

The Living Church.

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

VOL. XII. No. 30.

CHICAGO, SATURDAY, OCTOBER 26, 1889.

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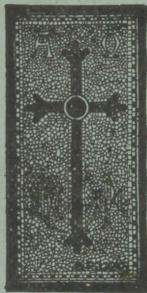
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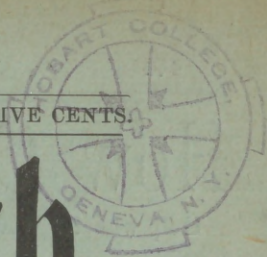
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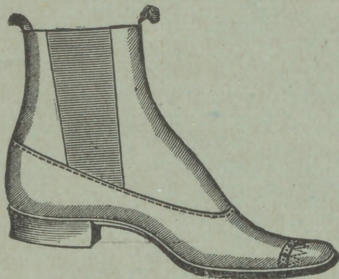
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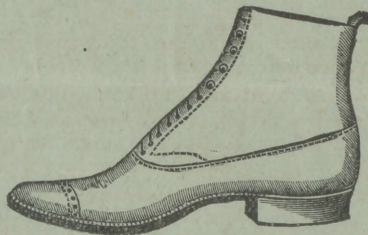


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THE CHICAGO TIMES,

CHICAGO, ILL.

The Living Church.

SATURDAY, OCT. 26, 1889.

NEWS AND NOTES.

BALTIMORE has been selected as the place of holding the next General Convention. The Convention met there in 1871.

WATERFORD CATHEDRAL, Ireland, is about to be remodelled internally at a cost of some thousands of pounds, a considerable portion of which has been already subscribed.

The *Australian Record* remarks: "It is said that as the sum of £5,000, is available for the construction of an Anglican cathedral at Newcastle, those charged with the carrying out of the project are to be requested to cause the work to proceed."

THE Church is to be congratulated on the decisive vote of the House of Bishops in rejecting the mischievous "Pause Rubric." The vote was said to be three to one. We trust that this is the end of the controversy.

THE diocese of Michigan is to be congratulated in the consecration of Dr. Davies to succeed the lamented Harris. Under his wise leadership the work of the Church will be extended, and every interest will be expanded and strengthened.

THE long-talked of German Evangelical Mission to Jerusalem is at last in process of constitution, but no mention is made of a bishopric. Probably the endowment will be utilized for the maintenance of a German school.

THE Melbourne Cathedral Loan Guarantee Fund is making satisfactory progress. Out of £15,000 required to have the building ready for opening, over £12,000 have already been guaranteed. Another handsome gift to the cathedral, in the shape of the font, has been promised by a donor whose name has not been made public.

THE greatest of the Jubilee projects, that of the Church House, is as yet very far from realization. It was thought that a quarter of a million might be raised. But now, after two years, less than £60,000 has come in, and the plans of the promoters have had to be greatly modified. On the site at Westminster the council propose to proceed first with a library, reading, and committee rooms.

THE English Church Congress has held its session this month in Cardiff, Wales. The opening sermons were preached by the Archbishop of Canterbury and the Bishops of Litchfield and Derry. The tone of the sermons, as well as that of the papers and speeches, was decidedly in sympathy with the gallant Church of Wales in its struggles against the hand of the spoiler.

THE effort made at All Saints', Margaret Street, to supply vernacular services for Welsh Churchmen in London, is proving very successful, and recently was signalized by a fully choral celebration of the Holy Communion in Welsh, with all the customary ritual of All Saints' church. This is probably the first time that such a service has been held in London.

It is probable that the new diocese in Missouri will not be organized until after the next diocesan convention in

May. That occasion will be the jubilee of the old diocese, in the celebration of which all will desire to participate. Directly after this it is probable that Bishop Tuttle will call the primary convention of the new diocese. The hope is strongly expressed that he may elect to take the western half of the State under his care.

Truth says it is a tolerably well-known fact that for every hundred a year which Dean Vaughan draws from the Church he gives back at least two. Dr. Vaughan has been famous for his princely liberality for nearly forty years, and the Welsh Church is fortunate to have obtained the services of so distinguished a man; one, moreover, who might have been Archbishop of Canterbury, for if Dr. Vaughan had accepted either of the bishoprics which were offered to him by Lord Palmerston, (Durham being one), he would certainly have ended at Lambeth.

THE Rochester magistrates have had before them the case of a man who was under the impression that Rochester Cathedral was a fit and proper place wherein to hang himself. Fortunately he was cut down in time by chief verger Miles. It is interesting to note with regard to the latter that he claims to be the original of Mr. Tope, in Dickens' "Mystery of Edwin Drood." He has been connected with the cathedral for over fifty years, having begun there as a choir boy. His son is one of the vicars-choral of St. Paul's Cathedral.

It is stated that a full-blooded negro has just been appointed the pastor of a Baptist church in Birmingham. He speaks correct and expressive English, as well as five other languages, and has a most pleasing countenance. His name is the Rev. P. T. Stanford, and he was born a slave in 1859, in Virginia, the child of slave parents. The Civil War soon released him, and he was taken up by the Quakers. The woman who had charge of him ill-treated him, however, so much that he ran away at the age of eight. During the "revival" of Moody and Sankey, in 1876, a talk with Moody was the turning point of his career.

BISHOP STROSSMAYER, the leader of the Slavonic Catholics, is one of the most influential men in the Balkan States. Old as he is, he has again been figuring at a great public function. He was born seventy-five years ago, at Essak, in Slavonia. He was educated in Vienna and Padua, and forty years ago was made Bishop of Bosnia. He opposed the dogma of the Infallibility of the Pope; but not irreconcilably. However he may have disapproved of the measure at the beginning, he accepted it loyally when it became a fact. His dream is the unification of the Roman and Orthodox Churches.

"THE principal characteristic of the late Bishop Mackarness," says the *London World*, "was his inflexible courage, and more than one opportunity for the public display of it occurred. The first was when he supported Mr. Gladstone's Irish Church policy, a line which deprived him of his proctorship

in convocation, and made clerical Devonshire altogether too hot for him. Another occasion was when he argued his own case in person before the High Court, his episcopal prerogatives being in question, in the Clewer case. Highest of all, perhaps, was the courage with which he went about his daily work, knowing full well that his heart might stop its action at any moment, and all would be over."

WE have received from the Department of the Interior a communication concerning the eleventh census of the United States which deserves the attention of all our readers. The Government is making an attempt to collect all possible statistics concerning religious matters, and has appointed Dr. H. K. Carroll of *The Independent*, as head of the department of the census. The inquiry will be broad enough in scope to embrace every religious body, of whatever name or creed, however few or many its churches and members, and it will be conducted with the utmost fairness and impartiality. The information sought will be arranged under five heads: (1) Organizations or societies; (2) Church edifices; (3) Seating capacity; (4) Value of church property; (5) Communicants.

MR. EDWARD TERRY'S appearance to champion the stage against the parsons of the Church Congress was followed by the declaration of the Bishop of Bedford that dancing is a harmless amusement and might well be tolerated within limits. The Dean of Peterborough was, however, less successful in leading the Congress to his view, that Nonconformist ministers might be allowed to take part in the celebration of the Sacrament. His subject was "Orders in the Church of England," and he contended that touching Nonconformists there should not be strict and inflexible adherence to the "divine rights" of the Episcopacy. But the Dean found no sort of encouragement. The cry was general that there must be no dallying with the supremacy of the Apostolic Succession. In the light of this debate it is not surprising that the Congregationalist body should have declined the overtures of the Lambeth Conference for a home reunion based upon recognition of the "Historic Episcopate."

A NEW repressive measure has been just taken against slavery. The British and the Italian Governments have signed a convention—which awaits ratification—which is of a far more stringent and thorough character than any previous slave-trade convention, and which ought to be a great aid in destroying that dreadful African institution. We are told—and there seems to be no reason for doubting the statement—that notwithstanding all the efforts of past years, slavery is not decreasing in Africa, and that the fearful miseries inflicted by that institution upon the natives are certainly as great, perhaps greater, than they have ever been. Volumes have been written describing the horrors of the traffic in human beings, and nations have combined to repress it, yet it goes on hindering the civilization of Africa, and neutralizing to a large extent the

efforts of the gallant missionaries, so many of whom have laid down their lives in carrying the Gospel to their black brethren. Nevertheless, we must trust "that somehow good will be the final goal of ill," and perhaps this new convention, which declares the trade in slaves an act of piracy, will bring us nearer that mark towards which we are pressing on.

THE GENERAL CONVENTION.

NEW YORK, Oct. 18th, 1889.

This has been a very tedious and exciting week. The great question as to revision or no revision, was opened on Saturday last, as we reported, and this taxed the best energies of the House of Deputies for many hours. On Tuesday at five P. M. the vote was taken, and the minority resolution was lost. This was telegraphed to THE LIVING CHURCH in time for the issue then going to press, but the message was not delivered till next morning. It was, as will be seen, a very close vote, and if the question had been upon the continuance of revision, the same vote would have lost it. That is, the promoters of revision did not poll a majority of all the votes cast. Whichever side had the negative could win by divided dioceses. The opponents of further revision made no effort to manipulate their case or to secure any advantage, but were satisfied to meet the issue on its merits.

The opposition having failed at the initial point, the subject was thrown into Committee of the Whole, where everybody tried to further his own views and get what "enrichments" he liked best. There is no doubt that the action of the House of Bishops in proceeding to consider and adopt the new matter recommended by the Committee, had a very great influence in weakening the opposition in the Lower House. It should be understood that the action of this Convention is not final, except as regards the ratification of the changes adopted in Chicago in 1886, of which we gave a full report in our issue of October 12th. There are three years for "second thought," and it is to be hoped that some things done by this Convention may then with great unanimity be undone. We especially regret the addition to the Litany which brings into our suffrage a catalogue of eleven particulars, and constitutes one more departure from the simplicity and dignity of the old Anglican form. We are not sorry that some archaisms and restorations failed to find favor. If we had always retained them and our people had been brought up in the use of them, we should regret to have them removed, but being out they may stay out and no one will miss them. Some restorations, however, were much desired, and it was the hope of carrying these through that led many deputies to favor revision. It is now in order for us to say, "We told you so!" The best and almost the only improvements proposed were lost, and the Church came within *two votes* of having the Communion Office marred by a rubric as nugatory as it is needless.

ELEVENTH DAY, MONDAY, OCT. 14TH.

The Convention is opened each day with Morning Prayer, at which the boy-choir assists. The attendance is good, and the service is made unusually attractive by excellent singing. The quiet and reverent behavior of the choir has been especially noted.

This morning there appeared a falling off in new business, and the Calendar was soon reached. The first thing found there was the subject of putting forth a Standard Prayer Book in 1892. The motion was made to table this until the main question, as to further revision, should be disposed of. The motion was lost, 60 to 83. Then followed a motion by Dr. Swope to postpone.

Dr. Huntington hoped the merits of the case would have full discussion. After stating the case, he would move the postponement himself. He did not believe that it was possible to put forth a Standard Book in 1889. He simply wished to state the facts.

The persistent treasurer, Dr. Shattuck, urged the House to despatch business, for they had but nine days left.

Several members remarked briefly and pointedly, showing a desire to bring the whole subject to a close. The motion to postpone was lost by a vote of 60 to 96.

Dr. Huntington said he would yield one-half of his time to objections. He proposed to show that a Standard could not be put forth in less than three years. He argued first from precedent. The Standards of 1845 and 1871 followed this rule. As a matter of literary precision, three years' time was necessary. Study Dr. Coit's report if you want to know why it takes three years to prepare a Standard. Who owns the plates of our present Standard? A firm in London; and they have not been preserved without corruption. The papers talk about the Prayer Book being "in solution!" It is not the case with the changes we have made. They are clear cut as crystal!

Mr. Biddle said that if Dr. Huntington was right we should not get the Prayer Book till 1895. What we want is to close this matter and let them take all the time they want for getting the text straightened out. Six weeks is as good as six years for doing that.

Dr. Huntington then moved postponement as he had promised, till after the House had voted on the report of the Liturgical Revision. This was carried with only two negative votes.

Mr. Judd introduced a resolution with preamble, on dropping the name Protestant Episcopal from the Prayer Book. He explained that it was desirable to adopt this now so that the Standard Prayer Book might be conformed to it, if such should be ordered by the present Convention. This change did not affect the canons or the legal title of the Church. Referred to the Committee on the Prayer Book.

The next matter on the Calendar was Mr. Judd's resolution on Proportionate Representation, which was ordered postponed, to be considered in connection with that of the Committee on Constitutional Amendments.

The House then passed on to consider Dr. Brooks' motion to substitute Psalm lxiv for Psalm lxix in the table of special lessons. The mover explained that this selection for Good Friday evening seemed to have been made by mistake. No one could say how Psalm lxix had got there in the later editions of the Prayer Book. It has slipped in there from the English Prayer Book. There was an incongruity in the sentiments of that Psalm, and the associations of the Cross. He could not think it well to read those denunciations in such a connection.

Dr. Swope said he sympathized with this view, but he objected to the consideration of this subject now. The main question must be settled first. Are we going to allow any changes in the Prayer Book? He moved that this subject be postponed till action be taken on the main question.

Dr. Hart explained that this change stood upon a different basis from other changes

proposed. The 64th Psalm was preferable and the correction ought to be made.

Mr. Biddle would like to vote for this though he would not like to open the way for the continuance of revision.

Dr. Christian called attention to the fact that Psalm lxix in the Table had been officially placed there, and couldn't be changed without keeping the Prayer Book open.

The Rev. John Wilkinson called attention to the fact that we are already trying to revise the action of this very Convention. When shall we ever get through? Are we going to keep on revising our revisions?

The motion to postpone the consideration of the motion relating to Psalm lxix, prevailed by a vote of 146 to 72.

The House then proceeded to the order of the day and notified the House of Bishops, that it was ready to meet as a Board of Missions.

The last hour has been a very important one in the way of preventing any action which would commit the House to keep the Prayer Book "in solution;" a phrase to which Dr. Huntington referred with something like disdain.

After a precious half-hour given to visiting all over the church, with general confusion in the aisle, and an amount of noise that was not soothing, the Board was called to order by Bishop Clark of Rhode Island. A resolution was adopted, providing that the meetings as appointed by canon be held as far as possible, in the evening. The House is behind its work, and has an accumulation from the last Convention.

A resolution of the House of Bishops was read, requesting that the Rev. Mr. Gordon, in charge of our mission in Mexico, be allowed to address the Board at its morning session.

Bishop Johnson of Western Texas, said he could not compress within twenty minutes an account of the work done in three years, but referred to a printed report. This Church gives about 30 cents per communicant to domestic missions; a large amount is paid by the dead in legacies. Would to God that this Church could have a revival of religion, a real awakening, that it might produce another John Wesley. What had we done in the nine days of the Convention to help forward the cause of religion? Doctrines tending to humanitarianism on the one side, and to superstition on the other, were invading the Church, while we are busy over canons and rubrics. Where are the men who are needed at the front! Where is the grasp of great principles which leads Christian men to sacrifice and duty!

Bishop Leonard of Utah, gave a pleasing and powerful address. His field, he said, was known to many. In Nevada the condition of everything was discouraging. There were probably not over 40,000 people left there, and no present hope of improvement. Yet the Church is not dead there. We have actually gained in strength in that State, during the last year. The most important work is the educational. Warm welcome and cheap rent to all who would go there! As to Utah, he thought the less time a person stays there, the more he thinks he knows about it. The "Gentiles" are not a majority there yet. Advance has been made, and our Church was the first to be represented; but we are not doing what we ought to do. He had not been known as the bishop "from" Utah, but while he had remained in the field, his supplies had not been forwarded liberally. "Keep away from New York," owing three thousand dollars a month and only a few hundred to pay with! His predecessors, he said, had made no mistakes. Every dollar invested there was worth five. He had written four thousand letters a year to get people interested in his work, and many responses had come. As to needs, he needed everything! Ten thousand dollars right off! for St. Mark's School, and five thousand dollars for the hospital. If Bishops Tuttle and Whitaker had been translated to Paradise he should have had a splendid plea for memorials to them! But why wait till they die! Send on the money and build the memorials now.

Bishop Kendrick, of New Mexico and Arizona, spoke first of his predecessor,

Bishop Dunlop. He worked up to the last Sunday of his life. His faithfulness, ability, and zeal, are known to all. Bishop Kendrick went on to speak of his work and its needs. Did people generally know where that field was? He told of its extent. The time required to go from east to west of it, was the same as that required to go from Chicago to New York. About the future of those territories he would speak in a cautious way. The time is sure to come when their mineral wealth will be developed, and other interests will be advanced. Our work is not only for the present; we are laying foundations. He had to deal with three classes of people, Protestant, Roman, heathen. These classes speak respectively the English, Spanish, and Indian languages. He had been surprised at the number of our own people he had met there. He would mention one need of the first importance; we must put on strong men into that field. All else must wait for that. That will be a power which will be felt. He spoke of the five already there as being among the ablest men of those territories. We are doing nothing for the Mexican population, and while there is a large pagan population, we may leave the Roman population as it is. It is sad to see how these poor pagans are neglected.

Bishop Kendrick thought the younger clergy ought to give two or three years to frontier work. He wanted five men and \$3,000. He made a good impression, and it is believed he will get his \$3,000.

The Board took a recess.

AFTERNOON SESSION.

The Rev. Mr. Gordon, missionary in Mexico, said he would show that there was no longer any "muddle" in that field. The "Mexican Branch" had become a mission of our Church, its bishop had resigned his jurisdiction. At a general convention of the "Church of Jesus," held in Mexico in 1885, composed of all the clergy and representatives of 34 congregations, the arrangement was made. The charge that this convention was not representative can be shown to be false. That Church has legally and completely placed itself under our care as a mission. He referred feelingly to his late bishop (of Delaware), saying that Bishop Lee's last word was "Mexico!" He went there with no appropriation, except his own salary, and had to become personally responsible for all the rents, expenses, etc. He found two laymen at work in the city of Mexico, and one minister in Hidalgo. That was all of it. Mr. Gordon had visited all the congregations, few of which had ever had an episcopal visitation. He gave statistics showing great advance in church and school work. \$23,000 have been contributed for this work, about one-half the estimated need. Yet all bills had been paid. But the bottom of his own pocket had been reached, and Mrs. Hooker had given all she could. Referring to partisans who were trying to defeat the work of the mission, Mr. Gordon said the use of the church building was refused by McIntosh, an English layman in charge of the property. This man had associated with himself three other spirits worse than himself. One of them was ordained by Bishop Lee, and degraded by Bishop Elliott; another had been also degraded; the third had been going to all the denominations, but could get none to take him. The congregations of these men are a mere handful of people, though they have the great church buildings. We have there four devoted presbyters who have stood by the work without pay and through persecution. It means something to be a Protestant in Mexico. Come to Mexico and be convinced that there is need of missions there. The intelligent men are infidels; the lower classes are heathen, they bow down to idols, images of the saints. They know nothing of true religion, are not allowed to have the Bible. The priests burn all the Bibles that are distributed. Are the people of our mission doing anything for themselves? Yes; they have built several chapels, God bless the good women who have saved the mission in Mexico! Mr. Gordon asked for

\$1,000 a month to carry on the work. He bore eloquent testimony to the worth and work of Mrs. Hooker, who for fourteen years has given her life and fortune to the care of orphans.

The Committee on the report of the Board of Managers expressed gratification at the large amount of work so well done. More workers and more money were the great need. The Board and the missionaries were congratulated on the harmony and the success of their work. The proposed Missions House was warmly commended. The school for training colored postulants was noted with satisfaction. The circulation of the missionary publications is not what it ought to be. "The Young Christian Soldier" has fallen off. The Committee suggested that the Enrollment Fund, so far as paid over, should be refunded when requested within a year, or special appropriation should be made when desired by the givers. Enlarged appropriations were not warranted for the coming year, a great disappointment all around. The expenses of the Board have been about seven per cent. of the amount collected and disbursed, or about one-third that of life insurance companies. Resolutions relating to several of these points were adopted.

One resolution pledging \$19,000, for the endowment of any missionary jurisdiction, called out some opposition. Bishop Scarborough explained how this money was to be made up from the various funds. Many have felt that some missionary fields had held on too long to the funds of the Church, and that an effort should be made to help them to become dioceses. Bishop Paret thought we ought to get more money for the colored work. The consideration of the question was postponed till after the report of

WORK AMONG THE COLORED PEOPLE.

The report was again read, of which a summary has already been given in our columns. It was resolved that \$40,000 should be appropriated to that work for the ensuing year. This will be greatly increased by "specials." It is \$15,000 more than was appropriated last year.

The Rev. Dr. Gray, of Tennessee, was glad to see some symptoms of interest in this work. He was the founder of one of the first schools for the colored people. He was still in that missionary work, and God had blessed it. We don't need to make any radical departure from our usual methods in doing this work. There is a grand opportunity to do a grand work, but we do not need any legislation on the ground of color. The plan of having a bishop for the colored people he did not commend. It is unnecessary; the diocesan bishops can manage the work in their own fields. It is also liable to bring trouble; it would be understood as making a separation, recognizing a difference between classes in the Church. The plan proposed by the committee, to have a general missionary to the colored people in each diocese, to work under the bishop, was the best one that could be devised. There must be concentration upon certain points providentially indicated, such as Washington and Nashville.

The resolution was heartily adopted by the Board (presented by the Bishop of Maryland) that the diocese of Kentucky is asked to consent to give up one-half of its Bishop's time, during the coming year, to this work.

Bishop Dudley responded in a spirited speech. He declared the power does not reside on this earth to take away from a bishop his people, white or colored, and put them under another bishop. The bishops of the Southern dioceses are the men to manage this work; their clergy are anxious to help, and their laity also. But they have not the means. The amount of work that is to be done depends upon the amount of money that we can get for it. We don't lack superintendents; we need men to arouse the Church and raise the money.

Mr. Seth Low said: If you want to wake up a sleeping Church, wake yourself up. He thought that Bishop Dudley was already awake and was just the man to wake up the rest of us. He approved the sagacity of the managers in their plan for endowing the

missionary jurisdictions. It would save the Church \$3,000 a year in each case. Ten thousand of the \$19,000 is provided by the Harold Brown Fund.

The Board ordered the appropriation as desired.

THE ENROLLMENT FUND.

The report was read by Mr. Biddle, of Pennsylvania, showing \$110,000 actually in hand. Further action was considered unwarrantable. The movement had resulted in increasing interest in missionary work, though the plan for raising a million dollars had failed. The committee was discharged.

The Board adjourned till to-morrow evening at eight o'clock.

TWELFTH DAY, TUESDAY, OCT. 15TH.

This is the last day upon which new propositions can be introduced in the House of Deputies.

The Committee on Canons sent in report No. 4, relating to amending Canon 3, Title III., Sec. 3, concerning the oversight of our foreign congregations. The amendment proposed would take such churches away from the care of the Presiding Bishop, to whom they are now entrusted, and would practically organize them into a jurisdiction in union with this Convention. The amendment was not approved by the Committee.

Dr. Nevin, of Rome, asked that the report go on the Calendar.

The report of the Joint Committee on Education was presented by the Rev. Dr. Coit, recommending a Board of Regents to promote the interests of our Church institutions. Dr. Coit explained that this is simply an effort to give effect to propositions that had been made from time to time in the General Convention. This Educational Board was only experimental; could possibly do no harm; might do much good. Perhaps in time the Board may secure funds for fostering our struggling institutions. The resolution of the Committee was adopted. The Board is to be known as "The Church University Board of Regents."

The Report on Memorials of deceased members was read, (after prayer by the president), by the Rev. Rufus Clark, of Michigan. The death of the more prominent members has been noted in our columns. The report was followed by prayer.

The Committee on the State of the Church reported on Gov. Prince's resolution, concerning titles in the Church, that no action is needed.

The Special Committee appointed by the last Convention (1886), to memorialize Congress on the subject of divorce, was presented by the Rev. Dr. Elliott. Something has been done, a full investigation has been made by Congress in response. The report contains over a thousand pages. In twenty years, 1867 to 1888, there have been over 328,000 divorces granted in the United States, and almost as many children were concerned in these separations; making about a million of persons concerned in divorce decrees in twenty years. The evil is increasing, as is shown by statistics. It is the wife who oftenest asks for divorce, and it is most frequently on account of desertion. There are 42 causes named in our State laws for which divorce may be granted, and "such other causes as the court may consider sufficient." Social and civic order is sure to be undermined by the growth of this evil. If Congress cannot enact laws over the States in this matter, it can surely control it in the District of Columbia and in the Territories. A resolution was unanimously adopted, urging such action by Congress.

Messages were received from the House of Bishops, relating to the amendment of canons, and concurring with the House of Deputies as to placing the books and papers of the Convention, in the fire-proof building of the General Seminary.

Dr. Hart read a report from the Committee on Liturgical Revision on several memorials relating to further revision, and simply asked to be discharged. Two new rubrics that had been sent to the Committee, they begged to return without approval. Dr. Huntington called attention to the fact that the hour for the order of the day had passed, while memorials and resolutions were

still coming forward. He would not press the order, since this was the last day for new business. Mr. Nash of New York brought in amendments of the canons to facilitate the issue of the Standard Prayer Book, and the setting forth of a Book of Offices. The Calendar is growing every minute, and some good things on it will have to be passed over for want of time, when the rush comes.

Message of the House of Bishops No. 37 informs the deputies of concurrence in the appointment of a Board of Regents.

The order of the day was called.

LITURGICAL REVISION.

Dr. Huntington arose to withdraw his amendment which provided that the report be sent to a Committee of the Whole. He hoped it would be appreciated as in the interest of good will and fair play. He then proceeded to speak upon the pending question, after a statement by the chair of the action so far taken. The question was upon the resolution of the minority of the committee that Liturgical Revision be now brought to a close.

Dr. Huntington said he hoped to persuade the House not to pass that resolution. It is admitted that the Minority Report is the ablest argument that can be offered on that side. He would examine it under three heads: 1. Rhetorical. 2. Erroneous. 3. Redundant. He proposed to proceed by the method of subtraction, and when he got through with it, there would be nothing but the poor little resolution left! We are all agreed that a large part of this report is merely rhetorical and irrelevant. That would be four-fifths of the report. The errors were very serious. He denied that the propositions of the Committee "had no finality." He had shown his disposition and determination to close the work in 1892. The imaginative features of the report were very amusing, as *e. g.*, the statement about public opinion. Certainly the bishops do not sympathize with this sentiment, for they have already begun to adopt the revisions proposed. Only five dioceses, ten per cent., have uttered themselves against this work. "Diocese after diocese!" could be said if only two dioceses had opposed the revision. Men in buckram! From first to last these are gems of imagination! Since drawing is in order, let us draw! The speaker drew a picture of a group of divines "wearing the hoods of their degrees," poring over missals and ancient liturgies, a class by themselves; the experts sit near; from time to time the results of their deliberations are sent out around the world, and coming back they are approved by the Lambeth Conference, and at last, in nineteen hundred and something, they come around to be adopted or rejected by the General Convention! This is a fine scheme, but it is "up in the air." It does not belong to this age or this Church.

Dr. Huntington's time was extended, but he refused to take it, saying that "if any man could not express himself in 15 minutes he had better retire and study English."

The Rev. Dr. Roberts of New Hampshire began by reading a resolution passed by the clergy of his diocese, favoring the adoption of some of the new matter proposed.

The Rev. Mr. Christian thought the rhetoric and imagination of Dr. Huntington's "dream" outshone anything in the Minority Report. He was glad we had now a square issue, and we are willing to give up the advantage we had in a negative vote, and are prepared to abide by the result. We mean no slight to the Committee if we do not accept some part of their report. We honor them. But is it not true that they have exceeded their instructions? They were not told to revise the whole Prayer Book, but to report upon the incomplete matter. Schedule B presented fifteen propositions of change, and now this Committee comes up with 81 changes. He cried: "Stop this work of revision!" It was the voice of the Church. We must sacrifice our preferences rather than put the Church in peril. Who knows that we can stop it in 1892? This committee has no power over the next Convention. There are so many things we need, to get the Prayer Book to suit every conceivable fancy! All this work is restrictive, destruc-

tive of liberty. It is a dead "uniformity" we are threatened with.

The Rev. Mr. Blanchard of Michigan reported that his diocese had formally expressed opposition to further revision. The Church must adapt herself to the needs of the day, not by going back to archaic forms, and by restrictive rubrics. Besides these, what is there in the report of the Committee that would offset the evil of keeping this revision open three years more?

The House took a recess.

AFTERNOON SESSION.

Message of the House of Bishops, consenting to the erection of new diocese of Western Missouri; also asking that the missionary meeting be changed to Thursday evening.

The Rev. Dr. Swope, who had signed the Minority Report, spoke calmly and seriously in its defence. He would not discuss rhetoric or fancy, but come down to the common sense of the subject, to speak to the resolution. The leader of the revision presented not one argument. Dr. Swope then showed how clear and forcible was the argument presented by the Minority Report. He read the resolution of 1886, and claimed that under it the Committee had exceeded their powers in bringing in new matter. Not one word authorized it. But they "have felt at liberty" to propose a few changes! Further, the people are distressed and anxious about this state of things. The phenomenal prodigality of these revision committees! They began by asking for shortened services, and we got "The Book Annexed!" Dr. Swope's time was extended. He followed the course of the movement and showed how it grew. There was a time when the Prayer Book was regarded as inviolable. It was regarded as the ark of the Lord. The Church was at one time appalled at the proposition to make one single change, not over twenty years ago. But the spirit of unrest entered, the flood-gates were opened, and chaos has reigned for ten years. Loyalty to the old Book is disappearing; confusion is the order of the day. Dr. Swope asked: Why is it not possible to close revision now? Dr. Huntington had promised to show that it could not be ended now. Nobody could promise anything for the Convention of 1892. What prophet can foretell the end?

The Rev. Mr. Sessums, of Louisiana, thought that argument and discussion would not change the vote very much. There was not much of a crisis after all! Minorities are fond of martyrdom! Why not let the movement for revision die a natural death? It has nearly run out now. There need be no fear that it will go on longer than the next Convention. Is it true that so many Churchmen desire to stop now? What is the evidence of it? Mr. Sessums gave a hearty eulogy of the Committee. He defended them in the course they had taken. There had been no restriction of liberty. The suggestions they had made were the healthiest kind of law. The reasons which demand the extension of this revision are deeper than has been suggested. Nothing extreme or dangerous had been presented. The work was praiseworthy in every view, tending to unity and harmony. The present condition did not exist before Liturgical Enrichment began. Mr. Sessums continued in a fervent strain, defending the movement and the Committee.

The Rev. Mr. Logan, of Mississippi, approved the Minority Report, and declared that there was nothing erroneous in it. If rhetoric is a fault, the deputy from New York had plenty of it! Seventy-five new alterations! How many will they bring in 1892?

Dr. Goodwin was, as usual, on the side of conservatism. The question was not, he said, as to what the Committee proposed to do in 1892. They are probably sincere in what they say. But what is it our duty to do just now. What we do, but we can't bind others. The Convention of 1892 will have the same liberty that this has. Every man may have his psalm and hymn and we will go on "improving" the Prayer Book! This sort of thing will never die a natural death. Our example will decide

the action in 1892. If we go on, there will be more danger that 1892 will go on. We have got to put this thing to death. There was a debauched state of mind; unrest and change were growing. We keep on introducing novelties and voting to make them lawful! Are these trifles? Are we legislating about trifles? We are in a demoralized condition. The further we go the worse we become.

Dr. Holland, of St. Louis, got in some strong words in his fifteen minutes. He did not profess to know what other people were going to vote, but he knew his own thought. My soul, he said, cries out against the tyranny of this continued revision of the Prayer Book. Little patches here and there, to make a pretty "crazy quilt" of the Book! My praying is not bound by rubric. There is in all this infinite detail of revision an assumption that all the needs and rights of the soul must be provided for and determined by rubrics. He was not a ritualist, but there was no doubt that the non-communicating attendance rubric was a stab at the very heart of the Holy Eucharist. Dr. Holland proceeded to characterize a certain pamphlet on non-communicating attendance, which had the endorsement of three bishops, as full of topsy-turvy learning, bad theology, bad philosophy, bad history, bad statesmanship, bad common sense. We are told there is no danger! But no deputy can insure the performance by this House of any pledges he may make. Dr. Huntington called the speaker to order, but the chair ruled in Dr. Holland's favor, and he went on with impassioned eloquence.

Mr. Burgwin said that the laity had not spoken. As a layman he did not feel disturbed on this subject. He desired to bring back the House to the real issue. Now when this Committee presents the results of its labors, does this House treat it with such scant courtesy as not even to consider the points raised? If we are cut off by a vote, without a hearing, the subject will be more likely to come up again.

Dr. Phillips Brooks spoke rapidly and to the point. He had been glad to see revision going on. It was a recognition of the fact that the Prayer Book might, and could be revised. True reverence for that book would keep it in sympathy with the life of the Church. The conservatism which would keep the book unchanged savored of superstition. He hoped the revision would not be violently stopped. He found himself differing from Dr. Goodwin. He favored the movement, though he should vote against nearly all the propositions. The rejection of the Committee's report would have a disastrous effect.

Dr. Hoffman saw that the desire of the House was to have the vote taken, and he moved that it be taken at ten minutes before five, and that each side be allowed 10 minutes for closing remarks.

Mr. Biddle spoke for the Minority. He spoke also for the laity. He was strongly of opinion that now is the time to close up revision. It was painful to differ with the orator of Boston. Dr. Brooks' principle would leave us no Prayer Book at all. It is the fixity of the book that gives it value. Even Dr. Huntington doesn't like many of these changes. Flexibility! Why the book is more and more rigid. Enrichment? Very little of it! We must summarily stop this. This Church has never agreed to the revision of the Prayer Book. The appetite grows by what it feeds on, and we have here a monstrous book. We are always too early or too late to stop! Now is our opportunity. Pennsylvania is unanimous that we ought to stop.

Dr. Hart closed the debate, speaking on behalf of the Committee. We should confine our attention, he said, to the point at issue, viz., shall we allow the report of the Committee to be considered? We have had, during these years, various alarms sounded, but all has so far been done temperately and conservatively. There has been substantial unanimity. It was in the interest of early closing of revision that the Committee ventured beyond the letter of their instructions. The Committee is not wedded to all these propositions but they thought

the Convention should have an opportunity of voting on them. He explained the attractive features of the report, and the great gain that would accrue from their adoption.

The vote on the Minority resolution, that the revision of the Prayer Book be brought to an end at the present session of the General Convention, resulted as follows: Clerical vote: Aye, 20; no, 23; divided, 7. Lay vote: aye, 19; no, 23; divided, 5.

Dr. Huntington then moved that the House shall go into Committee of the Whole to consider the report of the Liturgical Committee, to-morrow, at 11 o'clock. Carried. The House of Bishops communicated messages relating to Prayer Book revision (referred to the Committee of the Whole), and concurrence with the action of the deputies regarding the promotion of peace among the nations; but non-concurrence as to the action on the Hymnal.

THIRTEENTH DAY, WEDNESDAY, OCT. 16TH.

A good deal of agitation was discernible among the deputies as they assembled for the morning session. Hurried consultations were apparent among the supporters of the Minority Report, and there was a general feeling that nothing more could be done but to make the best of the further revision that now seemed to be inevitable, and which has really been brought about by a well-conducted minority.

The Prayer Book Committee gently pronounced anathema on Mr. Judd's resolution to drop the name "Protestant Episcopal" from the Prayer Book, and no one seemed in the least concerned.

The Commission on Church Unity reported in a way somewhat vague, but hopeful in tone, and was continued. The Commission said: The Presbyterian General Assembly, the General Synod of the Evangelical Lutherans, the United General Council South of the Evangelical Lutherans, and the Provincial Synod of the Moravians, have each appointed commissions, with whom we are in active correspondence. Your Commission desire to express their earnest wish, in the interests of the promotion of Christian unity, that on all stated occasions of public worship opportunity be given to every congregation of Christian men to repeat the Lord's Prayer, the Creed, and to hear the Decalogue read to them.

The following resolution was adopted:

Resolved, the House of Bishops concurring, That the Commission on Christian Unity be continued, and that it be authorized to confer with all or any similar commissions for the restoration of the unity of the Church, on the basis of those things declared essential elements of such basis by the House of Bishops at the last General Convention; and that the presiding officers of the House of Bishops and of the House of Deputies be authorized to fill any vacancies that may occur during the recess.

The Committee to whom was referred the appeal of the colored clergy, presented through Dr. Gray, of Nashville, its report declaring that we are "all one in Christ Jesus." This Church has not by any act recognized the slightest distinction of race in the legislation of the Church. By the consecration of Bishop Ferguson, and the admission of a colored deputy from Texas, she has recognized colored men as qualified for the highest gifts and privileges. But the Committee could not recommend any legislation affecting the dioceses, in regard to the rights of colored people in the councils of the Church.

The Rev. Dr. Phillips Brooks presented a minority report taking stronger ground, and moved the following resolutions, which were made the order of the day for Friday:

Resolved, That this Church recognizes no distinction between her ministry having relation to their race or color.

Resolved, That all legislation involving such distinction is contrary to the spirit of the Church of Christ.

Resolved, That the legislation proposed in the resolutions referred to this committee, being based upon the difference of race and color, ought not to be adopted by this Convention.

PHILLIPS BROOKS,
S. M. BIRD,
WM. H. VIBBERT.

The Committee on the Constitution proposed an amendment to the 5th Article, providing that the General Convention may accept the cession of a portion of a diocese when the assent of bishop and convention is given. This went upon the Calendar.

The Committee also declared that the dioceses only had the power to establish an appellate court, and an amendment to the 6th Article was recommended, "to include courts of appeal," and to give the General Convention certain regulative power over them.

The Rev. Dr. Fair spoke upon his resolution concerning a provision for the spiritual needs of those navigating inland waters, and it was adopted. The Bishops afterward concurred.

Gov. Prince spoke upon the motion to allow a representation of the missionary jurisdictions in the Committee on the State of the Church. This Committee is composed of one clergyman from each diocese. Upon this motion the Committee on Rules of Order had reported adversely. Chancellor Woolworth was personally in favor of the proposition, but he would take the views of the Committee. The Committee on the State of the Church is now quite too large; and the missionary jurisdictions are already heard in the Missionary Board.

Dr. Dumbell held that the Territories ought to have a place in the great Committee. Information about the work there is just as important as that of the dioceses.

The order of the day was called.

COMMITTEE OF THE WHOLE.

Dr. Dix called to the chair Chancellor Woolworth of Nebraska. The resolution was read, showing under what order and instruction the Committee was to proceed. By this resolution speeches were limited to three minutes in the Committee of the Whole. The consideration was first upon concurrence with the action of the House of Bishops, so far as reported, on Prayer Book Revision.

The Rev. Dr. Hart, secretary of the Liturgical Committee, offered the various resolutions, and brief remarks were made by deputies. Dr. Goodwin called attention to the fact that the whole proceeding was clearly against the will of the majority as expressed by the vote yesterday.

The Rev. Dr. Brooks agreed with Dr. Huntington as to the restoration of the old English versicles. We do not well, he thought, to go to England for our liturgical ideas. We should look west to the needs of our own age and country.

Gov. Prince proclaimed with great warmth his opinion that the prayer and response,

O God, make speed to save us!
O Lord, make haste to help us!

was quite out of place. He saw no propriety in such petitions in that connection.

Dr. Egar explained the real significance of these petitions.

Dean Hart reminded the distinguished deputy from Boston that humanity had the same needs in the West as elsewhere. By Dr. Brooks' theory we should need an American Bible. These versicles have stood the test of 200 years. A deputy thought this was a poor enrichment that had to be explained.

Father Hall defended the liturgical value of these words, but our people would not understand them, and so we had better abide by the form we have.

The Committee refused to concur with the bishops on these versicles.

The versicles, "O Lord, save the State," etc., were praised by some of the speakers who had condemned the former.

Dr. Huntington moved to insert them only in Evening Prayer and to substitute for the last, "Because there is none other that fighteth for us," etc., the following: "For it is thou, Lord, only, that makest us to dwell in safety."

Dr. Hanckel thought these versicles were worse than those that had been rejected. Why do we need to pray for peace when we are at peace?

Several suggestions were made and division of the question was called for. Dr. McVickar thought that the Committee should show real improvement in every case where change was asked for. He thought these versicles were simply an interruption to the service. Dr. Goodwin didn't see "much sense" in some of these versicles.

The Rev. Dr. Egar reminded the House that these versicles failed on a former oc-

casion, but the objection no longer exists, "State" having been adopted in place of the former substitute for "Queen."

Dr. Hale thought "State" would have to be explained. What would do in its place? "O Lord, save our land," he suggested would be better. Laughter followed, and Dr. Hall changed his substitute to "bless our land." The time seemed to be prolific in liturgical enrichment. One member after another "ventured to submit" his views. The galleries showed signs of being highly entertained.

Dr. Hale's substitute was lost by a large vote. Dr. Huntington's amendment was carried, "For it is Thou, Lord, only, that makest us to dwell in safety." A motion to strike out the first two versicles was lost. There was an occasional exhibition of jocularity, and a frequent exhibition of ignorance. Members arose to discuss great liturgical questions as mere matters of personal taste. Motions were put and lost, or ruled out of order, in rapid succession, and the cry of "question" was often raised before a fair discussion could be had.

A motion to rule out the versicles altogether, and to leave them as they stand in the Prayer Book, prevailed. Confusion followed, and members called for reconsideration. The secretary had to explain what had been done. Points of order were raised and the vote to reconsider was carried.

Dr. Dix asked the chair to state just what the effect of this vote will be. The question was further debated, and after an hour had been consumed on the subject of these versicles, the Committee of the Whole voted not to concur with the House of Bishops as to the versicles.

The next point was to allow the 95th Psalm as an alternative for the *Venite*. The latter is largely taken from that Psalm, which is in the English Church used as the Invitatory at Morning Prayer. Dr. Benedict thought it was not well to have alternates so nearly alike. It would make confusion. The reading of the last verse in connection with the *Gloria Tibi*, was followed by laughter, though it could not have been expected by the speaker nor approved by him.

Dr. Locke, of Chicago, thought this was a place where we could take a stand against unnecessary action. He didn't believe in doing a thing simply because it was "English." [Laughter]. We don't want any more alternatives. Dr. Goodwin called attention to the incongruities of this Psalm when used in this place. Fr. Hall moved rapidly to the front to say a word in defence of this alternative use, though for the most part he deprecated alternatives. The question is: Shall we use the Psalm as David wrote it, or as "doctored" by our revisors one hundred years ago? He explained the application of the objectionable verses.

Dr. Carey moved an amendment which would make the 95th Psalm to be used exclusively instead of our present *Venite*. We have no right to add to or take away from the Word of God. The talk flowed on in three-minute speeches, until the time for recess came.

The Committee rose, reported to the House, and asked leave to sit again, after taking the vote twice, amid the cries of "Question" and "Order." The House consented to the request of the Committee of the Whole, to sit again, and the hour of half-past two was appointed for the resumption of business in Committee of the Whole.

AFTERNOON SESSION.

The morning having been spent in approving the addition of one word, "Proper," into the Prayer Book, the Committee of the Whole courageously proceeded to grapple anew with the question of the *Venite*. It is not necessary to follow all the little flights of eloquence by which the liturgical tastes of the various members were expressed. The House voted "No" on the question of concurrence with the bishops.

Then came the question of "improving" the *Benedicite* by omitting the refrain according to the preference of choirs. Dr. Huntington moved as a substitute "that on week-days it shall suffice to use the last six verses." Dr. Hoffman thought that

was a wrong division. He would begin with the words, "O let Israel bless the Lord." Dr. Christian had another view. Dr. Huntington's substitute was voted down. Mr. Burgwin moved that we use the first two and the last four verses. Dr. Hoffman moved to amend by making it the first five verses and the last five. Dr. Kedney stated clearly his objection to any mutilation of this great hymn. Its purpose is to express the unity of all the works of God. Dean Gardner agreed with him, and showed what confusion would follow the proposed view. All the substitutes for the bishops' message were lost. The "No-s" came louder on each question for changing the Prayer Book. The vote on concurrence with the bishops, as to the *Benedicite*, was also lost.

The *Benedictus* was the next object of attention. The message of the bishops recommended that the space between the first four verses and the remainder, appointed by the last Convention, be now removed, and that, save from Advent to Septuagesima, it shall suffice to use four verses. This was also voted down by a large majority.

No. 7 was a return to the form of the old English Prayer Book, to use in the Prayer for all Conditions of Men, the words "the good estate of the Catholic Church," instead of "the Holy Church Universal." Lost, by two to one.

No. 8 provided that in the General Thanksgiving, and in the preceding prayer, wherever they occur, a marginal note be bracketed as already ordered in Morning Prayer. This was simply the completion of work that was left half done in Chicago, and was adopted.

The rubric recommended by the bishops, to be placed before the Litany, that it is to be omitted on Christmas Day, Easter Day, and Whitsun Day, was then moved for adoption. This was traversing the action of the House at the present session, which decided not to specify any days for the omission of the Litany, as the Preface concerning the Order of the Services allows the occasional omission. The motion to concur was lost.

The insertion of "fire and flood" in one of the suffrages of the Litany was then subjected to a lively discussion. Dr. Locke said there were a great many things that could be mentioned as desirable, but that the Litany as we now have it, is comprehensive enough. A deputy said that we had already such cases covered in the suffrage relating to "sudden death." A deputy from Nevada, who had been awakened at night by earthquakes, was in favor of adding that danger to the suffrage. Another said we might as well put in something about electric wires (laughter). Mr. Low considered that the addition of "earthquake, fire, and flood," was not carrying the matter to an absurd degree. These were dangers from which our people have suffered in a remarkable degree. Dr. Goodwin said that our forefathers had suffered by fire and flood, but it was not their custom to put something in the Prayer Book on the occurrence of every extraordinary event. The vote on inserting "earthquake" was carried. The addition of "fire and flood" was also made.

A motion to omit "Here endeth the Litany," as reported from the House of Bishops, was also carried in the Committee of the Whole.

Two prayers to be used on Rogation Days, recommended by the Upper House, were approved by the Committee.

Prayers for the Unity of God's People, for Missions, for those who labor in the Gospel, Thanksgiving for the Recovery of a Child, for a Safe Return from Voyage or Travel (the latter in place of the present form), were approved.

This exhausted the matter contained in the messages of the House of Bishops. The resolutions on the Calendar relating to the Prayer Book were then in order. First was the proposition to insert Psalm lxix in Table of Proper Psalms in place of Psalm lxix. This was carried.

Next was the question as to the saying of the General Thanksgiving by the people

with the minister. This was urged as a modern improvement, a needed relief to the strain of the long service. It was asked only that permission be given by rubric. Dr. Dumbell made the point that the prayer was not constructed for such use, was not adapted to it, nor was it printed as are prayers in which it is intended the people should join. Pending this discussion, the Committee rose and reported.

The order was taken by the House that the Committee resume its work to-morrow at 11 A. M. It should be understood that the action of the Committee of the Whole is not final on any point, but simply goes before the House as advisory. Only three out of eleven propositions (besides addition of certain prayers) for changing the Prayer Book have been approved by the Committee of the Whole, and possibly some of these may not finally pass both Houses.

THE HOUSE OF BISHOPS.

Concurrence with the deputies has been announced as to the erection of the new diocese of Western Missouri.

St. Luke's Day is to be celebrated, according to a resolution adopted by the House of Bishops and concurred in by the House of Deputies, by the celebration of Holy Communion in St. George's church at 9 o'clock. This service will take the place of the customary Morning Prayer. A joint meeting of the two Houses as a Board of Missions is to be held in St. George's this evening.

An order for the consecration of the Rev. Thomas Frederick Davies D. D., LL. D., Bishop-elect of the diocese of Michigan, was taken yesterday. The consecration is to take place in St. Peter's church, Philadelphia, on St. Luke's Day. The Bishop of Minnesota will be the Celebrant; the Bishop of New York, the preacher; the Bishop of Nebraska, the epistoler; and the Bishop of New Jersey, the gospeler; the presenters being the Right Rev. Drs. Whitaker and Gillespie.

The House of Bishops yesterday voted to non-concur in the action of the House of Deputies permitting the use of the proposed new Hymnal by the churches pending its adoption or rejection by the General Convention of 1892. It agreed to the continuation of the work of the Commission on Christian Unity, on the basis of the four fundamental principles enunciated by the House of Bishops at the General Convention of 1886 and further affirmed by the Lambeth Conference of 1888.

FOURTEENTH DAY, THURSDAY, OCT. 17TH.

After rapidly passing over the preliminary routine, the Calendar was taken up, and Dr. Huntington's resolution for a Joint Committee to prepare a Standard Prayer Book for 1892 was discussed. The mover explained how the new matter could be got in, such matter as is approved at this Convention for ratification in 1892. The old text can be all ready and the new matter can be immediately added. He did not conceive it possible to do justice to such a work in any less time. He declared there was no wish or purpose on the part of the friends of revision to extend this work beyond 1892.

Mr. Biddle stood by his former position. It is a question if any gentleman can make any pledge about stopping this movement that is worth anything. The way to stop revision is to stop now. Beware of understandings. As to the facility of preparing a Standard Prayer Book, we need not trouble ourselves about that.

Dr. Ringgold, of Tennessee, did not see any objection to having this Commission appointed, even if we make no further revision.

Gov. Prince reminded the mover that he had consented to let this matter lie on the table till the House had decided whether revision is to be kept open for three more years.

The Rev. F. W. Taylor thought it premature to appoint a time for setting forth a Standard until we have decided what the Standard shall be. He moved the postponement of further consideration of this subject till after the House has completed action upon the subject of revision.

The motion to postpone was lost. The motion appointing a Commission on the Standard Prayer Book of 1892 was carried.

The Committee on Canons reported in favor of a Canon on Deaconesses.

The same reported on the memorial as to the registration of communicants, that it could not be regulated by canon.

The House concurred with the bishops in the proposition to appoint a committee of arrangements for the Board of Missions. As to lay readers no legislation was thought necessary.

Messages were received from the House of Bishops, announcing further changes adopted in the Prayer Book. These were all referred to the Committee of the Whole.

The order of the day was called.

LITURGICAL REVISION.

The House underwent a parliamentary transformation, and came out as Committee of the Whole, after the president had stated that persons not belonging to the House should not be seen in the seats assigned to deputies.

Mr. Woolworth took the chair. The matter under discussion at the close of yesterday's session, as to the use of the General Thanksgiving, was taken up. Mr. Low, president-elect of Columbia College, thought the permissive use of this prayer by the people, saying it audibly with the minister, was not at all objectionable. Liberty in this respect could do no harm. It was desired by thousands of worshippers.

Many members spoke on the subject, some wisely and some otherwise. The Rev. Geo. S. Bennett, of Newark, called attention to one practical and insuperable difficulty, viz., that a provision has been already approved for inserting special thanksgivings in this prayer, and the attempt to say the same in unison would result in confusion. Dr. Dix, who seldom speaks, raised his voice in protest against the theory that clergy or people have rights not conceded by the rubrics. The use now urged is contrary to the present law of the Church. He hoped this liberty might not be granted. It was a mistake to encourage congregations in such fanciful uses. This use destroyed the solemnity of the Thanksgiving. Dr. Hoffman had already moved to amend by making the use compulsory in all congregations.

Mr. King, of Ohio, thought there was a great deal of eloquence going to waste. Very little could be heard. He suggested that deputies who wanted to occupy the time of the Committee should have leave to print their speeches at their own expense! After prolonged cries of "Question!" the chair explained the situation. The second amendment was lost; the first amendment was lost; the original resolution (amid cries of "Read it!") and "Question!" to place a rubric before the General Thanksgiving, was lost by a vote of 112 to 175. Just two hours were thus consumed in getting rid of this proposition.

Next came the Penitential Office. Further exhortation was given by the chairman for better order in the House. The Office was proposed three years ago but failed to pass. It was passed without debate by the Committee.

"The Collect appointed for any Sunday or feast day may be said at the evening service of the day before," was the rubric next recommended.

The proposition to print the *Gloria* at the end of the Easter anthem was endorsed.

The next action related to the use of Epiphany Collects on the Sundays in Trinity exceeding twenty-five.

Upon the question of adopting a Collect, Epistle, Gospel, and for a second Celebration on Christmas Day, there was not unanimity of opinion. Dr. Huntington moved to amend, and several speeches were made. The amendment would strike out all but the Collect, and make that the Collect for the Sunday after Christmas Day; it was lost. The motion to concur with the bishops was carried.

The Committee rose,

AFTERNOON SESSION.

The Committee of the Whole resumed work, and concurred with the bishops in

restoring Collect, Epistle, and Gospel, from the Prayer Book in 1549, for a second Celebration on Easter Day.

A motion to change the rubric adopted in 1886, regarding the use of the Decalogue, providing that it may be omitted at any service, if it be said once on each Sunday, was carried.

It was next provided that if the Decalogue is omitted, the *Kyries* shall be repeated and the summary of the law.

The response after the Gospel, "Thanks be to Thee, O Lord," was lost. This completed action on all the messages of the bishops relating to revision, and the Calendar then furnished material for further discussion.

The resolution of the Rev. Dr. Mann, asking that a prayer of commendation for the soul of the departed, be added to the Burial Office. The mover spoke on the motion, and read the commendatory prayers from the Book of 1549. He claimed that no new doctrine was here brought forward. The whole principle of prayer permitted such a petition. It has the authority of antiquity. It is and always has been a doctrine of the Church that all its members, on earth or in Paradise, are to be prayed for. It is in the Prayer Book in a meagre form, "that we with them may have our consummation," etc. With what tenderness do we commit the body, and how coldly do we refer to the welfare of the soul! This motion was lost, 111 to 119.

Dr. Huntington's "Short Office for Sunday Occasions," was then laid before the Committee, and the mover urged that it might be got in at the end of the Prayer Book. It supplied a great need, he thought, on occasions when a full and formal Prayer Book service is not practicable.

Dr. McVickar regretted that he must oppose this enlargement of the Prayer Book. Where are we to stop?

Dr. Gailor showed how the plan of the Committee would reduce the bulk of the book, and there would be room for this short service, of which there is need.

Dr. Swope called attention to the fact that the Joint Committee had been directed to prepare such an office, and that they had done so, and it was a lack of courtesy to adopt this without consideration of that.

Dr. Huntington would withdraw his little book and allow the Committee's book to come forward. That was ruled out of order, and the long discussion went on. A deputy discovered that one of the prayers was for the dead, and wanted it left out. Others wanted more time. After many speeches, mostly in favor of the "Short Office," and several amendments made and lost, and the objectionable prayer being modified by the mover, and cries of "Question!" and "Order!" and vigorous rapping by the chairman, the vote was taken on the "Short Office;" aye 162, nay 80.

The Committee, having instructed the chairman to report to the House the action so far taken, rose.

Dr. Dix took the chair. The report of Committee of the Whole was given in writing. Messages reporting further progress in revision were received from the bishops. It was moved that to-morrow at eleven, the House will consider the report of the Committee of the Whole.

THE HOUSE OF BISHOPS.

The subject of suffragan bishops was considered and laid over to the next Convention. The Bishops declined to take any action with respect to naming dioceses after sea cities, though the sentiment of the House, it is said, was favorable to such method. Decision was not reached as to the division of California. By way of Liturgical Enrichment, the Bishops adopted some new sentences in the Offering, and a rubric ordering that the Ascension Day "Proper Preface" shall be used until Whitsun Day. The "Pause Rubric" was defeated, three to one. This puts an end to a long controversy, and keeps a burning question out of the House of Deputies.

THE BOARD OF MISSIONS.

This first evening session was very slimly attended. The deputies are getting tired; there are meetings of one kind or another every evening, and after the middle of the

session very little can be expected for missions. Though there were few people, there was plenty of talk. The great problem was, how to dispose of some \$85,000 collected on the Enrollment Fund plan, which contemplated raising a million dollars extra, for missions. An effort was made to galvanize the scheme into new life, but the Rev. Dr. William N. McVickar, of Pennsylvania, said that in spite of all the fine words that had been spoken, the scheme had failed, and it had a bad name. It should be buried decently, and no tombstone placed at its grave.

Hill Burgwin said that since they were attending a funeral he would like to say a word as to "who killed Cock Robin," and he cast the blame of it not on the laity.

The Rev. Dr. Phillips Brooks deprecated mutual blame-throwing on the part of the clergy and laity. "Let us get rid of the unhappy thing as soon as we can," said he.

The Rev. Paulus Moort said that what was needed was faith. He said that they needed to pray for the spirit of Wesley and Archbishop Laud. There was need for more activity in bringing Church-work before the public.

No definite conclusion was reached.

FIFTEENTH DAY, FRIDAY, OCT. 18TH.

The opening service for St. Luke's Day, was the celebration of the Holy Communion in which both Houses participated at 9 o'clock. By some oversight the tables and chairs of president, secretary, etc., were not removed from the chancel, and the altar being a low table could not be seen. A white water-pitcher was the most prominent object in front of the chancel rail. Bishop Quintard was the Celebrant, Bishop Spalding the Epistoler, and Bishop Niles, the Gospeler. There was a good attendance, and a large number received.

The Committee on Canons declared it their opinion that the provision which excludes a resigned bishop from a seat in the House of Bishops, is not constitutional.

The committee on the organization of work among the colored people reported adversely to the appointment of a bishop especially for these people. They stated that, "Even if this Church were prepared to recognize by law the difference between its white and colored members, and provide for their separate organization either into parishes or episcopal jurisdictions, we think that the mode of doing so as provided in this proposed canon would be for many reasons inexpedient, and that it could be properly and efficiently done only after a change in the Constitution.

"But the real and essential question which meets us at the forefront of this whole matter, and which we think the Church should first determine before discussing plans and modes of procedure, is that first alluded to in this report, namely: Shall the Church, in its law of parochial or diocesan organizations, draw or recognize a line of distinction between its white and its colored members? We think this should not be done, and we, therefore, for this reason alone, and without reference to those founded on unconstitutionality or inexpediency, recommend that the canon be not adopted."

Dr. Benedict presented a report from the Committee on the Constitution as to changing the time of the meeting of the Convention. The change was recommended by the Committee, from October to the third Wednesday in September, and the subject went on the Calendar.

The report on the General Theological Seminary showed a total of property, amounting to about a million of dollars, one-fourth of which has accrued during the past three years. Efforts are being made to endow more professorships. It is greatly desired that the departments of study shall be increased. A post-graduate course is in contemplation, which will provide for higher scholarship in the case of the clergy who are able to pursue their studies for a longer period. A resolution was offered, providing that the alumni should nominate five of the trustees. Referred to the Calendar.

Dr. Elliott, of Massachusetts, reported for the Committee on Education, a courteous recognition of the American Bible Society,

which had sent a memorial to the House.

It was moved that the Joint Commission on the Hymnal be instructed to print their final report three months before the next General Convention.

The order of the day,

LITURGICAL REVISION.

The House proceeded to vote upon the changes recommended by the Committee of the Whole.

The chair ruled that it would not be necessary for every proposition to be voted on by dioceses and orders at this time, unless called for. Dr. Holland, on behalf of Missouri, called for such vote on every point. The roll was then called on the first resolution which passed with few dissenting votes. Missouri then withdrew the request for a vote by orders, and the second resolution was passed *viva voce*. The vote by orders was called for, on the resolution amending the Litany, by the addition of "earthquake, fire, and flood." This went through by a large vote. After one more vote without the call of the roll, Iowa called for dioceses and orders on every resolution following. A question arose during the progress of the voting as to the recording of the votes of members so desiring, and a resolution was passed after much discussion, ordering such record to be made.

Following this "scrimmage" was the vote on the Prayer for the Unity of God's People. In the prayer "for those who labor in the Gospel," objection was made to the phrase "a pure intention," as having a strange flavor and not being found in the Prayer Book. It was moved and carried to substitute "such success as may please Thee," for the phrase "sufficient success." The motion to amend "pure intention" was lost. The entire prayer was then voted out by a large majority. It took about an hour to deal with this proposed enrichment.

AFTERNOON SESSION.

All went smoothly until the question of substituting the 64th in place of the 69th Psalm. The latter has at this session been placed in the Prayer Book among the proper Psalms for Good Friday. After some delay, the revision was revised by voting to bring back the 64th Psalm as it has always been, in our Prayer Book, in the Good Friday service.

When the House came to the "Short Office" there was another commotion, and an effort was made to postpone action. This failed, and Dr. Egar moved to consider each portion of the Book of Offices, as other proposed additions have been considered. He explained that in no other case had such a wholesale work of addition been done. Cries of "Mr. President!" "A point of order!" "Question!" and the sound of the gavel followed. The chair ruled that Dr. Egar's motion was not in order and that the resolution as it stood was not susceptible of division. Dr. Egar then moved to amend by leaving out the occasional prayers, and a vote to table this motion was carried by dioceses and orders. The Office of Prayer was then adopted, and it only needs the concurrence of the bishops to add it to the Prayer Book.

This completed all the matter considered in Committee of the Whole.

As THE LIVING CHURCH will give a complete schedule of the changes finally agreed upon by both Houses to be reported to the next General Convention for ratification, no further particulars need be given here.

The House adjourned at five o'clock.

THE HOUSE OF BISHOPS.

In the House of Bishops the resignations of the Bishops of Yeddo (Japan) and of Ohio were accepted, and suitable expressions by resolutions of esteem and thanks for faithful service were passed. By the resignation of Bishop Bedell, of Ohio, the Rev. Dr. Leonard, who was consecrated Assistant Bishop on Saturday, becomes the Bishop of that diocese.

The House declined to concur with the House of Deputies in regard to memorializing Congress on the subject of divorce legislation in the District of Columbia and the Territories.

SIXTEENTH DAY, SATURDAY, OCT. 19TH.

Friday was a very dull and dreary day in the House of Deputies. Saturday, as usual, was a short session, and business was despatched. All seemed to realize that the time was short. It was evident that, do the best they could, there would be an overloaded Calendar to leave behind.

The Rev. Geo. S. Converse read a report from the State of the Church Committee, on the evil of frequent clerical changes. Upon the subject of enrolment of communicants, the Committee thought that nothing but formal excommunication should be cause for removing a name from the membership of the Church. An increase of chaplains in the army was recommended. A resolution was offered, permitting publishers to bind the Hymnal and Prayer Book together. This was carried.

The Committee on Unfinished Business warned the House that choice must be made between the measures now pending, and recommended that the Convention adjourn Thursday, Oct. 24th, after the reading of the Pastoral Letter at 12 o'clock. Objection was made, and the motion went on the Calendar. In the regular course, this motion will probably be reached some time in November.

The Committee on Constitutional Amendments reported on the proposed missionary jurisdiction in Nebraska, giving interesting statistics of the growth and extent of the State, and noting several precedents of action similar to that now proposed, recommended that consent be given to the limitation of the bounds of the present diocese of Nebraska, and the erection of a missionary jurisdiction in the western part. Northern California and Western Texas were the precedents referred to.

A two-thirds vote brought the subject immediately before the House. Any subject that goes to the Calendar now is doomed. Chancellor Woolworth proceeded to give a brief historical sketch of the legislation relating to such division of a diocese. He declared that the refusal of the Convention of '77 to give relief to Iowa, had resulted in keeping the western part of that diocese a desert, so far as this Church is concerned. There could be no doubt of the good results that have come from the action as to California and Texas. Nebraska cannot take care of all this rapidly growing population. Eastern Nebraska gives six thousand dollars a year for missions, mostly in the western part of the diocese, but this does not give that region a bishop. Mr. Woolworth made a strong plea for the relief asked.

Dr. Hanckel, on behalf of the Committee on New Dioceses, explained the action of that Committee in declining to recommend the division asked for. It could not legally be taken without amending the Constitution. He deprecated the precedents cited as tending to weaken the Constitution; and such present action would open the way for a flood of applications by dioceses that wanted to get relief.

Mr. Nash favored the immediate consent to the relief proposed. The opposition, he said, was based on a narrow interpretation of the Constitution. Are we to be tied up with red tape so that we cannot save these vast territories to the Church?

Mr. Judd declared his conviction that no amendment to the Constitution was needed. He would add his voice to give relief to Nebraska.

Judge McConnell expressed his confidence that the precedents referred to might safely be trusted without raising any questions as to the Constitution. Mr. Burgwin tried to get the reference to the constitutional question eliminated. Judge Wilder believed that an amendment was needed to make such legislation safe. There were many, he said, that held such doubts. Let the exigency of this case be met on the line of precedent. Mr. Woolworth's resolution was passed by a large vote. The resolution amending the Constitution to meet doubts about such applications, was then put upon its passage, after an explanation by the chairman of the committee. This resolution related to the cession of a portion of a

diocese and making it a missionary jurisdiction.

The House then decided to adjourn *sine die*, as recommended by the Committee, on Thursday next.

The order of the day was reached an hour behind time, and the House, without going into Committee of the Whole, proceeded with

LITURGICAL REVISION.

Much time was wasted in trying to save time by doing without the vote by orders on resolutions in which the *viva voce* vote should be negative, and finally Iowa settled the matter by declaring that the Iowa deputies would demand a vote by orders on every proposition to change the Prayer Book.

The first proposition, a prayer for a person or persons on a journey, with the words, "grant him the fruition of his just desires," stricken out, was concurred in.

The proposition to insert before the collect for Ash Wednesday a rubric providing the anthem from the selections of Psalms for holy days, instead of the *Venite*, was not concurred in, as was the case with the next, providing two rubrics in place of the present one before Offertory Sentences.

Proposition four, however, prescribing for the first Offertory Sentence, "Remember the words of the Lord Jesus, how he said: 'It is more blessed to give than to receive,'" was concurred in.

Proposition five, for an additional Offertory Sentence before "Thine, O Lord, is the greatness," and proposition six, providing that the proper preface for Ascension Day be used until Whitsun Day, were non-concurred in. Father Hall, in his earnest way, spoke against the latter.

The next proposition, that in the Prayer of Consecration, instead of the words, "that He may dwell in them and they in Him," there be substituted "that He may dwell in us and we in Him," was concurred in.

The conflict of the day occurred over the proposition for this rubric at the end of the Communion Office:

There shall be no celebration of the Lord's Supper, except there be some to communicate with the priest.

The Rev. Dr. Huntington, although recognizing that it was aimed at a most pernicious practice, was opposed to it first as bringing in a disciplinary measure under cover of liturgical enrichment, and second, as being incapable of enforcement.

The Rev. Dr. Gibson favored it as a return to the principles of the Reformation, and a protest against Romanism. He never could see why it had been left out of the American Prayer Book.

The Rev. Dr. Swope agreed with Dr. Huntington. Besides, he thought no priest, even when anxious to comply with this rubric, could know whether he was going to have any worshippers remain to communicate.

At this point the Rev. J. Lewis Parks, of Connecticut, made a few remarks, and the House voted to vote on Dr. Huntington's resolution to non-concur in one minute. Dr. Hanckel used that minute to say he hoped the House would concur with the bishops and bring the Church in harmony with itself.

The motion to non-concur was lost by 103 yeas to 106 nays.

The motion was then made by the Rev. Dr. Hart to concur. Governor Prince made a stirring speech on a substitute of his own—that opportunity at every celebration of the Lord's Supper shall be afforded all who are so minded to communicate. It was tabled by 137 yeas to 37 nays.

The Rev. Dr. Spalding of California, made an appeal in the name of fairness to have this proposition about which opinion was so evenly divided, and which introduced a doctrinal point, postponed until later in the proceedings, so that they could think over it and pray over it. A deputy here said they ought to have been praying all along. The appeal for more deliberation was defeated by 116 yeas to 56 nays.

The rubric was opposed by the Rev. Mr. Taylor, of Springfield; Father Hall, of Boston; the Rev. Cameron Mann, of Mis-

souri; Mr. A. Markley Lee, of South Carolina.

Some one moved that a vote on the main question be taken in three minutes, which was agreed to by 135 yeas to 30 nays. The Rev. Dr. Spalding used the three minutes in declaring that while he had no sympathy with the error aimed at by this rubric, he opposed it because it was absolutely needless, was dictated by a scare, could not be enforced, and might impose spiritual starvation on clergymen in lonely parishes, who felt the need of the Sacrament for themselves.

The motion to concur and this contested Communion rubric were lost by the closest vote of any yet recorded in this General Convention's attempt at liturgical revision. It was: Clerical deputies, yeas, 23; nays, 25; divided, 1. Lay deputies, yeas, 19; nays, 13; divided, 3.

The next proposition, changing the form of the question in Baptismal Office, was concurred in.

MONDAY, SEVENTEENTH DAY, OCT. 21ST.

At the opening of the session, the Rev. Dr. Hanckel moved that the order of the day be suspended, and that the report on the memorial presented by the colored clergy be taken up. The Rev. Dr. Phillips Brooks urged the importance of the question, and spoke in favor of its immediate adoption.

The Rev. Paulus Moort, colored delegate from the missionary diocese of Cape Palmas, also spoke in favor of the motion.

A delegate from Kentucky argued that the question had already been practically settled by the Convention allowing a colored delegate to speak on its floor.

The motion to suspend the order of the day was lost by a vote of 100 to 121.

The report in favor of ceding a portion of the diocese of Michigan and making it a missionary jurisdiction was approved.

There was a small attendance at the afternoon session. A motion to concur with the bishops in the addition to the service for the Solemnization of Matrimony, moving that between the word "which" and the words "is commenced," in the Exhortation, an additional clause be inserted, was lost, the House refusing to concur with the bishops by a small majority.

A prayer for patience under suffering was next adopted.

The second section proposing that in the Communion of the Sick, providing that in the times of contagious sickness or disease, or when extreme weakness renders it expedient, a short service suffice, was adopted.

With the proposal to substitute the word "priest" for "minister" in the Communion of the Sick in the present rubric, the House of Deputies refused to concur.

The first section in the Order for the Burial of the Dead was adopted, and the second voted down. The sub-section omitting the selection of Psalms for holy days was adopted.

The bishops notified the House of Deputies that they could not concur with them in adjourning on Thursday, October 24, and asked for a Committee on Conference. It was appointed.

The last amendment adopted by the House of Bishops providing for changes in the consecration of bishops was adopted, and the House then adjourned.

EIGHTEENTH DAY, TUESDAY, OCT. 22ND.

As the result of the conference between the two Houses, the House of Deputies voted to adjourn on Thursday evening, after the reading of the Pastoral Letter. The next General Convention will be held in Baltimore. The House of Deputies voted to concur in the insertion in Evening Prayer, of the versicles beginning, "O Lord, save the State." The consideration of the Book of Offices was postponed to the next General Convention. Evening sessions will be held up to the day of adjournment. Dr. Huntington's "Short Office for Sundry Occasions," was approved by a Committee of Conference. The laity refused by one vote to change the position of the Prayer of Humble Access to follow immediately after the Canon. The question of the erection of

a new diocese in Southern California, is under debate, with little prospect of its carrying. The House of Bishops refused to concur with the deputies in consenting to its erection.

CANADA.

The season for the Harvest Festivals is almost over. Throughout the length and breadth of the Dominion the note of thanksgiving has gone up from little village churches and the more imposing city cathedrals. The decorations were in many cases most chaste and beautiful.

A thanksgiving service was recently held in St. John's church, Thorold, diocese of Niagara, and it was a curious circumstance that it should be the second service of the kind held in the same place. Twenty-four years ago a similar service took place there. A number of the clergy in the neighborhood assisted and much interest was felt. The little church of St. Margaret's, Upper Ottawa Mission, was decorated with special taste and skill for the Harvest Festival, the brilliant colors of the autumn leaves with which the interior of the little building was adorned, making a picture charming in its simplicity. The service was choral throughout, and "Come, ye faithful people, come," was sung as a processional hymn.

The work of the Ministering Children's League, has been exciting a good deal of interest lately. The founders of the society, the Countess of Meath, addressed meetings of the association in Toronto, in the end of last month. She gave an address one afternoon in Holy Trinity Church school-house, the Bishop of Toronto presiding. Lady Meath organized the branch there about four years ago, and the association has spread very rapidly since, so that there are now about 300 branches in Canada and the United States. There are many branches in India, Australia, and England. In Ottawa a small hospital for sick children has been opened in connection with the league. The G. F. S. Toronto branch held their annual meeting recently, when the Earl of Meath in his address stated that there were now 200,000 women and girls bound together for the purpose of advancing the cause of religion and upholding the standard of female purity, in the ranks of the Girls' Friendly Society.

The vestry of St. Mary Magdalene, Toronto, have unanimously decided to proceed with the building of the church. The cost of the second stage will be about \$5,000, but though this is felt to be something of a risk for so small a congregation, they have determined to undertake it. The enlarged church will seat about 500 people. St. James' cathedral has been much improved and beautified during the summer.

Bishop Ridley College in the diocese of Niagara, has opened well with about 50 boys from different parts of the Dominion, and it is expected that many more will join later. It is hoped that this Church school may have a career of usefulness before it.

Another group of stained glass windows has been presented to St. George's church, New Hamburg, diocese of Huron, by friends in England. Very impressive anniversary services were held in that church lately. There was a very good attendance at the opening meeting of the Woman's Auxiliary of the Huron branch, for the winter's work, the Bishop presiding. He gave an interesting account of the proceedings of the Provincial Synod in Montreal. As an instance of rapid progress made by a congregation, Trinity church, Mitchell, in the diocese of Huron, has come up from the fortieth position which it occupied in the list of parishes, in its diocesan and missionary giving, to the seventh on the list during the past year.

The Shingwauk Home for Indian boys, Sault Ste. Marie, diocese of Algoma, suffered severely by fire lately. Sad to say, the fire originated with a refractory boy who was in punishment in the lockup. The damage was covered by insurance.

The Missionary Bishop of Saskatchewan has to do a good deal of travelling. When he gets back to Calgary this year after his four months' visitation tour, he will have gone over a distance of between five and six

thousand miles, principally by canoe or in an open wagon across the prairie. He has confirmed nearly 300 Indians during his visit, and some whites. He consecrated the cemetery of St. Mary's and it must have been a touching sight at the close of the service to see the Bishop and clergy stand round the grave of the late Bishop of Saskatchewan, while they sang, and the people with them, "Forever with the Lord," a favorite hymn of the departed Bishop.

Montreal has been very quiet after the close of the Provincial Synod. All the various Church Guilds are organizing for the winter's work. The diocesan branch of the Woman's Auxiliary has held its opening meeting, and the Church Home committee is beginning its autumn campaign and appointing collectors, and a special meeting has been called, the Bishop to preside, to consider some important matters relating to its constitution. There is a difference of opinion as to whether it shall be sustained mainly for gentlemen in reduced circumstances, or if poor old women belonging to the Church, of every class, shall be taken in. Dr. Courtney, Bishop of Nova Scotia, preached morning and evening to delighted congregations, on the Sunday after the closing of the Synod. People in Montreal no longer wonder at the enthusiasm manifested for him in his own diocese. His sermons were a treat to be remembered. A powerful and pathetic discourse was given by Dean Carmichael, referring to the loss his congregation had sustained by death, during his absence in Europe in the summer. The loss of Mr. James Hutton, long a prominent layman in the diocese, will be greatly felt. Mr. Burman has been addressing Church audiences in Montreal on behalf of his Indian mission work. While speaking to the cathedral Sunday school, a token of the children's good-will was present on the platform in the shape of a blacksmith's large bellows and anvil, to enable him to fit out a blacksmith's shop at the mission. The Rev. Mr. Brick, of Peace River Mission, was presented with a mill for grinding corn, by the same school some time ago.

CHICAGO.

CITY.—The first service in the new building recently erected by St. Luke's parish, was held on St. Luke's Day, although the formal opening was deferred until the following Sunday. The Holy Communion was celebrated by Archdeacon Bishop, the Rev. W. H. Moore, and the rector, the Rev. C. J. Adams, acting as deacons. The archdeacon made a short address, congratulating the parish upon the completion of the work, and wishing them success in the future. There were 24 of the clergy present. After the service, a luncheon was served in the parish hall. The archdeacon presided in his happy way, and several congratulatory speeches were made.

On Sunday morning and evening the church was filled by an interested congregation. The rector preached in the morning, and the archdeacon in the evening. The vested choir led the service of song for the first time, and gave great satisfaction by their efficient work. The new church will seat about 600 people. The side walls are 14 feet high; the roof is vaulted; it is 28 feet from the floor to the apex of the arches; the depth is 125 feet, the width 30 feet. The interior effect is pronounced very effective. The side walls are in plaster, the roof in beaded ceiling, finished in oil. The walls are in gray; the pillars of the aisles at the sides of the nave are bronzed; the chancel is apse, the ceiling making a great sounding-board. The beautiful brass altar cross is a memorial of the late Rev. Thos. B. Townsend, the first rector of the parish. The Eucharistic lights are memorials of the father of one of the vestrymen. The present rector, the Rev. Charles J. Adams, has been in charge of St. Luke's church six months. The new edifice has been conceived and carried to completion since his incumbency. He is seconded by a competent vestry, a Ladies' Guild, and other societies.

A new mission was opened on Sunday morning by the archdeacon. It is located

on West Madison St. near Albany Ave., in a hired room, and is in the midst of a large population, from which may be reasonably expected a hearty support of the work. The nearest parish is Calvary, over a mile to the east. At the first service on Sunday morning, over 50 people were present. Archdeacon Bishop conducted the service and preached. For the present there will be Sunday school at 9:30 A. M., followed by a service.

NEW YORK.

CITY.—It seems doubtful whether the trustees of St. Luke's church can give a clear title to the ground which the church has held for nearly half a century, and on which Trinity Corporation intended to erect a large church together with schools and a hospital. Many years ago certain burial rights were given to the purchasers of vaults and plots connected with the property, and many of the descendants refuse to remove the bodies to some other cemetery. These were notified some time ago that unless the bodies were removed within a given time, they would be removed under the Act of 1887. This act provides for the removal of bodies from burial grounds within the limits of cities. Afterwards the trustees were asked to procure burial plots and vaults similar to those at St. Luke's at their own expense. To this the trustees have made no reply. The heirs, some thirty-six in number, representing prominent old New York families, have retained a lawyer to prevent the removal of the bodies. But for this state of things, Trinity Corporation would have built its church on the property. It will be remembered that last year St. Luke's removed to its up-town site, at 141st St. and Convent Ave., where it proposes to build a church.

A handsome brass eagle lectern has been placed in St. John's chapel, as a memorial of the Rev. Dr. Sullivan H. Weston, so long in charge of the chapel connected with Trinity parish. It was used for the first time on Sunday, Oct. 13th. In the course of the service, the Rev. P. A. H. Brown, in charge of the chapel, said that no clergyman of the Church, be he bishop or priest, could have a more fitting memorial from the people he loved than the one which had been placed in the chapel to the memory of their beloved minister in charge. It bore witness to that part of the service in which he especially delighted, and no other testimonial could have been so fitting. Mr. Brown then paid a warm tribute to Dr. Weston's memory. The lectern is one of the largest and finest in the city, and is nearly seven feet in height. It stands on a heavy four-sided base, the sides being concave. Out of this richly moulded base springs the shaft, with a leaf pattern enrichment. Connected with the shaft, and helping to support it, is an upright on either side, and each terminating in a figure of one of the four Evangelists. The shaft is surmounted by a globe, which bears the inscription:

"To the glory of God and in memory of Sullivan H. Weston, D. D., for many years assistant minister of Trinity Parish and in charge of St. John's Chapel. Died Oct. 14, 1887."

Standing on the globe is a large eagle with a natural and graceful form and poise, and with expanded wings on which to rest the Bible. It may be added, that at the morning service the sermon was by the Rt. Rev. Dr. Coleman, Bishop of Delaware.

It is possible that a monument may be erected in Trinity churchyard as a joint memorial of Fulton and Ericsson. Application has been made to Trinity Corporation to remove the body of the latter to Trinity churchyard, and also to have it placed in the vault of the Livingston family. In case this is agreed to, the money now in the hands of a committee with which to erect a monument to Capt. Ericsson, will be applied to raising a joint memorial which will link together the names and fame of John Fulton, the inventor of the steamboat, and John Ericsson, the inventor of the monitor. Such a monument would be one of the greatest attractions in Trinity churchyard.

The Rev. Henry A. Adams, for some time assistant-minister of Trinity church, has received and accepted an invitation to

become rector of St. Paul's cathedral, Buffalo. Before coming to Trinity church Mr. Adams was rector of St. James' church, Gt. Barrington, Mass. In both positions he has shown himself to be an energetic worker, and an earnest, effective preacher. He is still a young man with every prospect before him of influence and usefulness of no ordinary kind.

On Monday night, Oct. 14th, the Church Club gave a reception to the bishops and delegates of the General Convention at Delmonico's. There was a very large attendance, the club itself numbering some 300, while there are 400 delegates. It is believed that including bishops and all, the attendance reached nearly 700. At the reception, which was at 8 o'clock, there was an address of welcome by the president of the club, Mr. Everett P. Wheeler, to which various bishops and others responded. At 10 o'clock the distinguished company sat down to the tables at which everything had been provided in Delmonico's best style. The company broke up at about midnight. The Church Club, it will be remembered, is wholly composed of influential laymen in New York, and was organized under the authority of the diocese and as a part of its working force.

On Tuesday evening, the Missionary Board was to have held its first evening session at St. George's, but was adjourned so as to give place to a meeting of the Church Temperance Society at Chickering Hall, which had been appointed for the same evening. The attendance was very large, and included companies of the Knights of Temperance occupying reserved seats. The meeting was presided over by Bishop Potter, who opened with a few collects, followed by an extemporaneous prayer, asking for God's blessing on the society. He then called on Bishop Boyd Vincent, of Southern Ohio, who spoke on "The Dual Basis of the Church Temperance Society," and showed from abundant citations that its basis was Scriptural. He then went on to show that the principles of the society combined Christian liberty, Christian expediency, and Christian charity. Bishop Thompson, of Mississippi, followed, showing that temperance meant self-restraint or self-control in the entire sphere of life. It was at the bottom of all self-restraint in the matter of soberness, purity, and reverence. Bishop Coleman, of Delaware, was introduced as the next speaker, whose subject was "Personal Responsibility." The Bishop made a most earnest and effective speech, deploring the indifference of so many in the Church to the subject of temperance, when drunkenness was such a common and terrible sin. He hoped the time would come when every baptized member of the Church should become a member of the Church Temperance Society, as all such had been declared to be members of the missionary society. At this point Bishop Potter having been called away, Bishop Whitaker, of Pennsylvania, took the chair, when Mr. Robert Graham, the general secretary, spoke on "The Coffee Tavern Movement in New York," telling what drink was doing to degrade the poor, especially in such neighborhoods as Forsyth St., where he was doing work among them in connection with the church of the Holy Martyrs, and where in that crowded district there were only two churches as against 60 saloons. The establishment of coffee-houses was one way to improve that wretched state of things. He then said that the society hoped to have in due time a large substantial building, which should embrace coffee-house, room for the Knights of Temperance, and other rooms in which to carry on the society's business. Bishop Whitaker closed with the benediction.

On Saturday evening, Oct. 12th, Mr. Graham initiated Company No. 49, of St. Timothy's church, with 24 members. Other companies of this constantly growing order will soon be formed in connection with St. Chrysostom's chapel and on Staten Island.

On the afternoon of Wednesday, Oct. 16th, Bishop Potter laid the corner-stone of St. Andrew's church, at Fifth Ave. and 127th St. The trowel made use of was of solid

silver, and presented to Dr. Van de Water, the rector of St. Andrew's, by a Lodge with which he is connected. The preliminary service was conducted by Archdeacon Mackay-Smith, when the Bishop and the Rev. Dr. Lobdell, a former rector of St. Andrew's, and now rector of Trinity church, Buffalo, followed with addresses. Under the corner stone were placed the two other corner-stones, in commemoration of the first building of 1829, and of its re-building in 1872, after having been destroyed by fire. The general structure and arrangements of the building being removed and enlarged, will be unchanged, while it will largely be constructed of the same materials, which are being taken down piece by piece.

On the evening of the same day, Bishop and Mrs. Potter gave a reception to the bishops and deputies of the General Convention at the Diocesan House. There was a large attendance, including some 25 bishops. The occasion was a social and highly enjoyable one, in which the guests did not fail to admire the completeness of the arrangements and the great convenience which the Diocesan House presented.

On the same evening, the New York Association of the alumni of St. Stephen's College gave a dinner in honor of Assistant Bishop Leonard, who was a graduate of St. Stephen's. The bishops and other clergy were well represented, and included among others Bishops Knight, Starkey, Coleman, Tuttle, and Leonard of Utah. Mr. Cornelius Vanderbilt responded to the toast, "Our Trustees," Mr. Seth Low, the president-elect of Columbia College, to that of "Our Sister Colleges," while other responses were made by Bishop Knight, Archdeacon Thomas, and the Rev. Dr. Van De Water.

On Friday afternoon, Oct. 18th, the anniversary exercises of St. Luke's Home for Indigent Christian Females, were held in the church of the Beloved Disciple at Madison Ave. and 89th St. The Rev. Dr. Tuttle, rector of St. Luke's church, and vice-president of the institution, presided. He was assisted in the service by the Rev. Messrs. Henry Lubeck, S. G. Lines, T. G. Sill, and J. C. Hewlett, of New Jersey. The report read by the Rev. Mr. Sill, showing the financial condition to have much improved since last year, was followed by an address by Mr. Lubeck. Five persons had been admitted during the year and four had died, while the present number of inmates is 65. The subscription list last year had nearly doubled, and 15 patrons and 8 life members had been added. The institution has a fixed income of only \$2,800, while the annual expenses are about \$11,000. Bishop Potter was elected president; Dr. Tuttle, vice-president; Mr. Harold F. Brown, secretary; and Mr. J. H. Caswell, treasurer. The old Board of Managers was re-elected.

On the same afternoon, the annual meeting of the Evangelical Education Society was held in the guild room of Grace house. With the exception of the Rev. G. F. Kinsolving, of Philadelphia, for whom H. C. Thompson was substituted, the Board of Managers is the same as last year. These are: *President*, Felix R. Brunot; *active vice-president*, Bishop O. W. Whitaker; *secretary*, the Rev. Dr. Matlack; *treasurer*, William C. Huston.

On the same evening there was a meeting of the Brotherhood of St. Andrew at Calvary church. Some 1500 people were in attendance, including many bishops and 150 clergymen. Thirty chapters were represented. A report of the Committee of the Council was read by the Rev. Dr. R. A. Holland, of St. Louis, a copy of which will be sent to each of the 337 chapters of the order. Interesting addresses were made by Bishops Whipple, Tuttle, Talbot, and Mr. C. J. Wills.

On the same evening, a meeting was held in Chickering Hall in the interest of missionary work among the colored people. An audience of about 400 people, colored and white, was in attendance, while Bishop Weed of Florida, presided. The Rev. Mr. Moort, a colored missionary from Liberia, thought it was wrong to discourage colored people from going to that country, and said that what was wanted was a negro ministry,

and especially a bishop. The colored people wanted teachers who could mingle with them socially. Other addresses were made by the Rev. T. W. Cain, of Texas, the Rev. W. V. Tunnell, of Brooklyn, and the Rev. H. R. Sargeant, of Tennessee.

On the same evening also, the annual meeting of St. Luke's Hospital was held in that institution. The report showed that the general expenses the past year had been \$92,000, while it cost over \$12,500 to improve the property. In consequence of a deficit of \$15,000 a year for some years, the Board of Managers had been obliged to give the note of the corporation for \$34,500, to close the fiscal year, and thus meet the deficit of the past two years. The hospital is spending the income at the present rate of interest on \$2,000,000 on a capital of \$659,089. The benevolent can help the hospital by securing a large addition to the endowment fund so as to increase the income; by personal donations; by supporting beds at the rate of \$300 per annum for adults, and \$200 for children, and by getting subscribers to the century fund at \$100 each. The total number of patients treated during the year was 2,051. All nationalities and religious beliefs were represented. The new training school for nurses is meeting with success, having 22 students in the class in addition to six probationers. The old Board of Managers was re-elected.

The annual meeting of the Society for the Home Study of Holy Scripture and Church History was held in Calvary church on Saturday afternoon, Bishop Doane presiding, and Bishops Peterkin, Grafton, Leonard of Utah and Nevada, and Talbot, making addresses.

On Friday, the senior class of Columbia College after the election of officers, unanimously appointed a committee to prepare and present to ex-Mayor Seth Low a memorial expressing the pleasure of the senior class at his election as president, and pledging the hearty co-operation of each member of the class.

One of the most interesting re-unions which occurred last week was that of the alumni of Nashotah. Some twenty-five of the "old boys" met for a dinner at Mazetti's, and for two or three hours discussed the past, present, and future of this pioneer institution of the Church in the Northwest. Bishop Thompson presided, but having an engagement was not able to remain through the evening. The Rev. W. P. Tenbroeck took the chair and kept the speeches within the five minute rule. Representatives of many classes were present, and all had some interesting reminiscences to relate and good wishes to express. It was nearly midnight when the pleasant company separated to dream over "the good old times." The Rev. Dr. Carter, President of Nashotah House, was a guest.

PENNSYLVANIA.

The vestry of St. John's church, Norristown, has acceded to the request of the rector, the Rev. Isaac Gibson, and has voted him an assistant. The same has been granted to the Rev. Wilber F. Watkins, D. D., rector of the church of the Savior, West Philadelphia.

The rectory of St. David's church, Manayunk, the Rev. Charles Logan, rector, has been thoroughly renovated and refurnished.

Impressive services marked the observance of St. Luke's Day, by St. Luke's church, Germantown, the Rev. Samuel Upjohn, D. D., rector. At the late service a handsomely carved font of Italian marble, a memorial of the late wife of the Rev. W. H. Vibbert, S. T. D., rector of St. James' church, Chicago, and sometime rector of St. Luke's, was formally dedicated by Dr. Upjohn. The guild anniversary was held in the evening when the vice-president, Mr. James S. Aertsen, presented a report of the work for the year.

The Rev. Thomas F. Davies, D. D., preached his last sermon as rector of St. Peter's church on Sunday, October 13, taking as his text 1 St. Peter iii: 15. Although the severance of the ties which have been woven by more than 21 years of an earnest rectorship must necessarily give rise to

many sad thoughts and regrets, yet the consecration of the Rev. Thomas F. Davies, D. D., to the bishopric of the diocese of Michigan was a most delightful occasion and one that will long be remembered by those who were permitted to therein participate. A few minutes after eleven o'clock the procession which had formed in the parish house entered the church; in it were the Presiding Bishop and Bishops Whipple, Whitaker, Potter, Scarborough, Gillespie, Garrett, Morris, Tuttle, and Worthington, and upwards of 100 of the clergy. Morning Prayer having been said at an earlier hour, the Bishop of Minnesota began the Communion Office, the Bishop of Nebraska being the Epistoler and the Bishop of New Jersey the Gospeler. The sermon was preached by the Bishop of New York, whose text was "As they ministered to the Lord and fasted, the Holy Ghost said: Separate me Barnabas and Saul for the work whereunto I have called them, and when they had fasted and prayed, and laid their hands on them they sent them away." Acts xiii: 2, 3. After the sermon, the Bishops of Pennsylvania and Western Michigan presented the Bishop-elect in his rochet to the venerable Presiding Bishop who sat in his chair in front of the altar, who being consecrator, called for the reading of the several testimonials. Those of the diocese of Michigan was read by the Rev. Stephen W. Frisbie, those of the House of Deputies by the Rev. J. N. Blanchard, and of the House of Bishops by the Rev. G. F. Nelson. After the Litany had been said by the Bishop of Missouri, the promise of conformity given, and the ex-amination, the Rev. Thomas Frederick Davies, D. D., was consecrated by the Presiding Bishop, assisted by the Bishops of Minnesota, Missouri, Pennsylvania, New Jersey, Western Michigan, New York, and Nebraska. As the recessional was starting, Bishop Williams placed upon Bishop Davies' finger the episcopal ring presented by the congregation, and as he was leaving the chancel, Bishop Potter placed upon him the hood of LL. D., conferred by Hobart College, Geneva. The Consecration was followed by a bountiful collation served in the parish house, during which the Rev. W. H. Vibbert, S. T. D. in behalf of the Alumni of Berkeley Divinity School, presented the new Bishop with a number of volumes, and the Rev. I. L. Nicholson, D. D. in behalf of the clergy of Philadelphia, a handsome pectoral cross set with diamonds, emeralds, and amethysts, to which gifts he touchingly responded.

LONG ISLAND.

On Saturday last many of the deputies and visitors to the General Convention improved the occasion of a short session to visit the institutions of Garden City. The journey by rail and ferry is about an hour in time, and is well repaid. There is nothing in this country more unique and pleasing, in its way, than this splendid foundation of Mrs. Stewart. Garden City is a park with walks and drives, groves and lawns, well laid out, and kept in perfect order. The grand central building is the cathedral, a perfect gem, a diamond set with pearls. Though small, compared with the cathedrals of the old country, the cathedral of the Incarnation is a beautiful specimen of Gothic architecture. Every detail is finished with artistic precision and exquisite taste. The organ is one of the finest in the world, and the stained glass is very beautiful. The party that visited Garden City last Saturday were fortunate in having Bishop Littlejohn for a guide, and were cordially welcomed to the "palace," a charming residence, bearing all the signs of culture, scholarship, and hospitality, for which the good Bishop of Long Island is so widely and well known. The visit to the schools closed a delightful excursion. St. Paul's boys' school is under excellent management, and without doubt has the finest school building in the world. St. Mary's, the school for girls, deserves its good name and the new building that is promised.

BROOKLYN.—On Sunday morning, Oct. 13th, St. Mark's church celebrated the triple semi-centennial of the founding of the church, of its rector, the Rev. Dr. Haskin

and of its sexton, Mr. David Longworth. In the chancel were Bishop Knickerbacker, of Indiana, a former member of St. Mark's and whom Dr. Haskins prepared for the ministry; the Rev. Mr. Kimber, the assistant secretary of the Missionary Board; the Rev. C. L. Twing, of Calvary church; the Rev. Thomas Haskins, a nephew of Dr. Haskins, and rector of Ascension church, Los Angeles, Cal.; the Rev. I. L. Townsend, of Washington, and the Rev. Dr. Van Rensselaer, and the Rev. Henry Hooper, of New York. Above the altar were two wreaths with "1839—1889" depicted upon them. Previously at 9 o'clock, the rector had conducted Morning Prayer, assisted by his nephew. At the 11 o'clock service the surpliced choir sung as a processional, Hymn 281, the clergymen mentioned taking their seats in the chancel. In place of his usual sermon Dr. Haskins gave a history of St. Mark's, taking Ps. cxvii: 5 for his text. He began by saying that after graduating from the General Theological Seminary in 1839, he became rector of the church the same year, at a salary of \$300. The little chapel stood in a corn-field, and the parish consisted of 14 families and 18 communicants scattered over four square miles. Soon after, the present stone edifice was begun, and was completed and consecrated in 1841, and was then the only Episcopal stone church on Long Island. In order to raise money with which to build it Dr. Haskins called on 1200 Churchmen, extending over a area of 15 miles. He believed it was the first church in Brooklyn or New York which displayed the cross, and that, with the doctrines taught, excited great prejudice. The services had always been in perfect compliance with the Prayer Book, with no desire on the part of rector or congregation for shortened services. In the Morning Prayer, Litany, ante-Communion, followed by sermon, etc., there had been no change by so much as a jot or tittle for half a century, while the Evening Prayer was always as the Prayer Book prescribed. Twenty-two persons had gone out from the church into the sacred ministry, of whom two were bishops. Not a dollar had ever been raised by resorting to lotteries and fairs, and to this, he believed, was owing the financial prosperity of the church. He had lived to see the little village of Williamsburgh grown from 4500 to a population of 350,000. Since his ministry began, he found the tombstones recording the name of almost every relation that a man can send before him into the other world. Of all the rectors in the State of New York, including the five dioceses, not one was now found in his place. Of the bishops then living, not one survives in all the dioceses in the United States. In the course of his address Dr. Haskins paid a high compliment to the sexton, David Longworth, who for many years had at one and the same time filled the office of sexton, warden, and treasurer. Scarcely a day had passed but he visited the sanctuary of his love to see that all was well, and to his watchful care they were largely indebted for the soundness and good preservation of the church. Not an unpleasant word had passed between rector and sexton for half a century, and the latter had become so identified with the church that it would not seem the same without him. Was it not meet and right, therefore, that at this semi-centennial they should pay all due honor and credit to David Longworth, the lover of God's house and worship?

In the afternoon service there was a large attendance of the parents, as well as teachers and scholars of the Sunday school, who were addressed by Bishop Paddock, of Massachusetts, Bishop Knickerbacker, Dr. Haskins, the Rev. Mr. Twing, and others. In the evening, Bishop Paret, of Maryland, who was baptized, prepared for the ministry, and married by Dr. Haskins, preached to a crowded congregation.

These semi-centennial services are to be continued through the week, in which it is hoped to raise a sum of \$50,000, with which to endow the church. Concerning Dr. Haskins, it may be added that he was born in 1813, in Waterford, Oxford county, Maine.

that he graduated at Union College in 1836, and at the General Theological Seminary in 1839; and that he is now 77 years old, with the prospect of serving the Church for several years to come.

Sunday afternoon, Oct. 13th, the pulpit of Christ church, E. D., was occupied by the Rev. Peyton Morgan, rector of Trinity church, Cleveland. Dr. Darlington announced that on Sunday, Oct. 20th, the Rev. Dr. Eccleston, of Baltimore, would preach in the morning, and Bishop Coleman in the evening.

The Building Committee of St. Luke's church had arranged for a loan of \$50,000 with which to help erect its new edifice, but the Bishop has refused to allow more than \$35,000 to be raised on mortgage, and then only on condition that the floating debt should not exceed \$1,500. A wealthy gentleman, unknown, having agreed to loan the church \$15,000, brought the amount required down to the sum specified. The Bishop, however, made it the ultimatum that he would consent to the mortgage of \$35,000, if the loan of \$15,000 was not secured by a mortgage, and if the wardens and vestrymen pledged themselves to raise \$10,000 instead of \$5,000, as they had guaranteed to do. This sum also should not be secured by mortgage. Upon this, the gentleman withdrew his offer, and the whole scheme has been temporarily abandoned. The Bishop has acted in accordance with the law of the Church, which provides that the consent of the bishop must be obtained before any church subject to him can mortgage its property. This, however, seems to have been looked upon as a formal matter when the committee notified him of the intended mortgage.

At a meeting held on Monday evening, Oct. 13th, the directors of the Brooklyn Club adopted a resolution tendering a reception to the Hon. Seth Low in his recent election as president of Columbia College. The date was fixed for Saturday, Oct. 26th, and upon being waited on by the House Committee, Mr. Low signified his willingness to accept the proffered honor at the time fixed upon. Mr. Low, as is well known, is a vestryman of St. Ann's church, and superintendent of its Sunday school, and is now a deputy for Long Island at the General Convention.

KANSAS.

The funeral services of the late Right Rev. Thos. H. Vail, Bishop of this diocese, were held in Guild Hall, which is now used as a church, at Topeka, on Monday, Oct. 14th.

The remains of the late Bishop lay in state in one of the ante-rooms from noon until 2:30 o'clock, p. m., and were viewed by a large number of friends. The services were appointed to be held at 3 o'clock, and by that hour every inch of standing room was occupied, and hundreds of people were unable to crowd into the hall. Precisely at the time set, Bishop Thomas followed by some 20 of the clergy of the diocese, all in clerical robes, emerged from the vestry room and marched in double file through the hall to the ante-room, where the remains lay, and where the pall bearers were in waiting. The procession then returned through the body of the hall to the chancel, followed by the pall bearers with the corpse and the mourners, Bishop Thomas reading the Sentences. Then followed the anthem, chanted by the quartette choir: "Lord, let me know my end and the number of my days," etc., etc. The Scripture reading was by the rector of the parish of Williamsburg, Franklin county; the hymns were announced by another clergyman and the prayers were offered by Bishop Thomas. One very interesting feature of the services was the chorus singing of the young ladies from Bethany College. They sang the three hymns announced, being favorites of the late Bishop, with much feeling, producing that effect which can only be had from a large volume of tone by an aggregation of many voices. As the last stanza of the last hymn ("O, Paradise") was sung, the procession left the church in the reverse order, a large retinue of carriages following, and proceeded to the cemetery east of the city where the remains of the late good Bishop

of Kansas will rest till that morn when the "trump shall sound and the dead shall be raised incorruptible, and we shall be changed."

On reaching the cemetery, the casket was put into a polished cedar box and then lowered into a vault of brick-work. As it was gently lowered by the pall bearers to its final resting place, the committal service was said by Bishop Thomas.

MASSACHUSETTS.

The opening meeting of the Clerical Association, held in the Church Rooms, Boston, on Monday, Oct. 7th, was well attended in spite of the number of clergy in attendance at the General Convention. The Rev. W. D. P. Bliss of Grace church, South Boston, president of the Ministers' Economic Society, read a carefully prepared paper on "The Economic Value of the Protestant Reformation." The subject for the next essay is "The Relation of the Protestant Episcopal Church to other Religious Bodies."

WINTHROP.—The mission church is fast approaching completion, and it is expected, will be ready for occupancy early in November. The new church, St. John's, like that of St. Paul's, Beachmont, (both being the results of the faithful and untiring labors of the Rev. H. Gaylord Wood,) has a foundation wall of stone rubble work five feet high, supporting a shingled wall six feet high. The roof is open work of timber ceiled above. The extreme height of the nave is 25 feet. The church stands on a corner lot, and admits of a fine view from either approach. The contract for the entire work, including material, (except the glass and the tower,) was let for \$2,600. As soon as the indebtedness of \$1,200 is discharged, the property will be deeded to the trustees of donations of the diocese, to be held in trust for the benefit of St. John's church.

BOSTON.—The members of the Clerical Association had the pleasure, on Oct. 14th, of listening to a very interesting address by the Rev. Simeon Gibbons, of Parrsboro, Nova Scotia, on the work of the missions on the coasts of Labrador. Mr. Gibbons is a native Esquimaux, but was educated for the sacred ministry, in order to work amongst his people. He graphically described the hardships undergone by those who ministered to the scattered inhabitants of those frozen regions.

The report of the general missionary of the diocese, the Rev. J. B. Wicks, shows that he has not been idle during the summer months. Although some of the points visited by him do not give the promise that they should, still on the whole, the outlook is certainly full of encouragement. A short report from some of the principal missions will show that the good work is going steadily forward. The missions of Canton and Walpole are in good working condition, under the care of the Rev. S. S. Lewis. Canton has a lot, with the foundation of the church already in. Walpole has secured a lot for a church, and has a small building fund. The Rev. A. B. Shields has assumed the charge of the mission church of the Ascension, Waltham, and the people are encouraged. Since the commencement of the work of the general missionary, who when rector of Trinity, Milford, had charge of Medway, the latter place has been ministered to by the Rev. J. S. Sparks, who has done good and faithful work there, as evinced by the large congregations and increased offerings. The Rev. Mr. Sparks has resigned the rectorship of Trinity, Wrentham. That parish has suffered greatly from the loss by death and removals of the influential members of the parish. Natick has been without a rector since Easter. The regular Church services and the Sunday school have been maintained. The parish of St. John's, Framingham, which, heretofore, was connected with Natick, under the charge of the Rev. F. S. Harraden, has now called a rector, the Rev. Arthur Hess, late assistant at All Saints', Worcester; and has this year surrendered the stipend from the Board of Missions. The work in Fall River is certainly full of promise. There are

three missions in the city—St. John's, St. James' and St. Mark's—reaching directly 3,000 souls. The Sunday schools average 300 scholars each. St. Mark's and St. James' each have a new church, and ere long St. John's new stone church will be completed, the account of the laying of the corner stone of which we give below. Athol and Winchendon, under the new rector, the Rev. C. J. Shrimpton, have gone steadily forward. The Rev. Wm. J. Alger, after four years of faithful work, resigned the rectorship of St. John's, Millville, on account of ill-health. The Rev. W. S. Chase, of St. James', Woonsocket, R. I., has taken charge for the present of the parish. For the first time in its history, St. Paul's, Gardner, has been free from debt. Services have been held through the summer months at Wareham and Marion, also at Vineyard Haven, and it is purposed to continue them at the last-named place during the winter. St. James', Amesbury, is still without a rector. Services have been carried on at Middleboro, by a lay-reader, with occasional visits from the Rev. J. J. Cressey, of Bridgewater. Mission services were first held at Norwood about a year ago, by the Rev. J. C. Hewlett, who continued to minister to there until last summer, when he went to New Jersey. Occasional services have been held by the general missionary and by neighboring clergymen. Other points have been visited where no regular services are held, in all of which communicants can be found, but not in sufficient numbers to warrant the establishment of regular services.

FALL RIVER.—Services were held on Saturday, Oct. 5th, in St. John's church, commemorating the 11th anniversary of the parish. The corner-stone of the new church on Middle St. was laid. The new building will be a combination of the Gothic and Queen Anne styles. It is to be 45 feet wide and 96 feet deep, and is to stand north and south. It is being built of stone lined with brick, all but the chancel, which will be plastered for decorative purposes. Its floors will be of three inch spruce plank, covered with inch hard pine, and its roof of hard pine. It will have seating space for about 800, and will include a choir and organ room on the west side, about 14x20 feet, connecting with the chancel by a large arch, and on the north-east corner a robing room 12x15 feet. The entrances are two, both on the east side. A place has been reserved at the south-east corner for a tower. The windows generally will be of plain glass designed eventually to be ornamented memorials; but those in the chancel will contain cathedral glass in colors. There will be three windows on the east side and four on the west, with transoms of colored cathedral glass. The structure was designed by a Boston architect, but the plans were modified by the Rev. Samuel S. Spear, rector of the church. The total cost is between \$15,000 and \$16,000; \$6,000 has been contributed by Boston friends, through the Board of Missions; and it is estimated that, allowing for the church property now in use on South Main St., the parish has assets in the matter equal to two-thirds of said cost. Much of the furniture of the new house will have been transferred from the old, including the chancel furnishings, which are of carved black walnut. It is expected that the new church which was begun the middle of August, will be ready for use by the New Year. The Sunday school will continue to occupy the present building after the completion of the new one.

IOWA.

The Rev. E. C. Paget writes: In your article on "A Pressing Problem" on work among the colored race, an appeal is made to the workers to furnish facts and tangible needs. As Rural Dean of Southern Iowa, pray allow me instantly to present one such instance and one earnest appeal to your wide circle of readers. On the 13th of September last, I visited the city of Keokuk, in this State, to assist at the dedication festival of the church of the Holy Cross. The energetic and devoted parish priest of that church has, during the past two years, carried on a real

Church work among the large and poor colored population of that city. An old school building is rented and under the name of St. Mary's mission, regular services have been held and instructions given; already they number 40 communicants, and have a fine surpliced choir of men and boys whose excellent singing and devout demeanor it was a privilege to hear and observe. The people are devoted and are fast learning to love and appreciate the beauty of the Church services, but they are absolutely poor, and without external aid it is impossible for them to secure the land, church building, and priest's residence, which they sorely need. I inspected an excellent and ample building site which had been offered to the missionary for \$1,100. After waiting and appealing for the help which did not come, he had the sore disappointment of seeing one of the lots sold. The other two remain and would still be sufficient; \$750 to \$800 would purchase them and give to this noble work "a local habitation and a name." Our Bishop has done his utmost in attempting to assist, and the diocesan funds are taxed to the fullest extent, even to furnish the needful salary for the priest. The poor people with utmost efforts have but been able to raise \$160!

To show you their good will in the work, I may mention that the boys of a Sunday school class made \$13 for the church at a "sociable" by selling lemonade. Now, will not some of those who have the extension of the Church on thoroughly clear and strong Church lines, and the welfare of the colored people at heart, come forward liberally and contribute the small sum necessary to secure this land and begin a building, and thus launch the ship of Christ fairly upon the waters for her saving work among the colored people in Keokuk? Any sums contributed to me, or to the missionary of St. Mary's, the Rev. E. Bazett-Jones, Keokuk, Iowa, will be most gratefully received and acknowledged. This appeal has, I know, the warmest endorsement of our Bishop.

P. S.—It is right also to note that by the purchase of this land and the erection of a church and mission house, the considerable sum now paid in rent for the old frame school building and the house for the priest would be saved to the mission; besides the great value of a permanent location in place of a building which they might at any time be obliged to vacate.

DELAWARE.

WILMINGTON.—The Rev. T. G. Littell, D. D., the rector of St. John's church, is at the General Convention, being one of the clerical delegates. The Rev. A. Dupont Coleman is supplying his place on Sundays. The Guild of the Good Shepherd, of which Mrs. Robert S. Miller is directress, has furnished a very handsome carpet and shades for the reading room. The choir under the leadership of William J. Fisher, numbers 22 boys and 8 men. They intend furnishing the choir rooms with carpet and closets for vestments, between now and Christmas. An effort is to be made to form a branch of the Guild of the Iron Cross shortly.

NEWARK.

On the 20th anniversary of the pastorate of the Rev. Dr. W. W. Holley, in Hackensack, the congregation assembled in the guild house and presented him with a purse of \$260 with well wishes for himself and family.

NEWARK.—The laying of the corner-stone of the new parish house of St. Barnabas' parish at 4 P. M., Oct. 6th, was an event of interest to the residents of this city. In the absence of the Bishop, detained elsewhere, the ceremonies were conducted by the rector, the Rev. Stephen H. Granberry. This is one of the most populous and active of the younger parishes in the State. The addition to the beautiful church on the triangle, between Warren St. and Sussex and Roseville Avenues, is to be of wood and stone, to cost \$10,000, and to afford rooms for the large Sunday school, the Bible class, the infant class, and four of the guilds between which the church work is divided.

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WE read in a local paper not long ago that a little girl had committed suicide in a fit of mental depression, on failing to win a prize for which she had worked at school. It is an extreme case of childish ambition and disappointment, but it should impress upon the minds of parents and teachers the fact that there is danger in the stimulating and cramming process to which children are often subjected. The prize system, we believe, is altogether wrong, especially when applied to girls. They are generally sensitive, ambitious to excel, and disposed to do more than they are able to do. As a rule, their enthusiasm needs to be restrained rather than excited, and any system of education which fosters rivalry, involves keen disappointment, promotes jealousy, and ends in a degree of humiliation to a large number, is deplorable.

This, the giving of prizes in school almost invariably does. It is an appeal to the ambition of many, with the possibility of reward to one and the assurance of failure to others. The distinction awarded to the successful competitor is dearly bought by the strain and struggle through which it is secured, while the defeat of another may be the result of the most trifling accident and has little or no compensation. The damage to all, in nervous excitement and exhaustion, is immense; the gain, in any case, is small. It is not by such spasmodic and hysterical rivalry that the intellect of a child is trained and balanced. The ordinary exercises of the class

room are a severe strain upon the nervous system of a sensitive girl, and the incentive of a good standing in school and a good report to parents is sufficient to awaken all the ambition that is safe and healthy. There is no occasion to resort to the high pressure system of prizes.

CHANGES IN THE PRAYER BOOK.

Since the motion to close the revision of the Prayer Book could not be carried, the Convention has done perhaps better than could have been expected in avoiding the more serious errors of revision which were contained in the Committee's report. We still think, and we believe that the Church at large sustains us, that the great error was the decision to go on with revision at all. It is doubtful if there is gain enough in what we have adopted, to counterbalance some objectionable things which have been introduced; and besides these, we have to deplore the prolonging of the agitation, the consuming of the time of two Conventions, to the neglect of very important matters, and the postponement of the Standard Prayer Book. Considering how many changes were proposed by the conservative House of Bishops, it is really remarkable that the Prayer Book has been damaged so little. It was the Lower House that saved it, in some important particulars. This was not due, of course, to any superior wisdom or liturgical illumination, but to the mere fact that the body is too large to be very much influenced by individuals. Any one who has read between the lines of our liturgical reports and debates must have seen that the subject has been treated for the most part as a matter of private fancy and personal taste. One person wants something put in, or put out, or changed, and another person wants something else. The result is generally a compromise on what is likely to carry; not a conclusion reached by sound reason and liturgical scholarship. In the House of Bishops the plea of one member, or of a small minority, may go a long way towards securing the introduction of a needless bit of revision which "can do no harm." In the Lower House, however, there is less disposition to regard the preferences of individuals, and nothing is likely to be done simply because so-and-so wants to have it so. Of course, good management and leadership count for much, and there is little doubt that the defeat of the opposition to further revision was due to a lack of leadership in the House of Deputies, so that a well-managed minority really did hold

the subject open long enough to discourage and finally to defeat the opposition.

The addition proposed for the Litany, "from earthquake, fire, and flood," is to our mind the most undesirable and unfortunate of all the changes that this session has adopted. There is no doubt that the addition of "earthquake" was largely due to the expressed desire of certain deputies who had experienced the terrors of such a calamity. They wanted it put in; others not especially interested in it thought it would "do no harm," and it was hard to refuse. So the Litany, for all time as far as this Convention can assure it, must carry this additional and needless specification.

We can not better express the point of objection to these three particulars of "earthquake, fire, and flood," than by quoting a paragraph from *The Evening Post* of Saturday. It is about the clearest, most compact, and most convincing bit of criticism we have read for many a day.

The Episcopal Convention in some of its alterations of the Prayer Book is illustrating freshly the misfortune of allowing works of literature to be remodelled by a popular debating assembly. The fine deprecation of the Litany, for instance: "From lightning and tempest; from plague, pestilence, and famine; from battle and murder, and from sudden death," has been spoiled by prefixing "From fire and flood," and inserting "earthquake" before "lightning and tempest." This has ruined the delicate rhythm of the passage, to begin with, but beyond that, the multiplication of particulars has lessened its significance and abased its dignity. The Convention seem not to perceive that the original form was only approximate, and therefore poetic and suggestive, and that by turning it into something like a catalogue they rob it of its beauty. So far as principle is concerned, they might as well go on, after either "flood" or "tempest," to deprecate wetness, chill, and dull skies. In liturgies the boundary between the sublime and the ridiculous is almost certain to be crossed in the descent to small things. Moreover, in this case, apart from all other considerations, the likeness between lightning and fire, and between flood and tempest, supplies sufficient argument against this unhappy innovation.

PAROCHIAL PESTS.

The Catholic conception of worship is clear, definite, pronounced, but it is an idea foreign to the thought of many who call themselves Christians. The common notion is that the one great purpose of church attendance is to hear—especially to hear a sermon. The average man can hardly conceive of any other; possibly has never so much as heard whether there be any other. This notion has prevailed among the denominations so long that, among them, it is all pervasive.

It made the meeting-house, filled it with pews, planned its pulpit, and ordered its observances. According to this theory, men go to church to hear preaching. It is the one great thing. Whatever of prayer or singing, or Scripture reading, there may be, is only "the preparatory service." Preparatory to what? To the preaching, of course. That is the one chief thing, the one thing to which everything else is subsidiary and must give place. But suppose a man does not care for preaching, why then go to church? Why not stay away, as in such case he generally does? The common theory and practice go together. They are perfectly consistent. But the Catholic conception of worship has no necessary relation either to a preacher or to preaching. It is founded on the relation of the creature to the Creator. It is indeed for the good of men, but above all to the glory of God. It is the bounden duty and service of all men. It builds the church, decides its architecture, tells its purpose, orders its services, places everything in it and pertaining to it. And yet we often find those who call themselves Churchmen, and think they are, and possibly pride themselves on the supposed superior brand of their Churchmanship, who nevertheless have no proper idea of worship—the worship of God. They are invariably the disturbers of the peace of the parish and the priest. They are guided by self-will. They will rule or they will try to ruin. If only they are made much of, and have their way, all is well. If not, then all is ill. They do little or nothing from principle, at least not from Christian principle. They will attend church if they like the preacher, and possibly give a little to the support of the parish—but not much. It is always a matter of self-will and self-pleasing, honor of self. The thought of God and of His glory is not in it. They are unstable souls. No man can long count on them. They are an impediment and no permanent help. There is no parish, however small, that would not be better off without them, no matter how much money they may have. Whatever they may think themselves, they are not Churchmen. Though in the Church they are not of it. They are, in fact, heretics, that is, self-will choosers. If women—as they often are—they are never happy unless they have prominence, place, petting. If of the other sex, they must be on the vestry, or delegates to the convention, or "Superior" of the guild, or at least superior of something or somebody. They love the chief places in the parish and the praise of men. The love of God is not in

them. They are good Pharisees, but neither good Churchmen nor good Christians. All our bishops know of parishes which for years these people have hindered and plagued by their presence. The bishop can flee from them. It is the poor priest that they pester, and the parish--especially the country parish--that they afflict. They are hinderers, not helpers, and should be made to know it. That they may be converted--"meet with a change"--or go to their own place, should be the hope of those who have good will to Zion, and the prayers of all who pray for the peace of Jerusalem. In a hundred places these words will be read by those who will say: "I am sure that the writer of this article had such and such a one of our parish in mind." But, alas! those of whom we have written are in many places, and it is to be feared that they do not read the Church papers.

OUR JUDICIAL SYSTEM.

It has been a disappointment to many, especially among the clergy, that the General Convention again has failed to provide for a court of appeal. The clerical vote, as in 1886, was in favor of the Constitutional Amendment which would open the way to the establishment of such a court, and the laity by a very small majority failed to concur.

The defeat of the movement is due, no doubt, principally to the fact that the question of diocesan rights was involved. This question has come to the front again, during the discussion of Proportionate Representation. Many who have heretofore been disposed to favor the theory of centralization, have taken alarm at the possibilities of evil which an absolute surrender of diocesan rights involves; and they now see that the stability of our Church organization as well as the harmonious adjustment of our differences, depends upon maintaining the rights of the dioceses as assured to them under the Constitution.

By the proposed amendment to the Constitution, the General Convention assumed the right not only to establish an appellate court but also to control the entire judicial system of the dioceses. Many of the ablest jurists among the laity felt constrained to vote against this surrender of diocesan discipline; and some of the clergy, while ardently desiring to secure a court of appeals, saw in the proposed movement a danger far greater than the evil which it promised to remedy.

Besides the almost insuperable difficulties in the way of working an uniform judicial system, with a central court of appeal for the whole

Church, it was objected that such a system would involve the legal enforcement of uniformity, and bring into collision all the diversities and traditions under which the several sections and schools of the Church now live in peace. It would be a Procrustean bed upon which every cleric would be stretched.

In view of such possible consequences, the clergy should not be impatient with the conservatism of the laity which has again deferred action upon this great question.

The cause is not dead; its consummation is only delayed. The appellate court must come, but it will come with the development of the Provincial System. Among all the considerations which call for the grouping of dioceses into provinces, there is none so weighty as this, that it would afford the opportunity to put our judicial system on a safe and practicable basis. The objections which prevail against courts with jurisdiction over the whole Church in this country, do not hold against courts established by small groups of dioceses related by proximity and assimilated by local traditions. A plan for such federate relations is now receiving the attention of a Joint Committee, and it is hoped that the next General Convention will report progress in this great movement.

THE PAPAL CONQUEST THROUGH IRELAND.

An anonymous writer in *The Nineteenth Century* on "The Papacy," is firm in the conviction that Ireland, or as he calls it, the missionary country, is to be the defense and hope of the Roman Catholic Church. "Ireland is to be to the Catholic, what England has been to the Protestant world." "The real *Congregatio de Propaganda Fide* upon which the Catholic Church must depend for maintaining its hold in the coming time, is the Irish race with its cradle and its priest." "It is owing to Ireland and to Ireland alone, that the Holy See is able to establish its bishoprics in every land where the English tongue is spoken, and to encompass the world with churches not reared in *partibus infidelium* but in the household of faith."

In reaching this conclusion the intelligent and well-informed writer from an inside view of things, has previously shown how the Pope is ever having the two-fold dream that he is to be an Italian Prince and the universal teacher of Christendom; how he is surrounded with Italian dignitaries, and though skilled in three languages, including Latin, cannot himself speak a word of English, how in sending

Monsignor Persicoto Ireland to report on the condition of things in that country, the Pope put forth his Rescript which so offended the Irish Catholics, without waiting for the Monsignor's report and indeed without his knowledge; and how if the Pope leaves Italy as he threatens to do, he should make his future dwelling place on the banks of the Thames and learn to think in English. The Holy Father needs to comprehend that a great breaking up is at hand like to that in the Middle Ages, in which the world is passing into the hands of the English-speaking races, and in which Italian, Spanish, and French will be but local dialects of as little importance, except for literature, as Erse or Welsh.

The scene, then, is to be shifted. The Pope should accommodate himself to the new order of things and learn to think in the language of Shakespeare and Bacon. He should have done with dreaming about being an Italian Prince or a secular prince of any sort, and be content to conquer the world through the all-conquering English.

But this is the point: Would the Pope or his successor be able to conquer the world through Ireland? If this is the best instrument in the hands of the Roman Church, is it equal to the task? Is it the sort of instrument that is equal to it? Would it be equal to it if the whole Irish race were to become a *Congregatio de Propaganda Fide*, and if every man, woman, and child were to turn missionary to the world's end? But if so, why should the Pope make his future home on the banks of the Thames? Why not on the banks of the Shannon or on the shores of Dublin Bay? Why not be right at home among his missionaries and conquerors, just as from the beginning the papacy had its seat at all-conquering Rome?

Suppose the Pope, in taking up his residence in this way, and becoming never so Anglicanized, were to send his Irish missionaries into England, what headway would they make in bringing that country to be loyal to St. Peter and his successors? We all know what England did to shake off that supremacy after being bound by it some three hundred years, but what likelihood that even a Pope who thinks in English would be able to recapture it? We all know, too, about the man who went to Rome to convert the Pope and came back a Roman Catholic. Now, though it does not follow that if the Pope should settle down in London he would become a Protestant, there are some chances that his knowledge of English together with his English sur-

roundings would make him less certain, if not of his claims, at least of universal conquest. He might discover for one thing that it does not run in English blood, as it runs in the blood of Italians, to believe in the papacy and its claims. He might discover, too, for another thing, that howsoever Ireland, the Isle of the Saints, belongs to those English-speaking races which are bringing about such marvelous transformations, it is no more likely to conquer those races for Christ than to conquer them for Caesar.

The writer quoted from, speaks of the British Empire and the Roman Catholic Church as alone world-wide powers. In other words, they are the only two powers in the world on which the sun never sets. Now, by whatever way the British Empire became a world-wide power, it became so as opposed to the influence and irrespective of the claims of the papacy. Such being the case, the question is not whether a pope who thinks in English and lives in England can conquer the English-speaking race through Ireland, but whether he can conquer it by whatever massing of Roman Catholic countries. For ourselves, if Ireland is indeed the mainstay and bulwark of the Roman Catholic Church, we think its future anything but hopeful and assured.

CONVENTION BREVITIES.

DR. DIX has carried out completely the policy he announced when he took the chair, viz: to see that the will of the House is accomplished. Calm, impassive, and impartial, he has presided to the entire satisfaction of the House. He has given offence to none, while he has compelled respect from all.

DR. PHILLIPS BROOKS, probably the most ready, fluent, and famous speaker in the House of Deputies, seldom appears in the debates, and never takes the full time allowed. He is always perfectly frank and straightforward, unpretentious, and earnest. Everybody knows exactly where he stands and what he means.

AMONG the prominent members of the Convention is Judge Matthew P. Deady, of Portland, Ore., a deputy from the newly admitted diocese of Oregon, and United States District and Circuit Judge. He it was who recently refused to issue papers granting citizenship to a man whose vocation was that of pugilism. Judge Deady's refusal was based on the principle that it is contrary to public policy to admit to citizenship a man whose calling is illegal.

THE Kansas deputation has one of the best seats in the House, and other members who are less favored in their location, often resort there. The venerable Dr. Beatty, the head of the deputation, is very hospitable, and representatives of the Church press are indebted to him for daily favors. One of the most pleasing pictures in the

panorama of the House of Deputies, is the view of *The Churchman* and *THE LIVING CHURCH* sitting serenely together in the Kansas pew.

THE policy of the Church as to the colored people has been indicated by reports of committees and by the admission of colored deputies to the House. At the reception given by the Bishop of New York there were present a distinguished Jewish Rabbi and a colored deputy from Liberia. Nobody, as far as we know, was shocked or offended. There was no greater scholar or more cultivated man in the company, than the Jew, and no more faithful son of the Church than the negro. During the Convention Mr. Moert has made many friends for himself and his race.

The Convention has voted to adjourn on next Thursday, and many deputies have arranged to depart even before that date. What is to be done with the mass of "Enrichment" which remains untouched, and with the Calendar full of questions which demand attention, nobody can say. The speech-makers will find little favor. Revision will go on rapidly and perhaps wretchedly, in the hurry to get through it. The deputy who should propose another instalment of it in 1892, would start "earthquake, fire and flood," all together, in the House of Deputies. We should think that even Dr. Huntington would be tired.

IN THE HOUSE OF DEPUTIES.

SPECIAL CORRESPONDENCE.

NEW YORK, Oct. 18th, 1889.

One of the most notable features of the General Convention is the attendance of spectators in the galleries. There is always a fair congregation there, as they are occupied chiefly by the ladies. Why the ladies are so assiduous in their attendance is one of the inexplicable mysteries. It is almost impossible to hear what is said by speakers on the floor of the House, nor is it easy to see more than half the distinguished deputies, so that to the occupants the remaining half are practically extinguished. If some deputy who sits underneath lifts up his voice, the people above him lean over in frantic efforts to get a glimpse of him, until there seems to be some danger of their being precipitated to the floor below. But in spite of all obstacles, there the charming spectators sit hour after hour, no doubt deciding a dozen times during the course of a protracted wrangle over the revision of the Prayer Book, whether it is advisable to insert the word "proper" before "lessons" in the title of the Table of Lessons, or to pray to be delivered from "earthquake, fire, and flood," or "from fire and flood, from earthquake, lightning, and tempest," in the Litany. The galleries decide these things rapidly, and so to speak, intuitively, and are so much better able to expedite business than the grave deliberative body that occupies the floor. Hence, when the House does at length reach a decisive vote, it is interesting to see the little flutter of satisfaction—or the contrary—that pervades the galleries.

Another interesting appendix, or perhaps I had better say prefix, to the House, since they sit in front of it, consists of the corps of reporters for the daily press. Some of them are

Churchmen. I was a little startled last Sunday to see one reporter in the choir at Old Trinity, vested in cassock and cotta, but then the modern reporter is to be found everywhere, like the English sparrow. And the reporters, too, take a lively interest in the debates, over and above their professional occupation. They may sometimes be seen engaged in earnest little discussions of their own upon pending questions. But at times even the reporters look tired, especially when the Committee of the Whole gets into an endless discussion upon some trivial change in the Prayer Book, and the reportorial mind gropes in vain for the true or false pearl of doctrine that is buried beneath such a heap of words. For when the House goes into Committee of the Whole, words are multitudinous and decisions are few and far between. The very reason for going into committee is that every one, if so minded, may express his views on the subject in hand, and nearly every body improves the opportunity. There is no doubt, as a layman in the House suggested the other day, that the clergy do the great bulk of the talking. If they had to do all the voting too, they would have a greater burden than they could well bear. A layman does get in a word now and then, however, and he always remembers to vote.

After an afternoon spent in the wearisome discussions of the Committee of the Whole, when the House has grown somewhat tumultuous and at times a little unruly, it is interesting to note the change that suddenly comes over it, the hush of self-restraint of discipline and order, as the sable form and impassive face of the president of the House looms up behind the desk, while he sharply raps with his gavel and commands the attention of the House to the report of the chairman of the Committee of the Whole. The rector of Old Trinity has the House of Deputies under complete control, and his eminent success as a presiding officer is to be envied by many who have been placed in a similar position in other bodies. The House feels his strength of character, and has implicit confidence in his justice, impartiality, and comprehensive and lucid understanding of the questions that come before it.

The parish house, or memorial house, as it is called, belonging to St. George's church, is a noble structure architecturally, and for the purposes of the Convention most admirable. In the first place, it affords commodious quarters for the House of Bishops, and that is a comfort to them not less than to all their well-wishers. Then again, in its numerous rooms, all the important committees of both Houses are accommodated with quiet places for the transaction of business; and even the plethoric committee on the State of the Church, which comprises as many members as there are dioceses, has an abundance of room. Luncheon is served upon the fourth floor for the House of Bishops, and on the ground floor for the deputies, who swarm in like locusts at the proper time and do as the locusts do. The prolonged debates in the Lower House provoke a hunger which is not intellectual and a thirst which is not for knowledge.

So ample are the accommodations of this memorial hall, that even the Woman's Auxiliary finds a place there for the transaction of business and for

the general meetings of that delightful feminine adjunct to the Convention, which, I am prone to believe, accomplishes more in the way of good works than that august body itself. Business is always going on in the rooms of the Woman's Auxiliary, results of which will gladden the hearts of many a toiling missionary and his family. No Committees of the Whole, no votes by dioceses and orders, no prolonged contests over methods of procedure, clog the works of the Woman's Auxiliary. With these quiet workers, mutual counsel issues only in sweet helpfulness to the missionary activities of the Church. If the Church is the household and family of God, the especial duties and responsibilities of the gentler part of its domestic economy were never more happily illustrated than in our Woman's Auxiliary.

Where will the next General Convention be held? A Joint Committee has just been appointed, as usual, to consider this matter. Perhaps the suggestion may not be in order, or may be too late, but "it seems to me" that Omaha is just the place, provided Chicago is not again chosen. There is an Indian reservation conveniently near to Omaha, which would be invaluable as furnishing object lessons for missionary meetings; and besides, if the eastern deputies could only be persuaded to go to Omaha, and then were induced to believe that they would have to travel about two thousand miles further to reach San Francisco, they would begin to realize something of the vast extent of "the West." That they should soon get a realizing sense of what the West and western people are, and that right early, is quite necessary to prevent the missionary spirit of the eastern wing of the Church from crystallizing on little strings, like rock candy. F. W. T.

PERSONAL MENTION.

The address of the Rev. J. A. Nock, rector of St. Matthew's parish, is 173 Grand St., Jersey City, New Jersey.

The Rev. J. E. Bold has resigned St. James' church, Buffalo, N. Y., and will enter upon the rectorship of St. Mark's church, Johnstown, Pa., on All Saints' Day. Address accordingly, after Nov. 1st.

The Rev. W. H. Watts has resigned the rectorship of the church of the Intercession, Stevens' Point, Wis., and accepted that of Calvary church, Columbia, Missouri. Address accordingly.

The Rev. W. H. Barnwell having accepted a call to the rectorship of St. Paul's church, Columbus, Miss., should be addressed accordingly.

The address of the Rev. Peter Wager is Millersville, A. A. Co., Md.

The Rev. F. W. Hilliard, dean of the Southern Convocation of the diocese of Easton, and for the past ten years rector of Pocumoke parish, Worcester county, in the same diocese, has accepted a call to St. John's chapel, Beltsville, Prince George's county, Md., in the diocese of Maryland.

The Rev. Edwin Johnson has resigned the rectorship of Christ church, Austin, Minn., and accepted the call to be assistant to the Rev. J. S. Lindsay, D.D., at St. Paul's church, Boston. Please address, after Nov. 1st, at St. Paul's church, Tremont Street, Boston.

The Rev. T. Cory-Thomas, priest-in-charge of Trinity church, River Falls, Wis., diocese of Milwaukee, has accepted the position of priest-in-charge of St. George's mission, 75th street, Chicago, and will enter upon his duties November 1st.

The Rev. D. Watson Winn has resigned the associate rectorship of Christ church, St. Simon's Island, Ga., and taken charge of St. Jude's church, Brunswick, Ga.

The address of the Rev. J. Dudley Ferguson is changed to 92 University avenue, Rochester, N. Y.

The Rev. A. J. Brockway and wife sailed on the steamer City of New York, Wednesday, Oct. 16th, for Europe. Their address for the present will be in care of Alliance Bank, Bartholomew Lane, E. C. London, England.

Address the Rev. J. M. D. Davidson at Carthage, Ill., till further notice.

The Rev. Geo. S. Gibbs will take charge of St. Paul's church, Gainesville, Texas, October 24th.

The address of the Rev. Frank M. Clendenin, rector of St. Peter's church, West Chester, is 1299 Madison Ave., New York City.

TO CORRESPONDENTS.

Mrs. H.—The super-altar is the slab of stone or wood which forms the top of the altar. The re-table is the name given to the shelves upon which stand the vases and candlesticks. The hanging curtain is called dossal or dose.

A CHURCHWOMAN.—The fourth commandment is unaltered because the Divine command is that

one day in seven shall be set apart as holy to the Lord, although in the new creation the first instead of the seventh has been commanded.

ORDINATIONS.

On Sunday morning, Oct. 13th, Bishop Paddock, of Massachusetts, ordained to the diaconate, in Christ church, Brooklyn, E. D., the Rev. Frederic W. Bailey, formerly pastor of All Souls' Universalist church, Worcester, Mass. At the close of the sermon by the Bishop, the rector of Christ church, the Rev. Dr. Darlington, presented the candidate, and the ordination service was proceeded with in the prescribed order.

OFFICIAL.

THE annual meeting of the Free Church Association (Massachusetts Branch) to receive the report of the Executive Committee, elect officers, and transact all other necessary business, will be held on Monday, Nov. 4, 1889, at 3:30 P. M., in the church rooms, 5 Hamilton Place, Boston. Addresses may be expected. WM. C. WINSLOW, Sec'y.

The annual service will be held in St. Paul's church, Tremont street, Boston, on Sunday evening, Nov. 17, 1889, at 7:30 o'clock. The Rev. G. McClellan, Fiske, D. D., of Providence, will preach the sermon. The public are cordially invited to the service.

OBITUARY.

CLAYTON.—Entered into rest, after a sojourn of over eighty-eight years, Alexander Mosby Clayton, the first senior warden of Christ church, Holly Springs, Mississippi. Born in Louisa County, Va., Jan. 19, 1801, died at "Woodcote," his residence, near Lamar, Benton Co., Miss., Sept. 30, 1889.

"Requiescat in pace."

ROGERS.—At Newburgh, New York, on Saturday, Oct. 12th, John Leverett Rogers, eldest son of Mary Bradford and the late Edward Kendall Rogers, of Chicago.

MINUTE.

At a meeting held in the College of the Sisters of Bethany, Topeka, Kansas, after the death of the Rt. Rev. Thomas Hubbard Vall, D.D. LL. D., President, it was resolved that a copy of the following minute be sent to the family of the deceased, to the Church and secular press, and be entered upon the college records.

A few weeks will bring us to the twenty-fifth anniversary of Bishop Vail's episcopate. On December 15, 1864, he was consecrated first Bishop of Kansas. In taking up this work with all the absorbing care and heavy responsibility attendant upon administering a new and extensive diocese, the Bishop kept in his heart and life a warm and prominent place for Bethany. With the beautiful thought ever in mind, that through the women of the Church the inner life of its vast membership is to be reached, he made Christian womanhood the aim of all who came under his influence. Ever acting from the highest impulses himself, his appeals were made to the noblest side of character, never lowering a soul's standard of right by accepting acts prompted by base motives. As our President, he has given us a large share of his time and strength; raising funds for new buildings, apparatus, and all the increasing needs of a growing institution; choosing helpers in school work and home life with skillful discrimination and anxious solicitude; criticizing results in all departments in a scholarly and impartial manner. As our Bishop, we found him ever ready with godly counsel, tender sympathy, and timely admonition; no doubt was too insignificant, no heartache too trifling, to be met with loving attention, no reasonable request definitely stated was ever made to him in vain; in all positions his "daughters may be as the polished corners of the temple."

The God of Love has freed another soul from its earthly bondage, has taken to Himself the servant whose life was given to the Master's work. As with sorrowing hearts we lay our dear Bishop to rest, we would extend to those nearest to him, the wife and family, our heartfelt sympathy. To him upon whom falls the Bishop's mantle we offer, with our sympathy for the loss of his truest friend, the love and confidence our Bishop has always given him.

Signed CHARLOTTE B. BURCHAN,
ELIZABETH BARTLETT,
EMMA F. ROOT. } Committee.

College of the Sisters of Bethany, October 15, 1889.

MISCELLANEOUS.

CANADIAN LADY desires position as matron, housekeeper at hotel, private family, or companion. Highest references. Address M. E., Niagara-on-the-Lake, Ont.

REAL crayon portraits executed in superior style from any photograph, warranted not to fade, and to be a correct likeness of the photograph. Prices moderate, and for three or more orders, reduced rates. Address CLARENCE S. CHASE, Artist, No. 716 N. 40th St., Philadelphia, Pa.

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.

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

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 THERESEA.

UNIVERSITY OF THE SOUTH.

The Theological Department of the University of the South makes its annual appeal to the Church at large for current support. This department has no share in the regular receipts of the University and is dependent solely upon the free will offerings of those interested in it. Contributions may be sent to the Rev. TELFAIR HODGSON, D.D., Dean.

The Household.

CALENDAR—OCTOBER, 1889.

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

JUST FOR TO-DAY.

Lord, for to-morrow and its needs
I do not pray,
Keep me from stain of sin
Just for to-day.

Let me both diligently work
And duly pray,
Let me be kind in word and deed
Just for to-day.

Let me be slow to do my will,
Prompt to obey,
Help me to sacrifice myself
Just for to-day.

Let me no wrong or idle word
Unthinking say,
Set Thou a seal upon my lips
Just for to-day.

So for to-morrow and its needs
I do not pray,
But keep me, guide me, hold me, Lord,
Just for to-day.

—Selected.

BUNYAN'S "Pilgrim's Progress" has been printed in 83 languages or dialects.

The Old Testament Student prophesies that the Huxley of the future and the Hodge of the coming age will be brethren.

ANDREW LANG regards the "House of the Seven Gables" as the most beautiful and attractive of Hawthorne's novels.

THERE are twenty-two parishes and mission stations vacant in the diocese of Massachusetts. One parish has been vacant for many years and the church closed for nearly seven.

AN article in *The Fortnightly Review* has some wonderful revelations about the art of lying in Russia. "Russian newspapers," it says, "with a few exceptions, seem to make a specialty of lying and apparently thrive upon it."

A PUPIL in a quiet boarding school in Pennsylvania displayed some time since no small degree of industry in collecting autographs of distinguished *literati*. James Russell Lowell was one of the number addressed. The request to him was substantially: "I would be very much obliged for your autograph." The response contained a lesson that many besides the ambitious pupil have not learned.

"Pray do not say hereafter 'I would be obliged.' If you would be obliged, be obliged and be done with it. Say, 'I should be obliged,' and oblige

Yours truly,
JAMES RUSSELL LOWELL."

It was a touching story which the late Lord Shaftesbury told of some of the greatest roughs in the East End of London. A young clergyman in one of the most wretched parishes had asked his advice as to how to deal with the terrible human vice and misery of the place. Lord Shaftesbury had counselled him to begin by establishing a ragged school, and had at the same time furnished the necessary funds. The school met with immediate success, but it was impossible, in spite of all the vicar's efforts, to induce the people to come to church, and the young clergyman finally resolved to meet them by preaching in the open air. He selected one of the worst courts, and had the benches from the school taken there for his hearers to sit upon, but was dismayed when he came upon the scene to see the front row occupied by

a number of the most notorious roughs of the neighborhood, who, he made no doubt, had come to break up the services. To his surprise, however, everything went off quietly, and when the services were over he stepped up to the leader of the gang, told him he had not expected to see him there, though he was very glad to welcome him, and asked what had brought him. The man said: "Well, sir, you've been very good to our little kids, so I said to my mates, 'Parson's goin' to preach in—court on Sunday night. It's a roughish place. Let's go and see fair play.' That's what brought us."

THE MISSING DEAN. A STORY IN FOUR CHAPTERS.

(From *The Quiver*.)

CHAPTER II.

THE DEAN'S ABSENCE.

Miss Dale had almost choked over her breakfast, and then instituted a search to see if anything could account for the Dean's absence. She soon found that the front door was unlocked, and that her uncle's hat and stick had vanished from the hall. For a time she tried to content herself with the idea that he had merely accidentally prolonged a morning walk, having found himself, as usual recently, unable to sleep. But as the forenoon passed away, and no sound of the familiar footfall greeted the ears of the anxious listener, she became seriously alarmed. That very day the Bishop was coming to lunch at the Deanery, and arrange the final details of a diocesan conference. Miss Dale was, naturally enough, at her wits' end to invent a satisfactory excuse for her uncle's non-appearance. At noon she considered herself warranted in searching the Dean's study and bedroom, to see if any light could be cast on his strange behavior. She even, in her pardonable anxiety, read hastily any letters she could lay hands on, examined his wardrobe to see if any of his clothes were missing, and carefully accounted for all available bags and portmanteaus. But the examination proved perfectly fruitless. The Dean had apparently passed out in his ordinary walking costume, without the slightest extra attire for even the shortest absence from home. The Bishop duly arrived, and was soon engaged in a consultation very different from what he had expected would occupy his time. Had the Dean's usual conduct been erratic, there would have been less alarm; but he had been so methodical in his habits, and so scrupulous in keeping his appointments, that it was simply impossible to explain his absence save on the most serious grounds. Some accident *must* have occurred to him during his morning walk, and it was absolutely necessary, however great the fuss and worry, to institute a search for him in all likely quarters. It was with extreme reluctance and the gravest regret that the Bishop finally assented to Miss Dale's firm determination to place the matter at once in the hands of the police, on the ground that delay might mean tardy or possibly useless help.

And so, as we have seen, by the afternoon of this eventful day all Norchester people were aware of the extraordinary news, and had practically constituted themselves "amateur searchers" in aid of the detectives already hard at work. Upon the slightest pretext the river would have been dragg-

ed, for the ominous words, "murder!" and "suicide!" were being freely bandied about already. Indeed, as the days and months passed away without a single clue, there was scarcely a theory to account for the disappearance, which was not broached; but the solution became apparently more and more remote. At last public feeling settled down into stolid and permanent wonderment. At Norchester, the exclamation, "Oh! I was thinking about the Dean," became a species of stock excuse for any acts of forgetfulness; and even the children, with whom the Dean had been deservedly popular, skilfully utilized the prevailing apology.

Meanwhile a remarkable growth of admiration, and even affection, for the vanished head of their beautiful cathedral, had developed and attained astonishing proportions. Slowly Norchester awoke to the fact that a very good and a very generous Christian had been at work in their midst, and that they had accorded him exceedingly scant recognition. The hospitals and charities of Norchester and its suburbs missed certain anonymous contributions which had hitherto arrived with an almost monotonous regularity, and somehow it leaked out that the donor was the missing Dean, who had not infrequently been accused of miserly habits by ill-natured and ill-informed critics. Individual recipients of his bounty swelled the chorus bewailing his departure, while even in the highly decorous atmosphere of the "Close," frictions arose, which the inhabitants felt had been held in abeyance by the tact of a vanished head. Indeed, complications developed which threatened to become positive scandals. The cathedral organist, who had always been somewhat "touchy," and had frequently only yielded to the delicate manipulation of the lost Dean, had flouted the ecclesiastical authorities, and had engendered a spirit of insubordination throughout the whole choir, which promised the most unhappy results if not speedily checked; and not one of the Chapter appeared to know how to set about it. In short, in every direction the unconscious instruments of the Dean's tact, generosity, and firmness missed the control which had hitherto kept them in their proper paths.

After the lapse of six months, without any clue to the disappearance being obtained, the question actually began to be mooted whether or not the Deanery could be declared vacant, and the crown lawyers were consulted on the subject; and after protracted consideration, the decision was given that further delay before proceeding to fill up the appointment was advisable. Somehow, this was not merely a popular verdict, but it begot an altogether unreasoning belief that the lawyers deemed it probable that the Dean would turn up again before very long. The wish was evidently the father of the thought.

It was, of course, impossible that all this concern and, as it were, posthumous popularity of the missing Dean could fail to exercise a strong effect upon Miss Dale's mind. She, too, began to feel reproachful qualms of conscience that she had not appreciated her uncle properly. Though she could readily acquit herself of any vital neglect, still she was obliged to own to herself that she had exhibited but scant sympathy with his inner life and work, and had

certainly vastly under-estimated his influence and generosity. Much to her surprise, she had recently been pestered by enterprising publishers for sermons, or even any fragmentary writings, of the lost Dean; though even his warmest admirers had been wont to admit that his pulpit efforts were more scholarly than popular.

This was the last straw in her accumulated trials, and, sick in mind and body, she resolved to quit the Deanery and reside with distant friends. The anniversary of her uncle's mysterious departure was approaching, and she admitted to herself that unless he speedily made his re-appearance, she must reluctantly abandon all hope of ever seeing him again in the land of the living. And in this state of mingled apprehension and groundless expectation we must leave her, in order to place ourselves on the track of the delinquent.

CHAPTER III.

THE DEAN'S HOLIDAY.

When the Dean reached his bedroom he undressed quickly, and soon found himself in bed, seeking sleep—in vain, as usual. In vain did he resort to various little tricks of memory or reflection to aid his pursuit of the fickle goddess; in vain did he rise and bathe his aching head, and fling himself again on his couch. At last he abandoned the useless quest, and began to hunt up some old relics which had long lain undisturbed in a large oaken chest—one of the few survivals of the furniture of his earlier residences that he had cared to bring to the Deanery. He soon found himself "rummaging" through the varied contents with considerable interest. Here were some forgotten sketches made on his first Continental tour during the "long vacation." They were very crude affairs, but what pleasant memories they invoked! He was an unknown undergraduate then, very different from the important personage he had now become, but how he had enjoyed his own company then! The change of scene, language, and air—how refreshing! And here, down at the very bottom of the chest, was the somewhat faded tourist suit he had worn on that ever-memorable trip! He had kept this as one of the pleasantest links in the chain of his recollections of his lay life; and now he sighed to think how impossible it was he could ever don such a picturesque and comfortable attire again. It was really an agitating thought, and hastily throwing back the various articles into the chest, he once more resumed his bed, and was soon fast asleep.

When he awoke it was just three o'clock. Dawn was breaking, and the birds were singing with most undesirable vigor and persistency. Further sleep was out of the question, and he began to think, with a heavy heart, and even with actual "sinkings," that another day of weary work was fast approaching. Part of the tourist suit was hanging untidily out of the chest, and a smile stole over his worn and pallid face as he thought, "If I could only sport this garb for to-day, what a droll time of it I should have!" The idea grew upon him. "I verily believe," he ruminated, "I have been choked by my own dignity; and perhaps Carlyle is right, and my clothes have contributed to my sombre feelings. After all, one day's amusement and relaxation would not do very much for me,

why not a week, a month, a year, of complete emancipation?"

He sprang from his bed, and almost before he knew what he was about, found himself clothed in the old tourist suit. He folded up his ordinary clothes into a bundle, stole softly down stairs, caught up his hat and stick, and passed out into the sunlight a different man!

Carlyle was certainly right—old clothes had a peculiar effect; he revelled in a new-born sense of freedom, his stride was long and easy, his stoop was gone, the blood surged through his veins, he felt like a school-boy playing truant with no prospect of punishment. With rapid steps he strode towards Belston, a manufacturing town about ten miles off, where he very sensibly thought he would more easily escape undetected than at the Norchester terminus. In a few minutes he was crossing the bridge spanning the sleepy little river which skirted the outer limits of the cathedral precincts. The bundle was tossed with a somewhat inane chuckle into the stream, and he watched with keen interest the bubbles which rose as it vanished from sight.

After that he felt there was no possibility of his return. The Rubicon was passed, and with one brief pathetic glance at the tapering spire of his beloved cathedral, bathed in rosy morning light, he turned hastily away, and almost ran towards Belston. The pace was too hot to last, especially for a dyspeptic invalid. The run soon became a trot, the trot a walk, and then—the Dean suddenly stopped as if he had been shot. The horrible thought had darted into his mind, "Have I forgotten my purse and pocket book? Can I have left them in the bundle just thrown into the river? Shall I require, after all, to slink back to the Deanery?"

It was only for a moment that a cold chill passed through his frame as these agitating thoughts disturbed him, for a brief inspection of his ample pockets reassured him as to their contents. Methodical habits rescue people from more errors than is commonly supposed. Quite unconsciously he had placed in his new attire all the various articles he was wont to carry, and as he had only the day previous drawn a considerable sum from his bankers in the shape of notes and gold, his confidence was restored, and he resumed his progress towards Belston. His rapid examination of the contents of his pockets had exhumed two valuable treasures which served him in good stead. One was a pair of dark-tinted spectacles, which he had once used for snow blindness, and the other a soft cloth travelling cap.

With an almost savage delight the Dean now doffed his hat, and, calmly cutting it into fragments, tossed the remnants into a wayside ditch. With the cloth cap on his head, and his tinted spectacles on his nose, his disguise was complete; his own mother would have passed him without recognition, and possibly would have considered him a rather doubtful-looking person.

When he arrived at the Belston terminus the early morning train for London was on the point of starting. He had only time for a hasty meal, for which, however, he found himself the happy possessor of a long-lost appetite, and then he was shortly *en route* for the metropolis, and fairly launched upon his anticipated holiday.

On his arrival in town, he purchased a knapsack, stored it with the requisite materials for his journey, and, scarcely feeling the fatigue in his excitement, a few hours later landed on the other side of the "silver streak," inwardly chuckling at the masterly manner in which he had effected his escape from those environments which had apparently held him in an almost deadly grip.

(To be continued.)

WAIT NOT.

BY E. D. W. H.

Words of praise, or words of blame,
Cannot reach the ear of death;
Hearts will ache, and cheeks will flame,
For the words that ne'er had breath.
Oh, loving ones! while still they live,
Give voice to praise; take heart and give
Before too late! or throbbing breast,
Of self-reproach for words you did not say,
A tossing pillow, nights' unrest,
Attend your years, upon life's way.

RITUAL.

(REMINISCENCES.)

BY THE REV. J. A. BOLLES, D.D.

In the September number of *The Church Eclectic*, there is an article from *The Literary Churchman* on "The Ritual Aspect of the Anglo-Catholic Revival," which reminds me of some facts in the history of the Church in this country, which may interest your readers. Let me first quote the following from *The Literary Churchman*: "It is not easy to realize the change for the better which has passed over the performance of the worship of the Church within the last fifty years. . . Mr. Hope says I have dwelt upon these particulars because I feel how impossible it is for any one accurately to gauge the present condition of the worship question, unless he should have realized the depth into which the religious instincts of the people had sunk. As to the change which has since taken place, we can only say, with genuine thankfulness, 'It is the Lord's doing and it is marvellous in our eyes.'" So I feel in regard to the facts which I am about to relate. How can they be believed! In my early ministry, officiating in one of the largest country churches of Western New York, the principal man of the parish sat with his feet over the back of the pew before him. Whether that was his position during the prayers, I cannot say, though the prayer desk was facing the people. But it was certainly his position during the sermon as I observed most painfully from the pulpit! Not long after this I met the senior warden of another country parish, who had then just returned from New York City, where he had attended service in the church of the Holy Communion, under the rectorship of Dr. Muhlenburg. From the manner in which he told me about that service one would suppose that he had never before heard of a congregation kneeling in prayer. "Yes," said he, "everybody knelt, actually knelt, and I knelt, could not do otherwise, went right down on my knees, and said my prayers in that way as never before." Then the good man went on to tell me of its blessed influences, and from henceforth he intended to do the same always. The name of that senior warden was Church, of Angelica, Allegany Co., N. Y., whose Christian name I do not remember, but whose surname and locality are too suggestive of heavenly things for one ever to forget. But now for another curious fact. One of the

largest and best churches in Western New York was built by Upjohn, and will ever remain a monument to his architectural skill and taste. The rector of that church was one of the most devout and faithful parish priests who ever lived. When his church was to be opened the first time for service, my dear brother wrote to me, asking me to spend the Sunday with him, which I did. Late on Saturday evening we went into the church to see the preparations for service. The work of the chancel was finished, and the prayer desk was placed *side-wise*. My good brother went up to it, looked at it with amazement, and said, "I can't have it in this way;" and then he tried to turn it around; but it was too tightly fastened down for him to move. Then he called to Mr. Upjohn and told him how he felt about it and that it must be changed. Mr. Upjohn replied that it was all arranged now, the carpets fitted, and too late now to change, but that if he would use it to-morrow, and did not like it, then it could be changed on Monday, to which the good man assented. On Sunday he requested me to take the prayers which I declined, as I thought he ought to try the desk, and I was to preach. Then came after service, the wonderful confession: "The prayer desk is all right, it ought to be placed side-wise, not facing the people; I don't think I ever enjoyed the prayers so much in my life, in fact I don't think I ever prayed before in the house of God as I have prayed to-day." What a confession! and what an evidence of the strength and power of prejudice!

Now for another illustration of a most irreverent custom. I have in my library a full-length likeness or engraving of Bishop Wainwright, arrayed in his episcopal robes. He is standing up with the Prayer Book in his left hand and in his right hand holding his handkerchief, not folded up but hanging by his side. Who can explain this peculiarity? I can, for in my youthful days it was the general custom for the clergy always to take the handkerchief in the right hand, on going to the altar, and to place it on the altar as the first thing. It was, no doubt, quite a convenient thing to have at that time and place, and no one thought of it as improper or irreverent. It was my privilege once to attend a clerical dinner party at Bishop Eastburn's, of Massachusetts. After the cloth was removed, and the clergy were having a free and pleasant talk, the late Rev. Dr. Welles, the famous Boston missionary among the poor, took out his handkerchief and said to the Bishop: "My dear Bishop, suppose I should place my handkerchief upon your table," (suiting the action to the word) "what would you say?" The Bishop's reply was very short and sententious. "I should say you were no gentleman!" "Then," said Dr. Wells, very calmly and very pointedly, "my dear Bishop, do you think that your table is more holy than the Table of the Lord?" The good Bishop was nonplussed and could make no other reply than, "Nonsense," which he did after some hesitation. But I doubt if he ever afterwards continued the practice of placing his handkerchief upon the altar.

But of all the present changes and improvements in the public worship of the Church, that of vested choirs of men and boys has awakened the fiercest

opposition. The first rector in the diocese of Ohio who attempted the establishment of such a choir was threatened with deposition from the ministry, and was actually driven from the diocese. When I went to the church of the Advent in Boston in 1859, there was an excellent choir of men and boys, established by the Rev. Dr. Crosswell. But neither he, nor his successor, Bishop Southgate, could put them in surplices, though the means had been provided. However it was not long before I discovered that the question must be settled. The peace and harmony of the parish demanded it; and I made up my mind to take the responsibility. Then it was that Peter Wainwright, Esq., one of the best men in the parish and brother of the Bishop, came to me and made his solemn protest, saying that he could not possibly stand such a display of popery, and must actually abandon the church of the Advent, to which he was so much attached. However, the time appointed for the vested choir was Whitsun Day, just before which day, one of our best men died, Mr. Henry M. Parker, universally beloved. Mrs. Parker desired the choir to be vested, at the funeral. Mr. Wainwright attended the funeral, and when the white-robed choir came up the aisle, singing the processional, the good man was so completely overcome that he came into the vestry room and putting his arms around me, he confessed, with tears, his regret for what he had said in regard to the surpliced choir. This was one of the providences which settled the question, so far as the parish was concerned, and we had no further trouble.

But at length, and long after we had supposed that all questions of doubt and disputation had been settled, the Rt. Rev. Dr. Randall made a public attack upon the system, charging it with all sorts of spiritual wickedness, as clothing a parcel of infidel men and boys with the robes of sacred office, and violating every principle of Churchly duty and canon law. This attack was a great surprise as Bishop Randall had been my special friend and the special friend of the parish, in all its troubles with the Bishop of the diocese; nor could there be any doubt that he was governed by the highest sense of duty to God and His Church. What to do, I did not know. However we had a club, called "The Six," composed of some of the best clergy of the diocese, one of which, and the youngest, was the present Bishop of Milwaukee. I called a meeting of the club, laid the matter before them, and stated frankly my feeling, that unless a surpliced choir of men and boys could be sustained and defended by the soundest principles of the Church, I would abandon it at once. Almost the only member of the club who thought the system Churchly and defensible, was brother Knight, and with his help I went to work, studied up the subject, prepared my defence, laid it before the club, all of whom thought it unanswerable, much to their surprise, and then published it in a letter to Bishop Randall. The good Bishop was then just starting for his mission in Colorado, and made no reply. But afterwards I had assurances of his mistake and of his regret. Such is one of the ordeals through which the practice of vested choirs has been obliged to pass, and by which we may trust it has been reformed and purified.

Since the commencement of this article I have thought of a good many other most important changes and improvements, together with anecdotes illustrative of senseless opposition, as the frequent celebration of the Blessed Sacrament and the rubric about "the consecrated bread and wine which remain after the Communion," but I conclude with the following extract from *The Literary Churchman*: "And now what brought about the change? The answer may be given in one word, obedience. It is obedience, obedience to the Church, obedience to the rules of the Prayer Book, which has transformed the whole aspect of divine worship, and made it what it was intended to be, by those who, at the Reformation of 1549 and again in 1662, under the guidance of the Spirit of God, purged the Service Book of all un-Catholic corruptions, and preserved to us the ancient Catholic rites and ceremonies."

LETTERS TO THE EDITOR.

PEGS AND HOLES.

To the Editor of The Living Church:

I have read with interest all your correspondent, "Senex," has said in your issue of Oct. 12th, and fully indorse his strictures upon that ecclesiastical monstrosity and paradox, the "assistant-bishop." Let me, however, put in an urgent plea on the subject of his first proposition.

I appeal in behalf of the hole. Poor hole! If any round peg is by its impact influencing the sturdy square to assume the line of perfect beauty, by all means let their relations abide. The very roundedness of the peg will wear its way in time, and beautify its place.

Otherwise what will be the result of unrest? an unrest which it is to be feared will call forth artifices anything but square.

In the conservative P. E. C. it is well too that the holes should know that with one order to deal with, at all events, they must submit to the rounding process. ERA.

FROM A LUTHERAN PASTOR.

To the Editor of The Living Church:

It is certainly an universal custom in our Church to bring the Sacrament to the dying, and we feel very grieved if a confirmed member dies without having received the Blessed Sacrament of the altar, and there is no hour in day or night in which I was not called to dying members of my parish to bring them the same. But it is also an universal custom in our Church to bring the Holy Sacrament in the houses to all who cannot attend the public Communion Service in the church. In the most of our churches in Germany we have in our sacristies an altar for the celebration of short Communion Services on Fridays or other week days for such persons who are too old or weak to attend the Communion on Sundays, and if there are some who are too weak to come to these short Communion services, we bring them the Holy Sacrament in their houses. I knew a lady in Germany who was sick for a long time, and her pastor brought her the Sacrament every day. And in my own parish I have at every time some persons to whom I must bring, from time to time, the Holy Sacrament in their houses, because they cannot come to the church to receive it there. Certainly if it is in any way possible that a person can receive the Sacrament in the church, we ad-

monish our people to take it there, but if this is impossible, it would be a sin if we would not bring this heavenly gift to them in the houses in the time when they need it the most, in sickness or in other afflictions. So, for instance, I brought, since the first day of January, to 31 persons the Holy Sacrament in their houses, and among them were only nine persons to whom I administered the Sacrament *in extremis*, and so you will find it in all Lutheran parishes.

WM. KROENCKE,
Evangelical Lutheran Pastor.

"SPECTACULAR MASSES."

To the Editor of The Living Church:

In your issue of Sept. 21st, a letter under the above caption, makes implied reference in its closing lines to mine of Sept. 7th. I shall confine myself to considering now what has a bearing upon that only.

Of course it is unquestionably true that according to St. Paul (as your correspondent affirms), we "show forth the Lord's death as 'partakers.'" So the Church, following the teaching of Scripture, requires that the priest should orally partake of the Holy Communion whenever he celebrates. He stands at the altar representing the people before God as well as God to the people, and his partaking is necessarily one of the requisites of a valid Eucharist.

When the Celebrant fulfills all the requisites, even before there could be an opportunity for others to communicate after him, there is the "showing forth of the Lord's death" in the acts of the priest. Not only are these acts of the priest made in solemn memorial before the Father, but also do they stand as witnesses to the truth before all who may be conscious of what is done and expressed in them. This of course is true whether there be at the same time any lay Communions or no. All lay communicants will in like manner have their opportunities, (at various times), of doing their part in "showing forth the Lord's death," and so fulfil the law of Christ. Surely this fact is not destroyed by the existence of Celebrations at times without lay Communions at mid-day. Many following the rule of fasting and early Communions, will have already, for the day, previously fulfilled their part (in respect to partaking), at an earlier hour.

To be present for adoration and worship of God Incarnate in His Sacramental Presence, and for meditation and prayer with special intention, ought to be the highly valued and blessed privilege of the laity. Happily it is so with many who so come to be present at the offering of the Christian Sacrifice, though not minded to communicate at every time when present. Nor do they come for mere "gazing."

Many Churchmen doubtless would be interested to know how a Celebration of "The Holy Communion commonly called the Mass," would be any the less "spectacular" with lay Communions than it would be without them.

If in the Eucharist, "object teaching" is recognized, let that good teaching be widely known even "to all the world," to "all sorts and conditions of men," even to a "mixed multitude." Let it shine as a light in darkness though to some it be as a "stumbling block," and to others "foolishness." Let the doctrine of the Real Presence, divinely vouchsafed independently of

lay Communions, be clearly expressed by a grand and glorious ritual, by lights, flowers, vestments, and all that tends to glory and beauty. Let the teaching of faith, hope, and charity, of penitence, humility, and awe, of reverence and every Christian virtue, be set forth in the incense of prayer. If all this expresses reverence for the Blessed Sacrament whether there be lay Communions or not at certain Celebrations, let us not fear though some may call those services "spectacular." We know they are far more; they are the channels of Divine grace in the Communion of Saints.

R. C. N. BRUNE.
Baltimore, Md.

BOOK NOTICES.

THE MOUSE-TRAP, and Other Farces. By W. D. Howells. New York: Harper & Bros.

These lively dialogues in Mr. Howells' inimitable style, are republished from *Harper's Magazine*. They are four in number: The Garroters, Five O'clock Tea, The Mouse-Trap, and A Likely Story. The situations are absurd, the extrications happily conceived, and the conversations quite natural and amusing.

JACQUES BONHOMME. John Bull on the Continent. By Max O'Rell. New York: Cassell & Co.; Chicago: S. A. Maxwell & Co. Paper, 50 cents.

Max O'Rell, whose impressions of America and England have excited so much interest, now gives us charming portraits of his own countrymen. "If" he says, "in these few sketches of French life, I should go the length of showing a little partiality for my own country, let those of my English readers who do not love England cast the stone at me."

OUR FAMILY WAYS. Milwaukee: The Young Churchman Co. 50 cents.

This attractive little book treats, in a bright and interesting manner, of the ways of the Church, and is just such a manual as a pastor or parent would like to put into the hands of young people, as an instruction in preparation for Confirmation, or as a guide to an inquirer. It has chapters on the Church, the Creed, the Ministry, the Liturgy, Baptism, Confirmation, and the Holy Communion. It will no doubt, be widely used and prove very helpful.

HOW THEY KEPT THE FAITH. A Tale of the Huguenots of Languedoc. By Grace Raymond. New York: Anson D. F. Randolph & Co.; Chicago: S. A. Maxwell & Co. Pp. 389. Price, \$1.50.

A story woven from historical facts pertaining to the Huguenot persecution just prior to and at the time of the revocation of the Edict of Nantes. The character of the times and the constancy and sublimity of the faith exhibited by the suffering Protestants are well and interestingly depicted, and one enjoys the simple story, while one rises from its perusal freshly persuaded of the power of the Christian religion to sustain and comfort in the sorest trials.

THE SALT-CELLARS. Being a Collection of Proverbs, Together with Homely Notes Thereon. By C. H. Spurgeon. New York: A. C. Armstrong & Son; Chicago: A. C. McClurg & Co. 1889. Price, \$1.50. Pp. 334.

For twenty years Mr. Spurgeon has published a sheet almanac, giving therein a proverb for every day in the year. This work has cost him great labor and that it might not be lost with the termination of the usefulness of the almanac, he has here gathered together the quaint sayings, the old saws and rhymes, which patient research has given him. Both to teachers and preachers, this collection will afford many good suggestions--feathers to carry their arrows home.

TWO CORONETS. By Mary Agnes Tincker. Boston and New York: Houghton, Mifflin & Co. Price \$1.50.

Miss Tincker has endeavored, with what success the reader may judge, to carry on two distinct threads of story in lands as far apart as Italy and Maine. At the close of the book, however, the two are united and all ends well. In spite of this lack of unity, the reader will enjoy the charming style and the spirited character sketches of the author.

JACOB AND JAPHETH. Bible Growth and Religion, from Abraham to Daniel. Illustrated by Contemporary History. By the author of "God in Creation," "God Enthroned in Redemption," "Mrs. Ward Weighed and Found Wanting," etc. New York: Thomas Whittaker. Pp. 225. 12mo. Cloth. Price \$1.25.

It is altogether and every way a very remarkable book. Close, patient, and protracted study with a distinct purpose carried through many years could alone have produced it, and the literary style is clever, terse, and catching. The author ought by all means to let himself be known, for a reading world will desire to recognize its benefactor. In the course of his work the author admirably traverses the arguments and exposes the subtleties of Renan, with the courteous ease, generosity, and good temper of a scholar. The plan of the work is stated to be, the tracing of the growth of the Old Testament, as a preparation for the New Testament. It shows the currents of preparation in various inspired utterances, and that Hebrew theology was not developed from floating myths and legends. Genesis has some matters which are paralleled in Babylonian and Egyptian traditions; they were revised and authenticated by the Divine Spirit speaking to Abraham and others of old time. The true was before the mythical; the legendary arose from thoughts and endeavors to explain facts. Ancient polytheism was derived from ideas about the angels of God and the angels of Eden; animal worship arose from mistaken notions respecting the serpent that tempted mother Eve, and demonology from belief in evil spirits expelled from heaven, with Satan their chief. Genesis and Job spoke of him and of good angels many ages before Daniel. Hebrew legislation became interwoven with all later Scriptures from Samuel to Jeremiah, just as Homer was interwoven with other Greek writings. The observance of laws ever proves their existence. Israel's ancient judges and priests prove portions of the Pentateuch. A chapter or a book may be forged or false, but not a whole literature; so a wonder here or there may be explained by natural law, but not the series of wonders from the calling of Abraham to the deliverance from Egypt and settlement in Canaan. We find little new theology after Abraham, little new ethics after Moses, and little new in ritual after the dedication of Solomon's temple. But during those centuries prophets gave their expositions of them to successive generations, while the roots and principles of religion remained the same.

GOSPEL AND EPISTLE HYMNS for the Christian Year, is the title of a bright and attractive volume of Christian Hymns, by the Rev. John Anketell, soon to be published in New York. A great and increasing desire has been manifested in many quarters for special hymns to be used on the different Sundays of the year. The author of this work, who for many years has been engaged in the translation of

hymns from the Latin, German, and other languages, has now prepared a series of original hymns for each Sunday and Great Festival, based upon the scriptural teaching of the lessons for the day, and written in a variety of easy, flowing and familiar metres. If a sufficient number of subscribers can be secured, the book will be issued with the hymns set to simple and familiar tunes from the best English and German sources, with a few original compositions. It will be published by subscription at a much lower rate than will be charged to those who wait for its publication without subscribing. The price to subscribers will be one dollar with music; fifty cents without music, payable on issue of the book. Send subscriptions to JOHN ANKETELL, A. M., 28 West 15th St., New York City.

THOS. WHITTAKER imports *The Contemporary Pulpit*. 15 cents. The July extra contains five sermons by Canon Liddon.

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OPINIONS OF THE PRESS.

The North-Western Christian Advocate.
THE COLOR LINE.—Our Protestant Episcopal brethren are having some trouble with the ecclesiastical color line. Some of the darker race are disposed to organize "Episcopal" churches, but the white portion of that ecumenical body are not quite willing to recognize their black brethren, and permit them to sit in white or black robes as their Church equals and co-heirs to the kingdom on earth. It has been proposed to organize a Church in such sense separate that the old color issue shall not arise to vex the lower kingdom. Of course, that Church is "the Church," but if it proposes to put its colored contingent in a correlated and organically safe, but distinct, corner, how are they to get along with the idea of the universal one Church? The new colored body might be called "the Church as it were," or "the Church if it were," or some phrase-like designation that would do it without doing it. Should our brethren retort upon us, poor Methodist Episcopalians, "You are another," we must

admit the soft impeachment, and confess that we are sorry, and that "pity 'tis, but 'tis true." On the main point we might escape, on the theory that our colored brethren are heirs to the kingdom even though not in the same pews with us. We wish they were in, however.

Inter Ocean, (Chicago.)

MARRIAGE AND DIVORCE.—The committee on marriage and divorce has prepared for submission to the General Convention of Episcopalians a revised canon on this subject. This is surrounding the marriage contract with such guards as will at least make people in the Church more careful in holding it sacred. Should the General Convention adopt the report of the committee, it will do much towards preventing people from rushing hastily into marriage. It will not prevent hasty marriage and reckless divorce with those who do not reverence Church authority, but the majority of people in this country prefer to have their marriages solemnized at the altar rather than made before a magistrate and should all the Churches follow the Roman Catholic and the Protestant Episcopal denominations in this hedging about of family ties, it will at least make hasty marriages and reckless divorces unpopular. It will place the ban of the Church upon divorce so as to make it an offence, and deny to divorced persons the recognition of the Church in second marriages. It is something more than the Church's disapproval of divorce; it is the denial of any recognition to the violators of Church law upon the subject.

The Catholic Review.

THE NICENE CREED.—The debate on the Nicene Creed in the Episcopal Convention ended in a vote of seventy to twenty-five in favor of its public recitation on certain holy days. The minority was bitter and outspoken, but they availed nothing against the strong and evidently popular sentiment of the majority. Their utterances smacked somewhat of the stump oration. "Free American citizens were not to be bound by English traditions," "the Roman Church was not to see its traditions nursed by the 'branch,'" were characteristic remarks, and met with scant favor. The discussion was carried on with much animation, the theological ability resting, however, with the majority. A delegate from Chicago made himself conspicuous by remarks which belonged strictly to an agnostic meeting, and a minister from Arkansas was deeply involved in emotions brought on by an anti-Roman fit. The upholders of the Creed were conscious of their strength, and gave their opponents every facility to talk. They must be congratulated on the result. A very bold attempt to gain formal admission into the Episcopal body for the agnostic spirit was rudely and powerfully set aside. It is still a question, however, as to what ought to be done with the gentleman from Arkansas.

The Christian at Work.

THE GENERAL CONVENTION.—The matter upon which the most interesting discussion will arise is unquestionably the proposed change of name. The prefix "Protestant Episcopal" in the title of the Church is exceedingly distasteful to a large party. It seem to them to savor of sectarianism, and they want a name which shall express their conception and conviction that they constitute the Christian Church of the country. They are a strong party, and yet the conservatism and strong common sense of the body naturally protests against the alteration of a name which has been borne since the separation of the colonies from England was followed by the establishment of the American branch of the Anglican Church. A name suggested by the party of change is, "The Church of the United States," a title which, of course, would provoke wrath and ridicule in other churches on the ground that it is presumptuous and offensive, besides being untrue. Another name proposed is, "The American Church." But this is open to the same objections. It is doubtful if any change will be made; it is certain no such change can be made without peril to the Church, and this at a

time when it is growing as never before. The Church, it is argued, is Protestant, and it is Episcopal as its name signifies; it is also one Church of many others, and these facts cannot be obliterated by mere change of title. This is undoubtedly the most serious question that confronts the Convention. The Convention meets at a time when, as we have said, the outlook of the Church was never more auspicious; for never was the Church increasing so rapidly as now; in this city outside of the Roman Catholics, it embraces forty per cent. of the total church membership, a great gain from thirty years ago, when it had less than twenty per cent. But the real good of one denomination is the real good of all. It is to be hoped the Convention will do its work during this month of October in which it will be in session, in a way to promote the welfare not only of the Episcopal Church in this country, but to commend it as well to the affectionate regard of the other Christian denominations throughout the whole country.

CATARRH.

Ca'arrhal Deafness—Hay Fever.

A NEW HOME TREATMENT.

Sufferers are not generally aware that these diseases are contagious, or that they are due to the presence of living parasites in the lining membrane of the nose and eustachian tubes. Microscopic research, however, has proved this to be a fact, and the result of this discovery is that a simple remedy has been formulated whereby catarrh, catarrhal deafness, and hay fever are permanently cured in from one to three simple applications made at home by the patient once in two weeks. N.B.—This treatment is not a snuff or an ointment; both have been discarded by reputable physicians as injurious. A pamphlet explaining this new treatment is sent free by A. H. Dixon & Son, 337 and 339 West King St., Toronto, Canada.—Scientific American.

Sufferers from Catarrhal troubles should carefully read the above.

CATARRH—HAY FEVER.
Catarrhal Deafness.

A new treatment whereby a permanent cure is effected by two or three applications made once in two weeks by the patient at home. Send for pamphlet explaining this new treatment. Address A. H. Dixon & Son 337 and 339 West King Street, Toronto, Canada.

Catarrh.

A new home treatment which permanently cures the worst case in from one to three applications. Send for particulars to A. H. Dixon & Son, Toronto, Canada.

Oregon, the Paradise of Farmers.

Mild, equable climate, certain and abundant crops. Best fruit, grain, grass, and stock country in the world. Full information free. Address the Oregon Immigration Board, Portland, Oregon.

What Scott's Emulsion Has Done!

Over 25 Pounds Gain in Ten Weeks. Experience of a Prominent Citizen.

THE CALIFORNIA SOCIETY FOR THE SUPPRESSION OF VICE. SAN FRANCISCO, July 7th, 1886.

I took a severe cold upon my chest and lungs and did not give it proper attention; it developed into bronchitis, and in the fall of the same year I was threatened with consumption. Physicians ordered me to a more congenial climate, and I came to San Francisco. Soon after my arrival I commenced taking Scott's Emulsion of Cod Liver Oil with Hypophosphites regularly three times a day. In ten weeks my avoirdupois went from 155 to 180 pounds and over; the cough meantime ceased. C. R. BENNETT.

SOLD BY ALL DRUGGISTS.

—HAVE FOUND—
DR. SETH ARNOLD'S COUGH KILLER
 the Best Medicine for a cough I ever tried, and have also recommended it to others who were much pleased with the effect. Indeed, it cured my little boy's cough when the prescription of an excellent physician had no effect.—MRS. S. B. HOLMES, Moorehead, Minn., Jan. 14, 1886. Price 25c, 50c and \$1.

PISO'S CURE FOR CONSUMPTION
 CURES WHERE ALL ELSE FAILS. Best Cough Syrup. Tastes good. Use in time. Sold by druggists.

Hood's Sarsaparilla
 100 Doses
 One Dollar
TAR-OLD

A new method of compounding Tar. SURE CURE for PILES, SALT RHEUM and all Skin Diseases. Send 3 stamps for Free Sample with Book. Sold by all Druggists and by TAR-OLD 26 - 28 Randolph St., Chicago. Price 50c.

Spokane Falls, Washington Territory. The Union Pacific Railway having completed its line to Spokane Falls, is now running its trains to that point, forming the most direct and favorable route.

Spokane Falls is a young, enterprising, and thrifty town in Eastern Washington Territory, and is situated in the centre of the famous Palouse country, a section having unlimited resources. For rates or any other information, apply to your nearest ticket agent or to any General or Traveling Agent of the Union Pacific Railway. E. L. LOMAX, General Passenger Agent.

THE CHIEF THINGS; OR, CHURCH DOCTRINE FOR THE PEOPLE.

By THE REV. A. W. SNYDER. 12mo. Cloth, \$1.00, net.

THOMAS WHITTAKER, No. 1 Bible House, New York.

Bishop Huntington says: "The author has gathered into a volume bearing the above title, twenty-six essays on just those topics and questions pertaining to Church faith and worship on which a multitude both within and without our congregations, need to be instructed."

Bishop Whitehead says: "It is just what we want." The Rev. Dr. Bolles says: "It should be circulated in every parish."

The Boston Herald says: "The chapters are short, bright, full of pungent statement, and emphasize important truths in a practical way."

THE LIVING CHURCH says: "If during the ten years THE LIVING CHURCH had done nothing more than to call out Mr. Snyder's 'Chief Things,' and Mr. Little's 'Reasons,' it would not have lived in vain."

SPECIAL OFFER.

KEEP IT BEFORE THE PEOPLE!

A copy of the best book yet published on **Anglican Church Principles**, can be had by any one paying his subscription to THE LIVING CHURCH a year in advance, and 50 cents extra. Those sending the name of a new subscriber, can have it for \$1.25. No such liberal offer, we venture to say, has ever been made by a Church publisher. Rectors who desire to make a canvass of their parishes for the paper, or for the book and paper in combination, should write for special terms. It will pay any guild, with the rector's endorsement, to work under our offer. Write for terms and specimen copies.

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PERFECTLY COMBINED IN **Madame-Foy's SKIRT SUPPORTING CORSET.**

One of the most popular in the market. Sold by leading dealers. Price by mail \$1.40 for HIGH OR LOW BUST.

FOY, HARMON & CHADWICK, New Haven, Conn.

New VINEYARD BICYCLES
 all steel, rubber tire
 High grade—cowhorn bars, spade handles, Kirkpatrick saddle; warranted one year.
 50-in. worth \$55, for \$32 | 44-in. \$40, for \$22
 48-in. worth \$50, for \$27 | 42-in. \$35, for \$20
 A.T.A. FREE. 46-in. worth \$45, for \$25 | 38-in. \$30, for \$17
 agent spokes, \$1 extra. Easy payments. Agts. wanted.
ouse, Hazard & Co., G Street, Peoria, Ill

FOR SALE AT A BARGAIN.
 Five small Brick Houses in Vermontville, Mich. Will sell for low cash price, or exchange for Chicago property. Address: **J. HOWARD STUART, 45 Randolph St., Chicago**

Our High Grade List and Bargain Book sent to any address on receipt of a 2-c stamp.
LORD & THOMAS, NEWSPAPER ADVERTISING
 45 RANDOLPH STREET, CHICAGO.

The confidence of people who have tried Hood's Sarsaparilla in this preparation is remarkable. It has cured many who have failed to derive any good whatever from other articles. For diseases caused by impure blood or low state of the system it is unsurpassed.

Success in life is the result of push and energy. If the blood is impure and sluggish, both body and mind lack vigor. To cleanse and vitalize the blood and impart new life to the system nothing else has such a marvelous effect as Ayer's Sarsaparilla.

If that lady at the lecture the other night only knew how nicely Hall's Hair Renewer would remove dandruff and improve the hair she would buy a bottle.

For a Disordered Liver try Beecham's Pills.

It requires but a trial to convince everyone that Salvation Oil will cure all pain. 25 cts.

Keep Dr. Bull's Cough Syrup at home. Thousands take it. Price 25 cents a bottle.

Attention is called to the advertisement of Messrs. Thomas & Co., Tacoma, Washington, in another column.

This firm is of the highest standing for integrity and business ability and refer intending investors to some of the best known names in financial circles in New York City, as well as to the principal banks in Tacoma.

Their business is the placing of funds on mortgage in the city of Tacoma, and also the purchase and improvement of city real estate for eastern clients.

The marvelous growth of Tacoma, the chief city of the young State of Washington, necessitates the employment of large capital, which is naturally attracted by the high rates of interest obtainable. Those who are interested in Tacoma will do well to read Messrs. Thomas & Co.'s full-page advertisement in Scribner for October and to communicate with this reliable firm for any further information.

Look Here, Friend, Are You Sick?

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.

A New Through Line to Denver and Cheyenne.

A new through car route has been established via Chicago & Alton and Union Pacific Railways, between Chicago and Cheyenne, via Kansas City and Denver.

This through train will leave Chicago on Chicago & Alton, "Kansas City Limited" train, 6:00 p.m. daily, arriving at Kansas City the following morning, Denver the second morning, connecting at Cheyenne with the "Overland Flyer" for Ogden, Salt Lake City, and all Pacific coast points.

For all further information, tickets, and reservation of berths in sleeping cars, please call at city ticket office of Chicago & Alton R. R., No. 195 South Clark Street, Chicago.

"Mrs. Winslow's Soothing Syrup for Children Teething" softens the gums, reduces inflammation, allays pain, cures wind colic. 25c a bottle.

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 that they never used, the intention 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, 332 and 339 King Street West, Toronto, Canada.—Scientific American.

Sufferers from catarrhal troubles should carefully read the above.

Catarrh Cured.

A clergyman, after years of suffering from that loathsome disease, Catarrh, and vainly trying every known remedy, at last found a prescription which completely cured and saved him from death. Any sufferer from this dreadful disease sending a self-addressed stamped envelope to Prof. J. A. Lawrence, 88 Warren Street, New York, will receive the recipe free of charge.

ELY'S CATARRH CURE. THE CURE FOR CATARRH, COLD IN HEAD, HAY FEVER, DEAFNESS, HEADACHE. ELY'S CREAM BALM. Cleanses the Nasal Passages, Allays Pain and Inflammation, Heals the Sores. Restores the Senses of Taste and Smell. TRY THE CURE. HAY-FEVER. A particle is applied into each nostril and is agreeable. Price 50 cts. at Drugists; by mail, registered, 60 cts. ELY BROTHERS, 56 Warren St., New York. \$60 SALARY \$40 EXPENSES IN ADVANCE allowed each month. Steady employment at home or traveling. No soliciting Duties delivering and making collections. No Postal Cards. Address with stamp, HA FER & CO., Piqua, O.

CHRISTMAS PRESENTS

BELIEVING that in most of our magazines and newspapers, the suggestions for Christmas presents come too late for practical service, we commence in this issue to offer our readers timely hints on the subject.

A SET of conch shells forms an acceptable present, for they are not only ornamental but useful as weights to keep the doors open on a summer afternoon, and serve a similar purpose to keep the magazines and newspapers in place. Conch shells, which cost only about twenty-five cents each, are the variety preferred; four is a good number to purchase, and as one's labor never counts at Christmas-tide, the gift will be an inexpensive one. Every one is familiar with the tender coloring of the inner portion, and the lovely rich brown of the outer. Sometimes the rough scaly part has been removed, but if not, washing and careful rubbing will strip it. Should the shells be grimy and not inclined to yield to water alone, use soda, increasing the strength as needed. It is well in purchasing to select those best adapted for the landscape that is to be painted, for these shells vary in depth of color; some are the most delicate rose, others are tinted like the sky at sunrise in early summer, while you may occasionally find one shading from a deep watermelon almost out to white. Looking over some Boza's for bits that would be effective, these were found: 1 and 2 of the Elephant Hunt, in No. 50, Vol. XX; Nos. 16, 22, and 34, Vol. XXI, have also very desirable little views. The Ferryman of No. 21, Vol. XXI, can be reduced to fit the shell, and makes a perfect little gem. To a lover of Shakespeare a variety of views in No. 19 would be very acceptable. Sometimes the painting is done on the tinted part of the shell, but more generally on the rougher brown surface in front of it; one of the delicate ones could have the water and boat alone in No. 21 painted on the upper part, not too high, with only a little stretch of water between the boat and the outer shell, and reeds and grasses along the lower portion of it. The ordinary oil-paints in tubes are used, for the polished surface does not take kindly to delicate water-colors. A pair of these shells were fastened at the base of a triangle made of bamboo and put on the hall table last summer for the fans that never seemed to have a corner of their own before; the point came to the front, leaving the broad open part against the wall, and in this vacant space plain palm leaf hobnobbed in a most friendly manner with gayer sisters from China and Japan.

SAND ROLL.—This is used to lay across a book to keep it open when laid on the table, also on the piano to keep a book open while one is playing from it. It can be made of plush, or silk, with a design painted on it. If you use plush, take a piece 9 inches long, 4 and one-half inches wide, stitch it up lengthwise, gather one end, make a bag filled with sand, slip inside the plush, gather up the end, finish with a ball tassel at both ends.

EXQUISITE handkerchief cases can be wrought from two ounces of split zephyr. Use a fine ivory crochet needle; make a shell of four stitches, and crochet until you have a square; line with satin, fold the points toward the centre, tacking all save one. Crochet an edge all round and tie with ribbons, and you will have something that will repay you for the time expended. A square of fourteen inches makes a nice size when folded.

A BROAD satin ribbon outlined daintily with needle or brush, with the following line, is very pretty over the curtain in front of Queen Anne bookshelves. Or, it may be carved out on the wall above an easy chair and set of bookshelves:

"Oh for a bookie
And a shady nookie
Far from the cries of the streets."

This should, if possible, be done in old English or Gothic lettering.

BOLSTER PINCUSHION.—These little bolster cushions are pretty and useful to hang on a gentleman's looking-glass. The materials required are a ball of pink or blue knitting silk and four No. 17 steel knitting needles. Cast on twelve stitches on two needles and six on the other. Knit the first round plain.

Second Round.—*Knit one, thread forward, slip one, knit one, pass slipped stitch over, knit one, knit two together, thread over, repeat from *.

Third Round.—Knit plain.

Fourth Round.—*Knit two, thread over, slip one, knit two together, pass slipped stitch over, thread over, knit one, repeat from *.

Repeat third and fourth rounds alternately for five inches. Make a tiny bolster of pink silk to fit this knitted case, fringe the ends a little, crochet an edge of shells around the ends of the case, slip it over and put a ribbon from end to end to hang up the cushion, tie the ribbon tightly around the ends and finish with tiny bows.

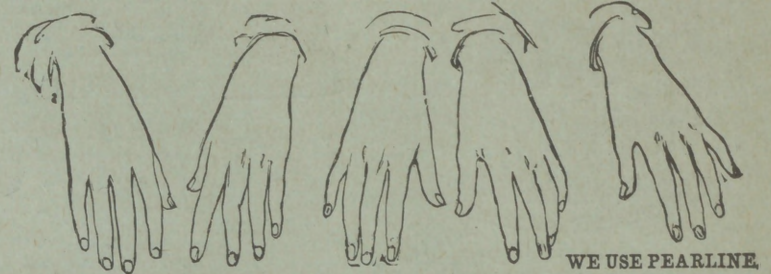
Hofflin's Liebigs Corn Cure

is warranted. Try it. Price 25 cents. By mail 30 cents. J. R. HOFFLIN & CO., Minneapolis, Minn.

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WE USE PEARLINE.



DISTORTED HANDS will surely come to those who clean house and wash clothes in the old-fashioned way—with soap. How can it be otherwise? You rub—rub—rub, and you ache—ache—ache. You spend hours inhaling the hot steam and odors which rise from the tub, impregnated with the filth of soiled clothing, and with all this you have not obtained the best results.

WITH PEARLINE a delicate woman can do a large wash. You do not have to rub yourself and your clothes to pieces. You do not have to inhale fetid steam; when finished you are not too tired to see that your work is well and economically done, and that you have saved many hours of woman's hardest work.

JAMES PYLE'S PEARLINE is the modern soap. Beware of imitations.

PAINLESS BEECHAM'S GREAT ENGLISH MEDICINE PILLS EFFECTUAL WORTH A GUINEA A BOX

For Bilious and Nervous Disorders, such as Wind and Pain in the Stomach, Sick Headache, Giddiness, Fulness, and Swelling after Meals, Dizziness and Drowsiness, Cold Chills, Flushings of Heat, Loss of Appetite, Shortness of Breath, Costiveness, Scurvy, Blisters on the Skin, Disturbed Sleep, Frightful Dreams, and all Nervous and Trembling Sensations, &c. THE FIRST DOSE WILL GIVE RELIEF IN TWENTY MINUTES. This is no fiction. Every sufferer is earnestly invited to try one Box of these Pills, and they will be acknowledged to be a Wonderful Medicine.—"Worth a guinea a box."—BEECHAM'S PILLS, taken as directed, will quickly restore females to complete health. For a

WEAK STOMACH; IMPAIRED DIGESTION; DISORDERED LIVER; they ACT LIKE MAGIC:—a few doses will work wonders upon the Vital Organs; Strengthening the muscular System; restoring long-lost Complexion; bringing back the keen edge of appetite, and arousing with the ROSEBUD OF HEALTH the whole physical energy of the human frame. These are "facts" admitted by thousands, in all classes of society, and one of the best guarantees to the Nervous and Debilitated is that BEECHAM'S PILLS HAVE THE LARGEST SALE OF ANY PATENT MEDICINE IN THE WORLD. Full directions with each Box.

Prepared only by THOS. BEECHAM, St. Helens, Lancashire, England. Sold by Druggists generally. B. F. ALLEN & CO., 365 and 367 Canal St., New York, Sole Agents for the United States, who, (if your druggist does not keep them,) WILL MAIL BEECHAM'S PILLS ON RECEIPT OF PRICE 25 CENTS A BOX.

PREMIUM SCISSORS BY MAIL! Your Choice of 4, 4 1/2, 5, 5 1/2 and 6 inch. I will mail you postpaid, on receipt of 75 cents, and the names, addresses and occupations of two good families, a pair of Ladies' Fine Steel Scissors, WARRANTED 75¢. Or a pair of warranted 7 or 7 1/2 inch McKee Bow Shears. Will also send my CATALOGUE with 1,700 Pictures of Gold and Silver Goods. Can use stamps. Mention this paper to whom we refer. W. C. MORRIS, Wholesale GOLD and SILVER GOODS, 90 FIFTH AVE., CHICAGO.

The Best WASHING MACHINE. We will guarantee the "LOVELL" WASHER to do better work and do it easier and in less time than any other machine in the world. Warranted five years, and if it don't wash the clothes clean without rubbing, we will refund the money. AGENTS WANTED in every county. We can show proof that agents are making from \$75 to \$150 per month. Farmers make \$200 to \$500 during the winter. Ladies have great success selling this Washer. Retail price, only \$5. Sample to those desiring an agency \$2. Also the Celebrated KEYSTONE WRINGERS at manufacturers' lowest prices. We invite the strictest investigation. Send your address on a postal card for further particulars. LOVELL WASHER CO., Erie, Pa.

AGENTS WANTED! to whom unusually LIBERAL TERMS will be given to introduce our new book. BIBLE BRILLIANTS: BIBLE STORIES. THE GREATEST SUCCESS OF THE YEAR, and something entirely new in the book line. Royal Quarto; size, 9 3/4x11 3/4; finest of paper, large type; 320 illustrations, 68 full page, 2 of them printed in nine colors; retail price only \$2.50. Thousands will be sold for holiday presents. Those first in the field will reap a harvest. Act quick or you will miss it. CRANSTON & STOWE, CHICAGO, ILL.

PERFECT COFFEE MAKER. A new invention for making Coffee or Tea better than any thing now in use. Saves 1/4 of the Coffee. Can be used with any Coffee or Tea Pot. If you like a fine cup of coffee this article is just what you need. Sent by mail upon receipt of 25 cts. Agents wanted. PRAIRIE CITY NOVELTY CO., 45 Randolph St., CHICAGO, ILL.

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WHEN PURCHASING A FINE SHOE IT IS NATURAL TO SELECT THAT WHICH IS PLEASING TO THE EYE IN STYLE AND FINISH.



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When you are buying gloves remember that there is such a thing as a price that is too cheap. It is better to pay a fair price and get good gloves like HUTCHINSON'S.

They are made from selected skins and are WARRANTED. If you want to know more about gloves in general, and Hutchinson's in particular, send stamp for his book "About Gloves," it will interest you. Established 1862. Will send a good glove measure with book to those who mention this paper.

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in the market. The calf gets its milk in a perfectly natural manner. It can be attached to a pail in one minute and is made strong enough to last a lifetime. Calf meal and prepared food in water is taken as readily as milk. It can also be used to feed lambs and colts. Sample by mail 25 cents.

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To Pastors and Superintendents. Any Church or Sunday school feeling the need of a large Cabinet Organ of the very best class, but unable to raise the \$250 to \$300 necessary may apply to me for assistance. Through a business transaction I have received direct from the manufacturer one of the celebrated Sterling Cabinet Organs, solid walnut case, highly ornamental top, 5 octaves, 12 stops, and all the latest modern improvements. The cash value of the instrument is \$250.

I will donate \$150 of the purchase price, making the net cost to your Church or School \$100. Or if special reasons are shown to exist, I might increase my donation to \$170, making net cost to your Church or School only \$80. As I possess but one organ this should have immediate attention. The organ can be seen at my place of business. J. HOWARD START, 45 Randolph St., Chicago.

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SANITARIUM COMPANY.

CITY OFFICE, CONSULTING ROOMS AND THERMO-THERAPEA

At 125 Van Buren St., Chicago, Ill.

We treat all classes of diseases except contagious. Surgery in all its branches. Full staff of Physicians and Surgeons.

References to leading Clergymen and others.

Send for prospectus to the

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125 Van Buren St., Chicago, Ill.

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EGGS ARE WORTH 35 CTS.

Per Dozen, you will wish you had bought FANNY FIELD'S "Poultry for Profit."

IT IS VALUABLE.

Sent on receipt of 25 cents. Address

DANIEL AMBROSE,

45 Randolph Street, Chicago, Ill.



CANCER and Tumors CURED; no book free. L. D. McMICHAEL, 180 Wabash Ave., Chicago, Ill.

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Pears, Prunes, Plums, and Cherries. Climate so mild that grass grows green all the year. U. S. Census reports show Oregon healthiest state in Union. Paradise for nervous sufferers. Willamette Valley, containing four millions of fertile acres, excels the world for grain and fruit. No crop failures. No cyclones. No cold weather. No extreme heat. Rich lands cheap.

TEN ACRES IN FRUIT WORTH A SECTION IN WHEAT.

Salem, capital of Oregon and heart of this far-famed valley. Immense water power. Churches and schools abound. Splendid society. Here the rapid inflow of men and money is causing constant and rapid rise in real estate values. Prices soon double. Money carefully invested for non-residents. Correspondence invite. Price list and beautifully illustrated pamphlet sent free.

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Washington Territory.

9 per cent. to Eastern Investors.

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Knew fully about the care taken by conservative Mortgage Companies in securing choice Real Estate Loans they would purchase these securities more freely, and thus help the West in development. We will send you a pamphlet giving full information about Western Securities.

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New York Agent, EDGAR A. TREDWELL,

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