

The Living Church.

A Weekly Record of its News, its Work, and its Thought.

VOL. XII. No. 29.

CHICAGO, SATURDAY, OCTOBER 19, 1889.

WHOLE No. 572.

GENERAL CONVENTION.

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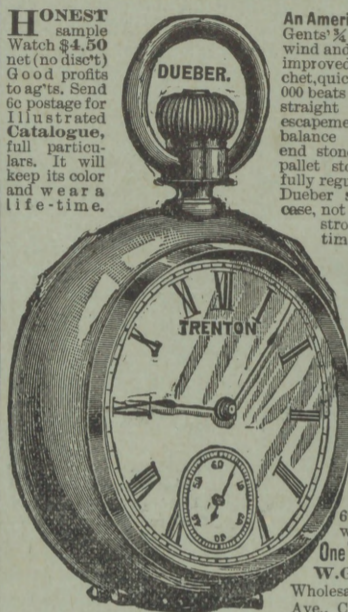
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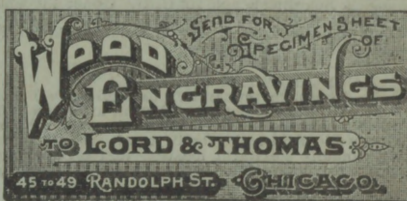


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The Living Church.

SATURDAY, OCT. 19, 1889.

NEWS AND NOTES.

In another column will be found an account of the consecration of the Rev. Dr. Leonard to the bishopric of Ohio. We tender our congratulations to the diocese upon this happy event which gives them a wise and energetic leader.

We stop the press to announce that the vote on the Minority Report, taken on Tuesday afternoon in the House of Deputies, was as follows: *Clerical*—aye, 20, No, 23, divided, 7; *Lay*—aye, 19, No, 23, divided, 5. The resolutions were therefore lost. A Committee of the Whole was voted for Wednesday.

At a meeting of the trustees of Nashotah, in New York, last week, Bishop Knight of Milwaukee, Bishop Grafton of Fond du Lac, Bishop-elect Davies of Michigan, and the Rev. Dr. Nicholson of Philadelphia, were elected trustees. There is to be a re-union of the alumni this week, with a dinner and customary "good time."

The following lines are respectfully inscribed to *The Churchman* by our sprightly contemporary of California, *Church News and Forum*:

Representation is vexation,
Proportion is as bad;
To change P. E.
Perplexes me,
Revision drives me mad.

The handsome new church at Clumber, just erected at a cost of £40,000 by the Duke of Newcastle, will be opened on October 22 by the Bishop of Southwell. The Bishop of Lincoln will be present as the personal friend of the Duke. The collections will be for the new college of St. Cuthbert, Worksop, for which the Duke of Newcastle recently gave a valuable site.

The *Leeds Daily News* states that the anonymous benefactor, who has virtually borne the whole cost of erecting the new parish church of Portsea, is Mr. W. H. Smith, First Lord of the Treasury. His first subscription was £10,000, and subsequent donations have made his total expenditure on the new church slightly over £22,000. At the consecration of the church Mr. W. H. Smith was formally announced as the donor to whom its existence is due.

On a recent Sunday, the reverend rector of a parish in Worcestershire informed his congregation that on the following Sunday afternoon there would be a special collection, and he begged that they would make a point of attending the service and of contributing liberally to the offertory. The congregation did indeed muster in an unusual way, for there were only four persons present on the afternoon when the special collection was taken, and they contributed the modest sum of thirteen-pence.

The Armenian Patriarch of Constantinople has sent the Rev. Father Hanselp Saragian to look after the spiritual interests of the Armenians living in this country. He held his first service in Boston, which is said to be the first use of the Armenian ritual by a genuine delegate of the Patriarch in America. He also officiated in Grace

chapel, New York, by permission of Bishop Potter, at which service he baptized an infant, probably the first baptism performed in America by the Armenian rite.

We call the attention of the clergy to our offer of a three months' subscription to THE LIVING CHURCH for 25 cents, as affording them a good opportunity of acquainting their people with the proceedings of the General Convention and the great questions before the Church. It is also a good time for introducing into their parishes the effective assistance of a first-class Church paper. The numbers from Oct. 5th can be supplied upon application.

The Bishop of Llandaff is to be presented with his pastoral staff in time for use at the Congress. It will be 6ft. 2-1/2 in. in height. In the crook is a representation of the Savior's charge to St. Peter. Under the crook is placed St. Teilo, the special saint of Llandaff. Flanking St. Teilo are two angels praising God on the harp, the national instrument of Wales, with a cross of Celtic character above each. The angels are worked in *repousse*, as are the symbols of the four Evangelists on the boss. The metal work is of hammered silver enriched by flat chasings, which is Celtic in character to mark the very ancient origin of the See.

At the opening of Columbia College last week, Mr. Seth Low, ex-mayor of Brooklyn, was elected president. The choice seems to meet with general approval. Mr. Low, while a man of affairs, and thus particularly qualified to conduct this important institution, is also a scholar of no mean ability. 150 were admitted to the freshman class, and the Barnard Annex for women was opened. Twenty students have been admitted to this. The building is on Madison avenue, five blocks below the College. A substantial building is being erected on the college campus, for the School of Electrical Engineering. This is the 136th year of Columbia.

The Ven. William Lea, Archdeacon and Honorary Canon of Worcester, died Sept. 24th, at Droitwich, from paralysis, in his 70th year. He took a second-class in *Lit. Hum.* at Oxford in 1841, and graduated the following year from Brasenose College, his previous education having been gained at Rugby, under Dr. Arnold, "Tom Brown" being one of his schoolfellows. In 1881, on the death of Archdeacon Hone, the present Bishop of Worcester appointed him archdeacon. He was very active, had an extraordinary power of work, and was much respected in convocation. He was a great educationalist, and visited in early life the chief schools on the continent. Besides several volumes of sermons and devotional treatises, he published an interesting work on Church plate.

The mortal remains of the late Bishop Mackarness were interred in Sandhurst churchyard, Berkshire. A large concourse of the clergy and laity of the diocese assembled. The mourners included Mrs. Mackarness (widow), the Rev. C. C. Mackarness and Mr. F. Mackarness (sons), the Hon. Bernard

Coleridge, M. P. (son-in-law), the Hon. Mrs. Bernard Coleridge (daughter), and the Hon. Stephen Coleridge. Among those present were Lord Saye and Sele, Sir J. R. Mowbray, Bart., M. P., Mr. John Walter; Canons Garry, Savory, and Freeling; the Archdeacons of Berks and Oxon; the Principal of Cuddesdon, Dr. Ince (Christ church, Oxford), the Principal of Pusey House, and the Head Master of Wellington College. The funeral service was conducted by Canon Furse, of Westminster, and the Rev. E. E. Holmes, chaplain to the deceased Bishop. The coffin bore the following inscription: "John Fielder Mackarness, D. D., Bishop of Oxford, 1870-88; born 3rd December, 1820; entered into rest 16th September, 1889." The church is a beautiful structure, standing in the midst of a country abounding with pine-woods. The grave, which was dug on the east side of the churchyard, was lined with moss, ivy, and white flowers, and the coffin was covered with beautiful wreaths.

A LARGE and important Retreat, which attracted the clergy from all parts of the diocese of Ely, was held at Jesus College, Cambridge, in September. The conductor was the Bishop of Lincoln. It had been arranged that it should be strictly a diocesan gathering, confined to the clergy of the diocese and those immediately connected with the diocese, such as members of the Ely Mission Clergy Society, of which Canon Luckock is warden. The retreatants were ninety-eight in number, and exactly filled the number of rooms placed at their disposal. The Bishop of Lincoln, in his introductory address, spoke of the wonderful growth of Church feeling, and asked who would have ventured to predict twenty years ago that in the University, a body of authorities, no longer tied by clerical tests, should freely and gladly allow their college to be taken possession of in the manner it had been, and for a purpose that but a short time ago would have been regarded with suspicion and distrust. His main subject was the need of increased ministerial efficiency; the variety of causes for this, and the ways in which it might be attained. It would be quite impossible to give any idea of the power and the intense sympathy with which he enforced his different points. He made a touching appeal to the aged priests, of whom not a few were sitting before him, to imitate Christ in His work of intercession, and now that they could no longer go about their parishes on foot as of yore, to be often on their knees interceding for them, and especially when Celebrating, to remember their needs at the altar. The Bishop of Ely, on the last morning, announced, with expressions of sincere regret, the absence of the conductor of the Retreat, and then, after stating that he would not presume to speak at any length to those who had been for three days hanging on the lips of such a master in Israel, said that he should like all to depart with two thoughts suggested by "the sacrifice of praise and thanksgiving" in

which they were engaged, viz, of gratitude for the blessings they had found in the Retreat, and of renewed dedication of themselves to their Master's service. So ended what can only be characterized as an ideal Retreat.

THE GENERAL CONVENTION.

The Convention has now (Oct. 14th) been in session eleven days, of which three and a half have been given up to missionary speeches. It has been suggested that some of these very useful and interesting meetings might be held in the evening and so save the working hours of the session for the pressing business which waits to be done. There is also a great desire to hear something about our diocesan missions. Many of our organized dioceses are largely missionary fields, and their bishops are real missionaries. This branch of our work is scarcely heard of by the public, while it is really as important and extensive as that of the missionary jurisdictions. It is estimated that more money is expended annually in diocesan missions than in those which are fostered by the Board of Missions. Under a different system of reports and returns, the Church in the United States should have credit for one million instead of one-half a million expended in missionary work. The breezy speeches of the bishops from the "wild West" are always listened to with satisfaction, and there are none too many of them. But there are many people who would like to hear from diocesan bishops about their work and methods. Some of the best master-builders of the age are to be found in their ranks; and the great cause of missions, which is concerned with the masses in the city as much as with the few sheep in the wilderness, would gain strength and inspiration by their being encouraged to take a more active part in the missionary meetings of the General Convention.

The great question of Prayer Book revision, which has been before the Church for nine years, was taken up on Saturday last. As there is no afternoon session on the last day of the week, the debate had not progressed far enough to afford very clear indications of the outcome. Determined and extended opposition to further revision evidently exists, and so far that side has the advantage on the floor. The reading of the Minority Report was not only a decided victory for the conservatives, but also exerted a powerful influence upon that portion of the House which is yet undecided as to the policy of revision. If the vote could have been taken after that reading, the whole subject would doubtless have been closed by the adoption of the minority resolution. The hour for adjournment came in time to prevent that, and before the re-opening of the contest on Tuesday, many changes of sentiment may take place. The action of the bishops in adopting the new matter offered by the committee will have great influence; and Dr. Huntington's skill and earnestness will go far towards leading the deputies to follow the bishops.

FIFTH DAY, MONDAY, OCT. 7TH.

The session of Monday opened with a thin attendance, many of the deputies having gone out of town over Sunday. Before noon, however, the dioceses were well represented, and a large congregation assembled.

The Committee on the Admission of new Dioceses reported again on the petition of Oregon, and Dr. Goodwin again showed that the report was not clear as to the canonical election of a bishop, the point for which the subject was referred back to the committee. Mr. Burgwin thought the case was not clear, the canon (15) to which Dr. Goodwin had referred, did not relate to this case, which is the election of missionary bishop as diocesan of his present jurisdiction. As to the admission of the diocese there could be no doubt. As to the election of a bishop it should be referred to the Committee on Canons. Dr. Hanckel did not think the question could be divided. The Rev. Mr. Gailor urged that the whole subject be referred to the Committee on Canons.

Mr. Stark, of Connecticut, testified upon information that the requirements of the canons had been complied with. The question was divided after a good deal of skirmishing, and Oregon was voted in without a dissenting vote.

Dr. Hanckel then moved that the House concur in the election of Bishop Morris by the diocese of Oregon. Mr. Burgwin thought it was a straining of the canon, but did not fear to have the action taken, for it would be valid even if some of the directory details had been omitted. Dr. Goodwin again felt it his duty to object. The vote on ratifying the election was a rousing "aye!"

As to the erection of a new diocese in Missouri, the committee reported favorably. The proposed diocese comprises 60 counties. No opposition was offered, and only one negative vote was heard when the question was put to the House.

A petition from Connecticut was offered, relating to the need of pensions for disabled clergy. Fond du Lac sent in a protest against further changes in the Prayer Book. Rhode Island memorialized on the subject of Proportionate Representation, and against any change in the name of the Church.

The House then suspended its business to join with the bishops in a missionary meeting. Bishop Tuttle took the chair.

Bishop Hare described his work among the whites in South Dakota, and among the Indians in the reservation. His Indians could contribute little; they had lost their buffalo and antelope, and were very poor, and his white people had gone west because they were poor. The Bishop read statistics for three years, showing good progress. He was convinced that where the clergy were interested and methodical, a contribution could be had from any congregation for every great work outside of the parish. Twelve new churches had been built in three years. The Dakotas are the Indians over which his mission extends. They are not brutes, though they have done some terrible things. Over 600 have been confirmed during three years. What was needed most was earnest, self-denying men.

The Bishop of Minnesota presented the report on the Commission for Work among the Colored People. The special committee urged the Church to greater interest in the work; recommended that a general missionary be appointed in each southern diocese, as an itinerant among the colored people; advised that the Commission be authorized to appropriate \$40,000 for the coming year. It is the opinion of all, the committee said, that Bishop Dudley is indicated by Providence as the apostle to the colored race, and that the Board should ask of his diocese that he be permitted to give his time largely to that work during the coming year.

Bishop Paddock, of Washington Territory, described the alternation of encouragement and disappointment in the work of his vast field. Tacoma is the strongest point, having three self-supporting parishes. The schools there are prosperous.

The two hospitals are doing a blessed work, and need enlargement.

Bishop Walker, North Dakota, explained the meaning of "blizzard," and the effect of short crops. Many hard-working people are suffering in Dakota. The churches had increased from four to 17 during his episcopate, and they had very little debt. The people are brave and liberal. The Bishop told an impressive story about his Indian work. He was one of the ten commissioners appointed by the President. The Indian can be converted and when he is converted, he is in earnest. Like all the other bishops he needed a host of things. He had a plan for a railway church on wheels, and a bed in one end in which he could sleep. That bed he would have seven feet long, as he had found the six-foot Pullman berth three-and-a-half inches too short.

Dr. Dix called attention to the fact that the Rev. Fathers Byrne and Himes, aged respectively 83 and 85 years, were present. They were presented to the House. Father Byrne gave in a clear voice, some reminiscences of Bishop Randall with whom he went to Colorado over twenty years ago. His tribute to "the boys" of Colorado was received with laughter. Father Himes had but three minutes in which to speak of Bishop Clarkson and Dakota. It will be remembered that Father Himes was an Adventist preacher before he took orders at the age of seventy-four.

After lunch Bishop Clark took the chair, and the Rev. Mr. Locke of the Central Chinese mission, gave a stirring address on the foreign work. Why does not our work succeed in China? Consider for what Europeans went to China, at first. For violence and the opium trade. It is easy to see how the Chinese feel. What did you Americans go for? To establish treaty ports and live there independent of the empire; and then you bar out the Chinese from your own country. Then look at the conduct of many foreigners in China. China is threatened with dismemberment, north and south. No wonder the Chinese are afraid of foreigners. The true policy of our missions is to put forward the native element and keep the foreign in the background.

Our diocese in China has the population of the whole Roman Empire, and we have one bishop and five white clergy. We have had fifty years of work there, and very few communicants. We must have more lay evangelists. Throw a missionary at China every two or three years! Look at the needs and do something adequate. Put one foreign priest in each of your five treaty ports, and 20 lay workers under each. Suppose each station will cost \$5,000 annually; some results will come from it. Send your best men, those who have influence to get funds and wisdom to administer them. Mr. Locke also spoke of the great need of women's work in China.

The Rev. Mr. Moort, a colored man, representing Liberia, said that he came with greeting from the Convocation of Cape Palmas. The relations of the Americans to the negro race must be very close, both here and in Liberia. We are entitled, he said, to the sympathy of the U. S. government. The young republic has not been aided as she should have been. Nor has the Church been much aided. Mr. Moort spoke forcibly, but was lacking in the dignity and modesty which his position and his cause demanded. Indeed, he was at times flippant, and he went on speaking after he was rung down, a thing which not even the bishops presume to do.

Bishop Talbot, of Wyoming and Idaho, gave a sketch of his vast field and of the work done and doing. Both territories are growing rapidly. In about two years his clergy had increased from eight to twenty-two. The speaker dwelt with enthusiasm upon the future of that great country. He read a circular announcing one of his services in a mining town; there was hearty laughter at the last line: "Please leave your guns with the usher!" He wanted men, but no ecclesiastical rounders. No large salaries, but a man who is a real man will not be allowed to starve. Bishop Talbot was exceedingly interesting, giving

many anecdotes that kept the audience wide-awake. He said that we are taking our place as the first religious body, the pioneer Church, in Wyoming and Idaho. A pitiable and pathetic need was a school among the Shoshone Indians.

The Rev. Dr. Beatty moved the adjournment of the Board of Missions, that the House of Deputies might take suitable action with reference to the death of Bishop Vail, which occurred on Sunday morning at Bryn Mawr. Dr. Beardsley took the chair. Dr. Beatty then offered suitable resolutions on the adoption of which he moved that the House adjourn, after appointing a committee to draft a memorial and a deputation to attend the funeral.

HOUSE OF BISHOPS.

At the call of the House this morning, intelligence was read by the secretary, of the death of the Rt. Rev. Thomas Hubbard Vail, D. D. LL. D., Bishop of Kansas, whereupon special prayers were said by the chairman. The Bishop of Iowa in a few remarks alluded to the bereavement the House had sustained, and asked for the suspension of the rules for the following resolutions, which were adopted by a rising vote:

Resolved, That after the reading of the minutes and the transaction of the necessary routine business, this House adjourn as a token of respect to the memory of our beloved brother, the late Bishop of Kansas, whose entrance upon the rest of Paradise has just been announced.

Resolved, That the chair appoint a committee of three bishops to attend the services appointed at the church at Bryn Mawr on Wednesday next, as representing this House.

Upon the completion of the routine business, the House adjourned.

The committee appointed to attend the funeral services consists of the Bishops of Tennessee, Rhode Island, and Minnesota. Assistant Bishop Thomas will accompany the remains of his late Bishop to Topeka.

SIXTH DAY, TUESDAY, OCT. 8TH.

Dr. Hanckel, chairman of the Committee on New Dioceses, reported on the application of Southern California, recommending (the House of Bishops concurring) the erection of this new diocese, and its admission into union with the Convention.

A deputy from Albany wanted to know why the diocese of California asked for division. A deputy from California explained the enormous size and growth of that State, showing how impossible it was for a bishop to attend to the necessary work. Dr. Harwood wanted to know what support was guaranteed to the bishop of the proposed diocese, to which Dr. Hanckel replied by reading the pledges of \$28,000 for endowment, and a residence, besides the assessments now paid, amounting to \$1,400 a year. The Convention voted to admit the diocese of Southern California.

The committee on election of bishops asked that the testimonials of the Rev. Dr. Leonard as the Assistant-Bishop of Ohio be approved. The testimonials of the Rev. Dr. Davies as Bishop of Michigan were also presented, and the examination and signing of the papers was made the order for two o'clock to-day.

The Committee on Education presented a memorial on the subject of University Regents.

Judge Woodworth presented memorials from Nebraska, one of which prayed that the work of Prayer Book revision might be closed with this Convention. Delaware came forward on the change of name; Mississippi with a resolution relating to frequent clerical changes; Ohio offered a resolution to amend the canon so as to permit the consecration of a bishop up to within six weeks of the meeting of a General Convention. At present, a bishop cannot be consecrated within six months of the meeting. Dr. Huntington offered a canon on Deaconesses, and a resolution declaring the right of any bishop to set forth in his diocese the offices of the Church in other languages than our own.

The Rev. Dr. Brooks offered a resolution to make the following changes in the Prayer Book to substitute for Psalm lxxix on special days, Psalm lxxiv. Judge Prince moved to insert a rubric in the Communion Office requiring a priest to give opportunity for all who may desire to communicate. The real

issue, he said, was as to compulsory non-communicating attendance. He himself had been refused the Communion on the queen of feasts. The rubric proposed by the Joint Committee, he said, did not cover the ground.

Dr. Elliott, of Maryland, offered several resolutions upon changes in the Constitution; Dr. Nevin, of Rome, moved to amend the canon relating to churches in foreign countries. This would be a substitute for the present canon. Long Island moved to insert a rubric regulating the use of the General Thanksgiving, Indiana, by Mr. Stotsenberg, recommended the creation of the office of archbishop, to be located in Washington, and if practicable, four other archbishops for the several provinces that may be created. It was moved to lay this upon the table. Mr. Burgwin objected that it was out of order as the House had already provided that everything relating to the Provincial System should go to the Joint Committee on that subject. The motion to table this was lost by a vote of 112 to 160. Mr. Stotsenberg also offered a resolution calling for a special service for the use of the colored missions; and canons providing that the standard of learning for colored ministers shall not be so high as is now required for all; and that a separate organization and bishop be provided for the negroes.

Dr. Egar asked that the Prayer Book Committee should inquire if the *Nunc Dimittis* is really a part of the Prayer Book, as the Resolution of 1886 was not the same as that of 1883.

An elderly deputy from Albany made a good deal of amusement by his remarks on the difficulty of hearing. He said, he feared he had been voting on both sides of some questions.

The Rev. Dr. Davenport moved an amendment to the Constitution on the subject of changes in the Prayer Book (Art. 8). This provided that dioceses, as well as the General Convention, shall vote on changes. It is possible now for a very small number of deputies to effect a change in the Prayer Book.

Dr. Gibson proposed to keep the Prayer Book Committee busy, and referred to it the subject of having the Athanasian Creed printed after the XXXIX Articles. He thought this creed was as venerable and valuable as the Articles. We ought not to need to go to an English Prayer Book to find it. It is not proposed to make it a part of the services. The order of the day was called.

Messages Nos. 8, 9, and 10, concur with the action of the House of Deputies as to a committee, and as to the admission of Colorado and Oregon.

THE JUDICIAL SYSTEM.

Mr. Burgwin introduced the Majority Report. After the reading by the secretary, of both the Majority and the Minority Report, Mr. Burgwin explained (at the request of Dr. Hodges, chairman, who was absent) the reasons for the proposed legislation. He showed the mischiefs of the present mode of trying clergymen, and the long effort that had been made to effect a reformation. The first legislation of 1785 even subjected the bishop to trial by his diocesan convention. The English bishops objected to this degradation of the clerical and episcopal office. Even in 1789 it was only provided that a bishop "should be present" at the trial of another bishop. This was the law for fifty years. While now, bishops are amenable only to the House of Bishops, clergymen must be tried by their own dioceses. We have 49 methods differing very much, and with most serious defects. Some of the diocesan laws are bad. Even the Minority Report agrees that a change is desirable. Our disciplinary code is the worst in Christendom. The conviction even of bad men carries very little weight. In some dioceses two witnesses are necessary to convict. In others one witness is enough. In some there is no provision as to limitation; in some no provision for a new trial; the courts are constituted in all sorts of ways; crudities and cruelties abound. The codes cannot be reformed

without a canon of the general Church. For example, that is the only way in which a change of venue can be secured; and how otherwise can questions of national Church law be decided, such as false doctrine and violation of ordination vows? Questions of fact and questions of law must have their respective tribunals. A clergyman can be convicted in one diocese for doing what is perfectly allowable in another diocese. One was presented in Ohio for having a surpliced choir. The trial fell through by the removal of the priest to another diocese; if he had been suspended, the whole forty odd dioceses could not have helped him. The speaker quoted judicial authorities to show the need of reform of our ecclesiastical judicature, and to secure the principles of justice.

Objections were considered. Analogy of diocesan trial and State trial did not hold with reference to offences against general Church law. The analogy was with the U. S. Courts, as to offences relating to doctrine, ritual, etc. What is the proper remedy? Recommendation to the dioceses? That idea has been abandoned. The case of Illinois was cited. Even three dioceses could not agree on an appellate court. The Minority Report simply tells us how *not* to do it. There is only one course, viz: to change the Constitution so as to give power to the General Convention to adopt a general canon for all the dioceses, whenever it shall see fit. Courts of Appeal simply will not do, for diocesan courts could defeat appeals. The resolution as offered by the committee reads:

Resolved, (the House of Bishops concurring), First, that the third clause of Article 6 of the Constitution be so altered that it read as follows: "In every diocese the mode of trying Presbyters and Deacons may be instituted by the Convention of the Diocese, until the General Convention shall otherwise provide."

Second. That this proposed alteration be made known to the Dioceses and be laid before the ensuing General Convention for final ratification.

J. S. B. HODGES,
Chairman.
C. STUART PATTERSON,
Secretary.
C. E. SWOPE,
S. C. THRALL,
H. STRINGFELLOW,
ALFRED MILLS,
HILL BURGWIN.

After lunch the House of Deputies with closed doors discussed the elections of Drs. Leonard and Davies; the same were approved and testimonials were signed.

Mr. Harrison of Georgia, on the close of Mr. Burgwin's speech, took the floor in behalf of the Minority Report. He read a paper from Mr. T. H. Miller, one of the signers of that report, arguing that the proposed plan is too indefinite and uncertain as to the power to be taken from the dioceses. It strikes at the heart of the Constitution. There are inseparable difficulties. The autonomy of the dioceses is threatened.

Dr. Kinloch Nelson followed with a plea against any change in the Constitution. Virginia, he said, did not have any trials of clergy. They did not need to be tried. A clergyman should not wish to have all the machinery of the criminal law provided for him. The Court of Appeals would serve only to contract our liberty. A cast-iron ritual law would be the result. We don't need absolute uniformity. Always have been different views in this Church; now if we are to be put under the courts, tell us what interpretation is to be given to our present law about doctrine, discipline, and worship. The speaker referred at length to the Judicial Committee of the English Church, and showed how wretchedly it had worked. Even if we had such a court we could not get the uniformity that looks so lovely, as long as we are Anglo-Saxons with instinct for liberty. For his part he hoped if he had to be tried, it would be by laymen.

The Rev. Dr. Gibson thought there could be no question as to the desirability of improving our judicial system. The point at issue is: Does the power emanate from the dioceses or from the General Convention? As the Constitution is, the dioceses have the power. This proposed amendment takes away all the power from the dioceses. He believed in the potentiality of the General Convention, yet we cannot compel the dioceses. The proposition of the bishops in

1874 was better than this, viz., that the General Convention should provide for appeals from diocesan courts. But it is not necessary to change a line in the Constitution. In 1865 Illinois sought to bring it about by an arrangement of the Church into provinces. A canon passed in 1868 declared that dioceses within a State may associate to form a Federate Council. Extend this to include contiguous States. We can only get appellate courts in that way, by association of dioceses; and the Provincial System is the only way to it. We don't want an artificial system imposed upon us.

Father Hall, of Boston, said he desired to correct a mistake. A deputy argued from the apparent failure of a court in England. That court had failed because it was considered to be wanting in spiritual authority. Referring to the case of Machonochie he defended him from the charge of evading the law. He defied the law but never quibbled.

The Rev. Dr. Goodwin regarded the proposed movement as a round-about way of getting at it. He proposed a more direct way, viz., by striking out "until" and substituting "except in so far as." He was not very decidedly convinced on the subject, but theoretically some common tribunal was desirable, especially for questions of doctrine and ritual. He regarded the General Convention as having all power not expressly delegated to the dioceses. The dioceses did not make the Constitution.

Mr. Pierson, of Albany, said he was sorry if any man knew less about this subject than he did. He kept the House in a laugh while he argued in favor of making this slight change to get courts of appeal. "Until the General Convention provide" might mean a century, unless this body gets on faster than it seems to now! He wanted to get along and get something done.

The Rev. Dr. Parks, of Connecticut, remembered a case in Virginia of a clergyman who was driven out because he taught the doctrine of Baptismal Regeneration. New York took him in. The army and navy plan was not without great drawbacks. Something ought to be done to give this Church a system of law and equity which the public would respect.

Mr. G. R. Fairbanks, of Florida, thought the subject had been finally disposed of in Chicago, but it is up again. The dioceses can establish courts of appeal for themselves. Florida had such a court that was entirely satisfactory. Leave well enough alone. We want no ecclesiastical trials on the subject of doctrine. The troubles in England should be a warning. Let the dioceses carry on their affairs in their own way.

When the House adjourned, Mr. Judd had the floor.

The Joint Committee on the Provincial System was as follows: The Rev. Drs. Hoffman of New York, Benedict of Southern Ohio, Davenport of Springfield, Garrison of New Jersey; the Rev. Mr. Gailor of Tennessee, Messrs. Burgwin of Pittsburgh, Judd of Chicago, Nash of New York, Woolworth of Nebraska, and Browne of Massachusetts. Dr. Dix also announced the following committee to report a resolution on the death of Bishop Vail and to attend his funeral to-morrow: The Rev. Drs. Beardsley, McVickar, and Beatty, R. M. Nelson, Alexander H. Rice, LL. D.

THE HOUSE OF BISHOPS.

The Hymnal has been undergoing episcopal criticism, and is still on the anxious bench. The Minority Report of the Committee on Liturgical Revision was to-day rejected by the Upper House, after some debate, by a vote of 20 to 28. The Majority Report therefore comes forward on its merits, and there is a prospect that the bishops will, by a small majority, adopt some of the new propositions which must, if concurred in by the House of Deputies, delay the Standard Prayer Book for three years longer.

WORK AMONG THE COLORED PEOPLE.

A large and enthusiastic meeting in behalf of the work among the colored people was held in the evening at the church of the Holy Communion. Bishop Dudley, of Kentucky, chairman of the Commission,

presided, and made an eloquent plea for the recognition of the equality of all men in the Church of Christ. The Rev. J. B. Massiah, a colored rector of Annapolis, Md., spoke of the work of the Church among his race, urging specially the training of colored preachers, and greater liberty in adapting the Prayer Book to the exigencies of the work. The Rev. Dr. Eccleston, of Emanuel church, Baltimore, and a member of Bishop Dudley's Commission, said that race prejudice to the work of the Church among colored people was decreasing. The Rev. T. W. Cain, a colored clergyman of Galveston, Texas, protested against any change in the Prayer Book, insisting that his race wanted it unabridged and not simplified.

SEVENTH DAY, WEDNESDAY, OCT. 9TH.

Messages were received from the House of Bishops informing the House of Deputies of the bishops' concurrence in the changes in the Prayer Book taken thus far by the Lower House. The second contained the notice of the appointment by the House of Bishops of the following committee on the Provincial System; Presiding Bishop Williams, and the Bishops of Texas, Central New York, Pennsylvania, and Kentucky.

The following resolution, offered by the Rev. Dr. McVickar of Pennsylvania, with reference to the death of Bishop Vail, was unanimously adopted under a suspension of the rules:

WHEREAS, This afternoon has been appointed as the time for the funeral services, in another diocese, of the late venerated and beloved Bishop of Kansas, the Rt. Rev. Thomas Hubbard Vail, DD., LL. D.; therefore

Resolved, That the House of Bishops be invited to join with and lead this House in a short memorial service appropriate to the occasion, immediately on its re-assembling after recess this afternoon, at 2:30 o'clock, and that arrangement be made for such services.

The Committee on New Dioceses reported on the memorial from Nebraska, asking to have a portion of that vast diocese set off as a missionary jurisdiction. The memorial was not endorsed, but the diocese was recommended to elect an assistant or to divide. Another case was Michigan, asking for similar action. The committee was discharged from further consideration of these cases.

Dr. Hart reported the action of the Committee of Conference on the disagreement of the two Houses to Resolution VIII, Amendments to the Prayer Book; this report recommended reconsideration of the action of the deputies by which this Resolution was rejected. It will be remembered that it relates to the use of the Litany, and was thought to be unnecessary and superfluous, and by implication restrictive; this the Rev. J. N. Blanchard proceeded to show. The Rev. Dr. Alsop took the same view. He said that the revision movement had departed from its purpose to extend our liberties, and was now going backwards. After some short and sharp remarks by several deputies, mostly on the side of sustaining the former action of the House, and considerable skirmishing as to the way of getting at the matter, on a vote by orders the House refused to concur. Clergy, aye 18; nay, 30; divided, 2. Laity, aye 16; nay 25; divided, 5.

A JUDICIAL SYSTEM.

When the order of the day was called, Mr. Judd was entitled to the floor. He hoped the resolution on the Judicial System would be adopted as amended by Dr. Goodwin. That amendment had been accepted by the committee so as to read, "except as the General Convention shall provide." Authority descends in this Church, it does not come up from below. There is no organized body on earth, except this Church, which denies to an accused person the right of appeal. The speaker yielded the floor for reading of messages from the House of Bishops, one of which agreed to the invitation of the deputies for the memorial service. Mr. Judd then proceeded to picture the deplorable state of our judicature. Replying to a deputy who wanted him to speak louder, he said he would make noise enough before he was done. He urged the constitutional provision for a uniform Judicial System as a conformity to Catholic usage, and necessary to protect the clergy. If there had been such a court in 1871, he thought that

no schism would have occurred. Mr. Judd's time was extended. He said the present condition of things was a hindrance to the increase of the ministry. The Church was bound to protect her humblest servant.

Mr. Packard, of Maryland, had a "few words" on the constitutional question. The present form of Article 6, showed that the inherent right of the dioceses was simply recognized. Dioceses have always had the right of discipline. The proposed legislation would turn out to be a monster. The theory that the General Convention gave power to the dioceses by which it was created, was absurd. Trials about ritual we didn't need. The troubles of the English Church ought to satisfy us. The quibbles about rubrics were illustrated by the discussion of the proposition, "David danced before the Ark." Did it mean before the Ark was made, or in front of it, or before the Ark danced? The practical objections to this seductive plan of appeal courts are inseparable; *e. g.*, expenses, education of assessors, location, salaries, etc. The plan is unworkable. Let the dioceses correct the defects of their own courts.

Chancellor Woolworth, of Nebraska, stated "the issue." If the committee had been content to recommend a plan for a court of appeals, they might have escaped some criticism. We do need some review of our diocesan courts. But the issue here is larger; it is between a national and a local judicature. It is proposed that this body shall provide the courts of first resort, a proposition unsound in theory, and which will prove most mischievous in practice. It strikes at the autonomy of the dioceses. The great principle that the discipline of this Church is in the hands of the bishops, so firmly maintained by Dr. Hawkes, is here assailed. The practical objections were also strikingly presented by Mr. Woolworth. Great crises and great questions will come; and as Mr. Burgwin had admitted that the movement in 1856 was killed by the fear of disruption on the slavery question, we have just as much to fear from other issues if we must bring them to a national court for decision. Grave defects and differences exist also in the State courts. Why these diversities? They arise out of the spirit and traditions of the people. You cannot trample them down. They must be respected. Mr. Woolworth's time was extended. He pictured the effect of the proposed legislation. We are all to be made alike! We are to feel alike and do alike; one common type of Churchmanship is to be made to order. That can only be done, he said, when we have lost our vitality.

Judge McConnell, of Louisiana, saw great danger and disorder in the movement. It would work outrage upon every diocese. It would simply serve to advertise the scandals of the Church. It is impossible to create in this Church a Judicial System corresponding to that of the State.

The Rev. Dr. Egar came to the rescue of what was evidently a lost cause, and tried to show that the proposed change in the Constitution did not necessarily mean all these dreadful things that had been referred to. We seek, he said, only to provide that the General Convention may provide within such limits as may be prescribed, for a Judiciary System. The question of powers needed clearing up. This is a council of the Church, not only a legislative body but also exercising judiciary powers. It is a court. As a court it must have instruments. Diocesan autonomy cannot prevent this. The General Convention has already prescribed some conditions as regards the trial of clergymen. It is now proposed to exercise its inherent powers so as to regulate Church courts.

Mr. Nash of New York, supported the amendment under discussion. The little discipline we do have ought to be wise. The General Convention is now asked to regulate and improve our mode of trying clergymen. It already provides for their admission to orders, etc., and clearly has full jurisdiction over them wherever they are. A diocese with only six clergymen may have to organize a court and try one of the six, under our present usage.

The motion to take the vote on the question, upon the assembling after recess, was laid upon the table. The House concurred in a message from the Bishops appointing the Rev. J. Livingston Reese, Registrar of the Convention.

On the resumption of the session, the Rev. F. W. Taylor of Springfield offered an amendment or substitute providing that the power to organize a Judicial System should be granted to Federate Councils. This arrangement, he thought, would obviate all objections and provide for all needs. That is just what Illinois asked for and was denied, on the ground that the dioceses already had the right to establish courts of appeal. But all attempts have failed, because the power was not specifically granted to the Province. He regarded a national court as impracticable and dangerous. Such a court should be established by contiguous dioceses of which the spirit and traditions are closely assimilated.

Dr. Kedney of Minnesota didn't think there would be a clean sweep of diocesan courts if the committee's plan should be adopted. Yet he preferred to refer questions of doctrine to the House of Bishops as the final court. He would leave cases of fact to diocesan courts, with a mandate that every diocese should provide some method of revising their action, and that the House of Bishops should be the court of appeal in all cases involving doctrine.

Dr. Davenport of Springfield had been disappointed in the debate in some respects. He reviewed the arguments of preceding speakers. Who believes, he said, that this change proposed will have any of these dreadful effects? The question simply is shall we provide for a right of appeal from a diocesan court to any court that may be properly constituted? He cited the ancient councils. Is the law of the Catholic Church to be a dead letter? Keep to the point; will this General Convention grant the right of appeal? He did not believe the laymen of this Church desired that the clergy should be denied this right. The speaker dwelt upon the high calling of the Church and the responsibility of its representative body.

The Rev. M. M. Moore moved to take the vote at once. Considerable confusion followed. Dr. Stringfellow said that being a small man [over six feet] he couldn't get the floor all day. The motion to stop the debate was debated. Protests and points of order were fired off in about as lively a way as the snapping of a bunch of fire-crackers. "Mr. President" found himself in great demand. It was finally decided by two votes to close the debate to-morrow at noon.

An amendment to the amendment was offered by Newark. Dr. Stringfellow [though so small], was again able to get the floor. He thought the debate was taking too wide a range; the plan simply provides that at some future time the General Convention, if it see fit, may legislate on courts of appeal. He said the Convention seemed afraid to trust itself.

THE MEMORIAL SERVICE.

The hour having arrived, the deputies joined with the bishops in the memorial service. The bishops took places in the chancel, and the choir filed in silently, habited in cassocks without cottas. It was 3:30 P. M., the hour at which the service was in progress at Bryn Mawr. The sentences of the Burial Service were said by Bishop Neely, and the choir and congregation sang the Anthem most impressively. The Lesson read by one of the bishops, was the 14th chapter of St. John, "Let not your hearts be troubled," etc. The 187th hymn, "From all thy saints," was then sung with great fervor. The effect was inspiring as the song of victory rose from a thousand voices led by the powerful organ. The Nicene Creed followed, with the Lord's Prayer and appropriate collects. The kneeling choir and congregation sang very sweetly the *Nunc Dimittis*, and the recessional was "Abide with Me." After the conclusion of the service the House immediately adjourned.

The deputies of Oregon and Colorado have taken their seats in the Lower House, and their bishops have been recognized as

diocesan bishops by the Upper House. It is understood that the bishops propose to resume the discussion of the Hymnal on Friday. The Liturgical revisionists are getting nervous lest the press of work should leave little time to make changes in the Prayer Book.

EIGHTH DAY, THURSDAY, OCT. 10TH.

Members are already beginning to say, "Oh, how tired I am!" The long sessions, the strain of attention, outside meetings in the interest of various causes nearly every evening, together with constant visiting and discussion among members outside of Convention, to say nothing of committee work, is very wearing; and many deputies are obliged to skip out now and then for a walk or a drive. The bishops also are showing the effect of their confinement and good living, and from the way they are hurrying along the revision of the Prayer Book, they evidently want to get through before another month comes around. Four Messages came in this morning on the new matter proposed by the Committee on

LITURGICAL REVISION.

Messages from the House of Bishops informed the deputies that several "proposed alterations" in the Prayer Book had been adopted, and asked for concurrence. Of these changes the most important is the addition of versicles from the English Prayer Book; "O God, make speed to save us," etc., and the eight versicles beginning "O Lord, save the State." Another change worth noting is the providing the 95th Psalm as an alternate for the *Venite* which is largely taken from that Psalm. These and other changes that may be reported from the bishops do not take effect without concurrence of the deputies, and there will be strong opposition to adopting any changes whatever.

CHANGES IN CANONS AND CONSTITUTION.

The Committee on Canons recommended that the canon relating to consecration of bishops be changed so that the consecration would be delayed not more than three months on account of the General Convention. As it now stands, the diocese must wait for the Convention if the election occurs within six months of the meeting. The report was adopted. The canon relating to the removal of communicants from one parish to another was also amended so as to provide that the pastor receiving communicants by letter shall report the same to the pastor from whom such letters are received.

The Committee on Constitutional Amendments recommended an amendment to the Constitution, which was adopted almost unanimously on a vote by dioceses and orders, viz., that any change in the Prayer Book or Articles may be hereafter adopted only by a majority of all the bishops and all the dioceses entitled to representation. At present such changes may be made by a majority of those voting. Two Conventions must pass on changes before they can become law.

MEMORIALS, PETITIONS, ETC.

Resolutions were announced in rapid succession, and referred to the proper committees. Nebraska and Michigan got their cases before the Committee on Constitutional Amendments. As action is taken upon them they will be duly noted in this report. Many of them are of no especial importance, and will perhaps never be heard from again. Proportionate Representation has got as far as a reference to the Committee on the Constitution, *R. I. P.* A large number of "improvements" of the Prayer Book are offered, and it will be hard to draw the line if the revision is to go on beyond the ratification of the work of 1886. The order of the day was called.

A JUDICIAL SYSTEM.

The Rev. Dr. Stringfellow continued his remarks, being followed by the Rev. John Wilkinson, diocese of Quincy. He gave an account of the failure of the Province of Illinois to organize an appellate court, showing that it was not due to any defect of the law, but from the action of Chicago. That diocese simply changed one sentence in the proposed canon, and thus defeated the scheme. It is now practicable for the two other dioceses of the Province to adopt

that canon as changed. There is no need of any further legislation by this body. The present law respects the autonomy of the dioceses, and recognizes their disciplinary power. The speaker vindicated the rights of the dioceses against the theory that they are the creatures of the General Convention, and sounded a warning against the schemes which are coming to the front for centralizing all the power of the Church; the result will be that the dioceses will indeed become "creatures." Let us put a stop to it right here, before we are hopelessly bound.

The Rev. Dr. Hoffman said he had hoped the present committee would find some plan for relief that would be practicable. This proposition opened the way to a complete revolution in our judicial system. Under the pressure for a court of appeals, let us not open the door to the invasion of the rights of the bishops and dioceses to try their own clergy in courts of first instance. The whole course of legislation in this Church recognizes that the dioceses create the General Convention. On this point Judge Hoffman was quoted. We can never get a court of appeals that will work, until we have divided this Church into provinces. No court can be made to cover this whole national Church.

Mr. Barrett, of Georgia, spoke for the Minority Report. He said that not only would this amendment open the way to interference with diocesan rights, but also with episcopal rights. We have difficulty enough now in administering our canon law. Make the change proposed, and there would be no end of scandal and litigation. The change is in the wrong direction.

Dr. Spalding, of California, said he would all the more like to vote for the amendment if it was revolutionary, for nothing so much needed a radical change as our judicial system. If the Church were not much better than her system, there would be no end of cruelty to individuals. He instanced the case of clergymen removing from one diocese to another. But we have no court to determine if diocesan law is in accordance with the general law of the Church.

The Rev. R. Estill, of Kentucky, declared that there never would have been any General Convention if there had not been guaranteed the rights of the dioceses at the very first. Time was called, and the chairman of the committee was allowed fifteen minutes. He gave up three minutes to a deputy from North Carolina, who was a convert and would state his reasons for changing his mind on this subject. These reasons did not develop any point not heretofore noted.

Mr. Burgwin, in a clear and impressive summary, closed the debate, which has been one of the most able and interesting ever heard in the House of Deputies. As the Constitution now is, the dioceses cannot, he said, establish appellate courts except within their own limits. Are the small dioceses satisfied with that? Legislation beyond its limits is futile in any diocese. Those who are satisfied with "the worst system in Christendom" will vote this amendment down. Even a Provincial System cannot establish a court of appeals until this change is made in the Constitution. To establish only courts of appeal would be to go only half way. In the eyes of some we are a *monstrum horrendum*. When we act, the dioceses act. Can't we be trusted? This is the first case when a proposition to amend the Constitution has been seriously opposed. It must go before the dioceses for three years.

Twelve o'clock having arrived, the question was called. By consent of the House, the amendments offered yesterday were withdrawn.

The Rev. Dr. Hoffman offered a resolution that the Report and the Minority Report be referred to the Joint Committee on the Provincial System. The vote stood: Clerical, aye 19; no 28; divided 4. Lay, aye 17; no 30; divided 2.

The motion to commit being lost, the vote was taken on the alteration of the Constitution as recommended by the committee. The vote was as follows: Clerical, aye 28; no 18; divided 5. Lay, aye 23; no 24; divi-

ded 2. The resolution was lost by non-concurrence, and the great question is again relegated to the ranks of lost causes.

The House adjourned till the usual hour on Friday in order to attend the missionary meeting at the Academy of Music.

Most of the deputies and hundreds of visitors repaired to the great theatre, having been promised a lunch as well as a fresh edition of missionary speeches. Not one in ten perhaps got a sight of the table, and we fear there were some who were almost hungry enough to eat the missionaries.

NINTH DAY, FRIDAY, OCT. 11TH.

The day opened with a slightly diminished attendance and an increased determination to despatch business. Half of yesterday was lost so far as the business of the Convention is concerned.

The Committee on Rules of Order brought in rules regulating the use of the platform and the admission to the House of others than members. These went to the Calendar for future discussion.

The Committee on the Constitution reported as follows on the several memorials on

PROPORTIONATE REPRESENTATION.

The full text of the report, (the most important yet presented to the Convention) was as follows:

The Committee on Amendments to the Constitution have had before them memorials from the dioceses of Pennsylvania, Central Pennsylvania, Pittsburgh, Massachusetts, Long Island, Connecticut, and Rhode Island, asking for such a change in Article II of the Constitution as shall make the number of deputies in General Convention proportionate to the number of clergy or parishes, or communicants in the diocese; and some of these memorials favoring also such a change in the manner of voting as to take away the right of voting by dioceses; and having also before them a memorial from the diocese of New Jersey objecting to any such proposed alteration. They have given the subjects careful consideration, and beg leave respectfully to report:

That the proposed amendments are plain departures from the fundamental principles on which our Ecclesiastical Constitution was formed, and on which it has for a century continued: First, the equality of the dioceses in their representation in General Convention; and (second) the right of the diocese on any question to demand that the vote be taken by dioceses, not by individuals. Twice only within the century has the formal effort been made to unsettle these first foundations, once in 1832—indefinitely postponed—and once in 1883—signally defeated. The question naturally arises why this apparently organized effort to subvert fundamental principles is again so soon renewed.

(1) It seems to be taken for granted by many, and indeed in one at least of the memorials presented it is so stated, that our Ecclesiastical Constitution had, in the minds of its founders, the National Constitution for its model; and hence, if this be so, it is but right to make the conformity more perfect. Your committee, on the other hand, find no ground for such an opinion. The National Constitution was an untried thing. The same men were to some extent in the conventions of both Church and nation, and the fact that not one of them, so far as the records of the Convention, the comments of Bishop White, the writers of American Church history, reveal the facts, ever proposed any other fundamental principle in organization of the House of Deputies than equal representation, and a vote by States or dioceses, which were then coterminous. This fact, as your committee take it to be, rather proves that they did not consider one a model for the other.

(2) It is thought, and said in some of these memorials, that the growth of the country, the rapid increase in population, the multiplication of dioceses, are bringing about such disproportion between dioceses that equal representation becomes more and more inequitable and unjust. The question to your committee's mind is: Did these inequalities exist a century ago? The answer is: They did exist when the Constitution

was established, and were greater than than now. The ratio now, in the number of clergy, between the largest diocese and the smallest, is 18 to 1. One hundred years ago the ratio was 30 to 1 between Virginia and Rhode Island, 20 to 1 between Virginia and Delaware, 15 to 1 between Virginia and Massachusetts.

This disproportion decreases as population increases. The new dioceses of to-day are the string dioceses of the near future. The larger dioceses divide. The tendency is towards a greater equality. Meanwhile the large dioceses increase in number, and the possibility of their votes being outweighed by the votes of the small dioceses becomes yearly more remote.

Your committee see no reasonable ground of apprehension of possible evils in the future that would justify the attempt to take away the right to call for a vote by dioceses and orders. This provision of the Constitution is meant to guard against any hasty legislation. It is perhaps as effectual a safeguard as can be desired.

Your committee have entered more fully than is their wont into the grounds of their disagreement with so many memorials, out of regard to the great importance of the subject, its recent wide agitation in the Church, and out of respect to the highly honored and influential dioceses from which these memorials come. Other reasons which might be urged against the proposed amendments we do not now adduce. Feeling that it would be unwise to attempt to subvert fundamental principles on which the General Convention of a great expanding National Church has for a century stood strong and safe, your committee offer the following resolutions:

Resolved, That it is not expedient to make any change in the basis of representation in the House of Deputies or in the manner of voting.

Resolved, That the Committee be discharged from the further consideration of the subject.

Respectfully submitted,
 SAMUEL BENEDICT, Chairman.
 W. R. HUNTINGTON,
 JOHN H. ELLIOTT,
 EDWIN HARWOOD,
 J. J. FAUDE,
 E. T. WILDER,
 GEORGE E. B. JACKSON,
 J. MCCONNELL,
 M. W. FULLER.

The same committee reported a resolution declaring the right of bishops to set forth services in other than the English language. Both reports were sent to the Calendar. During the reading of the report on Proprietary Representation the silence of the House was impressive. It was felt that the moment might be a crisis. Many anxieties were laid to rest as the clear, firm stand of the highest committee of the House became apparent. The interpretation of the constitution given by the committee will have all the more weight being signed by the Chief Justice of the United States. It may be noted here that the position of THE LIVING CHURCH on this question is completely sustained.

The Rev. Dr. Beardsley offered resolutions relating to the decease of Bishop Vail.

The following were chosen Trustees of the General Theological Seminary: The Rev. Heman Dyer, D. D., the Rev. Morgan Dix, D. D., the Rev. C. H. Hall, D. D., the Rev. G. Williamson Smith, D. D., the Rev. H. A. Coit, D. D., the Rev. J. Rankine, D. D., the Rev. C. Locke, D. D., the Rev. W. S. Langford, D. D., the Rev. E. N. Potter, D. D., the Rev. J. W. Brown, D. D., the Rev. J. S. B. Hodges, D. D., the Rev. R. W. Merritt, D. D., the Rev. W. H. Moore, D. D., and Messrs. E. T. Gerry, John A. King, G. C. Shattuck, M. D., Geo. C. McWhorter, H. P. Baldwin, John H. Shoenberger, Robert Lambertson, Ph. D., George A. Jarvis, Elihu Chauncey, John Hobart Warren, Henry Hayes, and Henry E. Pierrepont.

At this point a deputy under the gallery declared that he had not heard a word for fifteen minutes. The secretary has to read all resolutions from the platform before they can be understood.

A somewhat startling proposition was thrown into the House by Texas to the effect that the old Prayer Book be set forth by this Convention and be recommended to the next Convention for ratification. This of course went on the Calendar.

Another exciting subject was introduced by Tennessee, to leave off Protestant Episcopal from the title page of the Prayer Book. Referred.

Dr. Huntington proposed a short office to be printed in the Prayer Book after the Office of Institution. This he explained would not really be in the Prayer Book proper, but in the "American Annex." He thought he might possibly get it into this "Galilee of the Gentiles." The prayers were mostly from the writing of Canon Bright and Bishop Jeremy Taylor. This went on the Calendar.

Mr. S. Corning Judd offered a resolution to amend article 6 of the Constitution, to provide for a Court of Appeals.

Judge Prince offered a resolution that this Church recognizes no other titles for its clergy but "Reverend" and "Right Reverend." (Laughter.)

Dr. Egar: Resolution to amend the Constitution so that no accused clergyman shall be deprived of his right of appeal when a court for the hearing of such appeal shall be constituted by the General Convention.

Mr. S.otsenburg also proposed a change in the same article of the Constitution, providing that an appeal on questions of fact shall always be to a diocesan court, and an appeal on questions of faith shall be had to the House of Bishops. Both referred.

Considerable time was lost in questions of order and explanations.

The Rev. H. W. Nelson, Secretary of the Hymnal Committee introduced the report on

THE NEW HYMNAL.

The proposed new hymnal has been in the possession of the members for some months. The Committee submitted the following preface to that volume, which is their preliminary report by way of explanation of the principles which had guided them in their work, and which is as follows:

The Committee on the Hymnal has been occupied for nearly two years and a half in the discharge of the duty intrusted to it by the General Convention. It is not prepared, nor is yet required by the resolution under which it was appointed, to publish its full report, with the final shape in which the Hymnal may be recommended to the Convention. But the work has so far progressed that it has been decided to print the results at present reached, in order that the Church may have abundant time for a careful examination of them.

In its task of selection and arrangement, the Committee had in view:

To make a distinction between hymns for common and hymns for special use, placing the latter in an appendix, yet with continuous numbering, so that they may be available at any and all times;

To make larger provision than heretofore for holy days and for special events;

To secure a number of hymns appropriate to the later portions of the longer festival seasons;

To place as many as possible of the hymns for the various seasons under the heading of "General," where they can be readily found by means of the first-line references, and yet where they will more naturally come into use throughout the year;

To group together, as far as possible, the hymns placed under that heading, according to their thought, and to arrange them generally after the plan of the book itself;

To use plural pronouns wherever it was possible;

To separate slightly between the fourth and fifth lines of eight-line hymns so as to facilitate the use of single tunes; also, to secure an even number of verses in four-line hymns, so that double tunes might be available when preferred;

To print *Amens* only when following a petition or an ascription of praise.

An Index of Subjects has been provided as well as references by first lines.

Thanks are due and rendered for permission to use hymns from other selections.

W. C. DOANE, D. D., Bishop of Albany, Chairman,
 B. H. PADDOCK, D. D., Bishop of Massachusetts,
 F. COURTNEY, D. D.,

SAMUEL BENEDICT, D. D.,
 A. Z. GRAY, D. D.,
 H. W. NELSON, JR., Secretary,
 HENRY COPPEE,
 JAMES S. BIDDLE,
 W. K. ACKERMAN,
 Committee.

Mr. Nelson gave an account of the manner in which the work had been conducted. He said that the criticisms of those outside had been very favorable. The Committee had not put in any defence, but he feared it was a mistake. They should have had explanations to insure a better understanding of the report. He showed that many mistakes had been made by the critics, and defended the changes that the committee had made in well-known hymns. The irregular metre hymns which had been objected to, he declared were generally the most popular. In regard to omissions, he said there had been a general call for the excision of a very large number of hymns, and he thought the Committee had done a good work in that way. If they had gone too far, they could be corrected.

Mr. Nelson's time was extended. He claimed for the work that it was, 1. Liturgical. It was constructed on the lines of the Prayer Book. 2. Comprehensive. Not a compromise, but a recognition of all schools in the Church. 3. Full and varied. It meets the changed conditions of the Church's life and work. He asked a careful and unprejudiced consideration. No hymnal can be made which will be acceptable to everybody.

Mr. Burgwin said that the House might be divided into two classes; one would refuse to do anything in the matter of a hymnal, and the other class would like to do something, but to do it considerately. He moved that the House go into "Committee of the Whole," in which the matter could be much better managed.

A motion having prevailed that speeches be limited to three minutes, and that no member except the leader of the Hymnal Committee be allowed to speak more than once upon any one hymn, the House went into

COMMITTEE OF THE WHOLE.

Dr. Dix called Mr. Burgwin to the chair, and vigorously rapped down the applause which followed. The new chairman immediately proceeded to business.

It was moved that the number of each hymn be called, and if no objection be made, the hymn will be counted as approved. All went smoothly until hymn 5 of the report was reached, when Dr. Harwood moved to substitute No. 330 of the present Hymnal. This was carried. Hymn 11 created considerable discussion. It was the Evening Hymn of Bishop Ken, Hymn 333 in our hymnal. Changes made by the committee were condemned, and the old form was restored. On Hymn 17, "The shadow of the evening hours," 337, present hymnal, there was a lively discussion as to what were considered bits of sentiment, and many desired to throw out all but verses 2, 3, 7, 8. The jangle was finally brought to a close by tabling all amendments offered. This, though effective, was a strange proceeding for Committee of the Whole, which is not supposed to have any table! Changes proposed in the old Hymn 345 were rejected, and the hymn was restored as at present used.

Time for lunch having arrived, the Committee of the Whole rose, reported progress to the House, and asked leave to sit again.

After some skirmishing, the House decided to go again into Committee of the Whole, instructing the committee to send back to the House the whole hymnal. The process of passing on each hymnal had evidently been discouraging, and the most ardent hymnologist had to give it up. The committee acted as ordered, and the new hymnal came back to the House. Dr. Egar moved the following:

Resolved: The House of Bishops concurring, That the hymnal reported to this House be committed to a Commission to report to the General Convention; that said Commission be instructed to consider and report, first, which of the hymns in the said hymnal should be omitted; second, what hymns from the present hymnal not now included in the hymnal reported to this House should be added to the said hymnal; third, what hymns from other sources should be added to make the liturgical series for the

Christian year more complete; and that the said Commission have power to revise the text of such hymns as may need revision, so as to report the existing text of such hymns, alterations by the commission being excluded; provided that this resolution shall not prevent the omission of such verses as may be necessary to make the hymns of convenient length.

Resolved, That the hymns in the hymnal reported be authorized for use in this Church until the next General Convention.

After many speeches, amendments, and substitutes, the matter was disposed of as Dr. Egar moved; providing further that the present Committee on the Hymnal, be included in the Commission, which is to be composed of three bishops, three clergy, and three laymen. As there are seven members of the present committee, there will be room for only two others on the Commission. It is not necessary that these should be members of the Convention. The motion to allow the use of the proposed hymnal for three years called out vigorous opposition, but on a vote by dioceses and orders was finally carried. All the work done in Committee of the Whole, as reported above, of course goes for nothing. It took over two hours to pass the resolution disposing of the subject for three years. The concurrence of the House of Bishops is of course required.

TENTH DAY, SATURDAY, OCT. 12TH.

Another week closes and the work of the House looms up larger than ever. Several great questions, however, have been disposed of, and if the Prayer Book were out of the way, it might be hoped that other important matters would not be crowded into a corner as they have been for nine years past.

The House of Bishops declined to concur with the deputies in requiring a majority of all the dioceses represented, to make any changes in the Prayer Book, as long as the Prayer Book is undergoing revision. Several messages on proposed changes in the Prayer Book were read and referred. It is evident that the bishops will adopt nearly all the report of the Liturgical Committee. It should be noted that they have declined to revise the *Te Deum*, and have recommended only "fire and flood" to be added to the Litany.

The Committee on the Constitution reported again in favor of making more stringent the conditions of changing the Constitution and Prayer Book, and to require two-thirds instead of a majority of two General Conventions to effect a change. This able report was read by the Rev. Dr. Elliott, and was ordered to be printed.

The Liturgical Committee became the subject of anxious enquiry as to whether, having reported, it was alive or dead; it was found to be still in existence and "ready for business."

The Rev. Dr. Converse read a report from the Committee on the State of the Church, on the subject of pensions for the aged clergy. The Clergymen's Retiring Fund Society was strongly commended, and diocesan action was urged. The diocese of Newark was cited as an example worthy of imitation. It is to be hoped that something more will be done in this matter before the present generation of clergy has passed away.

Dr. Nevin, of Rome, read a petition from our clergy and congregations abroad, asking for a better plan for episcopal oversight of our foreign churches.

A vote of thanks was heartily given to the Committee on the Hymnal, for their long, patient, and efficient work in the discharge of their difficult and delicate duties.

The order of the day was called soon after 11 A. M., and the House of Deputies took up the burning question of

LITURGICAL REVISION.

The Rev. Dr. Gold, of Chicago, offered the Minority Report, and asked to have it read. There was considerable skirmishing to take the House into Committee of the Whole before getting the Minority Report read. The chair stated that it would be a matter of courtesy to listen to that Report. On a vote by count the House refused to allow it read. Leave was given the minority to present their report, and the motion was again made to allow it to be read. The chair had to call to order, and there were

many trying to get the floor. Some excitement prevailed at the appearance of unfairness, but Dr. Huntington poured oil on the troubled waters.

By a remarkable change of feeling in the House, the Report was then allowed to be read. The chair rebuked with severity the applause that broke out in the galleries, and said he would have the galleries closed if there were any recurrence of it.

THE MINORITY REPORT.

The undersigned, members of the Joint Committee on a Book of Offices and Liturgical Revision, find it impossible to agree with the Report of the Majority, so far as it recommends further changes in the Book of Common Prayer after the present session of the General Convention. They have the less hesitation in expressing their dissent in view of the fact that the resolutions under which this committee was appointed evidently contemplated the formation of a Book of Offices as their chief object. This was the sole purpose of the first and principal resolution by which the committee was constituted; but subsequent resolutions added a reference to the committee of such parts of "Schedule B" as had not been acted upon by both Houses in the Convention of 1886, and also the propositions in "Schedule B continued," which had formed part of a Book of Offices, which was introduced to the attention of the same Convention, though not officially.

Taking these circumstances into account, together with the tenor of the Resolutions as a whole, it may well be questioned whether it was the intention of General Convention to do more than furnish the committee with material, in the shape of the various propositions which had been presented, but not acted upon, for the work for which they were specially appointed, namely, to compile and report "suitable forms for days of Fasting and Thanksgiving appointed by the civil or by the ecclesiastical authority, and for other special occasions for which no service or prayer hath been provided in the Book of Common Prayer."

If, however, this interpretation of the resolutions be too restricted, and it is insisted that they contemplated the possibility of a continuance of Prayer Book revision beyond the present session of the General Convention, it is at least clear that it was not strictly within the province of this committee to take up the business of revising the Prayer Book as a whole, or to do more than recommend to this Convention such propositions as are contained in "Schedule B" and "Schedule B continued."

The undersigned, therefore, in venturing to dissent from the Report of the Majority, do not feel that they will be justly liable to the charge of being obstructionists or of endeavoring to defeat the purposes for which the committee was appointed. If it was within the power of the committee to recommend the adoption of all or any of the propositions contained in "Schedule B," it was equally open to them to recommend that no further action be taken. And in going on to introduce new matter which was not embraced in the Resolutions proposed in 1886, it is perfectly clear, and is admitted, that the committee transcend the limits of their commission. No member of the committee, therefore, who feels compelled, upon these points, to take a view at variance with that of the majority, can justly be liable to criticism.

If further justification were needed for venturing to plead against the continuance of Prayer Book revision, it is amply supplied by the strong and emphatic utterances of some of the most eminent bishops of the Church, and by the action of one diocesan convention after another, praying that legislation on this subject may cease and a Standard Prayer Book be issued after the present session of the General Convention.

The undersigned desire to say that, taken by themselves, and from a purely ideal point of view, several of the propositions contained in the Majority Report commend themselves to their judgment as very meritorious and in every way worthy of the liturgical scholarship, good taste, and practical wisdom of the members of the committee from whom they emanate. These are, specially, the restoration of the old versicles and responses (II., 1); the change in the third deprecation of the Litany (II., 9); the proposed Collects, Epistles, and Gospels for several occasions not expressly provided for at present (V., 6, 7; XIX., 1, 2, 3); the revised rubric on the Decalogue (VI., 1); the change in the position of the Prayer of Humble Access (VI., 8); and the omission of the word "confirming" in the question of the Bishop in the Confirmation Office (IX., 3). These are, however, combined with other propositions which seem to be either unnecessary or positively objectionable.

But it is respectfully submitted that these proposed alterations as a whole, whether any of them are intrinsically desirable or not, imply a comprehensive theory of revision, which, if the work is to be conducted in the present manner, will keep the Prayer Book in an unstable and unsettled condition for an indefinite period. These propositions have no completeness, they are not a finality. They are, for the most part,

but selections from the wide range of materials presented in the old Office Books of the Church, and almost necessarily draw after them further changes not less meritorious than those which have been suggested. This being the case, it is hard to see the end of this movement, if it is to be continued beyond the present Convention for no stronger reasons than those presented in the Majority Report.

On the other hand, when we look back to the definite beginning of this movement in the Convention of 1877, we discover that almost the only way in which revision came before the mind of the Church at that time was in the shape of a demand for shortened services. In the course of the last twelve years, although very extensive changes were at one time entertained in General Convention, after full and lengthened discussion the Church settled back upon the safe position of making only such alterations as had a distinctly practical character and—the necessity or utility of them being widely felt—could be accepted with general acquiescence. Such alterations fall into three classes; first, provision for the abbreviation of the services for daily Morning and Evening Prayer; second, the revision of a considerable number of rubrics, either for greater clearness in order to bring about uniformity of practice, or to embrace some hitherto unwritten custom, or to abolish what had become obsolete, or for some other equally practical end; third, the restoration of the New Testament Canticles in the Morning and Evening Prayer, thus conforming our services to those of the Church of England and of the Church in general for many ages, and giving back to them that evangelical significance which the unfortunate changes of a century ago had tended to obscure. These restorations, moreover, had been called for by the general voice of the Church throughout the United States.

Thus far then, the alterations which have actually been effected, or which await the final action of this Convention, are of a very practical character, and as such, have a completeness of their own. It may be contended without much fear of contradiction, that all has now been accomplished of which there was any widely felt need, or for which there was any general desire. Here then let us stop. Here we are on safe ground. At least if we are to enter upon a wider revision of the entire Prayer Book, let it be done deliberately; and let it be carefully considered whether the method which has been pursued is the true method for such a work—whether finished or harmonious results can be expected when so delicate a task must be entrusted after short intervals to different committees successively, and must be acted upon piecemeal by one Convention after another.

The revision movement as embodied in the present Majority Report reaches a stage beyond that of practical utility and long felt necessity. So far from the propositions of this report being necessary to complete what has been done, they are really the beginning of a new and comprehensive order of change, for many other suggestions might be made fully equal in merit to those which are to be found there. No strong reason, in fact, can be given why some of these particular alterations are recommended rather than a number of others which might be mentioned; and there is little doubt that such suggestions will be made in abundance, if the discussion of a general revision is once more opened, as this Report would open it.

Again, whether there was or was not an official limitation, there certainly was a perfect understanding from the first, that the alterations to be made in the Book of Common Prayer should in no case be such as should affect doctrine or arouse the strife of factions. The earlier committees observed that understanding with great care; but the controversy which has already been awakened upon some of the proposals of the Preliminary Report makes it very evident that the time has arrived when that understanding is in danger of being disregarded. It is not enough that those who propose changes should disclaim doctrinal intention, it is also necessary that such changes should not be taken by other persons as involving doctrinal modification, on the one hand or on the other. It will be a real calamity to this Church if the most sacred formularies of her worship are to be made the subjects of party strife, and especially if that service which above all others is the expression of the holiest unity and of Christian fellowship in love, becomes the ground of contention and variance. Here again then let us pause, before we give new occasion for controversy and bitterness among ourselves and scandal to the world without.

In deciding whether the revision of the Prayer Book shall be continued now that the most necessary and practical ends have been attained, we ought to consider carefully the relations of a movement of this kind, first, to our own people; secondly, to the world, and especially the Christian world around us.

To our own people the Prayer Book is the embodiment of the Christian faith, Christian ethics, and Christian devotion. It is the Bible reduced to system—the Church's interpretation stamped upon it and apply-

ing it to the soul as a rule of life. It contains the ancient traditions of the Christian belief and worship, formed and moulded also in later times by the special experiences of the Anglican Church, and bearing the marks of the struggles and trials of great epochs in her history, in England and America. It is of inestimable importance that a Book which stands in such a close relation to the spiritual life of the soul, should be fixed in its character: that men should feel that in the contents of this Book they have something that is all but unchangeable. It represents to us, along with the Bible itself, the sacred *depositum* entrusted by the Apostles to the primitive Church and thence transmitted to these latter days. It is true that forms may be changed without change in the substance, but it is equally true that continual change or agitation for change in the form, cannot but excite uneasiness, shake the feeling of confidence and security with which devout people have rested upon the precious formularies of the Prayer Book and impair the unquestioning loyalty which is the very foundation of the Christian character. The last and fatal result of familiarizing the minds of our people with alterations in the Prayer Book as a common and easy thing, must inevitably be to arouse questions about the expression of doctrine, either in its devotional form throughout the book or in the venerable and sacred symbols of the Faith itself. It is probable that nothing which has occurred in our generation—not all the assaults of sceptical criticism from without—has so shaken the ancient reverence for the sacred Scriptures in the minds of Christians at large, as the publication of the revised version of the Bible. It was equally inevitable and was not unforeseen at the beginning of the present movement, that to bring the Prayer Book into the arena of discussion and change would have a strong tendency to produce similar consequences in the attitude of men's minds toward the time honored forms of devotion which are so precious a part of our heritage from the ancient Church, and, fostering a spirit of indifference, would open the door to far wider departures from the old standards than the promoters of revision could ever have contemplated. Such results are no less probable, whether the definite proposals for alteration at any time are generally good or whether they are bad, if the process be continued through a series of years and new changes are constantly being introduced.

We have also a plain duty to the religious world about us. The great service which this Church has rendered in times past to modern Christianity has not been by showing a readiness to minimize her own position and to adopt the methods and assimilate the tone of the Christian bodies which surround her—even the most orthodox and admirable among them; it has rather been by maintaining a certain attitude of conservatism and steadfastness, by making it felt that there is here something fixed and enduring against which "the waves of this troublesome world" may beat in vain, and which makes no substantial concessions to the iconoclastic spirit of the age, shows little deference to the fleeting phases of public opinion, and cannot be overthrown or compromised in the face even of determined suspicion and gusts of popular passion. Storms arise and rage and subside, but the Church remains unshaken.

The Prayer Book has been to the world the symbol of this grand steadfastness. It has been felt that it is no mere book of devotional forms such as devout and scholarly men, or religious organizations, may at any time compose for themselves, but that it furnishes the outward and visible clothing of a life which man has not created. It is the outgrowth of centuries, during which the essential spirit has always been the same. It is the living voice of a Church filled with living power, speaking out of the abundance of her heart. It is this—no accidental characteristic, but the external sign of an essential nature which more than anything else has constituted the charm which draws the Christian world to the Prayer Book with an irresistible fascination. And here lies one of the greatest sources of the Church's strength. Let us beware of frittering away by a prolonged course of discussion and alteration this immense advantage. Let us not for any fancied improvements here and there, spread abroad the conviction that, after all, the conservatism of the Church has been but a temporary phase, and by seeming to hold cheap the precious legacy which has come to us from our forefathers, cheapen it also in the eyes of the world.

Upon such considerations then, the undersigned venture with diffidence, to disagree with the learned and able men, reverend fathers and brethren, who have presented the Majority Report of this Committee, and to recommend the adoption of the following resolution:

Resolved, That the Revision of Prayer Book be brought to an end at the present session of the General Convention with the ratification of such propositions of the Convention of 1886 as may seem best.

(Signed),

HUGH MILLER THOMPSON,
CORNELIUS E. SWOPE,
WM. J. GOLD,
Members of the Committee
on Prayer Book Revision.

After closing the reading of the Report, Dr. Gold moved the resolution appended to the Report. The Rev. Dr. Huntington moved as an amendment that the House go into Committee of the Whole with instructions. The distinguished leader of the Revision movement spoke with great skill and address, winning favorable consideration. He said he would candidly admit that there were many things in the Committee's Report with which he had no sympathy. He would not restore archaisms, touch doctrine, or admit disciplinary rubrics. There are, however, many most valuable features in the report which he thought should be adopted.

The Rev. Dr. Dumbell hoped that the Minority Report might prevail. It voiced the feeling of multitudes of Churchmen. If the gates are to be kept open, when shall we see the end? It is not solely against the disciplinary rubrics that we contend. He made an earnest appeal on behalf of the people.

Fr. Hall seconded the resolution of Dr. Huntington. There are most valuable features in the Report which we should secure. The speaker was called to order by a deputy, but was sustained by the chair. The question is: Are we to go on or stop? Now is our opportunity, now the door is open, to introduce many desirable things. It is not to be kept open after 1892. There is no suspicion of keeping open revision indefinitely. The minority admit that there are some things they want. If we adopt their resolution, we can't even substitute Psalm lxiiv for Psalm lxi, as has already been proposed. Other instances were given. Close the work now and you cannot for generations get in these additions to the Prayer Book. Fr. Hall attacked with vigor the conservative position of the Minority Report.

The Rev. F. W. Taylor said the last speaker had shown clearly that it was time to stop this "fire and flood" of change. The multitude of propositions waiting for adoption are enough to appal us. Shut the gates! He warned the minority that if they should yield to the voice of the charmer (Dr. Huntington), and let his resolution prevail, they were gone! This is the place to take our stand. People ask on all sides: "When are you going to get through changing the Prayer Book?" And we have to answer: "Don't know!"

Mr. Spalding, of California, suggested that Dr. Huntington should withdraw his resolution, and allow the vote to come on the main question.

A motion to adjourn prevailed.

At the usual hour for lunch, as far as could be seen, the temper of the House was in favor of fair play and candid consideration of the subject on its merits. The feeling against further revision was apparently gaining ground during the first hour of the discussion. Friends of revision seemed to welcome adjournment as affording time to get their scattered forces in order before the final issue.

THE HOUSE OF BISHOPS.

Concurrence is announced in the action of the deputies providing that the consecration of a bishop-elect need not be delayed unless the election occur within three months of a meeting of the General Convention. Before the year 1820, any three bishops might take order for the consecration of a bishop. Since then the consent of a majority of the bishops has been required. The first limit as to proximity to the General Convention was one year; this was afterwards changed to six months; it is now reduced to three months.

The House of Bishops did not concur with the action of the deputies relating to the transfer of communicants. The consecration of Bishop Leonard took place in St. Thomas' church on Saturday morning. The service will be noted in our news columns.

ELEVENTH DAY, MONDAY, OCT. 14TH.

The session opened this morning at the usual hour. The first business on the Calendar was the resolution of the Rev. Dr.

Huntington for a Joint Committee to prepare a Standard Prayer Book for 1892. Dr. Huntington spoke in favor of his resolution. The matter was postponed for further consideration.

Mr. S. Corning Judd then spoke in favor of his resolution on Proportionate Representation. With his permission the debate on the question was postponed to allow the Committee on Selection of Psalms to submit their report. A debate on the latter question then ensued. The committee recommended the substitution of Psalm lxxv for Psalm lxxix. A number of the delegates spoke. Dr. Phillips Brooks stated that he was averse to any change. A motion was made to postpone discussion until after the report of the Joint Committee on Liturgical Revision, which was carried.

At 11:30 the missionary meeting began. The minutes of the previous meeting were read. Bishop Clark, of Rhode Island, occupied the chair. The Rev. James Steptoe Johnston, Bishop of Western Texas, was then requested to address the House. He spoke of the impossibility of properly prosecuting missionary work in a district as large as England, Ireland, and Scotland with a paltry \$3,000.

The Rt. Rev. Abiel Leonard, Bishop of Nevada and Utah, then addressed the House. He spoke of the decadence of Nevada, and how the population has fallen to under 40 thousand. In Utah the Mormon question was far from settled. When he first went out there he thought he knew something about it, but now, after years of work, he confessed that it puzzled him.

The Rt. Rev. John Mills Kendrick, D. D., Missionary Bishop of New Mexico and Arizona, was next called upon to speak. He began his remarks with a tribute to the memory of his predecessor, Bishop Dunlop. He occupied the greater portion of his time in describing the physical appearance of his diocese and the necessity of irrigation.

At 1 p. m., the meeting adjourned until 2:30. At the afternoon session the Rev. W. B. Gordon, who was appointed to counsel and guide the work in Mexico, made a report at length. Since the Mexican Church of Jesus had been received as a mission \$23,000 had been obtained for all expenses, two-thirds of the minimum estimated by the Presiding Bishop.

The committee to whom was referred the report of the Board of Managers then made its statement. Regarding the recent endeavor to raise a million dollars endowment fund and the resulting failure, the Board called attention to the possible contingency of its being asked to refund some subscriptions, on the ground that the sum proposed was not raised. A resolution empowering it to do so was referred. The following was offered:

Resolved, That this Board heartily approve of the action of the Board of Managers in offering beside \$10,000 from the Harold Brown fund, and \$1,000 from the James Saul fund, the further sum of \$9,000 to secure the perpetual establishment of the episcopate in each missionary jurisdiction.

After some debate the last resolution was postponed, and the Commission on Colored Work presented its report and moved that \$40,000 be appropriated for the purpose. The Rev. Dr. Gray of Tennessee, in seconding the resolution, opposed the creation of a new bishop especially for the work, but suggested the appointment of archdeacons or general missionaries to take the bulk of personal labor from the shoulders of the bishop in each of the Southern dioceses. The motion was carried.

The Bishop of Kentucky, the Rt. Rev. Thomas U. Dudley, was appointed to travel through the North and engage the interest and sympathies of the people in the crusade for the colored race.

TWELFTH DAY, TUESDAY, OCT. 15TH.

After prayers, and the disposal of routine business came, the order of the day, the question of revision. The great debate of the session began, Dr. Huntington withdrew the motion to go into Committee of the Whole. The debate then turned upon the Minority Report of the Liturgical Committee.

NEW YORK.

CITY.—The first service of the kind, viz., the Armenian, ever held in this city, was held in Grace chapel, 14th St., on Sunday afternoon, Sept. 29th. On the altar were lighted tapers and a gilded crucifix, the reading desk and pulpit being overhung with scarfs bearing the Latin cross. Some 200 Armenians made up the congregation, while the officiating priest in full canonicals and surrounded by seven men, was Dr. Saragian, recently come to this country, and now in charge of a congregation at Worcester, Mass. The preliminary service, which was similar to a Roman Catholic Low Mass, was intoned by the priest and assistants, together with Armenian choristers living in the city who had made special preparations for the service. The Communion service followed, previous to which the priest retired to the vestry and put on the customary gorgeous robes. On coming forth, he carried a shepherd's ebony staff in one hand, and a handsomely engraved cross in the other. He preached from the text, "Take the cross and follow me," speaking of the terrible persecutions which his countrymen had been subjected to by the Turks, and which had caused so many of them to fly from the country. Thus the people were taking the cross and following the Master. Many had found a home in this beautiful country where every man might worship God in his own way. He spoke of the hospitality of Americans, and said it was through the kindness of Bishop Potter that they had been allowed the use of the chapel. The Celebration followed. At the conclusion of these services, a child was baptized in consecrated water, followed by anointing with consecrated oil. The entire service lasted about two hours. The Bishop has since received a letter from Dr. Saragian, thanking him for his hospitality, and saying that he shall mention all the circumstances to the Patriarch.

A remarkable fact connected with St. Andrew's church is that in addition to opening a parish mission house the past year, and raising a large amount with which to remove and enlarge the church, it has contributed \$10,000 to the cause of missions. This is the largest amount ever contributed in any year since the parish was founded. As to the parish mission house, it embraces a smoking-room in the basement, for workmen, in which will soon be placed a billiard table; on the first floor, a free reading room and library for the same class of persons, as also a room for the parish kindergarten, which meets daily; on the second story, a dispensary, open daily, where the poor can receive medicines and professional advice free of charge; and on the third story, an infirmary with six beds, and intended for women suffering from diseases peculiar to the sex.

The sixth conference of workers among deaf-mutes began in St. Ann's church, 18th St., on Tuesday morning, Oct. 8th. There were present the Rev. Dr. Gallaudet, the Rev. Messrs. Chamberlain, Krans, and Colt, of New York; the Rev. Mr. Syle, of All Souls' church, Philadelphia; the Rev. Mr. Mann, whose field embraces some 13 Western States; the Rev. Job Turner, whose work is among deaf-mutes in southern dioceses. The morning service was conducted by Mr. Gallaudet in an audible voice, the Rev. Mr. Syle interpreting in the sign language. The Bishop then made a brief address, which was interpreted by Dr. Gallaudet. The work among deaf-mutes, he said, was one of the most encouraging signs of the unselfishness of this generation, and illustrated the catholicity of the Church. When in London a year ago, and speaking of the polyglot work done by the Church in New York, there was much interest when he told his hearers that he had performed the Confirmation service in four languages. In speaking of Dr. Gallaudet's devotion, the Bishop said he was using a universal language which appealed to the imagination and was prophetic of the time when all men should speak in a single tongue. A conference followed, with the reading of various papers. The Bishop was elected honorary president for the ensuing year, and

Mr. Syle, secretary and treasurer. In the evening, Bishop Talbot addressed the deaf-mutes in the church, the address being interpreted in the sign language. On the second day there was a public session in the church in the forenoon, when the Rev. Mr. Sill made an address. The third day was devoted to routine business, and in the evening Bishop Tuttle made the closing address.

The American Church Missionary Society held a meeting at Holy Trinity church, Harlem, on Thursday evening, Oct. 3rd, Bishop Whitaker presiding, and the secretary, the Rev. Mr. Newbold, reading the 13th annual report. Bishop Whitaker in a few words spoke of his longtime interest in the society, and saw no reason why it should not work in harmony with the Missionary Board. The subjects of the other addresses were assigned the Rev. Dr. Shipman, rector of Christ church, New York, speaking on "Loyalty to Christ and the Church;" the Rev. Dr. Alsop, of St. Ann's, Brooklyn, on "Questions at Issue;" the Rev. Dr. Faulkner, of Germantown, Pa., on "The Relative Importance of Home and Foreign Missions;" and the Rev. Dr. Kinsolving, of Philadelphia, on "The Missions of our Church in Romish Lands." The latter avowed himself an uncompromising Protestant, and felt that nothing was due the Romish Church on the score of courtesy inasmuch as she did not so much as recognize our existence. The collection was followed by a hymn, when the Bishop pronounced the benediction.

In the same week, the Church Unity Society held a meeting at 14 and 16 Fourth Avenue, the headquarters of the Church Temperance Society. The hall seating some 400 people was crowded and 100 or more were compelled to stand. The president of the society read the office for the unity of the whole Church, approved by the Archbishop of Canterbury, and then announced that in the absence of Bishop Williams who was expected to preside, Bishop Neely had consented to take the chair. The Bishop spoke of the general desire for unity without regard to denominational differences, and then introduced the Bishop of Minnesota. He said that for forty years one of the sincerest longings of his soul was for the reunion of the Christian world. He did not believe, however, that any man or set of men could formulate a resolution by which Christendom could be united, and did not disguise the feeling that he had little sympathy with the object or at least the methods of the society. The Rev. Dr. Parkhurst, of the Madison Square Presbyterian church and the Rev. Dr. Schaff, of the Union Theological Seminary, followed, the one remarking that he had said to his own church that though he did not care to be the bishop of the Presbyterian Church in New York, he wished they had a bishop, because there needs to be a head in all things. The other said that Christian Unity was in the air and that the next generation would realize it, but there must first come reconstruction and a mutual recognition. In this union, he said the Roman Catholic Church must not be left out, for it was a most magnificent Church, a wonderful organization, with an unbroken history from the first century; a Church which had converted the barbarians and spread the Gospel all over Europe. "No," said the learned historian, "to leave out the Roman Catholic Church would be ridiculous." No more must the Lutheran, Greek, or Calvinistic Churches, be left on the outside, nor yet the Methodists who had taken a great deal of good out of the Church of England. The following morning, at 7:30 o'clock, there was a celebration of the Holy Communion in the chantry of Grace church, and at an hour later a breakfast was served at 32 Lafayette Place, at which the Bishop and others made addresses. In the afternoon the society held a business meeting in St. George's Parish House.

On Thursday evening, Oct. 10th, there was a triennial re-union of the Associate Alumni of the General Theological Seminary at Clarks' on 23d St. About a hundred guests sat down to the table, among whom were

Bishops Seymour, Tuttle, Spalding, and Coleman, the latter presiding. Addresses were made by Bishops Seymour and Spalding, and by Drs. Hopkins, Locke of Chicago, and other clergymen. On Friday evening there was a memorial service at the chapel of the General Theological Seminary, Bishop Coleman preaching the sermon, and the faculty together with many of the alumni attending.

On Thursday evening, Oct. 10th, the American Church Sunday School Institute had its opening service at Grace chapel. On the following day Bishop Coleman presided at the morning session, while previously there had been a celebration of the Holy Communion. The Rev. Mr. Mottet, rector of the church of the Holy Communion, spoke on graded Sunday schools, and Miss E. J. Keller showed how to teach some 70 children taken haphazard. At the afternoon session Mr. Van Bokkelen presided, while Assistant Bishop Gilbert of Minnesota, spoke the subject, "What to Teach in our Sunday Schools," the Rev. Dr. Fair of Grand Rapids, Mich., spoke on "Lesson Helps and Leaflets," and Mr. Van Bokkelen on the "Lessons Scheme of the Diocesan Committee." In the evening, Bishop Whitaker presided, and spoke on the urgent need of Sunday School instruction for young children, Archdeacon Mackay-Smith on the need of Sunday Schools taking an interest in missionary work, and the Rev. Dr. Alsop, of Brooklyn, on "The Teacher's Consecration."

As arranged for, the Bishop-elect of Ohio, the Rev. Dr. W. A. Leonard, was consecrated in St. Thomas' church on Saturday, Oct. 12th, the service beginning at 11 a. m. Although admission was by ticket, the church including galleries, was nearly filled. At the hour appointed the procession moved from the vestry room through West Fifty-third street, in the order of the vestry of St. John's church, Washington; lay deputies from Maryland and Ohio; lay members of the Ohio Standing Committee; the clergy not of Ohio or Maryland; clerical deputies from Maryland; Ohio clergy, deputies and members of the Standing Committee; the rector of St. Thomas' and the Rev. Dr. Potter, president of Union College; the Bishop-elect with attending presbyters; the presenting Bishops, Maryland and Southern Ohio; other bishops, some 22 in all; the preacher, Bishop Doane, and the Presiding Bishop. When about half way up the aisle the students ranged on either side for the procession headed by Dr. Van De Water to pass, the Bishops taking their seats in the church, the other clergy in reserved seats on either side, while the Bishop-elect with his two attendants took seats at the Litany desk at the head of the central aisle. Meanwhile, Hymn 422, "Songs of praise the angels sang" was sung as a processional. Bishop Coxé at once began the Ante-Communion service, Bishop Courtney and Bishop Whipple reading the Epistle and Gospel as appointed from 1 Tim. iii: 1, and St. John xxi: 15. This was followed by saying the Nicene Creed in which the whole congregation joined. Hymn 171, "The servants of the Lord" was sung, when the Bishop of Albany delivered the sermon from St. John xx: 19-21. He spoke of the disposition in all ages to go back to this early time to get authority in the matter of overseeing and guiding the Church; of the peculiar circumstances connected with that assembly and Christ's appearing among the disciples in which as He was the Sent of God they were sent by Him and that as Christ was the Apostle, the Shepherd, the Overseer, he gave a like commission to others. He contended for the three orders of the ministry and said that in the apostolic office the bishops were, so to speak, lifted up that they might have an eye to all that concerned the well-being of the Church. In closing his address he said a few words to the candidate, saying what must be his disappointment in not having present the Bishop of Long Island and the Bishop of Ohio and exhorting him to be faithful in the duties of his office which the latter Bishop had made to devolve upon him.

The Bishop-elect was now assisted in

robing by his attendants, while he was presented by the Bishops of Maryland and Southern Ohio. The testimonials followed, together with the promise of conformity, etc., Bishop Neely saying the Litany. There came the questions by the Presiding Bishop which were distinctly answered by the candidate. Last of all came the act of consecration by Bishops Doane, Whipple, Neely, and Paret, the choir singing the *Veni Creator* with a fit and impressive rendering. Most impressive of all was the singing of the words "God is a Spirit, etc.," at the offertory. Bishop Cox then continued the Communion service, the presiding Bishop pronouncing the Absolution. He then administered the elements to Bishops Williams and Whipple, after which the latter assisted him in the distribution to the other Bishops. They were after assisted by Bishops Doane, Neely, and Paret in the distribution to the clergy and others. Bishop Cox took the concluding prayers which was followed by the *Gloria in Excelsis*, in which the rector, the Rev. Dr. Brown, sang with fine effect the Sentences "Thou that takest away the sins of the world," the choir responding; the *Nunc Dimittis* followed, and last of all the recessional hymn 189, "Hark, the sound of holy voices," while Bishops and clergy passed immediately into the robing room. Thus ended a service some three hours long, but admirably conducted and altogether solemn and impressive.

In the afternoon at 3 o'clock there was a children's missionary meeting in the church of the Holy Trinity, Forty-second street, at which addresses were made by Bishop Hare, the Rev. W. W. Newton, and others.

The preachers in the New York churches for Sunday, October 13th, were Archdeacon Trew, of Southern California, in the church of the Beloved Disciple in the morning; Bishop Seymour at the church of the Heavenly Rest, in the evening; the Rev. Dr. Beardsley of New Haven, in the church of the Holy Communion, in the afternoon, and the Rev. Dr. Langford and the Rev. Mr. Page, of Japan, at a missionary service, in the evening; Rev. E. A. Larabee, of Chicago, at the church of St. Mary the Virgin; Bishop Walker at Grace Chapel, in the morning, and Bishop Neely in the evening; Bishop Randolph, Holy Trinity church in the morning, and Bishop Thompson in the evening; Assistant-Bishop Gilbert at St. Ann's church, in the evening; and Bishop Talbot at St. James, in the morning.

PENNSYLVANIA.

PHILADELPHIA.—Mrs. Mary E. Borrowes and children have given \$4,000 to the church of the Redemption, the Rev. Thomas R. List, rector, as a memorial of her husband, the late George Borrowes, to be held in trust for ever, and to be known as the George Borrowes' Memorial fund.

The Rev. James S. Stone, D. D., rector of Grace church, resumes on Wednesday afternoon, October 16th, at 4:30 o'clock, his Bible Readings. The Book of Psalms is announced as the ground work of this year. These Readings have, during the last three seasons, been very popular, the large church being very frequently filled with earnest Bible scholars; the average attendance last year was upward of 400. They have moreover awakened an ardent desire for Bible study in other sections.

The Rev. Duncan Convers, one of the priests of the Order of St. John the Evangelist, and for seven years assistant in the parish, has been unanimously called to the rectorship of St. Clement's church. He has been an ardent and efficient worker in the parish and is much beloved by the congregation. It is probable that his decision will not be made known until the next meeting of the vestry. It is probable the Rev. C. N. Field, who has been in charge of the parish since the resignation of the rectorship by the Rev. B. W. Maturin who is now doing mission work in Africa, will devote himself chiefly to the Guild of the Iron Cross, of which he is the head, and other mission work.

■ Sunday, October 6th, was observed by the

Sunday Schools of St. Andrew's church, in which there are twenty Chinese scholars, as "Gathering Day" several hymns were sung, and addresses were delivered by the rector, the Rev. Wilbur F. Paddock, D. D., and others.

At its regular meeting on Tuesday, October 8th, the Young Men's Guild of All Saints' church elected the following officers: *President*, Thomas Latimer, Jr.; *First Vice-President*, Charles L. Bourquin; *Second Vice-President*, Joseph Gregson, Jr.; *Recording Secretary*, William Kelly; *Financial Secretary*, Henry Taylor; *Treasurer*, James F. Morrison.

On Wednesday evening, October 9th, the organ of the Memorial church of the Holy Comforter, which has been so completely rebuilt as to be practically a new instrument, was opened by a recital by Mr. J. B. Tipton, organist of St. Clement's church. A short service authorized by the Bishop of the diocese was first said by the rector, the Rev. Stewart Stone, and an address was delivered by the Rev. William F. Nichols, D. D. The exterior of the church and parish buildings have been put in entire repair and a larger sacristy has been built from designs furnished by the Messrs. Hewitt. The walls of the church are soon to be colored and moderate illuminations to be placed in the chancel.

The corner stones of the church of St. Simeon and the adjoining parish building were laid by the Bishop on Saturday afternoon last, that being the eve of the third anniversary of the beginning of the services by the Rev. T. William Davidson, who remained in charge until called by his own convocation to establish the Mission at 18th and Diamond streets, now the Memorial church of the Advocate, on Advent Sunday of the same year, 1886. Subsequently the Rev. P. H. Hickman was in charge until February, 1887, when the present incumbent, the Rev. Edgar Cope, entered upon his duties as the minister in charge. The work has grown remarkably. In the procession there were 149 boys and 60 men, being parts of the vested choirs of St. Simeon, St. Luke's, Germantown, church of the Incarnation, church of the Resurrection, Advent, St. Jude's, Good Shepherd, Annunciation, Ascension, and the Advocate, there were also forty-one of the clergy beside the Bishop in the procession, and several were present in the large congregation. The group of buildings has already been described at length in our columns.

The eighth anniversary of the Consecration of the church of the Redeemer, Bryn Mawr, and the adjoining church yard, was appropriately commemorated by the rector, the Rev. James Haughton, on Sunday, October 6th.

The Rev. N. Frazier Robinson entered upon his duties as rector of the church of the Annunciation on the sixteenth Sunday after Trinity.

On the same day, the Rev. William P. Lewis officiated at Christ church chapel for the first time after his return from spending several months on the Continent of Europe. The Rev. S. Sney Corbett, D. D., also officiated on that day for the first time since the accident to his foot in the spring.

MARYLAND.

BALTIMORE.—While much is being said with reference to the colored work of the Church, but comparatively little is being done, from a general lack of confidence on the part of those who would otherwise contribute to the work, it is hoped that many will take a practical interest in an enterprise which has now gone on for nine years, seldom appealing to the general Church for support, never organizing even a local constituency, but doing its good work quietly, its results the fruit of total consecration of life to God's service.

St. Mary's Home, Baltimore, is under the care of one of the Sisters of All Saints, and of the Colored Sisters of St. Mary and All Saints. The Home was begun with a few little boys in rooms over St. Mary's Boys' School. Afterward a house was rented for a number of years. But in 1886

it was thought best to give this up and make an effort to purchase a house, hoping thus to avoid the anxiety and strain always felt when rent had to be raised without any pledged support. Kind friends throughout the country subscribed so generously that a house was secured convenient to St. Mary's Chapel and adapted to the uses of the Home—except that it was too small. Yet there was a debt upon the building and the Sisters did not see their way clear to the acquisition of more property, notwithstanding the fact that almost daily, worthy applicants for the privileges of the Home had to be refused. Even now there is some debt on this building, but considering the urgent need of extension, those in charge felt justified in making a venture of faith and securing the adjoining house. Here it is hoped that the Day School for Young Colored Children, having last year an average attendance of 125, may find suitable rooms for the present, while the remainder of the house will be used for an extension of the work of St. Mary's Home—particularly the caring for little colored orphan boys, and in addition the training of a few other colored children of both sexes whose parents wish them sheltered from unsuitable influences. Altogether there are now about thirty children in the Home.

There is no doubt that the great need of the colored people is for institutions which shall train the children of the race to be upright, God-fearing, and industrious. The hope is in the coming generations. This is what St. Mary's Home has been doing; what it will, by God's blessing, continue to do with greater efficacy, if it is accorded the support which it needs. There is no endowment, and there is a debt of about \$2,000. May we not hope for some large gifts toward placing the work on a firmer basis? Will not Churchmen do something to show their appreciation of this charity, which is now past the experimental stage, but which needs just now material aid in order to enable it to begin a new period of usefulness in training souls for God's kingdom. Any gift, large or small, will be gratefully acknowledged. Address either the Sister-in-charge, 409 W. Biddle St., or the Rev. Walter C. Clapp, 816 N. Eutaw St., Baltimore.

CENTRAL PENNSYLVANIA.

Summary of diocesan statistics for 1889: Clergymen canonically resident—bishop 1, assistant bishop 1, priests 104, deacons 2; whole number of parishes and missions, 145; ordinations during the year, 2; candidates for Holy Orders, 10; church consecrated during the year, 1; corner-stone laid during the year, 1; families reported in 83 parishes and missions, 6,280; baptized persons reported in 50 parishes and missions, 11,582; church accommodations reported in 88 parishes and missions, 29,633; baptized during the year—adults 218, infants 1,234, total 1,452; confirmed during the year—by the Bishop, 121, by the Assistant Bishop, 689, total 810; communicants reported in 95 parishes and stations, 9,765; marriages, 238; burials, 681; Sunday school teachers reported in 93 parishes and stations, 1,397; Sunday school pupils reported in 96 parishes and stations, 13,063; churches and chapels reported, 113; rectories reported, 51; parish buildings and school houses reported, 20; cemeteries reported, 11; value of church property reported in 71 parishes and missions, \$1,892,125; grand total of offerings, \$253,651.27.

In the absence of Bishops Howe and Rulison at the General Convention, the Rev. S. P. Kelly, diocesan missionary, by appointment, laid the corner stone of St. John's in the Wilderness, Eaglesmere, October 10. No other clergymen were present. The history was read by Mr. C. La Rue Munson, of Williamsport. The church is to be of stone, cruciform with centre tower, and apsidal chancel, will cost \$5,057, and be completed by January next. The walls are now up to the height of sixteen feet except on the north-east corner where the corner stone was laid. A copy of THE LIVING CHURCH is in the box. This is the second church erected in Sullivan County in less than two years under the auspices of the diocesan missionary.

MILWAUKEE.

The term opened at Nashotah as usual on St. Michael and All Angels' Day, which came this year on the 15th Sunday after Trinity. The students, most of whom had been doing missionary work in their respective dioceses during the vacation, seemed glad to be together again at the seminary, and ready to begin the studies of another year. None of the bishops were present at the opening services, as the meeting of the General Convention was so near at hand, but some of the alumni were present, and helped to make this 48th annual renewal of Nashotah's work a very happy day. The morning sermon, on special invitation, was preached by the Rev. Colin Campbell Tate, of Englewood, Ill., on II Tim. ii:3. It was a sermon of a noble spirit, having for its special subject the nation's need of Christ's Gospel, and the duty of Christians, especially the clergy, not to spare themselves in efforts to evangelize the myriads of the American people. The evening sermon was preached by the Rev. George Wallace, of Honolulu, Sandwich Islands, on Acts xi: 26, last clause. The dinner at Shelton Hall, assembling the professors' families, and all the members and guests of Nashotah House, was a pleasant feature of the opening day.

Dr. Adams and Dr. Riley, who had each the opportunity of being a member of the General Convention of 1889, have had the self-denial to forego that honor and remain at their work as professors in Nashotah House. President Carter, however, has gone East to attend a meeting of the trustees in New York City, and in other ways to look after the interests of Nashotah. The seminary will have, probably, about a score of students, about the same number as last year, which was one of the prosperous years.

The Church must keep Nashotah in mind, with her past work and her noble history; she greatly needs at once a library building, (fire-proof), for the fine library. We hope the Lord will put it in the minds of friends of Nashotah to build it.

FOND DU LAC.

SHEBOYGAN FALLS.—The Sisters of the Holy Nativity spent some time at St. Peter's church recently, and their work was crowned with very apparent success and blessing. A deep interest pervaded the mission, the instructions were attended by the most gratifying numbers, and all appeared to derive enjoyment and edification. The mission priest feels that the result has proved an unmixed good, and is much encouraged in his work. St. Peter's church has also been very much enriched and beautified in appearance by the addition of some pictures presented by the Bishop. They represent the Gospel narrative to the eye, just as the "hearing of the Word" presents it to the ear. The order in which the pictures are arranged, and the subjects, are as follows; Beginning on the east wall of the nave south of the chancel, there is a representation of the angels announcing to the shepherds the birth of Jesus Christ the Savior. Passing down the south wall of the nave, the first space is occupied by the organ; in the second there is the Nativity; in the third, the Flight into Egypt; in the fourth, Christ Blessing Little Children. Crossing to the north side, on the space nearest the western wall, there is the Institution of the Lord's Supper; in the next, the Agony in the Garden; then, the Crucifixion; and on the space next the eastern wall of the nave is the Entombment; while on the eastern wall itself, as corresponding in position on the north side, to the first mentioned picture on the south side, is the vacant sepulchre as it appeared on Easter morning, thus bringing into close and juxtaposition the two objective points of the Gospel story, the Advent of the Messiah, and His Triumph over the powers of Hell and Death. It is to be hoped that the truths thus presented to the eye, with the lesson repeated and enforced to the ear, from the Christian pulpit, and centralized in the great act of the Christian altar, may bring forth, by the power of the Holy Ghost, the fruits of good living and advancement in holiness, in those who are accustomed to

worship within the walls of St. Peter's church.

The following diocesan summary is neither accurate nor complete. The secretary has done the best he could with the statistics sent in: Clergy—bishop, 1; priests canonically resident, 29, total 30; candidates for Holy Orders, 2; number of families, 1,760; total of souls, 8,113; Baptisms—infants 352, adults 76, total 428; Confirmations, 23; marriages, 83; burials, 171; communicants—present number, 3,052; Sunday schools—number reported 24, teachers 180, scholars 1,681; parish schools 1, teachers 2, scholars 101; churches, 36; chapels, 5; rectories, 11; offerings, \$33,413.40; value of Church property, \$210,401.00; Episcopal Fund, \$8,266.00.

CENTRAL NEW YORK.

Summary of statistics: Clergy—ordained, deacons, 6, priests, 5, total, 11; canonically resident: Bishop, 1, priests, 98, deacons, 9, total, 108; candidates for Holy Orders, 12; postulants, 8; licensed lay readers, 65; deaconesses, 1; whole number of parishes and missions, 140; churches consecrated during the year, 4; whole number of churches, 134; rectories, 55; Baptisms: adults, 454, infants, 1,042, total, 1,496; confirmed, 1,173; marriages, 480; burials, 954; communicants, 14,809; Sunday school teachers, 1081, scholars, 8,853; Church hospitals, 3; number of inmates in Church Homes, 102; number of patients cared for in Church hospitals, 479; offerings, \$248,740.95; value of Church property, \$1,885,816; permanent funds, \$149,062.51.

SOUTH DAKOTA.

SIoux FALLS.—Great interest always attaches to the first service that is held in a house of worship. But it may well be questioned whether there has ever been a service in any land, so unique and interesting, and wonderful, as that which was held last evening in the new, but not yet entirely finished church of St. Augusta. In the crowded congregation were whites and Dakotas, those who have the gift of speech, and pupils from the Deaf-mute School. Nine of the 25 clergy were Indians; and one of them a deaf-mute. The service, consisting of hymns, lessons from Holy Scripture, and prayers, was conducted in English, Dakota, and the sign language.

KANSAS.

TOPEKA.—Memorial services were held for Bishop Vail in Guild Hall, Wednesday, Oct. 9th, at the same hour that the Burial Service was being read over his remains in Philadelphia. The hall was draped with black, and testified to the gloom that had fallen, not only upon the cathedral parish, but the whole diocese, in the death of the senior Bishop. Long festoons of black hung from the arches which support the roof, and on and around the entrance to the chancel great folds of the same mourning color met the eye. Black altar cloths and ante-pendia covered altar and lectern, while the Bishop's chair at the left of the altar was covered completely with crepe. The only colors which relieved the gloom were bunches of white flowers, emblems of the resurrection, upon the altar and the lectern. The service was solemn and impressive. As the clergy entered the chancel, the choir chanted the funeral anthem, "I heard a voice from heaven, saying." Then followed the burial service, after which "O Paradise, O Paradise," was sung, and Dr. McCabe made a few touching remarks about his dead friend. The collects at the end of the Burial of the Dead, and the collect for Easter Even closed the service.

A similar service was held in Bethany chapel by the chaplain, the Rev. J. W. Colwell.

LONG ISLAND.

An incident of the visit of the Canadian Delegation to the General Convention was a trip by them on Monday, October 7, to Garden City. The party was met by Archdeacon Stevens, of Brooklyn, and taken to Garden City by morning train. The fine buildings of St. Paul's School were visited under the escort of the Head Master, Mr. C. S. Moore, the visitors manifesting much interest in the explanation of the workings

of the institution. After lunch at the hospitable house of Archdeacon Cox, a careful inspection of the Cathedral was made, and the whole party returned to New York after a delightful day.

BROOKLYN.—Some of the more prominent men who officiated in the Brooklyn churches on Sunday, October 13th, were Bishop-elect Leonard, who preached in Holy Trinity church; Bishop Paret, who preached in Grace church in the morning, and Bishop Rulison, the Rev. Dr. Locke, of Chicago, who preached in the church of Reformation in the evening; Bishop Pierce in the church of the Good Shepherd in the evening; Bishop Burgess in St. Mary's church in the evening; Bishop Rulison in St. Ann's in the morning, and Bishop Vincent in the evening, and Bishops Dudley and Thompson had occupied the same pulpit the Sunday previous, and Bishop Spalding in St. Chrysostom's in the evening.

OHIO.

The Cleveland *Sun* says: Bishop-elect Leonard of this diocese will positively reside in Cleveland. Notwithstanding the inducements offered him by Toledo and other cities, Cleveland will have the honor of containing the episcopal residence. This is, to a certain extent, a secret, but positive nevertheless. Episcopalians have for some time been speculating about the probability of Bishop Leonard coming to Cleveland, and now it is settled beyond a doubt. Negotiations are on foot whereby the Chamberlain residence, on the corner of Euclid avenue and North Perry street, will be rented for the home of the Bishop.

PRAYER-BOOK CHURCHMEN.

There has been a great range for classification respecting Churchmanship in the religious Communion now represented by its triennial council in this city. High, low, broad, Anglo-Catholic, evangelical, conservative, ritualistic, Bishop White and Puseyite, have been among the many characteristic words used to denote the shadings of belief and practice in the Protestant Episcopal Church; but the commonest and most old-fashioned designation that has prevailed among the main body of the laity has been that of Prayer Book Churchmen. Whenever a staid, conservative Episcopalian has been at a loss to discriminate between the claims of factions and to define his own preferences and associations within the fold, he has had recourse to that convenient phrase and complacently proclaimed himself to be a Prayer Book Churchman. The proceedings of the Convention have already reached a stage where the comprehensiveness and practical utility of this well-worn designation may be discerned. After years of agitation and controversy over revision and liturgical enrichment, the great body of the membership of this Communion is shown to be recruited with Prayer Book Churchmen. One series of trivial modifications has been sanctioned by two General Conventions and a majority of the diocesan conventions, and another series, equally innocuous, has been brought forward for final action in 1892; but the general effect of all these changes in rubric and offices, whether consummated or proposed, is to leave the Prayer Book substantially the same and only to impart greater flexibility to the liturgy as a whole.

This unswerving adherence to all that is essential in the Prayer Book is the strongest evidence of ecclesiastical conservatism that could be furnished by a religious body. The result seems most remarkable when one bears in mind the diversities of opinion respect-

ing fundamental doctrines and the sacraments within the Protestant Episcopal Church; but it is explicable on the theory that extremists on both sides, the Evangelical Low Churchmen and the Ritualists alike, have a common interest in retaining the Prayer Book without essential change. To the Low Churchman needless modifications of the liturgy seem to involve a risk of impairment of its Protestant character as a Prayer Book of the Reformation. By the Ritualist, the same Prayer Book as a compilation of ancient and mediæval uses and rubrics is regarded as sanctioning either by implication or by direct phraseology the extreme views of the sacraments which are of the first importance in his sight; and he is unwilling to admit the necessity for radical revision in the order of public worship. So it has come about that after twenty years of Evangelical remonstrance and High Church propagandism, all factions unite in guarding the Prayer Book against innovation and in restricting changes to minor points not involving questions of faith or doctrine.

One of the causes tending to produce this result has been the steady growth of a comprehensive spirit of tolerance within the Church. There is perhaps no other religious body where more radical differences of opinion and practice are allowed than in the Anglo-Episcopal Communion. Both forms and doctrines are essentially different as practised and taught in St. Ignatius and the Church of the Ascension in this city, or in the Church of the Advent and Trinity in Boston; yet the most flexible toleration is shown to and the widest liberty is enjoyed by clergy and congregations. This Catholic spirit is evidenced by the resistance offered in the Convention to a change in the rubric rendering the use of the Nicene Creed compulsory five times a year. This creed is repeated in nearly all the parishes as often as once a month, but the usage is optional; and strenuous opposition was raised in Convention to the substitution of a compulsory rubric. In the English Church the more formidable Athanasian Creed has to be said twelve times a year, whereas in the Protestant Episcopal Church not even the Nicene Creed has been until now enjoined as essential to faith. The same spirit of tolerance which has antagonized the obligatory use of the Nicene Creed has directed the deliberations of Committees on Revision and Liturgical Enrichment; and the consequence has been that the old Prayer Book has been retained with as few alterations as possible as the standard of worship satisfactory to all factions and schools of thought.

—N. Y. Tribune.

BOOK NOTICES.

THE LORD'S SUPPER. Compiled and edited by John L. Brandt. Cincinnati: Standard Publishing Co.

This book contains the views of representative men of "the leading religious bodies of the world" upon the subject of the Lord's Supper. The author, with pious intent, has presented a bewildering variety of "views," not omitting the Roman and the Protestant Episcopal. One significant fact remains clear, and that is the strange fascination which this rite continues to exercise throughout the Christian world, even when the forms it assumes are little else than vulgar travesties of the original institution, and the do c

trine taught leaves little reasonable ground why it should continue to be observed. There is a tenacious instinct which still makes men feel that here if anywhere is the core of the Christian religion, and in some mysterious way the nearest approach on earth to communion with God.

THE WAY, THE NATURE, AND MEANS OF REVELATION. By John F. Weir, M. A., N. A., Dean of the Department of Fine Arts in Yale University Boston and New York: Houghton, Mifflin & Co.

This book is another instance of the presumption which so often tempts men at the present day to think that they can individually grapple with the great problems of Revelation and the salvation of the race, and set the Church and the world right. Such minds delight in the notion that "the tutelage of external authority is fast yielding to an inward, spiritual apprehension of the truths of Revelation." The rejection of the authority of the Church, and of all deference to the great theologians and saints who have handed down in the Church one consistent teaching, is the "prepared ground" for the "new era of enlightenment concerning Revelation." We are not surprised, therefore, to see old and long exploded heresies re-appear, such as the statement that "Jesus was a sinless moral man, in whom the Word, or *Logos*, was incarnated as a divine soul." Elsewhere a mystical tone is maintained, which often assumes a form reminding us of Swedenborgianism, though usually avoiding the more technical expressions of that system. Of such a book manifesting, as it undoubtedly does, a spirit of noble impulse and lofty aspiration, the best we can say is that "what is new is bad, and what is good is not new."

STUDIES IN THE SOUTH AND WEST, with Comments on Canada. By Charles Dudley Warner, author of "Their Pilgrimage," etc. New York: Harper & Brothers. 16 mo. Pp. 484.

Mr. Warner's Volume of Studies is a very welcome contribution to a subject of almost universal interest. He has endeavored to see with his own eyes what is to be seen in the South and West of the Republic, and then to form and express a clear, calm, just judgment upon the matter in hand. His views have already met with general acceptance, and we think rightly so, in his efforts "to note certain representative developments, tendencies, and dispositions, the communication of which would lead to a better understanding between different sections;" and he gives the following as the result: "The strongest impression produced upon the writer in making these studies was that the prosperous life of the Union depends upon the life and dignity of the individual States." The last seventy pages contain Mr. Warner's "Comments on Canada," in relation to the United States. These are of much interest from our country's point of view, and probably the writer's vaticinations as to the future of Canada are as worthy of acceptance as anything can be which undertakes to settle the fate of nations and peoples in the future. We repeat here what we have often before urged that any book that is worth publishing deserves to have an index, and authors and publishers ought to be compelled to furnish such necessary helps to readers and students.

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From the date of October 5th, to January 5th, THE LIVING CHURCH will be sent to new subscribers for 25 cents. This period includes the report of the General Convention. To any one sending ten three-months' subscriptions and \$2.50, a copy of our special edition of "Little's Reasons" will be given.

THE report of the Committee on Amendments to the Constitution, upon the subject of "Proportionate Representation," we commend to the tearful contemplation of all de-luded advocates of that scheme. The agitation was as needless as it was hopeless, foredoomed and moribund from its birth; such a scheme as only scared men would lay hold of. Now that the panic is over, let the dead issue be buried; and please, gentlemen, as little talk at the funeral as possible!

IN connection with the growing interest in favor of a clergy pension fund, and especially in the work with the Clergyman's Retiring Fund Society, it is pleasant to note the fact that the godly women of the Church do not intend to be left out. One lady, especially, is setting a brilliant example of what many could do if they would. This lady from Chicago, sends the name of some clergyman almost every week, with a check which covers the initiation and first year's dues, \$22.00; thus helping men who are deserving, and building for herself a monument in the Church which will endure for all time. Would there were many such! The example is inspiring, and will attract attention to this most needed and excellent work for the future well-being and growth of the Church, and the care of our aged clergy.

THERE seems to be a growing conviction that the custom of the bishops to sit with closed doors would be more honored in the breach

than in the observance. It is felt that open sessions of the House of Bishops would be not only of great interest to the public and conducive to the better understanding of Church questions discussed there, but also to the advantage of the bishops themselves. Under the present system, their motives are often misconstrued. Only the results of their deliberations are known; of the principles and process by which their conclusions are reached, the public have no suggestion. We believe that open doors would enable the bishops to let their light shine with far greater effulgence than that which has heretofore been possible. Open the doors and let out the light!

THE death of good Bishop Vail was announced in our last issue. Bowed down with the infirmity of years, and broken in health by affliction and arduous services, the venerable and beloved Father in God was on his way to the post of duty. The old soldier of the Cross heard the rallying call and responded with his last breath. He died with his armor on. Having fought the good fight and kept the faith, he was permitted to pass on to the nearer view of the crown of rejoicing which shall be his at the last Day. Many hearts mourn the loss of one of the loveliest characters that have gladdened the dark places of earth. Many souls rejoice in his good example of the devoted bishop, who has departed hence in the Lord, in the communion of the Catholic Church, and in peace with all men. Our tenderest sympathy is extended to the sorrowing companion of his long and helpful life, who now goes on her way alone and blind. May the Lord be her light and defence, and continue to shine upon both unto the perfect Day.

THE New York Presbytery is, at the time of this writing, considering the revision of the Westminster Confession. The Presbytery in which Princeton College and Seminary are located has declared against it, but Dr. McCosh, one of the greatest scholars of that denomination, is strongly in favor of it. In a recent interview published by *The Tribune*, the great historian, Dr. Philip Schaff, speaks out decidedly for revision. He says that the Confession is lacking in a clear utterance concerning the love of God to all men and not to the elect alone. The chapters on predestination and the loss of non-elect infants are especially obnoxious. When he became professor in a Presbyterian seminary he subscribed to the Confession with reservations, he said, and explained his views: "You cannot escape the logi-

cal conclusion that if there are 'elect' infants, there must be 'non-elect' infants, that may be lost. Now, it is the general belief of the Presbyterian Church to-day that all infants dying in infancy are saved, while in the seventeenth century all Calvinist divines believed that some of them were lost forever. But the opponents of revision do not teach or preach this doctrine now; why, then, have it in the Confession?"

A SIGN of the times, a note of the progress of the spirit of charity and toleration among Christians, is the utterance of this Protestant divine upon the Roman Church: "I am in favor of dropping the reference to the Pope as 'anti-Christ,' and the two hundred millions of communicants in the Roman Catholic Church as 'idolaters.' Such a judgment is untrue, unjust, uncharitable, and unsuitable in any Confession of Faith." Upon the doctrine of reprobation as set forth in the Confession, Dr. Schaff said:

I sympathize deeply with that Presbyterian elder and director of Princeton Theological Seminary, who is quoted to have said recently: "It always gives me a cold chill when I read the third chapter of the Confession, on predestination; it ought to be changed." What he expressed many feel, and more would feel it if the doctrines to which objection is made by the advocates of revision were to be preached in our churches. Imagine a sermon on the decree of reprobation or 'passing over' the rest of mankind. The most intelligent and best-informed of our laymen would not listen to it, and what cannot be preached in our pulpits ought not to be in our Confession; what is in our Confession ought to be preached. The growing sentiment is that the decree of reprobation is unscriptural and inconsistent with the justice and goodness of God.

THE LIVING CHURCH is published in the metropolis of the West. Its editorial department is conducted by men who are as far as possible from being "cloistermen." On the contrary they are men who have spent many years of their ministerial life in that part of the United States which is least of all favorable to seclusion, largely in the mission field, among the keenest and most thoroughly practical men on this continent. We should have thought that our pages were a sufficient witness to this. In the discussion of crying questions which have exercised the Church during the last few years, while we have made it our aim to plant ourselves upon sound principles and to deal with no question superficially, we have preferred to dwell with special emphasis upon the practical aspects of every subject. To use the illustrations nearest at hand, in dealing with the two important matters of representation in the

General Convention and Prayer Book Revision, we have drawn attention constantly and pointedly to the practical bearings of the proposed changes. We may have been dull, but we certainly have not been dreamers or doctrinaires.

It is believed by some who are inclined to regard with charity the errors of the Roman Church, that only the ignorant classes are accustomed to ascribe to the Blessed Virgin Mary the mediatorial office and attributes of a saviour. It may be that some subtle distinction between *douleia* and *latreia* may be claimed by the learned, in extenuation of the late official utterance of Pope Leo, in his Encyclical Letter on the patronage of St. Joseph and the Virgin. To the average intellect, however, the Encyclical stops nothing short of attributing divine power to the Blessed Virgin. It calls upon the faithful to put their trust in her, assuring them that it will not be in vain. "Why should we doubt?" says the Pope, "that she will not renew the assistance of her power and favor, if humble and constant prayers are offered up on all sides to her? Nay, we rather believe that her intervention will be the more marvelous as she has permitted Us to pray to her, for so long a time, with special appeals." A prayer to St. Joseph is also enjoined, with a promise of an indulgence of seven years and seven Lenten days, for each time the prayer is recited. Granting that indulgence here means only the remission of ecclesiastical penalties or restrictions, this might be termed: "An easy way to pay Church debts."

A NEW YORK daily, commenting on the work before the Convention, says:

It would appear as if the adoption of a definite revision at the present time is not desired. The interest in liturgical movement outside of the Episcopal Church would suggest delay, and the subject is too important in the interests of Christian worship to be dealt with in a hurry.

It is well known from which side of the House this opinion is inspired. Boston and New York papers have been liberally used to propagate the idea that the Episcopal Church is in solution, as it were, and that if it can be kept so long enough, it will come out "as good as new," adapted to the spirit of the age. There have been those in every age who were bewitched by the Zeitgeist, and if they could have their way the Church would be chameleon-hued. As though two hundred sects a-gallop after the Zeitgeist were not enough! There is scarcely one of them that could be recognized by the ear-marks of

a hundred years ago. Even if they do not revise their standards they know little about them, and care less. Now the Episcopal Church is cautioned to delay, not the revision of the Prayer Book, but the stopping of it. Let it go on till it becomes a thing of shreds and patches that will please the Zeitgeist! "Outside interest" demands the indefinite postponement of a Standard Prayer Book; its immediate issue might leave it at variance with the "Christian worship" of the age. In all that concerns its practical work and administration, the Church will adapt its methods to its environment, but as to doctrine, discipline, and worship, it will walk in the old ways without reference to the Zeitgeist.

THE BISHOPS AND THE PROVINCIAL SYSTEM.

The House of Bishops has taken a decided and momentous step in asking the House of Deputies to appoint a Joint Committee on the Provincial System, to report to the Convention of 1892. The message which was sent down to the Lower House on the fourth day of the session recites that this committee is to deliberate upon three topics, which are connected in progressive order, and are calculated to lead to a definite conclusion. The committee is to consider, first, whether a territorial division of the whole Church in the United States and territories into provinces is expedient; secondly, by what changes in the Constitution and Canons of the Church a system of provincial legislation and discipline could be established; and thirdly, on what general plan such a division could be effected.

The fact to which we would first direct attention is that this action originates with the House of Bishops. That our reverend Fathers should have taken this action is suggestive of the fact that they are persuaded that the Provincial System is inevitable, and that they entertain the hope that when it does come it will afford a solution of many of our Church difficulties.

Moreover, the decisive terms, the definite and explicit language, in which the message of the House of Bishops is couched, sustains the inference that that House asks for such a Joint Committee not in order that it may prepare a theoretical thesis upon the important subject of provinces, but that through its labors during the next three years a practical plan for action may be wisely matured and presented to the Church. For many years we have been struggling towards the adoption of the Provincial System. Much has been written upon the subject, and in at least two States action has

been taken in the matter of establishing provincial relations between the dioceses within the limits of those States. But not much has yet been accomplished, except to pave the way for action on the part of the whole Church. Yet this pioneer work is necessary, even indispensable. But now, in view of the controversy upon Proportionate Representation, an idea which, if successful, would certainly dissolve the existing constitutional bonds of union between the several dioceses, we consider the action of the House of Bishops in asking for this Joint Committee to be most opportune. What if, in the good providence of God, the ultimate issue of this agitation about representation should be to stimulate such action on the part of our wise and prudent legislators, as should result in that higher unity of the Provincial System, which she instinctively recognizes as her proper constitutional form of organization. We believe that the Provincial System must inevitably be adopted before many years.

CONVENTION BREVITIES.

The presence of Chief Justice Fuller in the House of Deputies, reminds the older members of the days when Chief Justice Waite was an honored deputy. The latter and Justice Moncure of Virginia served on the constitutional committee together. Mr. Fuller resembles his great predecessor in his modesty and unassuming manner. May he also be like him in his long service of the country and the Church.

The *Times* reporter informs the public that Trinity church was the first to avail itself of the provision for using the Nicene Creed, on Sunday last. Hereafter, he says, this feature is to be an established part of the services! Pretty good for the church that has used that creed at every Celebration, from time immemorial!

It is said that something like a love feast is held every day at one of the hotels, at the post-prandial meetings of Virginia and the Province of Illinois. Whether it is the effect of a good dinner, or a common cause in resisting further changes in the Prayer Book, or ecclesiastical affiliation, or the fascination of the Virginia weed, that draws them together, report saith not.

It is pleasant to see the Rev. Dr. Hopkins seated in one of the stalls of the choir, his leonine head bent forward as if to note every word of the debates. He is not a member of the House, but there are many who would be glad to hear again the voice of the old veteran denouncing the abuses of the times.

ONE of the most interesting events of last week's session was the presentation to the full Board of Missions of the Rev. Fathers Himes and Byrne. The former received orders at the age of 74, and is still doing hard missionary work in Dakota, at the age of 85. The latter is 83 years old, still "holding the fort" in Colorado. Both vet-

erans were as erect as men of forty, and spoke clearly, without a tremor of voice. Father Himes said he never felt better in his life. It was a happy thought to bring them to the front. Their presence was inspiring.

HEAD-LINES of *The N. Y. Herald*, on the debate of the Nicene Creed: "Doctrinal Snarls! Demands for a Gag! The American Eagle Soars! Chunks of Theological Lore! A Young David from New Jersey! Chicago's Philistine done for! Stroke from an Athlete! Dr. Goodwin's Losing Game! Impassioned Orthodoxy! Nicea Victorious!"

THE same journal, referring to the lively controversy of a recent session, says: "It is better to be a comfortable Presbyterian or Congregationalist, than a nervous and restless Episcopalian. This Church is now celebrating its centennial. While entirely conservative in its ceremonials, its theology, and its methods, it keeps step with the progress of the age by an amount of charitable work unsurpassed by that of any Christian sect."

THERE is a rumor in the Convention that the strange combination of High and Low, which is arrayed against further revision of the Prayer Book, has been brought about by an understanding that the Low Churchmen will oppose revision if the High Churchmen will refrain from agitating the "change of name." This is simply nonsense. There is no organization or understanding on either side; the action of deputies is purely individual and spontaneous. Neither party to the supposed coalition, nor both together, have any preconcerted plan, nor even a leader; while the revision movement is led by the ablest tactician and debater in the House.

MR. JUDD did not enquire, as reported, whether legislative authority was derived from the dioceses or the masses, but whether it came from the episcopate, or from the clergy and laity. If from the latter, some plan should be devised for equitable representation.

THE Committee on Revision of the Hymnal, appointed by the last Convention, consisted of nine members. A deputy informed the House that "there are two deceased members of the committee, one of whom was recently made a bishop." In the laughter that ensued, the Bishop referred to as one of the "deceased"—Dr. Courtney of Nova Scotia, who was on the platform, heartily joined.

ONE of the most useful factors in the work of the House of Deputies is the venerable Dr. Goodwin, for many years the head of the Pennsylvania deputation, and chairman of the Committee on Canons. It seems to be his mission to save the Convention from ignorance, error, pride, and prejudice. A watchman upon the walls of Zion, he sounds the alarm upon every suggestion of rash legislation, and with conscientious persistence holds the fort of conservatism. The House has to thank him for being saved from many technical entanglements and dangerous courses of procedure. His remarkable tenacity is perhaps the result of his experience in dealing with the exuberant impulses of several generations of theological students.

"It seems to me," and "Just one word," would do for titles of poems on

the General Convention. What pathos and power are contained in these pet phrases! What an inspiration lies in the oft-repeated and comforting assurance, "I will not occupy the time of this House." Yet the hard-headed deputies seem not to be moved by them! They hear them too often to realize how much they mean. Perhaps, too, they find that practically, for the most part, they don't mean anything.

THE deputy who spoke eighty times at the last Convention has not yet appeared on the floor. It is thought that he is taking a rest. At any rate the House is. At no Convention for many years has the *cacoethes loquendi* been so conspicuous for its absence. Still, a great question does not lack able debaters.

THE Minority Report on Liturgical Revision, written by the Rev. Dr. Gold, of our Theological Seminary in Chicago, has won the praise of both sides of the House. It is a masterly paper, and will give its writer a fame that he long ago deserved and would have had, but for the modesty which keeps him from public notice.

The (*N. Y.*) *Tribune* of Sunday admits "that at present the prospects of further revision are not very bright." There are few deputations that will vote unanimously in favor of it. Nearly all the Western and Southern dioceses are against it, and Pennsylvania, at least, of the Northern.

A DEPUTY from Alabama, who has a talent for statistics, announced to the House that he had computed the time which would be required for the revision of the Hymnal at the rate of progress made in Committee of the Whole, provided no serious discussion should be called out. It would consume 2,064 minutes, or 360 hours. Allowing five hours a day and six days a week, the work could not be done in ten weeks! There was nothing for the House to do but to refer it to a Commission, in which, we trust, the Bishops will concur. It is hoped that the work of this Commission will be so satisfactory that it may be adopted as a whole by the next Convention. Failing in that, we can adopt the usage of the Church of England, and permit entire freedom in choice of hymnals. No Convention can discuss *seriatim* six hundred hymns.

QUITE a sensation was created when Fr. Hall came out with a vigorous defence of the the committee, advocating further and extensive changes in the Prayer Book. His boldness, in fact, rather frightened the timid, and made more converts to conservatism than to revision. Dr. Huntington was so delighted with his assistance that he shook hands with him warmly at the close of his speech.

THE schoolmaster is abroad in the House of Deputies and is noting certain uses that prevail. He requests us to call attention to the common mispronunciation of "alternate" and "obligatory." The former is not "awlternate;" the latter should have the accent on the first syllable. See dictionary.

MANY deputies have expressed regret that the use in St. George's church of the congregation saying the General Thanksgiving with the minister, has prevailed in the services of the Convention. It is believed that the use is

unauthorized and undesirable, and this apparent sanction by the Convention may extend this departure from the practice and precedent of the Anglican Communion.

THE Churchmen of New York have exceeded themselves in the enterprise and liberality of their entertainment. The lunch *a la Lambeth*, which at first was rather confused and crowded, has won the praise and appeased the hunger of even "the wild West;" the accommodations of the Memorial House are superb; the Committees were never so well provided for; the post office has worked off its accumulations with precision and despatch. It is said that one layman paid \$1,200 for the missionary lunch and meeting at the Academy of Music last week; and no one can tell how much the Church Club expended to entertain the Convention at Delmonico's. It is evident that New York is not a "small diocese," or small in any way.

INTERESTING MEETINGS AND RE-UNIONS IN NEW YORK.

FROM OUR SPECIAL CORRESPONDENT.

NEW YORK, Oct. 12, 1889.

The Convention is, as usual, attended by numerous satellites in the way of society meetings, re-unions, dinners, and receptions, with occasionally the consecration of a bishop.

The first important meeting of the second week of the Convention was that of the Church Unity Society. It was held on Monday evening, the 7th, in Temperance Annex Hall, opposite Cooper Union. The hall will seat about four hundred people; nearly five hundred were present, and many were unable to gain admission.

The Bishop of Pittsburgh, the president, opened the meeting with the prescribed office of the society, which, by the way, contains the Nicene Creed; and it was a grand experience to hear those sacred words of the Catholic Faith repeated by the crowded assemblage of believers from many denominations.

The Bishop of Maine was then called to preside, and he made a brief speech commendatory of the objects of the society, and of welcome to the speakers of the occasion. The venerable Bishop of Minnesota addressed the meeting in his affecting manner, and of course told a good story or two to give point to his remarks.

He was followed by the Rev. Dr. Parkhurst, one of the brightest and most thoughtful Presbyterian divines of New York. The speaker said he was somewhat embarrassed. He had never before been in the same room with so many live bishops; but he supposed his chief consolation was his belief that he was as much a bishop as any of them. "The multitude of them that believed were all of one heart and of one mind." This was history, and may history repeat itself. He believed the overtures for Christian unity came from the honesty of the episcopal heart. To realize our imperfection is the best way to realize our ultimate perfection. Denominationalism has many infelicities. Our many names are in themselves sources of disunion. Then there is so much Christian energy pitted against itself. What would we say of a number of regiments firing into each other? Such is the condition of Christianity to-day;

yet, that in spite of this, so much is done for the Truth had always seemed to the speaker one of the strongest proofs of the divine origin of Christianity. God is in it. He longed for the time when the various Christian bodies should stand in some relation of organic unity. His experience of work in his own denomination convinced him that the Presbyterians ought to have a good bishop in New York. There was too much "go as you please." We need a good head. Unity must come. We cannot perhaps determine the plan. We need a platform that will be sufficiently strong to hold us together and sufficiently true to receive the smile of Christ. Unity must be the result of prayer and of the work of the Holy Spirit. It will come as the result of true spiritual life. Growth is the solvent and divine growth is the key to the situation.

I have given such a full abstract of Dr. Parkhurst's speech, because he was evidently *en rapport* with the object and spirit of the meeting; and such sentiments from such a quarter are especially encouraging to all the friends of Church Unity. He was frequently and heartily applauded.

Other speakers followed, among whom were the Rev. Dr. Schaff, professor in the Union Theological Seminary, and the Rev. Dr. Nevin, rector of the American congregation in Rome. After the hearty singing of "All hail the power of Jesus' Name," and the saying of the Litany for the unity of Christendom, the meeting adjourned.

On Tuesday there was an early Celebration at Grace church on behalf of the objects of the society, followed by a very enjoyable breakfast.

On Thursday afternoon there was a missionary lunch, (not *a la* Fiji Islander, for the missionaries, and their friends did the eating), at the Academy of Music. The notable address of the occasion was delivered by the Rev. Phillips Brooks, D. D., whose theme was Foreign Missions. Not long since Dr. Brooks returned from a tour around the world.

I cannot attempt to give all of his address, or even a summary, for his rapid delivery and facility of illustration make it difficult to do more than listen. In the course of his remarks he uttered a great truth when he said that "it is no longer in most parts of the world the individual missionary, the man separating himself from every other association, and going almost as if his country had flung him out of its bosom, to the work. He goes now as part of the great experience of his country, as the inevitable utterance of one part of its life, to the other part of the world, and so Christian missions have in some degree assumed a different character as the world has come to this contact of nation with nation, and race with race." The eloquent divine proceeded to elaborate this striking thought. His words were weighty in regard to the responsibility which rests upon a Christian nation in its relation to heathen peoples through the work of Christian missionaries, and they deserve to be pondered by the faithful in this land of so many blessed privileges. It is this contact of nation with nation, and of soul with soul, these two influences playing upon one another, that makes the richness of missionary life to-day.

This aspect of the relationship between races and nations gives a sort

of broadness and dignity that redeems from any pettiness the relationship in which the missionary stands with those to whom he brings the Gospel message. These two things make missionary work the most pathetic and the most heroic work in which man can be engaged, and dignify the missionary as the noblest member of the noblest occupation, the noblest doer of the noblest work that has ever been committed to human hearts and hands.

Thursday evening, the Alumni of the General Theological Seminary held their Triennial Reunion and Dinner, at Clark's, on 23rd St. More than one hundred members of the Alumni Association were present, together with the invited representatives of several sister institutions: the Virginia Seminary, Berkeley Divinity School, the University of the South, and the Philadelphia Divinity School. After the elegant repast had been discussed, speeches were in order, and that order continued from 9 until 11 o'clock, without intermission. The several speakers were introduced by remarks from the genial and witty Bishop of Delaware, who assisted the venerable Bishop Kip of California in his duties as president of the Alumni.

Perhaps, from this dry statement of facts, and with the memory of some sermons heard on drowsy Sundays, my readers will be tempted to conclude that the proceedings during those two hours were dull and formal. But I hope to be believed when I tell you that the vast room rang and re-echoed with volley after volley of laughter, as the ready wit and racy reminiscences of old days and of familiar friends flowed from the lips of such speakers as Bishops Tuttle, Seymour, Potter, Knickerbacker, and Coleman, Drs. Locke and Hopkins, and a long list of others, elder and younger sons of this great school of the Prophets. It must have been a great satisfaction to the present able and munificent Dean, to hear from many speakers who were seconded by the hearty applause of all, the warmest and most enthusiastic appreciation of the new buildings and the beautiful and stately chapel. It was manifestly a satisfaction, too, to the ex-Dean (Bishop Seymour) when upon his rising to speak, he was greeted with round after round of prolonged applause by the large gathering, so many of whom were his "old boys." But the great public cannot be permitted to have at one delivery such a large installment of wit and humor as we had that evening. It would be a shame to deprive the clergy present of the privilege of entertaining their parishioners and friends with the *bon mots* of that occasion, and so I forbear. I will only add, that the Alumni were glad to find their chosen candidate for the Alumni Professorship, the Rev. Dr. Hopkins, was in no danger of becoming what he feared he had become: "An old Reminiscence." F. W. T.

PERSONAL MENTION.

The Rev. J. H. Lloyd has resigned the rectorship of the church of the Ascension, St. Paul, Minn., and accepted St. Mary's parish, Ottumwa, Iowa. Please address all mail to him at 212 North Green Street.

The Rev. Arthur Boultege, of St. John's church, Cayuga, and the Rev. J. Francis, of Grace church, Waterdown, diocese of Niagara, have exchanged parishes.

The address of the Rev. G. A. Carstensen is changed to 140 Lincoln Place, Brooklyn, N. Y.

The Rev. Peter Macfarlane has been elected rector of the newly formed parish of St. Andrew's, formerly Ascension chapel, Dayton, Ohio. Address as before.

The Rev. Hilbert H. Roche, priest-in-charge of St.

Luke's church, Metuchen, diocese of New Jersey, has accepted the rectorship of that parish, to take effect forthwith.

The Rev. Octavius Parker has taken charge of Selma and Tulare, Cal. Address him at Selma.

The address of the Rev. L. H. Merrill is changed to Linden, Mass.

The post office address of the Rev. A. B. Moorhouse, rector of St. Luke's, Chelsea, Mass., is 9 Marlboro street, Chelsea.

The address of the Rev. H. L. C. Braddon, rector of Christ church, Hyde Park, Mass., is changed to 189 Fairmount Ave.

TO CORRESPONDENTS.

W.—The following from *The Church Times*, will best answer your question: "The inaudible recitation of the Prayer of Consecration, as enjoined now in the Roman Missal, is a mischievous innovation in the eighth century, against which the still surviving 'Amen' at the close witnesses, since if the people do not hear the prayer, they cannot tell when it ends. The same innovation was introduced even earlier in the East, but was promptly put down, so that the universal rule there now is that the words of Institution must be said in a loud voice. One very simple consideration shows how indefensible the present Roman usage is; it puts the congregation at the mercy of an unbelieving Celebrant, who can substitute any words he pleases for those in the office. Nor is this a mere cavil: for the thing has actually occurred. One case is on record, where the Celebrant substituted these words for the formula of consecration: 'Bread thou art, and bread thou wilt remain.' The people have a right to be certified that all is being duly performed, and this is impossible where the inaudible voice is used."

A. O. K.—1. See rubric at the end of the Confirmation Office. 2. Yes. 3. They are distinct societies. 4. See terms at head of editorial page.

OFFICIAL.

BISHOP RANDOLPH, of Virginia, will preach (D.V.) the 27th annual sermon before the Evangelical Education Society, at Grace church, 10th street and Broadway, New York, Sunday evening, October 20th, at 8 o'clock.

THE Church Unity Society urgently requests that all Christian people will observe Sunday, October 27th, as a day for sermons and special intercessions in behalf of the reunion of Christendom.

CORTLANDT WHITEHEAD,
President.
W. S. SAYRE,
Secretary.

ORDINATIONS.

In Christ church, Brooklyn, E. D., Sunday, Oct. 13th, the Rev. F. W. Bailey, formerly a Universalist minister in Massachusetts, was ordained by Bishop Paddock to the diaconate. Mr. Bailey has been for some time doing work in connection with Christ church parish.

MARRIED.

THOMAS MITCHELL.—On Tuesday, Oct. 1, 1889, at noon, in Trinity church, Columbia, S. C., by the Rev. Ellison Capers, D. D., rector, Harriet Coururier, daughter of Col. John P. Thomas, to the Rev. Alex. R. Mitchell, all of Columbia, S. C.

FISK-FELCH.—On Saturday morning, October 5th, at Nashotah, in the Seminary chapel, by the Rev. S. A. W. Pray, Mr. Joel Julius Fisk, to Miss Della Lina Felch, both of Iron Mountain, Mich.

OBITUARY.

TODD.—At Middleville, N. Y., Oct. 3rd, at the residence of Charles Todd, Mrs. Maria P. Todd, of Fairfield, N. Y., aged 89 years. "Blessed are the dead, who die in the Lord, for they rest from their labors."

AGOSTINI.—Entered into rest, Oct. 1st, at Wilmington, N. C. Mrs. Maria E. Agostini, relict of the late F. M. Agostini. "Asleep in Jesus."

NEWELL.—At Ashwood, Maury Co., Tenn., Oct. 8th, 1889, the Rev. Richard Nelson Newell, D. D., rector of St. John's, Ashwood. Aged 92 years.

MISCELLANEOUS.

A LADY accustomed to stamping, will be glad to send boxes of commenced fancy work on approval, to ladies living in the country. New and artistic designs suitable for Christmas presents. For particulars, address W. H., LIVING CHURCH OFFICE.

CLERGYMEN desiring to have their correct addresses in Whittaker's Churchman's Almanac for 1890 should send prompt notice to the Editor, 2 and Bible House, New York.

MR. E. H. HAMMOND, late organist and choir-master of the church of the Advent, San Francisco, and formerly of Trinity church, New Orleans, desires engagement. Vested or mixed choir. Excellent testimonials. Address immediately, 712 Taylor St., San Francisco, Cal.

AN organist of first-class training and experience desires a position. Address, ORGANIST, care of THE LIVING CHURCH.

WANTED.—A lady for an Institution, one who understands plain sewing, and can play a small organ. Must be a good Churchwoman, a Northerner preferred. 2408 K. Street, Washington, D. C.

ST. MARGARET'S SCHOOL OF EMBROIDERY, removed to 23 Chestnut St., Boston, Mass. Orders taken for Eucharistic vestments, altar cloths, alms bags, surplices, cassocks, hangings, banners, etc. Lessons given in embroidery and crewel work. Designs supplied and work begun. Sets of cheap Eucharistic vestments supplied. The Sister in charge of the embroidery was trained at the East Grinstead School of Embroidery. Address SISTER THERESA.

A HANDSOME GIFT.

"The Reminiscences of Abraham Lincoln," contributed by 33 distinguished men, edited by Allen Thorndike Rice, and containing a fine steel portrait of Lincoln, 18 portraits of contributors, and other illustrations, will be sent free of charge, expressage prepaid, to every subscriber to *The North American Review* and *THE LIVING CHURCH*, provided he does not now take the *Review*. Subscription price for the two, \$5.50. Send orders to THE LIVING CHURCH, 62 Washington St., Chicago.

The Household.

CALENDAR—OCTOBER, 1889.

20. 18th Sunday after Trinity. Green.
27. 19th Sunday after Trinity. Green (Red at Evensong).
28. SS. SIMON & JUDE. Red.

OUR DUTY AND SERVICE.

BY C. W. W.

Oh, call it not an empty form
Of word's unmeaning sound;
Ye who the quiet paths ne'er trod
Of earth's most holy ground,
On whose sealed ear those songs of heaven,
Those words of praise and prayer,
Ne'er fell, to wake within the soul
The life that slumbered there.

Prayers, that like clouded incense rise
With each returning morn,
And when the evening shadows fall,
Ascend before the throne.
Saw ye the crystal drops outpoured
On childhood's peaceful brow,
Or when youth's eager footsteps haste
To breathe the hallowed vow?

Go, kneel before yon altar fair
With holiest emblems spread,
As 'twere a lamb that had been slain
Take thou the living Bread.
Stand there when those whom He hath
blessed
In morning dew of youth,
Seek now His blessing, while they blend
Their lives in promised truth.

Draw near yon shadowed room where pain
Prolongs each weary day;
Beside the couch of sickness plead
For one blest healing ray.
Tread lightly! on that form to gaze
Where stands yon lowly bier,
And the death angel's wing hath left
Its shadowy impress there.

Then with the mourning hearts to grieve,
With them to shed thy tear;
And whisper words of holy trust
In One unseen but near.
And when the narrow bed is made
For the long dreamless rest,
List to the voice once heard from heaven
That tells such slumber blest.

Call ye these words of empty sound,
Borne on the viewless air—
These words that lift the Christian soul
Diviner joys to share.
Be ours through all life's changing scenes,
Tho' joy or grief shall come,
These words of sure abiding faith
Until we reach our home!

Then till I join the Church above,
In many mansions fair,
On Zion's glorious heights to stand
With first-born names writ there,
Tho' other homes no more are mine,
And all seems lone to me,
As to a mother's side I'll come,
O Church of Christ, to Thee!

A SHARP American has patented an electric contribution box for church use. Whenever a button or piece of tin is deposited in the box, an electric bell rings and informs the congregation of the fact.

Vicar's Daughter:—Will you have some more cake, Polly? *Polly*: "No, thank'ee, miss; I'm full. *V. D.*—"Then I think you may put some in your pockets. *Polly* (with regret): "They're full, too, miss."

THE subservience of dissenting pastors to their flocks is amusingly illustrated by an anecdote of the well-known minister, Mr. Baldwin Brown, who was once introducing a friend with the words: "Let me introduce you to Mr. —, the independent minister of —," when he was pulled up sharp by the other, who said: "Pardon me, Mr. Brown, the minister of the Independent congregation."

THE New York publishing firm of Harper Bros., are orthodox in religion, and do not shrink from making pecuniary sacrifices for their principles. They were the first to secure "Robert Elsmere" for the American market; and they had stereotyped the whole book, ready for printing, before they dis-

covered its heretical character. When this was known they immediately ordered the plates to be destroyed.

DR. PENTECOST, in the course of a sermon recently, gave a characteristic reminiscence of Henry Ward Beecher. He was breakfasting with that famous pulpit orator, and, in the course of conversation, said: "Do you never lose the thread of your discourse, never feel that mental hiatus which some of us extemporaneous preachers occasionally suffer from?" "Yes," was Ward Beecher's reply. "What do you do then?" "Well, I walk up and down the pulpit, and I stamp and I holler." And then he added, with a twinkle in his eye, "Next morning you will see in the report in *The New York Herald*, 'At this point Mr. Beecher became very eloquent!'"

A CERTAIN parvenu of great wealth has hanging in his drawing-room, a large and hideous daub in oils, which some dealer in Paris induced him to buy. He is very fond of taking a caller by the arm, leading him before the canvas, and saying: "Great picture that. By Marcaroni di Vermicelli, you know. Paid £2,000 for it in Paris, and got a great bargain; — (naming an eminent artist) 'says it is worth £10,000.'" A few days since, this gentleman was lunching at the D— Club, when the cat came out of the bag. Some one said: "—, old Cent-percent says that you have appraised that frightful nightmare of his at £10,000. Is it true? The artist answered smilingly: "I will tell you how that happened. He asked me to dinner one day, and after we left the table took me to the picture, and told the usual story. Then, turning abruptly, he asked: 'How much is that painting worth?' 'Whp, Mr. Cent-percent,' said I, 'I really would not like to place a value upon it.' 'Well, I'll put it differently,' he said. 'How much would you charge for such a picture?' 'I don't mind saying, that I would not paint such a picture for £10,000.' I had to be civil, you know."

THE MISSING DEAN.

A STORY IN FOUR CHAPTERS.

(From *The Quiver*.)

CHAPTER I.

THE DEAN'S DISAPPEARANCE.

NORCHESTER cathedral is not so grand as York or Lincoln, or so finely situated as Durham, but it has, nevertheless, special features and beauties of its own, which place it in the front rank of our greatest ecclesiastical buildings. It presents the usual harmonious mixtures of styles and carvings which tell in stone, to the initiated, distinct periods of history. Its ivy-clad surroundings, partially in ruins, attest its thoroughly English character, still further evidenced by the closely-shaven turf which, even in winter, charms with its evergreen freshness as it creeps up to the walls of the venerable pile, or spreads itself in rich luxuriance "within the precincts." The great Continental churches are doubtless colossal compared to even our largest English cathedrals; but a piece of waste land absolutely arid, or covered with rank weeds as an apology for grass, or, still worse, a wide expanse of uneven paving-stones with a background of shops, is a poor substitute for mouldering gateways, the remains of a refectory, or the fragments of the bishop's palace, which form the setting of Norchester cathe-

dral—a type in this, as in many other respects, of the picturesque surroundings of our great insular churches. Besides, it is doubtful if the average tourist ever *does* see our English cathedrals at their best. Most of our holiday-making takes place in the autumn, and it is in June that the beauty of the exterior view reaches its climax. The gardens of the "Close" are bright with the blossoms, not merely of the flowers, but of the trees and creepers. The pink and white chestnuts and hawthorns impart a vividness of color to the scene, heightened by the grape-like clusters of mauve wisteria which scent the air with an almost tropical sweetness. The graceful laburnums hang over the mottled walls in groups of golden rain, and complete a picture of the richest coloring which is the despair of all true artists.

The slight hum of the city ceases entirely as you pass under one of the ruined gateways at Norchester into the cathedral close. Not merely is the silence profound, but the effect of the old-fashioned houses is somewhat dismal, and it requires all the brightness of the "leafy month" and the warmth of a mid-day sun to scatter the pervading gloom; for the front gardens are small and sunken, and too near the roadway to admit of much cultivation. As may be supposed, the Dean's house is the largest and finest in every way. The creepers are carefully, but not too rigidly, trained; and a few really good rose-trees give a fair index of the wealth of beauty which the garden at the back of the house now exhibits.

The virtual possessor of all this loveliness is sauntering home with a listless and abstracted air, which certainly does not betoken satisfaction with his lot. The stamp of ill-health is upon his face and figure. His complexion is sallow, and his clothes look as if they had been made for another and a larger man, for they hang limp upon his broad back in quite unintended folds. The Honorable and Very Reverend Pelham Dale, Dean of Norchester, is a bachelor, with considerable private means, living the life which, of all others, he would have himself selected as the pleasantest in the world. It was the ideal combination of work and leisure; of authority and veneration. It was the realization of his youthful day-dreams. And yet, at the present moment, existence seemed to have lost all relish. Life was a burden; his sleep was troubled and even brought him no real repose; and even when the day's work was comparatively light, he had to mentally flog himself to get through with it. As he passed through his gate he scarcely glanced at his beloved rose-trees. They actually conjured up in his memory a dream of a most annoying character, which had disturbed his rest more than once recently—viz., that masses of gigantic aphides had attacked and destroyed his pet bushes beyond possibility of recovery. His niece and housekeeper (of whom more anon) met him on the threshold with a petulant, "Jane has given notice, just as she has got nicely into our ways," whereat—a most unusual circumstance—the Dean actually lost his temper, and muttering, "Pity you did not appreciate her sooner, and then you might have been less fault-finding," he passed quickly into his study, and even slammed the door. As he sinks wear-

ly into his chair, and contemplates numerous and oft-repeated instructions as to his books and papers to be given to a new domestic, he begins to think himself a most unfortunate man; and in that uncomfortable frame of mind we must leave him for the present, and recur to Miss Dale, abandoned so very unceremoniously at the hall door.

Miss Dale had arrived at that period of life which was cleverly described in the census paper by a sister spinster as "the same age as most people." But if her age was doubtful, her temper certainly was not—that is to say, it was uniformly bad—and this was another item in the overflowing cup of the poor Dean's life. So far as regards her uncle's domestic wants, Miss Dale fulfilled her duties with scrupulous fidelity, indeed with a somewhat unbending rigidity, which at times might have been relaxed with advantage. The steady regularity of the household routine was apt to induce a feeling of dulness to creep over the inmates, and there was no pater of childish feet and voices to break the solemn stillness of the gloomy rooms and passages. Miss Dale, besides, was ill-fitted for her position by her personal views, which went the length of considering the cathedral services a waste of time, except on Sundays; and as she acted upon this principle during the week, and seldom attended any of the daily services, she was by no means popular within the precincts, nor, for the matter of that, with Norchester folk in general. But, withal, she loved and respected her uncle, and was deeply concerned at his obviously failing condition of mind and body. In addition to this, she was keenly alive to the fact that her position was one of considerable dignity and importance, and that in the event of her uncle's death, many privileges and honors which she now enjoyed would become only the memory of a pleasant past. "It is certainly very provoking of the Dean," she said to herself. "He's not yet fifty-five—a perfect child in cathedral life. Why, there are actually two of the canons—decidedly older men—who conduct themselves with an air of friskiness which, owing to their well-preserved condition, well becomes them! What *can* be the matter with him? Does he want change of air, or more company?" It was true they had not indulged in much gaiety of late, but he never seemed to care very much for those solemn festivities which were considered proper to the severe atmosphere of the Deanery; and, indeed, these had latterly become very infrequent, owing to the Dean's growing distaste for any company save his own, however uncongenial that might be.

Miss Dale's temper was not improved by an influx of visitors to afternoon tea. "Of course she had heard the news?" As a matter of fact she had *not*, and was driven reluctantly to confess the same. "O!" came the chorus, "the Dean has promised a new and splendid pulpit, *entirely* his own gift."

Miss Dale sat almost dumb throughout the volley of congratulations. Indeed, her inmost comment was that "her uncle must be going out of his mind," for she knew that he had long opposed this costly adornment as unnecessary, and he had not given her the faintest indication of a change in his opinion.

The Dean had carefully avoided his visitors, but was, of course, unable to prevent Miss Dale opening fire upon him during dinner. Much to her surprise and chagrin (for, it must be owned, she rather relished an argument, especially when she felt, as she did in this case, pretty sure of her ground), the Dean did not attempt to explain his conduct, save by the extraordinary and alarming remark: "I regard it as a memorial of my connection with the cathedral. I shall take care that it is in good taste, and it will be a better and handsomer thing than anything my friends are likely to set up after I am gone." There was no glow of exaltation at what he had been told, was his "noble and generous conduct." He had heard this repeated *ad nauseam* already; indeed, so frequently that he had almost begun to repent his resolution. And he had no heart for the impending numerous interviews with the cathedral architect, and others, who had to be consulted in the matter, though naturally he revelled in building operations of any kind. The fact was, the Dean had completely "run down," and, as is usual in such cases, his mind was in as morbid a state as his body. Although in reality (during his later life especially) his acts of charity had been most judicious and numerous, far beyond the knowledge of even his most intimate friends, the thought that weighed him down most now was that his life had been utterly barren of really useful results. After dinner he sat and mused, and his musing consisted chiefly of all the painful episodes which had occurred since his boyhood. Even Miss Dale's presence became an unconscious irritant; for years ago he had been crossed in love—perhaps the only great failure of his life. And even that was almost a blessing in disguise. For not only had he been left free and untrammelled for the Church's work, but it was pretty well agreed by others, if not entirely by himself, that the lady was sufficiently mercenary to have been willing to have given an entirely different answer had she known that the poor country vicar would very soon develop into an important Church dignitary, with considerable private wealth unexpectedly bequeathed to him. But this was not the aspect which this subject assumed to-night. It was, he thought, because there was something inherently repellent in his character that he was now, despite his position and wealth, a stranded unit, useless in society in general, and a burden to himself.

The chariot-wheels of conversation drove very heavily that night, despite several well-meant efforts on Miss Dale's part to lift the settled gloom on her uncle's face. The Dean's contributions were curt, and not always relevant. At last, at an unusually early hour, he passed his hand wearily over his brow, and said apologetically: "I don't feel very well, and I'm very tired. I think I shall go to bed at once. No," in answer to an appeal from Miss Dale; "I don't want anything except a good night's rest—if I can get it." And forthwith the Dean said "Good night," and departed.

About an hour later, Miss Dale read family prayers, and assisted, as was her wont, the servants in shutting up the house. She had fancied once or twice that she had heard the Dean

moving about in his bedroom; but when she passed his door all was still, and, rejoicing to think that he had, perhaps, obtained the sleep he so much required, she was soon herself also wrapped in slumber.

There was one point upon which, at least, uncle and niece were thoroughly agreed, viz, the necessity for habitual punctuality, especially at meal-times. It was, therefore, with considerable surprise that Miss Dale found herself waiting for the Dean at the breakfast table at least fifteen minutes after the customary hour. A peremptory order to the servant "to go and tell her master that breakfast had been ready for more than a quarter of an hour," presently received the amazing reply that "the Dean could not be found anywhere!" It was only too true. He had vanished as effectually as if he had been translated; and as the day advanced, Norchester was excited to an almost frenzied condition by what the evening papers termed: "Mysterious Disappearance of the Dean of Norchester."

(To be continued.)

CONCERNING RITES, RINGS, AND MÆDIAEVAL RITUAL.

BY J. W. HARDMAN, LL.D.

(From *The Literary Churchman*.)

One of the strangest superstitions of the middle of the Nineteenth Century was the extraordinary value and efficacy set upon "extempore prayers" by a certain section of Christians! It was not merely thought that unpremeditated supplications were more fervent than written prayers, but it was a kind of "shibboleth," which it was necessary to use, if one would be regarded as a true Christian! Mr. Spurgeon compared "forms of prayer" to fish packed in ice, and contrasted them with those that came "warm from the furnace of the soul." It would seem a very easy thing for anyone with a ready flow of words, and only a slight amount of reverential feeling, to pour out extreme effusions to the Almighty, but the curious thing was, that such an easy test should be held a sufficient evidence of deep piety!

But the lengthiness, the fluidity, and the profaneness of extemporaneous prayers happily ended in checking their popularity! In one town, a weekly prayer meeting died out, after one of the members had prayed for "a new pair of trousers"! There were curious stories of unfortunate ministers, who were driven to extraordinary shifts to make their public Sunday prayers long enough; such as the Scotch Presbyterian who said, "Let us pray for the pair Deil, naeboddy ever thinks of him!" A very usual expedient was to give the Almighty a summary of the late political news, something like a once-a-week newspaper!

But many persons imagine that written prayers are few and scanty, and that by sheer necessity people are driven to supplement the few forms in the Book of Common Prayer by extemporaneous additions. The truth is quite the contrary. The many centuries of Christianity, when people had yet remaining a sense of reverence, has supplied us with a vast mass of written prayers, full of beauty and rich in devotion; these are indeed clothed in Latin, for that was the language of mediæval ecclesiastics, but when this outer shell has been broken, it is wonderful how rich and how varied

are the treasures of devotion which still exist. And very curious are the different occasions for which these services and prayers and liturgies were composed. Many of them breathe a spirit of deep devotion, and an extensive knowledge of the Scriptures, whilst they still preserve an aroma of ancient piety and simple faith. What a scent of old chivalrous days is wafted to us, when we read the prayer "for a young soldier when he girds on his sword for the first time."

The following is a Collect for the Benediction of a Sword:

Oh, God, the Guardian and Protector of those who hope in Thee, be present to hear our supplications and grant to Thy servant, who with sincere heart, for the first time essays to gird himself with a sword, that in all things he may be protected by the helmet of Thy strength, and as Thou hast bestowed victory, by the power of Thy might on David and Judith against the enemies of Thy people, so fortified by Thy aid against the rage of his enemies he may be everywhere the victor and wield it for the protection of Thy Holy Church. Through our Lord, etc.

A year or two ago there was a picture in the Academy Exhibition of a young man kneeling before the altar, on the eve of his being made a knight, which seemed to illustrate this prayer.

The ancient Service Books contain forms of prayer for occasions which seem strange and unusual to our modern ideas. For instance, there are numerous prayers for those who appeal to be tried by ordeal. This was a frequent practice in mediæval times. There was ordeal by the accused party taking the holy wafer, or by drinking the consecrated water, or by walking blindfold amongst hot plough-shares, or by taking a hot iron bar in the hand. And there were carefully drawn-up services to suit each of the methods of ordeal. If the accused person was not innocent, it was expected that disease and death would overtake him! One of the rubrics lays down that the spot arranged for placing the plough-shares, or for carrying the hot iron, was first to be sprinkled with holy water, the iron likewise to be aspersed when taken from the fire.

There is another class of services, which though once often used, are now almost obsolete—the forms of prayer to be used in exorcising demons from those thought to be possessed. One of the Minor Orders of the ancient Church was that of the Exorcists. It has been argued very fairly, that the power of the Evil One was greater before it was restrained by the growth of Christ's Church and the influence of His religion, hence there were frequent cases of demoniacal possession, or of physical disease with similar symptoms. The Christian minister met these exhibitions of the powers of darkness with the weapons of prayer and the authority of his Divine Master!

There are forms of exorcism attributed to the great doctor of the Church—St. Ambrose—and also to St. Martin. The Roman priesthood in Ireland still claim to exercise this power, and epileptic patients are sometimes brought to them.* There was a curious instance of exorcism practiced in the vestry room of "Temple Church," Bristol, about the end of the last century, when a supposed demoniac, a man from the village of Yatten in Somerset, was "prayed over" by

* These children may be recognized by a cross, suspended from a black ribbon, hanging around their necks.

several clergymen (and by certain followers of Wesley), assembled together for the purpose!

Within a few years back, in the country parts of Ireland, it was customary to exorcise the evil atmosphere which hung around cattle which had belonged to Protestants, by sprinkling them with holy water, when purchased by an orthodox son of the Roman Church. A bottle of blessed water was, on one occasion, kept in the kitchen cupboard, with other phials, when by mistake a bottle of vitriol, out of the same depository, was taken forth, and some of its contents sprinkled on a newly-bought cow. As might be expected the animal kicked and plunged. "Sure," said the farmer, "see how dape the heretic is in the baste!"

Amongst other rites of the mediæval Church, there were copious forms for the consecration of a church, and the blessing of the vestments and ornaments included in the sacred walls. Perhaps, the most curious ceremony connected with this service, was that of the bishop tracing the letters of the alphabet with the pointed end of his episcopal staff on the ashes strewed on the floor in the eastern parts of the church. Sometimes the Greek and Hebrew alphabets were also thus solemnly inscribed!

The Matrimonial Office is of great antiquity, and it is interesting to observe with what conservative force many of the prayers and ceremonies have survived. In the diocese of Arles, there was, dating from A. D. 400, a form of benediction of the marriage chamber. The rubric lays down "secundum consuetudinem, Sacerdos cum aqua benedicta, ut thalamum benedicendum, dicat hos.

"Respice, Domine, servos tuos cum gloria Beati, qui habitant in Domo tuo." (Domini oratio.)

This simple form seems to denote extreme antiquity, but there were various local "uses."

About 600, the wedding ring was first placed on the fingers of the right hand of the bride; when it was fixed on the first finger, then was recited "in nomine Patris," when on the second, "et Filii," on the third, "et Spiritus Sancti," but afterwards the ring was removed to the left hand, to distinguish the practice from that of the bishops, who wore their episcopal ring on the right hand. In the diocese of Amiens, it was usual with the ring to place on the service book thirteen pennies, of which ten fell to the share of the priest, and the remaining three were handed to the bride, as symbolic of the sharing of his worldly goods. In the diocese of Limoges, the stole was placed over the bride and bridegroom, "in the manner of a cross." Another very old custom was to spread above the pair a purple veil. In the Eastern Church the bridegroom and bride had their heads surrounded by crowns and chaplets, which were put on with appropriate prayers.

In the Oriental Office, the priest took two rings from the altar, a gold one for the bridegroom and a silver one for the bride. As the use of Latin died out, it was found necessary to put the promises of the husband and wife into the vernacular. The phraseology anciently used in the Diocese of Limoges is very quaint. The priest says,

Vous, Pierre, preny Marie, qui icy

est a femme et a esposne? Et vous, Marie, preney Pierre, qui icy a mary espoux, et promettez et jurey l'un a l'autre, gardes la foi et la loyaute de mariage, et a garde l'un a l'autre sain et malade a tous le jours de vostre vie, ansie que Dieu, l'Escriture, le tesmoignaye, et la Sainte Eglise le garde. [Response] Ouy, Sire.

With this may be compared an old English form, which runs thus:

I, N. take thee, N. to my wedded Housebonder to have and to holde fro this day forward, for better; for worse; for richer; for poorer; in sykenesse and in hele; to be bonier and buxom, in bedde and at the borde tyll dethe us departhe, if Holy chyrche it wol ordeyne and thereto I plight thee my trouthe.

If a ring is not forthcoming, old custom says that the church key may be used as a substitute. Some years ago a clergyman in Ireland kept a ring for use during the service, and had it tied by a string to the drawer in the Holy Table lest it should be carried away.

That the early part of the wedding service should be read in the church porch is well-known. Strange scenes have been seen at weddings in "the Old church" at Manchester, now the cathedral, when on Palm Sunday it often took half-an-hour to read the banns and when 50 or 60 couple were often married on Easter Monday. Exclamations were frequent, that persons had been married to the wrong parties, but the famous old curate, who officiated in those days, bustled the crowd out of the church, saying: "Settle it amongst yourselves!" Of all the wedding rings the most famous is that of the alderman at Salisbury, prepared for his fourth wife, with the inscription:—

If I survive,
I'll make it five.

LETTERS TO THE EDITOR.

THE HYMNAL.

To the Editor of *The Living Church*:

It is through such valuable mediums as our Church papers that laymen can best communicate with each other. Since we have had a slight intimation of what the committee on the revision of "The Church Hymnal" would like to have done with that excellent work, it is time for the laymen from all portions of the Church's field to enter their protests or forever after hold their peace. There is a spirit of revision rampant in the Church, a desire for change, and unless the conservative laymen through their rectors, and in other ways come boldly out and express their sentiments, there will be nothing to challenge or check this spirit. The Church Hymnal has some old and well-worn hymns in it we know, and it also has some old and well-worn singers in its pews, and those old hymns and those old singers are pretty well acquainted with each other. Some of the hymns may be a little faulty in rhythm, and others in some part of their make-up, but the singers are just as open to criticism, and if you open the door to bow out of it dozens of the old hymns, you may as well exclude the old singers also. Many a person has been drawn into the Church by hearing some beautiful hymn touchingly rendered, others have been strongly impressed by hearing a hymn sung at some special service or occasion, and to such persons those hymns are almost as sacred as a prayer. In a general revision many of those hymns may be dropped. It seems to me that it would be positively wrong to drop one single hymn from

our excellent collection. Is it not better to find all the good ones we can outside and add them to the others? I also notice in the list of condemned hymns a number of sprightly earnest ones, favorites of Sunday school scholars.

MILLARD S. BURNS.

Buffalo, Sept. 30, 1889.

THE DEAD SABBATH AND THE LIVING SUNDAY.

To the Editor of *The Living Church*:

Some explanation of my recent statements in your paper in regard to the Lord's Day appear to be called for. Allow me to quote entire an article written by me some two years ago on this subject:

"In reply to a recent inquiry, I would say that the Apostles selected Sunday, the first day of the week, as the new 'Sabbath,' or day of rest. They might have selected Thursday, the fifth day, or Friday, the sixth day, that on which He was crucified, or have chosen the day of His birth; but they preferred that on which He rose, the Sun of Righteousness, effulgent from the grave, as the day of the new departure for the new Church which He had lived and died to establish. It had nothing to do with the *dead Sabbath*, and is no more a continuation of it than March the fourth is a continuation of November the fifth—the latter, a day *dead* to Americans of our post-colonial times; the former a living reality.

Sunday is thus the great historic feast-day of the Church Catholic. It is the Lord's Day. Of course *all* days are His, but this day is His, specially and pre-eminently. It is not an old day, but a new one. It is a weekly Easter. It did not, and does not, take the place of anything. It is unique. As a great festival, it is a Church day. That is its ecclesiastical status—it has no other. As the Bible is the Church's book, as well as God's book, written by her, for her, so is Sunday the Church's day, as well as the Lord's day, appointed by her for herself—*i. e.*, for all, for all are hers by right, and should be in fact. She has honored it above all other feast-days, and given it its prestige. Its connection with the dead Sabbath is mythical; its existence as a day set apart by the voice and authority of the historic Christian Church is real.

The Lord's Day is also a Day of Rest. Tired nature requires it, and this day is provided for it. Just how the laboring man and all who need rest, shall take it, is for each to say for himself. What would be rest to me, would be none, but, contrariwise, work to another. One thing, however, is true, that no one should take it in such wise as to deprive others of it. Further than this, who shall say? We cannot bind another's conscience. Needing rest the being must have it, or nature revenges herself, and harm as inevitably follows as her laws are violated. Rest all must have and are entitled to have. It is written in the very members, and in capitals, that this day is for the purpose of securing it for them.

Besides rest, refreshment is one of the uses to which the first day of the week should be put. The soul has claims as well as the body. The duty and privilege of church-going comes, thus, primarily among the ecclesiastical intentions and religious uses of this day of obligation. True, there is a Sunday dissipation which turns the day into almost a Fourth of July picnic, and makes it one of hardship. This is

Sunday fatigue, and not rest and refreshment. But, to use the day wisely and well, is to employ it, among other things, in the duty of public prayer and praise; that mind and soul may be rested and refreshed as well as body, and the higher objects of the day promoted and attained."

This, with my views as recently very briefly given in your columns, seems to be all that I need say.

R. W. LOWRIE.

A MASSACHUSETTS LETTER.

To the Editor of *The Living Church*:

A "Unitarian," writing in one of the most extensively read of the Boston newspapers, comments on the growth of the Episcopal Church, and endeavors to account for it. This he does on the ground of the social advantages secured in many cases by joining this Church, also on the ground of the prettiness of Episcopal churches and the attractiveness of the service; also for the reason that no acceptance of the distinctive features of Episcopalianism is expected or required of its members. The only thing that distresses him is that Episcopalianism "blow about it" so much.

Not only this Unitarian, but a good many thoughtful Churchmen, are not over-delighted with this "blowing about" the great growth of the Episcopal Church. Very likely we shall hear a good deal of it at our General Convention. That it is growing in the way our Unitarian friend points out, is undoubtedly true. That it is growing, owing to the decadence of evangelical faith in persons who have hitherto been connected with the various sects around us, and who now find the Episcopal Church a Communion where their views are not likely to be challenged, is also true. This growth, therefore, must be considered to be an occasion for congratulation (?) On the other hand, that the Church is growing on its merits, that the people who are coming into it, are coming because impressed with its distinctive principles, or because they are in any way made holier or happier in their religious life, is something which no one, who notes the rush, can believe a minute.

Thirty years ago, there was an interesting movement of this latter description. It was about the time the present Bishop of Central New York, and some other well-known clergymen of various religious denominations, all over the country, found themselves drawn hither. For a few years before and after 1860, many men and women in the Eastern States came into this Church from other Communion, invariably making the change from deep convictions. The Church was undeniably stronger for their adherence. This growth continued, perhaps, ten or fifteen years, producing important results in the Church's life, giving the Church some of the prestige that has made it attractive since.

But this was, not at all, of the nature of the great growth which is now talked about. The Episcopal Church was not then, but is now, popular. Then it was supposed that a man must believe a little more than he ever had done if he came into this Church. Now it is supposed that he can believe a great deal less. Indeed, it is almost difficult to draw the line at how little he can believe. The situation is interesting and perhaps pleasing. It depends upon what standpoint you look at it from.

If, however, this state of things is not altogether agreeable to contemplate, the publishing broadcast of our growth will not so much nettle outsiders when they see what it means, as it will disconcert insiders when they wake up to see what it portends. The Unitarian correspondent of this Boston local sheet finds from conversation, that many of the Episcopalians hold the same doctrinal opinions that he does. He finds that the missionary work of Unitarianism is more evident in the Episcopal Church than in any other denomination. There are still clergymen in "this" Church, even, who regard the above facts with apprehension.

In short, the growth we have described is, in the estimation of such ones, full of peril, because if it keeps on, it needs no logician to show that it must result in making this Church, more and more, a Church of unbelievers. If any one objects to this, that the kind of growth we are describing is more characteristic of the Eastern dioceses than of the Western, we reply that religious and all other intellectual movements still originate largely in the older States, and move westward. The Arianism or Socinianism, or something between both, which is manifesting itself in the East, unrebuked by bishop or priest, will undoubtedly affect the West in a short time, as indeed it has already. A Church of unbelievers will have its unbelieving priests and bishops. That this Church may become so saturated with Arianism as to be intolerable for those who are not thus affected, is by no means impossible, nor in the opinion of the writer improbable. That it may not become so depends very largely upon the position which the Church is to take in the great and growing middle and western parts of our country. If Churchmen in those parts apprehend the nature of the Christian Church, if the Church there asserts her divine origin and purpose, and guards the Faith, there may be a halt called to the present species of growth. Another period of growth may take its place. But if what is rapidly going on in the older dioceses shall spread to the newer, the result is unmitigable.

The writer does not undertake to discriminate. An Arian or Socinian Church may be the best Church for the future, such a Church will undoubtedly hold to the "historic Christ," and emphasize the moral teachings of the New Testament. While keeping abreast of the development of religious thought, it will have the advantage of the conservatism resulting from organization and institutional strength. Such a Church has long been the dream of some of our English brethren. It has been their ideal of a National Church. It is to be, perhaps, our National Church. The "great growth of our Church" must have some other meaning than a numerical one. Is this what it means? X.

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OPINIONS OF THE PRESS.

Chicago Times.

WILKIE COLLINS.—Wilkie Collins, the English novelist who has just died, was a contemporary of Trollope, Dickens, Reade, Thackeray, and Bulwer, all of whom he survived. In certain of his works the art of story-telling is used at its best. Every sentence carries the narrative forward. His invention is surprising, his capacity for what on the stage is called thrilling situations is surprising, but he never attained the popularity that was Dickens' or Reade's or Thackeray's. Dickens has been dead nearly twenty years, but his works are still widely read and the characters he gave to fiction are vividly remembered. Allusions from any of Dickens' novels are quickly appreciated. Collins at his best was a writer who made but transitory impressions. One may recall his best works, but will have difficulty in mentioning creations that will be instantly recognized. His later novels showed manifest decline of the faculty for weaving ingenious and absorbing plots. His fame will not long survive him.

The Evening Post.

COLUMBIA'S PRESIDENT.—Columbia College has at last provided itself with a new president in the person of one of its own graduates, Mr. Seth Low, of Brooklyn. His reputation is rather that of an administrator than of a scholar; but as regards this, the choice has probably been governed by considerations which have great and just weight in nearly all our growing universities. Their wealth is increasing rapidly, and so is the machinery of instruction, in the shape of libraries, and laboratories, and museums. The working force of professors and tutors, too, is becoming so large that the head needs a great deal of capacity in the way of tact and judgment which is not to be got from books, and which Mr. Low undoubtedly possesses. He has, too, the merit of being still young for a college president, and has given marked proofs already of his ability to grow up to any responsibilities which may be placed on him and which he may be willing to assume. The danger which besets a successful administrator, when placed at the head of a university in our time and in this country, is the danger of getting out of touch with learning, and losing sympathy with those who cultivate it for its own sake; but Mr. Low has been and is enough of a scholar himself to avoid it. And we cannot help hoping that he will be able to do something to make Columbia College still more of a social influence in the city than it has ever been; more of a hindrance to that absorption in the pursuit and worship of

wealth for which New York is so remarkable.

Evening Telegraph (Phila.)

A GREAT CHURCH COUNCIL.—The spirit of unrest seems to pervade all branches of the Christian Church to-day, more thoroughly than at any time for generations past. The great Council which meets in New York this week, will probably figure in the history of the Protestant Episcopal Church of the United States as one of very great importance, but it does not come together actuated by the fiery evangelical zeal which the world might look for. The spirit of agitation will possess it in a most marked degree, but not as a sign of healthful activity in the interests of the promotion of the cause of Christianity. It will be a mighty struggle simply for change in matters of Church discipline and worship, regulation and name, and probably four-fifths of the time of the sessions will be occupied in excited and more or less acrimonious discussion, the result of which cannot in any way benefit the Church, or those for whom it is supposed zealously to labor. * * * * *

The Protestant Episcopal Church in the United States has done great and inestimable work. It has become an immense power in the social and religious life of the American people, and it never had more magnificent opportunities to-day, and all good men and women "who profess and call themselves Christians," will sincerely hope that this Convention will, notwithstanding the turbulent outlook, have a happy deliverance; that the general result of its deliberations will be to promote the welfare of the Church and the cause of Christianity. In no way can it do this more effectually, however, than by quickly and thoroughly disposing of all questions of mere agitation and discipline, and devoting its main strength to the apostolic work of carrying the Gospel to every creature.

The Standard of the Cross.

AN ECONOMICAL SUGGESTION.—New York proposes to have a Protestant cathedral worthy of the common Christianity of America. It will stand upon a magnificent site, a ridge of rock, the counterpart of the Palisades, rising more than a hundred feet above the Harlem Flats, the choicest residence region of the city, on the east, and the Hudson River on the west. Its two south towers will face on either hand, toward Central Park and Riverside Park. In the latter is the tomb of General Grant. New York proposes also to erect a monument worthy of that great soldier, the savior of the Union. Why should not the two projects be united? The cathedral needs the tombs of heroes to nationalize it. The tomb of General Grant, now in a pleasure ground, needs the cathedral to solemnize it and surround it with sacred associations. That General Grant was a Methodist and not a Protestant Episcopalian should not create an objection. The Bishop of New York, we believe, desires to provide that the best preachers and the worthiest worship shall be had in the cathedral, regardless of denominational prejudice. An arrangement between the cathedral trustees and the monument committee would go far to secure the fulfillment of this desire.

The Lance. (Topeka.)

BISHOP VAIL.—There are deaths that enter every household, that touch every heart, that make every family gathering about the hearth-stone feel that there is something gone out of their lives—that there is an empty chair in every circle. Such was the death of Bishop Vail, a man whose humanity made him kin to the world, and whose love and kindness united his fellows by the tender ties of family. During all of his long life his chiefest virtue was his kindly nature that wrought victories more renowned than those of battle, more lasting than those of conquest—victories of simple, honest faith in man and love for those who make up the world, saint and sinner, young and old, everybody. He was as near a perfect being as Divinity ever places upon earth—a man whose faults were so overshadowed by his good qualities that even in his life the former were undiscovered in the contemplation of the latter.

Bishop Vail, whose seventy-seven years of life were passed in the service of God and man, was a man of action, every year representing a period of work. He died as he had lived, at his post of duty, still in the service of his Master, still striving to make man happier and the world better. It is reserved to few men to die in this manner, in the eventide of a long life of usefulness, full of honors, loved by all his fellow men, contemplating a happy rounding out of the full span vouchsafed to mortals.

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The Union Pacific Railway, The Overland Route, has equipped its trains with dining cars of the latest pattern, and on and after August 18th the patrons of its fast trains between Council Bluffs and Denver, and between Council Bluffs and Portland, Ore., will be provided with delicious meals, the best the market affords, perfectly served, at 75 cents each. Pullman's Palace Car Co. will have charge of the service on these cars.

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Prevents Consumption
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It imparts a brilliant transparency to the skin. Removes all pimples, freckles and discolorations, and makes the skin delicately soft and beautiful. It contains no lime, white lead or arsenic. In three shades; pink or flesh, white and brunette.

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CATARRH
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Do you suffer from Dyspepsia, Indigestion, Sour Stomach, Liver Complaint, Nervousness, Lost Appetite, Biliousness, Exhaustion or Tired Feeling, Pains in Chest or Lungs, Dry Cough, Night sweats, or any form of Consumption? If so, send to Prof. Hart, 88 Warren Street, New York, who will send you free, by mail, a bottle of *Floraplexion*, which is a sure cure. Send to-day.

Catarrh is in the blood. No cure for this loathsome disease is possible until the poison is thoroughly eradicated from the system. For this purpose, Ayer's Sarsaparilla is the best and most economical medicine. Price \$1. Six bottles, \$5. Worth \$5 a bottle.

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CATARRH.

A New Home Treatment for the Cure of Catarrh, Catarrhal Deafness, and Hay Fever.

The microscope has proved that these diseases are contagious, and that they are due to the presence of living parasites in the lining membrane of the upper air passages and eustachian tubes. The eminent scientists—Tyndall, Huxley and Beale—endorse this, and these authorities cannot be disputed. The regular method of treating these diseases is to apply an irritant remedy weekly and even daily, thus keeping the delicate membrane in a constant state of irritation, accompanied by violent sneezing, allowing it no chance to heal and as a natural consequence of such treatment not one permanent cure has ever been recorded. It is an absolute fact that these diseases cannot be cured by an application made oftener than once in two weeks, for the membrane must get a chance to heal before any application is repeated. It is now seven years since Mr. Dixon discovered the parasite in catarrh and formulated his new treatment, and since then his remedy has become a household word in every country where the English language is spoken. Cures effected by him, even years ago are cures still, there having been no return of the disease. So high are these remedies valued, and so great is the demand for them, that ignorant imitators have started up everywhere, pretending to destroy a parasite of which they know nothing—by remedies the results of the application of which they are equally ignorant. Mr. Dixon's remedy is applied only once in two weeks, and from one to three applications effect a permanent cure in the most aggravated cases. N. B.—For catarrhal troubles peculiar to females this remedy is a specific. Mr. Dixon sends a pamphlet describing his new treatment on the receipt of ten cents in stamps. The address is A. H. Dixon & Son, 337 and 339 King Street West, Toronto, Canada.—Scientific American.

Sufferers from catarrhal troubles should carefully read the above.

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AGENTS wanted to canvass business houses for a new Account Book. For sample, terms, etc. address H. W. PAMPLON, 30 Bond Street, New York.

SUGGESTIONS FOR SICK-ROOMS.

A large, sunny room should be selected for the invalid; if without a carpet so much the better. Sunshine as a disinfectant is worth bushels of chloride of lime.

The bed linen should be changed at least once in three days; the blankets once a week, those that have been removed being hung in the open air for a few hours, then thoroughly aired in a warm room.

The room should be kept thoroughly ventilated, and a temperature not lower than 68 degrees, nor higher than 70 degrees. If the patient is kept warm, air may be freely admitted without the least danger.

The carpet of a sick-room should be lightly brushed once a day with a wetted broom. The furniture and woodwork should be wiped with a damp cloth. Dry dusters and feather brushes are worse than useless.

The cross sheet should invariably be kept free from crumbs and wrinkles, as these are a frequent cause of bed sores. Whenever the least redness shows on the patient's body, the skin must be at once bathed with alcohol, thoroughly dried, and dusted with powdered oxide of zinc.

A sheet folded once lengthwise, laid across the bed, with the upper edge just touching the pillows and the ends tightly tucked under the mattresses, will be found to act greatly to the patient's comfort. It does not wrinkle like a single sheet, and crumbs may be readily brushed off it.

The nurse's dress should invariably be neat, tasteful, and pretty. Slippers or boots of felt should be worn. To be continually smoothing the bed, pestering the patient with sympathy, and saying a dozen times an hour: "How do you feel now?" is enough to drive a sick man wild.

Meals for invalids should look as tempting as possible. The tray should be covered with the whitest napkin, and the silver, glass, and china should shine with cleanliness. The patient should not be disgusted by a display of too much food, and should not be consulted beforehand as to what he will eat or drink.

In bathing, the invalid should never uncover too large a surface at once. Pin a blanket round the shoulders, fastening it behind, and remove the night-dress under that. Put the hand under the blanket and sponge the skin, a small portion at a time. A woman's hair should be combed every day if she is able to bear the fatigue. If it has become tangled, a little sweet oil will loosen it.

Household troubles should be kept far from the sick room. Above all, an invalid or an apparent convalescent should be saved from his friends. One garrulous acquaintance may, in half an hour, undo the good of a week of tender nursing. In long illnesses, a small bed-table will be found indispensable. Every cup, glass, spoon, and utensil used should be taken out of the room and washed as speedily as possible. As to walking on tip-toe and whispering, nothing can disturb a sick person more.—Home Topics

The sand bag is invaluable in the sick room. Get some clean, fine sand, dry it thoroughly in a kettle on the stove. Make a bag about eight inches square of flannel, fill it with the dry sand; sew the opening carefully together and cover the bag with cotton or linen. This will prevent the sand from sifting out, and will also enable you to heat the bag quickly by placing in the oven, or even on top of the stove. After once using this you will never again attempt to warm the feet or hands of a sick person with a bottle of hot water or a brick. The sand holds the heat a long time, and the bag can be tucked up to the back without hurting the invalid. It is a good plan to make two or three of the bags and keep them on hand, ready for use at any time when needed.

HOT MILK AS A STIMULANT.—Mrs. Hayes always declared that a perfectly adequate substitute for liquor when needed for a stimulant could be found in hot milk, and after any cold or wetting, she gave them this in place of the wine or whisky, which others would have considered necessary. This is, by the way, a custom of Mrs. Cleveland's also, who discovered, after the fatigues of the many long and wearisome receptions she was obliged to go through, standing for hours on her feet and shaking hands with hundreds of people, that nothing would restore her so quickly as a cupful of boiling milk, brought to her by her maid, and which she drank in little sips as hot as it possibly could be taken. The Washington girls caught the idea from her, and finding how quickly it helped them after a hard day of calls and social duties, they began to substitute it for the various malt preparations they had been in the habit of taking, or the hot wine and water which their maids usually administered when they came in too tired to dress for their next engagement.

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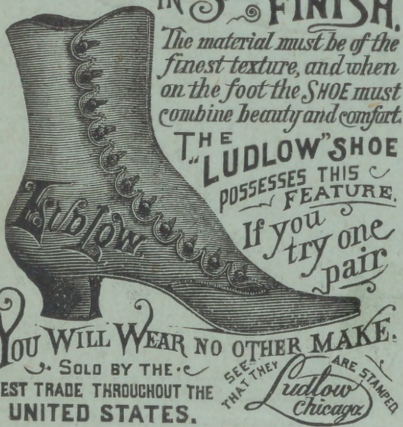
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