE LIVING CHURCH, when but a handful of people will read the voluminous report of the Congress, and it is to be remembered still further that a calumny will fly on the wings of the press much faster than it can be followed by any refutation.

I shall look for the appearance of this letter in the next issue of THE LIVING CHURCH.

THOMAS M. CLARK.

Providence, R. I., Dec. 18, 1893.

[The words to which the Bishop of Rhode Island refers were taken down by our correspondent, who answered in reply to our telegram, that the report was correct. In the issue following the report we stated, however, that the word "phantom" was possibly mistaken for "pattern" by our reporter.

Ed. L. C.]

BISHOP LIGHTFOOT AND THE HISTORIC EPISCOPATE

To the Editor of *The Living Church*:

The Archbishop of Canterbury, speaking recently of the Historic Episcopate, says: "On this subject it is common to see the gravest misrepresentations of the learned and exact views of our great student-divine, Bishop Lightfoot. All perhaps do not know that one of his last wishes was that all he had really said and written on the subject of the apostolicity of the episcopate should be printed together and stand without note or comment. It was done and any one can obtain the paper."

This paper, we suppose, has never been re-published in America. The Bishop published a dissertation upon the Christian ministry in connection with his famous commentary upon the Epistle to the Philippians. This dissertation is published separately by the Society for the Promotion of Evangelical Knowledge, and is put into the hands of a number of our seminary students. This is a good work, no doubt, good as far as it goes, but it does not go far enough. Bishop Lightfoot is quoted on all sides as one who held what are commonly called low views of the episcopate, and the little book we speak of has been used for partisan purposes. It is so used both in and out of the Church. A few weeks ago the writer heard the most noted (and deservedly so too) Baptist theological professor in this country, say in a public lecture before a large audience: "I am accustomed to say to my students that when Bishop Lightfoot has written a book upon any subject, that, in my judgment, is the best book that has yet been written upon that particular subject." This is certainly high praise and it goes to show the wide-spread and weighty influence of the late Bishop of Durham.

It is highly important, therefore, that he should be fairly represented upon this great question of the Historic Episcopate. It seems that his dissertation upon the Christian ministry, published in 1868, was not his last word upon the subject. Doubtless he revised his opinions at a later day. Certain it is that he was misrepresented. It was "one of his last wishes" that his position upon the much mooted question should be clearly defined. Hence the publication of the paper to which the Archbishop refers.

Has this paper ever been republished in America? If not, would it not be a work of beneficence for the Young Churchman Company to give us a reprint of it? It would doubtless be in great demand and it would certainly be a most commendable effort to carry out one of the last wishes of the foremost scholar of the Anglican Communion throughout the world.

L. W. R.

NO CROSS AT ANVIK?

To the Editor of *The Living Church*:

Since some of us have seen at Chicago, in the late Council held there, a fresh outburst of the missionary spirit, we may have asked ourselves if the zeal so plainly manifested is according to knowledge, at least if it is generally rightly directed. The speeches were all good, and nobody could have listened to them without feeling much encouraged; probably most of us went away with a little spark, each in his own heart, of the big flame that burned at St. James'. Perhaps some sat up all night and burned their lamps (to use an old-fashioned phrase) talking about it—it was a worthy subject of discussion. But in the past week I happen to have been studying the pages of a magazine devoted to such subjects, *The Spirit of Missions*, published in New York. As every one knows, this magazine is not wont to treat its readers to very much that is Catholic, either in its

erature or in art, but one would have said that a simple cross on the building of a Christian mission were not likely to give offense in these days; yet in the October number, the group of buildings at Anvik, Alaska, is given as the frontispiece, without any suggestion of that holy sign. Other details are not lacking; the picture seems to have been taken on a Monday, and the missionary wash is there; so is the missionary fuel, and in the foreground something that may be a saw-horse or, perhaps, parallel bars for the missionary children. All is charmingly simple and poor enough to suit the most captious; but as for anything suggestive of the Christian religion, you may scan the illustration and seek in vain. However, the cross may be hidden from sight; we will hope for the best. In any case, I should be sorry to do injustice to the good missionary at Anvik, and my sometime classmate at the General Seminary; one whose well-intentioned energy in a hard field no one could doubt. I have known the limitations of poverty in a mission work, and the difficulty of always getting a hearing, with the added difficulty of securing money after one has been heard—even a cross costs wood and nails. And I have a sincere sympathy with the zeal of the priest in charge of Anvik, who is now in these parts, for I recollect an early desire of my own in student days, to seek foreign fields after ordination, and can even now recall the words of a gentleman in New York of whom I sought advice, and who urged me not to be premature in deciding for the future.

All this is only preliminary to what I wished to say through THE LIVING CHURCH, namely, that it will be wise for those who give systematically, or even irregularly, in the cause of missions, and who love the Church of God, to make sure that their money goes where, for example, the cross is seen and the religion of the cross is taught. Avoiding mere partisanship, the duty of such persons is to read, or become otherwise well informed upon missionary matters, to know that the missionaries to whom their alms may be sent are teaching the truth of God and not the views of a school of men; and finally, to make sure that bishops and clergy who willingly and purposely break "the traditions of the Church" receive no encouragement from their lips or purses. I should myself, if a parish priest, think it a solemn duty to see that no missionary who celebrates evening Communion, or joins in union services, or admits those unqualified by rubrical, direction to the Blessed Sacrament, should have any support from my people. It is good to be charitable, and "good to be zealously affected always in a good thing," and good also to "walk in the truth."

To the above I may add another suggestion for the consideration of those who may care for it (it is still in regard to the cross), that it may at any time be seen, by all who will look for it, how often the Christians of the Roman Obedience succeed in a measure where we have sometimes failed. The cross of Christ has a twofold use, and they know well its power in both ways, as a teacher of doctrine and as a defence against temptation. On the one side it is a most striking object lesson, and when the Roman missionary in North America stood before the rude, simple-hearted Indians, holding in his hand the crucifix, and pointed as he talked, to the five sacred wounds, he preached the most eloquent sermon that has ever stirred human hearts on this great continent. On the other, the cross, whether shaped out of wood by men's hands, or worn upon the body, or only traced upon it, is a tremendous power, material thing though it be, against the enemies of the soul. For, tempted in the flesh, the Christian signs his flesh with the cross and seals it for the Crucified; tempted by the material attractions of the world, he meets them with a material act, and tempted by Satan to any sin, of whatsoever part of his threefold nature, the cross is the Christian's *sacrament*, at that moment, in the face of the tempter, the outward sign to him who witnesses in some way our outward acts of the inward grace whereby the victory may be again won over himself.

HENRY R. SARGENT, O. H. C.

Holy Cross House, Westminster, Md.

The Star of Bethlehem

BY CAROLINE STODDER CROCKER

O Star! that from the depths of night
And chaos dark gained thy release,
God called thee to the realms of light,
To be the harbinger of peace.

Elect in all thy sisterhood,
His summons bade from far to bring,
Adoring sages, shepherds rude,
To greet the heavenly new-born King.

Above the world thy beams were sent,
Unearthly bright that radiance grew,
As if night's curtain had been rent
To let the light of heaven shine through.

And farther yet those rays streamed forth
As from a shining golden boss,
And eastward, westward, south and north,
They formed the figure of the cross.

O Star! Still send thy rays to shine
In hearts made dark by sin and shame,
Till they shall hear the song divine,
And Christ anew be born to reign.

Personal Mention

The address of the Rev. W. P. Browne is Bastrop, La.

The Rev. W. L. Gravatt has resigned the rectorship of St. Peter's church, Norfolk, S. Va., and enters at once upon his new duties as rector of Zion church, Charleston, W. Va.

The Rev. L. C. Rogers, formerly of Detroit, Mich., is now rector of St. John's church, Grand Haven, Mich. Address accordingly.

The Rev. Father Benson has returned from a visit to the Bahama Islands.

The Rev. J. Sanders Reed has entered upon the rectorship of Trinity church, Watertown, N. Y.

The Rev. J. M. Hayman has resigned the rectorship of St. Joseph's church, Rome, N. Y.

The Rev. Geo. W. Southwell has resigned the rectorship of Grace church, Jordan, N. Y.

The Rev. Amos Watkins, of Colorado, has entered on his duties as rector of Grace church, Cortland, N. Y.

The Rev. H. R. Bowers has taken charge of Grace church, Copenhagen, and St. John's church, Champion, N. Y.

The Rev. W. R. Harris has resigned the rectorship of St. John's church, Somerville, N. J.

The Rev. Howard Story has been appointed assistant minister of St. Paul's church, Camden, N. J.

The address of the Rev. C. H. B. Turner is Anniston, Ala.

The Rev. C. H. B. Tyler has resigned the rectorship of Christ church, Tyler, Texas, and taken up work in the diocese of Alabama.

The Rev. F. B. Chetwood's address is Church Missions House, 4th ave. and 22nd st., New York.

The Rev. David Howard, late rector of Bridgeton, N. J., has entered upon his duties as rector of Berlin and Ocean City, diocese of Easton.

The Rev. Everard P. Miller, late of Perth Amboy, N. J., and more recently chaplain of the American Church at Lucerne, Switzerland, has accepted the position of assistant minister in St. Ann's, Brooklyn, for the winter.

The Rev. John H. Converse, of Christ church, Riverton, N. J., is settled in Berlin, Germany, for the winter, with his family.

The Rev. James B. Averit, who recently resigned the rectorship of Grace church, Waterville, Central New York, has removed to Winchester, Va., for the benefit of his health, and should be addressed accordingly.

The Rev. Edmund C. Belcher, by request of the Bishop of Florida and the parishioners of Green Cove Springs, will again resume the charge of St. Mary's church, in that place, for the winter months, after which his address will be as usual, viz., 1321 Fifth ave., New York.

The Rev. R. R. Graham, for the past three years rector of the church of the Good Shepherd, Columbus, S. Ohio, has resigned the rectorship of the parish.

The Rev. F. G. Ribble has resigned Christ church, Tazewell Courthouse, W. Va., and taken charge of St. Andrew's parish, Brunswick Co. His residence will be in Laurenceville, Brunswick Co., W. Va., and he should be addressed accordingly.

The Rev. Dr. and Mrs. De Costa expect to sail on the Columbia, Jan. 4th, by the way of Gibraltar and Algiers, for Alexandria and the East. The Rev. J. F. Holmes, formerly of Carson City, will be in charge of the church of St. John the Evangelist in the rector's absence, assisted by Mr. W. H. Butts.

The Rev. William J. Morton, assistant minister of St. James' church, Richmond, Va., has accepted a call to the rectorship of the church of the Epiphany, Knoxville, Tenn., to take effect before the close of December.

To Correspondents

MRS. V. S. M.—"Cathedrals of England," by Canon Farrar, is published in this country, by Thomas Whittaker, 2 and 3 Bible House, New York City.

MISS P. R. S.—You can obtain the "Memories" (the autobiography you speak of) from the Young Churchman Co., Milwaukee, Wis. Price, \$2.25.

"CONSTANT READER."—I. Dr. Littledale was ordained in 1856. After five or six years of parish work, on account of ill-health he retired, and devoted himself to Church literature. He was never a provost. He wrote many valuable books in defence of Church principles and against the errors of the Roman Church. 2. We should recommend "Hose's Eighteen Christian Centuries."

Notices

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

Official

CHANGE OF ADDRESS

After Jan. 1st, the address of the Board of Missions (instead of 22 Bible House) will be Church Missions House, Fourth ave. and Twenty-second st., New York.

ASSOCIATION FOR PROMOTING THE UNITY OF CHRISTENDOM.

(Established London, Sept. 8th, 1857.)

To unite in a bond of intercessory prayer, members, both of the Roman, Greek, and Anglican Communion.

For circulars and information address the secretary for the U. S., the Rev. A. J. Arnold, 481 Trinity Place, Philadelphia, Pa.

Died

HOLLAND.—Thursday, Dec. 21, 1893, Theodosia Everett, wife of Rev. R. A. Holland, S. T. D., rector of St. George's church, St. Louis.

ROBINSON.—Entered suddenly into the rest of Paradise, on Friday morning, Sept. 8, 1893, at his home in Abbotsford, P. Q., Canada, the Rev. Frederick Robinson, M. A., Hon. Canon of Christ church cathedral, Montreal, and for over forty years a faithful and much beloved priest in the Church of God. Aged 70 years. "I have kept the Faith."

INGERSOLL.—After a very short illness, on Sunday, Dec. 17th, aged 40 years, Mr. E. J. Ingersoll, treasurer of St. Andrew's parish, Kent, Conn. *Requiescat in Pace.*

Obituary

MINUTE

At a meeting held Dec. 21st, at the rectory of St. Paul's church, Patchogue, L. I., the following minute was adopted by the clergy present and representing the archdeaconry of Suffolk, with reference to the death, on Sunday, Dec. 17th, of the Rev. C. S. Witherspoon, late rector of St. Paul's:

Whereas: The Almighty Father has been pleased to take unto Himself the soul of our beloved brother priest, the Rev. Charles Sumner Witherspoon,

RESOLVED: While we mourn his early death, and extend our heartfelt sympathies to his bereaved widow, we rejoice to express our esteem of his many noble qualities; the saintliness of his priestly life, his high sense of honor and integrity as a man, his patience in suffering, and the calm trust and hope which marked his Christian dying, all who knew him bear glad witness to and will ever cherish as an example and a grateful memory.

RESOLVED: That we send a copy of this minute to the widow of the deceased, to *The Churchman*, and to THE LIVING CHURCH.

ROBERT WEEKS, Archdeacon,
SAM'L MORAN, rector Christ church,
JOSEPH R. NORWOOD, charge Christ mission,
West Islip,
Bellport.

Appeals

I need \$10,000, (ten thousand dollars), at once for educational work in Mississippi. I hate to make appeals. But I am sure there are those who, in this matter, would aid me if they knew how my heart is burdened. I need a school house at St. Columb's chapel. The colored work at St. Mary's, Vicksburg, needs a house, and we must be aided in the establishment of St. Thomas' Hall, revived after long suspension, at Holly Springs. These are all needed by the success and advance of our work, in a diocese as purely missionary as any in the Church.

HUGH MILLER THOMPSON.

Jackson, Miss., Nov., 1893.

THE cyclone of Aug. 27th, destroyed the fence and damaged the church very much; it will require \$300 or \$400 to repair same. The same cause has impoverished the congregation, hence they place their need before the Churchmen and Churchwomen of our land. Won't you help us in this our hour of need? Don't mind the size but send your contributions to

J. SWINTARD WHALEY,
Lay Reader,
Trinity church, Edisto Island, S. C.

The above appeal is made by an earnest congregation and approved by me in consideration of the present distressed and impoverished condition of the families composing the little flock of Trinity church, Edisto Island.

ELLISON CAPERS,
Ass't. Bishop.

GENERAL CLERGY RELIEF

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

This fund extends relief to disabled clergymen and to the widows and orphans of deceased clergymen in all dioceses and missionary jurisdictions of the United States.

This fund should not be forgotten in the making of wills. Contributions may be sent to WILLIAM ALEXANDER SMITH, Treasurer, 70 Broadway, New York.

THE GENERAL BOARD OF MISSIONS

Legal Title (for use in making wills): The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the U. S. A.

Domestic missions in eighteen missionary jurisdictions and thirty-four dioceses, including work among Indians and colored people.

Foreign missions in China, Japan, Africa, Greece, and Haiti. The fiscal year beginning September 1st requires, for the salaries of twenty-one bishops and stipends for 1,200 missionaries, besides support of hospitals, orphanages, and schools, many gifts, large and small.

Remittances should be made to MR. GEORGE BLISS, treasurer, Church Missions House, Fourth ave. and 22nd st., New York; communications to the REV. WM. S. LANGFORD, D. D., general secretary.

Church and Parish

WANTED, after Christmas, position in a boy's school. Specialties, English, algebra, German. Several years' experience. Can play the organ. Address MAGISTER, care of LIVING CHURCH.

A BUSINESS man of fifteen years' experience, as manager cashier, and bookkeeper, wishes an engagement after Jan. 1st. Address S. R. KEMPER, 197 Farwell ave., Milwaukee, Wis.

Choir and Study

The Morn of Nativity

BY WILLIAM B. CHISHOLM

In the grand procession marching,
Banners floating high,
Ferns and roses all o'erarching,
Heaven descending, darkness ending,
'Tis the Morn—Nativity!

Incense with sweet bloom commingling,
Glad ears with the rapture tingling,
Of the Christ-Child's lay;
Oh, the beauty! oh, the glory!
Of the oft-repeated story—
Christ the King is born to-day!

Lo! the Bethlehem vision,
Feast of Holy Circumcision,
Snowy bright Epiphany,
Candlemas, and dark Temptation,
Then the week of reprobation,
And Gethsemane.

Lo! the Cross, the grave, the dawning
Of the glorious Paschal morning,
All in one are blent;
Then Ascension's wondrous story,
Then the Pentecostal glory,
When the Comforter is sent.

So through all the Gospel phases—
From the sweet lawn flecked with daisies
To the sun-glints o'er the snow;
In this rapturous Christmas vision,
As in avenues Elysian,
We triumphant go.

To the manger let us, wending,
See the Holy Mother bending
O'er the sweet, the Blessed Child;
Banished are the wintry shadows
O'er the snowy-wreathen meadow
In His light—for He hath smiled!

In the midst of this holiday excitement, it is hard to discern the central fact underlying it all, that is, the true Christ-Mass. This is something as far removed from the holiday Christmas as heaven is from earth, or the patience and devotion of holy living from feasting and pleasure-seeking. The Mass of Christ, the tremendous mystery-miracle of the Incarnation of the Son of God, the one eternal Sacrament of the Word made flesh, dwelling among us for our regeneration and redemption, kindling the rapture of the heavenly hosts, while it brings "peace to men of good will" on earth—what can this adorable feast have in common with that profane travesty which garlands theatres and saloons with pagan tokens of frivolous pastimes; which feeds the greed and vanity of all; which stifles praise and supersedes adoration due the Christ-Mass, and substitutes, too often among the faithful the glamour of sensuous exhilaration under the mockery of secular "Christ-mas." Who has not known sorrowfully enough half-hearted, perfunctory devotions in church, the spiritual loss and perversion, following this carnival of Christmas in which the unbelieving and profligate join hands and hearts! And yet this counterfeit of the festival of Christ-Mass gains currency until the world of anti-Christ flatters itself that it is keeping the Feast.

"All the world keeps Christmas Day" has a cheery enough ring in it, but it is a perversion of the truth. Is it conceivable that this epidemic of sensuality has any part or lot with this immaculate and heavenly Feast of Christ's Nativity? Can it be that this bibulous, hilarious mirth and melody of the saloons, the public amusements, the streets and highways, is the prolonged echo and resonance of the heavenly hosts that once sang over a midnight cradle-manger in Bethlehem of Judea? If Christ's holy Church cannot protect her supreme festival from the all-surrounding impiety, what is to become of "the children of the Feast," who find their sustenance in that true Bread of God which cometh down from heaven? Shall it be Holy Day or holiday?

There is another view of the situation thrust upon us by the hunger and destitution stalking through the land. Shall the churches strip their sanctuaries of the accustomed wreaths and flowers and give of the savings? Shall a man rob God? Shall the priests of the Lord rob Christ's Mass of its due tokens of the "wonderful night" and the divine visitation? Should not the rather, this vidual and outward royalty, this showing forth of the "King of kings," stay where it belongs, while thrifty and easy-going Christians pinch their own

indulgences and straighten their wasteful luxuries so that the hungry and naked and homeless suffer not? Should this Bethlehem time of Holy Church go bare and joyless, and the Infant Christ find only the cradle-manger? Let us look to it that we lose not the true Christ's Mass with its "Real Presence"!

St. George Mivart, as we read in *The Nineteenth Century*, takes his punishment from the Congregation of the Index, "like a man," with true British grit. He seems rather to find food for fresh devotion to "the Holy See," in that the condemnation of his lucubrations concerning happiness in hell, have given occasion for another demonstration that the Roman Church is a "living arbiter of the Faith." But we ask, as Anglican Catholics, what of "the Faith once delivered," from the beginning, that has been kept clean and pure as in the Apostles' and Nicene Creeds. The Catholic Faith could neither be modified, diluted, nor augmented. It was incapable of loss or growth, since it was complete and perfect when it was given to the Church by its divine Lord. Yet St. George Mivart turns upon the Anglicans, in his extremity, with a venomous arraignment, in that its act of convocation in 1531 was a violation of "authority," and thus heretical. In other words, that no national Church has any legitimate autonomy, and that it can only live and move and have its being in communion and obedience to the Pope of Rome. How was it before the separation of the East from the West? And what can *de fide* mean to Prof. Mivart, when the *fide* is stretching and growing from generation to generation, until the *fide* of St. Peter, on which the Catholic Church should be built, is altogether swallowed up in the monstrous accretions of the 19th century? What was "Catholic" in the apostolic age, makes a very poor show in the ante-Tridentine period, under Innocent VIII., Alexander VI., and other "Holy Fathers" of detestable memory; under the new definitions of the Immaculate Conception, and the infallibility of the Roman Pontiff. It is nothing to this "Professor" that this Papacy has swallowed up the episcopate, that the episcopate has enslaved the priesthood, that its priesthood has impoverished the laity! He cannot recognize the sterility and apostasy of Italy, France, and Spain, no more than the enormous development in intelligence and morality, of the Teutonic, Anglo-Saxon, and Anglo-American peoples. Nothing is clearer than this, that the prevailing Roman dialectics of which Prof. Mivart is an expositor with all modern school-men and theologians, is become distinctly rationalistic, unhistoric, and uncatholic.

It may be worth while to quote the Professor's opinions concerning the high ritual movement in England; and we give it for what it may be worth: "But these facts should not blind us to the good work the High Church party in the Establishment is doing. The English people are sadly inaccessible to the (R.) Catholic clergy, on account of old habits and traditional prejudices, and modern Catholic worship is repellant to them. But the ritualistic ministers of the Establishment can easily obtain a hearing, and succeed in scattering the good seed of Roman doctrine far and wide. We now frequently meet with devout practices which forty years ago were unheard of, save to be denounced and scouted, outside the small Catholic body. But ritualists are rapidly making the word 'Protestant' to stink in the nostrils of their congregations, and causing them to regard it as a detestable form of belief. Thus not only are our ancient churches being renovated and decorated in the Roman spirit, and so prepared for us, but congregations to fill them are also being gathered together. The devoted and noble-minded men who form this advanced party are preparing the way for a great increase of the (R.) Catholic Church in England." This is followed up with the wilful misrepresentation or caricature of the Anglican Faith, and its ritual development: "It is true also, that, for a community bound to no more definite doctrinal beliefs than those which any Unitarians or Socinians profess, the Anglican ritualistic service poetically interpreted, can serve excellently well as a mode of decorous public worship, suited for a refined and cultivated community."

Per contra, we quote a few lines from a daily paper: "Father Halpin, S. J., was asked yesterday whether most Episcopal clergymen converts to the (R.) Catholic faith were not ritualists. Father Halpin replied emphatically: 'No!' He said he would

rather convert an atheist than a ritualist or High Churchman, because the latter believed he had many things which the Roman Catholic Church could offer, whereas, in reality, as Father Halpin said, "he was as far distant as possible." Prof. Mivart experienced his sharpest rebukes, in the recent "Hell" controversy, from Father Clark, an English Jesuit and Oxford High Church pervert.

Here is an instructive and very entertaining extract from a letter addressed by Fr. G. Congreve, Capetown, South Africa, dated August 17th, to Fr. Puller, both of the S. S. J. E., Cowley. We quote it, as it illustrates a field of research in aboriginal music, as especially presented during the Columbian Exposition, before the music section:

Thursday evening is the men's "social" night at St. Columba's, so after the Evensong at St. Philip's (where Fr. Hodge is going through the Book of Joshua in expository addresses), I looked in to see how the practice for a Kafir concert was going on. I found the room dimly lighted, Lewis, Philip, and others of our men at one table, and six Kafirs from the Docks at another, arranging the programmes. They were shy, but presently "a solemn music" began in the duskiest part of the room, where the duskiest figures, tired Kafirs after their day's work at the Docks, sat. What a strange wild music of the fallen world this Kafir music is. There were certainly three parts; it was very musical, and always sorrowful, the bass accompaniment, or bass part, was sometimes tragically solemn. There were bars in which one part sang and then another responded, and then all the voices joined. There was always the wild pathos, never anything unmusical, never anything vulgar. The first song, the deacon explained to me, was about the old life of the wild Kafirs, and how the Europeans had come and taught them to wear clothes, and contrasted the new European tone and customs favorably with the old and wild. There was nothing in the music to suggest that that was the subject, it was so grave, and sweet, and sad. The next song was what the Kafirs sing at a wedding to console the bride who always cries as they accompany her to the bridegroom's house, but it has exactly the same sweetness and sadness. The next was the song the girls sing going to the field in the autumn to fetch the mealies for supper; the next was the boys' song as they collect the cattle and drive them home in the evening, in which the boys call to each other and answer. That was the least melancholy; the next was to me the most interesting, it was the song of the wind, there were some high passages of one voice, a wail of a shrill wind, and then the beat of the bass voice accompaniments, making one feel the awfulness of a great gale heard a long way off—it swelled to a storm and died away; this was the very expression of all that is sorrowful in a lost world. What a mysterious thing humanity is that has in itself without teaching, such depths and heights of feeling, a sadness and sweetness which make one's whole being feel the infinity of the declining of man and the mystery of the image of God, and the expectations of a lost world. It is remarkable that the art of wild men does not seem to have any capacity for vulgarity. When they sing they are in earnest. The comic song, good or bad, did not appear. I must ask whether it exists; if it does I am sure it could not be vulgar. There is a certain element of terror in their music; if I had been among wild Kafirs alone in the wilderness and heard some of those songs, I think I should have felt bodily tear. I asked if we could sing "God save the Queen" in Kafir, and some poet is to translate a verse for the occasion. [How I should like to go with all our Kafirs to hear the Messiah, which is to be sung very grandly in Cape Town soon. How much more they would enter into it and enjoy it than an ordinary English audience of their class.

The Vacation Club in Winter

BY ADAH J. TODD

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IV

BESS' LETTER. AUTUMN FLOWERS

"Miss Lacey said I must write a letter to her next, and it must be about flowers, of course, since I studied flowers most and liked them best; and so I was very glad when Alma Drew asked me to go with her to visit her aunt up in Connecticut, and mamma said I might go. I knew it was in a country place, and I could ramble around and find what flowers were in blossom, and have something to write about. It was late in September.

"I found we had to ride about two miles from the station through a rough lane bordered on both sides by bushes. Alma said the trees had been cut off about two years ago to supply fuel for a lime-kiln, and were just growing up again. I think it is a shame for people to cut down trees when they do not have to. Just think how long it takes a tree to grow, and yet in half an hour a man will destroy one, to make a little lime, when some coal would answer just as well, an

the people have to pass along in the hot sun, and the weary horses draw their loads, and the little birds miss the green branches where they used to sit and build their nests. The poor tender, wood plants, that loved to have the cool dampness about them, were shrivelled up and yellow, though they were trying to grow as well as they could.

"I have heard my Uncle Tim say that is why we have such variable rains now, too. He says the timber has been cut, and so the snow on the mountains melts quickly and makes freshets, and then the moisture all evaporates which the trees used to retain, and give off gradually, so that we are now coming to have a wet and dry season, where we used to have rains equally distributed. I spoke to Mr. Dykeman, Alma's uncle, about it, and he guessed the little wood he cut off did not make much difference, and I suppose everybody else feels the same way.

"I saw some new flowers several times, and wanted Alma to let me get out and pick them, but she said there were lots all around there, and we could get plenty next day. Besides, her aunt was a good botanist, and knew where rare flowers grew, and she would be delighted to go with us and tell us about them. You may be sure I was delighted to hear it, though I had brought my botany, for sometimes it is so poky too look for things when you don't find them right away.

"We started early in the morning for a long tramp to Pine Mountain. I believe every place has a pine mountain; I never was in one that didn't have. I thought it would be pretty late for many flowers, but Mrs. Dykeman knew just where to go to get the late blooming summer flowers and the early blooming autumn ones, and I was as much surprised at the result as when we made our first botanical expedition up at Harrison Farm.

"I recognized some old friends as we went along through the meadows and pastures to the woods which Mrs. Dykeman called her "garden," an extensive tract stretching away for miles, and not 'cut off' for a long time, though it had been threatened some years. Here and there a belated crowfoot blossomed, and I saw some celandine under a broken fence, though the swallows had long since gone. The *stellaria media* grew in some places, and the clover, coming up thickly after the first harvest, "rowen" Mrs. Dykeman called it. Some daisies, or whiteweed as they say here, were mixed with the clover, and occasionally a tall mullein stalk in a sandy place. I remember its proper name, *verbascum*, and the curious woolen leaves that we had so much fun dropping into each other's necks. On a stone fence near where we sat to rest a clematis was climbing. It had white flowers when we found it early in August, you know. Now the flowers had gone to seed, and the seeds had long plume-like tails, so they were quite as showy as the flowers. Hereabouts they called it "devil's hair," and Mrs. Dykeman said one day a little colored girl, at work for her, came running in to tell her she had found some of the "old boy's wool." The seeds are very curious, achenia like the buttercup, and I suppose the hairy plumes are to scatter them like the pappus in the dandelion, but I wish Mrs. Lacey would tell us why they need it more than other seeds.

"Mrs. Dykeman thought this would be a good time to collect seed vessels to examine their construction and ways of opening, and I acted on her suggestion, beginning with devil's hair, and then picking up at my feet some pods or silicles of the capsella. Mrs. Dykeman said all *crucifera* have either silicles or silicles, and the flowers are so much alike they are often determined by the fruit. Not far away I secured some of the *crotalaria*, or rattlepod, named from the Greek, *Krotalon*, a rattle, the botany says, (and I'll put it in for Will's benefit), because the seeds rattle around in the pod like a rattlebox. Mrs. D.—I'll call her for short—said the rattlesnake gets its name, *crotalus*, from the same Greek word.

"Alma was making a collection too, but for æsthetic purposes, she said. She gathered the thistles—*cirsium lanceolatum*—just as the down was bursting, and it was quite a serious matter, too, to carry the fortification of prickles without being wounded. Then she would tie them securely and steam them, and make the loveliest puffy balls to wear on her cap or ornament the parlor. The fruit is a double achenium, *cyphela*, the books call it, and the pappus is very long, and if you get it soon enough, they will stay together all winter. It belongs to the *compositæ*, and is the only one except the dandelion, that I ever analyzed—they are such mean little things. Of course there were quantities of golden rod and asters everywhere, but after I looked in the botany and found there were fifty-three varieties of the former and fifty-five of the latter, I let them alone.

"Speaking of seed vessels, I must tell you of one queer little thing I found, a pyxis, Mrs. D. called it. I knew the Roman Church calls the cup in which the Host is preserved, a pyx—it is a box with a close fitting cover. Well, I found a plant, just the common purslane, which the farmers call "pusley," and they have a saying "mean as pusley," because it grows into their gardens so quickly, and this plant keeps its seeds in a very close covered little box. When the seeds are ripened, the little cap falls off, and they fall out, and this box, Mrs. D. said, is a pyxis, and I find Mr. Gray refers to it. Of course both words mean the same, pyx or pyxis, a box, but is it not queer they should be used for such widely different things? And yet I wonder if, these

little bits of life done up in brown packages may not be sacred as well as the Host, consecrated, too, to life?

"Mrs. Dykeman had a surprise for us. It was late for cardinal flowers; you know we found some before we left Harrison Farm, but there was a little shady dell with a singing brook and moss-covered stones, where the sun never came, and there stood a cluster of the royal cardinals, having their crimson banners. It seemed too bad to pick them, and we saved them till the very last minute. I wonder if you will remember they are of the *Lobeliaceæ*, and this species is *Lobelia Cardinalis*? It is "great" aunt, I suppose, to the little Indian tobacco or *Lobelia Inflata*, which grows everywhere in fields.

"As we were passing a copse on the edge of the woods, I saw some conspicuous flowers on one of the bushes, and quickly consulted Gray, begging Mrs. D. not to tell me as it looked easy, and it is so much more fun to find it yourself when it is easy. The calyx was bell-shaped and five cleft, corolla large yellow, and very woolly within, and the stamens were didynamous and also woolly. The lower leaves were opposite, petioled and glabrous. The flowers that had dried turned black, the whole plant was about five feet high. I traced it first to *Serophulariaceæ*, then to *Dasystema*, and because the lower leaves were shaped like an oak leaf, to *Inercifolia*, and Mrs. D. confirmed my opinion. Will wasn't there, so I had to wait till later to find that *Dasystema* means "woolly mouth," which as well as "wild foxglove" is a common name for it.

"The St. John's wort was still blossoming on the lower branches in some dry pastures we passed through. The leaves were dotted, so I knew it to be *hypericum perforatum*. It is called St. John's wort because it blooms about the time of St. John Baptist's feast, the 24th of August, and it gives the name to the family of *hypericaceæ*. It has a near relative called St. Peter's wort, which blossoms about the same time, of course, as St. Peter's Day falls only five days later, on the 29th.

Christmas Hymn

BY R. W.

Ended! the weary watching of the ages,
Ended! the darkness of the centuries past;
Welcome the dawn, ye patient waiting sages,
Welcome your Saviour, for He comes at last.

After the night, the Light of our salvation,
Comes to the dark earth on the morning's wings;
After the groaning travail of creation,
Cometh the birthday of the King of kings.

The morning stars and all the stars together
Sing for His coming as their lights decline
Before the glory that increaseth ever,
The golden glory of the Light divine.

The heavens open, angel hosts descending,
Make dazzling pathways from the feet of God,
And a full flood of melody unending,
Rolls in a river down the shining road.

Rise, Earth, to meet Him coming from His glory;
Fall, Earth, before His coming to thy shame;
Hearst thou not heaven's swelling oratory,
The flowing voices that your King proclaim!

Hark! now the voices sadly die, and slowly
Such faint, dull echoes meet them from the earth,
Only that little faithful band and lowly,
Sing round the manger for their Saviour's birth.

O Christ, long past the cross, the resurrection,
If Thou shouldst come to us to-day again,
To us, with lips professing our affection,
Wouldst Thou find faith among the sons of men?

Yet, Christ, so boundless, full, is Thy compassion,
So well Thou hearest when we faintly pray,
So well Thou knowest hearts that Thou dost fashion,
We dare to ask Thee: Be thou born to-day!

Come, Christ, come quickly to the hearts that languish,
Sick with their sins and doubting if Thou art;
End Thou their fear, their longing, and their anguish
And let Thy birth-star light each lonely heart.

Magazines and Reviews

DECEMBER

The Religious Review of Reviews, Nov., London; Christian Literature Co., New York, opens with a summarized account of "The Fight for Christianity on the London School Board," in which "the Establishment," as usual, in its defence of the faith, encounters the concentric fire of Romanists, Unitarians, and Nonconformists alike. There are also synopses of the leading religious articles during the preceding month. Among these, Prof. St. George Mivart's "Christianity and Roman Paganism" unwittingly supplies and identifies the *nexus* which anti-Christian writers have long insisted upon and attempted to demonstrate, in their purpose to show the necessary and legitimate development of the Roman Church and ritual out of Roman Paganism and its ritual. Prof. Mivart only opens his mouth to the detriment of his own cause.

Christian Literature and the Review of the Churches, Dec., Astor Place, New York, covers much the same ground, ta-

ing a somewhat wider range of topics. Chief among them is "The Teaching of Our Lord as to the Authority of the Old Testament," VII., by Dr. Ellicott, Bishop of Gloucester, in the course of which he succeeds in utterly demolishing the *Lux Mundi* theory of our Blessed Lord's partial knowledge of the ancient Scriptures. The argument running through the entire series will be found irrefragable and luminous. "The Religious Character of George Washington," by Bishop Perry, will be read with the deepest satisfaction. "Students' Residence in Toynbee Hall," by H. M. Lung, M.D., helps to a better understanding of the purpose and methods of that somewhat obscure mission work of the East-End, London. Archdeacon Farrar throws a *couleur du rose* atmosphere over his reminiscences of the late president of Balliol, Dr. Jowett, who was an uncompromising promoter of Broad Church rationalism that threatens both the Anglican and American Churches.

Cassell's Family Magazine, London and New York: Cassell Publishing Company, with its agreeable miscellany and spirited illustrations, has a paper which will interest our lovers of English rural life, "Frant Court," being the last home of the splendid diplomatist of the Orient, Sir Stratford de Redcliffe, whose statue may be seen in the celebrated group of the three Cannings that grace the north transept and its north aisle, in Westminster Abbey. How, in his retirement and advanced years, he sought this lovely village of Frant, not far from Wells cathedral, and developed one of those perfect rural homes which we read about and admire, but never quite succeed in reproducing, may here be seen and studied.

The Quiver, from the same house, has a distinctly religious quality, which is felt even in its stories, while such papers as "David's Bible," "In Chicago Slums," "The Workingmen of the Bible," and "How Jesus was recognized at the Sea of Tiberias," by Dr. Blaikie, exhibit its fine spirit and practical value as a household guest. There is an admirable original tune, Dr. E. J. Hopkins, *Mus.D.*, for Bishop Mant's translation from an ancient hymn for the Nativity: "Redeemer, Jesus, Life of man." Especially welcome is a charming sketch of "The Country Parson's Life, a talk with Dr. Jessopp," in which we are introduced to one of the most delightful of modern English writers, whose essays appearing from time to time in the great English monthlies, have been wisely gathered up into book form by the New York Putnams. There is a speaking portrait, with photographic views of the rectory and vicarage.

The Leonard Scott Company's republications, New York: *The Nineteenth Century* contains fifteen articles, most of them suggestive and entertaining. The late Minister of Public Works in France, M. Guyot, discusses "Socialism in France" with signal ability. Swinburne contributes rather a hazy, nebulous "Recollections of Professor Jowett," who becomes more sphinx like under his multiplied memorialists. W. Barnes Stevens is the author of an unfamiliar episode in courtly annals—the relations of "Queen Elizabeth and Ivan the Terrible." There is a world of fine and well-timed irony in "Confessions of a Village Tyrant," by the Rev. Edward Miller, who illustrates with a facile pen and inexhaustible good humor, the species of tyranny exercised by vicars of his own class among rural parishes. The often-told story of Lord Melbourne and the young Princess-Queen Victoria, is told once more, gracefully and fascinatingly as ever, under "The Queen and her First Prime Minister." "The Index and My Article on Hell," by Prof. St. George Mivart, has already received our attention elsewhere. *The Contemporary Review* has a very valuable paper, "Education and Instruction," by Lord Coleridge, which is in substance a masterful presentation of the conservative theories of public school and university work, as contrasted with the radical revolutions now in progress. Such a writer has an authority of utterance which bespeaks earnest consideration. "The Date of the Zend Avesta," by Prof. Max Muller, in company with other profound students, is brought down to the second or third century of the Christian era. In "Man and Evolution," an attempt is amiably made to accommodate the new, 19th century cult with the Gospel and its story of the Incarnation. *The Fortnightly Review* is entitled to much more than the brief mention we have room for, since there are several papers of exceptional value, as "The Unemployed," by Canon Barnett; "A Hunt for Happiness," by the late Francis Adams; "Some Unedited Letters of Keats," and a brace of noteworthy articles on "Gounod."

Book Notices

Tools for Teachers. A Collection of Anecdotes, Illustrations, Legends, etc., for Teachers of Sunday Schools, Bible Classes, and Boys' Brigades, compiled and arranged by William Moodie. New York: Thomas Whitaker. Pp. 488. Price, \$2.00.

The best book of its kind that ever came to our hands. From beginning to end each single excerpt it contains is one of value to every preacher as well as teacher, and will help to point and brighten discourse of whatever theme or sort. The collection is not stuffed; there isn't a poor thing in it. The work of classification is admirably done; and the indexical parts are of the most elaborated convenience for men who prepare hurriedly to speak.

School Needlework. A Course of Study in Sewing designed for use in Schools. By Olive C. Hapgood, teacher of sewing in Boston public schools. Pupil's Edition. Boston: Ginn & Company.

This book is the result of practical experience in the classroom and has its reason to be, since in these days everything from the calculus to the button-hole is expected in the schools. We confess to an old-fashioned prejudice for the patch-work neatly folded and basted by the mother for the little maid's first essay in "overhand," but if sewing is to be taught in classes, Miss Hapgood's manual may well serve the purpose of a text-book.

Letters of Travel. By Phillips Brooks, late Bishop of Massachusetts. New York: E. P. Dutton & Co. 1893. Price, \$2.00.

These charming letters are delightful reading, especially those to the little relatives at home. Their style is so familiar, and sympathetic, and unpretentious, they reveal the winsomeness of Bishop Brooks' character. One would like to quote many of the witty, or wise, or playful passages. To those who have traveled in England and on the Continent, it will be a treat to see those scenes again as Bishop Brooks described them in these letters.

The Kingdom of Man. Sermons for the Sundays from Advent to Easter. With Special Addresses for Harvest Thanksgiving and Children's Flower Service. By the Rev. Herbert H. Gowen. London: Skeffington & Son. Cloth, pp. 154.

This is a book which we would specially commend to lay-readers. The sermons are pithy, pointed, practical, and picturesque, and possess the additional merit of brevity. Upon a careful reading we fail to find a single expression which could not be acceptably read to any congregation of the Church in the whole land. They are free from any indication of partisan Churchmanship, and yet are of a thoroughly Churchly tone.

A Lie Never Justifiable. A Study in Ethics. By H. Clay Trumbull. Philadelphia: John D. Wattles & Co. Cloth, gilt top. Price, \$1.00.

This is an admirable essay upon a most interesting subject. The position that a lie is never justifiable is maintained by sound and, to our mind, unanswerable arguments, and the position of those moralists who teach the contrary is combated with keen criticism. The book cannot fail to brace the moral tone of every one who reads it, whether he has ever indulged in lying or not. The distinction between justifiable concealment and wrongful deception is clearly defined and insisted upon, and the fallacies of those who deem it permissible to say or do evil that good may come, are exposed with sound reasoning and many flashes of humor.

Triumphant Democracy. Sixty Years' March of the Republic. Revised Edition, based on the Census of 1890. By Andrew Carnegie. New York: Charles Scribner's Sons. 1893. Price, \$3.00.

We are glad to see that a revised edition of "Triumphant Democracy" has been issued. As a book about our country, its wonderful growth and resources, it has taken its place among the best. When some like to play the part of Cassandra in speaking about the Republic, it is gratifying and reassuring, too, if need be, to know that a writer who has investigated the matter and has arranged his facts, is so hopeful and confident in regard to our future as a nation. Pan-Anglican or Anglo-American federation may indeed be somewhat Utopian, but for many solid reasons it seems to be desirable. Brotherhood we have already.

Atonement the Fundamental Fact of Christianity. By Newman Hall, LL.B., D.D. Chicago: Fleming H. Revell & Co.

There are many truths forcibly and reverently expressed in this little treatise upon the great mystery of "Jesus Christ and Him crucified." "In many publications, and in some pulpits," the author says, "the Gospel is represented as moral influence alone. The object of this book is to enforce the truth that the Gospel is atonement for guilt, the basis and the power of righteousness of life." This is accomplished with the freshness and power that characterize Dr. Hall's style. One cannot read the book without quickening the pulses of his faith if he is a believer. The chapter on the objections to the Atonement is valuable, giving brief but pointed replies to various cavils of mis-believers and unbelievers.

Sub-Cœlum. A Sky-Built Human World. By A. P. Russel. Boston and New York: Houghton, Mifflin & Company.

To construct an ideal commonwealth in which everything that is wrong in this topsy-turvy world is made right, is not, indeed, something new under the sun. And when one thinks how admirable an opportunity is thus given of airing one's views of how the world ought to be, it is not surprising that now and then an artist in words sketches us a Utopia. Nor does it follow that a writer is allied to Bottom, the Weaver, if he proclaims: "I have a device to make all well." And very admirable indeed are many of the author's devices to improve upon the now existing state of things. Moreover, the Sub-Cœlumites are advancing. And so, while "chapels are everywhere in which sectarian doctrines are still taught," there are, in addition, "cathedrals especially sacred to religious worship," in which are sittings for all the inhabitants; and the Sub-Cœlumite's most frequent petitions take the form of the Lord's Prayer—"the sum and summary of all adoration and supplication." The love of truth, and the search for truth, occupy him, and no *nil admirari* self-conceit stands in the way of his search. Let us hope, then, that in Sub-Cœlum it may yet be discovered that there are "creeds" that are not "antiquated," not the result

of endeavors to "know the unknowable," or to get people "to agree upon a set of abstract ideas."

Henry Ward Beecher. The Shakespeare of the Pulpit. By John Henry Barrows. New York and Toronto: Funk & Wagnalls Co. Cloth.

This is a very interesting biography of Mr. Beecher from the pen of a warm admirer and friend, who has presented the main incidents in such a manner as to hold the reader's attention from beginning to end. Perhaps the most interesting chapter is the story of his tour through Great Britain and his speeches in the principal cities of that country during our civil war, in which he sought to turn the sympathies of the people towards the North. Many beautiful incidents are narrated illustrative of Mr. Beecher's goodness and piety, and an interesting account is given of the great cloud which overshadowed the latter part of his life. Mr. Beecher's trial, it seems to us, conclusively proved the presence of a great conspiracy formed to compass his ruin. There can be no doubt of his absolute innocence of the charge brought against him. But if any persons remain unconvinced, we would recommend them to read the chapters in this book touching upon that subject.

Sketch of the History of the Apostolic Church. By Oliver J. Thatcher, of the University of Chicago. Boston and New York: Houghton, Mifflin & Co. 1893. \$1.25.

This brief account of the beginnings of Christianity is written in a pleasant, lucid style, but apparently from a Unitarian point of view. Although the author remarks that the history narrated in the Acts of the Apostles fails to tell us many things that we would wish to know, yet it is a pity, in that case, that the things we do know are not made clear; one of these is the unswerving conviction that our Lord Jesus Christ is the Son of God, and not merely that "He was the Messiah, and officially represented God," which is about as near to, or as distant from, the truth, as the author of this sketch comes.

The account of St. Paul's labors is often rendered quite life-like by Prof. Thatcher's knowledge of the manners and customs of the cities and people with whom the Apostles came in contact, but there is such a suppression, or rather ignoring, of important portions of St. Paul's teaching, that we are tempted to say that this book is unfortunately a sketch of what the history of the Apostolic Church was not than of what it was.

Cathedrals of England. By Frederic W. Farrar, D.D., F.R.S., Archdeacon, and Canon of Westminster, and others. Profusely illustrated. New York: Thomas Whittaker. Pp. 351. Price, \$1.50.

Certainly all who may look into this interesting work will agree that it is one of the most delightful books of the year. There are 81 fine illustrations of the letter-press connected with these cathedrals: Westminster, Canterbury, Durham, Wells, Lincoln, Winchester, and Gloucester. In speaking of Westminster Canon Farrar draws attention to a fact that will surprise many, viz., that the venerable Abbey once so wealthy, has, since the passing of its immense revenues into the hands of the Ecclesiastical Commissioners, become so impoverished that it does not at this day possess a single acre of estates, and is barely able to maintain its daily staff, choir, and services, and that, notwithstanding the universal love and veneration for it, of the whole English-speaking race, there has been, during Canon Farrar's time, but a single voluntary offering for its adornment made, and that was from an American, Mr. Geo. W. Childs. Nothing can excel the beautiful art presentations which so abound in this volume, illustrating every well-known nook and section of the famed cathedrals of our mother Church, and they will prove of the greatest interest to our travelers who have lingered in the sacred spots. Canon Farrar's article on the Abbey, charming as it is, scarcely excels the six others which follow, by selected and intimate writers.

Helps to the Study of the Bible. Oxford: University Press.

This new edition of the "Oxford Helps" has made it one of the most useful handbooks to the Bible in existence, at least in the English language. The resolution to bring it up to the existing standard of knowledge has been amply fulfilled. The revision has been in the very competent hands of the Rev. Canon Maclear, D. D., warden of St. Augustine's College, Canterbury, and the Rev. Canon Girdlestone. Every separate section, moreover, has been revised by a competent scholar, a specialist wherever the subject called for it, as may be seen under the heads of "The Witness of Modern Discoveries to the Old Testament Narrative," "Geography and Topography," "Geology and Mineralogy," "Precious Stones," Botany, "Music" etc. The edition is embellished by a series of sixty-eight plates which form a most valuable addition to the book. Nineteen of these are illustrations of the language and writings of the Bible, including the most famous inscriptions and specimens of manuscripts. Then follow thirty-nine cuts illustrating the history of the Old Testament, derived from Egyptian, Assyrian, and Babylonian sources, ending with a "Tablet from Tell El-Armana," in cuneiform characters. The last series covers the New Testament history. After a general introduction containing a large amount of well-digested information on the "Title," "Canon," "Language," etc., the books are treated of in order, including those included under the head of Apocrypha. Part V. is an account of Palestine and its inhabitants, g-

ography, customs and the like. The last division of the work includes glossaries, pronunciation, concordance, and maps. It is a book for clergy, students, lay teachers, and all Bible readers.

The Cambridge Companion to the Bible. Cambridge: The University Press. Price, \$1.25 net.

This is a book only second in usefulness to the "Oxford Helps." It lacks some of the more popular characteristics of that excellent work, and is evidently intended for somewhat more advanced readers, as it defers in a considerable degree to the critical theories recently adopted from Germany by a school of English scholars. The writers are of the highest class, including such well-known names as those of Ryle, Sinker, Westcott, Lumby, Robertson Smith, Starton, and others. The volume closes with a series of excellent maps. We observe that both this and the Oxford volume were issued too soon to take note of Prof. Ramsay's researches, which may result in changing the ordinary view of St. Paul's second journey and the locality of the Galatians. For those who are able to possess both volumes, this will be found useful as supplementary to "Oxford Helps." It is unfortunate that the print, though clear, is so small as to tax all but the most perfect sight.

Principles of Economics. The Satisfaction of Human Wants in so far as their Satisfaction depends on Material Resources. By Grover Pease Osborne. Cincinnati: Robert Clark and Co. Price, \$2.00.

We regard this as one of the most satisfactory treatises on economic science that has been produced. The author follows a new track; he does not take wealth for his subject, regarding such a view as unnatural and indefinite; he occupies himself with the broad topic of "The Satisfaction of Human Wants," and to avoid a seeming trespass upon spiritual matters, he adds the qualification, "as far as this satisfaction depends on material resources, or the labor of human beings." The work is divided into five books, "Resources," "Population," "Ownership and Control of Resources," "Economic Use of Resources," and "Exchange," besides an introduction which treats mainly of "wants," their creation, development, and suppression, by nature, social customs and opinions, habits, etc. The author's words on immigration merit careful consideration. He sets forth the evils of an unrestricted immigration, closing the chapter with the words: "The United States was originally settled by men of splendid stock. They brought with them the most advanced ideas of their time. Their doctrines * * have helped to make the nation what it is. To permit it to be buried under a flood of Chinese, Italians, Poles, and the lowest people of every nation in the world, would seem to be the thought of a demon determined to arrest the progress of the race. Our duty to send missionaries to teach the Gospel in heathen lands is clear. Our duty to protect our homes and our land against the incoming flood of ignorance and vice is no less clear." Other parts of the work which cannot fail to arrest the attention of thoughtful students are those on Money, Savings, Permanent Produced Wealth, Employment of Labor. The book is a most valuable contribution to economic literature.

Theological Propædætic. A general introduction to the study of Theology exegetical, historical, systematic, and practical, including Encyclopædia, Methodology, and Bibliography. A Manual for Students. By Philip Schaff, D. D., LL. D. New York: Scribner's Sons. 1893. Pp. 536. Price, \$3.

A very good idea of this bulky "Manual" can best be obtained by combining the information of the title page with the opening of the preface, in which the author says "this book is intended to be a guide for theological students in the first year of their course of preparation for the ministry of the Gospel. It gives an outline of the various departments of theology, defines their nature and aim, their boundary lines and organic connection, their respective functions and value; it sketches their history and indicates the best methods of prosecuting their study." One is herein taught what to study, how to study, and what book to study. It is thus evident that the plan of the book is on a very large scale, and the author claims that it is the first original work on this subject in America. It is brought up to the present year, and everywhere shows marks of the learned author's patient and diligent research. Students of theology will find this volume a great convenience on account of the systematic and orderly arrangement of the topics with the books for reference appended to each head and subdivision. The literature of the volume is very full and up to date, but there is not as full a catalogue of works on English theology and kindred topics as a student of Anglican Divinity would wish. Under Historico-critical Introduction, *e. g.*, we find no mention of such a well-known book as "Horne's Introduction." The range of topics covers such subjects as Ecclesiology, Church Law, Ecclesiastical Polity, Preaching, Catechisms, Creeds, Sunday schools, Liturgies, Hymnology, and Missions, surely enough to be of use to any student. The whole matter is clearly and succinctly treated, the subjects set forth in a fair and impartial spirit, and as a guide to the prosecution of the study of theology, is quite invaluable. As we turn over its pages we remember with pathetic interest that the author is with us no more, but we venture to say that no more worthy monument of this great scholar could possibly be erected than this last volume from his pen which evinces a mass of learning truly encyclopædic.

Selections from Early Writers. Illustrative of Church History to the Time of Constantine. By Henry Melvill Gwatkin, M.A. London and New York: Macmillan & Co. 1893. Price, \$1.25. Pp. 167.

The purpose of this volume is to supply "a fairly representative selection of original documents for the use of students," attention being directed "not only to the general course of events, but to the history of the New Testament Canon, and to the personal opinions of conspicuous writers." The original texts and English translations are given on opposite pages—the translations contained in Lightfoot's "Apostolic Fathers," the "Ante-Nicene Christian Library," and the "Library of Nicene and Post-Nicene Fathers," being used frequently. The purpose is a good one, and such a volume, properly compiled, would form a good introduction to the Fathers. We think, however, that there are some deficiencies in this compilation. The selections are usually good ones, but they are not always "representative." They are also too fragmentary and unconnected to be as "illustrative of Church History" as the title of the volume leads us to expect. Again, we do not think that the reason given for the absence of Notes is sufficient. Short quotations, isolated from their context, must necessarily be subject to misinterpretation, unless the connection is indicated, and their writer's point of view described. An example of this difficulty may be seen on page 100, translated, page 101. Clement of Alexandria is speaking of what Newman calls the Dispensation of Paganism. As any one who has read Newman's explanation of Clement's position knows, Clement was not what people in our day call a latitudinarian. Yet an unprepared student, who had not read the works of Clement, and who had no better knowledge of Alexandrian theology than he would be apt to have, would be likely to think so on reading the quotations referred to. We repeat that the idea which caused this volume to be compiled is a good one, but we hope that Prof. Gwatkin's work will be improved upon in the particulars we have mentioned.

The Witness to Immortality in Literature, Philosophy, and Life. By George A. Gordon. Boston and New York: Houghton, Mifflin & Co. 1893. Pp. 310. Price, \$1.50.

Most welcome is anything that serves to strengthen the evidence of our immortality, or that gathers together the converging rays of witness upon this all interesting truth. What men have felt and thought and believed about it is always of interest to those who want to have reasonable ground for hope on this subject. To put men in possession of the deeper thought of the world upon the problem of our future existence, to bring to them in a variety of forms the lofty ideas of the leaders of mankind upon this topic, to unlock for all the stores of literature and show its attestation to the truth of immortality, as well as to encourage men to a wider and richer historic consciousness, is the noble purpose of this book. The witness is drawn from the Hebrew prophets, from the great poets and philosophers of all ages, from Christian faith and Christian reason, and above all, from the tremendous fact of the resurrection of Jesus Christ. This fact is insisted upon strongly, the author showing that it contains nothing at war with possibility, and examining the question of its historic verity. The existence of the Faith presupposes and necessitates the fact—a fact that no theories of swoons or visions or phantasms can account for. The establishment and perpetuity of Christ's Kingdom and its influence upon the world, is brought in as the standing miraculous evidence to the mighty fact. In relation to the doctrine of "conditional immortality," which the writer regards as a statement of the Calvinistic doctrine of election, he remarks that this idea "is a supreme moral horror and is in truth the ghastly precursor of universal and utter unbelief." In the investigation and exposition of the various lines of witness, we meet with many beautiful thoughts that illustrate and brighten the Christian's eternal hope of the life after death, which rests upon the truth of Christ and the honor of God. In this variety of evidence here presented, we fancy that almost any reader will find something that appeals to himself and falls in with the tone of his own thought and belief, at any rate of his own hope.

The Religious Forces of the United States. Enumerated and Described on the Basis of the Government Census of 1890, with an Introduction on the condition and character of American Christianity. By H. K. Carroll, LL.D. New York: The Christian Literature Co. 1893. Price, \$2.50.

This is the first volume of the American Church History Series, published by subscription, by the Christian Literature Society. The important position of the author as head of the division of churches in the Eleventh Census of the United States, gives the book a real value aside from any opinions he might express. But his opinions, as they find expression in the introduction, are such as we can most heartily agree with in every case but one. His remarks upon the divisions and subdivisions of American Protestant bodies are worthy of grave consideration. He finds it extremely difficult to construct a distinctive nomenclature when there is nothing distinctive in the characteristics of some half-dozen or more subdivisions of the same family of Protestants, as *e.g.*, Methodists. His recommendations are pointedly in favor of Christian Unity. The brief account given of each denomination of Christians is lucid and in the main accurate, and statistical tables follow in each case. Our miserable "legal title" of Protestant Episcopal causes us to be classed with the Protestant bodies, of course, while the Roman and the Greek Orthodox are classed as Catholics, and the Irvingite

sect or "Catholic Apostolic" body, which is no more "Catholic" than the man in the moon, is placed among Catholics also! "What's in a name?" Much, sometimes. Our own Church, which is not among the five bodies which return the largest number of communicants, stands third in the table of church property, and the Presbyterian stands fourth, these two being outranked in property only by the Roman Catholic and the Methodist Episcopal bodies. The former, therefore, are much more wealthy in proportion to communicants than any of the five larger bodies. If this is true, as it is, our contributions for missions should be about five times as large as they are, at the least calculation.

In speaking of us, Dr. Carroll ventures the remark that "the Catholic revival in the Protestant Episcopal Church is spending itself within the denomination and probably repels as many as it attracts to that Communion." This is a singular instance of blindness to facts, or of prejudice, for in the account of the Protestant Episcopal Church which follows later in the volume, it is shown that the rapid growth of "this Church" which is there recorded did not begin until after 1848—a significant date—and it has been more expansive since 1870. This period of growth corresponds with the spread of the Catholic revival, which has not merely been spending itself within the Church, but has profoundly influenced Protestant and Roman Christianity as well.

Classified Digest of the Records of the Society for the Propagation of the Gospel in Foreign Parts, 1701-1892. London: published at the Society's office.

This volume of nearly 1,000 pages represents a work of very great labor, but one which was well worth doing. Mr. Pascoe who has spent five years upon it, deserves the thanks of the whole Anglican Communion, so large a part of which has been deeply indebted to the venerable society for its fostering care at some time or other. It is interesting to know, through a communication from the compiler, that already one English bishop has given the North American portion of this book as "the subject matter upon which his ordines will be examined next Trinity." The book opens with an account of the origin, object, and first proceedings of the society. It is exceedingly interesting to find that it is an outcome of the "religious societies" which had already come into existence before the reign of Queen Anne, of which there were forty-two in London and Westminster alone. These societies had it for their object to promote "Daily Prayers, Preparatory Sermons to the Holy Communion, the administration of the Sacrament every Lord's Day and Holy Day," etc. This general account is followed by a digest of the work done in each country, beginning with North America, to which (including Canada) over 180 closely printed pages are devoted. Many extracts, both curious and interesting, are given from the letters and reports of the missionaries. Next follows a history of the work of the society in the West Indies and South America; Africa and the islands adjacent; Australia; and, finally, Asia and the East. The body of the work is followed by several appendices of considerable value, especially those upon "The American and the English Colonial Episcopate," "Education," "Books and Translations," "Medical Missions," "Emigrants and Emigration." Under the last head, we learn that 7,248,250 emigrants from the United Kingdom came to the United States, between 1815 and 1885. Of these a very large proportion had been baptized in the English Church. Where are they and their descendants now?

Of course, such a task as was involved in digesting the voluminous records of nearly two centuries could not be accomplished without leaving something to be desired. There is sometimes a failure to appreciate the relative importance of events. For instance, a passing remark about "the conformity of four graduates of the Presbyterian College, at Yale, Conn." (p. 799), not only involves as many inaccuracies as could well be contained in one short clause, but it shows no consciousness of the fact that the occurrence referred to constituted an epoch in the history of the Colonial Church. It included the president of the college and almost the entire faculty (of whom four sought Holy Orders), and shook the religious world of New England to its centre. Moreover, it had a radical influence upon the future of the American Church. But, setting aside an occasional oversight of this nature, it remains true that no one who wishes to know what our mother Church has done and is doing to spread abroad the Gospel of Christ, can afford to be without this book. The venerable Society for the Propagation of the Gospel, it will be remembered, while in a manner voluntary, has always worked in close accord with the bishops of the Church, supplying them with men and money, but deferring always to episcopal authority, unlike the other great association, the Church Missionary Society, which is worked on lines patterned after the policy of the Jesuits, ignoring the episcopal authority, as far as possible, and sometimes setting it at defiance. American Churchmen, at any rate, will always feel a debt of gratitude to the S. P. G. for its nourishing care of the Church here during a greater part of a century, and for keeping alive, through its missionaries, the better traditions of the Church of Christ.

A handsome book, and "as interesting as a story," is John Bonner's "Child's History of France," (Harper's). It is well illustrated, bound in blue, with silver lettering, and *fleur de lis* in red. Such introductions to history make the study of

it easy in after years. It seems a pity, though, that children should have to know through how much blood and brutality the nations have come.

"THE STORY OF NELLY AND GYPSY, the Missionary Pomes," published by Crothers & Korth, New York City, is proving itself to be very popular. The experiences of these faithful pomes, who did such good missionary work, will be full of interest for the children in the Junior Auxiliaries everywhere.

THE AMERICAN CHURCH ALMANAC and Year Book for 1894, published by James Pott & Co., New York, again presents its familiar face. A colored portrait of Archbishop Parker graces its pages, while the frontispiece is an attractive representation of the interior of Calvary church, New York, showing the vested choir singing the Easter anthems. This Almanac has fallen into line with some others in issuing for 1894 a quarterly containing the clergy list revised to date.

MESSRS. MACMILLAN & CO., New York, have issued a new, uniform edition of Mrs. Molesworth's "Stories for Children," with illustrations by Walter Crane and Leslie Brooke, in ten volumes, one dollar a volume. The titles included in this handsome edition are as follows: Tell me a Story, and Herr Baby; "Carrots," and A Christmas Child; Grandmother Dear, and Two Little Waifs; The Cuckoo Clock, and The Tapestry Room; Christmas Tree Land, and a Christmas Posy; The Children of the Castle, and Four Winds Farm; Little Miss Peggy, and Nurse Heatherdale's Story; "Us," and The Rectory Children; Rosy, and the Girls and I; Mary. The set, ten volumes, in box, \$10. Mr. A. C. Swinburne, in *The Nineteenth Century*, says: "Since the death of George Eliot there is none left whose touch is so exquisite and masterly, whose love is so thoroughly according to knowledge, whose bright and sweet invention is so fruitful, so truthful, or so delightful as Mrs. Molesworth's. Any chapter of "The Cuckoo Clock" or the enchanting "Adventures of Herr Baby" is worth a shoal of the very best novels dealing with the characters and fortunes of mere adults."

Books Received

Under this head will be announced all books received up to the week of publication. Further notice will be given of such books as the editor may select to review.

A. D. F. RANDOLPH & CO.

Sometime, and Other Poems. By May Riley Smith. \$1.25.
Gypsying Beyond the Sea. From English Fields to Salerno Shores. By Wm. Bement Lent. 2 vols. \$4.00.
Under the Nursery Lamp. Songs about the Little Ones. \$1.50.
The Trial of Dr. Briggs before the General Assembly. A Calm Review of the Case. By A Stranger. 50 cents.
The New Testament and Its Writers. Being an Introduction to the Books of the New Testament. By the Rev. J. A. M. Clymont, D.D. \$1.75.
The Pulpit Commentary. Edited by the Very Rev. H. D. M. Spence, D.D., and the Rev. Joseph S. Exell, M.A. 2 vols. Amos to Micah, Nahum to Malachi. \$2.00 per vol.

FLEMING H. REVELL CO.

Reality versus Romance in South Central Africa. By James Johnston, M.D. With 51 Full Page Photogravure Illustrations. \$5.00.

FORDS, HOWARD & HULBERT.

Two German Giants: Frederick the Great and Bismarck. The Founder and Builder of the German Empire. By John Lord, D.D., LL.D. \$1.00.

THOMAS WHITTAKER.

"From Things to God." Sermons by David H. Greer, D.D., rector of St. Bartholomew's, N. Y. Pp. 278. \$1.50.
The Protestant Episcopal Almanac and Parochial List, A.D. 1894. 25 cents.

THE CENTURY CO.

St. Nicholas: An Illustrated Magazine for Young Folks. Conducted by Mary Mapes Dodge. Vol. 20. 2 parts.

CHAS. SCRIBNER'S SONS.

The Barbary Coast. By Henry M. Field. With Illustrations. \$2.
Nibsby's Christmas. By Jacob A. Riis. 50 cents.
Some Artists at The Fair, Frank D. Millet and Others. \$1.25.
Jenny Lind, the Artist (1820-1851). By Henry Scott Holland, M.A. \$2.50.
Memoirs of Chancellor Pasquier. \$2.50.

MACMILLAN & CO.

The Wearied Christ, and Other Sermons. By Alexander MacLaren, B.A., D.D. \$1.50.
The Way, the Truth, the Life. By Fenton John Anthony Hort, D.D. \$1.75.
Stoics & Saints. By James Baldwin Brown, B.A. \$2.50.
Stories for Children. By Mrs. Molesworth. Uniform Edition. 10 vols. \$5.
Twilight Dreams. By the Rev. W. B. Carpenter, D.D., D.C.L. \$1.00.
Civilization of Christendom. By Bernard Bosanquet. \$1.50.

HOUGHTON, MIFFLIN & CO.

Divine Comedy of Dante. Translated by Thos. Wm. Parsons. \$1.50.

HARPER & BROS.

Travelers in America 100 years ago. By Thos. Twining. 50 cts.
The Cloister and the Hearth. By Charles Reade. \$3.00.
The Masters and Masterpieces of Engraving. By Willis O. Chapin. \$10.00.
Harper's Young People. \$3.50.
The Mate of the "Mary Ann." By Sophie Swett. \$1.25.
A Motto Changed. By Jean Ingelow. \$1.00.
The Rulers of the Mediterranean. By Richard Harding Davis. Illustrated.
Orations and Addresses of Geo. Wm. Curtis. Edited by Chas. Eliot Norton. Vol. I.

CHAS. L. WEBSTER & CO.

On Sunny Shores. By Clinton Scollard. \$1.00.

"The Mexican Muddle"

FROM *The Parish Messenger*, OMAHA

Our venerable primate solemnly pronounces Bishop Riley a false bishop and a schismatic. We heartily concur in that sentence. But then he was just that always, and this whole Mexican business from the first, was a lawless piece of un-Catholic intrusion, where we had neither right nor business to go. It never had the lawful synodical consent of this American Church, but was carried out in a corner, and persisted in with an over-bearing haughtiness, upon the strength of mere popular clap-trap, and appeals to vulgar prejudice in assemblies which had no canonical or constitutional right to deal with so important a question as the intrusion, on our part, into the jurisdiction of bishops of another nation, whom the Anglican Church has never yet synodically condemned as heretical.

We have got on our hands, by our meddlesomeness, a handful of mendicant Mexicans, and we have got Bishop Riley, who neither teach nor believe as this Church hath received; and we have got a violated principle of jurisdiction and an outraged constitution. Now for Brazil, more mendicants, and more money for missions in Christian lands, while heathen men are perishing, and our own home missions to our own kith and kin are not half prosecuted, in city, or in hamlet, among the heathenized men of this land, white, black, red, or yellow! But, then, there is the Pope, have we not invaded his provinces! Yes, feebly, wretchedly, disastrously, and he is here amongst us in full strength, with men, and women, and money, and devotion, to outstrip us in building schools, and churches, and hospitals, and asylums, and to man, or woman them, while we spend our strength making faces at "Bishop Riley," for resuming charge, in the Valley of Mexico, of a few mendicant Mexicans, over whom a few rival mendicant priests, deacons, and catechists are contending for the possession. Schism! yes, unquestionably, a mean one. Great people we, and great the Mexican Commission, or its ghost!

The State and Parochial Schools

In a recent interview, as reported in the daily papers, Bishop Paret said:

"I can make no more forcible objection to this circular than I did in a letter last year, when I took a decided stand against the support of parochial schools by the State. Then I said, and now I say, it seems clear that it is the duty of the State or civil authority to care for and insure, as far as possible, a sound and useful education for all the people. Ignorance would be the deterioration and downfall of the nation, sound general instruction one of its great protections. The maintenance of public schools is a necessity, therefore, for the public welfare. Taxation to sustain these schools is a necessity, and a tax for that purpose will certainly be more cheerfully borne than for any other. Even those who have no children receive the benefit in the greater security of good order and law, and of general prosperity. The argument made by Roman Catholics that they are paying a double tax is fallacious; they pay but one educational tax, that to the State for the public schools. The other expense is a voluntary religious contribution, just as really as pew rent or offerings at church, or contributions for missions or for the poor. It is purely and absolutely voluntary, and the good sense of the American people is too strong to be blinded by that curious argument of a double tax. The State taxes all—taxes the rich, taxes the poor—but not to pay for the special personal benefits which each child receives in education. It taxes the childless, therefore. But it is the benefits which come to the whole community in good order and progress, and each one's personal benefit comes through that. Let those, then, who want schools more to their liking than our public schools, be free to have them, but I repeat, it must be at their own cost. The Roman Catholics are in possession, almost everywhere, of good school buildings in connection with or in proximity to their churches. These are in working life, have gathered their scholars all of their own household of faith, have their established teachers all of their own faith, have command of those they wish to reach, but the expense is becoming burdensome. The lay people are growing uneasy, and some plan must be found for relieving them. So, as if it were an act of generosity on the part of the Church, they offer to lend their buildings free of rent to the government on these conditions: 1. The schools are to go on as they are, with Roman Catholic scholars and none but Roman Catholic teachers. 2. These teachers and scholars may, indeed, be examined by the public school authorities. 3. Teachers' salaries and all expenses to be paid by the State. 4. Religious instruction may be given by teachers or priests before or after the regular school hours. Translate this into plain English and it means simply, we find the cost of our religious schools too heavy, we want the government to relieve us of all the running expenses, and we will not charge you rent for our property. In its recent General Convention the Protestant Episcopal Church declared the wrongfulness of such appropriations, and gave notice to the government that when present school contracts

shall have expired it will accept no more government aid. Other Christian bodies are doing the same. Let the people demand it of all, make religious equality real, prevent this misuse of public money, and save our public school system from the net which is so ingeniously spread for it."

Opinions of the Press

The Diocese of Springfield

THE CHURCH CONGRESS.—All this is very significant of the drift of liberalism in the Church. It is of no use for those who boldly claim the right to hold and teach what is clean contrary to the fundamental teaching of the Church, to cry out that they are mistreated when a bishop of the Church charges them with untruthfulness. Their own words substantiate the charge. Their ethics of subscription is framed to justify a system of evasion, mental reservation and interpretation in subscribing to the Church's formularies, that makes Jesuitry look somewhat respectable. We need a treatise on the beatitude of prevarication as a means of attaining intellectual and moral perfection.

The Church Times

CHURCH UNION.—Dissenters ask too much. Both at Grindelwald and at Lucerne, as well as at this Congress, the idea seemed to be that we are to make the concessions, that we are to sacrifice what we value, while they are to offer and give up nothing in return. If reunion cannot be had without paltering with principles, we must sorrowfully go each upon our separate way. If reunion can be attained by the sacrifice of that which is non-essential, even though venerable and valuable, then both parties must be willing to give up something for the cause. The irreducible minimum, so far as the Church of England is concerned, was formulated by the Lambeth Conference. And we cannot forget the almost contemptuous rejection of the Lambeth proposals by the representatives of English Dissent.

The Episcopal Recorder

A QUEER "PARLIAMENT."—Mr. Joseph Cook asserts that the seamy side of non-Christian religions was carefully kept out of view, and wonders that Christians should have taken upon themselves the burden of defending the evils permitted to exist under nominally Christian governments, which can only be accounted for by the fact that no really Christian government exists. Dr. Pentecost also, fresh from two years' residence in India, was most emphatic in the assertion before the Congress of Missions that the Hinduism represented at the Parliament would hardly be recognized among the Hindoos, and that in every case its defenders were really representatives of modifications which directly resulted from the teaching of Christian missionaries. If such statements are correct, and those who made them are certainly worthy of credence, it would look as if the objects of the promoters of the scheme to secure a full and fair representation of the claims of the different religions had utterly failed. The opposing orators only presented so much as they thought would be likely to secure the good opinion of their antagonists.

The Family Churchman

THE SACREDNESS OF ORDERS.—The Primate spoke with no uncertain voice of the recent Papal aggression, and of the monstrous arrogance which the Roman Church has shown toward Anglican Orders. With equally resolute tone he condemned the foolish but well-meaning talk in which men like the Bishop of Worcester and others have been indulging at Lucerne and at the recent Church Congress. "If," said his Grace, "there be one thing more than another in which the English Church rejoices, it is the sacredness of her orders, if there be one thing more than another she is agreed upon, it is the necessity of maintaining them inviolate." To talk of setting them aside, even for a little while, and treating them as things indifferent, was like proposing to mutilate some beautiful statue. Our Apostolic Orders are the inde-feasible signs of union with the ancient days, even from the beginning. No reunion could be dreamed of which would play fast and loose with apostolicity of episcopal ordination. These sentiments, coming as they do from the successor of St. Augustine, on the eve of the thirteen hundredth anniversary of St. Augustine's mission, will bring comfort and conviction to thousands of loyal members of the Church of England, who have of late been sadly distressed by the vagaries of the Bishop of Worcester and those who think with him. The apostolic succession of her ministry is not merely the *bone* but the *essence* of the Church of England. She would be no Church without it, but merely one of the multitude of Protestant sects. All the Church's great traditions in the past, all her work in the present, all her hopes in the future, rest on this sure foundation.

The Central Baptist

"NO CONTROVERSY."—There is an alarming state of affairs in New England. The census of 1890 shows that the communicants of Roman Catholics in New England exceed the number of all the members of Protestant churches combined by nearly a quarter of a million. New England churches contain 1,005,120 Catholics and 763,987 Protestants. Dr. Wordsworth in *The Congregationalist* explains the condition

of affairs in this wise: "The pulpit of New England in the last twenty-five years has changed as to the style and quality of its preaching. Up to that time it had a strong doctrinal cast and tone. The older New England pulpit was militant, and was not only ready to defend itself, but to attack error and unbelief on any ground it might choose to occupy. But for a generation it has been growing pacific, and has been quite content to let false doctrine and false teaching shift for themselves, while its own tone has been apologetic, and as little antagonistic as possible. There has been a cry: Let controversy alone. Don't hold up the dry bones of orthodoxy. Preach Christ and cease from the hard doctrines of the fathers! The cry has prevailed and the pulpit has supplied the demand made upon it. The old doctrines are still formulated in the creeds and are still assented to by candidates for church membership; but they are held very much as the fossils of extinct animals are held in our cabinets of natural history." The lesson for us to learn in view of these facts is this: First, that we should maintain a high degree of spirituality and that we "contend earnestly for the Faith once delivered to the saints" without fear, favor, or affection. A cold-hearted membership and a cringing, time-serving ministry, present the most inviting field on earth for the Catholics.

More Good Words

FROM NEW YORK:—"I send THE LIVING CHURCH over to a friend in England who highly values it and says that 'it seems to improve.' I suppose he is more and more learning its value. He says his wife 'values the domestic column.'"

FROM MISSISSIPPI:—"I should be very glad indeed to see THE LIVING CHURCH, a paper so thoroughly loyal and true to the Catholic Faith, in every family. I look upon it as an old and true friend."

FROM NEW YORK:—"I wish every family in my parish were in receipt of your paper."

FROM IOWA:—"I will do all I can to promote the circulation of your paper here, as I strongly believe in the missionary power of the Church paper."

FROM KENTUCKY:—"I well know what a help it is in my work to have people take a Church paper and read it, and there is no paper published in this country that I would sooner see in their hands than THE LIVING CHURCH."

FROM ILLINOIS:—"If my people can take but one paper, I prefer that they should take THE LIVING CHURCH, and will strongly recommend them to do so."

FROM NORTH CAROLINA:—"I shall ever thank God for your good work for the Church. I send the paper to friends in California and Virginia who are so glad to get it."

FROM A BISHOP:—"I prize the paper very highly. The theology is clear and sound, the literary execution is excellent, and the reading matter of great variety, and all interesting and instructive."

FROM CALIFORNIA:—"I want to congratulate you on the clever editorial on Gladstone. It is the best *jeu d'esprit* I have seen for a long time. It is worth the price of the year's subscription."

FROM TENNESSEE:—"THE LIVING CHURCH is one of the very best of our Church papers, and I am doing what I can to have it circulated in my parish. It is a good preacher, and the people are being educated by it."

FROM MINNESOTA:—"I should like to have THE LIVING CHURCH in every family in my parish, and will get it into all if I possibly can."

FROM ALABAMA:—"Having been a constant reader of THE LIVING CHURCH for many years, it gives me pleasure to express my high appreciation of its merits. It is entertaining, instructive, spiritual, gives news and information of the Church's work and thought not only in the United States, but in all parts of the Christian world. It is my ideal of a Church paper."

FROM NORTH CAROLINA:—"I shall urge my people, and do everything in my power to persuade them to take the paper. It is a shame the way Church people don't take Church papers."

FROM KENTUCKY:—"We shall always be glad to do our best to help extend the influence of your most excellent paper—the best Church paper published—that is, after *The Letter*!"

FROM NEW YORK:—"I send you five new subscribers, and there are more to come. In accordance with your instructions I put \$5 into the Parochial Fund, in aid of our Church work."

FROM NEW JERSEY:—"Let me also congratulate you on the improved appearance of the paper. I was delighted with this week's edition. It is just what we want—Churchly in tone and full of the records of the Church's life, progress, and work, without being dry or tedious, and not swelled out into the proportions of a magazine."

FROM ALBANY DIOCESE:—"Let me congratulate THE LIVING CHURCH on its new and beautiful dress. In these days of perfect typography nothing more chaste and attractive can anywhere be found in the realm of secular or religious journalism."

The Household

A Carol of Yule-tide

BY THE REV. FRED. C. COWPER

Angelic bands this Christmas night,
Arrayed in garments bright,
Sped down the avenues of gold
The good news to unfold—
A Saviour born for sinful men!
Each year it sounds again
In myriad peals of joyful bells,
While man the chorus swells.

Chorus: Gladly to-day we homage pay,
Garlands we bring and carols sing,
Unto the Christ, the new-born King.

Throughout the ages all along
We hear the welcome song:
"Peace and good will! Good will and
peace
Begin and never cease.
Give glory unto God on High
In hymns that never die;
For now Earth hails the happy morn
The Prince of Peace was born."

Chorus: Gladly to-day we homage pay, etc.

Fair symbol is the evergreen
Of fairer faith unseen;
Our hearts within do more rejoice
Than doth the outward voice;
The labors of our hands obey
The spirit of the day.
Attuned by grateful thoughts we sing
Devotion to our King.

Chorus: Gladly to-day we homage pay, etc.

O Christ-Child! laid in manger bed!
Thy infant lustre shed
Throughout this darkling world of sin,
And our dark souls within;
Conquer the ill and plant the good,
Firm as Thy Holy Rood;
So shalt Thou reign our King alone,
The High and Holy One.

Chorus: Gladly to-day we homage pay, etc.

Philipsburg, Pa.

Allendale's Choice

A VILLAGE CHRONICLE

BY LEIGH NORTH

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CHAPTER IV.

A CANDIDATE.

Mr. Phipps called together a number of the vestry and laid Mr. Bryson's name before them, with the engagement he had made with him for a succeeding Sunday. Some were a little disposed to take umbrage at his having gone so far without consulting them. Among these was Mr. Simms who murmured something to his next neighbor about Mr. Phipps being "too forward." But the majority, with Mr. Hubbell who was really the chief authority, at their head, were not unwilling to be relieved of responsibility in the matter, and were very much pleased to have some definite prospect of a new minister.

So, on the whole, Mr. Phipps came off from the encounter with flying colors, and congratulated himself not a little on his manner of conducting the affair. "You see, Marthy Ann, it was much the best way for me to go and attend to the business myself without consultin' nobody. The more talk you make about a thing the more sure it is to get mixed up. And if I do say it, who shouldn't, if two or three of them had undertaken it instead of me, it wouldn't 'a been done half as well." So Marthy Ann either saw, or if she didn't see, forbore to say so.

Mr. Phipps despatched an invitation for Mr. Bryson to stay over Sunday at his house, repelling somewhat huffily the suggestion that it would, perhaps, be better for him to go to Mr. Hubbell's. "He's my man," he said, "and here he'll stay, and nowhere else. Now, Marthy Ann, you and you show him what good cookin' is." Mrs. Phipps was therefore engaged for some time before the guest's arrival in

preparing her finest illustrations of her culinary skill, which was by no means small, and had Mr. Bryson been equal to the consumption of the amount of good things placed at his disposal, his appetite would have been abnormal and alarming. Though Mr. Phipps thought a small salary quite sufficient for a minister and a diminutive parsonage ample accommodation, he was disposed, when the same minister was his temporary guest, "to kill the fatted calf," and to display to the full all of the virtues of old-fashioned hospitality, thereby reflecting on himself a certain amount of glory.

The news that a preacher was coming spread quickly through the little town, and not only the congregation proper, but many outsiders, were prepared to attend the service, and pass judgment upon him. The ladies in a body went to the church, and it was swept, garnished, and put in order for his arrival, while the deft fingers of Eunice Carew and Evelyn Bell adorned both font and altar with a wealth of blossoms. Eunice would fain have thus adorned the church every Sunday. Nothing was too rare, costly, or beautiful for her dear Lord's house, and, like the woman of Scripture, she would gladly have broken her alabaster box of spikenard at His feet. But there were some opposed to a too frequent and lavish display of flowers, arguing that it savored of Popish practices, and for peace's sake, as well as the fact that in the winter season at least, flowers were not procurable in the quantities she desired, Eunice denied herself the pleasure. "I must remember the text, 'if meat causeth my brother to offend, I will eat no flesh while the world standeth,'" she said to herself, by way of consolation.

The church was really a very pretty one, built of stone and wood well combined, of graceful proportions, and with gothic windows and arches. The architect's plan of leaving the ceiling open, showing the beams of natural wood, simply oiled, had not at first found favor, but had been so much admired by an occasional visitor of cultivated taste that finally it had come to be regarded as one of the greatest beauties of the building, and some of the chief objectors ended by entirely overlooking the fact that they had not themselves designed the arrangement. The vestry had been fortunate in their choice of an architect, a young friend of Judge Bell's; with very clear views of what was handsome and desirable in architecture he had also kept in mind what was suitable for the place and people, and bore a fair proportion to the amount to be expended. So, contrary to frequent experience, the church was built within the prescribed limits, and was so planned with a view to possible future as well as present existing needs, that without destroying the harmony and beauty of the structure, and without great additional expense, it could be materially enlarged.

Some one, having given a small lot around the corner of an adjoining street for a parsonage, it was deemed best to accept the gift, even if the space was rather contracted, leaving the larger plot of ground beside the church for some future extension, and a possible parish building. When it came to the erection of a parsonage the funds were low, a few important voices were absent, and the general interest had somewhat cooled. Hence it was that the matter had fallen chiefly into the hands of Mr. Phipps, who held the parish purse-strings and planned the house, with results before described, much as he pleased. Even "Marthy Ann" had entered a faint protest against the

narrow entries and want of closet room, but was shut up so sternly that she ventured no more.

Mr. Bryson arrived by a late train Saturday afternoon. Some few, drawn by curiosity, had sauntered to the spot to get a glimpse of the new parson, but Mr. Phipps, who had been waiting to meet him, guarded his treasure jealously, and hurried him away to his own house without introducing him to any one. "Tomorrow, after they've heard him preach, will be time enough to make him acquainted with them," he said to himself; and Mr. Bryson, leaving matters entirely in the hands of his host, made no attempt to alter his arrangements.

It might have been a trying position for some men, but with a natural tendency to cast aside anxieties on all subjects and avoid borrowing trouble, and a buoyant self-confidence which would have carried him through much worse straits, he was quite easy in mind. He touched slightly on politics, gave his views freely on various church matters, and even sketched out some of his own ideas and plans if he were rector of a parish.

"I think our good friend in the city, whose place I am now supplying, makes some serious mistakes which I should wish to avoid. He is too conventional altogether, but of course, being only in temporary charge, one must conform to his arrangements. I should have things quite different if I were there. However, I have no desire to occupy a city pulpit permanently at present. It is a great mistake for a young man to take such a position too soon, as its many duties deprive him of the time he really needs for study."

Mr. Phipps nodded assent; indeed, he was amiably disposed to agree with his guest on all points, and felt distinctly flattered when Mr. Bryson confided to him the fact that he was engaged to be married. "Ah," said Mr. Phipps, "I thought you were decidedly a single man. However, it will have its advantages; if that is known, none of the young ladies here will run after you."

"Quite so," responded Mr. Bryson complaisantly; "but," he added, "since the affair is not likely to be consummated for some time, perhaps it is as well for the present, at least, to say nothing about it." Whereupon, as lovers of all grades occasionally will, and spurred on by good Mrs. Phipps' apparent interest, as well as that of her spouse, he launched forth into praises of the young lady in question, who, if she was to be credited with all the charms her admirer attributed to her, was a paragon among women. "All the world loves a lover," and in friendly discourse the evening passed pleasantly to all concerned, while in the retirement of his own chamber Mr. Phipps reiterated to Marthy Ann that he believed his man was just the one for them.

The next morning the little church was

full; the choir had hastily assembled, and Mr. Bryson preached to a very attentive audience. Some listened in a critical spirit, turning over in their minds each sentence as it fell from his lips and labeling it with a verdict, "That will do" or "I don't like that." Others gave themselves up to the full enjoyment of again hearing their own service, the opportunity for which had of late been so seldom afforded them. They listened to the sermon in the true spirit of humility which always derives benefit, no matter who may be the distributor of the Word, and goes away profited, helped, and cheered.

Mrs. Grant and Eunice listened even with tears, to eloquence which might seem to others little moving, and though Eunice could have wished to hear the service less hurriedly rendered, she was prepared to join in the general chorus of approval. For it chanced that the young man had been especially fortunate in his choice of both sermon and subject. And as his delivery was agreeable, his voice clear, and his whole manner earnest, he made a very favorable impression. Judge Bell pronounced that it not very profound, the sermon was a very good one. Mr. Hubbell, in his quiet way, expressed himself satisfied, and of the female portion of the congregation some were almost extravagantly laudatory. Mrs. Simms was an exception; she disliked his voice and prophesied that they'd see in time that he had peculiar notions. For her part she didn't like the service raced through, and she thought a preacher had better stand up straight when he got into the pulpit. But as she constituted a small minority, even her own husband siding against her, this opposition did not interfere with the general action subsequently taken.

After service, Mr. Hubbell, Judge Bell, and some others were presented to the clergyman, who was then taken around the church to have his attention drawn to its fine points, which he judiciously admired. He even raised himself in Judge Bell's opinion (for the Judge was quite proud of his young friend, the architect), by the discriminating character of some of his criticisms. Judge Bell, though well aware that such a proceeding would not altogether meet with his wife's approval, invited both Mr. Phipps and Mr. Bryson to dine with him, wishing to have some further converse with the latter. But Mr. Phipps, though greatly flattered by so unusual attention, did not desire to share his young friend's company, and remembering also the substantial banquet of his good Marthy's handiwork, with which his table was perhaps already groaning, hastened to decline.

Mr. Bryson, attracted by Judge Bell's appearance and manner, and feeling his desire for a *tele-a-tele* with his present host already amply satisfied, would have been inclined to accept, but submitted with a good grace to Mr. Phipps' decision. He was then left in that gentleman's charge

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to view the parsonage and take a walk about town, and further established himself in his good graces by speaking of the former as "a pleasant little domicile." Up one street and down another they wandered, till the young man became rather weary and felt as if there could not possibly be an inch of ground as to whose extraordinary merits he had not been instructed. So wrapped up in his own discourse did Mr. Phipps become that the housewifely soul of "Marthy Ann" was torn with anxiety lest her good dinner should be spoiled ere the two came to partake of it. "I got so much interested in showing Mr. Bryson the place, I most forgot about dinner," said Mr. Phipps when they at last appeared, which was indeed a most unusual thing for him to do, "and you may be set up, old lady, that we came back to you instead of going to dine with Mrs. Bell, as we had the chance of doing. But I thought Mr. Bryson would feel more homelike with us, and I wanted to show him our town."

"You may feel pretty sure, I think, of hearing from us before long," he further assured Mr. Bryson, on parting the next morning, "and I hope you are sufficiently pleased with us to say yes, if we ask you." Mr. Phipps expressed himself as liking the place and grateful for the hospitality he had received, and had indeed quite won Mrs. Phipps by his compliments upon her good cheer, to which he did ample justice. He avoided committing himself, however, and though confident, Mr. Phipps could not feel quite certain of his accepting the position were it offered to him.

When the matter came formally under discussion as regarded his election, it was proposed that it be first referred to the Bishop, but to this Mr. Phipps was strongly opposed. "One would think we were a parcel of women and children as didn't know our own minds," he objected.

"Some women know their own minds quick enough," remarked Mr. Simms, *sotto voce*, having a vivid remembrance of Mrs. Simms' views on this very point. But the young man having made a generally favorable impression, the proposal to consult the Bishop was abandoned and a unanimous call was sent to him.

Somewhat to the surprise of all, he replied that although pleased with the place, he did not deem the salary sufficient, and should hardly feel justified in accepting unless it were raised to a somewhat higher figure. This was unexpected, and pending the discussion of the possibility of so doing, the settlement of the affair remained for a time in abeyance.

(To be continued.)

Gloria in Excelsis Deo

BY ROBERT HOLMES

Carol respectfully dedicated to the Rev. R. C. Farmer, B.A., vicar of St. John Baptist's, Barlaston, diocese of Litchfield, England.

List! The bells are softly pealing;
Joys of Christmas-tide they bring;
Let us all with gladsome voices
Join the angels, as they sing:

Gloria in excelsis Deo,
In excelsis gloria.
Softer now, now gently swelling
With the angels from afar,
Gloria in excelsis Deo,
In excelsis gloria.

Shepherds heard celestial music
In the dark and silent night,
And to Bethlehem they hastened,
Where their faith was blessed with sight.
Gloria in excelsis Deo, etc.

There they found the lowly maiden
Mary, favored of the Lord,
Folding to her breast the Saviour
Whom they, kneeling, there adored.
Gloria in excelsis Deo, etc.

O may we, as did the shepherds,
Ever haste our Lord to greet;
With the eye of faith behold him,
Render him the worship meet.

Gloria in excelsis Deo, etc.

And hereafter, may the anthem
Which the Church lifts day by day,
Be our own; may we uniting
With the host of Heaven say:

Gloria in excelsis Deo, etc.

Now to Father, Son, and Spirit,
One, and evermore the same,
Join we with the angel voices,
In the Church's grand acclaim:

Gloria in excelsis Deo,
In excelsis gloria.
Softer now, now gently swelling
With the angels from afar,
Gloria in excelsis Deo,
In excelsis gloria.

St. Mark's Parish, Evanston, Ill.

Children's Hour

Merry Christmas! Merry Christmas!
Shout, ye children of the King!
Merry Christmas! Merry Christmas!
Birth of Jesus, wondrous thing!
—F. Burré Griswold.

A Christmas Barefoot

BY GRACE STUART REID

It was the afternoon before Christmas. A little orphan of the sea stood on the shore of Rochelle and looked out on that ugly rock, the Snorer, which, just a year before, had deprived him of father and mother. Its roar was, for the time, hushed. In the moist air, over the quiet sea, he seemed to hear again his mother gaily calling to him as his father rowed her home with her Christmas shopping, and drew alas! too close to the sucking breakers of the rock.

The sound came nearer, and Louis recognized the boyish voice of the leadsmen of a schoolship singing out his count. The vessel was decked with Christmas green. Some of the young sailors were about to land at home for the holidays. Some would keep them royally on shipboard. A pleasant echo of busy, joyful life floated over the waters. Louis Soulice said to himself bitterly:

"It is not fair. I too should be happy on Christmas."

He had been raking in the seaweed which a storm had driven to the coast. Aunt Barbette used it when dry, indoors for fuel, and outdoors for compost. Fastened by a string around his neck, he carried a pitcher in the shape of a little old woman in faded pink and gilt clothes, with a hole in the top of her head. As he raked, he picked up tiny pink and yellow shells, and put them in the pitcher. When he had made a bank of the weed at a safe distance from the sea, he bathed his hands, thinking to himself—

"Every finger spade shaped and two good broad thumbs. A true artisan's hand, as father said, and yet I am nothing but a little drudge!"

He sighed and ran his fingers through the sand and waves. His right hand came out with something shining in the palm—a silver coin. His pale face flushed under his close black curls, his sad eyes shone. A vision of Christmas toys and sweets rose before him, but he put that aside for a dearer one of new shoes with brass-tipped laces.

He had come to Aunt Barbette barefoot. She had never forgiven him. Such an ill omen—a barefoot comer at Christmas! Every bit of ill-luck through the year she had charged to him. In bad weather he had clogs and cloth socks with coarse seams. In fair, he still went barefoot. But was the coin his?

"Ah!" he said to himself, "No one knows about it."

He slipped it in the bosom of his old coat, and hurried with rake and pitcher to Aunt Barbette. Her room was bright and warm after the chilly wind, but when he had handed her the shells, little Louis might stand only outside. She had pushed against the wall the big frame on which she wove carpets for her neighbors. She was dressing a Christmas doll, copying its costume from an old book, from a pattern called "The Lass of Berne." She wore a string of amber beads around her throat to keep away the asthma, and every now and then she craned her long neck to study the book on the window-sill before her, and to repeat—

"A black velvet bodice with a full chemisette and sleeves of pleated muslin, a blue woollen petticoat edged with red braid, a striped red and white dress turned up round the skirt so as fully to display the petticoat, and a little square black velvet collar round the neck, to which chains should be attached. These can be made of beads or tiny shells and fastened to each corner behind, hanging down loosely under the arms and secured

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with a little bead or shell for a clasp to the front corners of the collar. The hat may be made either in straw plait or in straw-colored crochet silk worked in close crochet with a flower ornamenting the front. White stockings and black shoes complete the dress."

The clipping of Aunt Barbette's scissors ran a race with the clanking of a smoke jack by the open sputtering fire. Her sleeves were short, but she wore long red cloth mitts. Louis was waiting for his supper of bread and onions. He stretched his hands over the sill toward the heat, and sighed.

"Well?" Aunt Barbette asked sharply, turning to look at him.

"I should like a happy Christmas to come down the chimney for me," he said timidly.

"For you?" she cried. "For you that have made me so late with this doll, waiting for those shells? Where will I find a buyer now? Do you know how Christmas comes to boys that don't earn even a pair of shoes? With switches for 'Every evil thought they ever thought, and every evil word they ever said, and every evil thing they ever did.'"

She stretched out one of her red-gloved arms, opening and shutting her scissors at him, then running them along a motto near her on the wall, "Lost, somewhere between sunrise and sunset, One golden hour —"

Louis did not wait to read further what had been shown him often before. He pressed his hands on his breast where the coin lay, and slid out of doors. He clumped along the beach as fast as his clogs would let him. He was going to Martin Flandreau to ask his advice about the coin. All the village went to the shoemaker for advice in trouble, because, they said, he was so unsociable he had time to think. Louis murmured to himself as he hurried along—

"How can I earn shoes when Aunt Barbette does not pay me?"

He had to pass the Snorer. A storm was riding in on the last tide. Already the waves were drawing in and out on the reef with the strange sound that had given its name.

"Goodnight, mother! Goodnight, father, Happy Christmas!" little Louis called with a trembling lip, waving his hand to the breakers.

He knocked at the door of the old fisherhut over which hung a wooden boot. No answer came. He peeped in the lighted window. A strong, sweet smell of cooking came through the edge of the sash, and excited Louis' hungry stomach. Martin Flandreau's wife was dead, but her hood and cloak still hung behind a door. On a bracket on the wall stood a pair of shoes belonging to the boy, of grief for whom the mother had died. Martin was looking up at them this Christmas Eve.

Louis' heart beat quickly as he saw they were his own size. Just then the man loudly cleared his throat, perhaps of a sob, the spectacles on the top of his head shaking, their shadow dancing on the wall like great angry eyes. Louis started back. He twisted his foot and broke a peg from one of his clogs. Here was another scolding earned from Aunt Barbette. As he sat down a little way from the hut to consider his new misfortune, a woman touched him lightly on the shoulder.

"All alone on Christmas Eve, Louis?" she asked.

Her eyes too were full of tears. Her child had hung a sock, and she had nothing to put in it. She had come out be-

cause she could not bear to hear the little one singing in its bed as it thought of the morrow.

Louis turned the coin over and over in his hand. It was his, without a doubt, Suzanne said. No one could claim money from the sea. Louis swallowed a choking feeling in his throat.

"Here, Suzanne," he said, "Aunt Barbette will be glad to sell you a Christmas doll, and I will be glad to have it sold, for she says I made her late to find a buyer."

"I will pay you back, indeed I will, Louis, if you give me time," Suzanne said, when she, after, after much urging, accepted the gift.

"If I could use my two good thumbs," Louis answered, "I would have more than one piece of silver for Christmas."

Then Suzanne stooped and, kissing him, whispered something which sent a warm comfort to the boy's heart. He repeated to himself what she had said, as she sped toward Aunt Barbette's, and he went to watch by her home till her return. He had taken off his clogs, he was barefoot, the rocks were damp and slippery, and as he came within sight of Suzanne's, he lost his foothold and slid into the water.

There was no one near but Suzanne's baby singing for Christmas. She could not have helped him even if she had heard his cry. He held on a ledge of rock till his fingers were numbed, but the waves would not let him land. The wind-storm was well in shore. Louis threw back his head and cried out:

"Don't thou not remember? Oh, thou wilt surely not forget who I too am!"

A great hill of foam struck him in the back. An instant more and he was riding up and down the billows toward the Snorer. Aunt Barbette would not care. She would save the bread and onions till they were mouldy. Then she would say: "Bad-luck Barefoot is gone. I will save a boy's food and covering each year."

Martin Flandreau stood in his door, his dead boy's shoes in his hand. Suzanne had but just spoken a few hurried words and passed on when Louis' body was stayed a moment by the sedge before the hut, and Martin caught him.

When Aunt Barbette's little drudge opened his eyes on the rough world once more, he was wrapped in the shawl and hood that had hung on Martin Flandreau's door, and in Martin's arms before Martin's fire. On a table beside him stood a bowl of steaming lemonade with baked apples bobbing in it, a plate of hot honey-cakes, and a doughen image of the Child in the manger, such as all the little Martins of France had had at Christmas for years before they turned up in America. "Happy Christmas, Martin," said Louis in a feeble voice.

He felt that the shoes from the bracket were on his feet.

"Louis," said Martin, looking into the boy's eyes, "for ten years I have prayed the Lord of Christmas to send me a bare-foot for my little Auguste's shoes. When Suzanne told me of the coin, I stood in the door to ask you in to cheer this sorry old heart."

Joy shone in the orphan's eyes. "Do you hear, mother?" he cried, trying to straighten himself and turning toward the window which rattled in the gale and echoed the Snorer's warning roar. He sank back in Martin's tender arms, smiling.

"Suzanne said the Christ Child would not forget to send a happy Christmas for me," he added, closing his eyes. "She said He would remember, He too was a carpenter's son."

The good thumbs turned out, however, to belong to a shoemaker, and Louis never went back to Aunt Barbette. If he had not proved, when he met Suzanne, the blessedness of giving and not keeping at Christmas, all might have happened differently for him.

Financial News

REPORTED FOR THE LIVING CHURCH

The Atchison, Topeka, and Santa Fe Railroad has at last confessed insolvency, and to-day receivers were appointed to take charge of the company's affairs. The road experienced an enormous shrinkage in business the past six months, which caused much doubt as to its ability to sustain itself, but each rumor assailing its credit was promptly and stoutly denied by the officials. The death of chairman Magoun this week, the company's financial head, undoubtedly hastened the action taken to-day.

The Atchison system is one of the largest in the world, operating as it does over 9,300 miles of railway. The bonded debt amounts to \$232,000,000, with an annual interest charge of nearly \$10,000,000. The highest price at which the stock ever sold was 154½ in 1881, and the lowest reached to-day when it sold at 14.

Wall street received another shock on Thursday, occasioned by the St. Nicholas Bank being closed by the State Bank examiner. The bank was an old institution, and enjoyed the confidence of the street, so that the announcement of its trouble was unlooked for.

The stock market is duller than ever, the week closing with a loss in quotations throughout the list. The customary hilarity exhibited on the floor of the Stock Exchange on the eve of Christmas, was this year conspicuously missing. The hard times and widespread misfortunes left no excuse for any manifestation of joy.

The banks are still gorged with idle money, and what little is loanable commands not over 1½ per cent. per annum. That the banks must close the year with heavy losses is beyond question. This being due to their having more money than they can use, and the losses of the business world being due to the lack of money, the state of affairs present an anomaly not pleasurable to contemplate.

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FOREIGN.—To subscribers in the Postal Union, the price is 12 shillings. To the clergy, 8 shillings

EXCHANGE.—When payment is made by check, accepted on banks in the great cities, 2 cents must be sent for exchange.

Advertising
 ADVERTISING RATES.—Twenty-five cents a line, agate measure (14 lines to an inch), without justified position
 DISCOUNTS.—Liberal for continued insertions. No advertisement inserted for less than \$1.00 a time

Domestic Outfitting

If you look at a dozen common lamp-chimneys, and then at Macbeth's "pearl top" or "pearl glass," you will see the differences—all but one—they break from heat; these don't; you can't see that.

Common glass is misty, milky, dusty; you can't see through it; Macbeth's is clear.

Tough, clear glass is worth fine work; and a perfect chimney of fine tough glass is worth a hundred such as you hear, pop, clash on the least provocation.

Pittsburgh. GEO. A. MACBETH CO.

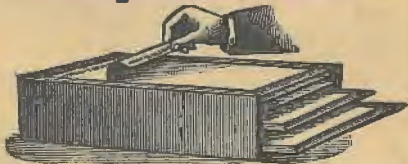
LIFE And health of leather is Vacuum Leather Oil; 25c, and your money back if you want it.

Patent lambskin-with-wool-on swob and book—How to Take Care of Leather—both free at the store

Vacuum Oil Company, Rochester, N. Y.

You can write a hundred letters just as readily as one, if you have a

Simplex Printer



From an original, on ordinary paper with any pen, 100 copies can be made. 50 copies of type-writer manuscript produced in 15 minutes. Send for circulars and samples. AGENTS WANTED.

LAWTON & CO., 22 Vesey St., New York.

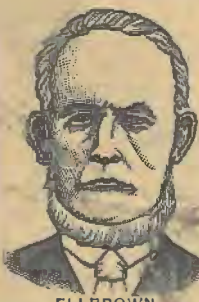
PETER MÖLLER'S NORWEGIAN COD LIVER OIL

is clear, sweet, sound and free from disagreeable taste and smell—a product obtained after years of scientific research. It is

Absolutely Pure

as it existed in the hepatic cells of the living fish; hence perfectly digestible, causing no after-taste or nausea. In flat, oval bottles, only, hermetically sealed and dated. All Druggists.

W. H. Schieffelin & Co., Sole Agents, N. Y.



FREE.

The following remarkable statement to which we direct special attention, is from a Tenn. farmer.

My age is 63. I suffered intensely from dryness of the eyes, and soreness of the head, took colds, and continual roaring, cringing, and singing in my ears. My hearing began to fail, and for three years I was almost entirely deaf, and continually grew worse. Every thing I had tried, failed. In despair I commenced to use the Aerial Medication in 1888, and the effect of the first application was simply wonderful. In less than five minutes my hearing was fully restored, and has been perfect ever since, and in a few months was entirely cured of catarrh.

ELI BROWN, Jacksboro, Tenn. MEDICINES FOR THREE MONTHS' TREATMENT FREE.

To introduce this treatment and prove beyond doubt that it is a positive cure for Deafness, Catarrh, Throat and Lung Disease, I will, for a short time, send (by express) Medicines for three months' treatment free. Address, Moore M. D., Cincinnati, O.

The Care of the Hands

CHAPPED HANDS are an especial source of annoyance to many persons during cold weather. Homely as the remedy may seem, there is probably nothing better or more effective than a simple rubbing with pure mutton tallow. One part of glycerine to two parts of soft water, with a few drops of rose water added, will be found very useful; so will vaseline or either of the following recipes:

One dram of borax, six ounces of rose water, and one ounce of glycerine.

One ounce of glycerine and one ounce of alcohol, mix together, then add eight ounces of rose water; bottle for use.

Liquor ammoniac, tincture of opium, spirits of turpentine, and olive oil, equal parts of each. After washing and drying the hands in the morning, at midday, and in the evening, pour a teaspoonful of the liniment in one hand, and rub the hands and fingers together as if washing them. Repeat the process with the other hand. If the sore parts smart too much, the liniment should have a little sweet oil added to it.

Almond paste is one of the most approved preparations for keeping the hands smooth, white and delicate. It can be obtained at most drug stores or may easily be made. Take two ounces each of bitter and sweet almonds, pound to a paste, and add half an ounce of oil of almonds, half an ounce of finely cut castile soap, and a few drops of bergamot. It is applied at night, a loose pair of kid gloves being drawn on the hands to keep it in place. A similar and perhaps even more efficient preparation is made by dissolving an ounce of white wax in a sufficient quantity of almond oil, the operation being best done by immersing the vessel in a kettle of boiling water. This mixture has to be applied while warm, and a pair of large gloves should immediately be drawn on to keep the wax in place, as it soon cools and is disposed to peel off. Cold cream is also an almond preparation, and is made by mixing with four ounces of oil of almonds, one-half ounce each of spermaceti and white wax. Apply a moderate degree of heat carefully till the whole has liquefied, then add two ounces of orange or rose water.

Oatmeal is a favorite application, neat in use and very effectual. A simple way to use it is to keep a box filled with fine meal conveniently near the toilet table, and after wiping the hands dry and rubbing them briskly, to dust them thoroughly with the meal. Gloves may be worn, if loose, without special discomfort, but they are scarcely necessary.

Glycerine is a standard article for this use, and there are few better for most people. The hands should be thoroughly washed and dried, with this as with any other preparation, before it is used; a moderate quantity—somewhat more than will be readily absorbed—is then applied and vigorously rubbed in, a pair of gloves generally being needed to prevent the soiling of bedclothes or garments.

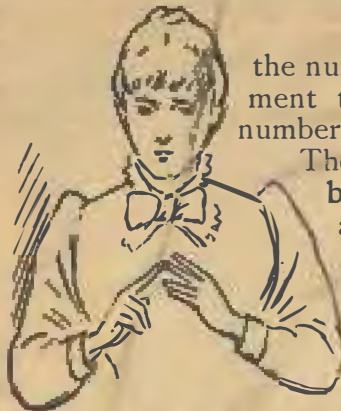
Where it is necessary to use hard water, a few drops of ammonia may be added. This not only softens the water, but has a very good effect on the skin. The use of a small quantity of borax has the same effect. Both of these articles are practically harmless, for any such use, and they are very cheap and easy to be had. A convenient way to use the borax is to have a bottle filled with hot water, in which a separate solution should be made. This will be indicated by small crystals lying on the bottom of the bottle. Add a trifle more of water, shake up thoroughly, and when wanted pour a few drops into the bathing water.—God Housekeeping.

Too much cannot be said against the habit of biting the nails, which so many people allow themselves to acquire. While this habit is encouraged and practised nothing can be done to improve the nails; it not only retards growth, but if encouraged for any length of time will cause the finger tip to have a broad, clumsy and equally unadmirable appearance. Hang-nails in the corners must not be torn out, as is so often done, but carefully cut away with the scissors, otherwise they will become very sore and inflamed and take a long time to heal. Always when drying the hands rub the cuticle (the crescent) gently back with the towel. In this way it will have little chance to adhere to the nail again. A good way to remove the soil from under the nails is by a bit of cotton on the end of an orange-wood stick. The nails should, if possible, be polished daily, as it not only beautifies them, but will keep them smooth and clear and sometimes prevent the ridges which are so disfiguring. Rosaline should be used to give a little color, and must be well rubbed in with the polisher and some tinted powder, after which, to take away the red appearance, a second application of rosaline should be used without powder or polisher, simply with the palm of the hand; this finished, the nails will have a pretty, shell-like tint.—Ladies' Home Journal.

FOR NERVOUS DEBILITY

USE HORSFORD'S ACID PHOSPHATE.

Dr. A. E. Bell, Zanesville, O., says: "I have used it in my practice, and have found it very efficacious in the treatment of all nervous affections, especially nervous debility of business men; also in cerebral exhaustion it will act promptly and satisfactorily.



Count Up

the number of times you have to rub a garment to get it clean; multiply it by the number of garments washed in a year.

Then you can see just how many back-breaking rubs Pearline will save you, annually. You don't do the washing yourself? That doesn't make any difference. You need Pearline just the same. Every one of these tiresome rubs is wear and tear on the things that are washed. They suffer, even if you don't. Hundreds of millions of packages of Pearline have been consumed. Think of the number of useless and harmful rubs that have been saved to the women of America.

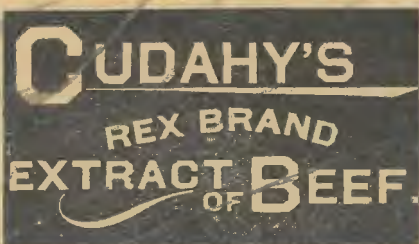
Beware

Peddlers and some unscrupulous grocers will tell you, "this is as good as" or "the same as Pearline." IT'S FALSE—Pearline is never peddled. If your grocer sends you an imitation, be honest—send it back.

384

JAMES PYLE, New York.

Foods



BEEF EXTRACT once appropriately applied to scientific and dietetic cookery will ever hold its place in the kitchen of the practical housekeeper. Even the most juicy roast is benefited by the addition of a teaspoonful of Extract. For stews and all meat dishes it is invaluable. No less useful is the Extract when one needs more than the false stimulation of liquor, coffee or tea.

Highest award at World's Fair for "Excellent in Quality and Flavor."

Our illustrated booklet, "From Ranch to Table," sent free on application.

Sample sent for six cents postage.

The Cudahy Pharmaceutical Co., SO. OMAHA, NEB.

BUTTER MILK

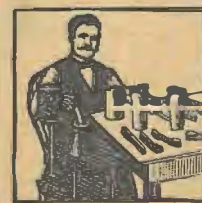
TOILET SOAP

OVER 1,000,000 Ladies who have used it Pronounce it the Best Soap in the World for the

COMPLEXION.

Excels any 25 cent soap. Ask your Dealer for it. Full sized sample, 12 cents. Beware of imitations.

COSMO BUTTERMILK SOAP CO., 84 Adams Street, Chicago.



\$25 to \$50 per week, to Agents, Ladies or Gentlemen, using or selling "Old Reliable Plater." Only practical way to replace rusty and worn knives, forks, spoons, etc., quickly done by dipping in melted metal. No experience, polishing, or machinery. Thick plate at one operation; lasts 5 to 10 years; fine finish when taken from the plater. Every family has plating to do. Plater sells readily. Profits large. W. F. Harrison & Co., Columbus, O.

Ferris Good Sense Waists

HAVE MANY IMITATORS BUT NO EQUALS. Be sure your waist is stamped "GOOD SENSE." Wear the KNICKERBOCKER Shoulder Brace and Suspender combined. Sold everywhere, or sent postpaid on receipt of \$1 per pair plain, or \$1.50 silk-faced. KNICKERBOCKER BRACE CO., Easton, Pa.

HIGH CLASS LOW PRICE THE ONLY DRESS STAY made cemented together and guth... percha, with a triple silesia cap cemented to the ends of the steel. Will not cut through or rust. See name "Perfection" stamped on each. Ask your dealer for them, or write for samples. THE DETROIT STAY CO., DETROIT, MICH. New York Office and Salesroom, 83 Broadway.

Miscellaneous

LARGEST WATCH HOUSE in the world. Lowest Prices. Send for free catalogue SEARS, ROEBUCK & CO., Minneapolis, Minn.

The Rocker Washer is warranted to wash 100 PIECES IN ONE HOUR, as clean as can be washed on the washboard. Write for prices and description. ROCKER WASHER CO., Liberal inducements to live agents. Ft. Wayne, Ind.

Surprise collection of fine bulbs ordered from our Fall Catalogue will astonish you with quantity you get for your money, and secure you a New Year's present. JOHN LEWIS CHILDS, Floral Park, N. Y.



Kenosha, Wisconsin, between Chicago and Milwaukee. Open all the year. Everything first class. Hot water heating. For circulars address N. A. Penoyer, M.D. Manager.

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Pacific Sanitarium

One of the most complete structures for hospital purposes on the coast. It has an aseptic operating room, sun parlor, sun porches, sunny, well ventilated rooms, and electrical conveniences of every kind. Physicians in distant places can send their patients here and feel that all that skill and care can accomplish will be done for them. References from the profession and from former patients. Address Dr. J. E. Cowles, Pico and Hope streets, Los Angeles, Cal.

The Chicago Hospital,

46th St. and Champlain Ave. TELEPHONE, OAKLAND 439.

Dr. J. T. BINKLEY, Secy., ELLEN M. TOBIN, Supt

WONDERFUL ALMA MINERAL WATER Catalogue B tells all about it. Address Alma Sanitarium Co., Alma, Mich.

Map of the United States

A large, handsome Map of the United States, mounted and suitable for office and home use, is issued by the Burlington Route. Copies will be mailed to any address, or receipt of fifteen cents in postage, by P. S. Eustris, Gen'l Pass. Agent, C. B. & Q. R., Chicago, Ill.

SAPOLIO LIKE A GOOD TEMPER "SHEDS A BRIGHTNESS EVERYWHERE."